



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

32101 063611519

Library of

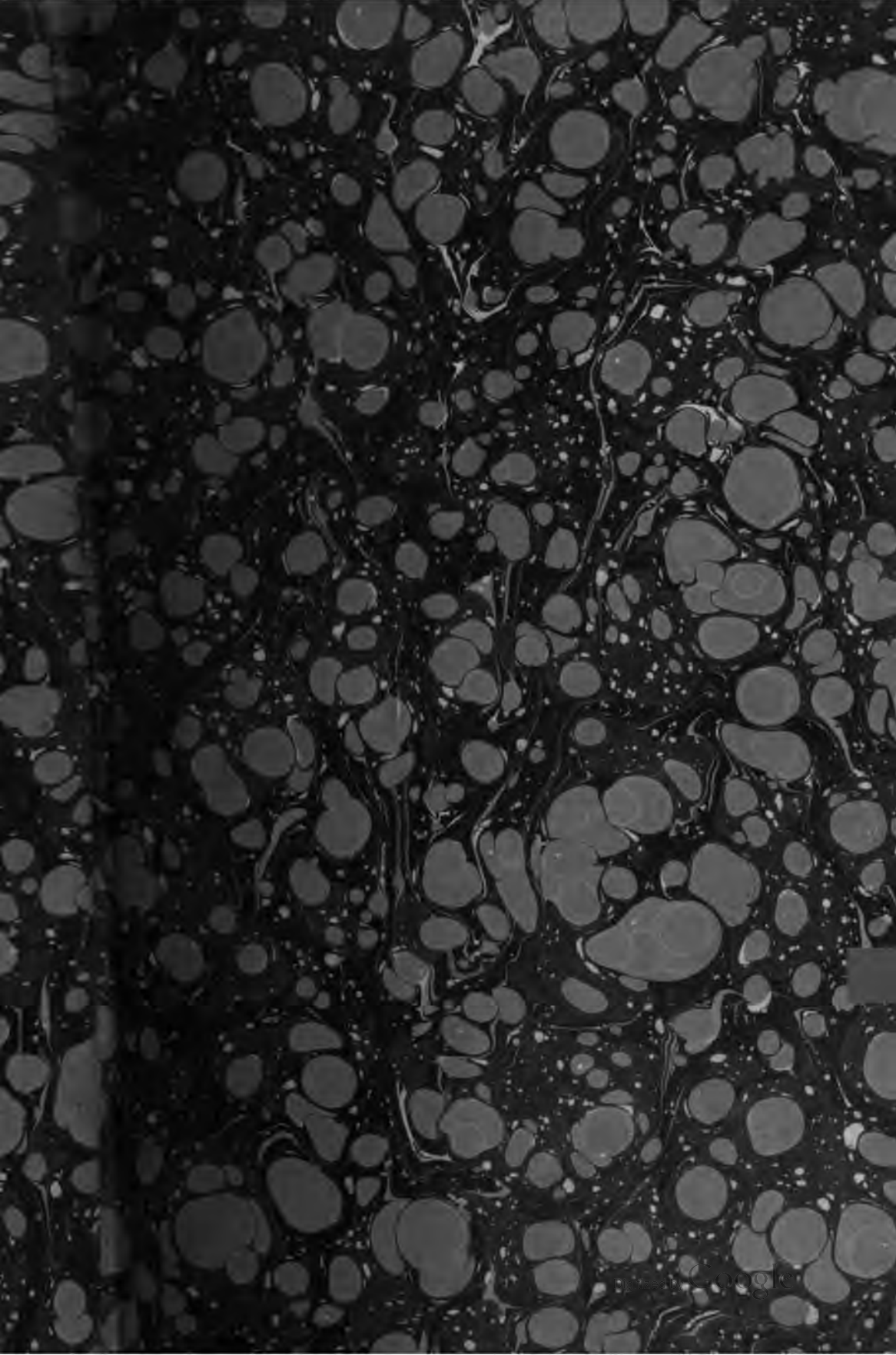


Princeton University.

Presented by

ARTHUR WELLMAN BUTLER

CLASS OF 1892



A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH

SPECIAL REFERENCE TO MINISTERS AND STUDENTS,

BY

JOHN PETER LANGE, D.D.,

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

*TRANSLATED FROM THE GERMAN, AND EDITED, WITH
ADDITIONS, ORIGINAL AND SELECTED,*

BY

PHILIP SCHAFF, D.D.,

IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. XI. OF THE OLD TESTAMENT: CONTAINING THE
PROPHET ISAIAH.

NEW YORK:
CHARLES SCRIBNER'S SONS,
743 & 745 BROADWAY.

THE

PROPHET ISAIAH.

THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

BY

CARL WILHELM EDUARD NÄGELSBACH,
DOCTOR OF PHILOSOPHY AND OF THEOLOGY, AND PASTOR IN BAYREUTH.

TRANSLATED FROM THE GERMAN, WITH ADDITIONS,

BY

REV. SAMUEL T. LOWRIE, D.D., PHILADELPHIA,

AND

REV. DUNLOP MOORE, D.D., NEW BRIGHTON, PENNA.

NEW YORK:
CHARLES SCRIBNER'S SONS,
743 & 745 BROADWAY.

Entered, according to Act of Congress, in the year 1878, by
CHARLES SCRIBNER'S SONS,
In the Office of the Librarian of Congress at Washington.

GRANT, FAIRBANKS & RODGERS,
ELECTROTYPERS AND PRINTERS,
PHILADELPHIA.

LIST OF CONTRIBUTORS

TO THE CRITICAL, DOCTRINAL, AND HOMILETICAL COMMENTARY ON THE BIBLE.

GENERAL EDITORS:

Rev. JOHANN PETER LANGE, D.D.,
Consistorial Counselor and Professor of Theology in the University of Bonn.

Rev. PHILIP SCHAFF, D.D., LL.D.,
Professor of Sacred Literature in the Union Theological Seminary, New York.

I. CONTRIBUTORS TO THE GERMAN EDITION.

Rev. C. A. AUBERLEN, Ph.D., D.D.,
Professor of Theology in the University of Basle, Switzerland.

Rev. KARL CHR. W. F. BÄHR, D.D.,
Ministerial Counselor at Carlsruhe.

Rev. KARL BRAUNE, D.D.,
General Superintendent at Altenburg, Saxony.

Rev. PAULUS CASSEL, Ph.D.,
Professor in Berlin.

Rev. CHR. FR. DAVID ERDMANN, D.D.,
Gen. Superintendent of Silesia, and Prof. Honorarius of Theology in the
University of Breslau.

Rev. F. R. FAY,
Pastor in Crefeld, Prussia.

Rev. G. F. C. FRONMÜLLER, Ph.D.,
Pastor at Kemnath, Würtemberg.

Rev. KARL GEROK, D.D.,
Prelate and Chief Chaplain of the Court, Stuttgart.

Rev. PAUL KLEINERT, Ph.D., B.D.,
Professor of Old Testament Exegesis in the University of Berlin.

Rev. CHRIST. FR. KLING, D.D.,
Dean of Marbach on the Neckar, Würtemberg.

Rev. GOTTHARD VICTOR LECHLER, D.D.,
Professor of Theology, and Superintendent at Leipzig.

(RECAP)
5201
1561

O.T.V.II

LIST OF CONTRIBUTORS.

Rev. CARL BERNHARD MOLL, D.D.,
General Superintendent in Königsberg.

Rev. C. W. EDWARD NAEGELSBACH, Ph.D.,
Dean at Bayreuth, Bavaria.

Rev. J. J. VAN OOSTERZEE, D.D.,
Professor of Theology in the University of Utrecht.

Rev. C. J. RIGGENBACH, D.D.,
Professor of Theology in the University of Basle.

Rev. OTTO SCHMOLLER, Ph.D., B.D.,
Urach, Württemberg.

Rev. FR. JULIUS SCHROEDER, D.D.,
Pastor at Elberfeld, Prussia.

Rev. FR. W. SCHULTZ, D.D.,
Professor of Theology in Breslau.

Rev. OTTO ZOECKLER, D.D.,
Professor of Theology in the University at Greifswald.



II. CONTRIBUTORS TO THE ANGLO-AMERICAN EDITION.

Rev. CHARLES A. AIKEN, Ph.D., D.D.,
Professor of Christian Ethics and Apologetics at Princeton, N. J.

Rev. SAMUEL RALPH ASBURY, M.A.,
Philadelphia.

Rev. GEORGE R. BLISS, D.D.,
Professor in Crozer Theological Seminary, Upland, Pa.

Rev. CHAS. A. BRIGGS, D.D.,
Professor of Oriental Languages in the Union Theological Seminary, New York.

Rev. JOHN A. BROADUS, D.D.,
Professor of New Testament Exegesis at Louisville, Ky.

Rev. TALBOT W. CHAMBERS, D.D.,
Pastor of the Collegiate Reformed Dutch Church, New York.

Rev. THOMAS J. CONANT, D.D.,
Brooklyn, N. Y.

Rev. E. R. CRAVEN, D.D.,
Newark, N. J.

Rev. HOWARD CROSBY, D.D., LL.D.,
Chancellor of the University of New York.

Rev. GEO. E. DAY, D.D.,
Professor in Yale Divinity School, New Haven, Conn.

LIST OF CONTRIBUTORS.

Rev. CHAS. ELLIOTT, D.D.,
Professor of Biblical Literature and Exegesis, Chicago, Ill.

Rev. L. J. EVANS, D.D.,
Professor of New Test. Exegesis in Lane Theol. Seminary, Cincinnati.

Rev. PATRICK FAIRBAIRN, D.D.,
Principal and Professor of Divinity in the Free Church College, Glasgow.

Rev. WILLIAM FINDLAY, M.A.,
Pastor of the Free Church, Larkhall, Scotland.

Rev. JOHN FORSYTH, D.D., LL.D.,
Chaplain and Prof. of Ethics and Law in U. S. Mil. Academy, West Point, N. Y.

Rev. FREDERIC GARDINER, D.D.,
Prof. of the Literature of the O. T. in Berkeley Divinity School, Middletown, Ct.

Rev. ABRAHAM GOSMAN, D.D.,
Lawrenceville, N. J.

Rev. W. HENRY GREEN, D.D., LL.D.,
Professor of Oriental Literature in the Theol. Seminary at Princeton, N. J.

Rev. JAMES B. HAMMOND, M.A.,
New York.

Rev. HORATIO B. HACKETT, D.D.,
Professor of Biblical Exegesis in the Theological Seminary, Rochester, N. Y.

Rev. CHESTER D. HARTRANFT, D.D.,
New Brunswick, N. J.

Rev. EDWIN HARWOOD, D.D.,
Rector of Trinity Church, New Haven, Conn.

Rev. W. H. HORNBLOWER, D.D.,
Professor of Sacred Rhetoric, etc., in the Theol. Seminary at Allegheny, Pa.

Rev. JOHN F. HURST, D.D.,
President of the Drew Theological Seminary, Madison, N. J.

Rev. A. C. KENDRICK, D.D., LL.D.,
Professor of Greek in the University of Rochester, N. Y.

TAYLER LEWIS, LL.D.,
Professor of Oriental Languages in Union College, Schenectady, N. Y.

Rev. JOHN LILLIE, D.D.,
Kingston, N. Y.

Rev. SAMUEL T. LOWRIE, D.D.,
Philadelphia, Pa.

Rev. J. FRED. MCCURDY, M.A.,
Ass't Professor of the Hebrew Language in the Theol. Sem. at Princeton, N. J.

Rev. CHARLES M. MEAD, Ph.D.,
Professor of the Hebrew Language and Literature in the Theol. Sem., Andover, Mass

LIST OF CONTRIBUTORS.

Rev. J. ISIDOR MOMBERT, D.D.,
Philadelphia, Pa.

Rev. DUNLOP MOORE, D.D.,
New Brighton, Pa.

MISS EVELINE MOORE,
Newark, N. J.

JAMES G. MURPHY, LL.D.,
Professor in the General Assembly's and the Queen's College at Belfast.

Rev. HOWARD OSGOOD, D.D.,
Professor of the Interpretation of the Old Test. in the Theol. Sem., Rochester, N. Y.

Rev. JOSEPH PACKARD, D.D.,
Professor of Biblical Literature in the Theological Seminary at Alexandria, Va.

Rev. DANIEL W. POOR, D.D.,
Professor of Church History in the Theological Seminary at San Francisco, Cal.

Rev. MATTHEW B. RIDDLE, D.D.,
Professor of New Testament Exegesis in the Theol. Seminary at Hartford, Conn.

Rev. CHAS. F. SCHAEFFER, D.D.,
Professor of Theology in the Evangelical Lutheran Seminary at Philadelphia.

Rev. WILLIAM G. T. SHEDD, D.D., LL.D.,
Professor of Systematic Theology in the Union Theological Seminary, New York.

Rev. CHAS. C. STARBUCK, M.A.,
Formerly Tutor in the Theological Seminary at Andover, Mass.

Rev. P. H. STEENSTRA,
Professor of Biblical Literature at Cambridge, Mass.

Rev. JAMES STRONG, D.D.,
Professor of Exegetical Theology in the Drew Theological Seminary, Madison, N. J.

Rev. W. G. SUMNER, M.A.,
Professor in Yale College, New Haven, Conn.

Rev. C. H. TOY, D.D.,
Professor of Hebrew and Old Testament Exegesis, Louisville, Ky.

Rev. E. A. WASHBURN, D.D., LL.D.,
Rector of Calvary Church, New York.

WILLIAM WELLS, M.A., LL.D.,
Professor of Modern Languages in Union College, New York.

Rev. C. P. WING, D.D.,
Carlisle, Pa.

Rev. E. D. YEOMANS, D.D.,
Orange, N. J.

PREFACE.

DR. NÄGELSACH's Commentary on Isaiah, the Evangelist among the Hebrew prophets, appeared, as the concluding volume of Dr. LANGE's *Bibelwerk*, in 1877, just twenty years after the publication of its first volume on Matthew (1857). The author says in his preface (dated July 28th, 1877) that the "*nonum prematur in annum*" was literally fulfilled, since he has been engaged on it nine years.

The English translation was begun several years ago from advanced sheets kindly forwarded by the German publisher. It was undertaken by Dr. LOWRIE, then Professor of New Testament Literature and Exegesis in the Western Theological Seminary at Allegheny, Pa., and his colleague and friend, the late Dr. JACOBUS. But Dr. JACOBUS only lived to make some notes on the first few chapters, which were retained unaltered (with his initials, M. W. J.) from motives of affectionate remembrance. After his death, the Rev. Dr. MOORE, formerly of Vienna, now of New Brighton, Pa., was associated with the work, and assumed the translation of chaps. xxi.-xxx., and chaps. lx.-lxvi., inclusive. The other chapters were prepared by Dr. LOWRIE, who for the last year and a half has devoted all his time and strength to the laborious work.

The great length of the German commentary (827 pages), and the inexpediency of dividing the English edition in two volumes, made it necessary to condense and to abridge as much as was consistent with justice to the author and his work. For the same reason the original additions are confined to interpretations differing from those of Dr. NÄGELSACH, and to additions and substitutions of doctrinal and homiletical matter from English sources for those of German authors and sermonizers. The metrical arrangement of the text is based upon the well-known commentary of Bishop LOWTH and the Annotated Paragraph Bible of the London Religious Tract Society. Dr. NÄGELSACH gives a prose version printed in the usual style, without reference to the Hebrew parallelism.

One more volume, containing Numbers and Deuteronomy, which has been unavoidably delayed for one portion of it, remains to complete the Anglo-American reproduction of LANGE, which was begun in 1864 (seven years after the German).

It is doubtful whether any editor or publisher would have ventured on a commentary of twenty-four large and closely printed volumes, could he have foreseen the difficulties and risks connected with it; and yet it has proved successful beyond all expectation. May LANGE's Bible-work long continue to be an aid and comfort to pastors and theological students for whose special benefit it was prepared.

PHILIP SCHAFF.

New York, October 31st, 1878.

THE PROPHET ISALAH.

INTRODUCTION.

§ 1. CONTEMPORARY HISTORY.

From the period of their establishment, all the conflicts in which the kingdoms of Israel and Judah were involved with the *neighboring nations* were, so to speak, merely of a local nature. Only when they came in contact with Assyria and Babylon did they enter into relations with the world-power (*Weltmacht*). If thereby, on the one hand, the danger became infinitely greater for the theocratic life, the theocracy, on the other, approached so much nearer the fulfilment of its task in the world's history. The relation to Assyria was brought about by the desire of Ahaz king of Judah to obtain protection against Syria and Ephraim. Out of the dependence on Assyria in which Ahaz became thereby involved, his successor Hezekiah sought to free himself by the aid of the southern world-power, Egypt. This, on his part, was an untheocratic procedure. Assyria was not to be hindered in subjugating Judah by human power. Jehovah Himself protected His people and compelled Sennacherib, the king of Assyria, to make a hasty retreat by the fearful desolation which the angel of the LORD wrought in his army (2 Kings xix. 35). But even before Judah was entirely rescued out of the power of Assyria by this miraculous aid, it had initiated another relation to a world-power that was to become incomparably more fatal to it than the relation to Assyria.

The Babylonian king Merodach-Baladan, when Hezekiah recovered from a dangerous illness, had sent an embassy to him to congratulate him and to initiate friendly relations. Hezekiah, flattered by the honor shown him, met the Babylonian ambassador with too little reserve. Thereupon he was obliged to hear from Isaiah's lips the denunciation that all the treasures of his house, that he had displayed with such pride to those ambassadors, would be carried away as booty, and his children as captives to Babylon. In place of Assyria, therefore, now a thing of the past, Isaiah sees Babylon appear on the horizon as the enemy that was to prepare the end of the outward theocracy. The Babylonian captivity stands clear before his prophetic vision, but also the end of it, and therewith the beginning of the great period of salvation that was to reach to the end of the world, albeit with great alternations. Thus, therefore, it is a threefold conflict in which Isaiah sees the theocracy placed: that with Ephraim-Syria, Assyria and Babylon. One develops out of the other. The conflict with Ephraim-Syria was properly but the handle to the fatal complication with Assyria, and the latter in turn generated the relations with Babylon. For Merodach-Baladan, the great Babylonian patriot (see comment at xxxix. 1-8) and firm defender of the freedom of his country against the oppression of the Assyrians, would certainly not have congratulated Hezekiah on his recovery, had he not seen in him an ally against the common enemy, Assyria. Thus we see the Prophet Isaiah appearing at a period when the way was paving for the immediate relations of the theocracy with the great world-powers by which its ruin was threatened. Beyond doubt, this was an historical crisis of the utmost significance, and we see that only a man of the greatest spiritual power could be equal to the occasion. Isaiah was equal to it. When it was reported in Jerusalem that Ephraim had combined with Syria, hearts trembled like the trees of the forest shaken with the wind (vii. 2). But Isaiah declared that Rezin and the son of Remaliah were nothing but two smoking stumps of torches (vii. 4). But Assyria, in which Ahaz confided, was to be feared (vii. 17). However, when Assyria had fulfilled its mission in Israel and Judah, and now in wicked arrogance would possess

the city of Jerusalem, and so swallow up Judah as it had done Ephraim, it was said: "I will put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way which thou camest" (xxxvii. 29). And so it came to pass. What human wisdom could see danger for the theocracy in that embassy of Merodach-Baladan? The Prophet detects the danger. He gives warning—he announces that Babylon will have the king of Judah and those that belong to him as captives in the midst of it. But much more than with the portrayal of this judgment he occupies himself with the consolation that will be extended to Israel for this visitation. His gaze is chiefly directed to the deliverance out of this exile, and every thing belonging to a glorious salvation for personal and natural life that lies in perspective, even to the remotest distance, is naked and open before his eyes.

Thus Isaiah is the great Central-Prophet who, stationed at a decisive turning-point, detects with a clear eye all the principal points of the perspective that open out from it, and becomes thereby to his people the prophetic mediator both of exhortation and warning, and also of consolation and instruction as occasion demanded. And by this means he becomes, at the same time, the one on whom all later prophets lean as on their greatest exemplar and highest prophetic authority.

Isaiah's labors fall, according to i. 1, in the time of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. According to vi. 1 he was called to the prophetic office in the year that Uzziah died. It need occasion no surprise, therefore, that, with the exception of that information concerning the call of the Prophet, there appears no further piece of writing from Uzziah's time. But we find none also from Jotham's time. For there happened nothing under Jotham that could have moved Isaiah to prophetic activity. The period of sixteen years under Jotham may have been a period of inward collection and preparation for the Prophet. First under Ahaz his labors proper began. The first occasion was furnished by the Syro-Ephraimitic war, concerning the particulars of which see the commentary on vii. 1 sq. The combination of the military forces of Ephraim-Syria moved Ahaz to call in the aid of the Assyrian king, Tiglath-Pileser. But Isaiah it moved to direct his prophetic gaze on Assyria, and, primarily, in the prophetic cycle, chapters vii.-xii., to announce both the danger impending from Assyria and the final deliverance out of it. Tiglath-Pileser, in fact, complied with the desire of Ahaz for aid. It was welcome to him in the interests of his policy of conquest. He conquered and made subject the kingdom of Syria (2 Kings xvi. 9; comp. on Isa. xvii. 1). He conquered at the same time the north and east of the kingdom of Ephraim, and led the inhabitants away captive (2 Kings xv. 29). From that time onwards Palestine and the countries in its neighborhood remained a principal mark for the conquering expeditions of Assyria. Ahaz brought this down on himself by his policy of unbelief. He himself, indeed, was not yet to reap the fruits of his untheocratic conduct. Although by direct encouragement of foreign modes of religious worship (comp. 2 Kings xvi. 10 sqq.) he had added to his guilt, he still remained in possession of his land and throne to the end of his life (728 B. C.). But his successor, Hezekiah, although a prince devoted to the LORD with his whole heart, was obliged to experience all the distresses that sprang forth like mischievous fruit from the dragon seed of his father. When Hosea, king of Israel, sought to rid himself of the oppressive power of Assyria by an alliance with Egypt, Shalmaneser, Tiglath-Pileser's successor, besieged Samaria for two years. He was prevented by death from completing his undertaking. His successor, Sargon, took the city in the third year of the siege (722 B. C., 2 Kings xvii. 6) and led away the remnant of the ten tribes into captivity. But by that effort of the king of Israel to find protection against Assyria in Egypt, the attention of the Assyrian ruler was drawn to the latter power. From the middle of the eighth century, according to MANETHO, there reigned in Egypt the twenty-fifth Ethiopic dynasty. Three of its kings are mentioned by name: Sabako (Sevech, So) I. and II. and Tirhaka. According to the annals of Sargon (comp. SCHRADER, *Die Keilinschriften und das A. T.*, pp. 258, 318), Sevech (II.), in union with Hanno of Gaza, encountered Sargon at Raphia (twenty-two *milliaria* south-west of Gaza) in the year 720 B. C. Sargon conquered and subdued Philistia. But the Philistine princes revolted. Therefore a new expedition of Sargon against Philistia, that resulted in the subjection of the insurgents in the year 711. This is the expedition conducted by Tartan (i. e., general in chief) to which Isa. xx. refers. All these conflicts had taken place without the kingdom of Judah becoming involved as a fellow-sufferer. The clouds big with destruction moved thrice along the north, west and south-west borders of Judah before they turned to empty themselves on Judah itself. It is related also, 2 Kings xviii. 7, that Hezekiah revolted from the king of Assyria, i. e., that he sought to relieve himself of the dependence to which Ahaz had submitted. At the same time Hezekiah—and this was the great weakness of

which this otherwise admirable prince was guilty—sought protection and help from Egypt against the danger impending from Assyria. On this account he is sharply reproved by Isaiah. Chapters xx., xxviii.—xxxiii. are meant to warn against this untheocratic policy. Judah must trust in the LORD who promised by His prophet not to yield it up to the Assyrian, but that he would free it by a mighty act of deliverance. Sargon was murdered in the year 705. He was succeeded by his son Sennacherib. The third expedition of this king that occurred in the year 700 B. C. passed through Phenicia to the south of Palestine. The land of Judah was traversed and desolated. Only the city of Jerusalem remained to Hezekiah, in which he was shut up “like a bird in its cage.” In order to save at least Jerusalem, Hezekiah paid Sennacherib to retire thirty talents of gold and three hundred talents of silver (2 Kings xviii. 14 sq.). Sennacherib took the money and then still demanded the surrender of the city. In this great strait Hezekiah cried to the LORD and received through Isaiah a comforting promise. At Eltekeh, a Levitical city in the territory of Dan (Josh. xix. 44; xxi. 23) the armies of Sennacherib and Tirhâka encountered. The victory was undecided. But shortly after 185,000 men perished in the camp of the Assyrian in *one night*, likely of a pest. This compelled Sennacherib to retreat (comp. 2 Kings xviii. and xix.; Isa. xxxvi. and xxxvii.). Thus Judah was rescued.

This event forms the conclusion of the history of Isaiah as far as known to us. For not long after this miraculous deliverance Hezekiah died. It is doubtful if Isaiah still lived to see the reign of Manasseh. Isaiah i. 1 is against it. For there Hezekiah is named as the latest king under whom Isaiah lived. Isaiah knew that after that overthrow (xxxvii. 36) Assyria was done away, and was no more to be dreaded by the theocracy. His gaze, as early as the fourteenth year of Hezekiah, since that embassy related in Isaiah xxxix., had turned in another direction. He knew that the greatest danger threatened the theocracy, not from Assyria, but from Babylon. At this time, toward the end of his life, before or after the Assyrian overthrow, he must have occupied himself with the relation of his nation to Babylon. But he is not especially interested in the *victory of Babylon and the captivity of his people there*. This point he leaves to others whom the matter more nearly touched. Only the thoughts of salvation and redemption employ him at the end of his life. In this period must have originated the great book of consolation (xl.—lxvi.), along with the smaller pieces that relate to Babylon (xiii.—xiv. 23; xxi. 1–10; xxxiv., xxxv.).

§ 2. THE PERSON AND PROPHETIC LABORS OF ISAIAH.

The name יְהִי־שָׁלוֹם (abbreviated יְשָׁשׁ, which form, however, is never used in the text of the Old Testament as the name of the Prophet) can mean *salus Jova* or *Jova salvat* (*salvavi*). יְשָׁ combined with יְהִי must properly have sounded יְהִישָׁ or יְהִישָׁ, abbreviated יְשָׁ (which actually occurs 1 Chron. ii. 31; iv. 20; v. 24). Still there prevails a certain freedom in the formation of compound proper names. On the other hand, the compounds with יְהִי, whose first part is a verb—and that Kal—are extremely numerous, so that it is natural here to take יְשָׁ for a verbal form. But the meaning of יְהִי־שָׁ would be primarily: *Jova salvus est*. Still it happens not unfrequently that, in compounding names, Kal is taken in the sense of Piel or Hiphil (comp. KOEHLER, *Komm. on Zech.*, p. 3 sq.); so that here too יְשָׁ might be taken in the sense of יְהִישָׁ. There remains still some irregularity, whether we derive יְהִישָׁ from יְשָׁ or יְשָׁ. But the sense remains the same. FUEBST (in his *Lexicon*) takes a substantive יְשָׁ for the root, and translates “*Jah is helper*,” whereas in his *Concordance* he translates it “*deliverance of God*.” In JEROME, too, the same difference is found, only that once he renders the name *σωτηρια κυριου*, and again *salvator Domini*. Other men of this name are mentioned 1 Chr. iii. 21; xxv. 3, 15; Ezer viii. 7, 19; Neh. xi. 7. Concerning the attempt of ABARBANEL to establish a connection between the names of the prophets (and thus Isaiah's also) and prophecy, see KOEHLER, *l. c.*, p. 5, *Anm.*

We know almost nothing concerning the outward relations of the Prophet. His father is called Amoz (אִמּוֹז). Who this was is wholly unknown. Only ignorance of the language could identify him with the prophet Amos (אִמּוֹשׁ); only Rabbinical jugglery could make out of him a brother to the king Amaziah (אִמְזַיָּהוּ). The latter is the source of the saying that Isaiah came of a royal race. We are moreover uninformed about the time of Isaiah's birth and death. The opinion that Isaiah's prophetic labors extended through the whole, or at least the greater part of the reign of Uzziah, is

founded on the false exposition of the date given i. 1, and also of the position that the account of the calling of the Prophet occupies in the book (comp. on this GESSENIUS in his *Commentary*, p. 5 sqq.). That the call of the Prophet is first narrated chap. vi. has quite another explanation (comp. our commentary, *in loc.*). We can only infer from vi. 1 that Isaiah was called to the prophetic office in the year of Uzziah's death, i. e., therefore in the year 759 B. C. How old he was at that time, we know not. If we assume that he could hardly have been younger than Jeremiah, who calls himself a יְרֵמְיָהּ when he was called (Jer. i. 6 sq.), and if we further assume that Jeremiah was twenty years old, then Isaiah would have lived from that time 16 + 16 + 29, thus at least sixty-one years, and consequently must have attained an age of at least eighty-one years. Concerning the period and manner of his death we have only rumors. Manasseh, Hezekiah's successor, is said to have caused the Prophet to be sawn asunder. The Prophet having fled to a hollow cedar from the king's wrath, and having been "enfolded" by it, the king let him be sawn in this tree (comp. the passages from the Talmud relating to this in GESSENIUS, *in loc.*). In itself it is not at all improbable that Manasseh inflicted a martyr's death on the faithful prophet of Jehovah. As is well known, he is described to have been the wickedest and cruelest of all the kings of Judah. It is expressly said of him that he shed very much innocent blood (2 Kings xxi. 16). JOSEPHUS (*Antiq.* X. 3, 1) adds to this that he did not spare the prophets. But opposed to all this is the fact that, chap. i. 1, the reign of Manasseh is not named, which certainly would not have been omitted, especially if the Prophet had been put to death by that king. At the spot where the three valleys, Jehoshaphat, Gihon and Tyropæon, come together, there stands an ancient gnarled trunk (it is, however, the trunk of a mulberry tree) that is called the tree of Isaiah (comp. GRAF VON WARTENSBLEBEN, *Jerusalem, Gegenwärtiges und Vergangenes*, 3. Aufl., Berlin, 1875, p. 83) [Dr. ROBINSON'S *Researches*, etc., Vol. I., p. 232, 336.—TR.]. At the same spot the fountain Siloam issues, of which the report says that God sent it to the Prophet to still his thirst when he was near his death (comp. LEYER in HERZOG'S *R. Encycl.* XIV. p. 375). We have no hint of Isaiah's ever having lived any where else than in Jerusalem. That he was married appears from vii. 3 (comp. x. 21 sq.), where his son is called Shear-Jashub, and from the account viii. 3 that Isaiah, at God's command, "went unto the prophets," who bore him a son, whom, also by divine command, he named Maher-shalal-hash-baz. Moreover, viii. 18, Isaiah speaks of the children "that God had given him." From what is related in the passages just cited, we see that the family of the Prophet was quite drawn into the sphere of his prophetic activity. That Isaiah was the instructor of king Hezekiah, as Nathan had formerly been of Solomon (2 Sam. xii. 25), is mere conjecture that PAULUS sets up in the *clavis* on Isaiah ix. 5. A double notice in Chronicles has occasioned the conjecture that Isaiah was annalist of the kingdom. Thus we read 2 Chron. xxvi. 22 that Isaiah wrote (כָּתַב) the יְהוֹשֻׁפָּט, the first and the last. And 2 Chron. xxxii. 32 it reads: "Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah, the Prophet, the son of Amos, and in the book of the kings of Judah and Israel" ["(which is received) into the book of the kings," etc. Dr. N.'s translation.—TR.]. According to this, therefore, Isaiah composed historical works on the lives of the two most distinguished kings that were his contemporaries, and one of these works was incorporated, though perhaps only partially, in the great annalistic historical work of the kings of Judah and Israel, from which the Chronicler drew (comp. ZOECKLER, *Chronik.*, p. 16 sq.). When the Chronicler calls the work on Hezekiah יְהוֹשֻׁפָּט, it is most natural to explain this designation by saying that that historical work was regarded as a part of our prophetic book, which in fact bears the title יְהוֹשֻׁפָּט וְיְהוֹשֻׁפָּט. And this might happen for the reason that chapters xxxvi.—xxxix. contain historical sections that are common to our book of prophecy and to the canonical book of Kings, as well as to the annals of the kingdom of Judah that were the source of the latter. The book of prophecy might easily be regarded by the Chronicler (who lived later, and could hardly have had before him the writing of Isaiah about Hezekiah) as the source of Isaiah's accounts concerning Hezekiah which he found in his annalistic historical work. But the statements of the Chronicler by no means justify the assumption that Isaiah filled the office of a נְבִיא. In the writings that we have from him the person of the Prophet is kept in the background. They speak of him and of what belongs to him only so far as they have to tell of his direct and personal interference in what occurred (comp. vi. 1 sqq.; vii. 1 sqq.; viii. 1 sqq., 16 sqq.; xx. 1 sqq.; xxii. 15 sqq.; xxviii. 9 sqq.; xxxvii.—xxxix.). The secret foundation of all his prophetic activity was the consciousness that he was an instrument of God, chosen, equipped and called to His service (comp. vi.). This consciousness generated in him the most devoted obedience and the most implicit trust in God. Consequently he had no fear of man and no

regard for merely human interests. With the greatest freedom he opposes Ahaz (vii. 1 sqq.). He does the same to the chamberlain Shebna (xxii. 15 sqq.), people of rank, priests and prophets, men and women, in fact the whole people in general (ii.; iii.; v.; xxviii. 7 sqq.). Moreover he does not spare Hezekiah and his noble counsellors, nor the women who seem, under him also, to have attained great influence. He keenly reproves the secret ways that their policy followed in regard to Egypt (xxx.-xxxii.). When Hezekiah was sick, he says to him that he must die with the same boldness (xxxviii. 1), that he afterwards joyfully announces to the believing suppliant his deliverance and the lengthening of his life (xxxviii. 5 sqq.). And upon Hezekiah's having in foolish vanity displayed his treasures to the messengers from Babylon, he tells him plainly that all this shall be carried away in exile to Babylon (xxxix. 5 sqq.).

Though, on the one hand, we see the Prophet dealing thus practically with the emergencies of the present, yet, on the other hand, there exists for him no merely contemporary interest. For him that immeasurable interval does not exist that for common men divides the remote from the immediate future. Both appear to him a continued whole which he commands with his gaze in all its parts. Every thing of like sort, which in its realization in time forms indeed an organic, connected line of development, yet one that is measurelessly extended, he sees before him as *one* tableau, whose figures, though really belonging to the most different stages of time, appear to him to stand alongside of one another. In one word, the limits of time do not exist for him. Periods of time vanish before his gaze. He contemplates together what is nearest and farthest when they belong together. Thus he comes back from the remotest future into the immediate present with a sudden spring, and *vice versa*. Thus i. 12 he comprehends Jerusalem's whole future of salvation in one. The great discourse of the second introduction sets two grand images of the remotest future at its head (ii. 1-4; iv. 2-6), in order to contemplate the present in their light. Much more frequently it happens that, immediately after an event of the near future, the Prophet sees the far and farthest future. Thus in chap. xi., immediately after the deliverance out of the hand of Assyria, he sees the form of the Messiah and of His kingdom of peace, and the latter, in fact, unfolded to its extremest consequences in the generation of a new life of nature. In chap. xvi. 5, to Moab, in reward for its reception of the fugitives of Judah (whom, according to the whole context, he contemplates as expelled by a present threatening world-power), he promises participation in the blessings of the Messiah's kingdom. In chap. xix., immediately after announcing to Egypt its ruin by means of Assyria, the then representative of the world-power, he announces to it its conversion to Jehovah and its peaceful union with Assyria and Israel. Let these examples suffice. It would lead us too far to enumerate all the cases of this kind that occur in both parts of the book. Though this may not be an exclusive characteristic of Isaiah's, still one may say that it appears especially strong and frequent in him. This agrees with the elevation of the view-point that he takes. For he that stands highest sees the farthest.

On this account especially he takes so high a rank among the prophets. In Jesus the son of Sirach he is called *ὁ προφήτης ὁ μέγας* (Ecclus. xlviii. 22), who further says of him that he *πνεύματι μεγάλῳ ἐλθε τὰ ἔσχατα* (*ibid.* ver. 24), and that he *ὡς τοῦ αἰῶνος ἐπέδρασε τὰ ἰσχύοντα* (*ibid.* ver. 25). EUSEBIUS calls him (*dem. ev. II. 4*) *τὸν μέγαν καὶ θαυμάσιον προφήτην*—indeed even *προφήτην μέγιστον* (*ibid.* V. 4). THEODORET calls him *ὁ θεϊστότατος Ἰσαΐας*. ISIDORUS PELUS: *ὁ διορατικώτατος* (*lib. I. ep. 366*), and *τὸν προφήτην σαφίστατον* (*ibid. ep. 366*). Closely connected with this is the consideration that Isaiah foresees those facts of the fulfilment of salvation on which rests the specific teaching of Christianity. For it is historical facts, not dogmas, that constitute the pith of Christian teaching. Of course it is not like one standing near that Isaiah sees those facts, but like one standing far off, which is as it should be. For this reason he describes them in peculiarly strange words, that are to himself indistinct, and yet are essentially correct. Without himself having any presentiment of the meaning of his words, he must predict the birth of the Saviour from an unmarried woman (vii. 14). And then he describes this child by expressions that sound blasphemous, if he to whom they are applied is held to be a man (ix. 5). In contrast with this, he sees the servant of God defamed so as to appear no longer human, and then again raised up to superhuman power and glory (liii.). Moreover he sees an entirely new way of appropriating salvation that must indeed appear strange enough to human thoughts (lv.), and, what to pious persons of the Old Testament must have appeared downright offensive, he speaks of a worship of God to which the outward temple and ceremonial service will seem an abomination (lxvi. 1 sqq.).

Such are, if I may so express myself, the formal substructures of Isaiah's prophecy that make

it proper to call him, as JEROME is the first to do: "*non solum prophetam sed evangelistam et apostolum*" (*Prolog. in expos. Jes.*; comp. the *Epist. ad Paulinam*, where he says: "*non prophetiam mihi videtur texere Esaias sed evangelium*"). With reference to this, AUGUSTINE (*De civ. Dei. XVIII. 29*) says that Isaiah: "*de Christo et ecclesia multa plura quam caeteri prophetavit, ita ut a quibusdam evangelista quam propheta potius diceretur.*" CYRIL OF ALEXANDRIA also, in the preface to his commentary, remarks: "*ἐν ταῖς ἐκείνης προφητίαις ἅμα καὶ ἀπόστολος.*"

I never could comprehend how any one could regard it as a postulate and promotive of scientific knowledge to explain the world without the personal God. Cancel Him, and then riddles and miracles fairly begin, and impossibilities are exacted of our faith. If one would require us to believe that some work of art came into being, not by an artist, but by abstract art, wisdom, power, we would declare such an one to be fit for the insane asylum. And yet men would have us believe that there is an abstract thinking and willing! They hold personality to be a limiting, and therefore an impersonal God to be something unlimited, therefore something higher! But as soon as the limits of personality are broken away, one comes into the region of merely subjective representations; and the philosophers had better look to their aristocratic abstractions and see whether they possess the property of real, objective existence. If they lack this, then the philosophers have perhaps wrought for the study, but not for real life. It is both insanity and idolatry to wish to put abstract-ideal philosophy in the place of the concrete, vitalizing Christian religion. Moreover personality is not limitation in the negative sense. It is merely concentration, and thereby the condition of orderly and really effective being. Personality is, however, at the same time, the condition of an entire and full existence, i. e., it is not mere thinking and willing, but also sensibility. In other words: only personality can have a heart and love. To be sure, we touch here on the proper pith of the controversy. Not all men wish to be loved by God, still less to love Him in return. Humanity entire divides into two parts, one of which presses toward God, the other away from God. For the former, nothing is more precious than nearness to God; the latter feel easy only at a distance from Him. And now-a-days those are esteemed as the lords of science and as benefactors to mankind who do their best to "free (us) from the Creator," as DAVID STRAUSS says! But here the criterion is not objective, impartial, scientific interest, but the interest of the heart self-determined in this or that way toward God. For under all circumstances our relation to God is a concern of the heart. One must either love Him or hate Him, be for Him or against Him (Luke xi. 23). Neutral no one can be. Consciously or unconsciously every man must feel himself attracted by God or repelled from Him, according as, in his secret heart, that which is kindred to God or that which is inimical to God has the upper hand. For there is no man in which both are not present. Take the hermeneutics that is founded on the assumption that there is no personal God, and that the world is founded on abstractions, in whose real existence one must believe, much as that contradicts all reason and experience; shall such hermeneutics be more entitled to consideration than that which rests on the fundamental view that there is a personal God, to whom we are related, who loves us and guides our fortune with paternal wisdom? This question can never be objectively decided here below, because for each individual the subjective attitude of his own heart is the criterion. But at least let no one despise those who see in the Scriptures the revelation of a personal God. And above all things, one must not explain the writings of the prophets of the Old Testament on the assumption that they did not *bona fide* regard themselves as organs of the living, personal God that governs the world. One may say: they fancied themselves inspired. Very well—then let such point out the illusions that entangled them, and expose their enthusiasms. Or one may say: they were impostors. Then let such unmask them. But let no one put upon their words a sense that they themselves did not intend, because they just believed in a living personal God, and were convinced that they stood under the direct influence of His Spirit. Let no one empty their words of sense—let no one deny that they meant to prophesy because one does not himself believe in any prophecy. Let no one (as e. g. KNOBEL does) make out of the prophecy a marvellous masked representation of events that had already taken place. I willingly confess that the representatives of the divine origin of prophecy have been faulty in many respects. It has been often overlooked that not every thing can be prophesied at any time; that therefore each prophecy must have its historical reason and ground, and that the form and contents of the prophecy must be in harmony with these. It has been further overlooked that prophesying is a seeing from a distance. From a distance one may very well observe a city, mountain and the like, in general outlines. But particulars one does not see. For this reason genuine prophecy in general will never meddle with spe-

cial prediction. Where, however, the latter takes place, either the special trait contemplated is no subordinate individual thing, or it justifies the suspicion that it is false. These and like mistakes have been committed. But this does not hinder me from maintaining the divine origin of prophecy in general, and also from claiming a scientific title for my construction of Isaiah's prophecy.

§ 3. THE LITERARY PERFORMANCE AND THE BOOK OF THE PROPHET.

1. The lofty spirit resident in our Prophet has taken also a corresponding form. We see in him a master of the Hebrew language. He uses it with a power and ease that find their like in no other. He brought it to the summit of its development. Not only has he always the right word at command—he also never uses one word too much or one too few. And with admirable art, yet without affectation, he knows how to modulate the word according to the contents of the thought. All rhetorical forms of art are at his command, and he can employ all the riches of the language. Something royal has been observed in the way that Isaiah uses the language. So that ABARBANEL associates this character of Isaiah's language with the fancied royal descent of the Prophet, saying: "the charm of his discourse and the beauty of his eloquence is like the discourse of the kings and counsellors of the land, who had a much pleasanter and purer way of speaking than the rest of the children of men" (*Comm. in proph. post Jes. I.*; see GEBENIUS on *Jes. I.* p. 36). And in another fashion the TALMUD, *Tractat. Chagiga* (*Fol. 13 b*) expresses the same thought, saying: "Ezekiel resembles the son of the village when he beholds the splendor of the king, but Isaiah resembles the son of the royal residence" (comp. FUERST, *D. Kanon des A. T.*, pp. 17, 21).

2. As regards the book itself, it divides first into two chief parts: chaps. i.—xxxv. and xl.—lxvi. Between these two chief parts are the chapters xxxvi.—xxxix., which, Janus-like, look forwards and backwards, inasmuch as the chapters xxvi. and xxxvii. conclude the Assyrian period, and chapters xxxviii. and xxxix. prepare the way for the Babylonian period. The first part then ought properly to be reckoned from i.—xxxvii., the second from xxxviii.—lxvi. But it is traditional to reckon xxxvi.—xxxix. together, and that, too, along with the first chief part, because part first, on account of the greater variety of its contents, may easier receive those historical chapters than the second part that has a quite uniform and exclusive character.

3. Taking part first to include i.—xxxix. we follow the traditional way of counting. But properly this first principal part begins with chap. vii. For chapters i.—vi. contain the great threefold introduction relating to the entire book. That is to say, not only is chap. i. introductive, but chapters ii.—v. are the second and chap. vi. the third introduction. Through three gates we enter into the majestic structure of Isaiah's prophecy. For the proof of this see the comment *in loc.* Part first falls into five subdivisions. The first subdivision comprises chaps. vii.—xii. In this section the Prophet treats of the relations of Israel to Assyria, contrasting the ruinous beginning of this relation with the blessed termination of it. The second subdivision contains the prophecies against foreign nations (xiii.—xxiii.) At the head of these stands a prophecy against Babylon. For first, this begins with a general contemplation of "the day of the Lord," so that, in a measure, it forms the introduction to all announcements of judgment that follow, and, then, the Prophet sees precisely in Babylon the chief enemy of the theocracy that is appointed to make a preliminary end to its outward continuance (xiii. 1—xiv. 23). This is followed by a short prophecy against Assyria, the enemy, of course, most to be dreaded in the Prophet's time (xiv. 24—27). Following this are prophecies relating to other nations threatened by Assyria: Philistia, Moab, Ephraim-Syria, Ethiopia and Egypt (xiv. 28—xx. 6).

Chapters xxi. and xxii. constitute a special little *ḥḥḥ*. They also contain prophecies against heathen nations, *vis.*: Babylon, Edom, and Arabia. But there is connected with this in an unusual way a prophecy against Jerusalem. The reason is that these four prophecies bear emblematic superscriptions, on which account we have called them *libellus emblematicus*. The character of the superscription, therefore, which coincides with that of the other three superscriptions, makes the reason why this prophecy against Jerusalem is incorporated with the prophecies against foreign nations. A prophecy against Tyre forms the conclusion of this second subdivision: the siege of this city by Shalmaneser, which took place in the Prophets time, furnished the occasion for it. But the Prophet sees before him the fate of the city down to the remotest future, and in this contemplation of the future is not wanting the factor that the Chaldeans shall be the ones to make an end of the independence of Tyre. Chaps. xxiv.—xxvii. form a kind of finale to the discourses against the nations. They treat of last things, of the end of the world, the world's judgment, resurrection of the dead, and

the fulfilment of the salvation promised to the people Israel. We have called these four chapters *libellus apocalypticus*. The Third Subdivision has for its subject the relation of Israel to Assyria in the days of king Hezekiah (xxviii.—xxxiii.). It contains five discourses in six chapters. Each discourse begins with 'W. They stand in chronological order, and are all of them total surveys, in that each, in a special manner, proceeding from the present distress, and with censure of the false means of deliverance, compresses in one the deliverance out of the distress and the salvation of the (Messianic) end-period that are determined and promised of God. The Fourth Subdivision comprises chaps. xxxiv. and xxxv. These two chapters we designate the finale of part first. They contain a concluding glance at the end-period in respect to the two aspects of it, viz.: the divine judgments both in respect to punishment and salvation. The first is described as comprehending not only the earth, but also the constellations of heaven, in which, however, the manner of its operation on earth is exhibited by a special portrayal of the judgment against one of Israel's most bitter enemies, viz.: Edom. That we stand here at an important boundary, viz.: at the close of part first, appears from the invitation, xxiv. 16, to search the "Book of Jehovah," and thereby verify the fulfilment. This Book of Jehovah can be nothing else than just our part first, to which the Prophet here refers back as to a whole now brought to conclusion. Finally xxxv. describes the salvation which shall be imparted to the people of God by the final judgment. But the Prophet for the present makes prominent only one principal point, viz.: the return home out of the lands of exile into the Holy Land to everlasting joy. We see in this, at the same time, a transition to part second, that has for its subject the description of the period of salvation in all its aspects.

The Fifth Subdivision finally comprehends chapters xxxvi.—xxxix. Their contents is historical and essentially the same that we read in 2 Kings xviii. 13—xx. 19. Chapters xxxvi. and xxxvii. relate the deepest distress into which Hezekiah, confined to his capital city, was brought by the Assyrians, and also the unexpected, sudden and complete deliverance out of this distress by the plague that broke out in the camp of the Assyrians. This fact forms the conclusion of all relations of Israel to Assyria, and therefore xxxvi. and xxxvii. stand first, although the events narrated in them belong to a later period. Chapters xxxviii. and xxxix. inform us of the sickness and recovery of Hezekiah in the fourteenth year of his reign, and of the Babylonian embassy that congratulated him on this account. Hereby was afforded occasion to the Prophet to prophecy the Babylonian exile, and in so far xxxviii. and xxxix. are, so to speak, the bridge to chapters xl.—xlvi., and stand immediately before them, although the events of which they inform us precede by about fourteen years the events narrated in chaps. xxxvi. and xxxvii.

4. Surveying again the collection of prophecies in part first, we see that they are well arranged. The older commentators (even LUTHER) have erroneously held them to be without arrangement, and put together without plan. But the dominating principle is an arrangement according to matter rather than chronological arrangement. The first introduction (chap. i.) belongs to the latest pieces. It has much in common with chapters xl.—xlvi. (see below). The second introduction (ii.—v.) is, as a whole, also the product of that period when the Prophet put his book together. Still for this introduction the Prophet made use of earlier pieces, especially of the period of Ahaz (comp. iii. comm.). And thereby, of course, he has given at the same time a picture of that period of his labors which preceded the first conflict with the world-power and the prophecies that related to it. For this reason this introduction bears more of a general ethical character. The third introduction belongs to the fact of the last year of Uzziah therein related. When it was written up is not expressly said. But it is in the nature of the thing that this should happen early rather than late after the event itself.

Of chapters vii.—xii. the first part (vii. 1—ix. 6) belongs to the beginning of the three years which Pekah had in common with Ahaz, thus about 743 B. C. The second part, however (ix. 7—x. 4) belongs in the end of this period, thus about 740, 39 (see introd. to the text *in loc.*). Of the second part (x. 5—xii. 6) the piece x. 5—34 belongs in the time when Hezekiah was put to the greatest distress by the summons related xxxvi. (see introduction to x. 5—19). Chap. xi., on account of its relationship with xiv. 23—32, originated in the period when Hezekiah had ascended the throne, thus about 728 B. C. The doxology, chap. xii., bears no trace of any particular time; still, as conclusion of this section, it must any way have originated at the time the latter was put together (*ibid.*) The first prophecy against Babylon (xiii. 1—xiv. 23) presupposes the period in which the Prophet recognized Assyria as a thing of the past, and saw in Babylon the world-power that was called to execute judgment on the theocracy. The prophecy, therefore, falls in the latest stadium of Isaiah's

prophetic activity. The short prophecy against Assyria predicts Sennacherib's catastrophe as near at hand. It belongs therefore to the period shortly before the event. The short piece xiv. 23-32 must have originated shortly after Hezekiah took the throne. The prophecy against Moab (xv. and xvi.) must, as to its older part (xv. 1-xvi. 12), belong to the reign of Ahas. It may have originated after 741 B. C. and before the incursion of the Edomites into Judah mentioned in 2 Chron. xxviii. 17. The time of its publication is indeed relatively determined by the later brief prophecy xvi. 13, 14; but so far it has not been made out what event the Prophet means by the blow threatened against Moab xvi. 14. Any way, however, the Prophet has in mind an act of hostility on the part of Assyria against Moab.

Chapters xvii. and xviii., which are equally directed against Ephraim-Syria and against Assyria, belong to the beginning of the reign of Ahas, to the same period to which the prophecies vii. 1-ix. 6 owe their origin.

Chapters xix. and xx. relate to Ethiopia-Egypt. They fall in the time of Hezekiah, and indeed they cannot have been written earlier than 708 B. C. (see in Comm. introd. to xvii.-xx.). The brief prophecy against Babylon (xxi. 1-10), which stands here on account of its emblematical superscription, appears to belong to the same period as xiii. 1-14. Still the character of the piece in respect to language and rhetoric are not quite in harmony with it. The two small prophecies against Edom (xxi. 11, 12) and Arabia (xxi. 13-17) fall in the time of Hezekiah, more exactly, in the time *before* the catastrophe of Sennacherib, when the Assyrians threatened the independence of all the nations that lay between Assyria and Egypt. To this same period also belongs chap. xxii. More exactly, the chapter presupposes, and that in both its parts, the period when the Assyrians threatened Jerusalem directly. The prophecy against Tyre has this in common with the prophecies against the theocracy itself, that it does not designate Assyria, the immediate source of menace, but Babylon as the instrument to whom God has entrusted His judgment, and it must have originated in the time when Shalmaneser besieged Tyre, thus before 722 B. C. (see comm. in loc.). It is hard to determine when the chapters xxiv.-xxvii. originated. Still the Prophet sees the theocracy in conflict with Assyria and Egypt. Babylon stands veiled in the background. This seems to point to the time of Hezekiah, and indeed to the time *before* Sennacherib's catastrophe (see comm. in loc.). Of the five discourses (xxviii.-xxxiii.) that represent the relation of Israel to Assyria in the time of Hezekiah, the first must have originated already before the beginning of the siege of Samaria, thus about 725 B. C. (*ibid.*). Chap. xxix. is of much later origin, belonging to about the year 902 B. C.

Chapters xxx.-xxxii., according to their contents, belong to the same period as xxix. They join directly on to this in chronological order. Chap. xxxiii. belongs to the period shortly before the summons that Rabshaks sent to Hezekiah. Chaps. xxxiv. and xxxv. originated in the latest period of the Prophet contemporaneously with the grand connected complexity of prophecy in the chaps. xl.-lxvi. A more exact determination of the time is impossible.

Chaps. xxxvi.-xxxix. very probably spring from a memorandum of Isaiah's that had for its subject the great events of the reign of Hezekiah, and to which 2 Chron. xxxii. 26 seems to point. The insertion of these chapters at this point is so suitable—in fact so necessary—that we must even ascribe them to the Prophet himself. But a later hand has made alterations in the dates of the superscriptions, and also perhaps in the mention of names (xxxix. 1), which has become the occasion of great confusion. The events for instance narrated in xxxvi. and xxxvii. took place fourteen years later than those narrated in xxxviii. and xxxix. Any way, the narratives stood in the original source in the correct chronological order, i. e., so that xxxvi. and xxxvii. followed xxxviii. and xxxix. The narratives were transposed to correspond with the aim of the book of prophecy. Now in the original source the introduction of chap. xxxviii. must have read: "And it came to pass in the fourteenth year of king Hezekiah." But chap. xxxvi. began with the words: "And it came to pass in the fourteenth year." Thereby was meant the fourteenth year after the events narrated in xxxviii. and xxxix.; therefore the twenty-eighth year of Hezekiah, or the 700 B. C., the year in which actually occurred Sennacherib's catastrophe.* When then those historical sections were adopted into the collection of Isaiah's prophecies, and that in a reversed order, the dates ought properly to have been altered to correspond. This, however, did not take place. Thus xxxvi. began with the words: "And it came to pass in

* I remark here that the historical and chronological objections raised by WELLHAUSEN, v. GUTSCHMID, OFFERT against many results of SCHRAEDER's investigations are well known to me. Still the few data that come here into account partly lie quite out of the sphere of those objections, partly, as appears to me, they are quite unaffected by them.

the fourteenth year," but xxxviii. with the words: "And it came to pass in the fourteenth year of Hezekiah." To an uninformed reader this sounded strange. The fourteenth mentioned in the beginning of xxxvi. seemed as if it could be no other than the fourteenth of Hezekiah. And because xxxviii. again bore at its head the fourteenth year of this king, nothing seemed more natural than to let xxxvi. begin with the words: "And it came to pass in the fourteenth year of king Hezekiah," and then join on chapters xxxviii. and xxxix. simply with the date "in those days, in that time" (see introd. to xxxvi.—xxxix. below). Whoever made these alterations doubtless lived at a period when the living tradition about the correct order of these events had long been obliterated. Perhaps, too, the erroneous mention of a name xxxix. 1 is the fault of the same man and of the same time. For Merodach-Baladan does not mean "Merodach, son of Baladan," as is there intimated. Merodach-Baladan (= Merodach gave a son) is only *one* name, and is the name of a man whose father was called Jakin (see comm. *in loc.*). This erroneous meaning given to the name appears also to point to a later time in which the knowledge of the proper relation was lost.

5. Part second consists of chapters xl.—lxvi. These chapters form a separate and well arranged total by themselves. As in other collections of Isaiah's prophecies, so here we notice a fundamental number. For the total consists of three divisions, each containing three times three discourses. It is to be noticed, however, that in the third division only five discourses are to be distinguished, which, however, divide into nine chapters. The subject of these twenty-seven chapters is the time of salvation, and that indeed the whole period beginning with the deliverance from exile and extending to the end of the present world, i. e., to the appearance of a new heaven and a new earth. Although, in accordance with the peculiarity of prophetic seeing, the prophet sees things of the same sort together, no matter what time they belong to, we still distinguish in the total period of salvation three chief stages to which the three chief subdivisions of nine chapters each correspond. In the first Ennead the Prophet sees chiefly and primarily the deliverance out of the Babylonian captivity, and, as the source of it, Cyrus. But this Ennead by no means has this aim merely. The Prophet knows, that along with the redemption out of exile, Israel must be raised to a higher plane of religious moral life: it must be freed from idolatry and led to the sole worship of Jehovah. The outward deliverance without the inward would be only a half work; for it was precisely Israel's spiritual bondage to idols that had been the cause of its bodily servitude. How could the latter be removed without the former? But this redemption out of exile and the chains of a gross idolatry is only the first stage of the period of salvation. Within this we see forming the outlines of a second and higher stage. The glorious Cyrus, who is not called servant of God, but is called *נָאִרְשָׁא*, and the suffering people Israel, that is yet destined to glory, compose, so to speak, the ground forms in which a new stage of salvation is typically represented. These preparatory elements combine in their higher unity in the person of the servant of God who will be a suffering Israel and a conquering Cyrus at the same time. But first appears the first named aspect of his existence, the suffering servant. This forms the central point of the second Ennead. By suffering the servant of God becomes the redeemer of His people, the founder of a new way of appropriating salvation, and of a new condition of salvation that is both intensively and extensively higher. But this servant of God lifts Himself up out of His humility and becomes—this is the contents of the third Ennead—on the one hand, Judge of the world who will destroy all the wicked, on the other, the Creator of a new creature. The fruit of His redeeming work will be a new humanity, a new name, a new worship of God in spirit and in truth, a new heaven and a new earth.

Therefore the Prophet has by no means in mind merely circumstances of the exile. Of course he sees primarily the redemption out of the exile. But he sees behind this also the time in which the personal servant of God, prefigured in the first stage by Cyrus and Israel, will begin his work of salvation by suffering and dying; and behind this second stage he sees a third, in which the servant of God, raised out of His humble state to the dignity of a highest Prophet, Priest and King, shall renew the creature and lead it upwards to the highest degree of life in the spirit.

6. The scheme of the book is as follows:

I. THE THREEFOLD INTRODUCTION.

- a. The First Introduction, chap. i.
- b. The Second Introduction, chaps. ii.—v.
- c. The Third Introduction, chap. vi.

II. PART FIRST, vii.—xxxix.

1. FIRST SUBDIVISION. CHAPS. vii.—xii.

Israel's relation to Assyria, the representative of the world-power in general, described in its ruinous beginning and its blessed end.

A.—The prophetic perspective of the time of Ahaz, chap. vii. 1—ix. 6.

1. The prophecy of Immanuel the son of a Virgin, chap. vii. 1-25.
2. Isaiah giving the whole nation a sign by the birth of his son Maher-shalal-hash-baz, chap. viii. 1-4.
3. Additions :

- a. The despisers of Siloah shall be punished by the waters of Euphrates, chap. viii. 5-8.
- b. Threatening call to those that conspire against Judah, and to those that fear the conspirators, chap. viii. 9-15.
- c. The testament of the Prophet to his disciples, chap. viii. 16—ix. 6.

B.—Threatening of judgment to be accomplished by Assyria, directed against the Israel of the Ten Tribes, chap. ix. 7—x. 4.

C.—Assyria's destruction Israel's salvation, chap. x. 5—xii. 6.

1. Woe against Assyria, chap. x. 5-19.
2. Israel's redemption from Assyria, chap. x. 20-34.
3. Israel's redemption in relation to the Messiah, chap. xi. 1—xii. 6.

2. SECOND SUBDIVISION. CHAPS. xiii.—xxvii.

The prophecies against foreign nations.

A.—The discourses against individual nations, chaps. xiii.—xxiii.

1. The first prophecy against Babylon, chap. xiii. 1—xiv. 23.
2. Prophecy against Assyria, chap. xiv. 24-27.
3. Against Philistia, chap. xiv. 28-32.
4. Against Moab, chaps. xv., xvi.
5. Against and for Damascus and Ephraim, chap. xvii.
6. Ethiopia now and then again, chap. xviii.
7. Egypt now and then again, chaps. xix., xx.
8. The *libellus emblematicus*, containing the second prophecy against Babylon, then prophecies against Edom, Arabia, Jerusalem and the chamberlain Shebna, chaps. xxi., xxii.
9. Prophecy against and for Tyre, chap. xxiii.

B.—The *finale* of the prophecies against the nations: the *libellus apocalypticus*, chapters xxiv.—xxvii.

3. THIRD SUBDIVISION. CHAPS. xxviii.—xxxiii.

Relation of Israel to Assyria in the time of king Hezekiah.

4. FOURTH SUBDIVISION. CHAPS. xxxiv.—xxxv.

The *finale* of part first.

5. FIFTH SUBDIVISION. CHAPS. xxxvi.—xxxix.

Historical pieces, containing the conclusion of the Assyrian and the preparation for the Babylon period.

III. PART SECOND, Chaps. xl.—lxvi.

The entire future of salvation, beginning with the redemption from the Babylonian exile, concluding with the creation of a new heaven and a new earth.

A.—CYRUS, chaps. xl.—xlviii.

1. *First Discourse.* The Prologue, the objective and subjective basis of redemption, chap. xl.
2. *Second Discourse.* First appearance of the Redeemer from the East, and of the servant of the Jehovah, and also the first and second use of the prophecy relating to this in proof of the divinity of Jehovah, chap. xli.
3. *Third Discourse.* The third chief figure: The personal servant of Jehovah in the contrasted features of his appearance, chap. xlii.
4. *Fourth Discourse.* Redemption or salvation in its entire compass, chap. xliii. 1—xliv. 5.
5. *Fifth Discourse.* Prophecy as a proof of divinity comes to the front and culminates in the name of Cyrus, chap. xliv. 6-28.
6. *Sixth Discourse.* The culminating point of the prophecy: Cyrus, and the effect of his appearance, chap. xlv.
7. *Seventh Discourse.* The fall of the Babylonian gods, and the gain to Israel's knowledge of God that will be derived therefrom, chap. xlv.
8. *Eighth Discourse.* The well-deserved and inevitable overthrow of Babylon, chap. xlvii.
9. *Ninth Discourse.* Recapitulation and conclusion, chap. xlviii.

B.—THE PERSONAL SERVANT OF JEHOVAH. Chaps. xlix.—lvii.

1. *First Discourse.* Parallel between the servant of Jehovah and Zion. Both have a small beginning and a great end, chap. xlix.
2. *Second Discourse.* The connection between the guilt of Israel and the sufferings of the servant, and the liberation of the former through faith in the latter, chap. l.
3. *Third Discourse.* The final redemption of Israel. A dialogue between the Servant of Jehovah who enters, as if veiled, Israel, Jehovah Himself, and the Prophet, chap. li.
4. *Fourth Discourse.* The restoration of the city of Jerusalem, chap. lii. 1-12.
5. *Fifth Discourse.* Golgotha and Scheblimini (*sit thou on my right hand*), chap. lii. 13—liii. 12.
6. *Sixth Discourse.* The new salvation, chap. liv.
7. *Seventh Discourse.* The new way of appropriating salvation, chap. lv.
8. *Eighth Discourse.* The moral, social and physical fruits of the new way of salvation, chap. lvi. 1-9.
9. *Ninth Discourse.* A look at the mournful present, which will not, however, hinder the coming of the glorious future, chap. lvi. 10—lvii. 21.

C.—THE NEW CREATURE. Chaps. lviii.—lxvi.

1. *First Discourse.* Bridge from the present to the future; from preaching repentance to preaching glory, chaps. lviii., lix.
2. *Second Discourse.* The rising of the heavenly sun of life upon Jerusalem, and the new personal and natural life conditioned thereby, chap. lx.
3. *Third Discourse.* The personal centre of the revelation of salvation, chap. lxi.—lxiii. 1-6.
4. *Fourth Discourse.* The Prophet in spirit puts himself in the place of the exiled church, and bears its cause in prayer before the LORD, chap. lxiii. 7—lxiv. 11.
5. *Fifth Discourse.* The death and life bringing end-period, chaps. lxx., lxvi.

§ 4. AUTHENTICITY AND INTEGRITY OF THE BOOK.

1. KNOBEL says of the Isaiah collection there is found in it more that is not genuine than in any other prophetic book (p. xxvi). The passages ii. 2-4 and xv.—xvi. 12 are not denied to be genuine indeed, but they are said not to be Isaiah's, he having appropriated them from older prophets. As regards ii. 2-4, this statement is of course correct. For Isaiah has in fact, and for good reason, put a saying of his contemporary and fellow prophet Micah at the head like a light, in order to contemplate in its light the (relative) present of his people. But as regards the prophecy against Moab,

xv.-xvi. 12, the Prophet himself, it is true, designates it as a word that the LORD once (1K2, i. e., before) spoke against Moab. But the words xvi. 13 by no means assert that Isaiah cites the words of another. Would he not have indicated this more plainly? Besides the piece is in contents and form quite like Isaiah. (See Comm. in loc.). The following passages are said to be decidedly not genuine: xiii. 1-xiv. 23; xxi. 1-10; xxiv.-xxvii.; xxxiv.-xxxv.; xxxvi. 1-xxxvii. 20; xxxvii. 36-xxxix. 8; xl.-lxvi. Beside these a few other passages are assailed by individual critics. Thus chap. xii. is assailed by EWALD (see on the contrary MEIER, KNOBEL, p. 113). Chap. xix. is partly or entirely so by several expositors (EICHHORN, ROSENMUELLER, KOPPE, DE WETTE, GASENIUS, HITZIG, on the contrary KNOBEL, p. 159); single parts of chaps. xxviii.-xxxiii. by EICHHORN (against which see GASENIUS I. 2, p. 826); chap. xxxiii. by EWALD (against whom see KNOBEL, p. 273). As these critical objections have been proved groundless even by such men as GASENIUS and KNOBEL, we will not enter into them here. I will in the commentary itself give the reasons why I must regard chaps. xiii. 1-xiv. 23; xxi. 1-10; xxiv.-xxvii.; and xxxiv., xxxv., as Isaiah's genuine productions. We have already said in § 3 under 4, what is to be thought of chaps. xxxvi.-xxxix.

2. We must give particular attention to chaps. xl.-lxvi. Since KOPPE and DOMDERLEIN (comp. BERTHOLDT, *Eint.* p. 1356 sqq.) the majority of commentators have held the opinion that a much later person than Isaiah the son of Amos wrote these prophecies. The most suppose that this later person lived in Babylon among the exiles. Only EWALD (*Propheten des A. B.* II. p. 403 sqq.; *Gesch. des V. Isr.* IV. p. 22 sqq.; 56 sqq., 66, 108, 138) is of the opinion that the "great unnamed," as a descendant of those Jews that with Jeremiah went into Egypt, lived in the latter place. On the other hand SEINECKE (*Der Evangelist des A. B.* 1870) concludes from chap. xl. 9, that the author must have lived in Jerusalem because otherwise the summons "Jerusalem, get thee up into a high mountain," would have no sense. DUHM (*Die Theologie der Propheten, Bonn.*, 1875, p. 283), infers from chap. xlii. 22 that Deutero-Isaiah at least did not live in Babylon, for it hardly went so hard with the exiles as is there described. As regards the time, although the critics in general maintain that it was written during the exile, still they differ in details very much. BERTHOLDT (*Eint.*, p. 1390) distributes the chapters into four periods: Before and after the invasion, during and after the siege of Babylon. GASENIUS supposes (II. Th. p. 33) that the prophecies originated at the time when the advance of Cyrus against Babylon awakened in the Hebrews the assured hope of a speedy deliverance. Still he thinks that the last chapters were written sooner than the earlier ones, in which is discoursed with so much certainty of the victories of Cyrus. HITZIG also apportions the chapters very exactly among the incidents of the Persian-Babylonian war, only he thinks that chap. xlvii. does not fit into the context chronologically, and that as an independent whole it was incorporated later. BECK (*Die Cyrojesajan. Weissagungen*, p. 16) thinks that all twenty-seven chapters presuppose the permission of Cyrus to return home. The Prophet only represents what has happened as revealed by Jehovah in advance, in order that "His contemporaries might regard it, not as accident, but as proceeding from the decree of God." According to KNOBEL "the Prophet followed attentively the great events, spoke as these and the circumstances they brought about dictated he should, and wrote up the discourses one after another" (p. 342). And so he maintains that chaps. xl.-xlviii. originated in the time of the first splendid successes of Cyrus; chaps. xlix.-lxii., however, he puts in the time when Cyrus began to carry out his plan of subduing the western nations. Chap. lxii. 1-6 is supposed to refer to the taking of Sardis. The prayer, chap. lxiii. 7-lxiv. 11, and the answer to it, chapter lxxv. are supposed to fall in the period after this event. Only in regard to chapter lxvi. KNOBEL is undetermined whether it is to be put before the conquest of Babylon by Cyrus, or in the time after it. SEINECKE takes again the view-point of BECK: only he denies that the Prophet prophesied the deliverance by Cyrus. Much rather this is everywhere presupposed. What he does prophesy is the "new salvation," i. e., a period of great happiness, which of course can only be realized in the holy land. The entire prophecy is one whole made at one cast. If one point of time is fixed, then the time of the composition of the whole is clear. Now it appears, especially from chap. xli. 2, 3; xlv. 25; xlv. 4 sq.; lii. 11; xlix. 22, 23, that the edict of Cyrus (*Ezra* i. 1 sqq.) had already appeared. After this proclamation, before the start of the first train of exiles, therefore in the year 538 was the prophecy written.

Most of the critics regard our chapters as the work of a single author. Only here and there a voice contends for different authors. See AUGUSTI, *Exeget. Handbuch*, p. 24 sqq., BERTHOLDT, *l. c.*, p. 1375; EICHHORN, *Propheten* (the list at the close of Vol. III., p. 686). In regard to chap. lii. 18-

liii. 12 sq., see our comm. and SCHENKEL, *Stud. u. Krit.*, 1836, p. 996. Especially EWALD has felt that he must assume a plurality of authors. But who may have been the author or authors no one is able to say. The critics are only united in this, that it was not Isaiah, yet they confess that he must have been a man of great spiritual significance. EWALD has introduced the name "the great unnamed" (comp. *Proph. d. A. B.* II., p. 403; *Gesch. d. V. Isr.* IV., p. 56). It is even confessed that the so-called Deutero-Isaiah has a great resemblance to the genuine Isaiah. To the question: Why then have chaps. xl.-lxvi. been ascribed to Isaiah, SEINECKE (p. 36) replies by saying, "that no later Prophet has approached so near the spirit of Isaiah as the author of chap. xl.-lxvi.; in none are found so reproduced his characteristic forms of expression."

3. The reasons urged against Isaiah being the author of part second are the following: 1. Isaiah lived more than an hundred years before the exile. He has also not once prophesied it. But the author of chaps. xl.-lxvi. lived in the exile. Both the oriental relations in general at the time of the exile (he even calls Cyrus by name), and the special relations of the exiles are so exactly known to him, that we must recognize in him an eye-witness and a sharer of those relations. 2. He distinguishes himself from Isaiah as much by different religious and theocratic-political views, as by peculiar style and *usus loquendi*. 3. Those prophets that lived after Isaiah and before the exile did not know the chaps. xl.-lxvi. 4. According to an old tradition, to which the TALMUD testifies, and to which the German and French Manuscripts conform, the three great Prophets follow in the order, Jeremiah, Ezekiel, Isaiah. From this is inferred that this arrangement has chronological reasons, and that Isaiah, on account of the second part having been composed at the end of the exile, was placed after Ezekiel.

IN REPLY TO THE FIRST OBJECTION.—a). If it were proved that there is no personal God, or that this personal God, if there be one, at least never in a direct, supernatural way interfered in the course of the history of the world, then, of course, Isaiah could never be the author of chaps. xl.-lxvi. For then there would be no prophecy in a supernatural and miraculous sense. There would then at best be only an intensified power of presentiment or gift of combination. That is the standpoint of those who aim, more or less consciously, to be rid of God as much as possible, to explain the world without God, and without God to live merely under the abstract, unalterable laws of nature. There are, therefore, here two fundamental ways of looking at things that are opposed to each other, and that can never harmonize. All dialectic demonstration is useless here. Of course an interference without motive and arbitrary on God's part, no one will admit who holds the view-point of the moderate theism of the Bible. But according to Scripture, over the present, earthly, temporal order of nature there exists a higher and eternal order. The earthly, temporal order of nature is characterized by the disharmony of spirit and body. The higher order rests on the harmony of these. The lower stage must form the transition to the higher. This is only possible by the latter entering into the former, partly in order to prepare the judgment on the same, partly to lay in it the new germs of life. Miracle and prophecy, as in the organism of the history of salvation they appear authenticated, though they are not the highest, are still the first traces of that super-terrestrial spiritual power that, on the one hand subdues matter, and on the other, time and space, in order to make known the divine decree of love, and gradually to realize it. Now among all the men that divine love employs to this end in the Old Testament, Isaiah occupies the first rank. First he sees Syria and Ephraim coming against the theocracy, and recognizes at once their harmlessness. Assyria rises threatening behind them. But soon the Prophet sees that it too will not harm the theocracy, but must itself come to disgrace by the theocracy. Only the third world-power, (Ephraim-Syria reckoned as the first), that emerges to the view of the Prophet, immediately behind Assyria to *i. e.*, Babylon, he recognizes as the agent called to execute the next great judgment on the outward theocracy. Babylon was Nineveh's rival. They had severe conflicts until first Babylon, and then at length Nineveh fell. Now it is said that Isaiah never predicted Israel's being led into the Babylonian captivity. True enough, this was not his commission. This part of the history of the future belonged to his successors Zephaniah and Jeremiah. Yet Babylon's destination to effect this was not unknown to him. For he expresses it chap. xxxix. 6 sq., briefly indeed, but in plain words. And even if Isaiah were not the author of the original writing from which chaps. xxxvi.-xxxix. were taken, still this does not justify us in doubting that he made the statement of which xxxix. 6 sq. informs us. Without mentioning Babylon, a period of exile is partly presupposed, partly directly announced to the land and nation in chap. i. 27; v. 5 sq.; xiii. 26 sqq.; vi. 11, 12; x. 5 sqq.; xii. 20 sq.; xi. 11; xxx. 12. And does not Micah (iv. 10), the contemporary of Isaiah, prophesy in

plain words the transportation to Babylon? No one that I know of has ever attacked the genuineness of those words of Micah. Could not Isaiah see what Micah saw? We see therefore that the Babylonian exile was already in Isaiah's time well known to prophecy as a fact of the future.

But Isaiah's chief commission was to announce the whole great period of salvation, that begins with the deliverance out of exile and reaches to the end of time. For although Isaiah is not silent in regard to the judgments that threaten either Israel or the heathen, still the proclamation of salvation is the proper contents of his discourses. In fact the opening words of xl. 1 especially characterize the second part as "a book of consolation" (ספר נחמוֹת see FUEBSTER, *Kan. d. A. T.*, p. 15). By this he honors his name (יְשׁוּעָה, *salus Iovae*). The TALMUD expresses the difference between the three great Prophets by saying that the book of Jeremiah is כְּלוֹלָה חִירְבָנָא, that of Ezekiel רִשְׁיוֹ נְחֻמָּתָא, that of Isaiah however כְּלוֹלָה נְחֻמָּתָא (comp. FUEBSTER, *l. c.*). While the other Prophets were called more to illumine single parts of the near or remote future, of greater or less circumference, Isaiah, as the great chief Prophet, stands in the midst and lets the light of his prophetic word fall on the great, wide circumference of the entire future of salvation, which for him begins with the deliverance from the exile. As the broad river to the narrower branches, as a grand edifice to the buildings that front and flank it, so is Isaiah's prophecy related to that of the other prophets. It is, therefore, incorrect to say that Isaiah only lives in the exile, and that his gaze does not extend beyond the horizon of this period of history. Isaiah is just as conscious that he prophesies, i. e., that the exile is a thing of the future for him also (comp. xli. 9; xlviii. 6, 16; lii. 5; lvi. 10-lvii. 21 and the comm. *in loc.*), as he is conscious that the period of exile does not form the limit of his prophetic gaze. In fact he distinguishes most clearly three stages of that future history that he contemplates. The servant of Jehovah suits neither the time of Cyrus, nor that of the new creature. It suits only in the time between as the mediation of both. For without the servant of Jehovah, Israel when returned could not possibly have risen to the grade of the new creature. One may quite as well insist that the author of chaps. xl.-lxvi. stood under the cross of Christ, and that he read the writings of Paul, consequently that at least chaps. lii.-lv. were written in the time after Christ, as that this author lived in the exile. For he speaks of the sufferings of the servant, of the fruits of them, and of the new way of salvation thereby conditioned not less plainly than he does of the redemption of Israel out of the exile. In fact DUHM (*l. c.*, p. 291) acknowledges that the view of the Deutero-Isaiah approaches very near that of Paul. It is objected that the naming of Cyrus and the description of relations peculiar to the exile (comp. lxiv. 9-11; lxiii. 3 b-5 a; lxv. 11, 12, 25; lxvi. 3 b-6; lxvi. 17) prove that we have before us specific prediction and not prophecy. As such things are impossible, only a contemporary of the exile can be the author of xl.-lxvi. This leads me to the inquiry into the ethical character of genuine prophecy, and then to the other question whether chaps. xl.-lxvi. correspond to that distinction between prophecy and prediction that I have myself asserted.

b. Of course the naming of Cyrus (xliv. 28; xlv. 1) must surprise us in the greatest degree. But let us first notice the connection in which this naming occurs. In the first Ennead (xl.-xlviii.) the Prophet has directed his gaze to a double deliverance of his people: to the bodily one out of the captivity of the exile, and to the spiritual one from the chains of idolatry. He seeks to bring about the latter by convincing his people of the nothingness of idols and of the sole divinity of Jehovah. For this purpose he argues thus: Prophecy and fulfilment belong only to the omniscient and almighty God. It is a test of divinity that idols cannot sustain. I announce to you long before the punishment of the exile has even begun, that Israel shall be delivered from the same by a prince that shall bear the name Cyrus. If this prophecy be not fulfilled, then may you doubt the divinity of Jehovah. But if it be fulfilled, then know that the LORD is God.

Seven times the Prophet presents this syllogism with the greatest emphasis. He would evidently have men regard this, not as mere rhetorical ornament, but as meant in earnest, and make a practical test with it. Now let one suppose the author of our chapters to have been a contemporary of Cyrus, and to have only feigned this prophecy, then it would be but a worthless comedy. This would-be prophet was then an impostor that blasphemously abused the name of God. For if Cyrus was already there, and all that Isaiah prophesies of him had already happened, or at least was at the point of taking place, then that argument wholly lacks foundation. Then Jehovah does not prophesy, but an impostor pretends to prophesy in His name things that in fact were not future but past. The pretended prophecy, then, would be a product, not of the Holy Spirit, of the Spirit of truth, but of the spirit of lying. If any would assume that the pretended prophet still meant only

to attain a good object by morally objectionable means, that, therefore, his fraud was a pious fraud, then nothing is gained thereby. A truly pious Israelite could not possibly have been willing to prop his faith in Jehovah by means which Satan, Jehovah's enemy, uses to gain his ends—by lies! But a man who is capable of desecrating God's name by gross lies cannot at the same time be interested to have God's name sanctified. Such a man is an inward contradiction. One is involuntarily reminded here of the words of Christ: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matt. xii. 25 sqq.). And how does this lying procedure agree with the moral character of our prophecy in general? Every one receives the impression, and the modern critics themselves cannot ignore it, that there runs through the entire prophecy a spirit of elevated, moral earnestness. Moral effect in the hearer and reader indeed is meant to be the chief aim of the prophecy. How does Christ agree with Belial? Comp. STIER, *Isaiah, nicht Pseudo-Isaiah*, p. xlv. F. A. LÖWIE, *Weissagung u. Weltgeschichte*, Zurich, 1868, p. 13. It is incomprehensible how a man like DUESTERDIECK (*D. Pro. Isa., ein Vortr. Jahrb. f. deutsche Theol.* XVIII. 3, p. 386 sqq.) can assert that the author of xl.-lxvi. stood in the midst of the mighty crisis brought about by Cyrus (l. c. p. 401), and yet at the same time produced the prophecy that is "not only the holiest of all of our prophetic book, but of the entire Old Testament." Can then the author of a fictitious prophecy of Cyrus, seven times repeated, be at the same time the interpreter of the holiest of all of the divine revelation?

c. But it is objected that still the name Cyrus is quite a special prediction, just as also those other traits of special exile life that confront us in the last three chapters. But the name Cyrus is not a name like any other. According to our Prophet's construction, Cyrus stands at the head of the period of salvation. He represents the great turning point in the history of Israel with which begins the "return" (שׁוּב) of the holy nation. The name of the man that occupied this high and important position is no subordinate, small incident that one cannot see from a distance. On the contrary, this name stands forth so great and illustrious in history, even in profane history, that we must include it among the great outlines which, according to our statement, can alone be the subject of prophecy. But were I even mistaken in this view, still only the name Cyrus would need to be given up. Then we would need to assume that xlv. 28 another word stood in the place of לְכוּרֹשׁ, and that xlv. 1 the same word was either simply interpolated (which the construction allows), or was substituted for another word. We would need then, of course, to grant also that the words בְּשִׁכְן אֶכֶן (xlv. 5), which manifestly presuppose the mention of the name, were inserted by the interpolator. This would leave untouched the chief thing, the prophecy of the redeemer from the east. The reproach of lying would not then concern the real author of the prophecy, but only some uninvited intruder. But although I confess that this point is the most difficult, still I do not believe that there are material reasons to compel the adoption of this construction.

d. As for the traces of authorship in the exile to be found in the last three chapters, viz.: in lxiv. 9-11; lxv. 3 b-5 a; lxv. 11, 12; lxv. 25; lxvi. 3 b-6; lxvi. 17, they are of three sorts. I must first say in general, that the last Ennead (lviii.—lxvi.) does not appear to have received its finishing touches from the hand of the Prophet. Perhaps death arrested him. He seems rather to have left behind only the materials. At least it must seem strange to us that the matter is not, as in both the Enneads that precede, more arranged in nine distinctly marked discourses. [Comp. below the introduction to chaps. lviii.—lvi.—Tr.]. This very condition of the original text invited and facilitated the work of an interpolator. Now, as I have said, I find three sorts of such interpolations. In regard to the first sort, I must primarily recall the fact that to the request of the people that the LORD would even remember that all Israelites are His people (lxiii. 7—lxiv. 9) the reply is made: neither all Israelites shall be saved, nor shall all be rejected (lxv.). The Prophet intimates by this, that in the time when the redemption will begin, i. e., at the end of the exile, a division shall be effected. And this division actually took place when Cyrus gave the permission to return. The contrast between the apostates and the faithful Israelites was distinctly marked. The original contents of the last three chapters offered a fitting opportunity for the expression of those sentiments that the latter felt toward the former in consequence of that contrast. Hence we find in these chapters those passages that have so specific a coloring from the exile, which, of course, if they were genuine, must be construed as the most specific prediction. Such are lxv. 3 b-5 a; 11, 12; lxvi. 3 b-6; lxvi. 17. A second sort of interpolation I find in the passage lxiv. 9-11. Here the condition of the Holy Land and of the Holy City are spoken of in a way that shows that the sacred places must already have lain waste when these words were written. A third interpolation of still another sort I find in lxv. 25. Here an earlier saying of the Prophet (comp. xi. 6-9) is abruptly repeated. For particulars see the comm. in loc.

Regarding passages of the first sort: on the one hand they contain such exact details relative to Babylonian idolatry, and on the other, party sentiment finds in them such intense, fresh and lively expression, that some have supposed the Prophet has wholly translated himself here into the exile life, and saw it as plainly as his own actual present time, while others, who deny the possibility of such translation into the future, maintain that the passages in question were composed by one living in the exile. I share neither of these views. It was no affair of prophecy to observe the special traits of the future; it was no affair of Isaiah's to furnish "Scenes of exile life." On the other hand the great mass of xl-lxvi. are so unmistakably genuine prophecy, in fact the crown of all Old Testament prophecy, that we can ascribe them to no other than to the king among the prophets, to Isaiah. If now single passages in the last chapters bear undoubted marks of originating in the exile, then they must be later additions to the original writing of Isaiah. This applies also to passages of the second and third sort. Even KNOBEL and DIESTEL, who, for the sake of making the whole out to be not genuine, will admit no interpolations, are still inclined to explain lxv. 25 as "a disconnected addition." And lxvi. 3 8-6 is manifestly an interpolation, interrupting the connection, and occasioned by a misunderstanding of what precedes. But if *one* interpolation occurs, may there not be several, even though the seam in every case is not equally noticeable? I have distinctly declared lxiv. 9-11; lxv. 3 8-5 a; 11, 12; 25; lxvi. 3 8-6; 17 to be interpolations. I confess however that I hold these to be only the ones most plainly recognizable as such. As remarked above, the Prophet seems to me to have left the last Ennead in a form not completely wrought out. Precisely hereby some later person, was moved to put a finishing touch to it. What is most probable is that the final editor of the work did this. Thus it may be that we possess the last chapters only in a form more or less wrought over. What is the boundary between the work of the Prophet and that of the reviser, is likely never to be made out.*

* No one will follow the Author in admitting interpolations, unless first entangled by the criterion, he sets up (end of § 2) as the mark of genuine prophecy. In a distant view one observes general outlines, but not details. Prophecy is viewing at a distance. Hence prophecy in general will never meddle with special prediction. Where the latter occurs it is only a seeming detail, while in fact, properly understood, it belongs to the grand outline, e.g., the naming of Cyrus—or if not, then it must be suspected as an interpolation. Such is the canon the Author adopts. Is this self-evident? It will not appear so to multitudes. Is it proved by the mere analogy of viewing a city or mountain at a distance? One must not be betrayed by so shallow a fallacy. An exact statement of the nature of prophesying, we see, involves the question: does prophecy meddle with details? This cannot be settled by any apriori dictum: nor by an analogy drawn from some totally different sphere. It can only be settled by observing the facts: have we or have we not examples of such prediction. If the Author has nothing but his canon to oppose to the passage in question, then we accept the passage as genuine, and must simply reverse his canon. It seems that he has something additional. It is this: chap. lviii-lxvi, depart from the fundamental number three, and though we have nine chapters, we have only five discourses. Nine discourses are demanded for the sake of consistency. This abnormality opens the door to many things, among others to a reasonable account of the supposed interpolations. The reflecting reader will see that by that door will come in more than the Author himself would welcome. In fact nothing remains certainly the genuine production of Isaiah. For as Dr. NACHREICH says above. "It will perhaps never be wholly made out where is the boundary between the work of the Prophet and that of the reviser." In such uncertainty, each will draw the line to suit himself.

Only those will be entangled in this quandary that share the Author's fancy for an exact and lucid scheme of the entire book, or rather, who is captivated by his particular scheme. But most students will agree with Dr. J. A. ALEXANDER (Introduction to his Commentary, Vol. I. p. 76, Ed. 1875) who thus remarks on the arrangement of HANFENICK who follows RUCKERT, and to which our Author's bears resemblance: "As an aid to memory, and a basis of convenient distribution, this hypothesis may be adopted without injury, but not as implying that the book consists of three independent parts, or that any one of the proposed divisions can be satisfactorily interpreted apart from the others. The greater pains taken to demonstrate such a structure, the more forced and artificial must the exposition become: and it is best to regard this ingenious idea of RUCKERT, as an æsthetic decoration rather than an exegetical expedient. After carefully comparing all the methods of division and arrangement which have come to my knowledge, I am clearly of the opinion that in this part of Scripture, more perhaps than in any other, the evil to be shunned is not so much defect as excess; that the book is not only a continued, but a desultory composition; that although there is a sensible progression in the whole from the beginning to the end, it cannot be distinctly traced in every minor part, being often interrupted and obscured by retrocessions and resumptions, which, though governed by a natural association in each case, are not reducible to a system."

To recur to the Author's analogy of a distant view of a city: the parallel between that and prophetic prospect cannot be exact. A man on the street of that distant city, must not necessarily be like a man in the imperial city the Prophet sees far off in the future. Conversation at the gate of that city far off in the vista, must not be like the discourse of men in that city the Prophet sees. In a moral and historical survey, things seemingly minute by common measures, rise into great prominence. Jenny Geddes and her stool in St. Giles Cathedral Church of Edinburgh, in 1637, and the masqueraders of the Boston harbor Tea party, are such to us in the distant survey of the past. No one charges the historian with an unphilosophical attention to minute details that takes

REPLY TO THE SECOND OBJECTION. a. It is said that there exists between Isaiah and the author of these chapters "a great diversity of spirit and of views." Let us contemplate these reputed diversities as they are specified in the latest edition of KNOBEL'S Commentary as revised by DIESTEL. First, the author is thought to cherish the most transcendent hopes in regard to the return home: xli. 18 sq.; xliii. 19 sq.; xlviii. 21; xlix. 10 sq. These passages, promises all of them to those returning abundance of water, and have more or less direct relation to Exod. xvii. 6 (comp. especially xlviii. 21). No one is justified in saying that the author would have them understood literally with reference to the return-way out of the exile. But if at the same time he had in mind a second return, lying still in the remote future, then we must wait for the future to show us whether the expectations regarding it are superabounding. They are by no means more so than what Isaiah says of the same return xi. 15, where he speaks of the drying up of the Red sea, and of the smiting the Euphrates into seven shallow brooks. To the same transcendent expectations are thought to belong, what the author says of the new heaven and new earth (li. 6; lxxv. 17; lxxvi. 22; lx. 19 sq.), of the splendor and riches of the new Jerusalem (liv. 12; lx. 1 sqq.; lxxvi. 12), of the great age of the Jews that may be looked for (lxxv. 20) and of their relation to the heathen (xlix. 22 sq.; lx. 9, 10, 12; lxxi. 5 sq.; liii. 11). All this is thought to be foreign to the more natural sense of Isaiah. But do not the germs of all this lie already in the first eleven chapters of the book? We have shown already above, that the principle of the world's renewal is expressed in passages like ii. 2 sqq.; iv. 2 sqq., (see also commentary on the *וְיִקְרָא* iv. 2). Can anything more glorious be said of the Zion of the future than is said ii. 3; xi. 9? Is not the great age spoken of lxxv. 20, a consequence of the same new, higher principle of life, of whose operation in the impersonal creature xi. 6 sqq., speaks? Finally, what is said about the relation of Israel to the heathen in the passages named, has after all its root in what the Prophet has already expressed ii. 2 sqq.; ix. 2 sqq.; xi. 10 sqq.—KNOBEL urges further, that calling Judah and Jerusalem a sanctuary (xlviii. 2; lii. 1; lxxiii. 18; lxxiv. 9 (10) attests the later period. It is true that the expression *בְּיָמֵינוּ*, beside xlviii. 2; lii. 1, occurs only Dan. ix. 24; Neh. xi. 1, 18. Yet the expression is so natural and has so little that is specific in it, that one can only treat its unfrequent occurrence in the literature as accidental. It is strange that it occurs so seldom in general, thus the weight of the fact is lessened, when it is noticed that it appears in Isaiah for the first in part second. If he did not invent the expression, still he is the first from whom we have a writing that contains the expression. As regards lxxiii. 18; lxxiv. 9 (10) see above d.—It is urged that the importance attached to the observance of the Sabbath points to a later period (lvi. 2 sqq.; lviii. 13). If now it must be admitted that neither in the historical nor in the prophetic books of the older period, is found frequent mention of the Sabbath, still the institution was known and recognized by them as ancient and holy (see Amos viii. 6; 2 Kings iv. 23, comp. SCHULTZ, *Alttest. Theol.* I. p. 216). But like the most of the commandments of the law, it was badly observed by idolatrous Israel. In lvi. and lviii. Isaiah presents in prospect, a time in which the new way of salvation spoken of in liv. and lv., will bring forth its glorious fruits. Shall we wonder then if the Prophet among these fruits makes especially prominent the sanctifying of the Sabbath, since in fact this was the most patent sign of the universal reign of the worship of Jehovah and of the overthrow of idolatry? Representations of God, as one that troubles Himself very little about the earth, as they appear in xl. 27; xlvii. 10; xlix. 14; lvii. 15, are said to occur only in

note of such things. In his prospect they are prominences and belong to the grand outline. It is this that affords the proper analogy for prophetic surveys of the future. And this shows that the distinction made in the Author's canon between prophecy and prediction, and grand outline and details is illusory, and results from pressing an analogy between things unlike. We may agree that prophecy will deal only in general outline. But whatever the Prophet sees and depicts, belongs to this outline and is a prominence in his prospect, however insignificant and unobservable it may be to other ways of seeing. And such are the things represented in those texts, which the Author would surrender as interpolations. This leaves prediction and prophecy absolutely synonymous in that respect wherein the Author attempts a distinction.

It may be added that the Author's chief reason for admitting the notion of interpolations, may be turned against his scheme of the contents of the book of Isaiah. If the departure from the rule of three, i. e., from the nine discourses, be such palpable proof that chapters lviii.—lxvi., were left incomplete by the Prophet, this defect would have been as evident to the final editor as to modern commentators, and must have appeared equally important. If such an editor dared to tamper with the text at all in the way of giving it polish and completeness, his first care would be to carry out this rule of three, and furnish the arrangement into nine discourses, according to the Prophet's (supposed) original intent. But there is no evidence that such an arrangement was required for completeness and finish, and thus the Author's reason for thinking Isaiah left his composition unfinished is imaginary.—T₂.

the later books of the Old Testament. But, not to mention other passages like Ps. ix. 19; x. 1; xiii. 2, is not this representation found xxix. 15 sq., which is admitted to be Isaiah's? What, moreover, is to be said, when KNOBEL explains the controverting of idols with reasons, and the apology for Jahve as the sole God (xl. 12 sqq.; xli. 21 sqq.; xliii. 9 sqq.; xlv. 6 sqq.; xlv. 11 sqq.; xlvii. 1 sqq.; xlviii. 3 sqq.), and the proof of Jahve's divinity from prophecy and fulfilment (xli. 21 sqq.; xliii. 9 sqq.; xlv. 7 sq.; xlv. 19, 21; xlvii. 10; xlviii. 3 sqq.), the servant of Jahve (lii. 13 sqq.), and the representation of a representative endurance of punishment (liii. 4 sqq.; lvii. 1) to be "favorite subjects" of the author's that do not appear in Isaiah? We shall show below, that the dialectics with which the Prophet enters the lists against idols and for Jehovah, and which are found already in the germ ii. 20; xxx. 22; xxxi. 7, by no means pertain to a mere pet theme that involuntarily comes uppermost, but that, in the passages named, it quite accords with the practical tendency to wholly deliver from the bonds of idolatry the nation that at the end of the exile would be ripe for this. The servant of Jehovah is just as little a mere pet theme. This notion in all circumstances stands *sui generis*. If Isaiah is not the author of chapters xl.-lxvi., then the עַבְדֵּי is peculiar to this author, for no where else does it appear. But just in the recognized genuine passages of Isaiah are to be found the germs also of this conception. Such is the מַלְאָכָא iv. 2; very especially however the מַלְאָכָא xi. 1, to which passage manifest reference is had liii. 2. To this may be added, that the word מַלְאָכָא, beside xi. 1, occurs only xl. 24 and Job xiv. 8. A representative endurance of punishment lies at the foundation of the entire sacrificial worship (comp. liii. 7), and that the idea was taken up into the national consciousness, and further developed is proved by expressions like that of Micah, Isaiah's contemporary, who, vi. 7, speaks of the giving of the first born son as an atoning sacrifice. Must, therefore, this idea have been foreign to Isaiah? Must it point to the period of the exile? And must Isaiah necessarily speak of it before he proceeded to make his prophetic sketch of the עַבְדֵּי? Finally it is urged as a discrepancy that our author looks for a theocracy without a king, whereas Isaiah will not do without a king (ix. 5 (6); xi. 1; xxxii. 1; xxxiii. 17). It is true indeed that in our chapters the promised redeemer is never called king. Manifestly the author avoids the word, but he has the substance. For royal works and royal honors are in richest measure attributed to this Redeemer. It is said of Him that He will set up justice and law on earth (xlii. 4; li. 4), and will judge the people (li. 5; lxiii. 1-6). He will also be light and salvation to the heathen, (xlix. 6), all kings of the heathen will pay Him homage as the prince and commander of the nations (lv. 4 sqq.; xlix. 7; lx. 2 sqq., 10 sqq.; lii. 15; liii. 12. Comp. lxi. 2-5 and the commentary). One must wonder that He, who will be over all kings, does not Himself receive the royal title. But just in this seems to lie also the solution of the riddle. The title מַלְאָכָא appeared to the Prophet too inferior, too liable to misconstruction. One might have supposed the redeemer would be only a king of the same genus as the others, only, perhaps, a higher species of this genus. But the Prophet knows that this מַלְאָכָא, as he calls Him lv. 4, will be *toto genere* different from all other kings. He will even be, on the one hand, as the despised servant, (seemingly) low beneath them, and on the other, by reason of the extent, power and glory of His kingdom, immeasurably high above them. So that one may say: the title מַלְאָכָא appeared to the Prophet to suit neither the lowliness nor the highness of the servant.

b. As regards style and the use of words, it is indeed acknowledged that our author has in these respects great resemblance to Isaiah. KNOBEL says: "The author writes, indeed, like Isaiah, very enthusiastically, fervently and lively, but much more flowingly and smoothly, also more broadly and more diffuse." FUEST (*Gesch. d. bibl. Lit.* II. p. 643) says of the Unnamed, that He "occupies the highest position among the later prophets as a classic." This saying is properly a contradiction; for classic writing is found only in the period of the splendor of a language, not among the *epigoni*. FUEST involuntarily gives us to understand that the chapters xl.-lxvi. belong still to the classic productions of Hebrew literature. UMBRETT also (in HERZ., *R. Encycl.* VI. p. 518) says: "If the son of Amos were really the author also of the later books, then, not only in respect to form, but also in the perfection of the prophetic spirit . . . he attained the highest pinnacle." And on the next page he calls the author of chapters xl.-lxvi. "Isaiah risen again in a new body of the spirit." Therefore we find here again the admission, that chapters xl.-lxvi., in respect to the "form" or "body," belong to the grandest productions of the Hebrew spirit. And this writing, to which men cannot refuse the reputation of a classic even as to form, must still have originated, not in the classic period, but in a period when Hebrew was just at the point of disappearing as a living tongue? The Psalms of the exile, Haggai, Zechariah, Ezra, Daniel, Chronicles would be the books which, in

point of time, would stand nearest our chapters. Yet what a difference between those and these in respect to the character of the language in general. Contrasted with this great difference, the relatively few singularities that are urged in favor of the exile origin of our chapters cannot be regarded. If we consider how many-sided the spirit of Isaiah is, and how he knows how to fit the form to the contents, we cannot wonder if he uses up the entire store of words at his command, and therefore at times draws from popular speech, from kindred dialects and even from foreign languages, and here and there allows himself to diverge from the normal modes of expression with a rhetorical art, whose fineness we are not always in condition to appreciate. Doubtless, too, many an expression that occurs only in later writers is to be referred to Isaiah as its source. To this is to be added that Isaiah no doubt wrote our chapters in the latest period of his life, that therefore a period of forty or more years, perhaps, separate his latest and earliest literary productions, and that the, in many respects, new contents naturally conditioned a corresponding new form. EWALD says of the genuine Isaiah: "As the subject requires, he has easily at command every sort of speech and every change of representation, and that establishes his greatness, and also in general is one of his most prominent advantages." (*Proph. d. A. B. I.* p. 173, comp. HENGSTENBERG, *Christol.* II. p. 213). And yet, regardless of this recognized peculiarity of Isaiah, and spite of the existing relationship in respect to form so recognized, men will deny that chapters xl.-lxvi., are Isaiah's! I would add still further, that much that is urged as proof of difference is to be put to the account of the few interpolations that I think I must assume (see the commentary). Thus I might be held excused from entering upon the consideration of the several points that are urged in regard to style and language. Yet I will investigate a few of these points by way of example, in order to show how little reliable the critical results are. Thus KNOBEL urges that the author frequently doubles words for the sake of emphasis, i. e., applies the rhetorical figure of anadiplosis or epanalepsia. He quotes in proof xl. 1; xli. 27; xliii. 11, 25; xlviii. 11, 15; li. 9, 12, 17; lii. 1, 11; lvii. 6, 14, 19; lxii. 10; lxv. 1. But this form of speech occurs not seldom in the passages recognized as genuine: viii. 9; xviii. 2, 7; xxi. 11; xxviii. 10, 13; xxix. 1. If we add to this that it appears also in the assailed passages of part first (xv. 1; xxi. 9; xxiv. 16; xxv. 1; xxvi. 3, 5, 15; xxvii. 5; xxxviii. 11, 17, 19), we can only say that it is, after all, a peculiarity of our Prophet that answers to the liveliness of his spirit.

In these chapters are found "a great many expressions that occur only in them, or at least only in the later books beside, and that for the most part need to be explained from the Aramaic," says KNOBEL (p. 335). As regards the many ἀπαξ λεγόμενα, they furnish no proof in themselves. For even in the unassailed passages such are found in great number. Their use is to be explained by this, that the Prophet completely commanded the entire vocabulary of his language, and hence, for the more fitting expression of some turns of thought, drew from some province of language not otherwise known to us. If many such expressions occur only once in Isaiah, and are found beside only in later writers, it ought first to be proved that the latter did *not* borrow from Isaiah. Regarding the statement that these expressions must for the most part be explained from the Aramaic, it must be remembered that in very many instances the etymology is doubtful. Beside, it is quite possible that the root of the words in question received in the Aramaic branch of the language a stronger, in the Hebrew a weaker development. But, as has been said, Isaiah used less frequent words, and forms of language and discourse, as he needed them. The commentary offers the proof of all this. The word עֲלִיזָה (xli. 25), which KNOBEL says is Persian, is now most conclusively proved to be Assyrian (comp. SCHRADER, *Die Keilschriften u. d. A. T.* p. 254, 32; 270, 15; 279, 6). For the rest we refer to the *List* prepared by me with great pains, and to be found at the close of the volume. It offers a convenient survey of the vocabulary of chapters xl.-lxvi. It may be seen there what words and word forms (and to some extent, turns of expression) occur in both parts, and what in only part second, and what are absolute or relative ἀπαξ λεγόμενα. This collection contains all the words that occur, excepting such words as can properly mark no characteristic difference. By this means I have put a considerable weight into the scale of criticism. But, on the one hand, this exacts the scientific rule of debate, which forbids arguing *ex dubiis*. On the other hand this disadvantage is more than balanced by the advantage that the result, which, as it seems to me, favors the authenticity of chapters xl.-lvi., may be recognized as all the more assured. It is true that from this arrangement of the survey it also becomes plain that several of the controverted passages of part first, expressly xxxiv.-xxxv., are very nearly related to the chapters xl.-lxvi., belonging, as they doubtless do, to the same period of the Prophet's life. I would add that the collec-

tion in so far gives an unsatisfactory representation, that, though it shows where each word occurs in Isaiah, it does not show where it is to be found beside; therefore, especially, it does not appear in it whether a word belongs to the older or more recent period of the language. Space did not allow me to embrace this feature in the collection: yet the commentary makes up as much as possible what is wanting. The sum of the matter is: it will appear from the comparison that chapters xl.-lxvi., do indeed differ considerably in language from the passages of Isaiah that are recognized as genuine; but that still that there is so much that is common to both, that these differences afford no satisfactory reasons for denying Isaiah's authorship of the chapters in question. I may be charged with inconsistency because, in reference to the genuineness of Lamentations, I attached such considerable weight to singularities of language as proving that Lamentations had not Jeremiah for their author, whereas I do otherwise in reference to Isa. xl.-lxvi. But, apart from the fact that the differences in language in the case of Isa. xl.-lxvi., seem to me less than those observed in the case of Lamentations, I am of the opinion that Isa. xl.-lvi., as a whole must be acknowledged to be as decidedly like Isaiah in character, as the Lamentations taken as a whole are unlike Jeremiah. When I make the above admission of general difference between the first and second parts of Isaiah, I must still emphasize here, that the first chapter of our book, *i. e.*, the first introduction, forms a remarkable exception. For this chapter has plain traces of relationship to chapters xl.-lxvi. Now no one doubts the genuineness of chap. i. But if that is acknowledged, then, presupposing that relationship, one must decide in favor of the genuineness of xl.-lxvi. That such a relationship actually exists may be seen from the following comparison, in which are enumerated those expressions that occur *only* in chap. i. and xl.-lxvi. (or in the contemporaneous chapters of part first, that are likewise pronounced not genuine).

- אֲכִיר i. 24—xlix. 26; lx. 16.
אֲכִיר i. 23—xli. 8; lvi. 10; lxi. 8; lxvi. 10.
אֵילִים Terebinths i. 29—lvii. 5; lxi. 3.
אֵילִים Rams i. 11—xxxiv. 6; lx. 7.
בָּעַל i. 3—(xvi. 8); xli. 15; l. 8.
בָּקֶשׁ Pl. i. 12—xl. 20; xli. 12, 17; xlv. 19; li. 1; lxv. 1.
בֵּית צִיּוֹן i. 8;—(xvi. 1); xxxvii. 22; lii. 2; lxii. 11.
בָּנָה i., xxix. 30—lx. 11; lxv. 3; lxvi. 17.
בָּרַח Sing. i. 11—(xv. 9); xxxiv. 3, 6, 7; xlix. 26; lix. 3, 7; lxvi. 8.
בִּרְיָנוֹן i. 3—xiv. 16; xliii. 18; lii. 15.
בָּרַח i. 23—xliv. 11.
בָּרַח i. 13, 14—xlvii. 13; lxvi. 23.
בָּרַח Kal. i. 4—xlii. 22; xliii. 27; lxiv. 4; lxv. 20.
בָּרַח i. 11—xxxiv. 6, 7; xliii. 24; lx. 16.
בָּרַח i. 5—xxxviii. 9; liii. 3, 4, 10.
בָּרַח i. 29—xliv. 9; liii. 2.
בָּרַח i. 11—xlii. 17; xlii. 21.
בָּרַח i. 29—xxiv. 23.
בָּרַח i. 19—lxiii. 7; lxv. 14.
בָּרַח i. 31—xxxiv. 10; xlii. 8; xliii. 17; lxvi. 24.
בָּרַח i. 2, 20—xl. 5; lviii. 14.
בָּרַח Niph. i. 14—(xvi. 12); xlvii. 13.
בָּרַח Niph. i. 24—lvii. 6.
בָּרַח Hoph. i. 5—liii. 4.
בָּרַח subst. i. 22—סָבָא verb lvi. 12.
בָּרַח i. 4, 28—lxv. 11.
בָּרַח i. 11—xl. 16; xliii. 23; lvi. 7; lxi. 8.

- קָלָה i. 30—xxvii. 8; xxxiv. 4; lxiv. 5.
 עָלַם Hiph. i. 15—Hithp. lviii. 7.
 פָּרַט Pl. i. 15—xxv. 11; lxv. 2.
 פָּשַׁע i. 2, 28;—xlili. 27; xlv. 8; xlviii. 8; liii. 12; lix. 13; lxvi. 24.
 צָמַר i. 18—li. 8.
 צָרָה i. 25—xl. 19; xli. 7; xlv. 6; xlviii. 10.
 רָאשָׁנָה i. 26—lii. 4; lx. 9; lxv. 7.
 רָב i. 11—xxxvii. 24; xlvii. 9, 12, 13; lvii. 10; lxiii. 1, 7.
 רָכַה Imperf. Hiph. i. 15—xl. 29; li. 2; lv. 7; lvii. 9.
 רִיב i. 23—xxxiv. 8; xli. 11, 21; lviii. 4.
 שָׁנָא i. 14—lx. 15; lxi. 8; lxvi. 5.
 שָׁרַף i. 7—xliv. 16, 19; xlvii. 14.
 שָׁכַם i. 27—lix. 20.
 שָׁכַת i. 13—lvi. 2, 6; lviii. 13; lxvi. 23.
 שָׁלַח i. 18—lv. 10.
 (תוֹלַעַת, תוֹלַעַת) i. 18—xiv. 11; xli. 14; lxvi. 24.
 תוֹעֵבָה i. 13—xli. 24; xlv. 19.
 תַּפְלָה i. 15—xxxvii. 4; xxxviii. 5; lvi. 7.

Of course this list offers primarily only dry words and figures. But whoever examines closely will see that very characteristic traits are represented by them. Thus it is certainly not an accident that the expressions אֵילִים and גִּלְתֹּת, found in the reproofs addressed to the idolatrous nation still in exile, occur again only in chap. i. The שָׁכַם are mentioned i. 27 only in the same connection as in lix. 20, i. e., in connection with the idea of the restoration of law and justice. What meaning the "עֹבֵד" has in xl.—lxvi. will appear below. Can it be an accident that this conception occurs only i. 4, 28 and lxv. 11? Just as little as the use of פָּשַׁע noted in the foregoing list. The notion רָאשָׁנָה plays a great part in these chapters.* How does it happen that it is only mentioned beside in i. 26? Nothing is said in the whole book of שָׁכַת and חֲדָשׁ except at the beginning and end, as noted above. The same is the case with דָּבָר 'כִּי פִי', with צִוִּן, with בָּקַשׁ, חֲטָא, שָׁנָא, נִלְמָה, רִיב, רָכַה, and all the modes of expression cited above. It is incontestible that the Prophet in chap. i. accords in many ways precisely with the sphere of thoughts in which he had moved in chaps. xl.—lxvi. And that agrees admirably with the view, in which we have followed DRECHSLER and others, that chap. i. was exactly the last piece written. For in that case it is quite natural that in this piece numerous agreements should appear with the final parts of the work just completed. And how very exactly the words i. 7-9 correspond to the situation of the land under Hezekiah, when the king of the land was isolated and shut up in his capital "like a bird in its cage!" How admirably, too, it suits the grand, threefold entrance, that the author had before him in its chief substance the whole of his great work!

REPLY TO OBJECTION THREE.—Jer. xxvi. is cited as proof that the prophets who prophesied after Isaiah and before the exile did not know the chaps. xl.—lxvi. It is said that Jeremiah, having incurred the peril of his life by announcing the destruction of Jerusalem and of the holy places, would certainly in self-protection have appealed to these chapters had he been acquainted with them. This is a very weak objection. For, in the first place, what we read Jer. xxvi. 4-6 is only the quintessence of what he had to announce at that time. Yet even in this quintessence it is intimated that Jeremiah appealed to existing prophecies. For it is said there: "If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you,—then will I make this house like Shiloh," etc. Who can maintain that Jeremiah, if he mentioned the prophets that the LORD sent, did not cite also some expression of theirs? The summary statement Jer. xxvi. 5 certainly does not exclude this. But if he did so, was he obliged to quote precisely Isa. xl.—lxvi.? These chapters do not even discourse about the destruction of Jerusalem and of the temple, but of their restoration. The sole passage that speaks of the destroyed sanctuaries is lxiv. 10, 11. But precisely this passage Jeremiah could not quote, see-

ing that (according to our view) it did not at that time exist. Any way this arguing a *silentio* proves too much, and therefore proves nothing. For since there cannot be found in Jeremiah xxvi. quotations from any other older prophecies that directly predict this destruction, one must conclude with the same justice that all reputed older prophecies of the sort were not in existence in Jeremiah's time. Take e. g., Isa. v. 5 sqq.; vi. 11; Hos. v. 14; Amos ii. 4 sq.; vi. 1 sqq.—Here criticism uses Jeremiah's silence to draw from it an argument against the genuineness of Isa. xl.—lxvi. In other places, where Jeremiah and his fellow-prophets after the time of Isaiah actually quote Isa. xl., lxvi., criticism will have that it is no quotation from our chapters, but a quotation on the part of the author of chapters xl.—lxvi. of the passages in question. The passages principally concerned here are the following:—

Isaiah xl. 24	compare with	Jer. xii. 2.
" xlvii. 8	" "	Zeph. ii. 15.
" li. 7	" "	Jer. xxxi. 33.
" li. 15	" "	" xxxi. 35.
" li. 17	" "	Ezek. xxiii. 34.
" li. 19	" "	Nah. iii. 7.
" li. 19 (lix. 7; lx. 18)	" "	Jer. xlviii. 3.
" li. 20	" "	Nah. iii. 10.
" lii. 1 (li. 23), 7	" "	" ii. 1.
" lvii. 19, 21	" "	Jer. vi. 14; viii. 11.
" lvii. 20	" "	" xlix. 23.
" lxi. 8	" "	" xxxii. 40 sq.
" lxx. 3	" "	" xxxii. 29, 30.
" lxx. 6, 7	" "	" xvi. 18; xxxii. 18.
" lxx. 16	" "	" iv. 2.
" lxx. 17	" "	" iii. 16.
" lxvi. 15	" "	" iv. 13.
" lxvi. 16	" "	" xxv. 31, 33

This list is by no means complete. It contains only a selection. We shall mention below a much larger number of parallel passages and examine them. Comp. also KUEPER, *Jer. librorum ss. interpr. atque vindet*, 1837, p. 132 sqq. But it will suffice to prove in a few passages the priority of our chapters, and to establish it generally as an existing fact. Such striking passages are found above all in Nahum who, as to time, comes next after Isaiah. It is now definitely known from the Assyrian monuments that Asurbanapal, the son and successor of Asarhaddon, destroyed the Egyptian Thebes (No—Amon) in his second great military expedition (see SCHRADER, *D. Keilinschriften u. d. A. T.* p. 287 sqq.). Nothing is known of any other destruction of Thebes. Thebes declined gradually after the residence of the Pharaohs had been transferred to the Delta. According to the monuments, that expedition of Asurbanapal occurred in the period immediately after the death of Tirhâka (664 B. C.). The destruction of Thebes, therefore, happened about the year 663. But Nahum, in whose mind this event was fresh, must have written soon after, say about the year 660 (as SCHRADER conjectures, *l. c.*). If this was so, then it appears *indubitable* that chapters xl.—lxvi. had already been written. For certainly no candid man can controvert that Nahum ii. 1, is a diluted conglomeration from Isa. lii. 7, 1 and li. 23. Notice especially the construction *לֹא יִסְיף עוֹד* Isa. lii. 1 compared with *לֹא יִסְיף עוֹד לְעֶבֶר-בָּנָה* in Nahum. In the latter not only is the *Infm.* *לְעֶבֶר* the normal and easier construction compared with the harsher construction with the *verb. fin.* (which is common in Isaiah; see i. 19; vi. 13; xxix. 4; xlv. 21; xlvii. 1, 5; lii. 1; lxix. 4, but never occurs in Nahum), but *עֶבֶר* is evidently borrowed from Isa. li. 23, yet is connected not with *עָלָה*, which would be most natural, but with the *בָּנָה* that is found in Isaiah. See moreover the commentary. It can be just as little controverted that Nah. iii. 7 and 10 find their pattern and source in Isa. li. 19, 20. For the proof see the commentary. Zeph. ii. 15 announces itself as a citation by the words *זִמְתָּ דְּעִיר*. *עִיר* is specifically one of Isaiah's expressions, and as for *עוֹד* *אִפְסֵי*, in no book does *אִפְסֵי* occur so often as in Isaiah (see the comment). The words *וְהָיוּ גִלְיָי* *יְהוָה צְבָאוֹת שָׁכֵן* Isaiah li. 15 are found in Jer. xxxi. 35 where they are quoted in proof of the unchangableness of the order of nature given by God. But the words are applicable in this sense

only when used of the ebb and flow of the tide. The words, in themselves considered, only signify that God is able by His omnipotence to stir up the sea into mighty heaving waves. This happens chiefly by storms. For the regular rising of the tide is not necessarily attended with mighty heaving waves. The reference to the ebb and flow of the tide is put into the words. Thus the words Isa. li. 15 stand in their original sense, and hence manifestly in their original place (see the comm., *in loc.*, and also on Jer. xxxi. 35). The words *הַשָּׁקֶט לֹא יִכָּל* Isa. lvii. 20, spoken of the stirred up sea, are applied in Jer. xlix. 23 to the population of a city set in commotion by bad news. Here, too, one may see that Jeremiah has only transferred the words, and applied them in quite a special sense that does not quite agree with their original sound. For in Isa. the wicked are compared to the never-resting sea that ceaselessly casts up foam and dirt. There the expression *הַשָּׁקֶט לֹא יִכָּל* is quite in place. But may one say that the populace of a city is *continually* in a commotion such as bad news occasions? Therefore Jeremiah characterizes a transitory condition with words that properly and originally can only describe a continuing state. Let us notice also that we find in Zechariah (vii. 7) a very express testimony that our chapters, which he uses in many ways, were composed by one of the "old prophets" at a time "when Jerusalem was inhabited and prosperous, and the cities thereof round about her, when men inhabited the south and the plain." See for particulars the comment on Isa. lviii. 6 sqq.

REPLY TO OBJECTION FOURTH.—It is alleged that in the TALMUD Isaiah follows Ezekiel, because at that time already part second, written at the close of the exile, had been bound to part first, and both parts indeed were currently received as Isaiah's; yet an obscure hint of Isaiah not being the author was given by putting the book of two parts after Ezekiel (see FUEBSTER, *D. Kanon des A. T.*, p. 16). EICHHORN was the first to use this, and since then it has been continually repeated (see GESSENIUS, I. 1, p. 22; HITZIG, p. 475; KNOBEL, edited by DIESTEL, p. XXVIII, etc.). According to EICHHORN, the book of Isaiah is an anthology of prophecies, all the authors of which are unknown, excepting only Isaiah. The book of the twelve minor prophets also he would make out to be an anthology, but of prophets all of whom are known. Now because the latter anthology contained several names (Zech., Hag., Mal.) that were more recent than the most recent in the Isaiah anthology, this last named was placed before the other, between it and Ezekiel. EICHHORN says this in Part III., § 528 of his Introduction (and that even in the first edition of 1788). But in Part I., § 7 he does not seem to have known that the order "Jer., Ezek., Isa." occurs already in the TALMUD. He ascribes it to the more recent manuscripts, by which doubtless must be meant the German and Gallican; for the Spanish MSS., like the Masorets, put Isaiah before. But if now EICHHORN regards this placing Isaiah after as a change which the Jews made "on account of certain and unknown causes, often on account of wonderful caprice," may not the same be said of those old Jews that fancied the order found in the TALMUD? Even VITRINGA (p. 21, *ed. Basil*) calls attention to the fact that, according to the TALMUD, Jeremiah wrote the Books of Kings (BABA BATRA, 15 a; FUEBSTER, *Kanon des A. T.*, p. 14). And, in fact, Jer. lii. is nearly identical with 2 Kings xxiv. 18—xxv. 30. Therefore, because Jeremiah was regarded as the writer of the last book of the *prophetæ priores*, his prophetic book was made the first of the *prophetæ posteriores*. Then Isaiah must be put either between Jer. and Ezek., or after Ezekiel. The latter was resolved on under the influence of the fashion of gauging the principal contents of these books then current. Reproving was thought to be Jeremiah's characteristic (*בְּלֵה חוֹרְבָנָא*, *totus in vastatione*), Ezekiel's to be half reproving, half consolatory (*רִישָׁהּ חוֹרְבָנָא וְאַחֲרָיִהּ נִחְמָה*), Isaiah's to be altogether consolatory (*בְּלֵה נִחְמָה*). Thus was obtained a very fitting gradation. Isaiah, of course, is not wholly consolatory. But he may be considered so in the same degree that Jeremiah is considered to be wholly reproving. Putting Jeremiah and Ezekiel together may also have been occasioned by the fact that they were contemporaries, both prophesied the destruction of Jerusalem by the Chaldeans and the exile, both were witnesses of the judgment, the end of which Isaiah announced as the beginning of the glorious period of salvation. After all this it may well be regarded as a bold assertion, that the position assigned to the Prophet by talmudic tradition is to be taken as a proof of the exile authorship of part second. Besides we can refer to a witness that is older than the TALMUD, and easily holds the balance against the latter. That is JESUS SIRACH, who in his *catalogus virorum illustrium* (Ecclus. xlv.—l.) enumerates the great prophets in their order: Isaiah, Jeremiah, Ezekiel (Ecclus. xlviii. 17—xlix. 9). He puts the twelve minor prophets as following these (xlix. 10). Of Isaiah in particular he says (xlviii. 22—25): "Ezekias was strong in the ways of David his father, as Ezech the Prophet, who was great and faithful in his vision, (*ἐν ὁράσει αὐτοῦ*), had com-

manded him. In his time the sun went backward, and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last (רֵא שְׂרָא), and, he comforted them that mourned in Zion. He showed what should come to pass forever, and secret things or ever they came." By these words the son of Sirach plainly characterizes the different parts of Isaiah's book. The mention of the *δρασις* points to the title *יִשְׁעִי* (i. 1) and perhaps to chap. vi. also. Any way, the expression *δρασις* presupposes part first. The mention of the sun turning backwards and the prolongation of Hezekiah's life, shows that the historical section (xxxvi.-xxxix.) belonged to the book. The prominent mention of the prophetic distant vision, and of the comforting manifestly characterizes chapters xl.-lxvi. It is plainly seen, therefore, that these chapters were regarded at that time already as belonging to the book of Isaiah, and as his work. In these words of the son of Sirach, we do not observe in the slightest degree the existence of a tradition that chapters xl.-lxvi. were not Isaiah's, which, as is alleged, has left its trace in the talmudic arrangement that assigns an after position to Isaiah.

§ 5. LITERATURE.

The literature relating to Isaiah is extraordinarily abundant. We will confine ourselves to the mention of the most considerable works, referring the reader to GESSENIUS and ROSENMULLER, especially as regards the older literature up to the middle of the last century.

Of patristic commentaries, the most important are that of THEODORET (in the edition of SIMOND, prepared by SCHULZE, 1777 *Tbm.* II.), and that of JEROME (ed. VALLABRI, *Tbm.* IV.). Besides these there are the *ὑπομνήματα* of EUSEBIUS of Caesarea (ed. MONTFAUCON, Paris, 1706 2 *Tomis* fol.); a commentary which (probably wrongly) is ascribed to BASILIUS the great (*Opp.* BASILII M., ed. GARNIER, *Tbm.* I.); the commentary of CYRILL of Alexandria (*Opp.* ed. AUBERT, *Tbm.* II.); the *ἐμπνεύματα* of CHRYSOSTOM on chapters I.-viii. (*Tbm.* VI., ed. MONTFAUCON); the Syrian commentary of EPHREM SYRUS (*Opp.* ed. ASSEMANI and PETR. BENED. ROM., 1740, *Tbm.* II.). PROCOPIUS of Gaza, who lived in the 6th century in Constantinople, begins the list of the writers of Catenas among the Greeks (*Procopii variorum in Es. proph. commentariorum epitome, gr. et lat.* JOH. CURTERIO, *interpete*, Paris, 1580, *Fol.*).

There exist rabbinical commentaries of RASCHI, ABEN ESRA, DAVID KIMCHI, ABARRANEL.

As works of Catholic expositors are especially to be mentioned, the comments of the abbot JOACHIM, † 1202 (ed. Cologne, 1577). NIKOLAUS DE LYRA (in the *Postillas perpetuas*). THOMAS AQUINAS (Lyons, 1531). FRANZ VATABLE or VATABLÉ (in the editions of the VULGATE, published by ROBT. STEPHENS, 1545, 1547, 1557). FRANZ FOREBIUS, (Portuguese, Dominican, 1553). Comp. the literary account in REINKE's *Messian, Weiss.*, 1859, I., p. 28 sqq.

From the Reformation period are to be mentioned, the exposition of LUTHER (*In Es. proph. scholia, ex. D. M. LUTHERI, praelectionibus collecta*, Viteb., 1534). CALVIN (*Commentarii*, Genev., 1562, and often). ZWINGLI (*Complanationes*, Turic., 1529 and often). OECOLAMPADIUS (*Hypomnemata*, Basil, 1525 and often). BRENZ (*Comment.* Francof. 1550). MUSCULUS (*Comment.* Basil, 1557 and often).

From the 17th and 18th centuries. The commentaries of the Jesuit CASP. SANCTIUS (SAN-CHIEZ, Antw., 1621). CORN. A LAPIDE (Paris, 1621).

On the side of the Reformed [J. COCCJEUS: born 1603, died 1669. Prof. at Leyden. His Commentaries and other works were printed at Amsterdam, 1701. 10 vols. *Fol.*]. HUGO GROTIUS, *Annotationes in V. T.*, Paris, 1644. Above all the admirable commentary of CAMPEGIUS VITRINGA, Prof. in Franeker, died 1722. This commentary is distinguished as much by astounding learning, penetration and sober sense as by elegance in style and practical warmth. It appeared first in Leuwarden, 1714 and 1720 in 2 vols. *Fol.* Often printed since (Basil, 1732) and pirated (Herborn, 1713, Tuebingen, 1732). BUSCHING has produced an abbreviated, German edition (Halle, 1749 and 1751), with a preface by MOSHELM. JOH. RAMBACH, Prof. in Giessen, has also, in his exposition of the Proph. Isaiah (Züllichau, 1741). "drawn out in quite a brief form the pith of the work of CAMP. VITRINGA." Here belongs also ROBT. LOWTH, Bishop of London, "*Isaiah, a new translation,*" etc., London, 1778. [American reprint from the tenth Eng. Ed., Boston, 1834]. This commentary appeared in German with additions and remarks by JOH. BENZ. KOPPE, Prof. in Goettingen, Leipzig, 1779. Against LOWTH's critical experiment appeared "*Vindiciae textus hebr. Esajas adv. LOWTHI criticam,*" by DAV. KOCHER, Prof. in Bern, 1786 (concerning the latter, see STUDER *Zur Textkritik des Jesaja in d. Jahrb. f. prot. Theol. von HASE u. a.*, 1877, IV., p. 706 sqq.).

[JOHN GILL, a Baptist minister in London: "*An exposition of the Old and New Testament*, London, 1743-63, 9 parts Fol.; designed for doctrinal and practical improvement, yet distinguished from other works of the class by its erudition in a single province, *vis.*, talmudic and rabbinical literature"].

On the Lutheran side we may mention the expositions of SEB. SCHMIDT, Prof., in Strassburg (Hamburg, 1702), JOH. DAV. MICHAELIS, "*German translation of the Old Testament, with remarks for the unlearned, Part VIII., Isaiah*, Goettingen, 1779." MOLDENHAUER, pastor in Hamburg (1780). HEZEL, Prof., in Giessen and Dorpat (Lemgo, 1784, fifth part of HEZEL's *Bibelwerk*). HENZLER, Prof., in Kiel (Hamburg, 1788).

The transition to the 19th century is formed by E. F. K. ROSENMÜLLER, *Scholia in V. T.*, the third part of which containing Isaiah, appeared in Leipzig, 1791-93, 1810-20, 1829-34. The critical tendency which began already in the 18th century with KOPPE, EICHORN (*Introduction to the Old Testament*, I. ed., 1783; [to be found in English], JOH. CHR. DOEDERLEIN (*Isaias*, etc. *Latine vertit notasque subiecit*, Altorf, 1775 and often), G. EBERH. GOTTL. PAULUS (*Philologische Clavis ueber das A. T.*, 1793), G. L. BAUER (*Scholia in V. T.*, vols. VIII. and IX., 1794, 1795), J. CHR. W. AUGUSTI (*Exeget. Handb. d. A. T. v. HÖFFNER*, 5 and 6 Stück, 1799), &c., was continued in the 19th Century by GESSENIUS (*D. Proph. Jes. neu uebersetzt*, 1820. *Philolog. kritischer u. hist. Comm.*, 1821), HITZIG (*D. Proph. Jes. uebers. u. ausg.*, 1833), MAURER (*Comm. gramm. crit. in V. T.*, Vol. I., 1835), HENDEWERK (*Des Proph. Jes. Weiss. chronolog. geordnet, uebersetzt u. erkl.*, 1838 and 1843), EWALD (*die Proph. d. A. B. I. Ausg.*, 1840), BECK (*die cyro-jesajen. Weiss. oder die Kapp. XL.-LXVI.*, etc., 1844), ERNST MEIER (*D. Proph. Jes. ehl.*, 1850—contains only chapters i.-xxiii.—and *Des Proph. BB. d. A. T., uebers. u. erkl.*, 1863), KNOBEL (*D. Proph. Jes. erkl. I. Ausg.*, 1843; 4, *herausg. von DIESTEL*, 1872). In some respects the practical commentary of UMBREIT (*I Ausg.*, 1841, *II. Aufl.*, 1846) belongs here.

From the positive standpoint Isaiah has been expounded by DRECHSLER (*D. Proph. Jes. uebersetzt u. erkl. Kapp. i.-xii.*, 1845; *II. Th. 1. Hälfte Kapp. xiii.-xxvii.*, 1849; 2. *Haefte*, xxviii.-xxxix., published from DRECHSLER's remains by DELITZSCH and HAHN, 1854; *III. Theil, Kapp.*, xl.-lxvi., prepared by HAHN with a preface by DELITZSCH), then by DELITZSCH (*Bibl. Kommentar ueber d. Proph. Jes. II. Ausg.*, 1869) [published in English by CLARK of Edinburg]. The chapters xl.-lxvi., have been expounded alone, from the positive position by STIER (*Jesajas nicht Pseudo = Jesajas*, 1850), in the sense of the modern criticism by SEINECKE (*Der Evangelist des A. T.*, 1870).

The Messianic prophecies have been expounded on the part of Protestants by HENGSTENBERG, in his *Christology of the Old Testament* (*I. Ausg.* 1829-35, *I. Bd. 2 Haefte*; *II., Ausg.*, 1854-56; *II., Bd.*). [Published in English by CLARK, of Edinburg]. On the part of the Roman Catholics, by LOB. REINKE, Prof., in Munster. The same author published separate treatises on chapters lii. 13-liii. 12, in 1836, chapter ii. 2-4 in 1838, chapters vii. 14-16 in 1848; but the other passages in the book "*Die messian. Weiss. bei den grossen u. kleinen Propheten*," Giessen, 1859-62, 5 vols. (vols. I. and II., contain Isaiah). Apart from the Romish lack of freedom, it is a very learned work, prepared with great thoroughness and care. Other commentaries by catholic theologians will be found enumerated by REINKE, *l. c.* I. p. 39 sq., 43 sq. As recently published I will add: ROHLING, *D. Proph. Jes. uebers. u. erkl.*, 1872 (4. *Abth. I. Bd. von "Die heil. Schriften des A. T., nach Katholischen Principien uebers. u. erkl. von einem Verein befreundeter Fachgenossen*). NETELER, *Das Buch Jesajas uebers. u. erkl.*, 1876. By the same author has appeared already in 1870: *Die Gleiderung des Buchs Jesajas als Grundlage seiner Erklarung*. [Dr. HOSSE, *Die Weiss. des Proph. Jes.* Berlin, 1877].

[Works on Isaiah in English of more recent date are: *The Book of Isaiah, with a New Translation and Notes*, by the Rev. ALBERT BARNES, 3 vols., 8vo, Boston, 1840, and various reprints. *The Earlier Prophecies of Isaiah*, by J. A. ALEXANDER, D. D., New York, 1846; *Later Prophecies*, *ibid.*, 1847; both reprinted in Glasgow under the editorship of JOHN EADIE, D. D., 1848 and 1865; new and revised edition, New York, 1875. *Isaiah Translated and Explained*, an abridgement of the foregoing, New York, 1851, 12mo, 2 vols. This Commentary of Dr. J. A. ALEXANDER ranks all of English authorship to the present. The 8vo edition is valuable as a synopsis of commentators and of exposition up to 1848. Dr. EBENEZER HENDERSON's *Translation and Commentary*, London, 1840, 2nd edition, 1857. See also Dr. NOYSE's *New Translation of the Hebrew Prophets, with Notes*, Vol. I., 3d edition, Boston, 1867. *Commentary on the Book of Isaiah, including a revised English Translation*, by the Rev. T. R. BIRKS, London, 1871.]

Other works that have chosen for subjects selected and smaller portions of the Prophet are: L'EMPEREUR *D. Is. Abrabanielis et Mos. Alshechi comm. in Esajae prophetiam tricesimam* (cap. lii. 13—liii. 12), etc.; *subjuncta refutatione*, etc.; Ludg. Bat., 1631. DAV. MILLII: *Miscellanea Sacra*, containing among other things a *Comm. philolog. crit. in Esajae*, cap. liv., Amstelod., 1754. SPONSEL: *Abhandlungen ueber den Propheten Jesajas* (kap. i.—xvii.), Nuremberg, 1779. I. DAN KRUIJGER: *De verisimillima oraculi Jes. lii. 13—liii. 12 interpretandi ratione* (Leipzig Univ. Programme), 1809. C. FR. LUDW. ARNDT: *De loco Jes. capp. xxiv.—xxvii. vindicando et explicando*, Hamburg, 1826. A. McCAUL [of Trinity College, London]: *The doctrine and Exposition of the liii. of Isaiah* (German translation, Frankfurt a. M., 1854, 6th ed.). LUD. DE GEER: *De oraculo in Moabitae Jes. xv., xvi. (Doctor-Dissert.)*, Utrecht, 1855. BOEHL: *Val. Jes. capp. xxiv.—xxvii.*, Leipzig, 1861. V. F. OEHLER: *Der Knecht Jehovas im Deuterojesaja*, 1865. S. J. JAKOBSSON: *Immanuel, die Erscheinung des Messias in Knechtsgestalt*, Berlin, 1868. BERNH. STADE: *De Isaias vaticiniis aethiopicis*, Leipzig, 1873.

On Introduction and Criticism.—PIPER: *Integritas Jesaias a recentiorum conatibus vindicata*, Greifsw., 1792. BECKHAUS: *Ueber die Integrität der proph. Schriften des A. B.*, Halle, 1798. MOELLER: *De authentia orac. Jes. capp. xl.—lxvi.*, Havniae, 1825. KLEINERT: *Ueber die Echtheit sämmtlicher in dem Buch Jes. enthaltenen Weissagungen*, Berlin, 1829. CASPARI: *Beiträge zur Einleitung in das B. Jesaja und zur Gesch. der jesajan. Zeit*, Berlin, 1848. *Ibid.*: *Jeremia, ein Zeuge f. d. Echth. von Jes. xxxiv., etc.* (in the *Zeitschr. f. luth. Theol. u. K.*, 1843).

Of practical treatises on Isaiah I mention only such as comprehend the entire book. VEIT DIETRICH: *Der ganze Proph. Jesaias ausgelegt, allen Christen nuets-und troestlich zu lesen*, Nuremberg, 1548. NIK. SELNECCER: *Ausleg. des Proph. Jes.*, Leipzig, 1569. ABB. SCULTETI: *Oncionum in Jes. habitatum idea confecta opera* BALTH. TILESII, Hanau, 1609 (the arrangement of the sermons carried even into details in the Latin). HEINR. BULLINGER: *190 homiliae in Esaiam*, Tiguri, 1565 and 1576. RUD. GUALTHERUS: *Archetypi homiliarum in Esaiam*, Tiguri, 1590 (327 homilies). *Des Evangelisten A. T. Jesaias Sonn- u. Festtagevangelien, etc., gründlich erklärt* von J. B. CARPZOV, Leipzig, 1719 (sermons on all Sundays and Feast-days of the Church year, having each a text from Isaiah corresponding to the Gospel text). JNO. GEO. LEIGH (Pastor in Kindelbruecken): *Comment. analytico-exegetico-porismaticus oder, exegetisch-moralische Betrachtungen ueber d. Weiss. des Proph. Jes. 6 Tom. 4*, Brunswick, completed 1734 (diffuse, yet full of spirit, a rich treasury of varied learning).

In regard to that *theologia prophetica* which endeavors to prove that all the loci of dogmatics are contained in the declarations of the prophets, and which is to be distinguished from the *theologia prophetica* that gives information of all that relates to the prophets and to prophecy (see BUDEUS *Isagoge in theol. universam*, Lipsiae 1727, p. 1738 b sqq.), comp. my remarks in the Introduction to Jeremiah.

Finally I would mention a peculiar poetical treatment of a selection from the prophecies of Isaiah that has appeared under the title: "*Les visions d'Esaié et la nouvelle terre par Eliakim, Rotterdam et Leipsic 1854.*" The author is a Catholic, but he regards Roman Catholicism as an apostacy from the *évangile primitif*, which he proves from the prophecies of Isaiah, by attempting to show that the doctrines of the Trinity, of the divinity of Christ, and of justification by faith, are contrary to this gospel. He teaches a sort of transmigration of souls and return to God through successive purification.

Of recent date I mention: J. DIEDRICH, *Der Proph. Jes. Kurs erklärt für aufmerks. Bibelleser*, Leipzig 1859. By the same: *Der Pr. Jes. zu Hausandachten kurz bearbeitet*, Hanover 1874. RENNER, *Der Pr. Jes. ausgelegt mit Berücksicht. der Würtemb. Summarien*, Stuttg. 1865. WEBER, *Der Pr. Jes. in Bibelstunden ausgelegt.*, 2 vol., Nördlingen 1875–76.

THE PROPHET ISAIAH.

I. THE THREEFOLD INTRODUCTION.

CHAPTERS I.—VI.

THE extent and the grand contents of Isaiah's prophecies justify the artistic, complex form of the introduction. It is not merely *one gate*; there are *three gates* that we must pass through in order to reach the majestic principal edifice of Isaiah's prophecy. That the entire first six chapters constitute the introduction of the whole book, yet so that this introduction itself again appears as threefold, (chap. i., chaps. i.—iv., chap. vi.) becomes plain both from the contents and from the form of these chapters. That chap. i. is introduction requires no proof. Both the contents, which comprehend in grand outlines the entire past, present and future, and also the title, with its formal reference, guarantee that. Chaps. ii.—v., however, whose connection we shall show hereafter, have essentially the same contents and the same title. The same contents; for these chapters comprehend in general the present and future. CASPARI has completely demonstrated how in chaps. i., ii.—iv., v. threatening and promise have still quite a general character in distinction from the later prophecies. Compare in regard to chap. i., *Beir.*, p. 227 sqq., in regard to chaps. ii.—iv., p. 233 sqq., in regard to chap. v., p. 325 sq., 334.—DRECHSLER, too, says (I. p. 225): "A certain character of generality attaches to all these chapters (i.—v.)." Comp. DELITZSCH, p. 114 sq.—HENGSTENBERG, *Christol.* I. p. 484.—HENDWERK, I. p. 64.

As regards the form: it is of the greatest significance that chap. ii. bears essentially the same title at its head as chap. i. And this title does not recur again. This repetition of the title of chap. i. at the head of chap. ii., has occasioned commentators great trouble. But they were hampered by the strange assumption that only chap. i. could be introduction. As soon as we give up this assumption, we at once recognize the meaning of the title of chap. ii. Thereby it is outwardly and right away shown to the reader, that all which this title concerns bears the same character as chap. i., i. e., that it is also Introduction.

Jeremiah also has a double introduction; a fact that escaped my notice when preparing my commentary on that prophet. For Jer. ii. is also introduction, because that chapter, like an overture, represents in advance all the principal thoughts of Jeremiah's prophecy (even the warning against the expedition into Egypt, vers. 16, 18, 36, 37).

That chap. vi. also bears the character of an introduction cannot be doubted, and is acknowledged by all expositors. It contains indeed the call of Isaiah to the prophetic office. But why does not this history stand at the beginning, like the story of the call of Jeremiah and Ezekiel? This question, too, has given the commentators great trouble. Many have resorted to the following explanation (comp. CASPARI, p. 332): they say chap. vi. contains the account of a second calling, after Isaiah has been once already called, but had forfeited the office on account of his silence about the notorious arbitrary deed of Uzziah (2 Chron. xxvi. 16 sqq.). Others assume that chap. vi. contains only the call to a special mission, and to a higher degree of prophecy. But these are only expedients to which expositors were driven because they were controlled by the assumption that only the first chapter can be introduction. All these and other artful devices are unnecessary as soon as one knows that chap. vi. is introduction indeed, yet the third introduction.

But why does not this stand at the beginning? We will hereafter in the exposition show that Isaiah, unlike Moses, Jeremiah and Ezekiel, did not decline the divine commission, but rather, to the Lord's question: "Whom shall I send," vi. 8, at once boldly replied: "Here am I, send me." That Isaiah, therefore, not only accepts the call, but offers himself, is something so extraordinary that one may easily imagine why he would not put this narrative at the head of his book. He had rather prepare the reader for it: he would give beforehand proofs of his prophetic qualification, in order thereby to explain and

justify that bold speech. It does not stand outside by the gate, offering itself at once to every profane eye, but one must first pass through two other portals, by which the mind is prepared and translated into that sentiment which is necessary in order to understand and appreciate that exalted vision, and the part that Isaiah plays in it. Jeremiah and Ezekiel were not sensible of the necessity of preparing in this way for the representation of their calling, because they behaved in respect to the divine calling in quite a normal way, i. e., declining it. The one, Jeremiah, declined in express terms Jer. i. 6; the other, at least by silence, let himself be so understood, Ezek. ii. 8.

But why does Isaiah let two doctrinary introductions, if I may so call them, precede the historical one, whereas Jeremiah follows his historical introduction by only one doctrinary one, Jer. ii? I believe this has a double reason. First: threatening and promise form the chief contents of Isaiah's prophecy, as of all prophecy. In every single prophetic address one or the other ever preponderates. Either threatening forms the warp and promise the woof, or the reverse.

So Isaiah would even prelude with two addresses, of which the first has an undertone of threatening with which it begins and ends, while the element of promise is represented only by intermediate chords,—the second, however, has promise for undertone, for this is represented by the two fundamental prophetic lights (ii. 2-4, and iv. 2-6) in the second introduction. Second: It seems to me also that the three portals are demanded by the architectonic symmetry. On the assumption that these introductions have Isaiah himself for their author, which so far as I know has never been disputed, we have therein a strong presumption in favor of the composition of the whole book by Isaiah (therefore also the second part, xl.—lxvi.). For a small building one entry is sufficient. A great, comprehensive, complex building, however, that pretends to artistic completeness, may very well require various graded approaches that the introduction to the chief building may stand in right proportion. Thus the book of Jeremiah has a twofold introduction, but the book of Isaiah, which is still grander, and more comprehensive, and altogether more artistic even down to minutiae, has a threefold entrance.

A. THE FIRST INTRODUCTION.

CHAPTER I.

As regards the time of the composition of this section, it seems to me all depends on the question: was Isaiah prompted to utter this prophecy by a definite historical transaction that demands his prophetic guidance? No such transaction appears. Expositors on the contrary recognize the chapter to be of a general character. Comp. the complete proof in DRECHSLER I. p. 93 sq. If, therefore, the address was not composed for a definite historical event, according to which it must be understood; if it is rather meant to be only an introduction to the whole book, then the time of its origin is in itself a matter of indifference. But it is probable that Isaiah wrote the address at the time he began to put his book together, or when he had completed it. This does not exclude the possibility that some important events are reflected in the address. And such is really the case. The verses 7-9 and especially ver. 8, are so specific in their contents that one must say: the prophet describes here his personal experience, and in fact a present one (comp. the exposition).

Now, during Isaiah's life time. Jerusalem was only twice hard pressed by enemies in its immediate neighborhood: once in the war with Syria and Ephraim (2 Kings xvi. 5); the other time by Sennacherib (2 Kings xviii., xix.). If, then, chap. i. was written as a preface, it is by far the most probable that it was written in Hezekiah's

time, than in that of Ahas. For Isaiah undertook the collection of his book certainly not in the midst of his ministry, but at the close of it. Moreover what is said in 2 Kings xviii. 13, and xix. 32, fits admirably the description of chap. i. 7, 8. For in the first-named place it is said Sennacherib took all the fenced cities of Judah, which quite corresponds to עָרֵיכֶם שְׂרֻפוֹת אֵשׁ i.

7. In the second-named place, however, we read: "The king of Assyria shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it." This corresponds to the specific situation in which, according to chap. i. 7, Jerusalem must have been. We say, therefore, chap. i. was written at the time of Sennacherib's invasion. We know this from vers. 7 and 8, but do not assert that chap. i. was written for that time, but regard the historical trait that points us to this time only as a proof of the charge that the prophet raises against the Israel of all times. The prophet adduces this proof from the present, because the conduct of the people during and after the invasion of Sennacherib could be regarded as a characteristic symptom of a stiffneckedness that was not to be subdued by any blows. Moreover the vain ceremonial service spoken of in ver. 10 sqq. would suit the times of Hezekiah. But I lay no stress on that, since there is nothing specific about it. If the prophet

warns against such ceremonial service, and exhorts to sincere repentance; if, further, to the purified Israel he holds up the prospect of a glorious future, while, to those persevering in their apostasy from Jehovah, he displays a frightful one, it is not that he speaks of a specific occasion; but that, like the whole book, has regard to all times; even primitive time may be reflected in the language.

Concerning the difference between this first and

the second introduction see above the general remarks on the threefold introduction. The analysis of the chapter is as follows:

1. The Title, i. 1.
2. The mournful present, i. 2-9.
3. The means to securing a better future, i. 10-20.
4. Comprehensive review of the past, present and future, i. 21-31.

1. THE TITLE.

CHAP. I. 1.

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah.

TEXTUAL AND GRAMMATICAL.

Ver. 1. **וְיִזְוֶה** **אֲשֶׁר** **רָאוּ** is the proper word for prophetic seeing in the double sense named below; whence **וְיִזְוֶה** is used synonymously with **נִבִּיאָה**, **לֵאמֹר** (1 Sam. ix. 9; 2 Kings xvii. 13). Thence also the ex-

pressions **וְיִזְוֶה אֲשֶׁר רָאוּ** Isa. ii. 1; **רָאוּ אֲשֶׁר רָאוּ** Amos i. 1; **וְיִזְוֶה אֲשֶׁר רָאוּ** Mic. i. 1; **כִּשְׁמֵא אֲשֶׁר רָאוּ** Isa. xlii. 1; **חָזוּ** Hab. i. 1. These are the only places where **וְיִזְוֶה** occurs as part of a superscription.

EXEGETICAL AND CRITICAL.

We must consider this title in reference to three things, viz., in its relation to chap. i. and to chap. ii., where a title essentially like this recurs, and to the entire collection. That the superscription belongs to the entire collection, is evident at once from the words, "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." That the title is comprehensive enough to apply to the entire book is clear when we consider that **וְיִזְוֶה** "the vision" has a collective meaning, (comp. Hos. xii. 10; Ezek. vii. 26; Lam. ii. 9, etc.), and that Judah and Jerusalem represent the centre of the prophetic view, around which also the prophecies that relate to Ephraim and the world potentates are grouped as *radii servi*. In this connection CASPARI says very appropriately: "Jerusalem, Judah, Israel, are, from Isa. vii. on, the centre of prophecy in such a way that they form three concentric circles, of which Jerusalem is the smallest, Jerusalem and Judah the wider, while Jerusalem, Judah and Israel is the widest. To these three the heathen world joins on as a fourth circle." (*Beir. u. Einleit. in d. B. Jes.*, p. 231 sq.). Therefore both **וְיִזְוֶה** and "concerning Judah and Jerusalem" make a *denominatio a potiori*. The first, because prophetic sight, in the double sense of more or less bodily vision, (comp. chap. vi.) and of pure spiritual knowing, gave origin to the nucleus of the book, so that about this nucleus doctrine, warning, comfort and history should find their place. The latter because, as has already been remarked, Judah and Jerusalem must be regarded as those to whom the prophet speaks first of all, and for whose sake he speaks of others.

But it has seemed strange, especially to VI-

TRINGA, that in chap. ii. 1 a superscription of almost the same sound recurs; and he would infer from it that originally in this title the date (**וְיִזְוֶה** "in the days of") was wanting, and the remaining words were only a title to the first chapter. Against this the following is to be remembered: 1) The two superscriptions are not quite alike. In this one we have **וְיִזְוֶה**; in chap. ii. 1 **וְיִזְוֶה** is plainly a word of weightier import. It is better fitted, therefore, for the beginning of the book, and in a certain measure for its title; wherefore we see (2 Chron. xxxii. 32), that the book even at that time was known under that title. 2) That a superscription almost alike occurs twice, has its reason in the fact that chap. ii. 1 is the title of the *second introduction*. For the book of Isaiah has a threefold portal, as said above; and that the superscription "vision or word that Isaiah saw concerning Judah and Jerusalem" occurs only i. 1, and ii. 2, and *not again afterwards*, is precisely proof, that with chap. ii. we enter the second portal which comprehends chapters ii.—v.

Finally, as regards the relation of this superscription to chap. i., we may fittingly say that the entire ver. 1, date included, is the title of chap. i. For chap. i. is just the whole prophecy of Isaiah in *nuce*, as he delivered it under the four kings; an assertion whose correctness can only appear indeed as the result of exposition.

At the beginning of prophetic books as here we find **וְיִזְוֶה** Obad. 1, Nah. i. 1.—Isaiah the son of Amoz. For the meaning of the name and the lineage of the prophet see the Introduction.—Concerning Judah and Jerusalem. Jerusalem, as the holy city and centre of the

theocracy is made equal to the entire region of Judah, and distinguished from it, which also happens elsewhere; Jer. xi 2; xvii. 20, *etc.*; 2 Kings xviii. 22, *etc.*; 2 Chron. xxxiv. 3, 5, *etc.*; and in a reversed order, Jer. xxxvi. 31; 2 Kings xxiv. 20; Ezra ii. 1. We have already remarked that the naming of Judah and Jerusalem presents no incongruity between the superscription and the whole book. It is worthy of special remark, that only in chap. ii. 1 beside this does the expression form part of the title, and that it occurs in chap. ii.—v. relatively with some frequency. For it is

found beside chap. ii. 1, also iii. 1, 8; v. 3. Beside this only in xxii. 21; xxxvi. 7; xlv. 26. Comp. remarks at ii. 1.—In the days of, *etc.* That Isaiah lived and labored under these four kings cannot be doubted. Comp. the Introduction. The time designated is identical with that given Hos. i. 1, and with that in Mic. i. 1, only that in the latter the name of Uzziah is wanting. Even the *asyndeton* and the form יְהוֹשָׁפָט , instead of יְהוֹשָׁפָט (about which comp. DRECHSLER *in loc.*) are to be found in both the places named.

2. THE MOURNFUL PRESENT.

CHAPTER I. 2-9.

- 2 Hear, O heavens, and give ear, O earth :
For the LORD ¹hath spoken,
I have nourished and brought up children,
And they have rebelled against me.
- 3 The ox knoweth his owner,
And the ass his master's crib :
But Israel doth not know,
My people doth not consider.
- 4 Ah sinful nation, a people ²laden with iniquity,
A seed of evil-doers, children that are corrupters :
They have forsaken the LORD,
They have provoked the Holy One of Israel unto anger,
They are ³gone away backward.
- 5 Why should ye be stricken any more ?
Ye will ⁴revolt more and more :
⁵The whole head is sick, and the whole heart faint.
- 6 From the sole of the foot even unto the head *there* is no soundness in it ;
But wounds, and bruises, and putrifying sores :
⁶They have not been closed, neither bound up,
Neither mollified with ⁷ointment.
- 7 Your country is desolate,
Your cities *are* burned with fire :
Your land, strangers devour it in your presence,
And *it* is desolate, ⁸as ⁹overthrown by strangers.
- 8 And the daughter of Zion is left as a ¹⁰cottage in a vineyard,
As ¹¹a lodge in a garden of cucumbers,
As a besieged city.
- 9 Except the LORD of hosts had left unto us a very small remnant,
We should have been as Sodom,
And we should have been like unto Gomorrah.

¹ Heb. of heaviness.

² Or, oil.

³ Speaks.

⁴ a Sodom of strangers

⁵ Heb. alienated, or, separated.

⁶ Heb. as the overthrow of strangers.

⁷ Every head, every heart.

⁸ a booth.

⁹ Heb. increase revolt.

¹⁰ Not pressed out.

¹¹ a hanging mat.

TEXTUAL AND GRAMMATICAL.

Ver. 2. The formula בִּי אֵל דָּבָר is found Joel iii. 8; Obad. 18; Mic. iv. 4; Jer. xiii. 15. Beside these, in Isaiah partly in the simple form as here (xxii. 25; xxv. 8), partly somewhat extended (xli. 17; xxiv. 3). The more extended form בִּי אֵל דָּבָר is found in Isaiah only, i. 20, and xl. 5; iviii. 14. — גָּדַל is often used by Isaiah especially, for bringing up children, xxiii. 4; xlix. 21; li. 18; comp. xlv. 14; Hos. ix. 12. — It is to be seen from the exposition that we take רוֹכְמִיתִי in an emphatic sense. Although elsewhere (xxiii. 4; Ezek. xxxi. 4) it means the same as גָּדַל , yet our construction (which is found in LUTHA, KNOX, et al.) is justified here because רוֹכְמִיתִי does not stand in a parallel phrase to גָּדַל , but follows with exegetical emphasis. For if רוֹכְמִיתִי is taken as meaning just the same as $\text{גָּדַל$, it would be empty repetition. Besides, VITRUEA refers appropriately to Deut. xxxii. 6. [Ezek. xxxi. 4. The same words occur: *Children I have made great and set on high*.—M. W. J.]

Ver. 3. קָנָה properly "the buyer," (comp. xlv. 2) then, "the owner, the possessor," (Lev. xxv. 50; Zech. xi. 5). אָכַס is found only in Job xxxix. 9; Prov. xiv. 4, beside this place. From these places it is not evident whether "stall" or "crib" is the correct meaning. As little decisive is the root meaning "fatten" (1 Kings v. 3. (Eng. Bib. iv. 23), Prov. xv. 17). Still in the later Hebrew, which uses the word for the platter of the laborer (see Buxtorf Lex., p. 16. Geseuius and Delitzsch in loc.) the meaning "crib" seems to prevail. The earliest versions, moreover, all give this rendering. The context demands that the object of יָצַק and הִתְבֹּנֵן be supplied from what precedes. For would one take the words absolutely (ROSENMUELLER, FURST) then the two members of the comparison do not harmonize. Just what ox and ass do notice, Israel does not notice. הִתְבֹּנֵן is used as *verb. trans.* by Isaiah, also xlii. 18; lii. 15. As substantially parallel we may compare (Jer. vii. 7.)

Ver. 4. רָוִי (frequent in Isaiah, also in the 3d part; xlv. 9, 10; lv. 1; he uses it twenty-one times, whereas in the rest of the prophets it occurs twenty-eight times; for it is only found in the prophetic books, with the exception of 1 Kings xiii. 30) is distinguished from אָוִי in that the latter is more substantive, the former more adverb. Hence it is that אָוִי , with few exceptions (Num. xxiv. 23; Ezek. xxiv. 6, 9) has ל after it, whereas רָוִי is followed by ל only Ezek. xlii. 18, and by עַל , Ezek. xlii. 2; Jer. i. 27, and by אֵל , Jer. xlviii. 1; everywhere else (e. g. 1 Kings xiii. 30; Isa. v. 8, 11, etc.) it is used without a connecting proposition. רָוִי therefore has more the character of a prepositive exclamation, though in regard to the meaning no essential difference is noticeable. It is taken for granted that an intentional paranomasia influenced the selection of the word רָוִי . On the other hand it is clear that a synonym of עָן was meant, as after this וְרָוִי בָנִים correspond to one another. — פָּכַר עֵן is "guilt-encumbered." Regarding the meaning, comp. Gen. xlii. 2; Exod. iv. 10; Ezek. iii. 5, 6; regarding the form (the construct-form,

פָּכַר along with עָרַל along with עָרַל only here). — A בִּן מְשַׁחֵת is not one who destroys another, but one that acts ruinously (direct causative Hiphil, 2 Chr. xxvii. 2). The expression is partly stronger, partly more general than the kindred ones: $\text{בָּנִים בָּחֲשִׁים}$ לא אנו שמוע; xxx. 1; $\text{בָּנִים שׁוֹכְבִים}$ Jer. iii. 14, 22; iv. 22. Comp. xxx. 9. $\text{בָּנִים שׁוֹכְבִים}$ לא יִשְׁקְרוּ. This expression is especially current with Isaiah, for, excepting the phrase just quoted from Jeremiah, it is to be found in no other prophet.

Ver. 5. כָּרָה , ver. 5, *declinatio defectus* only in Deut. xlii. 6; xix. 16; Jer. xxviii. 16; xxix. 32 and Isa. xiv. 6; xxxi. 6; lix. 13. — It is true that כָּל without the article sometimes has the meaning of "whole" (ix. 11; Ezek. xxix. 7; xxxvi. 5; 2 Kings xxii. 8; see Delitzsch in loc.; Ewald § 290, c). But a comparison of these passages shows that the expressions in question are partly proverbial, (see Delitzsch in loc.) partly do not admit of the meaning "all" in any wise. In the present case both meanings are in themselves possible. If, then, the prophet would convey the meaning "whole," אֵל must use the article. לְחָלִי must, any way, be regarded as dependent on הָיָה understood. But it is doubtful whether that is to be taken in the sense of "belongs, is fallen to," or as meaning "is become." The latter is the more probable, because הָיָה לְחָלִי bears analogy to expressions like לָכַס לְחָלִי . It is a strong expression, stronger than הָלַךְ לְחָלִי . It is then to be taken as *abstractum pro concreto*. Apart from this concrete meaning of the word, we may compare the construction of הָיָה לְחָלִי with passages like 1 Sam. iv. 9 ($\text{וְהָיָה לְאִשְׁמֵם}$) and xlviii. 17 ($\text{וְהָיָה לִי לְבֶן-חַיִּל}$). — וְכָל-לֵב דָּוִד is found also Jer. vii. 18, and Lam. i. 22. דָּוִד does not occur again in Isaiah.

Ver. 6. The expression וְעַד-רֹאשׁ is found only here. Every where else it reads וְעַד קֶרֶךְ (Deut. xxviii. 35; 2 Sam. xiv. 25; Job ii. 7). אֵין כּוֹ . We would expect בָּכֶם , as in ver. 5. But such changes in person and number occur frequently in Hebrew, comp. xvii. 13; Ps. v. 10. — כָּתֹם *integrum, sanum*, is found beside only Jud. xx. 48; Ps. xxxviii. 4, & — פָּצַע (*fulgur*) is *assura*, a wound that comes from tear or scratch; found in Isaiah only here. חֲצִירָה (joined to פָּצַע , also Prov. xx. 30) is "the extravasated stripe or swelling," (see Delitzsch in loc.); only here in Isaiah. מִכָּה מְרִירָה from מִרָה מְרִירָה *recoens fuit*, found beside only in Jud. xv. 15) is the raw wound of a cut. וָרָוִי with accented penult cannot be derived from וָרָה *disperit*: nor can it be the same as וָרָוִי in Ps. lvi. 4. It is either an intensive form analogous to בָּשָׁר , 1 Sam. xiv. 29; Num. xxiv. 5; Song of S. iv. 10; or an archaic passive form from וָרָה (comp. וָרָה , Job xxiv. 24). The latter seems to me likely for וָרָה , Isa. lix. 4, "the squeezed, crushed" (egg), וָרָה (the foot shall crush it, Job xxxix. 15) וָרָה (he squeezed out the fleece, Jud.

vi. 38), as well as the substantive *מָצוּר* *compressio, compressum, vulnus*, (Jer. xxx. 13; Hos. v. 13) prove that there is a root *מָצַר* with the meaning "press together" (comp. *מָצַר*), to which then our *מָצַר* would serve as a passive, like *רָמַז* to *רָמַז*; comp. *Græcivus Thesaur.*, p. 412. — *חָכַשׁ* in Isaiah beside this iii. 7; xxx. 26; lxi. 1. — The first two verbs are in the plural, which shows that the substantives are to be understood collectively: the third verb is fem. singular. No grammatical necessity appears for this. It seems as if the prophet wanted to vary the form of expression and the fem. sing. with its quality of taking a neuter construction offered the handle for it. Pual *רָכַב* only found here; Kal of it is found Isa. vii. 4.

Ver. 7. *שָׁמְכָה* occurs in Isa. also vi. 11; xvii. 9; lxi. 4; lxiv. 9. The expression *שָׁמְכָה* (Pa. lxx. 17) is only found here. — The following *שָׁמְכָה* does not belong as a second predicate to *אֲדַמְכֶם*, for then *דָּמָה* ought not to be absent. But it is itself subject, to which *דָּמָה* must be supplied. The last, then, has the words *דָּמָה* as attribute. These last-named words are explained quite variously. But as it is established

that the first word is used only in reference to the destruction of Sodom and Gomorrah, the meaning of it cannot be doubtful. From the original passage, Deut. xxi. 22 (23) we find the words cited in Amos iv. 11, and in Isa. xlii. 19 and Jer. l. 40 exactly alike. In Jer. xlii. 18 we find them as in Deut.

Ver. 8. *וְנוֹתְרָה בְּתֹצֵי*. The *ו* here is not conversive but simple conjunctive, as the whole context proves, which is only a representation of things present. — *סָכַר* from *סָכַךְ*, "to weave together," the lair of the lion as well as the foliage of the feast of tabernacles, Lev. xxiii. 34 sqq., or the booth of the watchman, Job xxvii. 18; found again Isa. iv. 6. — *מְלִינָה* synonym of *מְלִינָה* *locus pernoctandi*, night lodging x. 29, is used xxiv. 20, for the watchman's sleeping rug, that swings to and fro, having been hung up and spread out. — *מִן־שָׂדֶה*, from *שָׂדֶה* *cucumis*, "field of cucumbers," found also only Jer. x. 5.

Ver. 9. The expression *שָׁרִיד הוֹתִיר* as to its meaning, is borrowed from the *usus loquendi* of the Pentateuch and Joshua. Only there it always reads, *וְשָׂרִיד*, Num. xxi. 35; Deut. ii. 34; iii. 3; Josh. vii. 22; x. 28 sq. — Jer. xlii. 7 reversed *שָׂרִיד הוֹתִיר*.

EXEGETICAL AND CRITICAL.

1. The prophet first introduces Jehovah Himself speaking, (vers. 2, 3). He calls heaven and earth to witness in order to enhance His lament over the people Israel. For His beneficence the Lord had only a harvest of disobedience, (ver. 2). The ox and ass are attached to their lord. Israel is not, (ver. 3). Therefore the prophet pronounces a war against the people that had forsaken the best and the greatest Lord, the Holy One of Israel, (ver. 4). Had the Lord been wanting in discipline? No. He had chastised the people so much, that for the future He hopes for nothing more from that. Israel is (inwardly, morally) incurably sick, vers. (5, 6). While outwardly (from the chastisement) it is reduced to a minimum, (vers. 7, 8). Thus far, (directly and indirectly) the address of Jehovah. In the last verse, (9), the prophet himself confirms the fact, that still a little remnant exists on which to build the hope of a better future.

2. **Hear heaven—do not consider it,** vers. 2, 3. When the Lord of the world speaks, the world must hear in silence. Comp. Deut. xxxii. 1; Ps. l. 1, 4; Mic. i. 2; vi. 1, 2. But here, as elsewhere, (Deut. iv. 26; xxx. 19; xxxi. 28; Ps. l. 4) the world is not invoked as simply an audience, but as a witness, before whom the Lord would make good His claim of right. For it concerns a matter of universal interest. The world must react with Jehovah against Israel's infraction of law, that the *אֲרֶץ*, *אֲרֶץ*, foundations of the earth, Ps. lxxxii. 5, may not totter. At the same time one must assent to the remark of DELITZSCH: "heaven and earth were present and participants when Jehovah gave His people the law (comp. Deut. iv. 36, and the places cited above)—so then must they hear and witness what Jehovah, their Creator and Israel's God, has to say and complain of," [after seven centuries.—M. W. J.]

As Isaiah begins his book of prophecy with almost the words of Deut. xxxii. 1, he indicates that he had that prophetic song before his eyes, which, with DELITZSCH, may be called, "the compendious outline and the common key to all prophecy." He does not indeed quote verbatim, for the predicates *וְהָאֵרֶץ* and *שָׁכַע* are transposed (comp., too, chap. xxviii. 23; xxxii. 9). But the thought is the same. The same is true in regard to the causal phrase, *כִּי יִדְבָּר*. In Deut. it reads: *וְהָאֵרֶץ וְהַשָּׁמַיִם וְהַבְּרִיָּה וְהַיָּם וְהָאֲדָמָה*. What Isaiah assigns as the reason, is in Deut. designated as object and effect. The difference is substantially a formal one. Jehovah is indeed Father of all men and all creatures. He is even called (Num. xvi. 22; xxvii. 16) "God of the spirits of all flesh;" and Ps. cxlv. 15 sq.—comp. civ. 27 sqq.—we read that the eyes of all wait on the Lord, and that He fills everything that lives with satisfaction (comp. Rom. iii. 29; ix. 24 sqq.; x. 12 sqq.). But among the many children that He has, there is one race that He has not only brought up to maturity, but has elevated to high honor. The Lord did not suffer all peoples to attain the grown-up state; or rather, not all sons of the original Father, became the fathers of nations. But to Abraham precisely this was granted as the first promise: "I will make of thee a great nation," Gen. xii. 2; and, "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates," Gen. xv. 18. And this promise was fulfilled. Abraham's seed became a great and numerous people. But this people also were the recipients of high honor. For it is the holy nation, Deut. vii. 6, to whom the Lord drew near and revealed Himself in an especial manner, Deut. iv. 6 sqq.;

xxxii. sq.; Ps. cxlvii. 19 sq. It is therefore the peculiar people (עַם קָדוֹשׁ, Deut. vii. 6; xiv. 2) through whom the blessing of Jehovah shall come on all nations (Gen. xii. 2 sq.; xxii. 18; Jer. iv. 2). And in consequence of all this, it is called "high above all nations," Deut. xxvi. 19; xxviii. 1; comp. 2 Sam. vii. 23. The time of David and Solomon, and Uzziah's and Jotham's time, the echo of the former, are to be regarded as forerunner and type of these promises. And they have rebelled against me.—According to well-known Hebrew usage, what in substance stands related as opposite is designated as equivalent in form. פָּשַׁע is a current word in Isa. i. 28; xliii. 27; xli. 8; lix. 13, etc. Expositors inquire whether only idolatry is meant, or also every kind of transgression. But we can't see why every thing should not be meant that could be called opposition to the Lord; or rather, why every transgression should not be regarded as idolatry. [They have broken away from me.—M. W. J.] The ox knoweth his owner.—An ox knoweth his owner, any ox. The words explain the rebelling, ver. 2, by a rhetorical contrast that sets this in clearer light. The unthinking brutes, even those of lowest degree, as the ox and ass, still know their masters that feed them, and the crib out of which they eat, and acquire a certain attachment for master and crib, so that they do not voluntarily forsake them.

3. Ah, sinful nation—besieged city.—Vers. 4-8. Jehovah's benefactions have not sufficed to awaken in Israel the feeling of grateful attachment. On the contrary this nation forsakes its God, rejects Him, and sinks back into the darkness of heathendom, out of which He had rescued them. The three verbs in ver. 4 b express the positive consequences of the negative "doth not know," ver. 3; and vers. 3 and 4 together contain the more particular signification of "rebelled against me," ver. 2. Thus a climax occurs in vers. 2-4. The outward construction of the language also corresponds to this. Vers. 2 and 3 consist of four members, and vers. 4 of seven, of which the first begins with an impressive assurance. But in the first four members of ver. 4 the reason is given why Israel became untrue to its God. The reason is a subjective one. Israel itself is good for nothing—it is a bad tree with bad fruit. The meaning *heathen nation* need not be pressed, and so much the less, seeing the singular is often used for Israel without any secondary idea of reproach (Exod. xix. 6; Jos. iii. 17, etc.), and also parallel with עַם. We have translated it "Woe world" in order to re-echo the consonance of the original as nearly as possible. It has been justly remarked besides that Israel is called here הָעַם הַזֶּה, "sinful nation," in contrast with הָעַם הַקָּדוֹשׁ, "holy nation," which it ought to be according to Exod. xix. 6; Deut. vii. 6; xiv. 2, 21; and עַם בְּרִית עִיךְ in contrast with עַם נְשָׂא, עַם נְשָׂא, which it is called xxxiii. 24. Israel is called moreover "a seed of evil doers," though it ought to be "a holy seed" (vi. 13; Ezra ix. 2). Many expositors (e. g., DRECHSLER) scruple to render these words as in the Genitive relation, because

then the ancestors themselves would be called reprobates. They therefore take מְרֵעִים as in apposition with יִרְעָה. But, apart from the fact that then it must rather read מְרֵעִי, as in lvii. 3, מְרֵעִי, that scruple is entirely groundless. For מְרֵעִים is not only a posterity from reprobates, but also a posterity that consists of reprobates, as lxx. 23, יִרְעָה בְּרִיתִי, means, not the descendants of blessed ones, but those themselves blessed, and like the expressions, בְּנֵי נָכָל, בְּנֵי זָאֵן, בְּנֵי הַנְּבִיאִים, בְּנֵי כָלִיעַל, etc., do not mean the sons of fools, of worthless fellows, of prophets, of sheep, but sons that are themselves fools, worthless, prophets, sheep. But as the idea יִרְעָה points to the essential identity in fruit and seed, and to the former being conditioned by the latter, so one must think, not of the original ancestors of the nation, but rather of the generation immediately preceding, chiefly, however, of an ideal ancestry, a notion that even underlies the expression γεννηματα ἐχιδνῶν, "generation of vipers," Matt. iii. 7. יִרְעָה is therefore a genitive relation, in which the ideas of causality and of the attribute are combined. The expression is found again xiv. 20.—Finally, the Israelites are called בְּנֵי מַשְׁחָתִים, "children that are corrupters," although, according to ver. 2, they are children whom the Lord has brought up and made high; for, although any one may be called בְּנֵי מַשְׁחָתִים, who as a man (not as a son) is מַשְׁחָתִים, all reference must not be denied to ver. 2, and all the places that express Israel's filial relation to Jehovah, e. g. Deut. xiv. 1.

In three phrases, now, the bad fruits are declared that the bad tree has borne. They have (negative) forsaken Jehovah, they have (positive) rejected with scorn (v. 24; lii. 5; lx. 14), the Holy One of Israel (an expression peculiarly Isaiah's, that occurs fourteen times in the first part, and fifteen times in the second, and in other parts of the Old Testament only six times), and they have turned themselves backwards. This turning backwards can only mean the turning to idols. For the Lord had turned Israel from idols to Himself, comp. Josh. xxiv. 2, 14. If the nation then turned their backs to Him, it was precisely that they might return to their idols. This is confirmed by Ezek. xiv. 5, the only place beside the present in which the expression occurs.

Vers. 5 and 6 seem to respond to an objection. For after the description in vers. 3, 4, of the nation's deep depravity, the prophet proceeds to portray the impending chastisement of it, ver. 7. But before he does so, he removes an objection that might be raised from the stand-point of forbearing love, viz. had sufficient discipline been exercised on Israel? if not, might not the renewed application of it ward off the judgment? The inquiry is negated. For the uselessness of the smiting has long been proved by the ever-repeated backsliding of the nation. It is seen that we render the beginning of ver. 5: "To what purpose shall one smite you still more?" For there are three expositions of these words. The first is: "On what part of the body shall one still smite you?" (thus JEROME, SAADA,

GESENIUS, ROSENMUELLER, UMBREIT, KNOBEL and others [J. A. ALEXANDER, BARNES].

This rests chiefly on what follows, where the body is described as beaten all over. However, four things are to be objected to this view: a) it could not then read *על-כזה*, but *אין זה חפץ עוד*, or the like. For *כזה* is purely the general, abstract "what?" never the partitive, distinguishing one part from another: "which?" Job xxxviii. 6 cannot be appealed to. For the meaning of that place is not: On which foundations do the pillars of the earth rest? But: do they rest at all on *anything*? b) Were the rendering: "where shall we smite?" correct, then the intermediate phrase, *חוספי כרה*, were out of place. For then one would right off look for the answer: "nowhere, for all is beaten to pieces." The insertion of those words in this form plainly indicate that *they themselves* contain the answer to the inquiry, *על-כזה וני*, and that what follows is only to be viewed as the nearer explanation of this reply. It would be very different if the words were in apposition with the subject of *כזה*. c) It is remarked by LUZZATTO (see in DELITZSCH) that the fact that the body was beaten all over would not hinder its being smitten more. d) The phrase, ver. 6 *ב, לא ורי* etc., "they have not been closed," shows that not the being wounded itself was the matter of chief moment, but the being wounded *without application of curatives*. The latter, however, as little hinders the smiting as the binding up and healing would provoke it. If *על-כזה* = "where?" then the whole phrase, ver. 6 *ב*, would be superfluous.—A second exposition (DELITZSCH) takes

על-כזה = *למה*, and *חוספי* = *ye want to be smitten*. Then the remote thought would be: "That were an insane delight in self-destruction." But the "that were" must not be adopted as the underlying thought, but: "that is indeed delight in self-destruction." For: "that were" would involve the thought that this delight is not presupposed, consequently there can be no question about a *wanting to be smitten*. But if we supply "that is," etc., that would impute too much to the simple Imperfect. The idea of *wanting* it must then be more strongly indicated, say by *חפץ*, or the like.—According to the third rendering, which seems to me the correct one.

על-כזה means "to what purpose?" Comp. Num. xxii. 32; Ps. x. 13; Jer. xvi. 10. The imperfect Passive is then simply a briefer expression for the Active: why should I, or should one smite you more? with which at least a suffix were needed. *חוספי כרה* need not then be taken as a dependent adverbial phrase; as if, "in that ye add revolt," which involves a certain grammatical harshness, that might be easily avoided by a participial construction. But *כרה* is principal phrase and reply to the inquiry: to what purpose shall one smite you more?

However, the following words give the reason for the saying. That is: Israel adds revolt to

revolt, because it is thoroughly sick, and does not even use curatives for its sickness. We therefore construe the words *על-כזה וני* not as describing a condition resulting from the previous smiting, much as this seems to answer the inquiry, *על-כזה וני*, but as a figurative expression for the moral habit of the nation. *על-כזה וני*, especially seem to favor this view. This does not mean "the whole head, the whole heart," but "every head, every heart." If it read *על-כזה וני*, the meaning might easily enough be that head and heart were already so sore and sick that no spot remained for a blow. But *every head, every heart* only expresses that no head, no heart remained intact.

The context closely considered forbids our understanding by head and heart "all that exercise indispensable functions in spiritual and temporal offices" (DRECHSLER). For by ver. 6 it plainly appears that not only the heads, but all individuals of the nation, are described as seriously sick. Head and heart are rather the central and dominant organs in the life of *every single person*, whereas ver. 6 speaks also of the structure of the outward manifestation of the life.

From a comparison of *לכב רי* with ver. 6, it seems to me that by *חלי* not an outward wounding of the head is meant, but an internal disorder (comp. 2 Kings iv. 19).—From the sole of the foot, etc. Ver. 6. As has been remarked, these words describe the moral condition as to its outward manifestation, as ver. 5 *ב* described its inward form. We must not press too far the figurative language of the prophet in regard to this inward and outward disorder, and especially the wounds of ver. 6 must not be regarded as presenting something additional.

The three substantives *פצע* and *חבורה* and *כמה* are followed by three corresponding verbs, and one is tempted to construe them as if those occupying the same relative position belonged to each other. But such strict parallelism cannot be carried out. It is rather to be said that each of the three sorts of wounds referred to requires all the three means of healing. Each wound must be pressed together, and treated with healing stuffs. The former process is two-fold: first it is done by the hand in order to cleanse the wound from blood and matter, and then by the bandage, that prevents further bleeding and promotes the growing together of the several parts. Thirdly, mollifying, healing oil (see Luke x. 34; HERZOG's *B. Encyc.* X., p. 548) must be super-added as organic means of cure.

The words of ver. 6 *ב* moreover contain another proof for the assertion that from *על-כזה וני*, "every head," on, only the moral habit of the nation is described. For is not the want of all bodily therapeutics a figure for the want of the spiritual; i. e. repentance? Not only is Israel inwardly sick, but also in its outward life it presents the picture of a torn and distracted existence without one trace of discipline or effort at improvement. If the chief thought of vers. 5, 6, were that Israel cannot be smitten any more be-

cause it is beaten all to pieces, then, as already remarked, the phrase *לֹא-יָרִי וְנִי*, "not closed up," would be quite without meaning. For may a bandaged-up person be sooner smitten than one not bound up? But this phrase becomes very significant if we regard the words: "every head," etc., as portraying the moral condition of things. For it is most important in regard to a man's moral state whether the proper curatives for the moral disorder are used or not.

Your land, etc. The outward state of the nation answers to the moral state. The nation had already begun to reap the fruits of their revolt. The country is desolate; only the metropolis still remains intact, yet isolated in the midst of a land that has been made a desert. Therefore it may be said that the train of thought that began with ver. 5 ends with ver. 8. The Lord declares, ver. 5, that for the present He will smite Israel no more. For there is no use. This is because Israel is still sick inside and out, spite of having suffered chastisement almost to annihilation. It seems to me therefore that vers. 7 and 8 stand in contrastive relation to the two preceding, although this contrast is indicated by no particle. Israel is morally sick, the country is turned into a desert. Had things taken a normal course, then the country had been desolated, but Israel would have been in health. Then Israel had received instruction, Prov. viii. 10; xix. 20. But now that the country is waste, and Israel still sick, one sees that whipping is of no use. Comp. Jer. ii. 30; v. 3; Isa. ix. 13; xlii. 25. Thus I construe vers. 7 and 8, not as a mere change from figurative language (vers. 5 and 6) to literal, because, as was shown, both ver. 5 *b* and 6 *b* contain thoughts that do not answer to purely outward circumstances. Moreover, according to our explanation, it is clear that ver. 7 sqq. does not speak of future, but of present affairs. These verses do not contain threats of judgment, but a portrait of judgment already accomplished. If it were otherwise, then surely the threatenings of judgment would not stop outside of the gates of the metropolis, which yet was crater and fountain of all the revolt. This is not opposed by Jer. iv. 27; v. 10, 18: "Yet will I not make a full end," which some adduce against our view. For threats of judgment only for the country, but that spare the capital, are not to be found in any prophet.—The words: "your land waste," etc., are quoted from Lev. xxvi. 33, where it is said: "Your land shall be desolate, and your cities waste."

Your ground before, etc. Here, too, imprecations from the Law are in the mind of the prophet, and particularly Deut. xxviii. 33: "The fruit of thy land, and all thy labors, shall a nation which thou knowest not, eat up." Comp. too, ver. 51; Lev. xxi. 16, 32. From Deut. xxviii. 33, 51, it is seen what is meant by *וְיָרִי*. It is one that Israel does not know, and whose language is not understood. That the word "stranger" includes also the idea of "enemy," is manifest from the parallel passages in Lev. xxvi. 16, 32, where for *וְיָרִי* we have *וְיָרִיבֵךְ*. *וְיָרִי* occurs Isa. xvii. 10; xxv. 2, 5; xxviii. 21; xxix. 5; xlii. 12; lxi. 5. The participle *וְיָרִיבֵךְ* confirms

our view that the prophet speaks of present and still continuing circumstances. The metonymy (the enemies eat the land) is as in xxxvi. 16; Gen. iii. 17, etc.—*וְיָרִיבֵךְ*, according to the accents and the sense, relates to what follows. Before your eyes, without your being able to hinder them, the enemies devour your land.

In our passage it is evident the prophet would compare the destruction of the land of which he speaks to the destruction of Sodom and Gomorrah. He calls the Jewish country a second destroyed Sodom, only with the difference that that was a destruction of God, this of strangers. The question whether we have here a genitive of the subject or of the object thus settles itself. It is the genitive of the subject. For then God was the destroyer; here it is the strangers. If *וְיָרִיבֵךְ*,

"strangers," be taken as object, it will not suit the context. For immediately before the strangers were named as destroyers. How shall they suddenly be named the destroyed?—From the connection it appears that the "daughter of Zion" means Jerusalem. Zion is originally the mountain, then the castle, then the quarter built about it (2 Sam. v. 6-9; 1 Kings viii. 1); then in an extended sense the city without the inhabitants (Lam. ii. 8) or the inhabitants without the city (Mic. iv. 10), or as both together, as in our passage.

Jerusalem with its inhabitants lying isolated in the midst of a desolated country is now compared to: a) a booth in a vineyard; b) to a hanging mat [hammock] in a cucumber-field, which like the booth of the vineyard-keeper, is a lonely and scanty dwelling-place for men; c) to a besieged city. But why is Jerusalem only compared to a beleaguered city? After all that vers. 7, 8 say of it, is it not such itself? First of all we must investigate the meaning of *וְיָרִיבֵךְ*. The verb *וְיָרִיבֵךְ* means primarily *observe*, which can be said of commandments, Ps. lxxviii. 7, and of covenants, Deut. xxxiii. 9, as well as of the overseeing of a protector or keeper, Isa. xxvii. 3; 2 Kings xvii. 9, and of the attention of a besieger, Jer. iv. 16; comp. 2 Sam. xi. 16;

Jer. v. 6. An *וְיָרִיבֵךְ* is therefore either a watched or a beleaguered city. But the first does not suit the connection. The latter is equally unsuitable if Jerusalem at the time of writing was actually besieged. But ver. 7 speaks only of the desolating of the country. That Jerusalem itself was besieged or blockaded is not said directly. At the moment of saying this, therefore, the position of Jerusalem seems to have been that the enemy enclosed the city, not yet in its immediate neighborhood, but still so as to restrict all intercourse with it, so that it lay there isolated like a blockaded town. No one ventured out or in, for the enemy was near, though his forces were not seen encamped around the walls of the city. The other renderings: "as a rescued city" (GESENIUS, *in loc.*; MAUREL, etc.), "as a devastated city" (RABBINS, VULG., LUTHER), "as a watch-tower" (HITZIG, TINGSTAD, GESENIUS in his *Theaurus*, p. 908), etc., which are to be found in ROSENTHAL, either

conflict with the requirements of the language or the context.

4. **Had not—we were like**, ver. 9. We must regard it, not as accidental, but as an evidence of the artistic design of this address, that in vers. 2, 3, Jehovah Himself speaks, in vers. 4–8 the prophet in the name of Jehovah, and in ver. 9 the prophet in his own and the people's name. It is therefore a *climax descendens*. The first word belongs to Jehovah the Lord. After that Jehovah's prophet speaks in His name to the people. Last of all the prophet, who is in a sense the mediator of the people, speaks in their name to Jehovah. In this scheme is prefigured in a certain degree the direction of all prophetic discourse. For it is either Jehovah speaking, directly or indirectly, or it is a speaking to Jehovah. But ver. 9 is joined by a double band to what precedes: by הוֹתִיר, "had left," and by the comparison to Sodom and Gomorrah. As to the former, it is recognized that something remains in Israel, וְנֹתָרָה, ver. 8, and that this remnant is owing to the grace of Jehovah. But so the clear consciousness is expressed, that but for the grace of God, the resemblance to Sodom and Gomorrah, which in ver. 7 was only slightly intimated, would have been a notorious one. This is, on the one hand, an humble confession, for this comparison is not honorable for Israel; but on the other hand there is the opposite thought that underlies the hypothetic reflection: "he has, however, left something remaining; therefore we are still not like Sodom and Gomorrah;" and that forms a comforting germ of hope for the future.

The expression יְהוָה צְבָאוֹת, Jehovah Sabaoth, is not to be found in the Pentateuch, nor in Josh., Jud., Ezek., Joel, Obad., Jonah. In Exod. xii.

41 כָּל-צְבָאוֹת is said of the Israelites. If one may regard the completest form as the original one, then we must designate Hosea as the originator of the expression. For in Hos. xii. 6 we find יְהוָה אֱלֹהֵי הַצְבָּאוֹת יְהוָה זָכָר; similarly Amos iii. 13; vi. 14; ix. 5. Here it is seen that צְבָאוֹת is still construed as appellative. They are not the צְבָאוֹת, Ex. xii. 41, but כָּל-צָבָא, הַשָּׁמַיִם, Isa. xxxiv. 4, whose relation to the stars

may be debated. Comp. DELITZSCH, *The Divine Name Jahve Zebaoth*, in *der Zeitschrift f. d. ges. luth. Theologie u. Kirche* 1874, Heft 2, p. 217.—But "Hosts" becomes gradually a proper name. It is so beyond doubt in God of Hosts, Ps. lix. 6; lxxx. 5, 8, 15, 20; lxxxiv. 9, and Lord of Hosts, Isa. x. 16. Probably it is to be so rendered in "Jehovah of Hosts," which is very frequent in the first and second parts of Isaiah. Also Jer., Zech., Mal., use it very often.—מְעַט is not added to the verb here adverbially with the meaning "almost," but united to it substantively, and as in 2 Chron. xii. 7, is object (as apposition with the object). In Prov. x. 20; Ps. cv. 12, it is similarly a predicate. In respect to its sense, it is a diminished מְעַט, i. e. not paulum, but quasi paulum. I do not think with DELITZSCH that referring to Ps. lxxxii. 14 sq.; Job xxxii. 22, it may be construed with what follows. For with the supposition that is expressed in the first clause of the verse, they had been, not almost, but altogether a Sodom and Gomorrah. Moreover, it is affecting to observe how the man penetrates through the prophet. He began as the mouth of God, that does not distinguish himself from God; he proceeds as servant of God, that clearly distinguishes himself from God; he concludes as citizen of Jerusalem, that comprehends himself with the men against whom he directs his words of threatening.

[Ver. 7. כְּמַהפָּכַת, like the overthrow of strangers, J. A. ALEXANDER, "i. e. as foreign foes are wont to waste a country in which they have no interest, and for which they have no pity." BARNES, similarly.]

Ver. 9. "The idea of a desolation almost total is expressed in other words, and with an intimation that the narrow escape was owing to God's favor for the remnant according to the election of grace, who still existed in the Jewish Church. That the verse has reference to quality, as well as quantity, is evident from Rom. ix. 29, where Paul makes use of it, not as an illustration, but as an argument to show that mere connection with the Church could not save men from the wrath of God. The citation would have been irrelevant if this phrase denoted merely a small number of survivors, and not a minority of true believers in the midst of the prevailing unbelief." J. A. ALEXANDER.]

3. THE MEANS FOR OBTAINING A BETTER FUTURE.

CHAPTER I. 10-20.

- 10 Hear the word of the LORD, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah.
- 11 To what purpose is the multitude of your sacrifices unto me? saith the LORD:
I am full of the burnt-offerings of rams, and the fat of fed beasts;
And I delight not in the blood of bullocks, or of lambs, or of the goats.
- 12 When ye come to appear before me,
Who hath required this at your hand, to tread my courts?
- 13 Bring no more vain oblations;
Incense is an abomination unto me;
The new moons and sabbaths, the calling of assemblies, I cannot away with;⁴
It is iniquity, even the solemn meeting.
- 14 Your new moons and your appointed feasts my soul hateth:
They are a trouble unto me;
I am weary to bear them.⁵
- 15 And when ye spread forth your hands,
I will hide mine eyes from you:
Yea, when ye make many prayers, I will not hear:
Your hands are full of blood.
- 16 Wash you, make you clean;
Put away the evil of your doings from before mine eyes:
- 17 Cease to do evil; learn to do well;
Seek judgment, relieve the oppressed,
Judge the fatherless, plead for the widow.
- 18 Come now, and let us reason together, saith the LORD:
Though your sins be as scarlet,⁶ they shall be as white as snow;
Though they be red like crimson, they shall be as wool.
- 19 If ye be willing and obedient,
Ye shall eat the good of the land:
- 20 But if ye refuse and rebel,
Ye shall be devoured with the sword:
For the mouth of the Lord hath spoken it.

¹ Heb. great he-goats.

² Heb. multiply prayer.

³ Heb. to be seen.

⁴ Heb. bloods.

⁵ Or, grief.

⁶ Or, righten.

⁷ Equiva.

⁸ Tramples.

⁹ Oblations, the sacrifices—incense that is abomination to me.

¹⁰ I cannot bear sacrifice and solemn meeting.

¹¹ I bear them no longer. ¹² I hide. ¹³ scarlet stuffs.

TEXTUAL AND GRAMMATICAL.

Ver. 10. קָצִין is found in Isa. also; III. 6, 7; xxii. 3.

Ver. 12. In regard to the construction לְרִאשֹׁתָם, כִּי תִבְנֶה, פֶּנִּי it is to be noticed especially that we have here an old, solemn form of expression. It is found first, Ex.

xxiii. 17, where it is said: יִרְאֶה כָּל-זָכִירָה אֶל-פְּנֵי יְהוָה.

—“All thy males shall appear before the Lord;” also Ps. lxxxiv. 8. This is the customary, and besides very frequent construction of the Niphal יִרְאֶה, Gen. xii. 7;

xxxv. 1; Ex. iii. 16, etc. But then the form יִרְאֶה אֶת-פְּנֵי

is found in five places: Ex. xxxiv. 23 sq.; Deut. xvi.

16; xxxi. 11; 1 Sam. i. 22. Here the question arises,

whether אֶת is nota accusativi, or preposition with the

meaning “cum, coram;” or finally, whether the accusa-

tive, as in תִּרְכַּב תִּמְכֹּלוּ: “Ye shall be devoured by the

sword,” ver. 20, is to be taken in an instrumental sense,

as if it ought to be rendered: “was seen of God’s face”

(so Ewald, Gram. § 279, c). This last rendering com-

mends itself the least. For in חֹרֵב תֹאכְלוּ, the חֹרֵב is conceived of as adverbial. It is as one would say in Latin: *gladiatim devorabimini*, "Ye shall be sword-fashion devoured." It is essential to this construction that the substantive so used be without suffix, or a genitive following. In לִרְאוֹת פָּנָי or לִרְאוֹת אֶת-פָּנָי, however, this adverbial use is not admissible. It is to be objected against the first rendering that אֶת always marks distinctly the definite object, and never is used after the question "where?" On the other hand it is admitted that לִרְאוֹת אֶת-פָּנָי means *coram facie*, e. g. Gen. xxvii. 30: יֵצֵא יַעֲקֹב מֵאֵת פָּנָי יְיָ. Comp. 2 Kings xvi. 14: אֶת-יֵצֵא. Gen. xix. 13. "The cry of them is waxen great, - אֶת-פָּנָי before the face of the Lord." Comp. 1 Sam. xxii. 4; Gen. xxxiii. 18. According to that we must translate the expression in question: "appear before the presence of Jehovah." It may be remarked, in passing, that Deut. xvi. 16, רִיקָם יִרְאוּ אֶת-יְיָ, is to be translated; "the face of the Jehovah is not seen empty," i. e. without the presentation of a gift: where the passive, according to well-known *usus loquendi*, is construed as active. This latter form of expression is, as to sense, like those found Ex. xxiii. 15; xxxiv. 20. - Lastly, in two places, viz. Ps. xlii. 3 and in our text לִרְאוֹת אֶת-פָּנָי with אֶת-פָּנָי is found without אֶת. In both places בְּנֹא stands before the Niphal of רָאוּ. Here, without doubt, אֶת-פָּנָי is the *accusativus localis*. In itself, this accusative can depend on בְּנֹא as well as on the Niphal רָאוּ. However, the original sense of the formula favors decidedly the last supposition. Thus the expression, as found in our text and in xlii. 3, is to be taken as a modification of the older formula, and as having the same meaning. פָּנָי therefore is here *accusativus localis* in the same sense as אֶת-פָּנָי in the places cited above. - בִּבְנֵשׁ כִּיד, Gen. xxxi. 30; xliii. 9; 1 Sam. xx. 16. - רִמָּס חֹ- is in restrictive apposition with אֶת. Isaiah uses רִמָּס pretty often: xvi. 4; xxvi. 6; xxviii. 3; xli. 25; xliii. 3. Moreover, the substantive כִּרְמָס is used by him relatively oftener: v. 5; vii. 25; x. 6; xxviii. 18.

Ver. 13. It is debated whether the following קִטְרֶת, incense, is to be taken as *stat. absol.* as distinct from כִּנְחֹחַ, or as *stat. construct.*, and as designating that which the Masorets שָׂאָה to Jehovah ("it is abominable incense to me"). Grammatically both renderings are admissible. It is not decisive for the latter rendering that the Masorets have pointed קִטְרֶת with the conjunctive Darga. It seems to me important to our inquiry, that with the exception of Ps. lvi. 15 (which confessedly dates after the exile), neither burnt-offerings nor meat-offerings are ever called קִטְרֶת, although הַקְטִיר is the solemn word employed for the consumption of both. Rather it is always said, that the sacrifice shall be רִיחַ נִיחֹחַ, "a sweet savor" to the Lord. I believe, therefore, that the prophet must have written רִיחַ נִיחֹחַ had he wished to express what the defenders of the second rendering take the words to mean. - The combination of חֹרֵב וּשְׁבַת, beside the text, is to be found also 2 Kings iv. 23; Hos. ii. 12. - The expression קִרְא מְקָרָא is only found here. Every-

where else we read: מְקָרָא קֹדֶשׁ, "a holy convocation," Ex. xii. 16; Lev. xxiii. 3 sqq.; Num. xxviii. 18 sqq.; xxix. 1 sqq. As regards the meaning of the phrase, it is not *indictio sancti*, i. e. the publication of a feast, but *convocatio*, the assembling of the nation to the feast. For only on the principal feast-days was the nation obliged to appear in the sanctuary, (comp. the citations immediately above, and OZZELAN in HENSOG's *E. Encycl.* IV., p. 385). The three substantives stand before as *casus absoluti*, and represent a premise, to which לֹא אֵינְכֶם וְנִי forms the conclusion: as for new moon, Sabbath, solemn assembly, I can't bear them, etc. The word מְקָרָא is found beside only in 2 Kings x. 20 and Joel i. 14. In the Pentateuch only the form מְקָרָא (*stat. absol.* and *constr.*) is used: Lev. xxiii. 36; Num. xix. 35; Deut. xvi. 8. It is absolutely parallel with מְקָרָא קֹדֶשׁ "holy convocation;" comp. 2 Chron. vii. 5; Neh. viii. 18; Amos v. 21. The fundamental idea of מְקָרָא is *cogere, concidere, continere*, to draw together, to keep together. The noun, therefore, denotes *coactio, concio*. The fundamental idea of מְקָרָא (מְקָרָא, *spirare*) is *halitus*, breath. It is thus synonym with הִנְחֹל.

Ver. 14. Of the verb שָׂאָה only the Kal (comp. Ps. xi. 5) parteps. occur in our book after this: lx. 15; lxi. 8; lxvi. 5. מְטָר, *burden* (from מָטַר, *fatigare*, Job xxxvii. 11) is found also Deut. i. 12. Niphal שָׂאָה again in Isa xvi. 12; xlvii. 13. The infinitive שָׂאָה is only found in Isa. again xlvii. 3; comp. beside Gen. iv. 13; Ps. lxxxix. 10.

Ver. 15. The spreading out of the hands for prayer (comp. HOLEMANN, *Bibelstudien I., The Scriptural Form of Worship*, p. 137, *Æneid. I. 93, duplices tendens ad sidera palmas*) is designated here by פָּרַשׁ in the Piel, and so occurs also Jer. iv. 31; Lam. i. 17; Ps. cxliii. 6. Usually Kal is used: Ex. ix. 29, 33; 1 Kings viii. 23, etc. - Only the Hithpael of פָּרַשׁ occurs beside in our book, lviii. 7. - The meaning of מְקָרָא is "not continually hearing," in distinction from אֲשַׁמַּע, Jer. vii. 16; xi. 14; xiv. 12. - Comp. this passage, vers. 11-15, with the similar one, Amos v. 21 sqq.

Ver. 16. On account of the accent, הִנְחֹל can only be Hithpael from נָחַל, not Niphal of נָחַל; comp. GREEK, *Thesaur.*, p. 412. The word is not used again by Isaiah; and this Hithpael occurs nowhere else. - The expression רַע מַעֲלִילִים (which occurs first Deut. xxviii. 20, and afterward especially frequent in Jer. iv. 4; xli. 12; xliii. 3; xxvi. 3; xlv. 23), calls to mind the Latin *usus loquendi*, that makes a conception prominent by designating it by means of the abstract idea hovering, so to speak, over the single, concrete manifestation of it: *agricola non dolens, praeloris vermi temporis suavitatis castatem acutumque venisse* (comp. NAEGELSBACH, *Stilistik*, § 74).

Ver. 17. לְמִדּוֹ הִיטִיב (*inf. nominascens* like הִרְעָה, ver. 16, because standing in the accusative). - As nouns of the form קִטְלוּ, all have an active meaning (comp. חֲמוּץ, חֲמוּץ, etc.) so חֲמוּץ, which occurs only here, must have the same sense as חֲמוּץ. Ps. lxxi. 4, i. e. - *violentus*, violent (comp. חֲמוּץ). The Piel מְשַׁח means then, just as iii. 13; ix. 15; Prov. xxiii. 19, "make

direct, make go right, conduct aright." The verbs **שָׁפַט** and **יָרַי**, as so often elsewhere (ver. 23; Ps. x. 18; lxxxii. 3; Jer. v. 22, etc.), signify not merely a formal judging, but also rendering material justice, that is, so rendering judgment that what is just shall actually be done. **יָרַי**, moreover, here stands for the more usual **יָרַי**. For **יָרַי** is not properly "judge," but "strive," and first attains the meaning of "helping one to justice" in the connection **יָרַי רֵיב** "to manage some one's quarrel." It is therefore with a derivative sense that **יָרַי** is used when it means "judging," which it does, sometimes in *malam partem*, as Deut. xxxiii. 3; Job x. 2, again in *bonam partem*, as here and II. 22; and in either sense it is joined to the accusative.

Ver. 18. The Niphal (**יִכְרַח**) that occurs here, is found elsewhere only in the participle; Gen. xx. 16; 2 Sam. xv. 3; Prov. xxiv. 26; Job xxiii. 7. The meaning is "*disceptare, ἀλλοτρίωσαι*," argue. The word is evidently used in a friendly sense. Regarding the Hiphil in

יִכְרַח (comp. Pa. II. 9 (6), the word does not again occur in Isa.) and **יִכְרַח** (*ἀραγ λυγ*.) and their direct causative meaning (producing whiteness, redness, &c., becoming white, red).

Ver. 19. The fundamental meaning of **אָכַר** (which it is worthy of note always has **לֵי** before it except here and Job xxxix. 9, where it stands in a negative question), is "ready, to be willing." (Pa. lxxxi. 12; 1 Kl. xx. 8). Accordingly the construction with *vav* and *perfectum consecutivum* is explained; when ye are willing, so that ye hearken (comp. the otherwise usual construction with just the infinitive or **לֵי**; chap. xxviii. 12; xxx. 9; Ezek. lli. 7; xx. 8; Lev. xxvi. 21). The construction **יִכְרַח** ver. 20 is evidently copied from this.—The expression **טוֹב הָאָרֶץ**, good of the land, is first found Gen. xlv. 18, 20, where it stands parallel with **חֵלֶב הָאָרֶץ** fat of the land, (comp. Deut. vi. 11; 2 Kings viii. 9; Jer. ix. 12).

EXEGETICAL AND CRITICAL.

1. This section refers to the future, as vers. 2-9 did to the past and present. For the theme is how to escape out of the misery of the present and attain a better future. The people had hitherto employed false means; outward ceremonies that were an abomination to the Lord, (vers. 10-15). Instead of these the people must bring the genuine fruits of repentance, (vers. 16, 17). Then conference may be held with the people; then will God's grace be greater than all guilt, (v. 18). This is the right road. If the people will go that road they shall find salvation; if they will not, they shall find destruction, (vers. 19, 20). It is seen that a simple and clear order of thought occurs in this section. Vers. 18-20 must not be severed and joined to what follows. For they contain exactly the indispensable conclusion, viz.: the promise of grace in case of obedience, on the other hand denunciation of wrath in case of disobedience.

2. **Hear—Gomorrhah**, ver. 10.—As regards the verbs, "hear,—hearken," this beginning is like that of the preceding section, ver. 2. But the subjects are different: there heaven and earth, here the Sodom-judges and the Gomorrhah-nation. The dividing into judges and nation is occasioned partly by the double idea Sodom and Gomorrhah, by which this section is connected with the foregoing one, partly by the contents of the positive demand, ver. 17. For, as regards its general contents, this is directed against the entire nation, but especially also against the princes and judges of the nation. Expositors correctly call attention to the fact that after ver. 9, the prophet supposes a reply on the part of the people to this effect; how have they deserved so hard a fate, seeing they had been so zealously diligent, to observe all the ceremonies of the worship of Jehovah. To this it is replied, that they are not unjustly become like Sodom and Gomorrhah because for a long time they were inwardly like them. What Sodom-judges and a Gomorrhah-nation may be, can be learned from Ezek. xvi. 48 sqq. "As I live, saith the LORD God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idle-

ness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." Comp. Gen. xiii. 13; xviii. 20. Therefore, rude, violent selfishness, joined with sensual abomination was the sin of Sodom, and is the sin of Judah. Consequently, and in reference to our passage, the earthly Jerusalem is called in Rev. xi. 8 *νεκροπολις ὁμοία καὶ Αἵγυπτος*. The prophet does not understand by **חֹרֵיב** *אלהינו*, "the law of our God," a simple parallel with **דְּבַר**, "the word," etc., institution, or **חֹרֵיב** (chastisement) in general, but the Mosaic "Law, especially, corresponding to the context, which treats of the difference between a true and a false observance of the law. Thus the second member marks an advance in reference to the first, and **חֹרֵיב** is to be construed synecdochically. "*Docete vos*," &c., says VITRINGA, "I will teach you what is the sum of the law of Moses; not this, assuredly, which ye hypocritically exhibit, but to worship God with a pure heart, and manifest zeal for justice, equity, honor and every virtue."

3. **To what purpose—full of blood**, v. 11-15.—VITRINGA calls attention to a gradation in these verses. Bloody sacrifices, attendance at the temple, unbloody sacrifices, feasts, prayers, make the series of religious formalities which approach step by step to a truly spiritual worship. And yet they may all of them not satisfy the Lord as Israel observed them: for the nation, notwithstanding, does not rise above the level of mere outward ceremonial service. The **וְזָבַח** are a comprehensive expression for bloody sacrifices, as is often the case in writers of later date than the Pentateuch, see 1 Sam. ii. 29; iii. 14. Isa. xix. 21; HERZOG R. *Encycl.* X. p. 621, 637. This appears from the prominence of the word in ver. 11, and from its being made parallel with **כִּנְוָה** ver. 13. That the discourse of Jehovah must not be regarded as the first and only one of the sort spoken in this matter, but as a member of a continuous chain of words of the same purport, is indicated by the Imperfect.

Without exactly intending completeness, or an

especially significant order of the classes of beasts and sacrifices, the prophet still enumerates the chief sorts of those sacrifices that were taken from צֶמֶד and קָרָן (flocks and herds). The עֹלֹת as

the principal sacrifice is named first: (it is קָרָן שֶׁמֶן comp. CEHLER in HERZOG's *R. Encycl.* X.

p. 634). That only עֹלֹת אֵילִים are named, is accidental. For burnt-offerings were not presented only of rams, see Lev. i. nor were offerings of rams especially holy. In all enumerations of the sacrificial beasts rams are in the second place, after bullocks. Exod. xxix.; Lev. viii.; Num. vii. 15 sqq.; xxix. 2 sq., etc. In as much as, with the exception of the whole burnt-offering, only the fat and the blood were offered, (comp. CEHLER HERZOG's *R. Encycl.* X. p. 632), Lev. iii. 16 sq.; vii. 23 sqq.; Ezek. xlv. 15, it is natural that these should have especial prominence in this place. By מִרְיָאֵם we are not to understand a particular species of beast, as many have thought. The word is only found elsewhere in 2 Sam. vi. 13; 1 Kings i. 9, 19, 25; Isa. xi. 6; Ezek. xxxix. 18; Amos v. 22. The meaning is not made out with certainty. But in this place it seems to mean fed beasts in general. If the fat were all that was offered of the solid matter of the beast, then must a beast be the better suited for an offering according as it had more fat. Thence the being fat is named as a desirable quality in the sacrificial animal, Ps. xx.; Gen. iv. 4. A further proof that the prophet does not intend an exact classification is seen in the fact that he speaks only of the blood of bullocks, of sheep, (בְּכֹרֹת the male sheep Lev. xiv. 10) and of he-goats (עִזֹּת the younger, עִזֹּת the older he-goat), although neither the blood of only these beasts, nor yet of these beasts was only the blood offered.

Ver. 12. **When ye come to appear, etc.**—A grade higher than the rude bloody sacrifice, this personal appearance at the place of worship stands on the platform of spirituality. It also is an homage that is paid to the divinity. But it does not suffice. Hence it may be said of the mere bodily presence, that the Lord has not demanded that.

Who hath required.—Jehovah does not require the mere bodily presence, so far as this is nothing but an useless wearing out of the courts by the feet of those that stand in them.

The unbloody sacrifices and the solemn assemblies represent again a different and still higher grade of worship. No more lying meat-offerings shall they bring, (Comp. v. 18; xxx. 23) i. e., such, in which the disposition of the one sacrificing does not correspond to the outward rite. I do not believe that the text has to do only with the performances of the λαός, "laity," as DELITZSCH supposes. For the prophet rejects the entire outward ceremonial service, which, in fact, the priests solemnized only in place of the nation which ideally was itself a priestly nation, Exod. xix. 6. Moreover, there would be an omission in the enumeration of the parts of worship if that very important and most holy incense offering were left out (Exod. xxx., especially ver. 36). The Lord says, therefore, that incense, otherwise

so like the fragrant blossom of the sacrificial worship, was itself an abomination, when offered in the false way as hitherto.

The new moon and Sabbath.—The observance of the holy days and seasons appointed by the Lord Himself was an essential part of the obedience demanded from the nation, comp. Exod. xxiii. 10-17; Lev. xxiii.; Num. xxviii.; xxix.; Deut. xvi. Yet even such performance is of no account in God's sight, but, on the contrary, offensive and vexations when it does not proceed from that disposition He would have. The new moons, "were so to speak the first born among the days of the month," and the fixing of the other feast days that occurred in the month depended on them ("From the moon is the sign of feasts," Eccles. xliii. 7; comp. SAALSCHUETZ, *Mos. R.*, p. 402 sqq.). Concerning their celebrations, see Num. x. 10; xxviii. 11-16; 1 Sam. xx. 5, 18 sq. By שַׁבָּת is to be understood the weekly Sabbath, as appears from the fact that, in what follows, the feasts and therefore the feast Sabbaths are especially mentioned; see HERZOG's

R. Encycl. IV. p. 385. אִיכָל is used here in the pregnant sense of "surmounting, enduring, being able to hold out," like we too could say; "*nicht vermag ich Frevel und Festversammlung.*" i. e., the combination of the two, both at once surpasses my ability. In a similar sense כָּל is used Hos. viii. 5; Ps. ci. 5 sq.; xlii. 5; Prov. xxx. 21. God cannot put up with this combination of concentration and decentralization, of centripetal and centrifugal forces. He opposes to them a *non possumus*. In the following verse the prophet repeats the same thought with still stronger expressions. For he names again the new moons. But what in ver. 13 he designates by the words, "Sabbath, calling assembly and solemn meeting," he comprehends here in the one conception מוֹעֵד מוֹעֵד "the most general word for the holy seasons that occurred by established order." (CEHLER in HERZOG's *R. Encycl.* IV. p. 383, comp. Lev. xxiii. 2). What he says to them ver. 13,

in one word אִיכָל לִי, "I can't bear," he now expresses by three verba. He explains his *non possumus* in that he says he hates those ceremonies, that they are a burden to him and a subject of loathing.

But prayer, too, although it is the fragrant blossom of the soul's life (comp. Rev. v. 8; viii. 3 sq.), and therefore stands high above the previously named elements of worship in regard to immateriality and spirituality, is not acceptable to the Lord in the mouth of this people. For it also is only empty lip and hand service. Jehovah shuts His eyes at the caricature of prayer; comp. 1 Sam. xii. 8; Prov. xxviii. 27; and also much praying does not help the matter, for Jehovah does not go on hearing constantly.

Your hands are full of blood.—In this short phrase, which is added emphatically without connecting particle, the reason is given why Jehovah cannot endure all the ceremonial observances of the nation. They are offered by hands stained with blood. It is thus a revolting lie, xxix. 13.

4. **Wash ye—plead for the widow**, vers. 16-17.—Heart cleansing, turning away from evil, proper fruits of repentance,—such is the divine service that the Lord requires. There are nine demands made on the people; four negative, ver. 16, and five positive, ver. 17. The first two of the four negative expressions are figurative. יָחַץ is indeed often used of bodily washing (and in a medial sense as here: Ex. ii. 5; Lev. xiv. 8; xv. 5 sqq. etc.). יָחַץ is used only of moral purity, but, according to its fundamental idea, must be regarded as a figurative expression. In what follows the prophet says the same thing without figure of speech: they must let the Lord see no more wicked works, i. e., they must cease to sin.

The five positive demands proceed from the general to the particular. For in advance stands the quite general "learn to do well." Then follows the exhortation to "seek judgment," (the phrase is found again only xvi. 5). The Old Test. צִדְקָה , "righteousness," consists essentially in conformity to מִשְׁפָּט , "judgment." Whoever, under all circumstances, does what is right, even when he has the power to leave it undone, is a צַדִּיק , "righteous one." When the powerful, then, spite of his power, suffers the poor, the wretched, the widow and the orphan to enjoy their rights, then this justice appears subjectively as gentleness and goodness, objectively as salvation. Hence צִדְקָה has so often the secondary meaning of "kindness, mercy" (comp. Ps. xxxvii. 21; Prov. xii. 10; xxi. 26) and צִדְקָה or צִדְקָה that of "salvation" (Ps. xxiv. 5; cxxxii. 9, 16; Isa. xli. 10; xlv. 8, etc.). The Old Test. צִדְקָה contrasts, therefore, on the one hand with grace, that gives more than can justly be demanded, on the other hand, with oppressive unrighteousness, (comp. חֲסוֹן , חֲסוֹן , חֲסוֹן and others) that gives less. Comp. my comment on Jer. vii. 5.—Whoever exercises strict justice will quite as much restrain the oppressor from doing injustice, as aid those seeking their rights to the enjoyment of them. The prophet expresses the former by the words אֲשֶׁרִי חֲסוֹן , "righten [marg. Eng. vers.] the oppressor."

5. **Come now—hath spoken it**, vers. 18-20. As in ver. 15 the phrase "your hands are filled with blood" is loosely strung on without connecting particle, so also the complex thought of vers. 18, 19, as to its sense, refers back to ver. 15 b. For the prophet evidently would say: your hands are indeed full of blood, but if ye truly become converted, all debts shall be forgiven, etc. Verse 18 therefore contains the necessary consequences of the premises laid down in what precedes. The discourse gains in brevity and vivacity by its members being strung together without conjunctions.—"Come, now," etc., comp. ii. 3, 5. The prophet would say: when ye shall have truly repented, then come, and then we shall easily come to an understanding. GESSENIUS and others would have the sense to be, not that Jehovah is represented as forgiving, but that the taking away of the blood-red guilt consists in an extirpation of the sinner. They support this view by remind-

ing that שָׁפַט and $\text{יָחַץ מִשְׁפָּטִים אֵת}$ always designate God as the punitive Judge; comp. lxi. 16; Joel iv. (iii.) 2; Jer. xxv. 31; Ezek. xx. 35, etc. But it is precisely for this reason that Isaiah does not employ the usual expression for "litigate," but a word that does not elsewhere occur, in order to indicate that he has in mind a litigation altogether different from the usual sort. Besides, it contradicts not only the sense and the connection of our passage, but the spirit of the Holy Scriptures generally, for one to assume that pardon may not follow the fulfilling of the conditions proposed in ver. 16, or that this pardon may consist in the extirpation of the outrageous offenders and the "cleansing and clearing away" thus effected. Not just those, whose hands are full of blood, may, if they cleanse themselves, be pure and white; comp. xliii. 24 sq.; xlv. 22; Ps. xxxii. and li.— שָׁנִי and חֹלֶצֶת are one and the same color, viz., bright red, crimson. Here, evidently, it means the color of blood. In many places, as Exod. xxviii. 5, 6; xxxvi. 8, etc.; Jer. iv. 30, we find חֹלֶצֶת שָׁנִי or הַשָּׁנִי ; Lev. xiv. 4, 6, 49, 51, 52; Num. xix. 6 שָׁנִי חֹלֶצֶת , Lam. iv. 5 only חֹלֶצֶת . The last word means "worm," (comp. Exod. xvi. 20, and חֹלֶצֶת Isa. xiv. 11; lxi. 24; Job xxv. 6). What the שָׁנִי is we are well informed. It is the female cochineal (*coccus ilicis*, LINNE) which lays its eggs on the twigs of the holm oak, and, expiring upon them, covers them with its body. The egg nests so formed were pulverized and the color prepared therefrom. It is less certain why the color is named שָׁנִי . Comp. LEYER, *Art. crimson in HERZOG'S R. En cycl.* XXI, p. 606. The plural חֹלֶצֶתִּים is found only here and Prov. xxxi. 21. It seems to me in both places to mean more probably "scarlet stuff." That sin is here called red, has its reason in the evident reference to the bloody hands, ver. 15 b. But that the righteous estate is compared to white color, happens according to the natural and universal symbolism of colors; comp. Ps. xxxvii. 6; Mal. iii. 20 (iv. 2); 1 Jno. i. 5, 7; Rev. i. 14; iii. 4; xix. 14, etc.

If ye be willing, ver. 19. The exhortation vers. 16, 17 is followed ver. 18 by a similar promise, i. e., by one that similarly confines itself to the inward, spiritual domain. To this is now joined a twofold word of a) promise also of outward felicity, ver. 19; b) of threatening of bodily destruction, ver. 20. The conclusion "ye shall be devoured of the sword," ver. 20, corresponds to "ye shall eat the good of the land," not only as to sense, but also, as near as may be, as to sound. On the formula "for the mouth," etc., comp., at ver. 2.

[Ver. 13. "The last clause, meaning of course, I cannot bear them together, is a key to the preceding verses. It was not religious observance itself, but its combination with iniquity, that God abhorred."] J. A. ALEXANDER.

Oblations, זֶבַח . "This word properly denoted a gift of any kind, (Gen. xxxii. 13), then especially a present or offering to the Deity. Gen. iv. 3, 4, 5.—The proper translation would

have been *meal* or *flour-offering*, rather than meat-offering, since the word *meat* with us now denotes animal food only. Lev. ii. 1; vi. 14; ix. 17." BARNES.

Ver. 16. **Wash**.—"It is used here in close connection with the previous verse, where the prophet says that their *hands were filled with blood*. He now admonishes them to wash away that blood, with the implied understanding, that, then their prayers would be heard." BARNES.

From before mine eyes. "As God is omniscient, to put them away from before *His eyes* is to put them away altogether." BARNES.

Ver. 18. "God has been addressing magistrates particularly, and commanding them to seek judgment, *etc.*, all of which are terms taken from the law. He here continues the language, and addresses them as accustomed to the proceedings

of courts, and proposes to submit the" (their) "case as if on trial." BARNES.

Scarlet.—"There is another idea here. This was a *fast* or *fixed* color. Neither dew, rain, nor washing, nor long usage would remove it. Hence it is used to represent the *fixedness* and *permanency* of sins in the heart. No human means will wash them out. No effort of man, no external rites, no tears, no sacrifice, no prayers are of themselves sufficient to take them away. An almighty power is needful to remove them." BARNES.

Like the wool.—Instead of the wool becoming like the crimson, the crimson shall become like the wool. Regarding the sequence of vers. 16, 17, and ver. 18; comp. Matt. v. 22-24.—TR.

Ver. 19. **Ye shall eat**.—"Instead of seeing them devoured by strangers, as in ver. 7." J. A. ALEXANDER].

4. COMPREHENSIVE SURVEY OF THE PAST, PRESENT AND FUTURE.

CHAPTER I. 21-31.

- 21 How is the faithful city become an harlot !
It was full of judgment ;
Righteousness lodged in it ; but now murderers.
- 22 Thy silver is become dross,
Thy wine mixed with water :
- 23 Thy princes *are* rebellious, and companions of thieves :
Every one loveth gifts, and ^afolloweth after rewards :
They judge not the fatherless,
Neither doth the cause of the widow come unto them.
- 24 Therefore saith the LORD,
The LORD of hosts, the Mighty One of Israel,
Ah, I will ^bease me of mine adversaries,
And avenge me of mine enemies :
- 25 And I will turn my hand upon thee,
And¹ ^cpurely purge away thy dross,
And take away all thy ^dtin :
- 26 And I will restore thy judges as at the first,
And thy counsellors as at the beginning :
Afterward thou shalt be called,
The city of righteousness, the faithful city.
- 27 Zion shall be redeemed with judgment,
And ^eher converts with righteousness.

¹ Heb. according to pureness.

^c chases.

^e will melt out thy dross with lye.

^b Or, they that return of her.

^c refresh myself on, and avenge me on,

^d lead.

- 28 *And the *destruction of the transgressors and of the sinners *shall be* together,
And they that forsake the LORD shall be consumed.
- 29 For they shall be ashamed of the oaks which ye have desired,
And ye shall be confounded for the gardens that ye have chosen.
- 30 For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
- 31 And the strong shall be as tow;
*And *the maker of it as a spark,
And they shall both burn together,
And none shall quench *them*.

³ Heb. *breaking*.

- But

⁴ Or, *And his work.*

his work a spark.

TEXTUAL AND GRAMMATICAL

Ver. 21. Concerning the distinction between צדקה, צֶדֶק and משפט comp. DESCHERES in loc. I will only remark that the grammatical form צֶדֶק requires as its primitive, fundamental meaning "the being righteous, integrity," therefore the idea of the verb צִדַּק in its abstract generality (comp. צֶדֶק, מִצְדִּיק, צִדְקָה, אֲצִדֵּק), whereas צִדְקָה, although also abstract, signifies integrity as the moral quality of a person, and as the prerequisite of right *doing*. Comp. also EWALD, § 143 a; 160 b.—משפט on the other hand, involves the idea of right *per se*, and in every respect of its concrete realisation. It is thus at once normal right, and also rightful claim, legal proceeding, verdict, and judgment. It is natural that in application the three conceptions should blend with one another.—לִי, related by root to לָלֵךְ is properly *pernoctare*, then "to stay, to dwell" generally: comp. Ps. xxv. 13; Prov. xv. 31; Job xix. 4.—The verb רִצָּן does not again occur in Isaiah; its participle Piel only 2 Kings vi. 32.—Regarding the construction of ver. 21, מִלְאֲתֵי מִן is not in a manner in apposition with אֲמַנְתָּהּ, as one might be tempted to think, out of liking for the easier grammatical connection, for the sense is decidedly against it.

Ver. 22. מְדַמֵּי because of the derivation from מִדּו more correct than מְדַמֵּי, comp. Esek. xii. 18 sq.; Ps. cxix. 119; Prov. xxv. 4; xxvi. 23; only in Isaiah again, ver. 23. מְדַמֵּי, only found again Hos. iv. 18, comp. Isa. lvi. 12, that with which one carouses, intoxicates himself, in French, *ce qui s'oult*. מְדַמֵּי & *אֵלֵי*, is kindred to מְדַמֵּי circumscribed, out, comp. *jugulare Falernum*, Martial ep. l. 18; *castrare vinum*, Plin. Hist. Nat.

Ver. 23. שָׂרִים כֹּהֲרִים (comp. xxx. 1; lxx. 2; Jer. vi. 23; Hos. ix. 15) is a play on words and indicates the relation of those men to God (1. Table), as the following (שָׂרִים) does their relation to men (2. Table, comp. Prov. xix. 24).—The singular שָׂרִי embraces the שָׂרִים as unity, as rank. שָׂרִים שְׁלָמָנִים is *ἀν. ἀρχ.* שָׂרִי in Isa. v. 28; xxxiii. 15; xiv. 13.

Ver. 24. On 'הָיָה comp. ver. 4. The Niphal נִנְחַם is used here in the sense "to breathe again refreshed," & a, "refresh oneself," as Ivi. 6; Jer. xxxi. 15; Esek. xxxi. 16, etc. This meaning, however, changes to the kindred one of נָחַם to revenge, Niphal, to revenge oneself. For revenge is a refreshment. Therefore also is נִנְחַם joined here with נָחַם, which construction is the usual one for

סָפַן, *ultionem capere*, Judg. xvi. 28; 1 Sam. xiv. 24; Jer. xv. 15; xli. 10, etc.

Ver. 25. Whereas **הָשִׁיב יָד** means either "to draw back the hand," Gen. xxxviii. 29; Josh. viii. 26; 1 Sam. xiv. 27; 1 Kings xlii. 4; Isa. xiv. 27; or "to return the hand to a place," Exod. iv. 7, or "to bring the hand repeatedly somewhere" Jer. vi. 9, **הָשִׁיב יָד עַל** in most places of its occurrence (Ezek. xxxviii. 12; Amos i. 8; Zech. xlii. 7; Ps. lxxxi. 15; comp. 2 Sam. viii. 3) — to turn one's hand in a figurative sense, i. e., to turn in an hostile way against any one. **צִירִיל** *stannum* or *plumbum nigrum, only used this once in Isa. **צִירִית — צָר** vegetable alkali, only here in Isa., comp. Job ix. 30. As the alkali does not effect the smelting process, but only promotes it, **צָר** must not be construed as nominative, but as an accusative that supplies the preposition that is wanting after **צ** (alkali fashion, comp. on **וּרָב** vers. 20 and 12), comp. GEMERTUS, § 118, 3 Ann; the plural **צִירִילִים**, lead pieces, is the only form of the word, which occurs only here; comp. Ezek. xlii. 18, 20; xxvii. 12. — Kindred passages, whose authors may have had our text in mind, are Jer. vi. 29 sq.; Zech. xlii. 7 sqq.*

Ver. 26. The beginning with **וְאֵלֶּיךָ** has almost the appearance of a rhyme in relation to the same word, ver. 25. Evidently the prophet intends to emphasize the difference of sense by the similar sound of the words. The construction is an adverbial *prolepsis*. For whereas otherwise, in prolepsis that, which is the effect of the transaction, is adjoined to the object in the form of adjective, the adjoining occurs here in adverbial form; (comp. Jer. xxxiii. 7, 11; and 1 Kings xiii. 6).

Ver. 28. As regards the sense, it does not matter whether we take שָׁמַיָּא (properly *fractura* xv. 5; xxx. 26) as predicate, as HIRZIG does, or, like most others, as the object of an exclamatory phrase. As in this chapter several such nominatives occur absolutely, and representing a phrase (vera. 7, 13), the latter may be more correct.

Ver. 29. The singular of אָלִים occurs only once Gen. xiv. 6 in the proper name אֵיל פֶּאֶרֶן. As singular אֵלָה (ver. 30) is always used elsewhere. The meaning "Terebinth," which, parallel with meanings "strength," and "ram" (comp. the Latin *robur*), develops out of the fundamental meaning *torquere*, is now admitted by all expositors, whereas many of the older ones, following the LXX,

and VULGATE, took the word in the sense of "Idols." Isa. mentions the **עֲלִים** as objects of idolatrous worship, also lvi. 5, whereas, lxi. 3, he opposes to these idolatrous ones the **עֲלֵי יְדִיעָה**, trees (Terebinths) of righteousness, with plainly a pregnant meaning.—The word **נָזֶז** only Isa., uses of the groves of idols, lxx. 3; lxvi. 17; comp. also HAZZOZ's *E. Encycl.* V. p. 474, Art. *Haine*. The abrupt change of person in animated address cannot be thought strange. As **חֲכִיד** (xliv. 9;) and **בָּחַר** (lxvi. 3 sq.; Josh. xxiv. 15, 22, etc.), are often used of religious deciding, so, still more frequently **בִּזַּשׁ** (xx. 5; Jer. ii. 36; xlviii. 13, etc.), and **חָפַר** (xxiv. 23; Mic. iii. 7, etc.), are used for the confounding results of the assurance reposed in idols.

Ver. 30. **עֵלָה** may be construed as the accusative of closer definition (a terebinth falling away in regard to its leaves), because **נָבֵלָה** as feminine connects more easily with **מֵלָה** than with the masculine **עֵלָה**. Yet to me it seems more probable that **נָבֵלָה** is to be joined to **עֵלָה**, not as adjective, however, but as substantive. For, as we see from xxviii. 1, 4; xxxiv. 4, the participle

Kal of **נָבַל** becomes a noun both in the masculine and in the feminine. In that case it would be rendered; a terebinth, foliage that falls, (are) its leaves. **עֵלָה** is to be taken collectively — foliage. Comp. Jer. xvii. 8; Ps. i. 3; Ezek. xlvii. 12. As the plural occurs only in the later Hebrew, (Neh. viii. 15), the reading **עֵלָיִךְ** is to be rejected.

Ver. 31. The word **חֲסִין** occurs beside here only in Amos ii. 9. According to this passage, and Ps. lxxxix. 9 (where the form **חֲסִין** occurs) and according to the noun **חֲסִין** (xxxiii. 6; Jeremiah xx. 5, etc.), whence the Niphal **יִחְסִין** (xxiii. 18), the meaning can only be *opulentus, opibus validus*. The punctuation **פָּעֵלָה** does not conflict with our explanation; see *Ereg. and Crit.* For, apart from the fact that it is not without analogy, the use of **חֲסִין** for idols would be quite unusual, and the idea that the idolater plunges his idols in ruin would not only be strange, but also wholly without motive in the context.—The formula **וְאֵין מִכְכָּבָה** occurs in Isa., only here; elsewhere Amos v. 6; Jer. iv. 4; xxi. 12.

EXEGETICAL AND CRITICAL.

1. The prophet first looks back into the past. What were the people *formerly*? They were a people in whom faithfulness and righteousness flourished. But then he asks: what are they *now*? A ruined nation, in which unrighteousness and violence hold the sceptre. (vers. 21-23). The Lord will subject this people to a severe process of purifying, (vers. 24, 25): whose consequences will be a *future*, two-fold in form; a) the good elements will attain their original supremacy, Jerusalem will again become a city of justice, and by justice become partaker of salvation (vers. 26, 27); b) but the bad elements, the apostates that have forsaken Jehovah and served idols, shall by their own works be pitifully destroyed (vers. 28-31).

2. **How is the faithful city — widow come unto them.**—Vers. 21-23. DELITZSCH justly remarks that ver. 21 calls to mind the tone of the **קִינָה**, the Elegy. And I have myself, in the comment on Lam. i. 1, pointed to the dependence of that passage on this. The tone of lament, the **אִכָּלָה** (occurring four times in Lam.), the archaic form **קָלָלָהּ** made this passage appear to the author of Lam. a suitable prototype and point of departure.—By reason of many expressions in the Pentateuch, that designate idolatry as whoredom (Exod. xxxiv. 15 sq.; Lev. xvii. 7; xx. 5 sqq.; Num. xv. 39; Deut. xxxi. 16). Isa., here calls Jerusalem **זֹנֶה** on account of its apostasy from Jehovah by grosser and more refined idolatry. Comp. Hos. i. 2; ii. 6 sqq.; iv. 10 sqq.; Jer. ii. 23 sqq.; iii. 1 sqq.; Ezek. xvi. 15 sqq., etc.). It was become such, however, only in process of time. For originally, so to speak, in its paradisaical or golden age it was **אִמְנָה**, faithful. It may be asked; does the prophet by this golden age mean the time of wandering in

the wilderness, as Hos. xi. 1; Jer. ii. 2, or the period of David and Solomon? But as the prophet speaks here of the *city* (**קִרְיָה**) by which he can only mean Jerusalem, so one can only think *immediately* of the beginning period of the kingdom. The prophet seems to have especially in mind the early days of Solomon. For this, without doubt, was in respect to the administration of justice the golden age of Israel. For in answer to Solomon's prayer for "an understanding heart, to judge the people and to discern between good and bad," the Lord had given him "a wise and understanding heart, so that there was none like him before him, neither after him should any be like him." 1 Kings iii. 9, 12. And by the celebrated judgment Solomon rendered (ibid ver. 16 sq.), the people "saw that the wisdom of God was in him, to do judgment (ibid. ver. 28). And, moreover, as "Solomon loved Jehovah" (ibid ver. 3), he was permitted also to build the Lord "an house," and thereby to join the Lord and the people together by an important outward tie. Hence could Jerusalem, in reference to that time, be justly named a "fixed city" (comp. **מָקוֹם נָאֵמָן** xxii. 23, 25; **נִיבָה** 1 Sam. ii. 35; xxv. 28), that "was full of justice," and in which righteousness had, not a transitory, but a permanent abode. It is therefore doubtful whether, in addition to this elevated point represented by Solomon, we may regard the reign of Jehoshaphat, with its reformation of justice, 2 Chr. xix. 5 sq., that came an hundred years later, as referred to in this place. For that effort can only be looked on as a momentary check of the downward course that the nation began with Rehoboam. It may be asked with more justice; did not Isaiah have in mind here also an earlier age than that of Solomon?

If only the city, and not the nation, is in question here, that age could only be Melchisedec's. This occurred to VITRINGA, but with a "*non causim*" he left the matter in *suspense*. I believe that the reference to Melchisedec's time is not to be rejected, and shall give the reason for this at ver.

26. The phrase צדק לין בה, "righteousness lodged in it," is only another turn and at the same time the establishing of the sentiment "full of judgment." For if Jerusalem is full of the concrete manifestation of a truly right-living, then this comes only from the fact that the idea of right has, so to speak, taken up its permanent abode in Jerusalem. The words "full of judgment," therefore, belong to what follows, and stand absolutely, at the beginning (comp. ver. 13), the one full of right,—righteousness dwelt in her; but now murderers. The antithesis is, of course, not quite complete. Either

כלאה must be wanting or else a corresponding adversative be found. It must either say: as regards justice, righteousness formerly dwelt in it, but now murderers,—or; full of justice, righteousness dwelt in it; devoid of justice, murderers swarm in it. But the prophet, evidently influenced by an effort at brevity, expresses in the second member of the adversative phrase only that thought that corresponds to the thought of the first member, and easily joins on to it. That one may not translate, "it was full of justice" arises from the absence of the *pronomen separatum*. For only in cases where this may be supplied of itself may it be dispensed with.

Thy silver is become.—With these words the prophet passes from the region of the inward and general to that of the concrete outward appearance. The silver of Jerusalem has become dross, the noble wine mixed with water. The noble metal, the noble wine can only mean the noble men. And it appears from ver. 23, which explains the figurative language, that the prophet has the princes of the people in mind. "*Dicitur argentum*," etc. "The silver is said to be turned into dross, and the pure wine to be mixed with water, when judges and senators turn from purity and grave manners, from integrity, sincerity and candor, and prostitute their own dignity." VITRINGA.

As dross is related to silver, the emblem of moral purity (comp. LEYRER in HERZOG'S *R. Encycl.* XV. p. 111, 114) so the diluting with water to the strong wine.—On the matter of the ver. comp. Jer. vi. 28; Ezek. xxii. 18 sqq.

Thy princes, etc.—By these words the prophet himself shows, as he often does, the meaning of his figurative language. On the change of number comp. Ps. v. 10. "It is not שָׁלֹמִים, that they chase after, but שְׁלֵטָנִים, not peace, but pacifying their greed." DELITZSCH. Comp. ver. 23 b with ver. 17 b, and the comment there.

3. **Therefore—all thy tin.**—Vers. 24, 25. From the contemplation of the past and present the prophet now turns to consider the future. The transition to it shall be made by a grand act of judgment and purifying. The prophet introduces his discourse with solemn language, espe-

cially by employing in detail all the titles of the Lord. He uses the solemn דָּאָן, which is found in Isa. much more seldom than in Jer., and Ezek. Also דָּאָן occurs in Isa. relatively, not often; comp. ver. 9, on "of hosts," אֱלֹהֵי יִשְׂרָאֵל "the mighty one, of Israel," is found first Exod. xlix. 24, where however it reads אֱלֹהֵי יִשְׂרָאֵל. The latter form appears in all the rest of the places where it is used, xlix. 26; lx. 16; Ps. cxxxii. 2, 5.—"*Ah! I will ease*," etc. The Lord announces His intervention in terms that make known His determination to obtain satisfaction.

I will turn, etc.—In the passages cited (see *Text. & Gram.*) the hand of the subject is not said to have been previously on the object named, and as little is such the case here. The translation of UMBRETT, therefore, "let come afresh" is not admissible. And for the same reason we must not, with VITRINGA, who appeals to xi. 11, refer, דָּאָן to the *sanans et benefica manus*, the healing and beneficent hand of God. The totality of the nation shall be subjected to a purifying process which the prophet compares to the process by which silver ore is freed from the mixture of ignoble metal, and rendered solid silver (כֶּסֶף צָרִיר or כֶּסֶף מְקֻיָּא Ps. xii. 7). The separation of the lead ore is promoted by applying alkali, comp. WINER *R. W. B., word, Metals*.

4. **And I will restore—with righteousness.**—Vers. 26, 27. With these words the prophet indicates the positive good that shall arise from this purifying process; such judges and counsellors as shall resemble those of the early age (ver. 21) and by whose agency Jerusalem shall become a righteous and faithful city. It is seen that the prophet ascribes a decisive effect to the influence of the chiefs of the state. He must very well have known, by what he observed in his times, how great must have been this influence for evil. This place reminds us much of Jer. xxiii. 3-6; xxxiii. 15, 16. For as Isa. in this place, so there Jer., promises the restoration of a good administration that shall exercise righteousness, and procure a name that shall be significant of that righteousness. Here as there, that name shall be an ideal one (not a name actually employed, comp. my comment on Jer. xxiii. 6). The glorious end shall correspond to the glorious beginning, (comp. "faithful city," "righteousness lodged in it," ver. 21). It is, moreover, to me very probable that by the original and first times Isa. understands, not only Solomon's time, but also Melchizedec's. For עִיר צְדָקָה and

מֶלֶךְ צְדָקָה (city of righteousness and king of righteousness) comp. Heb. vii. 2, look quite too much alike. Also the name Adoni-zedec, Josh. x.; (comp. Adoni-bezek, Jud. i. 5; 1 Sam. xi. 8), proves that not only one king of Salem had a name composed of *Zedec*. It can only be objected that Melchizedec does not belong to the beginning of the *Israel* Jerusalem. Yet he does belong to the beginning of the Jerusalem of the history of grace. This city had not become the capital city of Israel, had it not before that been the city of Melchizedec; and all the glory and significance of the *Israel* Jerusalem is only a transitional fact, that would restore that ancient glory

of Melchizedec. (comp. my Art. *Melchizedec* in HERZOG'S R. *Encycl.* IX. p. 300 sq.). We are so much the more justified in this reasoning as the ideal fact of the future that the prophet has in view is, without doubt, identical with the Messianic future (comp. xi. 3-5; Pa. lxxii. 1 sq.); the Messiah, however Pa. cx. 4 (comp. Heb. v. 6, 10; vi. 20; vii. 1 sq.), is expressly designated as the antitype of Melchizedec.

Ver. 27, is difficult. The question is; by whose righteousness is Zion redeemed? To this three answers are given. *Some* say by the righteousness of the Israelites. Thus the *Rabbins* especially, "Because in it there shall be those who exercise justice, it is redeemed from its iniquities." RASCHI. But that conflicts with vers. 24, 25; for according to these declarations the Lord Himself vindicates the cleansing and deliverance of Israel as His own judging and sifting operation. *Others* regard the judgment and righteousness in question as God's. Against this idea there is, in itself, naturally nothing to object, in as much as there are plenty of passages in which saving effect is ascribed to the righteousness of God. DELITZSCH, who adopts this view, cites especially iv. 4; v. 16; xxviii. 17. But then ver. 27 would, in substance, say only in other words what is already contained in vers. 24, 25. It is to be considered moreover,—and therein is seen the *third answer* to our inquiry—that in many passages, to which this is nearest kindred in its description of Messianic salvation, the righteousness of the administration of justice forms an essential element of that glorious time. Thus ix. 6 it is said, the Messiah shall order and support the kingdom of David with judgment and righteousness. Thus xi. 3-5 it is said of the rod out of Jesse, that he shall judge the poor with righteousness, and that righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And xvi. 5 we read that upon the throne and in the tabernacle of David one shall sit, "judging and seeking judgment, and hastening righteousness." But in Jeremiah's celebrated prophecies, xxiii. 5 sq. and xxxiii. 15, it is emphatically said that the Lord will raise unto David a *righteous Branch*, and that this one shall restore *judgment and righteousness* in the land, and shall procure to him the name *Jehovah our righteousness*. And, to prevent our thinking that this righteous government is to be only the prerogative of the Messiah, it is said Isa. xxxii. 1, expressly of the "princes" too, "they shall rule, in judgment." Our passage, also, which does not at all mention the person of the Messiah, speaks of judges and counsellors in the plural, which may remain undetermined whether the abstract *pluralis generalis*, is meant or an actual *pluralis multitudinis*. In the former case the plural would include the Messiah, and this is in the end, the more probable; in the latter case the righteous judges and counsellors would be distinguished from the Messiah, who is only presented in idea. In any case, by our construction, ver. 27 is a corollary of ver. 26. The righteous judges named in ver. 26, shall fulfil as the task set before them just that which is mentioned ver. 27; by righteous rule they shall procure deliverance from the evils under which Zion and the צדִיקִים (those return-

ing, Eng. vers. "converts") had to suffer hitherto on account of the unrighteousness of their rulers.

This צדִיקִים, by reference to the עֲשֵׂה שְׁלֵמָה (those turning from transgression) lix. 20 has been translated "converts;" [so Eng. ver.]. But to me it seems more likely that Isa., whose manifold use of צדִיק is a prelude to Jeremiah's use of the word, uses the word here in the double sense of the spiritual and bodily return, that it so often has in Jer. (comp. my comment on Jer. xxxi. 22). To be sure Isa., does not, in what precedes, speak expressly of the Exile. But this notion is impliedly contained in ver. 25. For, of course the exile belonged essentially to that mighty smelting and purifying process to which the people must be subjected. Let a comparison be made of the passages that give a survey of the Messianic salvation, and it will be seen that precisely the return to the holy land, which of course cannot be conceived of without the spiritual reform, forms a principal element (see my comment Jer. iii. 18). If therefore our text is related to later passages like the germ to the developed plant, then we are right in regarding the latter as a commentary on it, and accordingly in taking the צדִיקִים in the double sense of a spiritual and bodily return (Exr. vi. 21; Neh. viii. 17).

5. And the destruction—none shall quench them.—Vers. 28-31. The reverse side of the smelting process, the fate of the "dross" is presented to us here. It is difficult to say what difference there is between עֲשֵׂה שְׁלֵמָה, (transgressors) and חַטָּאִים (sinners). At all events the former is the more particular, (see ver. 2), the latter the more general word. Both words signify inimical conduct, the former more toward the person of Jehovah, the latter more to the idea of the good. At the same time חַטָּאִים as Piel form, contains an

intensive force in comparison with חַטָּאִים ver. 4.—

The חֲסִידִים, "they that forsake," are related to "the transgressors," as negative to positive. Whoever does evil conducts himself, in some fashion, aggressively against the Lord. But whoever deserts from the Lord is an idolater. In this sense the expression חֲסִידִים is often used; so ver. 4; still more plainly lxx. 11, the sole place in Isa., beside this where the participle occurs in connection with חֲסִידִים; comp. Hos. iv. 10; Jer. ii. 13; xvi. 11; xvii. 13 (in which place Jer., had our text before him); xxii. 9; 1 Kings ix. 9, etc.

For ye shall be ashamed, etc.—The general declaration that "the transgressors," etc., shall be destroyed, is more particularly established by two connected sentences, each of which begins with "for," and the second is subordinated to the first. Those that forsake the Lord would not be destroyed if they found the expected help from those to whom they deserted. But they are destroyed because they do not find in idols this help; consequently are brought to shame in the hopes they entertained in this direction. I understand, therefore, "the oaks" and "gardens" to be synecdochical for the idols that were worshipped in them. It is past comprehension how DRECHSLER can say that "nothing whatever in the text itself or in the context suggests the ex-

planation of idolatry." He could only say so because he has utterly disregarded the specific meaning of *וְהָיָה*, "they that forsake."

For ye shall be as an oak, etc.—This explains how the becoming ashamed ver. 29 shall be realized. The "for" of ver. 30, is therefore not co-ordinate with the "for" of ver. 29, but subordinate to it. Thus the prophet retains his figure of speech. Those that cling with their hearts to treacherous trees and gardens, and forsake the living waters, (Jer. ii. 13; xvii. 13), shall themselves become withered trees and dried-up gardens. The Terebint is not evergreen, as is commonly asserted (comp. ARNOLD in HERZOG'S *R. Encycl.* XI. p. 26). Therefore not the normal *falling* of the leaves is meant, but their abnormal *wilting*.

And the strong shall be, etc.—Ver. 31. But the idols are not only powerless, they are positively ruinous. For this sin against the first commandment includes in itself all the elements of spiritual as well as bodily ruin. The prophet would say that the idolater, even if he be no poor, powerless man, resembling the withered tree, or the garden devoid of water, if, on the contrary, he is rich, and mighty, and like the tree abounding in sap, or a well watered garden, nevertheless, by the ruinous influences of idolatry he shall be destroyed. He compares such an idolater to the tow (Jud. xvi. 9); his work, however, i. e., the idols to a spark (*וְהָיָה אֶת־הָאֵשׁ*).

[Ver. 21. **The faithful city** ("including the ideas of a city and a state, *urbs et civitas*, the body politic, the church of which Jerusalem was the centre and metropolis.") "The particle at the beginning of the verse is properly interrogative, but like the English *how* is used also to express surprise, 'How has she become?' i. e., how could she possibly become? How strange that she should become?" J. A. ALEXANDER.

Ver. 23. **They judge not—doth not come unto them.**—"They are not simply unjust judges, they are no judges at all, they will not act as such, except when they can profit by it." J. A. ALEXANDER.

Ver. 24. **"I will ease me.**—This refers to what is said in ver. 14, where God is represented as burdened with their crimes."—"It means that He had been *pained* and *grieved* by their crimes; His patience had been put to its utmost trial; and now He would seek relief from this by inflicting due punishment on them. Comp. Ezek. v. 13; Deut. xxviii. 63." BARNES.

Ver. 27. "This verse means that the very same events by which the divine justice was to manifest itself in the destruction of the wicked, should be the occasion and the means of deliverance to Zion, or the true people of God," J. A. ALEXANDER.

"With judgment.—In a righteous, just manner. That is, God shall evince His justice in doing it; His justice to a people to whom so many promises had been made, and His justice in delivering them from long and grievous oppression. All this would be attended with the displays of judgment, in effecting their deliverance." **"With righteousness.**—This refers to the character of those who shall return. They would be a reformed, righteous people," BARNES].

DOCTRINAL AND ETHICAL.

1. On ver. 1. **Concerning Judah and Jerusalem.**—JEROME here pronounces decidedly against Chiliasm, in that he says: *Scio quosdam Judaeam, etc.* "I am aware that some explain Judah and Jerusalem of celestial things, and Isaiah under the person of the Lord Jesus, that He foretells the captivity of that province in our land, and the after return and ascending the sacred mount, in the last days. *Which things we make no account of, holding them to be wholly contrary to the faith of Christians.*"

Whether JEROME understands by these *fidei Christianorum contraria*, which the *universa* despises, Chiliasm generally, or only the giving this passage a chiliastic significance may be doubted. For, on Jer. xix. 10, he says in regard to the Jewish expectation of a restitution of Israel to the earthly Canaan; *Quæ licet non sequamur,*" etc.

"Which we may not follow, nor yet can we condemn it; for many churchmen and martyrs have said that. And each is strong in his opinion and the whole may be reserved to the judgment of the Lord." We see from this he inclined more to reject Chiliasm.

2. On ver. 1. **In the days of, etc.**—*Scimus quoque, Ezechiam, etc.* We know, moreover, that Hezekiah began to reign in Jerusalem in the twelfth year of Romulus, who erected a city of his own name in Italy, so that it is very apparent how very much more ancient our history is than that of other nations. JEROME, comp. his *Epist. ad Damasum*, where it is said: *Regnavit Osius annis 52, etc.* "Uzziah reigned 52 years, in the time Amulius ruled among the Latins, and Agamemnon 12th among the Athenians. After whose death Isaiah the prophet saw this vision, i. e., in that year that Romulus, founder of the Roman empire, was born."

3. On ver. 2. THEODORET remarks that heaven and earth were qualified witnesses to the ingratitude of Israel because the people "received through them the most manifold benefits. For heaven extended to them from above the food of manna. For he commanded, says Ps. lxxviii. 23, 24, the clouds from above, and opened the doors of heaven, and rained down manna upon them to eat, and he gave them bread from heaven. But the earth brought them in the desert the needed water, and in Palestine it afforded them a superabundance of all sorts of fruits." That heaven and earth, however, can actually bear their testimony he proves by reference to the display at the death of the Lord; "for when the Jews had nailed the Saviour to the cross, the earth quaked mindful of the testimony; but heaven, unable to convey this sensation owing to its position overhead, displayed the sun in his course, robbed of his beams and brought in darkness as testimony against the impious deed."

4. On ver. 3. "There God tells them to go to the beasts' school and uncover their heads before the oxen and asses as their teachers, who though the stupidest and slowest beasts, still submit to their lords and drivers, and are therefore presented to us by God that we may learn from their example, how we should have reverence before our God. Is not that the greatest shame that, ac-

cording to divine declaration, an ox and ass are, I will not say contrasted with us, but preferred to us because they do their duty toward their lord? Shall we not observe our duty toward God? This is expressly the wisdom and piety of men, that they are more stupid than an ox and ass, although in their own eyes they fancy they are wiser than all men. For what sort of wisdom can be left when one does not know God?" HEIM and HOFFMANN, "*The great prophets according to Luther.*"

5. On ver. 4. "A sinful people is one that altogether sticks in sin (Jno. ix. 34), that makes of sin a real trade, and its best amusement;—of the people that is loaded with iniquity, the impostures and trespasses are so great and so many, that they load their conscience therewith as with a burden (Ps. xxxviii. 5); the evil seed (Jno. viii. 39) has not the disposition of Abraham, but is of Cain's and the serpent's kind." STARKE. *In peccato originali, etc.* "In original sin are two evils: evil itself and punishment (AUGUSTIN, *De civ. Dei.* xxii. 24). Parts of sin itself are imperfection and concupiscence (AUGUSTIN), as GERSON says: "impotent toward good, potent toward evil." FOERSTER.

6. On vers. 5-9. "God has two ways by which to bring His ill-advised and disobedient children to obedience; goodness and severity (Rom. xi. 22).—That many men become only worse and more hardened by the divine judgments comes about, not from God, but from their own guilt (Jer. ii. 30; Rom. ii. 5). The desolation of whole cities and lands is the result of sin, hence there is no better means against it than true repentance (Jer. ii. 19; xviii. 7, 8).—God is gracious even in the midst of wrath (Ps. cxxxviii. 7), and does not utterly consume (Lam. iii. 22). The true Church must not be judged by outward appearance, for often things look very bad within it (1 Kings xix. 14).—God is never nearer His own than in cross and misfortune (xliii. 2; Ps. xci. 15)."—STARKE.

7. On vers. 10-15. "We learn here plainly, that God did not command them to offer sacrifices because of pleasure He had in such things, but because He knew their weakness. For as they had grown up in Egypt, and had learned there to offer sacrifices to idols, they wished to retain this custom. Now in order to divert them from this error, God put up with the sacrifices and musical instruments (sic!) in that He overlooked their weakness, and directed their childish disposition. But here, after a long course of years, He forbids the entire legal observance."—THEODORET.—"*Hostiaz, etc.*" "Sacrifices and the immolation of victims are not principally sought by God, but lest they may be made to idols, and that from carnal victims we may, as by type and image pass over to the spiritual sacrifice."—JEROME.

8. On ver. 10. JEROME observes: "*Aiunt Hebrei:*" etc. "The Jews say that Isaiah was slain on two accounts: because he had called them princes of Sodom and people of Gomorrah, and because the Lord having said to Moses, 'thou canst not see my face,' he had dared to say, 'I saw the Lord sitting' (vi. 1)."

9. Vers. 10-15. "What Isaiah says here is just as if one in Christendom were to say: What is the multitude of your assemblies to me? I don't want your Lord's suppers. My soul loathes your

feast days; and if you assemble for public prayer, I will turn my eyes from you. If one were to preach so among us, would he not be regarded as senseless and a blasphemer because he condemned what Christ Himself instituted? But the prophet condemns that which was the principal matter of the law, and commanded by God Himself, viz., sacrifices; not as if sacrifices in themselves were evil, but because the spirit in which those people sacrificed was impious. For they cast away reliance on the divine compassion, and believed they were just by the sacrifice, by the performance of the bare work. But sacrifices were not instituted by God that the Jews should become righteous through them, but that they might be signs through which the pious testified that they believed the promises concerning Christ, and expected Christ as their Redeemer."—HEIM and HOFFMANN. *The Great Prophets, according to Luther.*

10. Vers. 16-20. "A generali reformatione," etc. "He begins with a general reformation, lest, having finished with one part, they might think it opposed a veil to God. And such in general must be the treatment of men alienated from God. Not one or other of the vices of a morbid body is to be dealt with, but, if one cares to have a true and entire recovery, they are to be called to renovation, and the contagion thoroughly purged, that they may begin to please God, who before were hateful and nauseous. And by the metaphor of washing there is no doubt but that they are exhorted to cleanse away inward filth; a little later indeed he adds the fruits of works."—CALVIN.

11. Ver. 18. "My art is wonderful. For, whereas the dyers dye rose-red, and yellow and violet and purple, I change the red into snow white."—THEODORET. "*Opera crucis,*" etc. "Works of blood and gore are exchanged for a garment of the Lord, which is made of the fleece of the Lamb whom they follow in the Revelation (iii. 5; vi. 11), who shine with the whiteness of virginity."—JEROME.

12. Vers. 21-23. "From the condition of Jerusalem at that day, one may see how Satan often exercises his lordship in the Church of God, as if all bands were dissolved. For if anywhere, then the church was at that time in Jerusalem. And yet Isaiah calls it a den of murderers and a cave of robbers. If Satan could so rage in it, we must not wonder if the same thing happens in our day. But we must take pains that we be not seduced by so bad an example."—HEIM and HOFFMANN.

13. Ver. 23. "It is great consolation for pious widows and orphans that God knows when rulers and judges will pay no heed to their want (Ps. lxxviii. 6)."—STARKE.

14. Vers. 24, 25. "God proceeds very unwillingly to punishment (Gen. vi. 8).—Not only those are the enemies of God that defiantly reject His word, but those also who hypocritically glory in it.—Although one may not carnally rejoice at the misfortune of his enemies, yet it is allowable to praise the righteousness of God in it (Ps. lviii. 11).—If God wishes to avenge Himself on His enemies, every thing is ready for the exercise of His will (Ecclus. xxxix. 5 sq.).—It is a blessing when God by persecution purifies His

church from dross (Matth. iii. 12).—What is tin and what silver can be easily found out by fire. So by the fire of affliction is soon made plain who has been a hypocrite and who a true Christian.”
—STARKE.

15. Ver. 26. Regarding the fulfilment of this prophecy, many, e. g., MUSCULUS, have found in it the promise of a return of the *days of the Judges*, i. e., the days of a Jephtha, Gideon, Samuel, etc. Others understand the language of the restitution of the kingdom. Others again refer the language to the return out of the Babylonish captivity under Zerubbabel, Joshua, Ezra and Nehemiah. Still others see the Apostles in the promised judges. But all these explanations are evidently too narrow and one-sided. The fulfilment has its degrees. And if Zerubbabel, Ezra and Nehemiah are justly regarded as the representatives of the first feeble beginnings of the great restitution of Israel; if, further, the Apostles are justly regarded as the founders of the new Zion on a higher plain, still by all this the prophecy is not at all fulfilled. It will only then be fulfilled when the Lord comes “into His kingdom” (Luke xxiii. 42).

16. Ver. 27. The happiness of a people is not secured by sword and spear, nor by horse and chariot, nor even by industry; flourishing commerce or any sort of outward institution. Only justice and righteousness in Christ's sense can give true peace and true well-being.

17. Vers. 27-31. “Precisely from that quarter shall ruin come upon the godless, where they looked for salvation. For their images and idols are the tinder for God's wrath by which an unquenchable conflagration shall be kindled.”—HELM and HOFFMANN.

HOMILETICAL HINTS.

1. Vers. 2-9. The judicial process of the Lord is no secret one, but public. Yea, He gives it the greatest publicity that can be imagined. He invites heaven and earth, and all creatures that are in it, to attend the great trial He has with His people.—He is a true Father. He has let it cost Him a great deal to bring up His children. He has raised them from small beginnings to a high degree of honor and dignity.—For that they ought to be grateful to Him.—*How God wrestles for human souls*: 1. He nourishes and trains them with true paternal love. 2. They reward His love with ingratitude and apostasy. 3. He chastises them as they deserve. 4. They become little in order renewedly to grow up to true greatness.

4. Vers. 27-31. “Righteousness exalteth a nation; but sin is a reproach to any people.” Prov. xiv. 34. Therefore every policy that is contrary to the commands of God, can only have God for opponent.—Now wherever the chastisements of God are disregarded, there will His judgment also go forth until He exterminates those that oppose Him. “Then it goes on to the judgment of being hardened, and sin itself must become the man's scourge, so that he is as the tow and his work as the spark, that it may consume himself.” (THORNTON, *Hours of Christian Devotion*, p. 131).—*False and true progress*. 1. False progress is in fact a retrograde, for a) it consists in turning back from God's command (mostly under guidance of over-shepherds); b) it necessarily occasions out-

ward ruin. 2. True progress is a) apparently a going backwards, in that it first of all rests on a return to the eternal foundations of salvation; b) in fact, however, is a genuine movement forward; a) to a deeper comprehension of the truth; b) to an inalienable possession of true salvation.

From M. HENRY on the whole chapter.

[Ver. 4. “*Children that are corrupters.*” If those that are called God's children, that are looked upon as belonging to His family, be wicked and vile, their example is of the most malignant influence.

Vers. 11-15. When sinners are under the judgments of God they will more easily be brought to fly to their devotions, than to forsake their sins and reform their lives.

“*Your sacrifices.*” They are *your* sacrifices and none of mine; I am full of them, even surfeited with them.

Dissembled piety is double iniquity. Hypocrisy in religion is of all things most abominable to the God of heaven.

Vers. 18-20. Let them not say that God picks quarrels with them; no, He proposes a method of reconciliation.

“*Cease to do evil; learn to do well.*” 1. We must be *doing*; not cease to do evil and then stand idle. 2. We must be *doing good*, the good which the Lord requires, and which will turn to good account. 3. We must do it *well*, in a right manner, and for a right end; and 4. We must *learn* to do well: we must take pains to get the knowledge of our duty, etc.

“*Let us reason.*” 1. Religion has reason on its side: there is all the reason in the world that we should do as God would have us do. 2. The God of heaven condescends to reason the case with those who contradict Him, and find fault with His proceedings, for *He will be justified when He speaks*. Ps. li. 4. The case needs only to be stated (as here it is, very fairly), and it will determine itself.

Vers. 21-23. *Corruptio optimi est pessima*. That which originally was the best, when corrupted becomes the worst, Luke xi. 26; Eccl. iii. 16; Jer. xxiii. 15-17. This is illustrated 1, By similitudes, ver. 22. 2, By some instances, ver. 23.

Vers. 24-26. Two ways in which God will ease Himself of this grievance: 1. By reforming His church and restoring good judges in the room of those corrupt ones. 2. By cutting off those that hate to be reformed, that they may not remain either as snares or as scandals to the faithful city.

Ver. 30. Justly do those wear no leaves that bear no fruit: as the fig tree that Christ cursed.

Ver. 10. “There could have been no more severe or cutting reproof of their wickedness than to address them as resembling the people whom God overthrew for their enormous crimes.”—BARNES.

Ver. 11. “Hypocrites abound in outward religious observances just in proportion to their neglect of the spiritual requirements of God's word. Comp. Matt. xxiii. 23.”—BARNES.

Ver. 31. “The principle in this passage teaches us the following things. (1). That the wicked, however mighty, shall be destroyed. (2). That their works shall be the cause of their ruin—a cause necessarily leading to it. (3). That the works of the wicked—all that they do and all on

which they depend—shall be destroyed. (4). That this destruction shall be final. Nothing shall stay the flame. No tears of penitence, no power of men or devils shall put out the fires which the works of the wicked shall enkindle.”—BARNES.

THE SECOND PORTAL.

CHAPTERS II.—V.

Chapters ii.—v. contain the second introduction, the second portal, so to speak, of the majestic cathedral of the prophecies of Isaiah. This portal is the greatest as regards the extent of it. It is meant to afford us a more exact insight into the contents, the power and the reach of Isaiah's prophecies. The first introduction proceeds from the mournful condition of the present, speaks of the means of securing a better future, and closes with a grand survey of past, present and future, from which it appears that, for the believing part of the people, the end shall correspond to the beginning as its much more glorious antitype, whereas, for the unbelieving part, there is only the prospect of a wretched and total destruction. In that chapter, therefore, threatening constitutes the key-note, the promise appears, as it were an interlude. But that chap. i. gives only brief outlines. Particularly the future is indicated only by a few, albeit significant words, vers. 26, 27.

The second introduction looks entirely away from the past. It treats only of future and present. It does this, however, in such a way that the Prophet, as it were, with arms reaching out far before him, holds, one after another, two lights out into the remotest future, that make it appear as a time of the greatest glory. These two prophetic lamps, however, must serve at the same time to show in so much the more glaring light the distress and also the nothingness of that present time that precedes that period of glory. Involuntarily the eye turns backwards from it to the circumstances of the present, and these appear all the more gloomy because the eye has beheld before such bright light in the future. But just the inward nothingness and emptiness of the bad present is, in some sense, the first step to the revelation of the divine glory. For the bad bears, indeed, the judgment in itself. But this ideal judgment must become real, and then is the moment come wherein the majesty of the only true God, hitherto hidden and ignored, bursts forth in its full splendor.

We must remark in advance that this second introduction is built upon the fundamental number two. It divides into two principal parts. At the head of each of these parts stands a prophetic announcement of glorious contents relating to final events of history, the first of which portrays more the future, outward glory, the second more the inward glory of Israel, that which lies at the base of the first, and is identical with holiness.

These two announcements extend far into the future to the very end of history.

Each of these lamps is followed by a look at the present, taking this expression in a relative sense, so that by it everything is understood that precedes the future events lighted up by the two lamps. Each of these two looks at the present divides again into two parts that differ from one another in their structure. The first look resolves itself into a general (ii. 5–11) and a particular part (ii. 12–iv. 1); the last again falls into two subdivisions, of which the first portrays the judgment in the extra-human sphere, the second that in the human sphere. The judgment in the extra-human sphere, then again, subdivides into two halves, of which the first embraces all that is beneath mankind (ii. 12–17), the second all that is above mankind, i. e. idols (ii. 18–21). The judgment of things belonging to the human sphere also subdivides into two halves, the first of which (ii. 22–iii. 15) has men for its subject, the second (iii. 16–iv. 1) the women. The second lamp (iv. 2–6) has an attendant section (v.) that again is composed of two members. The first is a parable (v. 1–7) which, though as to form it departs surprisingly from iv. 2–6, still in sense joins closely on to it. For as iv. 2–6 treats of the glorious rod, and the glorious fruit of the future, v. 1 sqq. treats of the mournful fruits of the present. The second part specifies more particularly the bad fruits of the present and their consequences in a sixfold woe, which again subdivides into two chief parts. The first two woes, namely, evidently refer back to the first principal part of the whole discourse (ii. 2–iv. 1) and contain relatively to it an appropriate conclusion; whereas the last four woes refer more to the second principal part of the discourse (iv., v.) and contain the definitive chief conclusion of the discourse.

In regard to the date of the composition of this discourse, I must first of all warn against the petty and superficial way of viewing this thing, that ignores the grand, comprehensive glance of prophecy, and restricts to a special point of time what concerns the whole and the general. Thus I challenge the right of exegesis altogether to draw conclusions regarding the date of composition from single exhortations, warnings, threatenings or promises, if those are not quite decidedly of a specific nature. If, for example, the Prophet speaks against idolatry, the injustice and oppressions of the great intemperance and licen-

tiousness, one is not justified in concluding therefrom that he spoke these words under a godless prince, an Ahaz or Manasseh. He could have spoken them under an Uzziah or Hezekiah, for the prophet may have had in his mind the entire present, i. e., the whole time preceding the redemption that terminates history. If, on the other hand, the Prophet speaks of boy and woman government (iii. 4, 12) that is not necessarily something general. That is not a standing and abiding characteristic of rebellious Israel, but an abnormality, that even in the times of deepest degradation does not always happen. Where such a reference is made, one may reasonably infer that the Prophet has in mind quite special and actual circumstances of his own time. It may therefore be assumed with a degree of probability (for certainty is not to be thought of) that chap. iii. was composed under Ahaz. But I shall show hereafter that this chapter betrays the marks of another sort of origin in the form of its transitions and combinations: i. e., it gives evidence of being an older piece, already prepared, that is only put in here as in a suitable place.

Now if we consider that our passage (ii.—v.) as second portal belongs to the introduction to the entire book, then we must say, the obvious date of its origin is that time when the Prophet compiled his book into a whole. He could then very well make use of older discourses already on hand for introduction, but on the whole, as *introduction*, as *overture*, as *preface* the passage presupposes the whole book. The comprehensive character of our passage, which surveys the entire present and the future into the remotest distance, has long been recognized, and with that it has been admitted that it has essentially and generally the same extension as the whole book, thus it possesses the qualities that belong to an introductory preface. With this correspond the chronological indications that appear in ii. 2-4, as related to Mich. iii. 12; comp. Jer. xxvi. 18.

From Jer. xxvi. 18 we receive the impression that Micah spoke the words iii. 12 (that are closely connected with iv. 1 sqq.), under Hezekiah.

How could they previously be known to Isaiah? Therefore if ii. 2-4 presupposes the time of Hezekiah, then this agrees with our assumption that the chapters ii.—v. only then originated as a whole, when the prophet compiled his whole book.

The structure of our passage is made clear by the following scheme.

ISRAEL OF THE PRESENT TIME IN THE LIGHT OF ITS FINAL GLORY.

- A. The Superscription, ii. 1.
- B. The first prophetic lamp, which in the light of the divine eminence that shall finally appear makes known the things falsely eminent of the present time, ii. 1—iv. 1.
 - 1. The first prophetic lamp itself, ii. 2-4.
 - 2. The falsely eminent things and their abasement in general, ii. 5-11.
 - a. The judgment against the things falsely eminent in the sub-human and superhuman sphere, ii. 12-21.
 - b. The judgment against the falsely eminent things in the human sphere, ii. 22—iv. 1.
 - a. The judgment against godless men, ii. 22—iii. 15.
 - β. The judgment against godless women, iii. 16—iv. 1.
- C. The second prophetic lamp which, in the light of the glorious divine fruit of the last time, makes known the bad fruits of the present, iv. 2—v. 30.
 - 1. The second prophetic lamp itself, and the glorious divine fruit displayed by it, iv. 2-6.
 - 2. The bad fruits of the present in the light of the glorious divine fruit of the final period, v. 1-30.
 - a. The bad fruits of the present shown in the parable of the vineyard, v. 1-7.
 - b. The bad fruits of the present and their consequences more nearly described in a sixfold woe, at the same time, double conclusion of the whole discourse, v. 8-30.

ISRAEL OF THE PRESENT TIME IN THE LIGHT OF ITS FINAL GLORY.

A.—The Superscription.

CHAPTER II. 1.

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

TEXTUAL AND GRAMMATICAL.

The formula "the word which saw," is found only here. It does not occur again either in Isaiah or in any other prophet. The form of expression *אשר ראה*, beside this place, is only found in Jeremiah, where, however, it is regularly followed by *אמר* וְאָמַר.—Concerning *הַיְּהוּדָה* in this connection comp. i. 1.

The expression "concerning Judah and Jerusalem" connects i. 1 with ii. 1, because it occurs in no other superscription. The likeness that exists between i. 1 and ii. 1 in reference to the first half, is completed by this similarity of sound in the second half, where we would not omit to point out a second time that the dif-

ference between ii. 1 and i. 1 in expression quite corresponds to the difference of the position of either chapter. Now as the expression "concerning Judah and Jerusalem," ii. 1, helps connect with i. 1, so it does in like fashion with the following chapters ii.—v. For, as was

remarked i. 1, it is a fact not to be overlooked that the expression "Judah and Jerusalem" occurs relatively the oftenest in these chapters. It occurs iii. 1, 8, and v. 3, whereas in all the rest of the book of Isaiah, it occurs only three times, viz., xxii. 21; xxxvi. 7; xlii. 22.

B.—The first prophetic lamp, which in the light of the divine eminence that shall finally appear, makes known the things falsely eminent of the present time.

CHAPTER II. 2—IV. 1.

1. THE FIRST PROPHETIC LAMP.

CHAPTER II. 2-4.

- 2 And it shall come to pass in the last days,
That the mountain of the LORD's house
Shall be established in the top of the mountains,
And shall be exalted above the hills;
And all ¹nations shall flow unto it.
- 3 And many ²people shall go and say,
Come ye, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
And he will teach us of his ways, and we will walk in his paths:
For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.
- 4 And he shall judge among the nations,
And shall ³rebuke many people:
And they shall beat their swords into plowshares,
And their spears into ⁴pruning hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

¹ Or, *prepared*.

² Or, *scythes*.

³ *peoples*.

⁴ *nations*.

⁵ *award sentence*.

TEXTUAL AND GRAMMATICAL.

It is now admitted by almost all expositors that this passage is borrowed from Micah. It is old orthodox opinion that the passage may be original as well with Isaiah as with Micah. This view occurs in ABRAHAM, with the additional notion that the passage is indeed older in Isaiah, but taken from Isaiah, not by Micah himself, but that it was brought to him in the way of inspiration from the older prophet. (*Micah visionem suam enarrauit illis verbis, quæ tunc ex Isaia ori ipsius erant indita*). That the passage is original with Isaiah and borrowed from him by Micah is maintained by CALMET, BECKHAUS (*Integr. d. proph. Schr. d. Alten Bundes*, 1798), UMBRETT. Some recent expositors (KOPPE, ROSEN-MUELLER, HIRZIG, MAURER, EWALD), are of the opinion that our passage is the expression of a third person, from whom Isa. and Micah have drawn in common. HIRZIG and EWALD even indicate Joel as the third person, and Joel iv. 10 as the source of our text. If there were an expression of essentially the same import in any older prophet, this hypothesis might have some ground. But such a passage is not to be found. Joel iv. 10 contains in fact precisely the opposite. For there Israel is summoned to forge its mattocks into swords, and its pruning hooks into spears, for a war of destruc-

tion against the heathen. In as much as a third place from which both may have drawn, is actually non-existent, this hypothesis is in itself superfluous and null. The question can only be, which of the two contemporaries has drawn from the other? And there everything favors the view that Micah is original. In the first place the form of the text in both points that way. For the text of Isaiah, although in the main sounding the same, has still some modifications that characterise it as a free citation, drawn, not from the manuscript original, but from memory. "All nations shall flow unto it," ii. 2, certainly comes from the harder, "people shall flow unto it," Micah iv. 1, and not the reverse. And if ii. 4 is compared with Micah iv. 3, the unusual עַצְמָם, *strong*, and the still more unusual עַד-רִחוֹק, *afar off*, certainly do not make the impression of being additions. Rather the language of Isaiah, "And he shall judge among the nations, and rebuke many people," appears as an abbreviation that reproduces only what is essential. In the second place the passage in Micah stands in the closest connection with what precedes. For with the threatening prophecy that for the sake of

Judah's sins "Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forests," Micah iii. 12, the promise is connected by way of contrast, that this desolation of the divine mount shall be superseded by a wonderful glory (comp. *Caspari, Micah der Morasthile* 1.444 sqq.). It is most intimately connected with this that *וְהָיָה*, Micah iv. 1, has a motive in what goes

before, whereas, Isa. ii. 2 it has no motive, and is without example in so abrupt a position (comp. *Dulzsch*). In the third place the passage in Isaiah appears, in reference to what follows, as a motto, or a *torso*, prefixed theme-like, whereas in Micah it forms a well-rounded whole with two following verses. *Havemann* is wrong when he refers the words Mic. iv. 4 to the Israelites. The heathen, too, according to vers. 2 and 3 are Israelites, and thereby partakers of the promise given to Israel (Lev. xxvi. 6). For (such is evidently the meaning of ver. 5), while Israel holds to its God *forever* as the rightful one, the heathen shall hold to their gods, only for a season, viz., until the revolution announced, ver. 1, takes place. The im-

perfect *יָלֵכוּ*, ver. 5a, is therefore not future, but signifies continuance in the present. At present the prophet would say, all people walk after their gods, but they will not do this forever as Israel. For, vers. 1-3, he had expressly announced that all heathen shall flow to the mountain of Jehovah. As, therefore, ver. 4 completed the all-comprehensive portrait of peace in the old theocratic sense, according to passages like Lev. xxvi. 6; 1 Kings iv. 25, ver. 5 assigns the reason for the glorious promise made in vers. 1-4. Israel has already now the true way, therefore it needs only to persevere on its way. But the heathen, that are now in the false way, will one time forsake this false way and turn to the right way. The same construction proceeds, and the vers. 1-5 appear completely as one work from one mould. In the fourth place, the *characteristics of the language* in several respects bear the decided impress of Micah. The expression "in the last days," occurs in Isaiah as in Micah, only in this one place. The expression "רָחֵם" is an evident connection with *רָחֵם* Mic. iii. 12, a designation that occurs only here, therefore is peculiar to Micah. 2 Chr. xxxiii. 15 "רָחֵם" occurs again for a special reason, and possibly with reference to our passage. *נָכוֹן* only here in both Isaiah and Micah: likewise *בְּרֹאשׁ הָהָר* in Micah only here: in Isaiah three times beside, evidently occasioned by our text in ii. 2: see vers. 12, 13, 14: beside these vi. 1; iii. 13; vii. 7, 15.—*נָהָר* with the meaning *confluere* only here in Isaiah and Micah.—The expression *נָהָר* *נָהָר* *נָהָר* does not occur in Isaiah except ii. 2; on the other hand in Micah twice; here and iv. 11, (comp. the remark on *נָהָר* at ver. 3). Later prophets, following Micah's example, make use of it, especially Ezek. (iii. 6; xvii. 33; xxxii. 3, 9, 10, etc.). *וְהָיָה* only here in Micah; and also in Isaiah only once beside, xxx. 29.—

יַעֲקֹב in Isaiah and Micah only here. Isa. always says *יִשְׂרָאֵל*, once *יַעֲקֹב* (xii. 21); twice *יַעֲקֹב* (xlix. 26; lx. 16). *וְהָיָה* in both prophets only here (comp. Mic. iii. 11; Isa. xxviii. 9, 26). Likewise *נָהָר*—The pairing of Zion and Jerusalem occurs in Micah in iii. iv., relatively often; iii. 10, 12; iv. 2, 8. But in Isaiah, too, it occurs often; iv. 3, 4; x. 12, 32; xlv. 23; xxx. 19; xxxi. 9; xxxiii. 20; xxxvii. 23, 32; xli. 27; iii. 1, 2; xlii. 1; lxiv. 9.—*נָהָר* *נָהָר* *נָהָר* occurs in Isaiah in only one other place, xvii. 12, whereas it occurs in Micah four times: iv. 3, 13; v. 6, 27.—The use of *נָהָר* and *נָהָר* together does not occur again in Micah; on the other hand once in Isa. iii. 12. The

singular *נָהָר* once in Isa. ix. 22. The words *עֲרֵירוּחוֹ* are wanting in Isaiah. In fact they occur only here. *נָהָר* in Micah again i. 7; in Isa. xxiv. 12; xxx. 14. Plural of *נָהָר* in Isaiah only xxi. 18.—*נָהָר* only here and Joel iv. 10. *נָהָר* nowhere in Isaiah.—

נָהָר in Isaiah again xviii. 5. The other words have no specific importance. The following expressions, therefore are decidedly peculiar to Micah: 1) *יַעֲקֹב*; 2) *נָהָר*; 3) *נָהָר*; 4) *נָהָר*; 5) *נָהָר*; 6) *נָהָר*; 7) *נָהָר*; 8) *נָהָר*; 9) *נָהָר*; 10) *נָהָר*; 11) *נָהָר*; 12) *נָהָר*; 13) *נָהָר*; 14) *נָהָר*; 15) *נָהָר*; 16) *נָהָר*; 17) *נָהָר*; 18) *נָהָר*; 19) *נָהָר*; 20) *נָהָר*; 21) *נָהָר*; 22) *נָהָר*; 23) *נָהָר*; 24) *נָהָר*; 25) *נָהָר*; 26) *נָהָר*; 27) *נָהָר*; 28) *נָהָר*; 29) *נָהָר*; 30) *נָהָר*; 31) *נָהָר*; 32) *נָהָר*; 33) *נָהָר*; 34) *נָהָר*; 35) *נָהָר*; 36) *נָהָר*; 37) *נָהָר*; 38) *נָהָר*; 39) *נָהָר*; 40) *נָהָר*; 41) *נָהָר*; 42) *נָהָר*; 43) *נָהָר*; 44) *נָהָר*; 45) *נָהָר*; 46) *נָהָר*; 47) *נָהָר*; 48) *נָהָר*; 49) *נָהָר*; 50) *נָהָר*; 51) *נָהָר*; 52) *נָהָר*; 53) *נָהָר*; 54) *נָהָר*; 55) *נָהָר*; 56) *נָהָר*; 57) *נָהָר*; 58) *נָהָר*; 59) *נָהָר*; 60) *נָהָר*; 61) *נָהָר*; 62) *נָהָר*; 63) *נָהָר*; 64) *נָהָר*; 65) *נָהָר*; 66) *נָהָר*; 67) *נָהָר*; 68) *נָהָר*; 69) *נָהָר*; 70) *נָהָר*; 71) *נָהָר*; 72) *נָהָר*; 73) *נָהָר*; 74) *נָהָר*; 75) *נָהָר*; 76) *נָהָר*; 77) *נָהָר*; 78) *נָהָר*; 79) *נָהָר*; 80) *נָהָר*; 81) *נָהָר*; 82) *נָהָר*; 83) *נָהָר*; 84) *נָהָר*; 85) *נָהָר*; 86) *נָהָר*; 87) *נָהָר*; 88) *נָהָר*; 89) *נָהָר*; 90) *נָהָר*; 91) *נָהָר*; 92) *נָהָר*; 93) *נָהָר*; 94) *נָהָר*; 95) *נָהָר*; 96) *נָהָר*; 97) *נָהָר*; 98) *נָהָר*; 99) *נָהָר*; 100) *נָהָר*; 101) *נָהָר*; 102) *נָהָר*; 103) *נָהָר*; 104) *נָהָר*; 105) *נָהָר*; 106) *נָהָר*; 107) *נָהָר*; 108) *נָהָר*; 109) *נָהָר*; 110) *נָהָר*; 111) *נָהָר*; 112) *נָהָר*; 113) *נָהָר*; 114) *נָהָר*; 115) *נָהָר*; 116) *נָהָר*; 117) *נָהָר*; 118) *נָהָר*; 119) *נָהָר*; 120) *נָהָר*; 121) *נָהָר*; 122) *נָהָר*; 123) *נָהָר*; 124) *נָהָר*; 125) *נָהָר*; 126) *נָהָר*; 127) *נָהָר*; 128) *נָהָר*; 129) *נָהָר*; 130) *נָהָר*; 131) *נָהָר*; 132) *נָהָר*; 133) *נָהָר*; 134) *נָהָר*; 135) *נָהָר*; 136) *נָהָר*; 137) *נָהָר*; 138) *נָהָר*; 139) *נָהָר*; 140) *נָהָר*; 141) *נָהָר*; 142) *נָהָר*; 143) *נָהָר*; 144) *נָהָר*; 145) *נָהָר*; 146) *נָהָר*; 147) *נָהָר*; 148) *נָהָר*; 149) *נָהָר*; 150) *נָהָר*; 151) *נָהָר*; 152) *נָהָר*; 153) *נָהָר*; 154) *נָהָר*; 155) *נָהָר*; 156) *נָהָר*; 157) *נָהָר*; 158) *נָהָר*; 159) *נָהָר*; 160) *נָהָר*; 161) *נָהָר*; 162) *נָהָר*; 163) *נָהָר*; 164) *נָהָר*; 165) *נָהָר*; 166) *נָהָר*; 167) *נָהָר*; 168) *נָהָר*; 169) *נָהָר*; 170) *נָהָר*; 171) *נָהָר*; 172) *נָהָר*; 173) *נָהָר*; 174) *נָהָר*; 175) *נָהָר*; 176) *נָהָר*; 177) *נָהָר*; 178) *נָהָר*; 179) *נָהָר*; 180) *נָהָר*; 181) *נָהָר*; 182) *נָהָר*; 183) *נָהָר*; 184) *נָהָר*; 185) *נָהָר*; 186) *נָהָר*; 187) *נָהָר*; 188) *נָהָר*; 189) *נָהָר*; 190) *נָהָר*; 191) *נָהָר*; 192) *נָהָר*; 193) *נָהָר*; 194) *נָהָר*; 195) *נָהָר*; 196) *נָהָר*; 197) *נָהָר*; 198) *נָהָר*; 199) *נָהָר*; 200) *נָהָר*; 201) *נָהָר*; 202) *נָהָר*; 203) *נָהָר*; 204) *נָהָר*; 205) *נָהָר*; 206) *נָהָר*; 207) *נָהָר*; 208) *נָהָר*; 209) *נָהָר*; 210) *נָהָר*; 211) *נָהָר*; 212) *נָהָר*; 213) *נָהָר*; 214) *נָהָר*; 215) *נָהָר*; 216) *נָהָר*; 217) *נָהָר*; 218) *נָהָר*; 219) *נָהָר*; 220) *נָהָר*; 221) *נָהָר*; 222) *נָהָר*; 223) *נָהָר*; 224) *נָהָר*; 225) *נָהָר*; 226) *נָהָר*; 227) *נָהָר*; 228) *נָהָר*; 229) *נָהָר*; 230) *נָהָר*; 231) *נָהָר*; 232) *נָהָר*; 233) *נָהָר*; 234) *נָהָר*; 235) *נָהָר*; 236) *נָהָר*; 237) *נָהָר*; 238) *נָהָר*; 239) *נָהָר*; 240) *נָהָר*; 241) *נָהָר*; 242) *נָהָר*; 243) *נָהָר*; 244) *נָהָר*; 245) *נָהָר*; 246) *נָהָר*; 247) *נָהָר*; 248) *נָהָר*; 249) *נָהָר*; 250) *נָהָר*; 251) *נָהָר*; 252) *נָהָר*; 253) *נָהָר*; 254) *נָהָר*; 255) *נָהָר*; 256) *נָהָר*; 257) *נָהָר*; 258) *נָהָר*; 259) *נָהָר*; 260) *נָהָר*; 261) *נָהָר*; 262) *נָהָר*; 263) *נָהָר*; 264) *נָהָר*; 265) *נָהָר*; 266) *נָהָר*; 267) *נָהָר*; 268) *נָהָר*; 269) *נָהָר*; 270) *נָהָר*; 271) *נָהָר*; 272) *נָהָר*; 273) *נָהָר*; 274) *נָהָר*; 275) *נָהָר*; 276) *נָהָר*; 277) *נָהָר*; 278) *נָהָר*; 279) *נָהָר*; 280) *נָהָר*; 281) *נָהָר*; 282) *נָהָר*; 283) *נָהָר*; 284) *נָהָר*; 285) *נָהָר*; 286) *נָהָר*; 287) *נָהָר*; 288) *נָהָר*; 289) *נָהָר*; 290) *נָהָר*; 291) *נָהָר*; 292) *נָהָר*; 293) *נָהָר*; 294) *נָהָר*; 295) *נָהָר*; 296) *נָהָר*; 297) *נָהָר*; 298) *נָהָר*; 299) *נָהָר*; 300) *נָהָר*; 301) *נָהָר*; 302) *נָהָר*; 303) *נָהָר*; 304) *נָהָר*; 305) *נָהָר*; 306) *נָהָר*; 307) *נָהָר*; 308) *נָהָר*; 309) *נָהָר*; 310) *נָהָר*; 311) *נָהָר*; 312) *נָהָר*; 313) *נָהָר*; 314) *נָהָר*; 315) *נָהָר*; 316) *נָהָר*; 317) *נָהָר*; 318) *נָהָר*; 319) *נָהָר*; 320) *נָהָר*; 321) *נָהָר*; 322) *נָהָר*; 323) *נָהָר*; 324) *נָהָר*; 325) *נָהָר*; 326) *נָהָר*; 327) *נָהָר*; 328) *נָהָר*; 329) *נָהָר*; 330) *נָהָר*; 331) *נָהָר*; 332) *נָהָר*; 333) *נָהָר*; 334) *נָהָר*; 335) *נָהָר*; 336) *נָהָר*; 337) *נָהָר*; 338) *נָהָר*; 339) *נָהָר*; 340) *נָהָר*; 341) *נָהָר*; 342) *נָהָר*; 343) *נָהָר*; 344) *נָהָר*; 345) *נָהָר*; 346) *נָהָר*; 347) *נָהָר*; 348) *נָהָר*; 349) *נָהָר*; 350) *נָהָר*; 351) *נָהָר*; 352) *נָהָר*; 353) *נָהָר*; 354) *נָהָר*; 355) *נָהָר*; 356) *נָהָר*; 357) *נָהָר*; 358) *נָהָר*; 359) *נָהָר*; 360) *נָהָר*; 361) *נָהָר*; 362) *נָהָר*; 363) *נָהָר*; 364) *נָהָר*; 365) *נָהָר*; 366) *נָהָר*; 367) *נָהָר*; 368) *נָהָר*; 369) *נָהָר*; 370) *נָהָר*; 371) *נָהָר*; 372) *נָהָר*; 373) *נָהָר*; 374) *נָהָר*; 375) *נָהָר*; 376) *נָהָר*; 377) *נָהָר*; 378) *נָהָר*; 379) *נָהָר*; 380) *נָהָר*; 381) *נָהָר*; 382) *נָהָר*; 383) *נָהָר*; 384) *נָהָר*; 385) *נָהָר*; 386) *נָהָר*; 387) *נָהָר*; 388) *נָהָר*; 389) *נָהָר*; 390) *נָהָר*; 391) *נָהָר*; 392) *נָהָר*; 393) *נָהָר*; 394) *נָהָר*; 395) *נָהָר*; 396) *נָהָר*; 397) *נָהָר*; 398) *נָהָר*; 399) *נָהָר*; 400) *נָהָר*; 401) *נָהָר*; 402) *נָהָר*; 403) *נָהָר*; 404) *נָהָר*; 405) *נָהָר*; 406) *נָהָר*; 407) *נָהָר*; 408) *נָהָר*; 409) *נָהָר*; 410) *נָהָר*; 411) *נָהָר*; 412) *נָהָר*; 413) *נָהָר*; 414) *נָהָר*; 415) *נָהָר*; 416) *נָהָר*; 417) *נָהָר*; 418) *נָהָר*; 419) *נָהָר*; 420) *נָהָר*; 421) *נָהָר*; 422) *נָהָר*; 423) *נָהָר*; 424) *נָהָר*; 425) *נָהָר*; 426) *נָהָר*; 427) *נָהָר*; 428) *נָהָר*; 429) *נָהָר*; 430) *נָהָר*; 431) *נָהָר*; 432) *נָהָר*; 433) *נָהָר*; 434) *נָהָר*; 435) *נָהָר*; 436) *נָהָר*; 437) *נָהָר*; 438) *נָהָר*; 439) *נָהָר*; 440) *נָהָר*; 441) *נָהָר*; 442) *נָהָר*; 443) *נָהָר*; 444) *נָהָר*; 445) *נָהָר*; 446) *נָהָר*; 447) *נָהָר*; 448) *נָהָר*; 449) *נָהָר*; 450) *נָהָר*; 451) *נָהָר*; 452) *נָהָר*; 453) *נָהָר*; 454) *נָהָר*; 455) *נָהָר*; 456) *נָהָר*; 457) *נָהָר*; 458) *נָהָר*; 459) *נָהָר*; 460) *נָהָר*; 461) *נָהָר*; 462) *נָהָר*; 463) *נָהָר*; 464) *נָהָר*; 465) *נָהָר*; 466) *נָהָר*; 467) *נָהָר*; 468) *נָהָר*; 469) *נָהָר*; 470) *נָהָר*; 471) *נָהָר*; 472) *נָהָר*; 473) *נָהָר*; 474) *נָהָר*; 475) *נָהָר*; 476) *נָהָר*; 477) *נָהָר*; 478) *נָהָר*; 479) *נָהָר*; 480) *נָהָר*; 481) *נָהָר*; 482) *נָהָר*; 483) *נָהָר*; 484) *נָהָר*; 485) *נָהָר*; 486) *נָהָר*; 487) *נָהָר*; 488) *נָהָר*; 489) *נָהָר*; 490) *נָהָר*; 491) *נָהָר*; 492) *נָהָר*; 493) *נָהָר*; 494) *נָהָר*; 495) *נָהָר*; 496) *נָהָר*; 497) *נָהָר*; 498) *נָהָר*; 499) *נָהָר*; 500) *נָהָר*; 501) *נָהָר*; 502) *נָהָר*; 503) *נָהָר*; 504) *נָהָר*; 505) *נָהָר*; 506) *נָהָר*; 507) *נָהָר*; 508) *נָהָר*; 509) *נָהָר*; 510) *נָהָר*; 511) *נָהָר*; 512) *נָהָר*; 513) *נָהָר*; 514) *נָהָר*; 515) *נָהָר*; 516) *נָהָר*; 517) *נָהָר*; 518) *נָהָר*; 519) *נָהָר*; 520) *נָהָר*; 521) *נָהָר*; 522) *נָהָר*; 523) *נָהָר*; 524) *נָהָר*; 525) *נָהָר*; 526) *נָהָר*; 527) *נָהָר*; 528) *נָהָר*; 529) *נָהָר*; 530) *נָהָר*; 531) *נָהָר*; 532) *נָהָר*; 533) *נָהָר*; 534) *נָהָר*; 535) *נָהָר*; 536) *נָהָר*; 537) *נָהָר*; 538) *נָהָר*; 539) *נָהָר*; 540) *נָהָר*; 541) *נָהָר*; 542) *נָהָר*; 543) *נָהָר*; 544) *נָהָר*; 545) *נָהָר*; 546) *נָהָר*; 547) *נָהָר*; 548) *נָהָר*; 549) *נָהָר*; 550) *נָהָר*; 551) *נָהָר*; 552) *נָהָר*; 553) *נָהָר*; 554) *נָהָר*; 555) *נָהָר*; 556) *נָהָר*; 557) *נָהָר*; 558) *נָהָר*; 559) *נָהָר*; 560) *נָהָר*; 561) *נָהָר*; 562) *נָהָר*; 563) *נָהָר*; 564) *נָהָר*; 565) *נָהָר*; 566) *נָהָר*; 567) *נָהָר*; 568) *נָהָר*; 569) *נָהָר*; 570) *נָהָר*; 571) *נָהָר*; 572) *נָהָר*; 573) *נָהָר*; 574) *נָהָר*; 575) *נָהָר*; 576) *נָהָר*; 577) *נָהָר*; 578) *נָהָר*; 579) *נָהָר*; 580) *נָהָר*; 581) *נָהָר*; 582) *נָהָר*; 583) *נָהָר*; 584) *נָהָר*; 585) *נָהָר*; 586) *נָהָר*; 587) *נָהָר*; 588) *נָהָר*; 589) *נָהָר*; 590) *נָהָר*; 591) *נָהָר*; 592) *נָהָר*; 593) *נָהָר*; 594) *נָהָר*; 595) *נָהָר*; 596) *נָהָר*; 597) *נָהָר*; 598) *נָהָר*; 599) *נָהָר*; 600) *נָהָר*; 601) *נָהָר*; 602) *נָהָר*; 603) *נָהָר*; 604) *נָהָר*; 605) *נָהָר*; 606) *נָהָר*; 607) *נָהָר*; 608) *נָהָר*; 609) *נָהָר*; 610) *נָהָר*; 611) *נָהָר*; 612) *נָהָר*; 613) *נָהָר*; 614) *נָהָר*; 615) *נָהָר*; 616) *נָהָר*; 617) *נָהָר*; 618) *נָהָר*; 619) *נָהָר*; 620) *נָהָר*; 621) *נָהָר*; 622) *נָהָר*; 623) *נָהָר*; 624) *נָהָר*; 625) *נָהָר*; 626) *נָהָר*; 627) *נָהָר*; 628) *נָהָר*; 629) *נָהָר*; 630) *נָהָר*; 631) *נָהָר*; 632) *נָהָר*; 633) *נָהָר*; 634) *נָהָר*; 635) *נָהָר*; 636) *נָהָר*; 637) *נָהָר*; 638) *נָהָר*; 639) *נָהָר*; 640) *נָהָר*; 641) *נָהָר*; 642) *נָהָר*; 643) *נָהָר*; 644) *נָהָר*; 645) *נָהָר*; 646) *נָהָר*; 647) *נָהָר*; 648) *נָהָר*; 649) *נָהָר*; 650) *נָהָר*; 651) *נָהָר*; 652) *נָהָר*; 653) *נָהָר*; 654) *נָהָר*; 655) *נָהָר*; 656) *נָהָר*; 657) *נָהָר*; 658) *נָהָר*; 659) *נָהָר*; 660) *נָהָר*; 661) *נָהָר*; 662) *נָהָר*; 663) *נָהָר*; 664) *נ*

which Isaiah never uses, is a relative conception, but always of eschatological significance, whence the LXX correctly translate it by "ἐν ταῖς ἐσχάταις ἡμέραις," or by "ἐν ἐσχάτου τῶν ἡμερῶν," or by "ἐν ἐσχάτων τῶν ἡμερῶν." It is therefore not = in the time following, but = in the last time. Yet it is to be remarked herewith, that, as OEHLER says: "Also the nearer future is set in the light of the last development of the divine kingdom." Comp. the admirable exposition of this by OEHLER, HERZOG's *R. Encycl.* XVII. S. 653.—In this last time now shall the mountain of the house of Jehovah (comp. Mic. iii. 12) for all time stand unmoved on the top of the mountains, and be exalted above all hills. The mountains are the protuberances of the earth, in which, so to speak, is embodied its effort upwards, its longing after heaven. Hence the mountains also appear especially adapted as places for the revelation of divinity, and as places of worship for men adoring the divinity. (What is great generally, in contrast with little human works, is conceived of as divine work, compare *הַר יְהוָה* Ps. xxxvi. 7; *לְהַרְיָאֵל* Ps. lxxviii. 16; *הַר יְהוָה* Ps. lxxx. 11, *עֵרִי נִלְחָה לְאֵלֹהִים* Jonah iii. 3). But there are mountains of God in a narrower sense; thus Horeb is called Mount of God, Exod. iii. 1; xviii. 5; and Sinai, Num. x. 33. But above all the mountain of the temple, to which *per synecdochen* the name of Zion is given, is called the "Mount of God," the "holy mountain of God," Ps. ii. 6; iii. 5; xxiv. 3, etc.; Jer. xxxi. 23; Joel ii. 1; iii. 17, etc. But the idols compete with the Holy God for possession of the mountains. For the high places of the mountains are also consecrated by preference to their worship, so that Israel is often reproached with practising fornication with the idols on every high mountain, 1 Ki. xiv. 23; 2 Ki. xvii. 10; Isa. lvii. 7; lxv. 7; Jer. ii. 20; iii. 6; xvii. 2; 1. 6; Ezek. vi. 2, 3; Hos. iv. 13. But the Scripture recognizes still another rivalry between the mountains. Ps. lxxviii. 16 speaks of the basalt mountains of Bashan with their many pinnacles that look down superciliously upon the lowly and inconsiderable Mount Zion. All these rivalries shall come to an end. It is debated, how does the prophet conceive of the exalting of Mount Zion over the others? Many have supposed he conceives of Mount Zion as piled up over the others, (*alii montibus veluti superimpositum*, VITR.), or thus, that "the high places run together toward it, which thus towers over them, seem to bear it on their heads" (HOFMANN, *Weiss. u. Erf.* II. p. 101). But, comparing other passages, it seems to me probable that Isaiah would say: there will be in general no mountain on earth except Mount Zion alone. All will have become plain; only the mount of God shall be still a mountain. *One God, one mountain.* If, for example, we consider the words below, vers. 12-17 the prophet says there that divine judgment shall go forth upon all that is high in the world, and all human loftiness shall be humbled, that "the Lord alone shall be exalted in that day." Just so, too, we read xl. 4, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain." When hills and vallies disappear, the land becomes even. To be sure,

it seems as if xl. treats only of a level road for the approaching king. But this level road is prepared for the Lord precisely and only thereby, that in all the land, all high places shall disappear upon which idols could be worshipped. Zechariah expresses still more clearly the thought that the sole dominion of the Lord is conditioned on the restoration of a complete plain in the land. He says, xiv. 9, 10. "And the LORD shall be king over all the land; in that day shall be *one* LORD, and His name *one*. All the land shall turn to *lowness* from Geba to Rimmon south of Jerusalem; But this itself shall be lifted up, and shall abide in its place," etc. It may be objected to this explanation that ii. 2, the presence of mountains and hills is in fact presupposed, because it says, "at the top of the mountains," and "higher than the hills." But must the prophets in the places cited above, have thought of the restoration of a plain in a mathematical sense? Certainly not. The notion of a plain is relative. There shall, indeed, remain therefore, mountains and hills, but in comparison with the mountain of the Lord, they shall no more deserve these names; they shall appear as plains.

From this results that *כְּרֹאשׁ* is not = upon the head (this must be expressed by *עַל־רֹאשׁ* comp. Exod. xxxiv. 2. 1 Sam. xxvi. 13; Isa. xxx. 17) but = at the top or head (comp. Am. vi. 7; Deut. xx. 9; 1 Sam. ix. 22; 1 Kings xxi. 9, 12). This latter however, cannot mean that the mountain of the Lord shall have the other mountains *behind it*, but *under itself*. Without doubt "the mountain of the house of the Lord," and the *הַר נְבֵה* and *הַר מְרוֹם יְהוָה* of Ezekiel are identical, (Ezek. xvii. 22 sq.; xx. 40, xxxiv. 14; xl. 2).

This high mountain shall be exactly the opposite of that "tower whose top may reach unto heaven" Gen. xi. 4, which, being a self-willed structure by the hands of insolent men, separated mankind. For our divine mountain, a work of God, reunites mankind again. They all see it in its glory that is radiant over all things, and recognize it not only as the source of their salvation, but also as the centre of their unity. Therefore they flow from all sides to it. These "Many people," i. e., countless nations, which are essentially the same as the "all nations" mentioned before, shall mutually encourage one another "to go up," (the solemn word for religious journeys, comp. CASPARI, *Micha*, p. 140), for which a four-fold object is named: the mountain of Jehovah; on the mountain the house of the God of Jacob; in the house the instruction out of the ways of God (the ways of God are conceived of as the source of the instruction, comp. xlvii. 13; Ps. xciv. 12); and, in consequence of this instruction, the walking in the paths of God. Only the words from "Come ye" to "his paths" contain the language of the nations. The following phrase "for out of Zion," gives the reason that shall determine the nations to such discourse and conduct. *חֹקֵי הַיְהוָה*, law, is neither *the* (Sinaitic) law, for it must then read *חֹקֵי הַיְהוָה*, nor the law of the king ruling in Zion. For what goes forth from Zion is just what the nations seek. They do not seek a political chief, however, but one that will teach

them the truth. *יְהוָה* is therefore to be taken in the sense of the preceding *יְהוָה*, *he will teach us*. It is therefore primarily doctrine, instruction in general, but which immediately is limited as *יְהוָה* word of the Jehovah. But shall the nations, turn toward Zion only because "law" goes forth from thence? Did not then, even in the Prophet's time and before that, law go out from Zion; and did the nations let themselves be determined by that to migrate to Zion? We shall then need to construe "law" and "word of the Lord" in a pregnant sense: that which deserves the name of divine doctrine in the highest and completest sense, therefore the absolute doctrine, which alone truly satisfies and therefore also irresistibly draws all men. This doctrine, i. e., the gospel of Jesus Christ is, true enough, gone forth out of Jerusalem, and may be called the *Zionitic* *Tora*, in contrast with the *Sinaitic*. (Comp. DELITZSCH *in loc.*) Therefore that "preaching repentance and remission of sins in the name of Christ to all nations, beginning at Jerusalem," Luke xxiv. 47, is the beginning of the fulfilment of our prophecy. Comp. Zech. viii. 20 sqq.

3. And he shall judge—learn war any more.—Ver. 4. The consequences of this divine instruction, sought and received by the nations, shall be, that the nations shall order their affairs and compose their judicial processes according to the mind of him that has taught them. So shall God appear as that one who judges between the nations and awards a (judicial) sentence. The Spirit of God that lives in His word is a Spirit of love and of peace. The God of peace sanctifies, therefore, the nations through and through (1 Thesa. v. 23) so that they no more confront one another in the sense and spirit of the brute power of this world, but in the mind and spirit of the Kingdom of God. They are altogether children of God, brothers, and are become one great family. War ceases; the implements of war become superfluous; they shall be forged over into the instruments of peace. The exercises at arms, by which men in peace prepare for war, fall of themselves away. The meaning "plowshare" evidently corresponds best to the context, in which the contrast between agriculture and war is the fundamental idea; at the same time it may be remarked that a scythe, mattock, or hoe, does not need to be forged over again to serve for arms, Joel 3:10.—The *יְהוָה* (xviii. 5) is the vine-dresser's knife. A lance head may easily be made out of it. It is remarkable, that excepting this place, Isaiah, who speaks so much of war, uses, none of the words that in Hebrew mean "spear, lance."

As regards the fulfilling of our prophecy, the Prophet himself says that it shall follow in the last time. If it now began a long time ago; if especially the appearance of the Lord in the flesh, and the founding of His kingdom and the preaching of the gospel among all nations be an element of that fulfilment, yet it is by no means a closed up transaction. What it shall yet bring about we know not. If many, especially Jewish expositors have taken the words too coarsely, and outwardly, so, on the other hand, we must guard against a one-sided spiritualizing. Certainly the prophets do not think of heaven. Plows and pruning hooks have as little to do with heaven, as swords and spears. And what has the high place of Mount Zion to do in heaven? Therefore our passage speaks for the view that one time, and that, too, here on this earth, the Lord shall appropriate the kingdom, (lx. 21; Matt. v. 5), suppress the world kingdoms and bring about a condition of peace and glory. That then what is outward shall conform to what is inward, is certain, even though we must confess our ignorance in regard to the ways and means of the realization in particulars.

[Regarding the question of ii. 2-4 being original to Isa. or Micah, J. A. ALEXANDER says: "The verbal variations may be best explained, however, by supposing that they both adopted a traditional prediction current among the people in their day, or, that both received the words directly from the Holy Spirit. So long as we have reason to regard both places as authentic and inspired, it matters little what is the literary history of either."

BARNES says: "But there is no improbability in supposing that Isa., may have availed himself of language, used by Micah in describing the same event."

At ver. 2. "Instead of saying, in modern phraseology, that the church, as a society, shall become conspicuous and attract all nations, he represents the mountain upon which the temple stood as being raised and fixed above the other mountains, so as to be visible in all directions."—J. A. A.

Ver. 4. "VOLNEY states that the Syrian plow is often nothing but the branch of a tree, cut below a bifurcation, and used without wheels. The plowshare is a piece of iron, broad but not large, which tips the end of the shaft. So much does it resemble the short sword used by the ancient warriors, that it may with very little trouble, be converted into that deadly weapon; and when the work of destruction is over, reduced again to its former shape."—BARNES.]

[So we have seen it—ploughing on Mount Zion.—M. W. J.]

2. THE FALSE EMINENT THINGS AND THEIR ABASEMENT IN GENERAL.

CHAPTER II. 5-11.

- 5 O house of Jacob, come ye,
And let us walk in the light of the LORD.
- 6 Therefore thou hast ¹forsaken thy people the house of Jacob,
Because they be replenished ²from the East, •
And are soothsayers like the Philistines,
And they ³please themselves in the children of strangers.
- 7 Their land also is full of silver and gold,
Neither *is there any* end of their treasures;
Their land is also full of horses,
Neither *is there any* end of their chariots:
- 8 Their land also is full of idols;
They worship the work of their own hands,
That which their own fingers have made;
- 9 And ⁴the mean man boweth down,
And ⁴the great man humbleth himself:
⁴Therefore forgive them not.
- 10 Enter into the rock, and hide thee in the dust,
For fear of the LORD, and for the glory of his majesty.
- 11 The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that day.

¹ Or, *more than the East.*² *repudiated.*³ *a man is bowed down,*⁴ *And thou wilt not forgive them.*² Or, *abound with the children, etc.*³ *make covenant with foreign born.*⁴ *everybody humbled.*

TEXTUAL AND GRAMMATICAL.

Ver. 5. ^{וְנִלְכֶּה} and ^{בָּאוּר}, *Come, and we will walk.* are taken from ver. 3, and ^{בָּאוּר} not only reminds of ^{וְנִלְכֶּה}, ver. 3, but one is almost tempted to believe that ^{בָּאוּר} ver. 3 is an echo of ^{בְּאַרְהוּתִין}, which, ver. 3, follows ^{וְנִלְכֶּה}. And if the words are compared that in Mich. follow the borrowed verses iv. 1-3; ("For all people will walk every one in the name of his God, and we will walk in the name of the LORD our God forever and ever," ver. 5) it will be seen that these words, too, floated before Isaiah's mind. Grammatically there is nothing to object to the view of the comment below. For ^{נִלְכֶּה} ^{בָּאוּר} may just as well mean *came in lucem*, as in *lucē*, *let us walk into the light*, as in *the light*. And if the words of vers. 2 and 3 that sound alike are not taken in quite the same meaning, I would ask: are they then identical? And if they were identical, must then the ^{לִכְת} ^{בְּאַרְהוּתִין} (that must, according to ver. 3, occur in the last time) be the same with ^{לִכְת} ^{בָּאוּר} that the Prophet imposes as a duty on the Israel of the present?

Ver. 6. ^{נִמְש} stands very commonly in the sense of repudiate: Judg. vi. 13; 1 Sam. xii. 23; 1 Kings viii. 57; Ps. xxvii. 9; xciv. 14; Jer. vii. 29; Esek. xxix. 5; xxxii. 4. But especially the notion of ^{נִמְש} appears significantly as contents of the "burden of Jehovah," and probably with reference to our passage; Jer. xxiii. 33; comp. xii. 7 and 2 Kings xxi. 14. In many of these places ^{נִמְש} stands parallel with ^{נִמְש}. From that, and from the impossibility of taking ^{עַם - עַם - דָּרָךְ}, *way, fashion of the people, nationality*, the inaccuracy appears of the explanation given by SAADIA, TARG., J. D. MICHAELIS and others: "thou hast abandoned thy nationality." מִלֵּא מִקֶּדֶם, according to the comment below, is particularly to be maintained as the correct reading. Thus both the conjecture of BREX and BÖTTCHER (*Ereg. Krit. Ehrenlese*, p. 29) מִקֶּדֶם (comp. Esek. xii. 24; xiii. 7), and that of GESSENIUS (in *his Thesau. s. v. קֶדֶם*, p. 1193, though in his commentary he declares for the text) מִקֶּדֶם (comp. Jer. xiv. 14; Esek. xiii. 6, 23) are needless. Also the signification of old translations (אֶרֶץ אֶרֶץ אֶרֶץ)

xxv, LXX., *ut olim*, Vula., *ut antea*, Prescrit., *sicut ab initio*, Targ., Jon.) is incorrect, because the insertion of the particle of comparison and the leaving out of account the *ו* before עֲנִיִּים are arbitrary. DRACHMANN has justly called attention to the fact that מִלָּא with כֵּן never means the same as מִלָּא with the accusative. For the first does not so much name the matter with which one is filled as the source, the fund, the provision out of which the matter is drawn. Thus *a.g.* Exod. xvi. 22, מִלָּא הָעֶמֶר כֶּפֶז is not: *imple mesuram eo*, but *ex eo, i. e., all the omer with the proper quantity taken from the whole mass*. Comp. Lev. ix. 17; Jer. li. 34; Ezek. xxxii. 6; Ps. cxxvii. 5. It is different Eccl. i. 8. עֲנִיִּים (Lev. xix. 26; Isa. lviii. 3; Jer. xxvii. 9; 2 Kings xxi. 6; 2 Chron. xxxiii. 6) or כְּעֲנִיִּים (Deut. xviii. 10, 14; Mic. v. 11) according to the context of the passages cited, are places of magicians or diviners. For the word stands parallel with כִּשְׁף sometimes, and sometimes with נִחֹשׁ, as, then, in substance both are nearly related. But the fundamental meaning is doubtful. FLEISCHER in a note in DELITSCH *in loc.* controverts the fundamental meaning maintained by FÜRST, "*lecta, arcana faciens*," and also the derivation from עֵין (*oculo maligno fascinans*), and would derive it either from עָנַן, cloud (weathermaker), or from the Arabic root *anna* (*coercere, stop by magic*).—As regards the construction, DRACHMANN has remarked that the absence of הֵם must occasion no surprise. The verb שִׁפְּקוּ in this sentence causes no little trouble. שִׁפֵּק occurs in only three places in the Old Testament: Job xxvii. 23; 1 Kings xx. 10 and here. Beside that there is also the noun שִׁפֵּק (שִׁפְּקָה) Job xx. 22; xxxvi. 18.—Job xxvii. 23 we read the words עָלִימוּ כַפִּימוּ שִׁפֵּק. Here evidently שִׁפֵּק — שִׁפְּקָה which often occurs for clapping the hands together, or for slapping on the thigh: Num. xxiv. 10; Lam. ii. 15; Jer. xxxi. 19; Ezek. xxi. 17. But 1 Kings xx. 10, the king Ben-Hadad of Syria says: "The gods do so unto me and more also, if the dust of Samaria shall suffice (שִׁפֵּק) for handfuls for all the people that follow me." And with this agrees also the Aramaic שִׁפֵּק *redundare*, and the הִשְׁפִּיק "superfluere, satis esse" of the late Hebrew.—Also in regard to the substantive שִׁפֵּק the same division of meaning occurs. For while Job xx. 22 the context requires the meaning "*abundantia*," opinions vary a great deal in regard to Job xxxvi. 18. Still to me the weight of reason seems on the side of the meaning "*explosio*," (disapproval, insult by hand clapping, comp. Job xxxiv. 26, 27). And the explanations of our passage divide into two classes, in that the one bring out the fundamental idea of striking, the other that of superabundance, but each variously modified. The Hiphil occurs only here. It is to be construed in a direct causative sense (*complotionem facere*).

Ver. 7. קָצָה always with אִין only here and Neh. ii. 10; iii. 3, 9.

Ver. 8. אֵלִילִים from אֵל with intentional like sound to אֵלִי, comp. Zech. xi. 17; Jer. xiv. 14; Isa. ii. 18, 20; x. 10 sq.; xix. 1, 3; xxxi. 7. The singular suffix in יָדָיו and אֶמְצָתָיו is to be noticed in grammatical respects. Expositors correctly construe the suffixes as distributive. Comp. v. 23 concerning the ideal number.

Ver. 9. At first sight the explanation (adopted, *a.g.*, by LUTHER), commends itself, that takes the verbs שָׁח and יִשְׁפֹּל as descriptive of the voluntary homage that the Israelites rendered to the great things depicted verse 7 sq. It appears to belong to the completeness of the mournful picture that the Prophet draws here of the condition of Israel, that also that recognition should be mentioned which those great things named, vers. 7, 8, received at their hands. Moreover the similarity of construction seems to point to a continuation of that strain of complaint against Israel already begun. Indeed the second half of ver. 9 "and forgive them not," seems to form the fitting transition to the announcement of judgment, whereas these words, if the announcement of judgment begins with 9 *a* already, seem to be an *ὁποτέρον ὑπότερον*. That שָׁח and יִשְׁפֹּל in what follows (vers. 11, 12, 17) and especially v. 15, are used for involuntary humiliation would be no objection, in as much as a contrast might be intended. Nevertheless I decide in favor of the meaning approved by all recent expositors, viz., involuntary bowing. What determines me is, first, that already ver. 8 *b* speaks of the voluntary bowing to idols. Had the prophet meant to emphasize, not simply this, but also the bowing before the idols of riches and power, he would surely have joined both in a different fashion than happens if ver. 9 *a* is referred to ver. 7. And then Isaiah must have said: 'וְאִתָּה אֵל תִּ', but thou forgive them not. That the antithesis is not marked in ver. 9 *b*, is proof that none exists. But then in this case ver. 9 *a* itself must contain a threatening of judgment. It is no objection to this that it is expressed in narrative form with the *voc. consecutivum*; comp. DRACHMANN *in loc.* Ver. 9 *b* is then not antithesis but explanatory continuation. אֵל must then be taken in the weaker signification of אֵלִי. Comp. 2 Kings vi. 27.—אִדָּם and אִישׁ (comp. v. 15; xxxi. 8; Ps. xlix. 3; Prov. viii. 4) form only a rhetorical, not a logical antithesis. It is not — mean and great, but — all and every. The idea of "man" is only for the sake of parallelism expressed by two synonymous words. Comp. ver. 11. After הִשָּׁח must עֵין be supplied, comp. Gen. xviii. 24, 26; Hos. i. 6, coll. Isa. xxxiii. 24.

Ver. 10. פָּדָד genitive of the object, comp. 1 Sam. xi. 7; 2 Chr. xiv. 13; xvii. 10 and below vers. 19 and 21. הָדָר only here.

Ver. 11. בְּנִהוּת only here and ver. 17. רִים in Isaiah only here and ver. 17, and x. 12. The singular שִׁפֵּל is explained in that בְּנִהוּת is the main idea. Comp. v. 15. שִׁפֵּל, a common word with Isaiah (vers. 9, 11, 12, 17; v. 15; xl. 4, etc.) is verb, not adjective, for the latter is שִׁפֵּל. The same remark obtains in reference to אִדָּם and אִנְשִׁים that was made ver. 9 concerning אִדָּם and אִישׁ.

EXEGETICAL AND CRITICAL.

1. The Prophet's glance has penetrated into the farthest future. There he gazes on the glory of Jehovah and his people. In the words of his fellow prophet Micah, to whom he thereby extends the hand of recognition and joins himself, he portrays how highly exalted then the Lord and His people shall be. That is the true eminence to which Israel is destined, and after which it ought to strive. But what a chasm between that which Israel shall be and what it actually is!

The Prophet calls on the people to set themselves in the light of that word of promise, that promise of glory (ver. 5). What a sad picture of the present reveals itself! The people in that glorious picture of the future, so one with its God that it does not at all appear in an independent guise, appears in the present forsaken of God, for it has yielded itself entirely to the influences of the world from the East and West, and all sides (ver. 6). In consequence of this, much that is high and great has, indeed, towered up in the midst of them. But this highness consists only of gold and silver, wagons and horses, and dead idols made by men (vers. 7-8). For that, in the day of judgment, they shall be bowed down so much the lower and obtain no pardon (ver. 9). For in that day they must creep into clefts in the rocks and holes in the ground, before the terrible appearance of Jehovah (ver. 10), and then shall every false, earthly eminence be cast down, that Jehovah alone may appear as the high one (v. 11).

2. O house of Jacob—light of the Lord.—Ver. 5. "House of Jacob," so the Prophet addresses the inhabitants of Judah and Jerusalem (ver. 1), in that he connects what he says in this address, and in the second half of the verse with the prophetic address uttered in what precedes, in which (ver. 3) the temple was named "the house of the God of Jacob." The expression "house of Jacob" for Israel is besides frequent in Isa. viii. 17; x. 20; xiv. 1; xxix. 22; xlv. 3; xlviii. 1; lviii. 1.—As the Prophet at once expresses what he has to say to the house of Jacob in words that are taken from the prophecy that precedes, he intimates what use he intends to make of these words.

Expositors understand, "לֹא־חֵסֶד" partly of the favor and grace of the Lord (for which otherwise often "חֵסֶד" Pa. lxxxix. 16; iv. 7; xxxvi. 10), partly of the instruction through the law of the Lord (*lux Jehovah lex Dei*, VITR.). But neither the one nor the other meaning seems to me to suit the context. For in what follows there is neither a promise of divine grace, nor exhortation to holy walk. I am therefore of the opinion, that the prophet by "light of Jehovah," understands that light which Jehovah Himself extends to the people by the prophetic word that just precedes. In the light of that word ought Israel to set its present history. The Prophet shows, in what follows, how infinitely distant the present Israel is from the ideal that, vers. 2-4, he has shown, and which shall be the destiny of this degenerate Israel in "the last time." Now if Israel will apply the measure of that future to its present, it may escape the judgment of the last time. On this account the Prophet summons his people to set themselves in the "light of Jehovah."

3. Therefore thou hast—strangers, ver. 6. The words "thou hast repelled thy people" seem to me to indicate the fundamental thought of the whole address to the end of Chap. v. From vers. 2-4, where Jehovah is named the God of Jacob, and Zion the place where God's word shines so gloriously that all nations assemble to this shining, it is seen that Israel in this last time shall live in most intimate harmony with its God. That it is not so now he proceeds to describe. For God has repudiated His people. Jehovah, however, has not arbitrarily repudiated His people. He could do no otherwise. For the nation had forsaken Him, had abandoned itself to the spirit of the world. They accorded admittance to every influence that pressed on them from East and West. Such is the sense of the following words. "From the east," means primarily, indeed, those parts of Arabia bordering on Palestine (Judg. vi. 3, 33; vii. 12; viii. 10), but here, in contrast with Philistines, it signifies the lands generally that lie east of Palestine. That destructive influences, especially of a religious kind, proceeded from these lands to Israel, appears from the instance of Baal-Peor (Num. xxv. 3; Deut. iv. 3), and of Chemosh (1 Kings xi. 7; 2 Kings xxiii. 13) of the Moabites, and Milcom of the Ammonites (1 Kings xi. 5, 7) the altar in Damascus (2 Kings xvi. 10), and the star worship of Manasseh (2 Kings xxi. 5; Jer. vii. 18; xlv. 17 sqq.; Ezek. viii. 16). But DRECHSLER, *in loc*, has proved that not only religious influences, but also social culture of every sort penetrated Israel from the East (comp. on iii. 18 sqq.; 1 Kings v. 10; x. 1-15; xi. 1 sq. If, then, we translate "for they are full from the East," we would thereby indicate the Prophet's meaning to be that Israel has drawn from the Orient that of which it is full, in the sense of intellectual nourishment. But the West, too, exercised its destructive influences. The Philistines are named as representatives of it, and especially they are indicated as Israel's examples and teachers in witchcraft. It is true that we have no express historical evidence that the Philistines were especially given to witchcraft. Yet 1 Sam. vi. 2 mentions their "diviners," and 2 Kings i. 2, refers to the sanctuary of Baalzebub at Ekron, as a celebrated oracle.

And in the children, etc. Excepting TARG. JONATHAN (*et in legibus populorum ambulanti*) all the ancient versions find in our passage a accusation of sexual transgression. The LXX, PESCHIT, and Ar. understand the words to refer to intercourse of Jewish men or women with the heathen, and the generation of theocratic illegitimate posterity. JEROME, however, understands the "*et pueris alienis adhaeserunt*" of Pederasty, as he expressly says in his commentary. The translation of SYMMACHUS, too, which JEROME quotes, "*et cum filiis alienis applauserunt*," is to be understood in the same sense. For JEROME remarks expressly: "*Symmachus quodam circuitu et honesto sermone plaudentium eandem cum pueris turpitudinem demonstravit*." GSENIUS in his Commentary p. 18 has overlooked this. It is seen that LXX. (τεκνα πολλά ἀλλόφυλα ἐγενήθη αὐτοῖς), PESCHIT. (*plurimos exterorum filios educaverunt*), Arab. (*nati sunt eis filii ceteri permulti*) have found

the notion of "*fulness, superfluity*" in פֶּלֶא. But JEROME and the Hebrew scholars that after him translate *לִשְׁמֹעַ* (wedging oneself in, in an obscene sense) proceed evidently from the fundamental meaning "*striking*." The later expositors divide into these two classes. Still the majority decide in favor of the meaning, "*striking into, i. e., the hand, as sign of making a covenant*," and refer to the construction פֶּלֶא (Gen. xxxii. 2; Josh. xvi. 7; xvii. 10, etc.), to illustrate the construction with פֶּלֶא here. Still better is it to compare the construction with פֶּלֶא of the verbs,

פֶּלֶא יְלִידָא, פֶּלֶא יְלִידָא, פֶּלֶא יְלִידָא are the *children of strangers* (Psalm xviii. 45, sq.; Isaiah lx. 10, etc.), with only the difference that in

פֶּלֶא יְלִידָא the idea of a profane birth is more prominent. The expression is to be understood as generally comprehensive of the eastern and western nations named immediately before, word יְלִידָא itself, it occurs not seldom in Isa. ix. 5; viii. 18; xi. 7; xxix. 23; lvii. 4, 5.

4. *Their land—have made.*—Vers. 7, 8. Neither the having abundance of children of strangers (Ew.), nor the contenting oneself with such (DRECHSLER) explains to us why the land of Jacob was full of silver and gold, of horses and wagons. But it is very easily explained if Israel had treaties and a lively commerce with foreign nations. But this was contrary to the law and the covenant of Jehovah. For according to that Israel should be a separate people from all other nations: "And ye shall be holy unto Me; for I the LORD am holy, and have severed you from other people, that ye should be Mine." Lev. xx. 26. Commerce with the world, of course, brought the Israelites material gain, in gold and silver, horses and wagons, so that, in fact, there was a superfluity of these in the land. But by this growth in riches and power the divine prohibition (Deut. xvii. 17) was transgressed. It is plain enough now how necessary this prohibition was. For with the treasures of this world the idols of this world are drawn in. This prohibition would guard against that, for the subtle idolatry of riches and power would serve as a bridge to coarser idolatry, because it turns the heart away from the true God, and thereby opens a free ingress to the false gods. Thus is Israel, in consequence of that being full, of which ver. 6 speaks, also outwardly become full of that which passes for great and glorious in the world. But, regarded in the light of Jehovah, this is a false eminence. On the subject matter comp. Mich. v. 9 sqq.

5. *Enter into—in that day.*—Vers. 10 and 11. These words stand in an artistic double relation. First, they relate to what precedes (ver. 9) as specification. Second, to what follows (as far as iii. 26) as a summary of the contents. For the brief words of ver. 9 express only in quite a general way the human abasement, and indicate the sole majesty of Jehovah only by ascribing to Him the royal right of pardon. These words are now in both these particulars more nearly determined in vers. 10 and 11. With dramatic

animation the prophet summons men, in view of the terror that Jehovah prepares, and before the majestic appearance of His glory, to creep into the clefts of the rocks, and rock chasms (comp. ver. 19 and ver. 21), and in the depths of the dust i. e., holes or caves in the earth, (comp. ver. 19). The terror, therefore, shall be like that which spreads before an overpowering invasion of an enemy (Judg. vi. 2; 1 Sam. xiii. 6). Then shall the lofty eye be cast down and,—which is the reason for the former—all human highness shall be humiliated. Jehovah alone shall be high in that day, just as all mountains shall have disappeared before the mountain of Jehovah (ver. 2). It will immediately appear that the matter of both these verses shall be more exactly detailed in what follows.

[Ver. 5. "From this distant prospect of the calling of the gentiles, the Prophet now reverts to his own times and countrymen, and calls upon them not to be behind the nations in the use of their distinguishing advantages. If the heathen were one day to be enlightened, surely they who were already in possession of the light ought to make use of it." "In the light of Jehovah; (in the path of truth and duty upon which the light of revelation shines). The light is mentioned as a common designation of the Scriptures and of Christ Himself." (P.ov. vi. 23; Ps. cxix. 105; Isa. li. 4; Acts xxvi. 23; 2 Cor. iv. 4). J. A. A.

Ver. 6 c. *And with the children of strangers they abound.*—The last verb does not mean they please themselves, but *they abound*.—*Children of strangers.*—Means strangers themselves,—foreigners considered as descendants of a strange stock and therefore alien from the commonwealth of Israel.—J. A. A. [See comment on i. 4 מִשְׁחֵרָאִים.—TR.]

Ver. 7. "The common interpretation makes this verse descriptive of domestic wealth and luxury. But these would hardly have been placed between the superstitions and the idols, with which Judah had been flooded from abroad. Besides, this interpretation fails to account for gold and silver being here combined with horses and chariots.—But on the supposition that the verse has reference to undue dependence upon foreign powers, the money and the armies of the latter would be naturally named together.—The form of expression, too, suggests the idea of a recent acquisition, as the strict sense of the verb is, not *it is full*, nor even *it is filled*, but *it was*, or *has been filled*."—J. A. A.

Ver. 9. "They who bowed themselves to idols should be bowed down by the mighty hand of God, instead of being raised up from their wilful self-abasement by the pardon of their sins. The relative futures denote, not only succession in time, but the relation of cause and effect."—J. A. A.

Ver. 10. *And hide thee in the dust.* "May there not be reference here to the mode prevailing in the East of avoiding the Monsoon, or poisonous heated wind that passes over the desert? Travelers there, in order to be safe, are obliged to throw themselves down, and to place their mouths close to the earth until it has passed."—BARNES.]

a. The judgment against the things falsely eminent in the sub-human and super-human spheres.

CHAPTER II. 12-21.

- 12 *For the day of the LORD of hosts *shall* be
Upon every *one that is* proud and lofty,
And upon every *one that is* lifted up; and he shall be brought low :
13 And upon all the cedars of Lebanon, *that are* high and lifted up,
And upon all the oaks of Bashan,
14 And upon all the high mountains,
And upon all the hills *that are* lifted up,
15 And upon every high tower,
And upon every fenced wall,
16 And upon all the ships of Tarshish,
And upon all ^bpleasant pictures.
17 And the loftiness of man shall be bowed down,
And the haughtiness of men shall be made low :
And the LORD alone shall be exalted in that day.
18 And the idols ^che shall utterly abolish.
19 And they shall go into the holes of the rocks,
And into the caves of ^dthe earth,
For fear of the LORD, and for the glory of his majesty,
When he arises to shake terribly the earth.
20 In that day a man shall cast ^ehis idols of silver, and his idols of gold,
^fWhich they made *each one* for himself to worship,
To the moles and to the bats;
21 To go into the clefts of the rocks,
And into the ^gtops of the ragged rocks,
For fear of the LORD, and for the glory of his majesty,
^hWhen he ariseth to shake terribly the earth.

¹ Heb. *pictures of desire.*

⁴ Heb. *the idols of his silver, etc.*

² Or, *shall utterly pass away.*

⁵ Or, *Which they made for him.*

³ Heb. *the dust.*

⁶ For the Lord of hosts has a day on every thing proud, etc.
⁷ spectacles of desire.

⁸ fissures.

TEXTUAL AND GRAMMATICAL.

Ver. 12. ^aאֶחָד in Isaiah only here. ^bרִם is often found :
vera. 13, 14; vi. 1; x. 33; vii. 15. On ^cשָׁמַיָּם comp. above
ver. 2.—^dוְשֶׁפֶל is to be construed as future, since ^eכִּי יוֹם
^fלִי must be regarded as a determination of time that
points to the future.

Ver. 16. ^gשִׁכּוֹת is ^hαἰ. It comes from ⁱשָׁכַח
certainly, which, although unused itself, is kindred to
^jשָׁעַר, to behold, is only now identified in the substantive
^kמַשְׁפָּחַת. According to this etymology ^lשִׁכּוֹת must
mean ^mθάμα, show piece, thus every work of art that is
fitted to gratify the beholder's eye.

Ver. 18. I do not deny that ⁿאֱלִילִים is taken as ideal
singular, and may accordingly be joined to the predicate

in the singular. But then ^oכָּלִיל must be taken as adverb.
Yet wherever this word occurs (only this once in Isa.;
comp. Lev. vi. 16 sq.; Deut. xiii. 17; xxxiii. 10; Judg.
xx. 40; 1 Sam. vii. 9; Ezek. xvi. 14, etc.) it is adjective or
substantive: *entire or entirety*. I agree therefore with
MAUREN, who takes ^pוְהָאֱלִילִים as *casus absolutus* put
before, and ^qכָּלִיל as subject: *et idola (quod attinet, eorum)*
universitas peribit.—The fundamental meaning of ^rחָלַף
seems to me to be "to change." Out of that develops
the apparently opposite meanings "*revirescere*" (Ps. xc.
6; Job xiv. 7; Isa. ix. 9; xl. 31; xli. 1) and "*transire, præ-*
terire, perire" (Isa. viii. 8; xxi. 1; Ps. cii. 37). The last
is proper here.

Ver. 19. ^sמַעֲרָה (in Isaiah again xxxii. 14) is the natu-

ral rock caves, מחלה (א. λ. γ., comp. חלון, חליל) is the cave hewn out by art. Notice the paronomasia in לערץ הארץ.

Ver. 20. The Prophet might have written here and xxx. 22; xxxi. 7, אֱלִילֵי כֶסֶף, *his idols of silver*. But he has chosen the common construction, which rests on this, that *nomen rectum* and *nomen regens* are construed as *one* notion, and thus in some measure as *one word*. — If עָשָׂה after לוֹ is taken in a reflexive sense, the *emallage numeri* would certainly be very strong. Therefore most expositors justly regard the artificers as subject of עָשָׂה. — The words לחפר פרות, as they stand, can only present an infinitive with the prefix, and object following, for there is no noun חפר. But an infinitive does not suit here, and besides there is no noun פרה. Therefore the rendering "hole of the mice," for which expositors have gone to the Arabic, is only an arbitrary one. Evidently the Masoretes, according to the analogy of פָּחַק-קוֹחַ,

lxl. 1, and יָפַח-פִּיהָ Jer. xli. 20 would separate what was to be united. We must then read לחפרפרות as *one word*. But how it is to be pointed is doubtful. According to the analogy of יִקְרְקוּת, עֲקֻלְקוּת, חֲלֻלְקוּת, we might point it לחפרפרות from a singular חפררה. The meaning of this word can only be *digger*. But what sort of burrowing animal is meant, is doubtful. JAMONI translated it *talpa*, mole. GEMMUS and KNOBEL object to that, that the mole does not live in houses: DACHSLER that the Hebrew has another word for mole, i. e., חוֹלֵד. But regarding the former, as DELITZSCH remarks, the mole does, true enough, burrow under buildings, and in regard to the latter consideration of DACHSLER, חוֹלֵד also occurs only once (Lev. xi. 20), and two words for *one* thing are not unusual in any language. Yet the foundation for a positive opinion is wanting. — עֲטִילָה is the bat (Lev. xi. 19; Deut. xiv. 18).

EXEGETICAL AND CRITICAL.

1. With this section the Prophet begins his explication and specification of what he has previously vers. 9-11 said in general. That last time, vers. 2-4, which the Prophet described above in its glorious aspect for Israel, coincides with the time when the Lord shall sit in judgment on everything humanly high, that is hostile to Him. And even all *impersonal things*, thus creatures *beneath* man, on which, in proud arrogance, men put their trust, shall the Lord make small and reduce to nothing; the cedars of Lebanon, the oaks of Bashan, the high mountains and hills, the towers and walls, the ships of Tarshish, and all other pomp of human desire (vers. 12-16). All this shall be abased that the Lord alone may be high (ver. 17). But the same shall happen to the beings *above* men, viz.; to the idols (ver. 18). That is the idolaters shall hide themselves in terror before the manifestation of that Jehovah whom they have despised (ver. 19); they shall themselves cast their idols to the unclean beasts, in order, mindful only of their own preservation, to be able to creep into the hollows and crevices of the rocks. (21).

2. For the day—brought low.—Ver. 12. The Prophet had used for the first time ver. 11 the expression "in that day" that afterwards occurs often (comp. v. 17, 20; iii. 7, 18; iv. 1, 2; v. 30). He points thereby to the time which he had before designated as "the last days." Of course he does not mean that this last time shall comprehend only *one* day in the ordinary sense. The day that Isa. means is a prophetic day, for whose duration we must find a different measure than our human one. With the Lord *one* day is as a thousand years and a thousand years as *one* day. (2 Pet. iii. 8; Ps. xc. 4). But the chief concern is whether there is really such a day of the Lord. This the Prophet asserts most distinctly. For precisely *because* there is such a day (2^d for, ver. 12) Isaiah could ver. 17 refer to it. But this day is a day for Jehovah Sabaoth (comp. i. 9), or more correctly: Jehovah has such in preparation, so to speak, in sure keeping, so that,

as soon as it pleases Him, He can produce it for His purpose (comp. xxii. 5; xxxiv. 8, and especially lxiii. 4; Jer. xli. 10; Ezek. xxx. 3). This day is a day of judgment, as already even the older prophets portray it: Joel i. 15; ii. 1, 2, 11; iii. 4; iv. 14; Amos v. 18, 20. Obad. 15. Indeed the notion of judgment is so closely identified with "the day of Jehovah" that Isaiah in our text construes D a *day* directly as a word signifying "court of justice," for he lets עָל depend on it. Once more in ver. 12, the notion of high and proud is generally expressed before (ver. 13) it is individualized.

3. And upon all—in that day.—Vers. 13-17. The judgment of God must fall on all products of nature (vers. 13, 14), and upon human art (vers. 15, 16). It may be asked, how then have the products of nature, the trees and mountains become blameworthy? KNOBEL, to be sure, understands by the cedars houses made of cedar (comp. 2 Sam. vii. 2, 7) and by oaks of Bashan houses of oak wood (Ezek. xxvii. 6) such as Uziah and Jotham constructed partly for fortifying the land, partly for pleasure, and by mountains and hills "the fastnesses that Jotham built in the mountains of Judah (2 Chr. xxvii. 4)." But, though one might understand the cedars to mean houses of cedar, (for which, however, must not be cited ix. 9; Nah. ii. 4, but Jer. xxii. 23 comp. Isa. lx. 13) still the mountains and hills can never mean "fortified places." 2 Pet. iii. 10, seems to me to afford the best commentary on

our passage. As sure as בְּלִאֵן, *angel of the Lord* of the Old Testament, is identical with the ἀγγελος κυριου of the New Testament so is also the יוֹם, *day of the Lord* identical with the ἡμέρα κυριου (1 Cor. i. 8; 1 Thess. v. 2, etc.). Now of this day of the Lord it is said, in the above passage in Peter, that in it, "the earth also and the works that are therein shall be burned up." If now this last *great* day has its preliminaries, too, like, on the contrary, the revelation of glory ver. 2 sqq., has, then we are justified in regarding all

degrees of God's world-judging activity as parts of "the day of the Lord." If then the prophet here names only the high mountains and the highest trees growing on them as representatives of nature, he evidently does so because it is his idea, according to the whole context, to make prominent that which is high in an earthly sense, especially what is wont to serve men as means of gratifying their lust of power and pomp. But the mountains and the trees on them could not be destroyed without the earth itself were destroyed. Therefore the high mountains and trees are only named as representatives of the entire terrestrial nature, of the *γῆ* as it is called by Peter, as also afterwards the towers, ships of Tarshish, etc., are only representative of the *ἐργα*, the human works, thus the productions of art. The oaks of Bashan, beside this place, are mentioned Ezek. xxvii. 6; Zech. xi. 2. A parallel is drawn between Lebanon and Bashan also xxxiii. 9; Jer. xxii. 20; Nah. i. 4.—High towers and strong walls were built by others as well as by Uzziah and Jotham; comp. 2 Chr. xiv. 7; xxxii. 5, etc.—Tarshish is mentioned by Isaiah again: xxxiii. 1, 6, 10; lx. 9; lxvi. 19. It is now generally acknowledged that the locality lay in south Spain beyond the Pillars of Hercules. It is the *Ταρτησός*, Tartessus of the Greeks; not a city, likely, but the country that lay at the mouth of the Bætis (Guadalquivir): comp. HERZOG, *R. Encycl.* XV. p. 684. Ships of Tarshish are thus large ships fitted for distant and dangerous voyages (Jon. i. 3; iv. 2; 1 Kings x. 22; xxii. 49; Ps. xlviii. 8). All this must be destroyed and so must the arrogance of men be humbled, that Jehovah alone may be high in that day. So the prophet repeats, with some modification, the words of ver. 11, to prove that the specifications just given are only meant as the amplification of that general thought expressed in ver. 9. For these verses 12–16, refer as much back to vers. 9 as do ver. 18 sqq., (especially vers. 18, 21,) to ver. 10 a.

4. **And the idols—the earth.**—Vers. 17–21. The judgment against the sub-human creatures is followed by that against the superhuman, the idols. As verses 18–16 refer back to ver. 7, so ver. 18 sqq., does to ver. 8.

But the judgment against the idols is most notably accomplished when the worshippers of idols, now visited by the despised, true God, in all His terrible reality, see themselves the nothingness of their idols and cast them away in contempt. Jehovah appears in the awful pomp

of His majesty. If the gods were anything, then they would now appear and shield their followers. But just because they are *נִלְיָם*, *nothing*; they cannot do it. We see from this that the "enter into the rock and hide thee in the dust" ver. 10, refers especially to the bringing to shame these illusory superhuman highnesses. In Rev. vi. 12 sqq., when at ver. 15 our passage is alluded to, the shaking of the earth appears as the effect of a great earthquake. Regarding the *usus loquendi* comp. viii. 12, 13; xxix. 23; xlvii. 12.

Therefore men shall cast their idols away to the gnawing beasts of the night, in their unclean holes, not that their flight may be easier, but because the idols belong there. May there not be an allusion in the words to the demon origin of the idols (1 Cor. x. 20 sq.)? In the description of "A little excursion into the Land of Moab," contained in the Magazine *Sueddeutsche Reichspost*, 1872, No. 257 sqq., we read in No. 257 the following, in reference to the discovery of a large image of Astarte. "The Bedonins dig in the numerous artificial and natural caves for saltpetre for making gunpowder. In this way they find these objects that in their time were buried or just thrown there, which, in the judgment of those that understand such matters, belonged all of them once in some way to heathen worship, and on which the prophecy of Isa. ii. 20 has been so literally fulfilled."—Thus they cast their idols away, they entertain themselves no more with the care and worship of them, all trust in them is also gone. They only hasten to save themselves by flight into the caverns (*נִקְרָה* see Exod. xxxiii. 22 from *קִרְיָה* to bore,) and crevices of the rocks (comp. lvii. 5). We are, moreover, reminded of the words in Luke xxiii. 30. "Then shall they begin to say to the mountains fall on us; and to the hills, cover us." For what wish can be left to those that have fled to the rocks, when the rocks themselves begin to shake, except to be covered as soon as possible from the tumbling mountains.

[Ver. 20. *Idols of silver and idols of gold.* "Here named as the most splendid and expensive, in order to make the act of throwing them away still more significant.

"*Moles and bats* are put together on account of their defect of sight."—J. A. A.]

b. The judgment against the falsely eminent things in the human sphere.

CHAP. II. 22—IV. 1.

a. THE JUDGMENT AGAINST GODLESS MEN.

CHAP. II. 22—III. 15.

- 22 Cease ye from man, whose breath *is* in his nostrils:
For wherein is he to be accounted of?
- 1 For, behold, the LORD, the LORD of hosts,
Doth take away from Jerusalem and from Judah
‘The stay and the staff,
‘The whole stay of bread, and the whole stay of water,
2 The mighty man, and the man of war,
The judge, and the prophet, and the ‘prudent, and the ‘ancient,
3 The captain of fifty, and ‘the honorable man,
And the counsellor, and the cunning artificer, and the ‘eloquent orator.
4 And I will give children *to be* their princes,
‘And babes shall rule over them.
5 And the people ‘shall be oppressed,
Every one by another, and every one by his neighbour:
The child shall behave himself proudly against the ancient,
And the base against the honourable.
6 When a man shall take hold of his brother of the house of his father, *saying*,
Thou hast clothing, be thou our ruler,
And *let* this ruin *be* under thy hand:
7 In that day shall he ‘swear, saying,
I will not be a ‘healer;
For in my house *is* neither bread nor clothing:
Make me not a ruler of the people.
8 For Jerusalem is ruined, and Judah is fallen:
Because their tongue and their doings *are* against the LORD,
To provoke the eyes of his glory.
9 The show of their countenance doth witness against them;
And they declare their sins as Sodom, they hide *it* not.
Woe unto their soul! for they have rewarded evil unto themselves.
10 Say ye to the righteous, that *it shall be* well with him:
For they shall eat the fruit of their doings.
11 Woe unto the wicked! *it shall be* ill with him;
For the reward of his hands shall be ‘given him.
12 *As for* my people, children are their oppressors,
And women rule over them.
O my people, ‘they which lead thee cause *thee* to err,
And ‘destroy the way of thy paths.
13 The LORD standeth up to plead,
And standeth to judge the people.
14 The LORD will enter into judgment
With the ancients of his people, and the princes thereof:
For ye have ‘eaten up the vineyard;
The spoil of the poor is in your houses.

15 What mean ye *that* ye 'beat my people to pieces,
And grind the faces of the poor?
Saith the LORD God of hosts.

¹ Heb. *a man eminent in countenance.*

² Heb. *lift up the hand.*

³ Heb. *done to him.*

⁴ Heb. *swallow up.*

⁵ *Supporter and supportress.*

⁶ *the favorite.*

⁷ *shall use club law.*

⁸ *every supporter.*

⁹ *expert enchanter.*

¹⁰ *lift up (his voice).*

¹¹ Or, *skilful in speech.*

¹² Heb. *blinder up.*

¹³ Or, *they which call thee blessed.*

¹⁴ Or, *burnt.*

¹⁵ *diviner.*

¹⁶ *and childishly shall they rule.*

¹⁷ *trample.*

TEXTUAL AND GRAMMATICAL.

Ver. 22. The verb **קָדַל** occurs several times in Isa. i. 16; xxiv. 8, coll. liii. 3. The construction with the dative of the person addressed (*Dat. ethicus*) has here the meaning that this ceasing is in the interest of the person addressed himself.—**קָדַל** with **מִן**: Exod. xiv. 15; xliii. 5; Job vii. 16; Prov. xxiii. 4; 1 Sam. ix. 5; 2 Chr. xxxv. 21.

CHAP. III. Ver. 1. **מִשְׁעֵן וְיִשְׁעֵנָה** logically considered there can be no difference between these two words, which moreover occur only here. But the Prophet designs by the words only a rhetorical effect. With sententious brevity he sketches thus the contents of the chapter whose first half treats of the male supports, whose second half of the female.—Examples are not few of concrete nouns which, placed along side of one another, designate the totality by the masculine and feminine endings: xi. 12; xliii. 6; Jer. xlviii. 19; Nah. ii. 13; Zech. ix. 17. It is doubtful about **וְנָמְכוֹ וְנָמְכוֹ**, 1 Samuel xv. 9. But abstract nouns are very few that at the same time differentiate the idea as to gender by the gender endings. The most likely case of comparison is **וְהַצִּמְצָמִים וְהַצִּמְצָמוֹת**, the male and female branches (xxii. 24). It is doubtful about **נָהִי נָהִי** Mich. ii. 4 (comp. CASPARI, Micah, p. 117). **מִשְׁעֵן** found elsewhere only 2 Sam. xxii. 19 (Ps. xviii. 19). The feminine form occurs more frequently **מִשְׁעֵנָה**: Num. xxi. 19; Ps. xliii. 4; Isa. xxxvi. 6, etc.

Ver. 4. **תַּעֲלִיּוֹת** occurs only here and lxvi. 4. The form is like **תַּעֲלִיּוֹת**, etc. The plural can signify the abstract, and this abstract may possibly stand *pro concreto*; the plural may also have a simple concrete meaning. All these constructions are grammatically possible and have found their defenders. As regards the meaning of the word, the questions arise, whether the word contains the notion of "*child*" (comp. **מְעֻלָּל** or the notion, "*inflict, bring upon, mishandle*," (comp. **וְהַתְעַלֵּל**, Judg. xix. 25; 1 Sam. xxxi. 4, etc., **עֲלִילָה**, **מְעַלְלֵי עֲלִילָה**, lxvi. 4), or both notions, and whether it is to be taken as subject or as *acc. adverbialis* to designate the manner and means. That the notion "*child*" lies in the word appears very conclusively from the preceding **נַעֲרִים** and from **מְעֻלָּל**, ver. 12. But it is not at all necessary to exclude the notion *veratilis* which is decidedly demanded, lxvi. 4. One may easily unite both by translating as DELITSCHE does, "*childish appetites*," or "*childish tricks, childish follies*." But the personifying of this idea, or construing it as *abstr. pro concreto* (*puerilia* — *pueri*, GRÆTIUS) though grammatically possible, is still hard. I agree therefore with HIRSH, who translates by "*with tyranny, arbitrariness*." Comp. **מִשְׁפָּטִים**, **נִירָאוֹת**, **כִּישְׁרִים**, etc.

Ver. 5. (*Frustration*). Such is the sense of **וְנָשַׁל**. The word is used of the violent oppression of the Egyptian taskmasters (Exod. iii. 7; v. 6 sqq.), of the creditor (Deut. xv. 2, 3), of a superior military force of an enemy (1 Sam. xliii. 6), also of overpowering fatigue (1 Sam. xiv. 24) or of an unsparingly strict judicial process (Isa. liii. 7). In our passage the Niphal, as one may see from following **וְנָשַׁל בְּאִשׁ וְנָשַׁל**, appears intended in a reciprocal sense. Moreover Isaiah uses the word often: ver. 12; ix. 3; xiv. 3; lviii. 3; lx. 17. **וְנָשַׁל** *tumultuaria, insolenter tractare*: comp. xxx. 7; ii. 9.—**וְנָשַׁל** *contentus, vitis*; comp. xvi. 14; 1 Sam. xviii. 23.

Ver. 6. **כִּי** is rendered by many expositors "when": VITRINGA, HIRSH, EWALD, DACHSLEIN, DELITSCHE. They therefore take the phrase as protasis to ver. 7. The consideration that vers. 6 and 7 evidently portray, not the reason, but rather the consequence of ver. 4, determines me also to adopt this view. By **כִּי**, then, a possibility is signified that may often ensue. **וְנָשַׁל** occurs again only in the plural, Zeph. i. 3, where it means *offendiculum, scandalum*. Besides it is synonym of **וְנָשַׁל**. The present situation therefore is manifestly designated as a scandalous one, as a subject of offence.

Ver. 7. **וְנָשַׁל** part. occurs only here. Other forms of the verb occur in Isaiah in the sense of binding and healing wounds: i. 6; xxx. 26; lxi. 1. He repels the allegation that he still has clothing and bread, and declines therefore the honor of becoming judge of his people. **וְנָשַׁל** is principally a poetic word. It occurs only twelve times in the Old Testament; three of these in historical books: Josh. x. 24; Judg. xi. 6, 11. Isaiah uses it four times, viz., here, i. 10; xx. 3.

Ver. 8. **וְנָשַׁל**, *stumble, totter, fall*, Isaiah uses often: v. 27; viii. 15; xxviii. 13; xl. 30; lix. 10, 14, etc.—**וְנָשַׁל** in an inimical sense, as ii. 4; Gen. iv. 8, etc.—The form **וְנָשַׁל** is syncopated from **וְנָשַׁל** (EWALD, § 244). Comp. i. 12; Ps. lxxviii. 17. **וְנָשַׁל** and Hiph. **וְנָשַׁל** occur very often with **וְנָשַׁל**: Num. xx. 24; xxv. 14; Deut. i. 26, 43, etc. Once the Hiph. occurs with the following **וְנָשַׁל** Ps. cvl. 33, with following **וְנָשַׁל** Ps. cv. 28 **וְנָשַׁל** Ps. cvii. 11; once with following **וְנָשַׁל** Esek. v. 6. And so here, too, with following **וְנָשַׁל**. In Isaiah the construction with the accusative does not again occur: **וְנָשַׁל** alone with the meaning "*rebellum, contumacem esse*," occurs again i. 20; i. 5; lxiii. 10.

Ver. 9. **וְנָשַׁל**, which only occurs here, can, in union with **וְנָשַׁל**, have no other meaning than the adverbial

form of speech פָּנִים הִזְכִּיר (Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21), which means "dignoscere facies, distinguish the countenances, i. e., make a partial distinction" (comp. פָּנִים נִלְאָה). The notion of partiality indeed does not suit here, although not a few Jewish and Christian expositors understand the words in this sense. The context constrains us rather to go back to the simple fundamental meaning of close observance, particular notice, which is the preliminary of partial distinction. We are the more justified in this as הִזְכִּיר elsewhere too (Isa. i. 9; lxiii. 16; Gen. xxxi. 32, etc.) is used in a sense that proceeds from this fundamental meaning. הִזְכִּיר is therefore the magisterial, so to speak, the juristic, exact observance and investigation of countenances. עֲנָה, which is likewise a legal term, also favors this view. For it is used as much of the judge that takes cognizance (Exod. xxiii. 2) as of the witness that deposes to the interrogation of the judge: Deut. xix. 16; 2 Sam. i. 16: "thy mouth hath testified (עֲנָה) against thee." נָצַח occurs in Isaiah again only lxiii. 7. The form of sentence in ver. 10 is owing to the well known attraction, common also in Greek, by means of which the subject of the dependent phrase becomes the object of the principal verb. There is no need, therefore, of taking אָכַר in the sense of *prædicare*. But it is simply "say, speak out loud, be not silent, that the righteous is well off." There is, thus, no need of referring to passages as Pa. xl. 11; cxlv. 4, 11. That טוֹב may mean not only *bonus*, but also *bene habens, well off*, is shown beyond contradiction by passages like Am. vi. 2; Jer. xlv. 17; Ps. cxii. 5.

Ver. 11. According to our remarks at i. 4 concerning יָצָא, it is agreeable to *usus loquendi* to connect it with לְרַשֵׁעַ. Besides in the best editions they are so bound (comp. DELITZSCH *in loc.*). Therefore רַע is to be taken in the same way as טוֹב ver. 10. To be sure, there is

no passage we can cite in which רַע means *infelix*, as we can for טוֹב meaning *felix*. For Pa. cvl. 32, and Gen. xlvii. 9 רַע is both times not used of personal subjects. And there are no other places to cite. One must therefore say, that the prophet in respect of the meaning of רַע has in ver. 11 imitated the corresponding part of ver. 10.—מְנוּלָה is *performance, product, desert*. Comp. Judg. ix. 16; Prov. xii. 14. The word is found in Isaiah again xxxv. 4; lix. 18; lxvi. 6. What the hands of the wicked have themselves produced shall be joined to, put on them.

Ver. 12. The singular מְעוֹלָל has general significance and hence represents an ideal plural. Comp. יָקָרָה צָאן לְעוֹלָלָה Gen. xlvii. 3. As regards the form of the word, which occurs here only, מְעוֹלָל is the root form for עוֹלָל (1 Sam. xv. 3; Isa. xiii. 16, etc.) or עוֹלָלָה (Jer. vi. 11; ix. 20).

Ver. 13. נָצַח (in Isaiah only again xxi. 8) expresses the opposite of movement. נָצַח עוֹמֵד along side of each other occur 1 Sam. xix. 20.—רִיב־רִיב־ though not seldom interchanged (comp. i. 17), still stand here side by side. But comp. Jer. xv. 10; Heb. i. 3.—The expression כָּאֵל בְּמִשְׁפָּט "enter into judgment" occurs only here in Isaiah. Comp. beside Job ix. 32; xiv. 3; xxii. 4; Ps. cxliii. 2; Eccl. xi. 9; xii. 14.

Ver. 14. The Piel בָּעַר occurs in this sense in Isaiah only again v. 6; comp. Exod. xxii. 4. It is *depascere*, grazing of cattle. Elsewhere it is used of fire (vi. 13; xl. 16; xlii. 15; i. 11). גִּלְגָּל only here in Isaiah, גִּלְגָּלָה xli. 8.

Ver. 15. דָּכָא to stamp, trample (xix. 10; lili. 5, 10) is intensified by עַיִן תַּחֲנוּן בִּי עַיִן תַּחֲנוּן is to grind, pound *fine*, xlvii. 2.

EXEGETICAL AND CRITICAL.

1. Chap. iii. connects quite easily and simply with chap. ii. so far as it continues the idea of the judgment, and to this effect, that it is now extended to the sphere of human existence. Chap. ii. 22 makes the appropriate transition. For therein the Prophet warns against trusting in men, who are only weak transitory creatures. Chap. iii., also, with this fundamental idea, subdivides into two parts, of which the first (1-15) treats of the men, the second (16-iv. 1) of the women. And yet we at once receive the impression that in chap. iii. he is treading ground dominated by other sentiments. For while chap. ii. discourses quite evidently of the judgment that in the last time, the great day of Jehovah, shall be passed on sub-human and superhuman creatures, chap. iii. seems only to speak of acts of judgment that do not bring the continuation of human kind into question. Moreover, in as much as an ordered government is essential to the very existence of such continuance, the removal of those in power enumerated in vers. 2, 3 does not appear to be a punishment of these themselves for their loftiness, but of the people. Those authorities appear as a benefit that is withdrawn from the sinful nation, and in their stead they are abandoned to the miseries of anarchy, or of a boy and woman government. If now the removal of

these pillars, the great and mighty (vers. 2, 3), is because they on their part share the blame, still that is not the principal thought. But the chief matter is that from the nation, which (ver. 8) had "provoked the eyes of the glory" of the Lord, shall be taken away the indispensable support of its customary and natural rulers. In connection with chap. ii. one expects a specifying of the contents, that as the sub-human and superhuman magnates must be humbled so, too, must the human magnates be. But this thought comes up only at vers. 13-15. Hence vers. 1-21 make on me the impression of a discourse that originally did not belong in this connection, but which was inserted here because it still in some measure suits the context. It is possible that originally these words were directed against the bad government of Ahaz, who came to the throne as a young man of 20 years (2 Kings xvi. 2), although, taken strictly, they portray conditions that really never occurred either under Ahaz or in any other stadium of Jewish history.

Because iii. 1., presupposes the destruction of human magnates, that were for themselves and others an object of unjustifiable confidence (ii. 22), the discourse as regards its matter fits the context (comp. ii. 11). But it fits in also in chronological respects, so far as all acts of divine

judgment constitute a unity; consequently all visitations that precede the last judgment belong essentially to it as precursors. But that the Prophet notwithstanding makes a distinction appears from vers. 13-15.

The order of thought in our passage, then, is as follows: After the Prophet had signified by ii. 22, that now he would proceed to the judgment against every high thing among men, he classifies in advance iii. 1 the contents of what he has to say, in that he announces that Judah and Jerusalem shall be deprived of every support, male and female. The male supports he then enumerates vers. 2, 3. If these are removed, of course only children and women remain as supports of the commonwealth. The misery of boy rule, that gradually degenerates into anarchy, is portrayed vers. 4-7 in vigorous lines. This misery is the symptom of prevalent ruin in Judah and Jerusalem, and the consequence of those crimes committed against the Lord (ver. 8), that are public and not at all denied. These, therefore, are the self-meriting cause of that misery (ver. 9); for as the righteous reap salvation as fruit of their works (ver. 10), so the wicked destruction (ver. 11). Thus it comes that children and women rule over the nation and that these bad guides lead it into destruction (ver. 12). But this self-merited temporal misfortune is only the prelude of that still higher judgment that Jehovah shall conduct in proper person which, according to chap. ii., shall take place at the end of days, and by which the Lord shall finally rescue the pith of the people, but will drag their destroyers to a merited accountability.

2. *Cease ye—accounted of?*—ii. 22. As, in what precedes, the trust in things falsely eminent, in money, in power, in idolatry, was demonstrated as vanity, so the same occurs here in regard to men. "*Cease from men*," says the Prophet. How shall man be an object of trust, how shall he be a support, seeing the principle of his life is the air that he breathes in and out of his nostrils, thus the fugitive quickly disappearing breath? Thence man himself is called so often *הָנֶפֶשׁ* *breath*; Pa. xxxix. 6, 7, 12; lxii. 10, etc., comp. Gen. iv. 2.—The expression "whose breath is in his nostrils" calls to mind Gen. ii. 7; vii. 22; Job xxvii. 3.—"For wherein is he to be accounted of?" Man as such, i. e., as bearer of the divine image in earthly form (*אֲדָם*) is of course of great value before God. Comp. Pa. viii. 5 sqq.; Job vii. 17. In these passages the inquiry "what is man" reminds one very much of the inquiry of our Prophet. But as helper, saviour, defender, support, man counts for little, yea less than nothing, according to Pa. lxii. 10. For as one knows at once from iii. 1 sqq., human props may in a twinkling all of them be taken away. The preposition *בְּ* stands here as elsewhere (comp. vii. 2) as sign of the price that is regarded as the means for purchasing the wares or work.

3. *For behold—eloquent orator.*—Ch. iii. 1-3. The solemn accumulation of the names of God that occurs here, occurs in like manner i. 24; x. 16, 33; xix. 4. The subject addressed appears here also the chief city and the chief tribe of the people of Israel. But while, i. and ii., it is always said "Judah and Jerusalem,"

here (ver. 8) it is said "Jerusalem and Judah." This is not without meaning, and we are perhaps justified in finding therein a support for the conjecture expressed above, that our passage did not originate at the same time with what precedes and what follows it, but is inserted here. The following words: "the whole stay of bread and the whole stay of water" appear to interrupt the connection. For when, vers. 2, 3, the different categories of kinds of human callings are enumerated, and ver. 16 sqq., the proud, aristocratic, decked out ladies are portrayed, is that not the specification of the ideas *מִשְׁעָנָה* and *מִשְׁעָן*, stay and staff? And what have bread and water to do here, seeing everything impersonal has already been noticed above ii. 13-16? It is conceivable that a reader, who did not understand the relation of the two words to what follows, had made a gloss of them in this sense, and that this gloss then had crept into the text. Such is the conjecture of HITZIG, KNOBEL, MEIER, and—though afterwards retracted—of GESENIUS and UMBREIT. The expression "stay" might call to mind the expression "comfort your hearts with a morsel of bread" (Gen. xviii. 5; Judg. xix. 5, 8; Ps. civ. 15) and the expression "staff of bread" (Lev. xxvi. 26; Ezek. iv. 16; 5, 16). That just bread and water are named as corresponding to *מִשְׁעָן* and *מִשְׁעָנָה* might have its reason in this, that they recognized in bread the female principle and in water the male. But it is always doubtful to assume an interpolation only on internal grounds. EWALD and DRECHSLER understand the words in a figurative sense. The stay of bread and of water signify the supports that are necessary as bread and water. But KNOBEL justly remarks that this were an unheard of trope. May not all those be called "staffs of bread and water" that provide the state with bread and water, i. e., with all that pertains to daily bread? Call to mind the explanation of the fourth petition in LUTHER's catechism, wherein "pious and faithful rulers" and "good government" are reckoned as daily bread too. Staff of bread, etc., would be therefore, not the bread and water themselves as supports for preserving life (Genitive of the subject), but the supports on which bread and water, i. e., the necessities and nourishment of life depend (genitive of the object).

In the following enumeration, as DRECHSLER remarks, the instructors and military profession are especially represented. Even the entire apparatus of state machinery of that day is mentioned. But as all that are named are designated as those that the Lord takes away, it is seen that they are all regarded as false supports. They may even be that *per se* in so far as they ought not to exist at all among the people of God; as e. g., the *קֹסֵם*, *diviner* and the *לַחֵשׁ*, *expert enchanter*, (Deut. xviii. 10-14). *לַחֵשׁ* is the *murmuratio* (*magia murmurata* Apul.), the muttered repetition of the magic formulas (xxvi. 16); *לַחֵשׁ* occurs again v. 21; xxix. 14.

Even the *נָבִי*, *may*, according to the context and the kindred passage ix. 14, be only prophets that prophesy falsely in the name of Jehovah. The use of the rest of the callings named is

indeed legally justified, but nevertheless they are subject to abuse. One may indeed cast a doubt on the legality of the מַלְאָכָא (comp. ix. 14) the *amicus regis*, the preferred favorite, but not on that of the others. Especially the men of war appear to be indispensable, whence each of the verses 2 and 3 begins with the naming of such.

וְיָצִיט seems to mean 'the warrior proved by deeds; אִישׁ כְּלָחָק the man of war in general; שׂוֹפֵט the rank of captain; while the שׂוֹפֵט = state officer and וְיָקִן = officer of the congregation. Ahithophel and Hushai (2 Sam. xvii.) are practical illustrations of וְיָקִין, *counsellor*. The מְהַלְחֵם is the engineer, master of the preparation of warlike weapons and military machines (comp. on Jer. xxiv. 1).

4. **And I will give—a ruler of the people.**—Vers. 4-7. When a state trusts to an arm of flesh, and puts its trust solely in its princes and men of might, in its diplomats and generals, in a word, in the strength of its men, and the Lord takes away these strong ones as false supports, then, of course, a condition must ensue in which weak hands manage the rudder of state. No earthly state has continuously maintained a position strong and flourishing. One need only call to mind the world-monarchies. That gradual weakening of the world-power indicated in Daniel's image of the monarchies (Dan. ii.), takes place also within each individual kingdom. Call to mind the vigorous Assyrian rulers, a Tiglath Pileser, Sargon, Sennacherib, and the inglorious end of the last of their successors, whatever may have been his name: think of Nebuchadnezzar, and Belshazzar, of Cyrus and Darius Codomannus, of Augustus and Romulus Augustulus, etc. In Judah, too, it was not different. Zedekiah was a weakling that perpetually wavered between a fear of Jehovah's prophet and of his own powerful subjects. It may, therefore, be said that not some quite definite historical fact is prophesied here, but a condition of punishment is threatened such as always and everywhere must ensue where the strength of a national life is exhausted, and the end approaches (comp. Eccl. x. 16).

When weak hands hold the reins of government a condition of lawlessness ensues, and of defencelessness for the weak. The strong then do as they wish. They exercise club law. A further consequence of that anarchical condition is that those of lower rank no longer submit to the higher ranks, but, in wicked abuse of their physical strength, lift themselves above them. The misery of that anarchical condition, however, stands out in strongest relief when at last no one will tolerate any government. Although the inhabitants would gladly make a ruler of any one that rises in any degree above the universal wretchedness (say any one that has still a good coat), yet every one on whom they would put this honor will resist it with all his might. "Under thy hand," comp. Gen. xli. 35; 2 Kings viii. 20. With loud voice will the chosen man emphatically protest. This is indicated by the expression מִיָּדְךָ to which וְיָקִין must be supplied (xlii. 2, 11). "I will not be sur-

geon," he says, by which he calls the state life sick. ["The sick man," as modern designation for the Turkish Empire.—Tr.].

[On ver. 4. "I will give children." "Some apply this, in a strict sense, to the weak and wicked reign of Ahaz, others in a wider sense to the series of weak kings after Isaiah. But there is no need of restricting it to kings at all. The most probable opinion is that incompetent rulers are called boys or children not in respect to age but character.—J. A. A. Similarly BARNES.

On ver. 6. "The government shall go a begging. It is taken for granted that there is no way of redressing all these grievances, and bringing things into order again, but by good magistrates, who shall be invested with power by common consent, and shall exert that power for the good of the community. And it is probable that this was in many places the true origin of government; men found it necessary to unite in a subjection to one who was thought fit for such a trust,—being aware that they must be ruled or ruined."—M. HENRY.

On ver. 7. "The last clause does not simply mean *do not make me, but you must not or you shall not make me a ruler*."—J. A. A.

"The meaning is, that the state of affairs was so ruinous and calamitous that he would not attempt to restore them—as if in the body, disease should have so far progressed that he would not undertake to restore the person, and have him die under his hands, so as to expose himself to the reproach of being an unsuccessful and unskilful physician."—BARNES.

On ver. 9. "The sense is not that their looks betray them, but that they make no effort at concealment, as appears from the reference to Sodom. The expression of the same idea first in a positive and then in a negative form is not uncommon in Scripture, and is a natural if not an English idiom. MADAME D. ARBLAY, in her memoirs of DR. BURNEY, speaks of OMIAH, the Tahitian, brought home by Capt. COOK, as uttering first affirmatively, etc., then negatively all the little sentences that he attempted to utter."—J. A. A.

On ver. 10. "The righteous are encouraged by the assurance that the judgments of God shall not be indiscriminate.—The object of address seems to be not the prophets or ministers of God, but the people at large or men indefinitely."—J. A. A.

"Whatever becomes of the unrighteous nation, let the righteous man know that he shall not be lost in the crowd of sinners: the Judge of all the earth will not slay the righteous with the wicked (Gen. xviii. 25); no, assure him, in God's name, that it shall be well with him. The property of the trouble shall be altered to him, and he shall be hidden in the day of the Lord's anger. —M. HENRY.]

5. **For Jerusalem—thy paths.**—Ver. 8-12. Such a condition of anarchy is only a symptom of the outward and inward decay. It is never blameless, but always blameworthy misfortune. As the second hemistich of ver. 8, evidently describes the inward decay, the first must consequently be referred to the outward. But hemistich 2 is strung on with וְיָקִין with a chain-like

effect. The anarchy is the symptom of the outward decay; but the outward decay is the consequence of that which is inward. With DRECHSLER I translate by "insult the eyes of his glory." It is evident, that the Prophet would indicate a direct antithesis between the glory of Jehovah, and the bad tongues and works, as also an antithesis between "the eyes of the loftiness of man" ii. 11; v. 15 and "the eyes of the glory of Jehovah." The eyes of God who is God of light (lx. 19; Mich. vii. 8; 1 Jno. i. 5) are insulted just by this, that they must see the works of darkness. It seems to me, on this account, clear that the divine majesty is designated as glorious chiefly in respect to its purity and holiness; therefore ethically. That, moreover, the eyes of the glory of God, are not something different from the eyes of God Himself is just as clear as that the eyes of the glory must themselves be glorious. They are here the organ of the manifestation of His glory (comp. Rev. ii. 18), as in other places it speaks of the arm of His salvation (xl. 10), of His holiness, (lii. 10) of His strength (lxii. 8). Besides the expression is only found here, as may be said also of the defective writing of it.

The Prophet had (ver. 8) assigned the badness of the words and work as the cause of the fall. But is this accusation well founded? Yes, it is. A double and unexceptionable witness testifies to its truth: 1.) the *cognitio vultum*, knowledge of countenances. Thus we might translate: "appearance testifies against thee." (See *Text. and Gr.*)

2.) Their own declaration, though not made with this intention. "Out of the abundance of the heart the mouth speaketh." The godless cannot lock up that of which his heart is full. The mouth, as it were, foams over involuntarily with it. The Sodomites, too, (comp. i. 9, 10) spoke out insolently the shameful purpose they had in mind (Gen. xix. 3). So the Israelites made no concealment of the evil they had in mind. Therefore their ruin is merited (comp. Gen. i. 15, 17) and just. The sentence: "woe to them, for they have hurt themselves" which, ver. 9 b, is especially applied to Israel, is established in what follows, by stating in its double aspect the fundamental and universal truth that underlies it, that a man must reap what he sows. First, the righteous is pronounced blessed because he shall eat the (good) fruits of his (good) works. As that universal truth of the causal connection between works and the fate of men is not expressed, but assumed, so that aspect of it that relates to the righteous is not expressed in doctrinal form, but, vigorous and life like, in the form of a summons to declare the righteous blessed.

The happiness of the righteous will consist in this, that he shall enjoy the fruit of his works (Prov. i. 31). To the wicked, on the other hand, a woe is proclaimed. The happiness of the pious is announced to every one; the vengeance that shall overtake the wicked is announced to himself alone.

Ver. 12. Is a *resumé*. In these words the whole course of thought from vers. 1-11, is comprehended again. The two halves of ver. 12 begin with "בְּעַיְנֵי" "My people" put before absolutely, which shows how much the Lord loves His

people, and how much the state of things portrayed makes Him sorry for His people. The word עֹשֵׂי מַלְאָכָה, *oppressors*, is used of those whom the people, for want of better, in consequence of that oppression mentioned in ver. 5, had been obliged to make chiefs. By this is intimated that these supports of necessity shall themselves be no proper chiefs that merit the name, but only rude oppressors. Comp. ix. 3; xiv. 2; lx. 17. They are so, not *in spite of*, but just *because* of their being children, boys.

כֹּהֲנֵי מַלְאָכָה, *qui rectè ducit*, comp. i. 17. The word is meant ironically, for how else could the כֹּהֲנֵי מַלְאָכָה be a *מִתְקַדֵּשׁ*? Our passage as already remarked stands in evident connection with ix. 15. There too the leaders are called misleaders; there, too, the word כֹּלֵל is used of those who mislead, for they

are called כֹּהֲנֵי לֵוִי. We see by this that the Prophet has not in mind the same persons in the second half of the verse that he has in the first. He speaks in the second clause of the false prophets, as in ix. 14 sq. Like flies in honey, this vermin is ever found where there are bad rulers. For they need false prophets to cover over their doings. These false prophets, however, devour the path of the people. DELITZSCH (like JEROME, THEODORET, LUTHER before him) understands by "the way of their paths" the right way, the way of the law. "The prophets, that ought to preach it, say mum, mum, and retain it swallowed. It has gone into oblivion by false prophetic, erroneous preaching." But it seems to me as if then it must not read דֶּרֶךְ אֲרֻחָתָם, *the way of thy paths*. For this is just the way that Israel actually treads, the direction that its life path actually tends. It must then read *way of Jehovah* (דֶּרֶךְ יְהוָה as Ps. xviii. 22, or אֲמִתּוּתָהּ, or אֵיכָה מִשְׁפָּטָהּ as Ps. cxix. 30, 32, or אֵיכָה מִצְוֹתָי as Isa. xl. 14 or רֵי שְׁלוֹם as lix. 8, or such like. I therefore agree with the explanation of those that take כֹּלֵל in a metaphorical sense like that where this word is elsewhere used of the destruction of a city (2 Sam. xx. 19, 20) or of a wall (Lam. ii. 8). The expression only occurs in this place in relation to a way, but it must mean nothing else than to direct the path of one's life down into the depths of destruction in which the devourers themselves are. Comp. Job vi. 18.

6. The Lord standeth up—the Lord of Hosts.—Vers. 13-15. At first sight one might think these three verses bring the further explanation of one matter of moment in vers. 1-12, *viz.*, the more particular laying down of the judgment against the chiefs of the nation which was only indicated in ver. 1, by הִסְרִי "taking away" and in ver. 12 by the reproach uttered against them.

But we see from the solemnity of ver. 13, especially from the antithesis between עַמִּים and עַמִּי (vers. 14, 15), "the people and His people" that we are introduced into quite another moment of time. For evidently vers. 13-15 depict again the judgment of the world. "The world's judgment presents itself anew before his soul,"

says DELITZSCH. "The people" ver. 13, recalls distinctly "the nations" and "many people" of ii. 2-4. However, it is not the judging of the nations generally that is portrayed, but only the judging of the people of God as a part of this universal judgment. Moreover, not of the nation in its totality, but of the destroyers of this totality, the princes and elders (ver. 14 a). These appear, therefore, as the chief agents of that inward and outward decay that has invaded the nation. If, according to ii. 3, all nations are to stream to the mountain of the Lord, because the law shall go forth out of Zion, then, evidently, Jerusalem itself must previously be cleansed and filled with the word of God. This cleansing, according to ix. 13 sqq., begins with this, that the Lord will cast off from Israel head and tail. The elders are the head, the false prophets are the tail. Here too, though a briefer, still a comprehensible, hint is given that indicates the sort of purifying that Israel itself must undergo in order to become what, according to ii. 3, it ought to become. This hint makes on me the impression that iii. 1-12 does, *viz.*, that a word spoken on some other occasion has been applied to this purpose. Comp., the comment on ver. 16 sqq. Unmoved and unmovable (comp. Gen. xxxvii. 7) i. e., as one whom no one can crowd from this place, the Lord conducts the judgment; and that standing, not sitting, therefore ready and prepared for instant execution of the judgment. He exercises the magisterial function, Ps. lxxxii. 1, which so far resembles our passage that it also describes the judgment upon the magistrates of the people, represents too, the Lord as a judge in standing posture. Elsewhere He is represented as sitting in judgment: Ps. ix. 5; xxix. 10; Joel iv. 12, *etc.*

The discourse of the Lord begins with the second clause of ver. 14, with *וְכִי*, "but ye," thus with a conclusion to which the premise

must be supplied. It is the same construction as Ps. ii. 6. The premise to be supplied must be to this effect: "I have made you commanders that ye might administer justice. But ye," *etc.* The princes have regarded the nation as their domain which they might use up as they pleased. They have, therefore, themselves become the cattle from which they ought to have protected the vineyard. The he-goat had become gardener (DELITZSCH). Comp. i. 23; Mich. iii. 1-3. The image of the devoured vineyard is at once explained; robbery, plunder wrested from the poor is found in their houses. To the "but ye" of ver. 14 corresponds an equally emphatic "what mean ye" that begins ver. 15. The flow of words is so fast that even the *וְ* for, that otherwise would follow the question (comp. xxii. 1, 16) is wanting (comp. Jon. i. 6, where, however, the construction is somewhat different). To grind to pieces the face of a man appears to me to be the expression for beating to pieces the face (1 Kings xxii. 24; Mich. iv. 14) in the intensest degree. The expression is exactly the opposite of *per-mudare faciem* פ' חלה Ps. xlv. 13; Prov. xix. 6. The high significance of the declaration is, in conclusion, evidenced by the reference of it to "the Lord Jehovah Sabaoth," concerning which see the comment at i. 9, 24.

[On ver. 13. "Nations here as often elsewhere means the tribes of Israel. See Gen. xlix. 10; Deut. xxxii. 8; xxxiii. 3, 19; 1 Kings xxii. 28; Mich. i. 2."—J. A. A.]

On ver. 15. "Grind the faces of the poor. The simplest and most natural interpretation is that which applies it to the act of grinding the face upon the ground by trampling on the body, thus giving the noun and verb their proper meaning and making the parallelism more exact."—J. A. A.]

B.—The judgment upon the godless women.

CHAP. III. 16—IV. 1.

- 16 Moreover the LORD saith,
Because the daughters of Zion are haughty,
And walk with stretched forth necks
And 'wanton eyes,
Walking and 'mincing as they go,
And making a tinkling with their feet:
- 17 Therefore the LORD will smite with a scab
The crown of the head of the daughters of Zion,
And the LORD will 'discover their secret parts.
- 18 In that day the LORD will take away
The bravery of *their* tinkling ornaments *about their feet*,
And *their* 'cauls, and *their* round tires *like the moon*,
- 19 The 'chains, and the bracelets, and the 'mufflers,

- 20 The bonnets, and the ornaments of the legs, and the headbands,
And the 'tablets, and the earrings,
21 The rings, and nose jewels,
22 The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
23 The glasses, and the fine linen,
And the hoods, and the veils.
24 And it shall come to pass, *that* instead of sweet smell, there shall be stink;
And instead of a girdle, a rent;
And instead of well set hair, baldness;
And instead of a stomacher, a girding of sackcloth;
And burning, instead of beauty.
25 Thy men shall fall by the sword,
And thy 'mighty in the war.
26 And her gates shall lament and mourn;
And she *being*¹⁰ desolate shall sit upon the ground.

CHAP. IV. 1 And in that day seven women shall take hold of one man, saying,
We will eat our own bread,
And wear our own apparel:
Only ¹¹let us be called by thy name,
¹²To take away our reproach.

¹ Heb. *deceiving with their eyes.*

² Or, *networks.*

³ Heb. *houses of the soul.*

¹⁰ Heb. *cleansed.*

⁴ Or, *tripping nicely.*

⁵ Or, *swast balls.*

⁶ Heb. *might.*

¹¹ Heb. *let thy name be called upon us.*

⁷ Heb. *make naked.*

⁸ Or, *spangled ornaments.*

⁹ Or, *emptied.*

¹² Or, *Take thou away.*

[For the different renderings of the commentator see the comment itself. On the importance of them see J. A. A.'s note on ver. 18 below.—Ta.]

EXEGETICAL AND CRITICAL.

1. This section, too, has for its subject an event that cannot possibly coincide with the last judgment to which ii. refers. For that great day, the last of all, will not have to do with a mere sinking down from the heights of luxury and pride to the plane of poverty; it will not treat of the exchange of a girdle for a rope, of a mantle for a sack, nor of a defeat in war, nor of mournful sitting on the ruins of the city; there will be nothing said of wives wanting nothing beside the prop of a man. For in that day all will be over; the old world generally shall be out and out destroyed in order to make room for a new. Thus this section, too, makes the impression of being some declaration, meant originally to serve some special object, but inserted here in order to complete the grand picture of the future in this particular aspect. The Prophet had occasion once, and this may likely have been in the days of Uzziah or Jotham, to declare himself against the irruption of pomp of dress and luxury. This declaration, or at least a part of it, he pieces in here to his comprehensive prophecy of judgment. And he may do this. For whenever this denunciation against the arrogance of woman may have been fulfilled, such fulfilment always constitutes a part of the great whole of judgment which is to be completed with the judgment of the last day. The Prophet assumes in the prophecy that stands at the head (ii. 2-4), that Israel itself, too, must be subjected to a judgment. For only by a great process of refining can the mountain of

Jehovah rise to the height which, according to ii. 2, it must attain, and only when Zion itself is full of the Spirit of God can it become the embodied ideal for all nations. How this refining is to take place in every respect and at different times is described in what follows up to iv. 1. In this description the Prophet makes use also of older utterances, which were perhaps too short to appear independently, and that might more suitably be joined in just here than elsewhere. Thus there was a section of this sort that referred to the men, iii. 1 sqq.; so now, too, we have one that has the women for a theme. The connecting formula, "and Jehovah said," favors the view that this is a joined on piece. It would be quite superfluous if the discourse proceeded from one mould. Comp. on this the comment on ver. 16. The order of thought is as follows: The luxurious pride of the women, too, shall be humbled (ver. 16, 17). In the day that this shall happen all their splendid garments shall be taken from them (vers. 18-23) and replaced by wretched ones to correspond (ver. 24). Their husbands, too, they shall lose in a brief space (ver. 25), lamenting and desolated, they shall sit in the gates (ver. 26); yea, their want shall be so great that seven women shall attach themselves to one man, without demanding support from him, only thereby to escape the misfortune of being unmarried (iv. 1).

[On ver. 16 sqq. "The Prophet here resumes the thread which had been dropped or broken at

the close of ver. 12, and recurs to the undue predominance of female influence, but particularly to the prevalent excess of female luxury, not only as sinful in itself but as a chief cause of the violence and social disorder previously mentioned, and therefore to be punished by disease, widowhood, and shameful exposure. These two verses (16, 17), like the sixth and seventh, form one continued sentence. And *Jehovah said* (in addition to what goes before, as if beginning a new section of the prophecy), *because the daughters of Zion* (the women of Jerusalem, with special reference to those connected with the leading men," etc.)—J. A. A.

On ver. 18. "As in other cases where a variety of detached particulars are enumerated simply by their names it is now very difficult to identify some of them. This is the less to be regretted, as the main design of the enumeration was to show the prevalent extravagance in dress, an effect not wholly dependent on an exact interpretation of the several items. The interest of the passage in its details is not exegetical but archæological."—J. A. A.

On ver. 26. "The gates of Zion are said to mourn, by a rhetorical substitution of the place of action for the agent, or because a place filled with cries seems itself to utter them. She is described, not as lying, but as sitting on the ground. So on one of Vespasian's coins, a woman is represented in a sitting posture, leaning against a palm-tree, with the legend *Judæa Capta*."—J. A. A.]

2. Moreover the Lord—secret parts.—Vers. 16, 17. The formula "and the LORD saith" occurs in Isaiah on the whole, relatively not often. It occurs in all thirty-two times; of these, sixteen times in the historical chapters xxxvi. xxxix., where it indicates the actual exchange of words in conversation. Beside that, it is only employed where the Lord appears actually speaking, and speaks of Himself in the first person (comp. xxiii. 12; xxix. 13; xlix. 3, 6; lxiii. 8). But in our passage Jehovah is immediately spoken of again in the third person. "The Lord will smite, the LORD will uncover" ver. 17. Moreover, in what follows, the Lord is not introduced again as speaker. It is thus seen that by this formula what follows is only marked as God's word so far as its contents are concerned, and not formally so. But as this is self-evident, it is further plain, that the formula is meant to serve as a transition, a link, a means of uniting. We recognize, therefore, in it a sign that here is a piece of an address, already on hand, that has been skilfully strung on here. As in ii. 11 it was said that all lofty looks shall be humbled and all haughtiness of men be bowed down, so the Prophet here with entire justice declares that also feminine arrogance must expect its share in this judgment. *Are proud, etc.*, stands, therefore, in direct relation with the entire section ii. 6-17. What is said there in general of riches (ver. 7), of arrogance and haughtiness (vers. 11, 12, 17) of works of splendour (ver. 16), has its special application to the proud display of the women. But our passage stands in still closer connection with *שֹׁמְרֵת* supportress iii. 1. We showed there that this expression points

to the second half of this chapter where the women are spoken of. That these, too, are called "supporters," staffs, refers evidently to the fact that women, even in the commonwealth of Israel, played a considerable part. Let it be remembered that the Book of Kings expressly names the mother of each king. Individual women are designated as enjoying political influence in a high degree; Deborah (Judg. iv.); Bathsheba (1 Kings i.); Jezebel (1 Kings xvi. 31 sqq.); Athaliah (2 Kings xi.). We are expressly informed that Solomon's wives had a bad influence over him (1 Kings xi. 3 sqq.). As long as a regular king ruled there must be a woman's court household. If there were none such, then there would be surely no king. How closely kingdom and harem hung together, may be seen from the fact that the possession of the harem obtained as a sign that the royal dignity had been received. Therefore Absalom lay publicly with the concubines of his father (2 Sam. xvi. 21). David, too, inherited the wives of Saul, and this is related in a connection (2 Sam. xii. 8) that leads us to conclude that the fact must have been important to the recognition of David's succession to the throne, being a rightful one. Adonijah, after David's death, begs for the hand of Abishag the Shunamite, and we see from Solomon's reply that he regarded this request as an attempt to use the possession of the concubine as a step to the throne (1 Kings ii. 22). Comp. MICHAELIS, *Mos. Recht*, I. p. 207. SAALSCHUETS, *Das Mos. Recht*, p. 85. According to this the harem was, in some measure, a political institution, an attribute of royalty as such, and in so far in a special sense a support of the life of the state. Yet if Isaiah here has especially in mind the royal ladies, that does not exclude the other noble and proud women from a share in his reproaches.

In *וַתִּלְכְּנָה* the imperfect with *var. consec.* is not necessarily to be construed as aorist. The word *וַתִּלְכְּנָה* is *ἀπαξ λεγ.* The root *לָכַן* even does not again occur in all the Old Testament. The Aramaic *לָכַן* may be most suitable to compare here, which means "intrinse, conspicari." The Piel then may have the meaning "blinking, winking." *לָכַן* stands in the accusat., like *לָכַן*. There is indeed a *לָכַן* that means to color, to paint, whence also, the CHALD., ARABIAN and others express this idea (LUTHER: with painted faces). But the custom of painting the eye-brows black is so universal a custom of the Orient, that it has been justly objected, Isaiah would hardly have spoken out against it. Moreover the rest of the reproachful expressions relate to bodily gestures. BUXTORF in *Lex. Chald., Talm. et Rab.*, p. 1542 cites the talmudic dictum: "*Non creavit deus mulierum ex capite Adami, ne caput suum nimium ornaret and efferret; neque ex oculo, ne esset כְּקָרְנִית oculis omnia observans.*" HITZIG, justly cites *Plaut. Aulul.* I. 1, 2: "*circumspectatrix cum oculis tuis emissiciis,*" although this is spoken of an old tramp with thievish propensities. Also *מְפָקֵה* (from which *מָפָק* Toppler, Tripler, Child) is *ἀπ. λεγ.* The tripping short steps are the necessary

consequences of the step-chains which were fastened by means of a ring (כַּסָּף, ver. 18, again only in Prov. vii. 22) surrounding the leg above the ankle joint. The little chains themselves were called צַעֲרוֹת ver. 20. The verb עָנָה, which occurs only here, is denominative. According to the context the meaning can be nothing else than; rattling the rings to make a noise, to clink. Comp. HERZOG's *R. Encycl.* VII. p. 731. As chastisement for such arrogance the daughters of Zion shall be punished with disgraceful disorders. Their proud head shall become scurfy, covered with scabs, thus loathsomely unclean (Lev. xiii. 2, 6-8; xiv. 56). שֹׁפַח, (which, written with ש, occurs here only), is according to some a denominative from שֹׁפַחַת, scab, scurf (vid. Lev. xiii. xiv.) Still it is possible שֹׁפַח means, to make flow, suppurate, and thus deprive of the hair, and that, so derived, שֹׁפַחַת means the fluid scab or scurf. Comp., at xxxvii. 30. Their shame, to whose impure pleasure those luxurious gestures were meant to minister, shall be disgracefully exposed (xlvii. 3; Jer. xiii. 22, 26; Ezek.

xvi. 37, etc.). The singular פָּחַ (from פָּחַח, פָּחַח, *pat-ere*) occurs only here; the plural 1 Kings vii. 50 of the *cardo femina* from an obvious resemblance.—עָרָה (from which עָרָה and עָרוֹת *loca nuda* (xix. 7) which does not occur in the Kal, means *nudum esse*, hence Piel to make bare, (in Isaiah again only xxii. 6); Hiphil, (because what has been hitherto concealed, when it is laid bare, is at the same time poured out) *effundere*, (liii. 12), Niphal, *effundi* (xxxii. 15).

Without excluding the literal rendering of ver. 17, we may still construe the language first in an inexact sense and generalize it. In the day of judgment loathsome uncleanness shall take the place of the splendor of Zion's daughters; disgrace and shame the place of their proud display. The Prophet has in this expressed something in general which he proceeds to specify in what follows. Feminine interest revolves chiefly around two poles: the decking out of the body and the surrender of the body to the husband; therefore about dress and husbands. Therefore the disgrace of the daughters of Zion in what follows is portrayed in these two respects. And first it is shown of what they shall be deprived in the way of dress (ver. 18-23), and what shall be given them instead (ver. 24).

3. In that day—instead of beauty.—Vers. 18-24 "In that day," refers back immediately to ver. 17. But we showed above that not the day of the last judgment is meant here, but only a prelude to it, which, of course, however, combines with the last judgment to make a unity of divine world-judgment. In that day, then, the Lord will take away the adornment (תְּכֵנִיט). All that follows is summed up under this word. The word is found often in both parts of Isa. iv. 2; x. 12; xiii. 19; xlv. 13; lii. 1; lxii. 3; lxiii. 14, etc.). Concerning the עֲנִיטָה comp., at ver. 16. Concerning the שְׁבִיטָה there are two views held. From SCHROEDER down a number of expositors (ROSENKUELLER, WINER, EWALD, KNOBEL, DRECHSLER) have taken the word for a kindred form of the Arabic *schumeia*

(diminutive of *schema*, the sun), the letters *m* and *b* being interchanged, as is common between these two kindred letters: SCHROEDER proves, besides, from THEOPH. *Hist.* pl. IX. 4 and PLIN. H. N. XII. 14, *Σαβύς* to have been a name of the sun among the Arabians. The meaning then would be *little sun* i. e., a metallic ornament shaped like a sun. That would suit very well to the following שְׁבִיטָה, *creascent*, as generally to the words that precede and follow, all of which designate metal ornaments. In as much as in the following list occur several expressions borrowed from the Arabic (comp. DRECHSLER on ii. 6), and this word in Hebrew is *ἀπ' λεγ.*, and even the root שְׁבִיטָה does not again occur, so that word and thing both appear to be of foreign origin, I prefer this view. The other view takes שְׁבִיטָה in the sense of שְׁבִיטָה and (Aram.) שְׁבִיטָה "plectere, to braid," and שְׁבִיטָה therefore, for *opus reticulatum* (LXX *ἐμπλόκη*) *network. hair net*: (DELITZSCH, "ribbons for the forehead worn underneath the hair net, and braided of gold or silver thread;" BUXTORF, *Lex. Chald.*, p. 2315, "*Ornamentum*," etc., a peculiar ribbon ornament, extending in front from one ear to the other"). The שְׁבִיטָה are *lunulae*, *μηνίσκοι*, moonshaped, or rather half-moon shaped decorations. They are mentioned Judg. viii. 21, 26 as neck ornaments of camels. That they had a moon shape appears from this, that *sabro* in the Syriac, *schahr* in the Arabic mean the moon. Here, too, therefore word and thing are certainly of foreign origin. יָן is a diminutive ending, comp. מִשְׁיָן; EWALD § 167, a. — נִטְפוֹת (Judg. viii. 26) from נָטַף to drop (comp. Ex. xxx. 34, dropping resin, and Job. xxxvi. 27) are a drop shaped ornament, as they were likely worn as pendants from the ears (ear drops). שְׁרוֹת (ἀπ. λεγ.) from שָׁרַר *torquere*, to twist, is *torques*, a collar, chain, not for the neck, however, but an armlet, bracelet, as is to be seen from the dialects. ONKELOS, c. g., translates, Gen. xxiv. 22, 30, 47, the Hebrew word צַמִּיד (the proper word for bracelet for the arm) by שְׁרִיטָה. Comp., too, שְׁרִיטָה and שְׁרִיטָה *chains* Exod. xxviii. 14, 22.—רָעָלוֹת (ἀπ. λεγ.), from רָעַל to tremble, wave, are veils, and that, as appears, of a costly kind: viz. HERZOG, *R. Encycl.* VII. p. 728.—מִצְנֵיט are *diadems*, *tiarae*, that are also elsewhere named as part of the head ornament of the priesthood (Exod. xxxix. 28; Ezek. xlv. 18), or of the dress of a bridegroom (Isaiah lxi. 10). What part of the head covering or what sort, is not clear.—צָעַדָה from צָעַד, to march, pace, on account of the etymology seems most naturally to mean the step chains (comp. on מַעֲכָנָה, ver. 16). But 2 Sam. v. 24 and 1 Chr. xiv. 15, where the word occurs, it seems to mean "the stepping, walking along;" and Num. xxi. 50; 2 Sam. i. 10 מַעֲכָנָה designates *arm bands*, *arm clasps*, as one sees clearly in 2 Sam. i. 10 from the עֲלֵי-יָדָה. Hence many expositors, both old and new, (among the last, EWALD), translate "*arm clasps*." And yet it is only מַעֲכָנָה that has this meaning. The circumstance that צָעַדָה occurs twice in the sense

of "walking along" is no obstacle to its meaning step-chainlets. For the abstract word could easily be taken in a concrete sense; the walking in the sense of the instrument of walking. —**שָׁרָפָה** (from **שָׂרַף** to bind) are, according to Jer. ii. 32, comp. Isa. xlix. 18, mentioned as pieces of a bride's outfit. But whether the girdle is meant or bandages (perhaps the breastband, *σκηθόδεσμος* LXX. in Jer. ii. 32) is uncertain. —**בִּיתֵי הַשֶּׁמֶל** are *smelling bottles*. For **בֵּית** often stands for receptacle, place of storage generally (comp. Exod. xxvi. 29; Job viii. 17; Ezek. xli. 9, and for the very common use of this word in Aram. and Rabb. language, see Buxtorf, Lex. p. 301 sqq.). **נֶשֶׁם** however is *breath, scent* (comp. Niph. **נִשְׁמַם** *respirare, to breathe out*, Exod. xxiii. 12; xxxi. 17. **עֵצַת נֶשֶׁם** *fragrant wood*, Prov. xxvii. 9; and the original passage Gen. i. 20, 30; Job xli. 13). The expression occurs only here—**לְחֹשֶׁם** (comp. ver. 3; xxvi. 16) are *instruments of magic, amulets*. —**טָבַעַת** from **טָבַע**, *imprimere*, is the *ring*, generally, and especially the *signet ring*. Comp. Gen. xli. 42; Exod. xxv. 12, 14, and many places beside in Exodus. —**נִזְמֵי הָאָזָן** are the *nose rings* which are in use in the East to the present day. Comp. Prov. xi. 22; Ezek. xvi. 12; Winer *B. W. B.* the word, *nose-ring*.

So far the prophet has named articles of embellishment made of metal. In what follows he chiefly enumerates articles of clothing proper. — The **כִּתְלֵי צִוֹן**, according to Zech. iii. 4, are such as are the opposite of filthy garments, therefore *statety, splendid clothes*. According to the fundamental meaning (**צָלַה**, *extrahere, exuere*) they are clothes that one takes off at home, comp. **לִימֹת**. The expression appears to be one of general meaning, and occurs only here, and in the passage cited from Zech. — **מִתְכַּסֶּת** (properly *covers*, from **כָּסַף** *operire*) are mentioned only here. The word in Arabic signifies the second tunic, broader, longer and provided with sleeves, that corresponds to the Roman *stola*, the garment peculiar to women. — **מִתְפַּחַת** from **פָּחַח** *expandere* (xlvi. 13) is the great wide *over all, shawl* (Ruth iii. 15, the only place beside that the word occurs). **הַיָּדִים** is found beside only 2 Kings v. 23, from which place it is seen that it means *a bag or pocket* that may serve to carry money. — **לְבָשִׁים**, according to LXX. would be *διαφανή Λακεδαιμόνια*, i. e., Lacedæmonian gauze dresses that expose the body more than cover it. But **לְבָשִׁים**, viii. 1, is the *smooth, polished tablet*. Such served for mirrors, as the ancients knew nothing of glass mirrors. Travellers assure us that such mirrors in the form of small plates set in a ring are worn to this day. Comp. Herzog, *R. Encycl.* XIV., p. 666. — **בְּגָדֵי מִיִּן** are *σάβανος*, i. e., *garments of fine India linen*. It is debated whether undergarments, such as shirts, are meant, or some sort of light thing to throw over one. The word is found again Judg. xiv.

12 sq.; Prov. xxxi. 24. — **זִנִּיפֹת** (from **צָנַף**, *legere, velare*) are the *head-band, turban*. The word *bands, turbans*, occurs lxiii. 3; Job xxix. 14; Zech. iii. 5. — **רִדָּה** (from **רָדַד** *spread, spread under, spread out*, xlv. 1; Ps. cxliv. 2; 1 Kings vi. 32) is the *wide veil* that covered over the rest of the clothes (Arab. *rida ridat*) Song of Sol. v. 7. — But not only shall all **הַתְּאֵדָה** *adornment*, ver. 18, be taken away, they shall also be replaced by worse things. Instead of **שֶׁמֶל**, *balsam*, (product of the balsam bush, *vid.* Exod. xxx. 23; Ezek. xxvii. 22; 1 Kings x. 10) **קָק** shall be given. This latter word is only found again v. 24, where, however, it is written **קָק**, which has no effect on the meaning. The root **קָק**, *diffuere* is used of the flowing of *matter* from a wound; e. g. Ps. xxxviii. 6. **קָק** seems therefore rather to mean *matter* than the dry decay. In place of **תַּנְיִרָה** (*apron*, Gen. iii. 7; *girdle*, Isa. xxxii. 11; 1 K. ii. 5) shall be a *rope*, **נִקְפָּה**. The word is *ἀν. λεγ.* There is conflict regarding the meaning. Some derive it from **נָקַף** *percutere*, to strike (x. 34; xvii. 6) and take it in the sense of *vulnus* (so the Chald. and the most of the Jewish expositors). But this meaning does not well suit the context. It is better to derive it from **נָקַף** = *circuire, gyrare*, circle, *gyrate* (see xxix. 1; Hiphil **נִקְפָּה**). **נִקְפָּה** would be, then, feminine of **נָקַף** or **נָקַף** = *turning around*, i. e., that resulting from twisting. Delitzsch derives it from **נָקַף**, *contorquere*, but this does not occur in biblical idiom, which uses only **מִקְפָּה**, to contract, *congeal*.

Instead of the artistically curled hair, shall baldness be given. **מִקְשָׁה** (*ἀν. λεγ.*), in apposition with **מִקְשָׁה** is synonymous with **מִקְשָׁה** Exod. xxv. 18, 31, 36; Jer. x. 5, *opus tornatile, twisted, turned work*. Baldness, compare 2 K. ii. 23; for women it is doubly disgraceful. And instead of a splendid mantle, shall be given a girding of sackcloth. **מִתְכַּסֶּת**, *ἀν. λεγ.*, is of uncertain derivation and meaning. Expositors waver between the derivation from **מִתְכַּסֶּת** *amplum esse*, with affix **לִי** (like **מִתְכַּסֶּת** from **כָּסַף**) and that from **מִתְכַּסֶּת** *distance*, **לִי** *festal joy*, and between the meanings *fascia pectoralis* (Vulg.) and *broad mantle*; yet the grammatical and hermeneutical grounds for the latter overbalance. **מִתְכַּסֶּת**, too, is *ἀν. λεγ.* Girding with sackcloth, as is known, is often mentioned as sign of the deepest mourning and humiliation: Gen. xxxvii. 34, Isa. xv. 3; xxii. 12; Jer. vi. 26, &c.

The conclusion of this list of mournful exchanges is made by the phrase: "Branding for beauty." The words are strange. They appear disjointed and unsymmetrical. For **וְ**, *and*, is wanting which connects all the preceding members, and thus this small member of the sentence stands independent, and by its inversion (the thing given stands first) in contrast with all that goes before. It appears to me, as if the prophet recalled a passage of the law wherein a number of exchanges or recompenses are defined by means

of the preposition "instead of." Such a passage is Exod. xxi. 23-25. Among these specifications occurs, "burning for burning." בָּרִיחַ תַּחַת בָּרִיחַ. The Prophet, however, was not speaking of *just talionis*, therefore the *idem per idem* or *idem pro eodem*, "like for like," did not suit his purpose. He speaks of the recompense that threatened the daughters of Zion. Among the things to be taken from them he had not mentioned beauty, the direct gift of nature, which to women is of the greatest price. He had to this point spoken only of productions of art. Now as beauty is יָפִי, (in Isa. again only xxxiii. 17), he might easily happen to think of בָּרִיחַ as a suitable rhyme for it. However, בָּרִיחַ itself does not rhyme, but a word of kindred root, properly its simple masculine form, בָּרִי, which appears only to have been used in the contracted form בִּי (comp. 'א, 'ע, 'י, 'ר). Thus too the inversion explains itself. For as we find the words, they most resemble the passages in Exod.; much more than if they read "instead of beauty burning." בִּי or בָּרִי is אֵץ, *key*. Its root is בָּרַח, "to burn," and means, like בָּרִיחַ, and like the Arabic *kej*, the *branded mark*, *oriyua*. If even it cannot be proved that it was customary to mark captives by branding them, that does not affect the matter. It was also not customary to offer them pus instead of balsam. Such traits of poetic speech must not be pressed. Enough if the thought in itself affords a suitable meaning. I think, therefore, the established meaning "*brand mark*," which indicates a strong contrast with "beauty," is not to be departed from, and we need not with KNOBEL understand "scratchings."

4. **The women—our reproach**—Ver. 25—iv. 1. But the misery of the daughters of Zion is not yet exhausted. Worse things yet must happen to them. They shall be robbed, too, of the men. From the singular suffix, it is seen that the Prophet ver. 25 now addresses Zion itself, thus not "the daughters of Zion," ver. 16, but "daughter of Zion." The loss of splendid garments is not to be understood as if only articles of luxury would be taken from the women of Zion. It is seen from ver. 25 that the blow is to be universal, falling upon all. Therefore all shall suffer under it: but the rich and noble most of all. The loss of the men, however, shall concern all in equal measure. For this reason the Prophet no longer addresses the daughters, but the daughter of Zion. בָּתִּים does not appear to involve the notion of strength, manhood. For it is wont to stand where inferiority, lowness are predicated of the subject man. בְּתֵי מִסְפָּר, *people of number*, a few, Gen. xxxiv. 30, and often. מִן הַבָּתִּים Deut. xxvi. 5; xxviii. 62. מִן הַבָּתִּים Ps. xxvi. 4; מִן הַבָּתִּים Job xxii. 15. מִן הַבָּתִּים Isa. v. 13; and xli. 14. תִּלְלַת בְּתֵי יִשְׂרָאֵל stands directly parallel with תִּלְלַת בְּתֵי יִשְׂרָאֵל worm Jacob. It stands then as the antithesis of גִּבּוֹרֵת the troops, and designates not the manhood with emphasis, but only masculine individuals (people). גִּבּוֹרֵת (a word of frequent occurrence in Isa. xi. 2; xxviii. 6; lxiii. 15, &c.) only here stands in a concrete meaning=troops.

For Jer. xlix. 35 there is no reason for taking it in any other than the usual abstract sense, strength.

And her gates, etc. Ver. 26. אָמַן, *to sigh, groan*, occurs only here and xix. 8, where, too, it stands with אָמַן. The latter word is in general more frequent, and common, too, in Isaiah: xxiv. 4, 7; xxxiii. 9; lxvi. 10. Most expositors translate; "and her gates groan and lament." With that אָמַן gate, is personified and used by metonymy for the assemblies in the gate, which is grammatically allowable. But I would make three objections: 1) It is surprising that we do not read, then, שָׁעַר, *gate*. For אָמַן is only the door opening (hence so often הִשָּׁעַר, door of the gate, Josh. xx. 4; Judges ix. 35, 44; 2 Sam. x. 8; Jer. i. 15; xix. 2; Prov. i. 21, etc.), while שָׁעַר stands for gate in its emphatic, and also its comprehensive meaning. 2) Does it not seem strange in this exposition, that the discourse suddenly turns from the women to speak of the totality of the people? For the gates do not represent the women alone, but the entire people; whence DRECHSLER justly calls attention to the fact that this exposition occasions "something fluctuating in the connection of ideas." 3) אָמַן, times without number, stands as *acc. localis* to the question where? or whither? without a preposition, *vid. Lexicon and Concordances*. It comes very natural therefore to translate; "and they (the women) groan and sigh at her gates." There they await, and there they receive the mournful intelligence. The suffix in אָמַן relates naturally to Zion addressed in the verse before.

The following words are obscure. נִקְתָּה, can be nothing else than Niph. perf. 3 pers. fem., from נָקָה *purum esse*. Niphal often occurs in the sense of *culpa vacuum, immunum esse*, which gives no sense here. *Purificari* here can only mean "swept out, cleared up, emptied, desolated." In this sense the word does not again occur; only Zech. v. 3, may in some degree be compared. HOFMANN (*Schriftbeweis* II. 2, p. 503) translates: "on the bareness, off on the bare ground sits she." But נִקְתָּה is neither participial nor nominal form. If now we translate: "and she was emptied, desolated, on the ground she sits,"—we must first remark concerning the construction, that DRECHSLER is right in connecting the two verbs so that the first contains an adverbial qualification of the second. Sitting on the ground is the posture of those mourning: xlvii. 1; Job ii. 13; Lam. ii. 10. The subject of נִקְתָּה as well as of תָּשֵׁב is Zion, to which also the suffixes in vers. 25, 26, refer. Therefore if the widows of Zion weep at the gates, Zion itself appears desolate and lies on the ground. Yet I confess that this exposition is not entirely satisfactory, although it fits the existing text. Perhaps the text is corrupt in נִקְתָּה.

At all events, according to ver. 25, a great scarcity of men exists. For the Hebrew woman that was the greatest misfortune. For in its most ancient parts the Old Testament knows no other genuine life than that on this earth, and thus no other continuation of living after death than by means of children. To be childless was, then,

the same as being deprived of continuance after death. It corresponded to the being damned of the New Testament.* Physical reasons, therefore, were not all that made marriage appear as a pressing necessity. It is now said here that seven women (notice the sacred number) shall lay hold of one man and, renouncing all claim of support and clothing, beg only the right to be called his wives.—Only let thy name, etc.—As the temple was called the house that bears the name of Jehovah, without however the temple being called Jehovah Himself, so, among the Hebrews, the wives were not called by the same name as their husbands, which would be to transfer modern customs to the ancients; but the name of the husband was named on her, when she was called this or that man's wife. Comp. "Sarai, Abram's wife," Gen. xii. 17, "Rachel, Jacob's wife," Gen. xvi. 19. GRESNIUS quotes the beau-

tiful parallel from *Lucan, Pharsal. II. 342*, which was first adduced by GEOTIUS.

—*da tantum nomen inane*

Connubii, Liceat tumulo scripsisse: Catonis

*Marcia * * * * **

—Give only the empty name of marriage. Let my monument be inscribed: Cato's Marcia.

תָּקַם with the meaning "auferre, demere," bear away, like xvi. 10; lvii. 1. As a parallel expression comp., too Zech. viii. 23. The division of chapters is evidently incorrect here. That the words "seven women," etc., were carried over to chap. iv., as VITRINGA remarks, happened because it was supposed that the seven women represented the seven graces of the Holy Spirit (xi. 1, 2), thus JEROME and CYRIL—or the believing women under the one man or Christ, the Branch, ver. 2.

* [This extreme statement of the Author cannot pass without challenge. He repeats it substantially p. 259, 24, p. 306, p. 610, §2. As he does not support it by any more texts than Gen. xxx. 23; 1 Sam. i. 5 seq.; il. 1 seq.; Luke i. 28, the reader may judge for himself how little foundation there is for the statement. See in the Vol. on Exodus, p. 17, the Translator H. O.'s note on the kindred notion that among the Israelites "the reward of the good and the punishment of the wicked was not expected after death, but here on earth."—Ta.]

C.—The second prophetic lamp, which, in the light of the glorious divine fruit of the last time, makes known the bad fruits of the present.

CHAPTER IV. 2—V. 30.

1. THE SECOND PROPHETIC LAMP ITSELF AND THE GLORIOUS DIVINE FRUIT OF THE FUTURE DISPLAYED BY IT.

CHAPTER IV. 2-6.

- 2 In that day shall ¹the branch of the LORD be beautiful and glorious,
And the fruit of the earth ²shall be ³excellent and comely
⁴For them that are escaped of Israel,
- 3 And it shall come to pass, ⁵that he that is left in Zion,
And ⁶he that remaineth in Jerusalem,
Shall be called holy,
⁷Even every one that is written ⁸among the living in Jerusalem;
- 4 When the LORD shall have washed away the filth of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof
By the ⁹spirit of judgment, and by the ¹⁰spirit of ¹¹burning.
- 5 And the LORD will create upon every dwelling place of Mount Zion,
And upon her assemblies,
¹²A cloud and smoke by day,
And the shining of a flaming fire by night:
For ¹³upon all the glory ¹⁴shall be ¹⁵a defence.
- 6 And there shall be a ¹⁶tabernacle for a shadow in the day time from the heat,
And for a place of refuge, and for a covert from storm and from rain.

¹ Heb. beauty and glory

⁴ Or, above.

⁵ that which sprouts of Jehovah.

⁹ wind.

¹⁰ with the shining, etc.

² Heb. For the escaping of Israel.

⁶ Heb. a covering.

⁸ for splendor and glory.

¹¹ sifting.

¹⁴ a booth.

³ Or, to life.

¹² A cloud by day, and smoke together.

"is not in the proper sense prophecy; they are repeated, quoted, recited by Isaiah, as a prophecy given to Israel by another prophet, for the purpose of joining on to it the warning and reproof of ii. 5-8,"—then indeed must iv. 2-6 be regarded as the promise appertaining to ii. 5—iv. 1.

But that assumption of CASPARI is as unnatural as can be. The glorious words of MICAH must be no prophecy! But they are so *per se*. This cannot be controverted. They must serve only as "points of departure and connection!" That would need to be indicated. Then Isaiah must have presented them in a form that would reveal at once that he employs the words only as introduction to his address proper. They must be separated from the discourse of Isaiah, and be expressly designated as a citation by some sort of historical reference. But such is not the case. Isaiah makes the words entirely his own. He does not say that they are borrowed from another: those informed know it and draw their own conclusion; but that is another thing. The main thing is that the LORD has so said, and therefore Isaiah too may use the words and found his discourse on it.

It is clear as day and undisputed that Isaiah from ii. 2 to iv. 1 shows the false estimate of human glory in the light of the divine. But just as clear, it seems to me, is it that Isaiah, in iv. and v., also contemplates, as it were, the condition of the fruits in the field of the hearts of Israel in the present in the light of the fruitage that, in the last time, shall be produced on the soil of the judged and purified Israel. For iv. 2, "the Branch," and "Fruit of the earth" are evidently the main ideas. These both shall become glorious. This, however, is explained ver. 3: all that then remain in Zion shall be called *holy*, because the tempest of judgment has removed from Zion all pollution and all guilt. Then shall both, each individual and the totality, be fully as secure a dwelling-place of Jehovah as once the Tabernacle was.

Therefore the prophet speaks iv. 2-6 also of a glory indeed, but of a different one from ii. 2-4. In the latter place he has in view more that glory which in that time Israel shall develop externally: it shall as the solitary eminence of the earth shine far around, and all nations shall flow to this eminence. But iv. 2 sq. speaks of that glory that is identical with holiness, the notion "holy" taken in the sense of *sanctus* and *sacer*: this glory, however, is first of all inward. But as that outward glory takes the inward for granted, which is indicated ii. 3 by the terms "out of Zion shall go forth the law," etc., so, too, the inward glory cannot last without the outward, which is expressed iv. 2 by the terms "beautiful and glorious, excellent and comely," and plainly enough in vers. 5, 6. When now we read in chap. v. of a vineyard that produces wild grapes instead of grapes, and when v. 7, this is expressly interpreted to mean that Jehovah has found in the field of the hearts of Israel bloodshed and the cry of woe instead of judgment and righteousness, and when, after that, this evil fruit is more particularly characterized in the following sixfold woe, can we then in the least doubt that the section that treats of the bad fruits of the present stands in the same relation to the section immediately preced-

ing which describes the glorious fruits of the last time, that the section ii. 5—iv. 1 concerning false great things does to the section that immediately precedes it, and that describes the true divine greatness.

I do not suppose that this would ever have been doubted, did not chap. v. appear so independent, so peculiar, so distinct in itself and well rounded, and were not suddenly ver. 1, a totally different tone assumed; I mean the parable tone. But we must not overlook the relationship of the contents because of the difference in the form. This relationship will appear plainer as we contemplate the particulars: but we must at this point draw attention to one thing. As ii. 5—iv. 1 the outward decay appears as symptom and consequence of the inward, so in chap. v. the inward decay appears as the root from which the outward develops by an inevitable necessity. According to this the two dominant passages ii. 2-4 and iv. 2-6 stand in an analogous inverted relation, like the sections governed by them ii. 5—iv. 1, and chap. v.

Finally let it be noticed here, what we shall prove in particular further on, that in iv. 2-6, as a matter of course, there occur back looks or references to what has preceded. (Comp. e.g. ver. 4.) This cannot be otherwise, in as much as iv. 2-v. 30 is the second organic half of the great second portal of Isaiah's prophecies. But noticing this does not in the least hinder the assertion that section iv. 2-6 in the main looks forward and not backward.

3. In that day,—spirit of burning.—Vers. 2-4. By the words "in that day" the prophet refers back to "in the last days" ii. 2. For according to all that we have just laid down, iv. 2-6 stands parallel with ii. 2-4, both as to time and subject matter. This last time may have begun since the birth of Christ, but it is not finished; it is fulfilled by degrees through many a rising and subsiding. In this last time, therefore, shall "the branch" and "the fruit of the earth" be for beauty and honor, splendor and glory to the saved ones of Israel. What is

צֶמַח "branch" The word means *germinatio*, the sprouting, and means first of all, not a single sprout, but sprouting in general, and the total of all that sprouts. Thus it means Gen. xix. 25: "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (צֶמַח וְהָאֲדָמָה). So again we read, Ezek. xvi. 7: "I have caused thee to multiply as the bud of the field" (כְּצֶמַח הַשָּׂדֶה) i. e. I have made thee like the vegetation of the field. Again Hos. viii. 7: "It hath no stalk, the bud (צֶמַח) shall yield no meal." The word has the same meaning also Isa. lxi. 11; Ps. lxxv. 11. In Ezek. xvii. 9, 10, the abstract meaning *germinatio* predominates. If now we compare Jer. xxiii. 5 and xxxiii. 15, we find that there "righteous Branch" (צֶמַח דָּק) means a single personality. "I will raise unto David a righteous Branch, and he shall reign as King, and shall prosper, and execute judgment and justice in the land; in his days," etc. Notice the singular after Branch. So too, Jer. xxxiii. 15. In Zechariah, however, we find

צֶמַח *Tzemach*, has become altogether a proper name. "Behold I will bring forth my servant Tzemach, (Branch)," Zech. iii. 8. And vi. 12: "Behold the man whose name is *Tzemach*, and he shall grow up out of his place, and he shall build the temple of the LORD." If we agree with expositors that refer the Tzemach of Jer. and Zech. (which in them, beyond all doubt, means the Messiah), to our passage as its original source, still the conclusion must not be countenanced that the word is to be taken in the same meaning in our passage as in Jer. and Zech. For in our passage a condition, *habitus*, is evidently described, not a personality. "Fruit of the land" stands as correlative of "Branch of Jehovah." This is so general and comprehensive an expression, that it is impossible to understand by it any single fruit, even though it were the noblest. The passages xi. 1, 10; liii. 2, do not contradict this. For just in those passages the Messiah is designated, not as the fruit of the land, (or of the earth), in general, but a shoot out of the root of Jesse. "Fruit of the land" in the general and indefinite form of its expression, can only signify the products of the land in general (not of the earth, for, according to the context, only Israel is spoken of). Thus what grows of Jehovah and what grows of the land stand in antithesis; spiritual and corporal fruits, the products of the heavenly and of the earthly life.

But what are the products of the heavenly, spiritual, divine life? This, it seems to me, Isa. himself tells us lxi. 11: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD God will cause righteousness and praise to spring forth before the nations." Thus, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise" Phil. iv. 8 (and may not Paul have had Isa. lxi. 11 in his mind?) that is Tzemach of Jehovah. That is the divine fruit with which the fruit of the land stands in contrast, viz.: all corporal life that the land produces in all the kingdoms of nature. Therefore Tzemach of Jehovah comprehends the entire sphere of the free, conscious, personal life, all that is product of "the breath of life" (Gen. ii. 7); whereas "fruit of the land" designates the entire impersonal, corporal life, all that is "the production of the earth" (Gen. i. 12). If this is the meaning of Tzemach of Jehovah in our passage, then this general notion may easily condense and, so to speak, crystallize to the conception of a definite personality. Thus, for instance, the idea of the seed of the woman (Gen. iii. 15) proceeding originally from a conception general and indefinite, gradually, in the consciousness of believing Israel, condensed to the notion of a definite personality.

According to this I cannot agree with those that understand "צֶמַח" Tzemach of Jehovah of the Messiah only (as many Jewish and Christian expositors), or of the Church alone (so JEROME: *nomen Christianum*), or of the people of Israel alone (thus KNOBEL, who confounds "צֶמַח" with "כִּפּוּץ"), or of Christ and the church (thus ZWING-

LI: "both expressions suit to the Branch Christ and to His body the church." HOFMANN'S explanation (*Schriftbew.* II. 2, p. 503 sq.): "What Jehovah causes to grow and the land brings forth, the Prophet opposes to the thousands of human productions with which the previously rebuked luxury decked itself, especially in the case of women," seems to me to construe the idea of Tzemach of Jehovah too narrowly, and too little in its distinction from "Fruit of the land," as well as too much with reference to iii. 16 sqq.

Therefore, the entire products, both of the spiritual and the corporal life shall be such that the rescued ones of Israel shall be highly honored and glorified thereby. That which has its immediate source of life in Jehovah Himself, which is the fruit of His Spirit (Gal. v. 22) must redound to the honor of those in whom it makes its appearance (comp. Rom. ii. 7 sqq.). We read elsewhere (Chap. xxviii. 5) that Jehovah Himself "shall be for a crown of glory and for a diadem of beauty unto the residue of His people." Both amount to the same thing. For where Jehovah is, there He is with His life and with His power; and where He lives and works, there He makes glory. Moreover the fruits of the earth, where the LORD alone becomes the principle of spiritual life, must themselves become glorious and, as it were, the cause of a glory like Paradise. All, in fact, will become new: body and soul, nature and history, heaven and earth.

פְּרִי הָאָרֶץ (or **הַרְבֵּי**) never means anything else than the products of the ground. The expression is found often in the Pentateuch (Gen. iv. 3; Lev. xxv. 19; Num. xiii. 20, 26), most frequently in Deut. (i. 25; vii. 13; xxvi. 2, 10; xxviii. 4, 11, 18, &c.). Beside these only in Jer. vii. 20, and Ps. cv. 35. But all this splendor and glory shall exist only for "the escaped of Israel." This is the conception so frequent in Isa., which he elsewhere designates as "remnant," "him that remaineth," "residue," **שְׁאֵרִית שְׂאֵר**, **נותר**, **שְׂאֵרִית שְׂאֵר** comp. ver. 3; vi. 13; x. 20-22; xi. 11, 16; xxviii. 5; xxxvii. 31 sq.; xlv. 8), and which expresses that, not all Israel, but only the remnant left after the judging and sifting shall partake of the salvation.

Ver. 3 says expressly, that the glory of which v. 2 speaks shall depend on inward purity and spotlessness, on that light that is said to be the garment of God (Ps. civ. 2). This verse, therefore, contains the more particular definition of v. 2. "The left over" (**שְׂאֵר**) comp. xxxvii. 31) and "the remaining over" (**נותר**) comp. vii. 22, and DELITZSCH, *in loc.*) in Zion and Jerusalem (*vid.* ii. 3) shall be called holy, i. e., not only be so, but be recognized and called such.

This holiness, which becomes God's house, Ps. xciii. 5, is, any way, to be construed objectively as well as subjectively. It includes the *sacer* and the *sanctus*. But these holy men of God are His elect in reference to whom He has made the counsel of His love documentary by entering their names in the book of life.

"To be written to the living" or "to the life" calls to mind Psalm lxi. 29, **עַם צִדִּיקִים**, **לֹא יִכְתּוּב** "let them not be written with the righteous," or Jer. xxii. 30, where it is said: "write

this man עֲרֵי childless." This book of life is not that in which are written those destined to earthly life (1 Sam. xxv. 29, Ps. cxxxix. 16), but that wherein stand written those appointed to everlasting life. What sort of a book that may be, and how the entry in it comports with free self-determination in men we cannot here investigate. This book is first named Exod. xxxii. 32, 33. Later Isa. in this place, and Ps. lxxix. 29; lxxxvii. 4-6; Dan. xii. 1 mention it. In the N. Test. we read of it Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27. Some, not without propriety, have reminded, in connection with x. 19; Ezek. xiii. 9; Exod. xxx. 12, etc., of the genealogical registers or roll of citizens, in so far as those inscribed for life are at once citizens of the kingdom of God and of the city of God (Gal. v. 26; Heb. xii. 22; Rev. xxi. 2).

When the Lord shall have washed.—Ver. 4. It seems to me that the contents of ver. 4 show decidedly that it is no premiss to ver. 5, but is to be regarded as specification of the time and conditions in reference to vers. 2 and 3. For only the purifying and sifting judgments of God, that cleanse away all filth, bring it about that any holy, divine life still remains in Jerusalem. The filth of the daughter of Zion is not only her moral degradation, but all that appears as fruit of it and means for furthering it; thus the entire apparatus of luxury discoursed of in iii. 16 sqq. Though outwardly showy and splendid, regarded from the Prophet's point of view it was only vile filth. The blood-guiltiness of Jerusalem (comp. i. 15; ix. 4; xxvi. 21; xxxiii. 15) proceeds from the innocent blood shed by the injustice and tyranny of the powerful (i. 15 sqq.). Concerning Zion and Jerusalem, see ii. 3. This cleansing shall be brought about by a spiritual force that is analogous to that force of nature that purifies, viz., the wind. Like that rushes over the earth and bears away all impure vapors, so shall God let loose His judgments over Israel, destroy the wicked and drive to repentance those in whom the Spirit of God finds still a point of contact, thus spiritually purify the nation. I do not think, therefore, that רוּחַ here is to be translated "spirit." The context evidently demands the meaning "wind." In xxx. 28, also רוּחַ is the breath of God, as one sees from the connection with the lips and tongue (ver. 27). Comp. xli. 16, רוּחַ הַשָּׁמַיִם "the wind shall carry them away." MEIER translates our passage "breath of wrath." In the kindred passage xxviii. 6, however, the meaning "spirit" seems to predominate. Whether רוּחַ is kindred to that רוּחַ that means "to burn, to kindle" (see ver. 5; xl. 16; xli. 15; 2 Chr. iv. 20; xiii. 11) is doubtful. Our רוּחַ is, like vi. 13, used in the sense of "to cast off, cut away, brush off," in which sense the word often occurs in Deut. in reference to exterminating the scabby sheep out of the holy theocratic congregation (Deut. xiii. 6; xvii. 7; xix. 19; xxvi. 13 sq., comp. Num. xxiv. 22, &c.). The word therefore involves the notion of a sifting. After the purification is accomplished by judgment and sifting, measures shall be taken against further corruption in that the LORD shall hover with the pillar of smoke

and fire over the individual dwellings of Mount Zion and over the whole assembly of the holy nation for their protection.

Ver. 5 יִכְוֶה therefore introduces a complementary idea of what precedes. כְּוֶה (again in Isaiah only xviii. 4) is *sedes, habitatio parata, stabilita*. It is used almost exclusively of the divine indwelling. For with the exception of Ps. civ. 5, where the כְּוֶהִים (*foundations*) of the earth are named (which any way are a divine work too), כְּוֶה stands only for the earthly (Exod. xv. 17, &c.) or the heavenly (1 K. viii. 39, 43, 49, etc.) dwelling-place of God. One is tempted, therefore, to understand כְּוֶה here of the temple as God's dwelling place. But then the כָּל would be incomprehensible. Or if this be translated "whole," then there must be an article. We must, therefore, understand by it all the dwellings that were found on Mount Zion (comp. ii. 2, 3, naming of the city Jerusalem *a potiori*). The whole of these have become holy dwellings of God, too, inasmuch as their inhabitants are themselves scions of God (ver. 2).

"Assemblies," is evidently in contrast with "every dwelling," and declares that the sign of Jehovah shall hover over both the dwellings of individual families and over the assembled total of the nation. Every single house, as well as the house of Jacob as a whole, shall be God's holy tabernacle, as formerly the typical Tabernacle was alone. Even before the passage of the Red Sea, the pillar of cloud and fire went before the Israelites (Exod. xiii. 21 sq.). It stood as a protection between the armies of Israel and Egypt (Exod. xiv. 19 sq.). But when the Tabernacle was completed, the pillar of cloud and fire rested over it (Exod. xl. 34 sqq.).

In the Pentateuch the expression עָשָׁן, *smoke*, is never used for this wonderful phenomenon. It is put in here in such a way that one does not know whether to join it to עָנָן *cloud*, or to הִנָּחַל *shining*, etc. According to the accents the former should be done. Moreover it may be urged that smoke is not seen by night. But why then is עָשָׁן placed after עָנָן? Some consider the construction a hendiadys: cloud and smoke=smoke cloud; for an ordinary vapor cloud it was not. This may be correct. But from the nature of things smoke belongs to fire. For there is no fire without smoke, nor smoke without fire. Like HENGSTENBERG, therefore, I refer עָשָׁן, and *smoke* to what follows. Precisely as smoke would the cloud at night be most plainly visible, for then the smoke was seen mounting out of the fire and illuminated by it.

For upon all glory, etc.—If the Prophet, as has been shown, regards every single house as God's holy tabernacle, then he can call it glorious too, like in Exod. xl. 34 sq., that which filled the dwelling of the sanctuary is called the glory of Jehovah. Comp. on ver. 13. This glory of Jehovah in the pillar of cloud and fire served on the one hand for Israel's protection—viz., standing between them and the Egyptians,—on the other for a guide in the desert. The sanctified Israel of

the last time will not need a guide, for they will no more wander. They are to be firmly founded on the holy mountain. But they will still need protection. For if even the majority of the nations flow to them, shall then at once all enmity

in the world against God's sanctuary be extinguished? Is it not conceivable that both in the world of men and of devils hostile powers may exist, inclined to and capable of doing harm? (Rev. xx. 7 sqq.)

2. The bad fruits of the present in the light of the glorious divine fruit of the last time. CHAP. V. 1-30.

a. THE BAD FRUITS OF THE PRESENT SHOWN IN THE PARABLE OF THE VINEYARD.

CHAPTER V. 1-7.

- 1 Now will I sing ^ato my well-beloved
A song of my beloved touching his vineyard.
My well beloved hath a vineyard
In ^aa very fruitful hill:
- 2 And he ^afenced it, and gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also ^amade a winepress therein:
And he looked that it should bring forth grapes,
And it brought forth wild grapes.
- 3 And now, O, inhabitants of Jerusalem, and men of Judah,
Judge, I pray you, betwixt me and my vineyard.
- 4 What could have been done more to my vineyard,
That I have not done in it?
Wherefore, when I looked that it should bring forth grapes,
Brought it forth wild grapes?
- 5 And now go to; I will tell you
What I will do to my vineyard:
I will take away the hedge thereof, and it shall be eaten up;
And break down the wall thereof, and it shall be ^atrodden down:
- 6 And I will lay it waste:
It shall not be pruned, nor digged;
But there shall come up briars and thorns:
I will also command the clouds
That they rain no rain upon it,
- 7 For the vineyard of the LORD of hosts is the house of Israel,
And the men of Judah ^ahis pleasant plant:
And he looked for ^ajudgment, but behold ^aoppression;
For righteousness, but behold a cry.

^a Heb. the horn of the son of oil.

^a Heb. hewed.

^a Heb. a scab.

^a Heb. for a treading.

^a Or, made a wall about it.

^a Heb. plant of his pleasure.

^a of my friend.

^a a hill of fat soil.

^a hewed it.

^a auf Gerechtigkeit und siehe da: Blutschuld! Und auf Gerechtigkeit, und siehe da: Schlechtigkeit. [The commentator's license in translating with reference to the sound and sense combined may be imitated in English thus: He waited for equity, and lo, iniquity: For right and lo, riot.—T.L.]

TEXTUAL AND GRAMMATICAL.

Ver. 1. Attention has often been called to the artistic, rhythmical structure of ver. 1: to **אֶשְׂרָה** corresponds **שִׁירָה**; to **לִידִידִי** corresponds **רִדִּי**. The first clause of the verse concludes with **לִכְרָמִי**; the second begins with **רָמִי**, and the third word is again **לִידִידִי קָרֵן**. rhymes to **קָרֵם**, and the last three words of the verse end with **ן**. Moreover the rhythm continues into the 2d-verse; for the three verbs that begin it, resemble one another in formation and ending.

The verb **שָׁרַר** joined with the noun **שִׁיר** occurs of joyful song in Isaiah in two other places, xvi. 1; xlii. 10. **שִׁירָה** always has the pronoun **הָאֵלֹהִים** after it (Exod. xv. 1; Num. xxi. 17; Deut. xxxi. 19, 21, 22, 30; xxxii. 44; 2 Sam. xxii. 1; Ps. xviii. 1); only in Isaiah, who beside here uses it xlii. 15, is it determined by only a noun following in the genitive. **רִדִּי** (the closely bound, beloved, friend) used by Isaiah only here. Comp. Deut. xxxiii. 12; Jer. xl. 15; coll. xii. 7; Ps. lx. 7; cxvii. 2. **רִידִי**, kindred to **רִידִי**, is originally an abstract noun — *amor, caritas* (comp. Song of S. v. 9) especially in the plural (love deeds, fondling, Song of S. l. 2; iv. 4, etc.; Esak. xvi. 8; Prov. vii. 18, etc.). Then **רִידִי** stands for the person beloved (compare the words *Liebehaft, Bekanntschaft, acquaintance, Knädel*, Ruth, iii. 2) and signifies both the beloved generally (Song of S. ii. 3, etc.), and a beloved and near relation (Lev. x. 4; 1 Sam. x. 18, etc.). That it here means the beloved generally appears from its connection with **רִידִי**. This word, too, does not again occur in Isaiah. **ל** indicates the object after *verbis decendi*: Gen. xx. 13; Lev. xiv. 54; Ps. lli. 8; xlii. 31; Isa. xxvii. 2, etc. **קָרֵן** is used only here in the Old Testament of a horn shaped hill. In Ovid mountain spurs are called *cornua terrae*. In Greek too *akras* is so used. Compare the German *Schreckhorn, Wetterhorn, etc.*—The expression **בֵּן-שָׁכֵן** occurs only here. Yet comp. **בְּנֵי שָׁכֵנִים** xxviii. 1, and the kindred expressions used of the fruitfulness of the soil. **שָׁכֵן** (xxx. 23; Esak. xxxiv. 14), **מִשְׁכָּנִים** (Gen. xxvii. 23, 30), **אֶשְׁכָּנִים** (Isa. lix. 10).

Ver. 2. **עֵינֶק** is *av. lcy.* but its meaning is definitely derived from the dialects.—**פָּקַל** in this sense only here and lxii. 10.—**נָתַע** with double accusative comp. Jer. ii. 21; where, beside, the word is borrowed from our passage.—**שָׂרַק** only here and Jer. ii. 21; Gen. xlii. 11, **שָׂרָקָה**; Isa. xvi. 8, **שָׂרָקִים**; etymology doubtful, some taking the underlying idea, to be without seeds, others the shooting up, others purple color [Zech. i. 8]: comp. *LITANA* in *Hazzoo's R. Encycl.* XVII. p. 612.

Ver. 3. On "Jerusalem and Judah" comp. at ii. 1. The expression **יְרוּשָׁלַם** occurs beside in Isa. viii. 14; xlii. 21; chap. x. 24 **יְשָׁן** occurs. Except these only Zech. xii. 7, 8, 10, uses **יְשָׁן**. The more usual expression is **יְשָׁנִי**; 2 Kings xxiii. 2, especially in Jer. (viii. 1; xi. 2; xlii. 13, etc.), and in 2 Chron. (xx. 15; xxi. 11, 13; xxxii. 23, 33, etc.).

Ver. 4. On **לַעֲשׂוֹת** *Græzicus* § 132, Rem. 1.—**מִזִּיג** *קוּרִית* *Comp.* l. 2.

Ver. 5. **מִזִּיגָה**, which some of the MSS. write with

שָׁךְ (Lam. ii. 6) and **מִסְכָּה** (Mich. vii. 4; Prov. xv. 19). The word occurs only here in Isaiah. The meaning is: a hedge, a thorn hurdle, from **שָׁךְ** *sapire* (Hos. ii. 8); Job i. 10). **וְהִיא לְבָעֵר** *et ut ad depascendum*, comp. iii. 14; iv. 4; vi. 13. The expression **לְבָעֵר** occurs also with the meaning "*ad comburendum*;" xlii. 15, comp. xl. 16; l. 11.—**פָּרֵץ** in the sense "to tear down" only here. Beside this in liv. 3, in the sense "to break out, extend oneself abroad." **נָרַךְ** may signify the low wall of a vineyard as well as the high wall of a city: comp. Jer. xlii. 3; Num. xxii. 24. In Isaiah the word does not again occur. Hedge and wall might be combined in such a way that the hedge surrounded the foot of the wall so as also to protect it. Yet perhaps the double enclosure is not to be pressed literally, but, may be construed rhetorically, since no actual vineyard is meant.—**מְרָמָם** *conculcatio*: vii. 25; 10, 6; xxviii. 18.—Giving up His vineyard, the Lord abandons it to desolation.

Ver. 6. **שִׁית בָּתָּה** appears to correspond to the expression **נָקְחָה עֵשָׂה** often used, by Jer. especially, but which does not occur in Isaiah. **בָּתָּה** is *av. lcy.* According to its meaning and derivation it is one with **בָּתָּה** vii. 19. The verb **בָּתָּה** does not occur in Hebrew. Yet the meaning "*abscindere*" is established from the dialects. From that develops **בָּת** — the close-cut-off, exactly measured out, as the name of a fluid measure, (comp. ver. 10), and **בָּתָּה** *vastatio* and **בָּתָּה** *abscisum, praeputum*.—The vineyard abandoned to desolation will, of course, no more be pruned (in this sense only here in Isa., otherwise xli. 6) and no more digged (**עָרַר** in the sense of "to dig" only again vii. 25). Consequently it springs up with thorns and thistles (the construction of **עָרָה** with the accusative like xxxiv. 13; Prov. xxiv. 31. The two words **שָׁמִיר** and **שִׁית**, excepting xxxii. 13, are always joined together by Isa.: vii. 23, 24, 25; ix. 17; x. 17; xxvii. 4. Both words, as one may see from the passages cited, signify combustible vegetation of the desert, although nothing as yet has been established concerning the etymology and meaning of either. But comp. *Dietrich, Abhandl. für semit. Wortforschung*, p. 73, and the *Druckschrift der Erfurter Akademie von S. Cassel*, 1854, p. 74 sqq., cited by *DELITZSCH*.

Ver. 7. **נָתַע** occurs again in Isa. xvii. 10, 11. Isaiah uses **שָׁעֲשׂוּעִים** only here.—**מִשְׁפָּחָה** occurs only here. The verb **שָׁפַח** occurs in Hebrew only in the Piel form **שָׁפַח** iii. 17. It is identical with **סָפַח** (Hab. ii. 16) according to a frequent exchange of sound. Not only the Arabic *saphacha* proves that **סָפַח** means *effundere*, but also passages like Job xxx. 7; then the substantive **סָפַח** that means *effusio, inundatio* (Job xiv. 19) and *effusum*, i. e., especially the grain that falls out (Lev. xxv. 5, 11). Of course then **מִשְׁפָּחָה** means first of all *effusio*. But for the sake of a play on words, an author may indulge in such an incomplete expression. The reader at once thinks of passages like iv. 4; i. 15, and fills out the conception "*sanguinis*" of himself. The word **צִעְקָה** cry, is not repeated in Isaiah, he also chooses it for the sake of the play on words. For my own part I have allowed myself to waive a literal translation in favor of a likeness of sound and to use a word that at least corresponds to the proper intention of the Prophet.

EXEGETICAL AND CRITICAL.

1. When we read the introduction of this piece it sounds like a lovely musical prelude. All sounds like singing. It is as if the Prophet tried every harmonious sound of speech in order to turn the hearts of his hearers to joy. But it happens to us as he says, ver. 7, it happened to God in reference to Israel. Instead of a joyful report we receive a mournful one; instead of happiness, a gloomy prospect of evil is presented. The piece therefore bears the character of bitter irony. This is especially in the beginning carried out even to minuteness. The Prophet makes as if he would sing a joyous song, a song of the vineyard, thus perhaps of wine, a drinking song! It shall be of the vineyard of a boon companion. And then the Prophet describes the *situation*. It is a good site. For there is no better than on a sunny knoll with a good, fat soil (ver. 1 a). But the owner aided nature as much as possible by art (ver. 2 a). He had a right therefore to expect a good yield. His hopes were disappointed. Instead of good grapes the vines bore wild grapes (ver. 2). Thus far the Prophet speaks. From this point he lets the owner of the vine speak. One looked to hear of a real vineyard. But what sort of a vineyard is that whose owner accuses it and charges it with guilt! Now, therefore, when the inhabitants of Jerusalem and Judah are summoned to judge between the vineyard and its lord (ver. 3), in as much as he has faithfully done his best, yet instead of grapes has gathered only wild grapes (ver. 4), it is noticed at once that behind this is concealed something else than the story of a real, natural vineyard. And step by step this becomes plainer. For the lord of the vineyard declares that he will tear away hedge and wall, and give the vineyard up to be browsed upon and trampled down (ver. 5), yea, that he will make a ruin of it, he will no more hoe and prune it, but let it grow rank with thorns and thistles, and will forbid the heavens to rain on it (v. 6). This last word lifts the mask entirely. It is now seen who is the owner and who the vineyard. And this is now (v. 7) openly declared: Jehovah is the lord; Israel, summoned to judge between the lord and his vineyard, is itself the vineyard. The Lord had expected of Israel the fruits of righteousness, but only gathered the fruits of unrighteousness. What a contrast between this fruit of the land and that which, according to iv. 2, the land shall one time bear!

2. I will sing—wild grapes. Vers. 1 and 2. Everything in this passage tends to express the idea of disappointment, the contrast between incipient hope and the final, mournful event. Hence the joyous, one may say the lark-like trilling commencement. Every harvest is preceded by a season of hope. Israel too awakened such. How joyous this was, v. 1 portrays. One must not, therefore, be misled by the peculiar joyous tone of v. 1, to think that here begins an essentially new and independent piece. For this sound-coloring of ver. 1, is intentional, is art.

The address begins with *אֲשִׁירָא*, I will sing. One, therefore, expects a *שִׁיר*, a jovial song: but a *קִינָה* (Am. viii. 10), a lament follows. What a con-

trast, therefore, between the sixfold woe of ver. 8 *אֲשִׁירָא*, and this joy bespeaking beginning! *אֲשִׁירָא* seems, at first sight, to be an ordinary dative, and to say that the prophet would sing to his friend a song, thus likely a song of right hearty and enlivening contents. But *לְיָדָי* suggests that that may be an incorrect meaning: for this must mean "in regard to his vineyard." Thus *לְ* must here be *לְ* of the object. Then it seems likely that in the preceding case it has the same force. This conjecture becomes a certainty when we read further "my friend (*לְיָדָי*) had a vineyard." From this it becomes plain: 1) that the friend in each case is the same, for the owner of the vineyard is called both *יָדָי* and *לְיָדָי*; 2) that we must translate *לְיָדָי* in ver. 1 "of my friend," for the song shall treat of the vineyard of his friend; 3) what the Prophet would sing is not a song of his own composing, but one that his friend has made of his vineyard, so that "I will sing" is qualified by the following, "a song of my friend," &c.; 4) from the words "my friend had a vineyard," &c., we know that the song of the friend does not yet begin. For to the end of ver. 2 we have still the words of the Prophet, by which, as it were, he preludes the song of the friend, in order to acquaint the hearer with the facts that the song presupposes. Thus the Prophet gives us one disappointment after the other. Though they are only of a formal kind, still they prepare us for the more earnest and material disappointments that follow.

We have already remarked that with "my friend had," &c., the song of the friend by no means begins, as one would expect, and that what the Prophet himself says is by no means a song, but a very earnest presentation of gloomy facts. This is a further disappointment. That *בְּ*, as commentators remark, signifies the natural fruitfulness in opposition to what is artificial appears to me to lie less in the expression itself than in its relation to ver. 2. The *usus loquendi* in itself is well known: UMBRETT's translation "on the prominence of a fat spot" is incorrect. For *בְּ* in itself is not a "fat spot" but a real son, a man, whom the notion "oil" characterizes (comp. *בְּנֵי יִצְחָק* Zech. iv. 14). It can only become predicate of a place by connection with an idea of place. Such is *בְּ* with which *בְּנֵי שֹׁטָן* stands in apposition. If they were taken as standing in a genitive relation the meaning would be: horn of a man of oil, of one oiled, of an anointed man. However, to this naturally fruitful spot, the owner had done everything that the art of wine culture could suggest. He had hoed it, gathered out the stones, and planted it with a choice vine. But not only did the owner undertake such labor as was important for the flourishing of the vines themselves, but also such as were for the protection of the fruit and putting it to use. Such are the watch tower (vid. Matth. xxi. 33) and the wine press (*בְּ*), the lower wine-press

trough, comp. xvi. 10, Num. xviii. 27, &c.), both of them costly, &c.—especially the latter, hence **וְיִצְרֹא** and also—demanding hard labor, because the wine-press trough, as **וְיִצְרֹא** (x. 15; xxii. 16; li. 1, 9) indicates, was hewn out of the rock. See HERZOG'S *R. Encycl.* VII., p. 508, Art. *Wine-press*, by LEYER. But—disappointed hope! Instead of **וְיִצְרֹא** (in Isa. only here, and vers. 2 and 4) *good grapes*, the vineyard bore only **וְיִצְרֹא** *sour grapes*. This last word occurs only here and ver. 4. It comes from **וְיִצְרֹא** “to be bad, stink,” and means the fruit of the wild vine, the *labrusca*. It has, therefore, happened to the choice vine according to the word of Jer. (ii. 21), which may be regarded as a commentary on our passage: “thou art turned into a degenerate plant of a strange vine.” The noble vine is degenerated and become wild, so that it produces wild grapes instead of grapes.—Comp. Job xxxi. 40.

3. And now, O inhabitants—no rain upon it.—Vers. 3-6. The song of the “friend” begins first at ver. 3. It is, however, no glad some song, but a lament and a complaint. And the friend is not some good friend or boon companion of the Prophet, but the Lord Himself, which comes out clearly at the end of ver. 6. This one, now, summons the inhabitants of Jerusalem and Judah to judge between him and his vineyard.

Judge between me, &c.—Comp. ii. 4; Exod. xviii. 16; Ezek. xxxiv. 17, 20, 22. The summons of ver. 3 to judge between the vineyard and its owner, must of itself awaken the thought that no actual, physical vineyard is meant here. For where is the owner that would ever think of laying a complaint against his vineyard? One sees from this, and other obvious traits of the description, that the subject here is not an ordinary vineyard and its owner; and v. 6 b. one is made aware that the owner is God Himself. For only He has the power to cause it to rain, and to shut up the rain. Notice, moreover, how vers. 1 and 2 the Prophet himself has spoken, although announcing a song of the friend, and only at ver. 3 the friend begins to speak, in that with “and now” he takes up the discourse of the Prophet and continues it. One may say: quite unnoticed the Prophet glides over into the part played by him whom properly he has to produce to view. And to the first “and now” corresponds a second in ver. 5, that introduced the judgment, so that the extraordinary judgment begins in precisely the same way that the extraordinary complaint does.

The Lord will command the clouds to let no rain fall on the vineyard. With these words the veil falls completely. It is plain now that the beginning of ver. 1 was irony. A fearful disappointment comes on those that had disappointed the Lord Himself, and, by the art of the Prophet, the reader, too, must share this disappointment, in that he is conducted from the charming pictures of ver. 1, to the dreadful ones that are now to follow.

For the vineyard—a cry.—Ver. 7. Like the prophet Nathan, 2 Sam. xii. 5, first provoked King David to a stern judgment of a wicked man by means of a fictitious story, and then exclaimed:

“thou art the man,” so here Isaiah explains to the men of Jerusalem and Judah, after they had at least silently given their assent to the judgment on the bad vineyard: “The vineyard of Jehovah is the house of Israel.” But this statement is connected by **וְעַתָּה** for, with what precedes, because a consequence of this fact was already indicated at the end of ver. 6. For this not letting it rain explains itself from the fact that the Lord Himself is the owner, and the vineyard is the house of Israel. For, though one must admit that ver. 7 refers to all that precedes, yet still that trait in ver. 1-6 which especially receives its light from the identity of the owner with Jehovah, is precisely that which we read in ver. 6 b.

But why does the prophet vary from the designation “Judah and Jerusalem” hitherto employed by him? Why does he here make “house of Israel” and “men of Judah” parallel? CASPARI attempts in his *Beiträgen*, p. 164, an extended proof that here, as iv. 2 and i. 2, Israel is Judah as Israel, and as Israel is Judah. But one naturally asks: why, if Isaiah meant only Judah, does he not name Judah exclusively? Why does he suddenly drop the designation used hitherto? But if with the name “house of Israel” he designates Judah (to be) as Israel, is it not therewith admitted that the conception Israel extends over Judah, and is not then this more comprehensive Israel in its totality, the vineyard of Jehovah? It is true that the figure of the vineyard is nowhere in older writings applied either to Judah or Israel. But the Lord calls Israel His people (iii. 12, &c.), His flock (Ps. xcv. 7, &c.), His peculiar treasure (Exod. xix. 5; Deut. vi. 6), His inheritance (Jer. ii. 7; xvi. 18, &c.), and all these expressions refer to Israel entire. Thus it cannot be contested that Israel in the narrower sense belongs also to the vineyard of Jehovah. If now, too, in general, as can not be denied, Judah and Jerusalem form the principal object of the discourse (ii. 1), yet the prophet may here and there cast a glance aside at the kingdom of Israel. Prophets of Jehovah can never forget that Israel, which hastens faster to the abyss of destruction than Judah, as Jer. expressly says: xxxi. 20; comp. Isa. xi. 11 sqq. I therefore share the view of VITRINGA, DIECHLER, DELITZSCH, that “house of Israel” of course means all Israel. This view is not refuted but rather confirmed by the fact that the men of Judah are presently called “the plant of his pleasure.” For this expression that accords to Judah a certain precedence, suits better when “house of Israel” does not signify Judah over again, but the Israel of the Ten Tribes.

The Lord had planted with pleasure. But He was outrageously deceived in His just expectations. He had expected a “fruit of the earth” iv. 2, that would do Him honor. But behold! instead of **מִשְׁפּוֹת** *mishpot*, He gathers **מִשְׁפָּה** *mis-pahh*: instead of **תְּצַדִּיק** *teddika*, he gathers **תְּצַקֵּה** *tezakeh*. The poet here choicely depicts by the word-likeness, which yet conceals a total difference of meaning, the deceptive appearance in the conduct of the Israelites, which at first looked like good vines and then developed a wild wine.

b. THE BAD FRUITS AND THEIR EFFECTS MORE PARTICULARLY DESCRIBED
IN A SIXFOLD WOE—AT THE SAME TIME A TWOFOLD
CONCLUSION OF THE WHOLE DISCOURSE.

CHAPTER V. 8-30.

- 8 Woe unto them that join house to house,
That lay field to field,
Till *there be* no place,
That *'they may be placed alone in the midst of the earth!*
- 9 *'In mine ears said the LORD of hosts,*
'Of a truth many houses shall be desolate,
Even great and fair, without inhabitant.
- 10 Yea, ten acres of vineyard shall yield one bath,
And the seed of an homer shall yield an ephah.
- 11 Woe unto them that rise up early in the morning, *that they may follow strong drink;*
That continue until night, *till wine 'inflammeth them!*
- 12 *'And the harp, and the viol, the tabret, and pipe,*
'And wine, are in their feasts:
But they regard not the work of the LORD,
Neither consider the operation of his hands.
- 13 Therefore my people are gone into captivity, *'because they have no knowledge:*
And *'their honorable men are 'famished,*
And their multitude dried up with thirst.
- 14 Therefore hell hath enlarged *'herself,*
And opened her mouth without measure:
And their glory, and their multitude, and their pomp,
And he that rejoiceth, shall descend into it.
- 15 And *'the mean man shall be brought down,*
And *'the mighty man shall be humbled,*
And the eyes of the lofty shall be humbled:
- 16 But the LORD of hosts shall be exalted in judgment,
And *'God that is holy shall be sanctified in righteousness.*
- 17 Then shall the lambs feed *'after their manner,*
And the waste places of the fat ones shall strangers eat.
- 18 Woe unto them that draw iniquity with cords of vanity,
And sin as it were with a cart rope:
- 19 That say, Let him make speed, *and hasten his work,*
That we may see *it:*
And let the counsel of the Holy One of Israel draw nigh and come,
That we may know *it.*
- 20 Woe unto them *'that call evil good, and good evil;*
That put darkness for light, and light for darkness:
That put bitter for sweet, and sweet for bitter!
- 21 Woe unto *them that are wise in their own eyes,*
And prudent *'in their own sight!*
- 22 Woe unto *them that are mighty to drink wine,*
And men of strength to mingle strong drink:
- 23 Which justify the wicked for reward,
And take away the righteousness of the righteous from him!
- 24 Therefore as *'the fire devoureth the stubble,*
And the flame consumeth the *'chaff,*

- So their root shall be as rottenness,
And their blossom shall go up as dust:
Because they have cast away the law of the LORD of hosts,
And despised the word of the Holy One of Israel.
- 25 Therefore is the anger of the LORD kindled against his people,
And he hath stretched forth his hand against them,
And hath smitten them: and the hills did tremble,
And their carcasses were¹ torn in the midst of the streets.
For all this his anger is not turned away,
But his hand is stretched out still,
- 26 And he will lift up an ensign to the nations from far,
And will hiss unto them from the end of the earth:
And, behold, they shall come with speed swiftly:
- 27 None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
- 28 Whose arrows are sharp,
And all their bows bent,
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:
- 29 Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And shall carry it away safe, and none shall deliver it.
- 30 And in that day they shall roar against them like the roaring of the sea:
And if one look unto the land, behold darkness and sorrow,
¹²And the light is darkened^a in the heavens thereof.

¹ Heb. ye.² Or, pursue them.³ Heb. the God the holy.⁴ Heb. the tongue of fire.⁵ Or, When it is light, it shall be dark in the destructions thereof.⁶ Or, This is in mine ears, saith the Lord, etc.⁷ Heb. their glory are, men of famine.⁸ Heb. that say concerning evil, it is good, &c.⁹ Or, as dung.¹⁰ Heb. If not.¹¹ Or, the holy God.¹² Heb. before their own face.¹³ Or, distress.^a And have the harp, etc.^b starlings.^c as if it were their pasture.^d he comes.^e he and him.^f And wine as beverage.^g her greed.^h hay.ⁱ lioness.^j through its clouds.^k unswearing.^l see at il. 9.^m as swooping.ⁿ deep growl.

TEXTUAL AND GRAMMATICAL.

Ver. 8. וְנִיחַ is often construed with בְּ : Gen. xxvi. 11; xxxiii. 33; Lev. xi. 36; 1 Kl. xix. 5, 7, etc. Comp. especially Hos. iv. 2. Hiphil וְנִיחַ occurs beside only vi. 7; viii. 8; xxv. 12; xxvi. 5; xxx. 4. קָרַב is generally not construed with בְּ . But when DANCHELSKY says that this construction never occurs, it is asserting too much. For Ps. xci. 10 it is said "No plague $\text{וְקָרַב בְּמִתְרָבֶיךָ}$." Comp. Judges xix. 13. In our passage the construction of the first clause has doubtless influenced that of the second. Hiph. וְקָרַב only again xxvi. 17.— אֵינָם (defectus, non-existent) occurs oftener in the second part than in the first: xl. 17; xli. 12, 29; xiv. 6, 14, 22; xlv. 9, iii. 4, 10; liv. 15. In the first part it occurs again only xxxiv. 12.—The Hophal $\text{וְהִשְׁכַּחְתִּים$ (xlv. 26) indicates that their dwelling alone in the land was not a natural thing, but something contrived. Compare complaints of like import iii. 14 sq.; Mich. ii. 2; iii. 2, sq.

Ver. 9. *In mine ears, etc.* In xxii. 14 an address of Jehovah begins with the words, "and it was revealed in mine ears," etc. In our passage וְנִיחַ "and it was re-

vealed" is omitted. It does not follow from this that this or some similar word has fallen out of the text. For the Prophet may very well have had in thought the bare notion of existence as predicate of his sentence; "In mine ears is Jehovah Sabaoth." It must not however be construed in a pregnant sense: Jehovah keeps ever saying to me (*liegt mir in den Ohren*). For there is not a thought of any resistance on the part of the Prophet that had provoked a persistence on the Lord's side. Neither may the expression mean: Jehovah whispers in my ear; as if the secrecy of the address were meant by it; for there exists no reason for such secrecy. But the Prophet will only say, that what follows he has clearly heard by the inward ear as the word of Jehovah. There lies thus in the expression a distinguishing of actual from merely imaginary hearing. Comp. Ps. xlii. 2; Job xxviii. 22; xxxiii. 8.

The pointing of the word וְנִיחַ as a pausal form appears to have for its object to separate it from what follows and to signify thereby that in this word alone is contained the predicate of the sentence.— וְנִיחַ again xlii. 9, comp. Deut. xxviii. 37; Mich. vi. 15.— וְנִיחַ comp. vi. 11; Jer. ii. 16; iv. 7, etc.; Zeph. ii. 5; fil. 6.

Ver. 11. A likeness of structure is to be noticed in the two halves of the verse. The verb *fn.* in the phrase *שָׁכַר יִרְדְּפוּ* relates to the foregoing participle, not simply like *יִקְרִינָה* ver. 8, as the dominant form, but at the same time as assigning the purpose; and so is it too with *יִלְיָקֵם*.—The Pl. of *אָחֹר* again in Isa. xlv. 13. *נִשְׁפָּה* from *נִשְׁפָּח* to breathe, to blow, the time of day when cooler air stirs, the morning and evening twilight: comp. xxi. 4; lix. 10. The verb *דָּלַק* (comp. Ezek. xxiv. 10) is found only here in Isaiah.

Ver. 12. If *מִשְׁתִּיהֶם* (sing. comp. *מִשְׁתֵּהוּ*, § 93, 9) were subject, it must follow *וְהָיָה*, for this position is constantly maintained after a verb with *Vav consec.* But if it were predicate, it would say nothing; for what else would music and wine be but a feast. For that *וְהָיָה* would be superfluous. We construe *וְהָיָה* therefore, not as mere copula, but in the sense of being on hand; and there is on hand.—The combination of *מִנְעֻשָׁה* with *יָד* in a manifold sense is quite current with Isa. ii. 8; xvii. 8; xix. 25; xxix. 23; xxxvii. 19; lx. 21; lxiv. 7; lxv. 22.

Ver. 13. *נָלָה* in the sense of "making bare, i. e., clearing out the land" occurs in Isaiah only again xxiv. 11, which passage generally resembles this one.—*מִתִּי* *רִעֵב* has without reason been discredited, and instead some would read *מִזֵּי רִעֵב* according to Deut. xxxii. 24, for *מִתִּים* is wont to be used in a contemptuous sense, comp. iii. 25.—*צָוָה* (comp. *Gesenius's Gram.* § 187, 1 b.) is *adjectivum ad f.* *עָזָר*, *נָצַן*, *אֶלֶם* etc., and only occurs here.

Ver. 14. *פָּתַח* *aperire*, that always stands with *פֶּה* (Job xvi. 10; xlix. 23; Ps. cxix. 131) occurs in Isaiah only here. The same with *לְבָלִי* (comp. Job xxxviii. 41; xli. 25). *חֶק* again only xlv. 5.—The suffixes of the nouns are to be referred to the notion "Jerusalem," although immediately before ver. 13, the masculine *עַם* is used. But it is plain that the Prophet in ver. 14 b., aims at a mimicry of sound. For this purpose he employs the clear a sound as often as possible. *Delitzsch* calls attention to the omission to draw the tone back on the penult of the word *וְעָלָה*, "so that one may hear the object that is falling down as it rolls and at last strikes bottom." *וְעָלָה* comp. ii. 10, 19, 21; xxxv. 2; liii. 2.

Ver. 15. The aorists *וַיִּשְׁפַּל*, *וַיִּשְׁעַר* are to be construed as *Præterita prophetica*. Also *תִּשְׁפַּלְנָה*, with the *Vav* preceding and separate, is, as *Drachmann* has remarked — *וַתִּשְׁפַּלְנָה*.

Ver. 17. *רָעָה* is to be taken absolutely, without object. What is understood suggests itself from what precedes. The pronoun of the third person is, as object of the phrase, very often omitted; Gen. ii. 19; iii. 21; vi. 19, 20, 21, etc. It is not necessary, with *Gesenius* to take *כִּרְכֹּם* for *כִּבְרֹכִים*; for *רָעָה* very often stands with the accusative of the place that is pastured: xxx. 23; Mich. vii. 14; Jer. vi. 3; i. 19, etc. As their pasture shall the sheep graze over the ruins of Jerusalem, in so far as the inhabited city becomes a sheep walk. When *Delitzsch* thinks that no accusative object is to be supplied to *רָעָה*, but that the determination of the locality results from the context, it is seen that still there is a supplying of the object. One may as well supply the definite locality as object according to frequent *usus*

loquendi, as imagine it from the context. The sense, in any case remains the same.—*כִּבְשֵׁי* found again only i. 11; xi. 6, *כִּבְשֵׁי* — *כִּבְשֵׁי* the place whither flocks are driven, found again only Mich. ii. 12. *מִיָּדָם* found beside only Ps. lxxv. 6, 15. *נָרִים* are not *נָרִים* the strangers that are constant dwellers in the land, but as participle from *נָרַן*, those *empassant*. The LXX translate *ἀφ' αὐτοῦ*. They may have read perhaps *נָרִים* (נָרִים). This word, moreover, *Schlusener*, *Hitzig*, *Ewald* and others would restore. But we have shown above that an emphasis rests on the idea of a transitory stopping. *נָר* in Isaiah again xi. 6; liiv. 15. The plural *חֲרִבוֹת* occurs only here in the first part of Isaiah; but six times in the second part: xlv. 26; xlix. 19; li. 3; liii. 9; lviii. 12; lxi. 4. The singular is found only lxi. 10.

Ver. 18. I take *כִּשָׁךְ* in its usual meaning in which it often occurs with the accusative (in Isaiah again only lxi. 19, coll. xiii. 22; xviii. 2). *חֲבִלֵי חֲשׂוֹא* are ropes of lies, for what binds them to sin, is the illusion that sin makes one happy. Hence every sin is a fraud (Heb. iii. 18). The expression farther calls to mind Jon. ii. 9; Psalm xxxi. 7; and also *חֲבִלֵי חֲשׂוֹא* Prov. v. 22, and *חֲבִלֵי אֶדֶם* Hos. xi. 4. Regarding the use of *שֹׂא* in Isaiah, comp. i. 13 ('מִנְחֹת־שֹׂא'), xxx. 28 ('נִפְתָּה שֹׂא'), li. 4, ('רִבְרִי-שֹׂא'). The word occurs only in these places in Isaiah. *בְּכַעֲבוֹת* the prefix *בְּ* is wanting according to the familiar rule; comp. *Gesenius*, § 118, Rem. *עֲבָתָה* (from *עָבַת* to twist, the twisting, twisted work, rope) Isaiah uses only here. Comp. Hos. xi. 4. *עֲגֻלָּה*, "a freight wagon," found too xxviii. 27, 28.

Ver. 19. *יִחִישׁ* and *יִחַשׁ* may be taken transitively and intransitively. I decide for the latter construction, 1) because *מָהַר* is used by Isaiah only intransitively (xxxii. 4; xlix. 17; li. 14; lix. 7), *יִחִישׁ*, that occurs twice beside here (xxviii. 16; lx. 23), is one of these times (xxviii. 16) used intransitively; 2) because in the parallel phrase *וְתִקְרַב וְגו'* not Jehovah but *עֲצַת ק'* is subject. The sense is any way in both instances the same. The forms *יִחִישׁ* and *יִחַשׁ* belong to the few instances of the voluntative *h* appended to the third person, (comp. Ps. xx. 4, and the more doubtful cases Lev. xxi. 5; Deut. xxxiii. 16; Job xl. 17; xlii. 31; Ezek. xxiii. 20; *Olshausen*, § 228 b. Anm. [*Gesenius*, § 97, 7]). Let it be noticed moreover that this *He* so stands in two pairs of verbs, that each time it is only appended to the last word. It seems that each time it should avail as well for the first word. Comp. i. 24 b. *עֲצָה* is a current word with Isaiah that occurs thirteen times in the first part and five times in the second. On "the Holy One of Israel" see i. 4.

Ver. 20. *שָׂוִם* with *ל* following in the sense "to make into something;" xiii. 9; xliii. 13; xxv. 2; xli. 15; xlii. 15; xlix. 11, etc.

Ver. 21. On *פְּנִידִים* comp. Hos. vii. 2; Lam. iii. 35; the expression does not again occur in Isaiah. *בָּנוּ* part. iii. 3; xlix. 14.

Ver. 22. *מִסָּךְ* — *מִסָּךְ* in Isaiah again xix. 14. *מִסָּךְ* lxxv. 11. Hiph. *הִצְדִּיק* found again i. 8; liii. 11. *עָקַב* only here. *שָׁחַר* again i. 23; xxxiii. 15; xlv. 13. Hiph. *הִסִּיר* frequent in the first part (i. 16, 25; iii. 1, 18; v. 6, 23; x. 13, etc.), in the second part only in liii. 9. The

singular suffix in כִּכְנִי must be construed distributively. The righteousness of the righteous they let disappear from him, i. e., from the righteous man in question. Comp., at ii. 8 and i, 23.

Ver. 24. As regards the construction; כִּכְנִי is a predicate infinitive dependent on a preposition, which is followed immediately, not as usually by the subject, but by the object, because the order אֶשֶׁן אֶשֶׁן שָׁשׁ offends against euphony; also in xx. 1, the object precedes, because it is a pronoun (אֵתָהּ). Commentators call attention to the multiplication of sibilants in the sentence. "One hears the crackling sparks, the sputtering flames" says DELITZSCH. חֲשֵׁשׁ occurs only once again in the Old Testament, xxxiii. 11.—רָפָה is "to become lax, withered, weary, fall away" (especially of the hands xlii. 7). לִהְבֶּה is accus. loci.—The suffixes in שָׁשׁ and פָּרוֹחַ refer back to those whom the preceding four woes concern. To these then their punishment is announced. מִן only occurs again iii. 24. פָּרוֹחַ (only xviii. 5 again) is the blossom. אֶבֶן dust, only occurs again xxi. 8.—The second clause of the verse calls to mind i. 4. They were therefore the opposite of "the branch of Jehovah" iv. 2, and much rather comparable to the bad grape-vine, v. 1 sqq. אֶמְרָה occurs again xxviii. 23; xli. 4; xxxii. 9.

Ver. 25. The expression אֶן חֲרָה does not occur again in Isaiah, and, excepting the part, Niph. xli. 11; xlv. 24, no other form of the verb חָרָה occurs in Isaiah. Our expression, however, calls to mind, Num. xi. 33, "And the wrath of the Lord was kindled against His people, and the Lord smote the people," as all those numerous places in the Pentateuch, especially Num. where the expression אֶן חֲרָה "and the anger of the Lord kindled," etc., occurs (Exod. iv. 14; Num. xi. 1, 10; xii. 9, etc.)—וַיִּשׂ דָּוֹ is also a reminiscence of the Pentateuch from Exod. vii. 2, 18; x. 23; xiv. 21, 27, where the expression is used of Aaron and Moses as they stretched out the hand to the performance of their miracles. In Isaiah, this expression is repeated in the same manner in xxiii. 11; xxxi. 3, coll. xiv. 26, 27.—רָנָה (Kal., in Isaiah xiv. 9; xxxii. 10, 11; xxviii. 21; lxi. 1), used of the trembling of the earth (Joel. ii. 10) or of the foundation of the mountains (Ps. xviii. 8, coll. 2 Sam. xxii. 8). The expression that the carcass (כֹּחַח) occurs xxvi. 19) shall be as the sweepings (כֹּחַח) from סוֹחַח Ezek. xvi. 4, coerrere, detergere = סוֹחַח Lam. iii. 45, "leavings, sweepings out;" &c. &c.), occurs only here. Elsewhere it is, that the כֹּחַח shall be as dung in the field (Jer. ix. 21), shall be cast as a prey (Deut. xxviii. 26; Jer. vii. 33; xvi. 4; xix. 7, etc.), to the wild beasts. The reading רָנָה (the London Polygot has רָנָה) is both etymologically incorrect, and also in conflict with every other place in which the word occurs in Isaiah (x. 6; xv. 3; xiv. 11; li. 20).

Ver. 26. מִרְחֹק does not belong to נֶשֶׁא, but it has become an adjective conception and takes the place of an adjective, as may be seen from passages like Jer. xxiii. 23; xxxi. 10. The same is true of מִמְּרָחֶק that has the same meaning. The former word occurs in Isaiah twelve times; five times in the first and seven times in the second part (xxii. 3, 11; xxiii. 7; xxv. 1; xlii. 6; xli. 12; lvi. 9; lix. 14; lx. 4, 9). נֶשֶׁא a signal set up on a high point; xl. 12; xlii. 2; xviii. 3; xxxiii.

23; lxii. 10. Only in the last named passage does the verb מִרְחֹק occur. שָׁשׁ "to hiss, whistle," is taken from the practice of bee keepers, as may be seen in vii. 18, where the same figure recurs. מִקְצֶה recurs xlii. 6; xlii. 10; xliii. 6, thus equally in both parts. In each place, xlii. 5 excepted, מִקְצֶה follows it. מִקְצֶה properly substantive — *celeritas*: recurs lviii. 8; combined with קל according to Joel iv. 4. קל recurs in Isa. xix. 1; xxx. 16; xviii. 2. On the change of number in לוֹ, comp., at ver. 23. The singular here apparently indicates that though the signal is given at various times and to different nations, still always, it shall be only one at a time, that they shall be summoned.

Ver. 27. DRACHMAN justly calls attention to the perfect equilibrium in the structure of this ver. 27; in the first hemistich two clauses, each with two members of like arrangement; in the second hemistich two clauses, each with one member, the corresponding words in which rhyme together: נִתְּחַן-נִתְּחַן, שָׁרוֹן-אֶזְרוֹ, שָׁרוֹן-אֶזְרוֹ, נִתְּחַן-נִתְּחַן. נִתְּחַן recurs in Isaiah xxviii. 12; xlix. 8; xxxii. 2; xli. 1. On נִתְּחַן see at iii. 2. The Participle (Jer. xvi. 16; Ps. cv. 37; 2 Chr. xxviii. 15), occurs only here in Isaiah. נִתְּחַן recurs only lvi. 10, יִשְׁן only here in Isaiah. Niph. נִתְּחַן xlix. 18; xxxv. 5; li. 14.

Ver. 28. צֶר in the sense of "stone, flint" occurs only here and ver. 30, if this interpretation is allowable in the second case; it has then the same meaning as צֶר Ezek. iii. 9; Exod. iv. 25 and צֶר li. 10; viii. 14, etc. Niph. נִתְּחַן like li. 23; xlix. 16, 17; xl. 15.

Ver. 29. לִבִּיא (again in Isa. xxx. 6) is by most held to mean lioness. Comp. GRAMMEL, Thes. p. 738 . . . On the construction of לִבִּיא see at ver. 18.—וַיִּשְׁאֵן is according to K'thibh וַיִּשְׁאֵן, according to K'tri וַיִּשְׁאֵן. The reading of K'tri is the correct one, for there is no reason for the perfect with the Vav consec., whereas the imperfect stands here, according to rule, to describe permanent qualities.—וַיִּשְׁאֵן only here in Isaiah, see Prov. xxviii. 15; xix. 12; xx. 2). Of פִּלֵּשׁ the form found here is the only one used by Isaiah, and that only here. The formula וַיִּשְׁאֵן וַיִּשְׁאֵן occurs again xlii. 22, and xliii. 13, in which latter place it sounds the same as the original passage Deut. xxxii. 39.

Ver. 30. The subject of נִרוֹם, "he shall roar," is the same that it has in the preceding verse. But we translate "it roars dull," only to give prominence to the collective more than to the individual as indicated in כְּנִהֲמַת-יָם "as the roaring of the sea." The suffix, in עָלָיו can refer only to the one seized, i. e., Judah.—נִהֲמָה occurs only again Ps. xxxviii. 9.—DRACHMAN has justly called attention "to the sound painting produced by accumulating the buzzing and rumbling sound of m, and n, too," in the first hemistich of this verse. Both sounds are in יָנִיחֶם; to this word בִּיחֶם rhymes; in כְּנִהֲמַת-יָם we find m. and a. again, and the syllable am twice.—To this hemistich, which I may say has itself a low rumble, the second is opposed, which portrays the conquered by its many, 6 e, and a sounds, thus by thinner sounds, that in a measure paint weakness.

EXEGETICAL AND CRITICAL.

1. The meaning of this section is twofold. First of all it contains a specification of the sour grapes, and a corresponding announcement of punishment. In this matter the Prophet begins with a certain selection. For he does not censure all sins, but only the sins of the eminent, and eminent sins. Thus six evil fruits are enumerated, and what the Prophet has to say with reference to each begins with a woe. But a detailed announcement of punishment follows on each of the first two woes only, after the description of the sinful condition with which they are concerned. For the following woes there follows an announcement of punishment common to all from ver. 24 on. This difference observed by the Prophet in regard to the order of his topics is connected with the *second* meaning of the passage: that is to say it contains at the same time the *twofold conclusion* of the second part, i. e. of the whole discourse from chap. ii.—v. For the announcement of punishment after the second woe, which is in proportion long extended through five verses (v. 13–17), manifestly contains a relative ending: the wicked city sinks into the lower world, and the grass grows over its grave. These are manifestly, I may say, final chords. But in as much as the Prophet, vers. 15 and 16, reiterates *verbatim* the fundamental thought of his first illumination of the present, he gives us to understand that he would have this first (relative) conclusion refer to the first half of his discourse (chap. ii. and iii). And as he handles the following twice-two woes differently from the first two, he intimates that they have another purpose. They are not interrupted in their sequence by announcements of punishment coming between, but these follow *after* as common to all. Precisely by this concentration the Prophet gains a highly effective conclusion of the *whole* discourse, but which at the same time undeniably refers to the second lamp (chap. iv. and v.), just as we have seen that the first (relative) conclusion refers to the first lamp. One recognizes this from the comparison of ver. 24, drawn from vegetation, especially from the notions “root” and “scion,” in which the reference back to the *נֶחֱלֶה* branch, chap. iv., as also to the vineyard and its fruit cannot be mistaken.

Thus this most artistically composed ending is at the same time an image of the whole discourse, whose unity, comprising chaps. ii.—v., here becomes most evident. As the twofold division forms the ground-work of the whole discourse, so it does of this conclusion. And this twofold division appears in the conclusion in a double form: first the simple two for the first (relative) conclusion; then the potent, doubled two for the great principal conclusion. From this we know, at the same time, why there must be six woes, and not seven, as one inclines to expect.

The first woe concerns the rich and mighty, that swallow up the property of inferior people, so that at last they possess the land alone (ver. 8). These are threatened that their houses shall be destroyed (ver. 9), and their ground shall become so sterile that ten acres shall yield only a bucketful of must, and a bushel of seed a peck [i. e. 1-16

of a German bushel.—Tr.] of fruits (ver. 10). The second woe pertains to high livers and gluttons, that begin early and leave off late (ver. 11), and who, amid the noise of music and the banquet, never come to regard Jehovah's work (ver. 12). For this the people must wander into exile, and high rank and low rank shall perish of hunger and thirst (v. 13), and be used only to be cast into the jaws of the insatiably greedy underworld (ver. 14). Then shall human pride be humbled (ver. 15), and the Lord, the righteous judge shall appear then as alone high in His righteousness and holiness (ver. 16), the waste places of the fallen grandees shall become the pastures of the flocks of alien tribes (ver. 17). The third woe is proclaimed against the insolent mockers that do evil with a very rage for it (ver. 18), and with blasphemous contempt, challenge the Lord, in whom they do not believe, to oppose His work to their own (ver. 19). The fourth woe strikes those who perversely call exactly that good which is bad, and that bad which is good (ver. 20). The fifth woe concerns the conceited that think they alone are wise (ver. 21). The sixth woe, finally, is proclaimed against the oppressors and unjust, who in order to live high, turn aside justice for a vile reward (vers. 22, 23). The threatening, that those who have despised the law of Jehovah, shall be destroyed root and branch, corresponds to the last four woes in common (ver. 24). For this the people shall be smitten and their dead bodies be cast into the streets like sweepings. But that is not enough even (ver. 25). Foreign nations shall be brought from a distance against Israel (26). They shall vigorously and zealously accomplish the work to which they are called (27–29). Then like the roaring surges of the sea the enemy shall break over Israel. Israel shall see nothing on the earth but dark night: instead of a protection against rain and storm (iv. 6), a dark storm-cloud shall envelop the earth that shall turn aside the vivifying and warming light (v. 30).

This is the result of the contemplation that the Prophet sets forth in regard to the (relative) present. Sad and gloomy as this result is, the realization of that glorious future which he holds in prospect (iv. 2–6) is not thereby hindered: on the contrary it postulates and prepares the way for that future. The words “in that day” point away to that.

2. Woe unto them—yield an epha.—Vers. 8–16. On *וְיָ* comp. remarks at i. 4. The Prophet first proclaims a woe against the rich and mighty, who with insatiable greed annex the houses and fields of their poor neighbors, so that these are crowded out of the land, and the country becomes the exclusive domain of these oppressors.

This accumulation of property violates both the statutes concerning the inheritance of real estate, and the year of Jubilee (Lev. xxv. 10–13; 25 sqq.). What the Prophet has heard is this; not merely some, but many houses, i. e. the houses, all that there are of them (ii. 3), shall be desolated, and the great and beautiful ones shall be without dwellers. This desolation of the houses is ascribed

to the sterility that comes on the land as a punishment from God. For the Pentateuch threatens the disobedience of Israel with this punishment, and that in not a few passages: Lev. xxvi. 18-20; Deut. xi. 17; xxviii. 17 sq., 23 sq., 38 sqq. How great the barrenness shall be may be determined from the fact, that ten acres of vine land will only yield a bucket of wine, and a bushel of seed only the tenth part as much fruit.—*אָרֶבֶת* is a pair of beasts of burden bound by a yoke (Judg. xix. 10; 1 Sam. xi. 7; Isa. xxi. 7, 9), then a piece of ground as great as such a *אָרֶבֶת* could plow up in a day. If a vineyard is not plowed it might still be measured by the acre. How large a surface a *אָרֶבֶת* might be according to our measures, has never yet been made out. *Comp. Unters. über die Längen-Feld-und Wege-Masse, insbesondere der Griechen und der Juden von L. FENNER v. FENNEBERG, Berlin, 1859, p. 96.*

אָב a bath (comp. *אָבָה* ver. 6) is the principal measure for fluids, like the ephah for dry measure. Both are the tenth part of a homer or *אָוֶר*, *cor.* (Ezek. xlv. 11, 14), *אָב* occurs only here in Isa.

אָוֶר homer, (probably the burden of a *אָוֶר*, *an ass*, whence Judg. xv. 16; 1 Sam. xvi. 2 *אָוֶר* stands

directly for *אָוֶר*) does not again occur in Isa. in this sense. Also *אָפָה* "an ephah" is only here in Isa. There is still great uncertainty regarding the relation of these measures to those used by us. If THENIUS (*The ancient Hebrew long and hollow measures, Studien und Krit.*, 1846, Heft. 1 and 2) is correct, who sets the contents of the homer at 10143.9 Paris cubic inches, then this would about correspond to the burden an ass can bear.

3. **Woe unto them that rise up early—shall strangers eat.**—Vers. 11-17. The second woe, the longest and most detailed, is directed against the high livers and gluttons. They rise early so as to go soon to drinking; they remain long sitting of evenings so as to inflame themselves with wine. "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is a noble, and thy princes eat in due season, for strength and not for drunkenness!" Eccl. x. 16, 17; Comp. xxiii. 13; lvi. 12; Am. vi. 3 sqq. The Romans called feasts that began before the usual time (i. e. in the ninth hour) *tempestiva convivium*, seasonable feasts (*Cic. de Senect. 14, &c.*). *Ab octava hora bibere* was accounted debauchery (*Juv. 1, 49, comp. GESSENIUS on our ver.*). *אָרֶבֶת* is the artificial wine, and *אָב* the natural. The first was prepared partly from dates, apples, pomegranates (Song of S. viii. 2), honey, barley, (*ζίδος, οίνος κριθίνος*, HER. 2, 77), partly by mixture (like our punch, hence *אָרֶבֶת שֶׁכֶּרֶת* *to mingle drink* v. 22); Comp. HERZOG's *R. Encycl.* XVII. p. 615. In general comp. xxiv. 9; xxviii. 7; xxix. 9; lvi. 12.

The inflaming caused by wine is physical and psychical; (the former was by the ancients referred to the *hepar* and *oculi*, the liver and the eyes); comp. Prov. xxiii. 29 sq.

But to a jovial banquet belongs music. There does not fail *אָבָה* (the harp, i. e. a stringed instrument, with strings resting free and plumb

on the sounding board, comp. xvi. 11; xxiii. 16; xxiv. 8; xxx. 32), *אָבָה* (i. e., every stringed instrument, whose strings are stretched over a bag-shaped sounding board by means of a bridge, for *אָבָה* is properly the bag.—comp. xiv. 11; xxii.

24), *אָבָה* (the hand drum, the tambourine, xxiv. 8; xxx. 32), and *אָבָה* (the flute, literally bored out, hollow, xxx. 29). Comp. HERZOG's *R. Encycl.* X. p. 126 sqq. If now it is added, "and wine" is their drink, it is to prevent one from thinking that ver. 12a indicates a different situation from that of ver. 11; rather the identity of both is expressly made prominent.

While nothing is wanting to the scene as regards worldly pleasure and joy, there is the most serious poverty in regard to spiritual life. In this respect they are as if blind and dead; the revelations of God that are written both in the book of nature and in history, they do not in any way regard. The greatest misery ever known to antiquity was destined to follow this luxury, and debauchery that wickedly forgot the one thing needful; the wandering into exile. One may see from Lam. v., how distressingly it went with such a herd of humanity, driven away as they were like cattle. Because the nation had not regarded what would promote its peace, it must go out "unawares," *אָבָה*. In this is signified both: without insight, and unawares. The word designates the subjective state that was portrayed ver. 12b, and at the same time the manner in which the objective divine judgment should break over them. *אָבָה* is only found here.

But in Hos. iv. 6, which comp. *אָבָה* is found in a connection similar to this. Every where beside it reads *אָבָה* (Deut. iv. 42; xix. 4; Josh. xx. 3; Job xxxvi. 12). *אָבָה* here is not causative, but negative = without. [LOWTH, BARNES and J. A. ALEXANDER retain the meaning of the Eng. Ver.: "for want of knowledge."—TR.]

The honored, the nobility of the people (*אָבָה* *abstr. pro concr.* comp. iv. 5; xvi. 14; xvii. 3; lx. 13; lxvi. 12); shall become starvelings, and the great crowd (*אָבָה* *noise*, then what makes noise, the great crowd xvii. 12; xxix. 5-8,) shall pant with thirst. Many, like GESSENIUS, would take *אָבָה* to mean the rich, because the word occurs in the sense of "riches, treasures" (lx. 5; Jer. iii. 23). But the Prophet announces the judgment to the *entire people* (comp. *אָבָה* in the beginning of the verse): according to which it is quite suitable for him to divide the totality into nobility and common people. When death has rich harvest on the earth, then the underworld must open its gates wide to receive the sacrifice. According to that then *אָבָה* *therefore*, ver. 14 stands to the *אָבָה* ver. 13, not in a co-ordinate but in a subordinate relation. A soul is ascribed to Sheol (the word is with few exceptions, e. g. Job xxvi. 6, feminine). It is therefore personified. The notion "soul" is at the same time used in the meaning of "desire, greed," a usage that is not infrequent in the O.

Test., as is well known. Thus it is used, e. g., Deut. xxiii. 25, "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes **בְּעֵץ הַגֶּפֶת**." Comp. Prov. xxiii. 2 **בְּעֵץ הַגֶּפֶת** a greedy person; **בְּעֵץ הַגֶּפֶת** Isa. lvi. 11, dogs strong in greediness; comp. Ps. xxvii. 12. The same expression as in our passage is found in Hab. ii. 5. The insatiable nature of the underworld is declared also Prov. xxvii. 20; xxx. 16.

Sheol (in Isa. again xiv. 9, 11, 15; xxviii. 15, 18; xxxviii. 10, 18; lvii. 9), according to the O. Test. representation, is the resting-place of departed souls, corresponding to the Hades of the Greeks, which is conceived of as in the inward part of the earth (hence **תְּהוֹמֵת שְׁאוֹל** the lowest hell, Dent. xxxii. 22; Ps. lxxxvi. 13, coll. Ps. lxxxviii. 7; Lam. iii. 55; Isa. xlii. 23; Ezek. xxvi. 20; xxxii. 18, 24), because, naturally, the kingdom of death must be conceived of as in the opposite direction from the kingdom of life. When, therefore, God, the Lord of light, has His seat in light which envelops us from above, then must the kingdom of death be sought under us in the dark depths of the earth.

There are three views regarding the derivation of the word **שְׁאוֹל**: 1) the older, according to which the word should be derived from **שָׁאַל**, to demand. The underworld was called "the demanding, the summons," in accordance with its insatiableness (comp. the passages cited above); and because it will only receive and never gives; 2) **GESENIUS**, and at the same time with him, though quite independently, **BÖTTCHER**, **EWALD**, **MAUBER** (comp. *Theasaur.* p. 1348) maintain that **שְׁאוֹל** is softened from **שָׁעַל**. But **שָׁעַל**, which never occurs, must, according to **שָׁעַל** the hollow hand, **שָׁעַל** the excavator, inhabitant of caves, the fox, **שָׁעַל** (Num. xxii. 24) the hollow way, have the meaning of being hollow. **Sheol** would, then, be "the cavern." 3) **HUFFELD**, **CEHLER**, **DELITZSCH**, refer the word back to the root **שָׁל**, **שָׁל**, which is the root of **שָׁעַל** itself, and has the meaning of "hanging down loose, sinking down," so that **Sheol** would be "the sinking, going down deep." The matter is still undetermined. If it is opposed to the first explanation that, according to it, a poetic epithet is made the chief name of the kingdom of the dead (comp. **CEHLER** in *HERZOG's R. Encycl.* XXI. p. 412); so, too, both the other views must make it comprehensible how an **שָׁל** comes to take the place of the middle radical.

All the glory of Jerusalem descends into the wide gaping throat of hell. **הַמִּלִּין** means the crowd here too (as in ver. 13), but as there is here no contrast with the honored ones as there, but only the notion of superabundance, of multitude, of tumult is added to that of glory, I allow myself with **DRECHSLER** to translate "riot and revel." **שָׁעַל** *strepitus*, noise, is used of the roar of water (xvii. 12, 13), and of a multitude of men (xiii. 4; xxiv. 8; xxv. 5; lxvi. 6). The three

substantives designate everything that is splendid and makes a noise, be it person or thing. **שָׁעַל** (*ἀπ. λεγ.*), too, before which **שָׁעַל** is to be supplied, does not seem to exclude reference to things. For why should not the music and all that pertains to a banquet (ver. 12) be called jovial? Comp. Ps. xcvi. 12.

In as much as the Prophet in vers. 15 and 16 partly repeats *verbatim* the fundamental thoughts of the first half of this discourse, that we have called the first prophetic lamp (comp. ii. 9, 11, 17), he intimates that the two parts belong to one another. Those false eminences illumined by the first lamp, and the false fruits of which the second treats, lead to the same end: to the humiliation of the wickedly insolent men, and to the proof that the holy and just God is alone high. But why the Prophet just at this point casts back this connecting link, is explained in the fact that here we stand at a point of relative conclusion. This we recognize, as was shown above, partly from the contents of this second woe, which sounds like a *finale*, partly from the form, for the following woes have a very different structure from this first. But notice with what art the Prophet leads over to the theme of the first lamp, and thus unites the fundamental thought of both lamps. By the description of the destruction of the wicked multitude by hunger and thirst, he comes quite naturally on the idea of their sinking down into the underworld. Therewith he has touched the deepest point of antagonism which human enmity against God can attain. For it goes no deeper down than the jaws of **Sheol**. This mention of the deepest deep reminds him that therewith, what he had said above on the abasement of human pride, appears in a new light. That is to say it appears, by what is threatened in ver. 14, to be absolute. Precisely thereby the highness of the Lord appears in its fullest light. For He that is able to cast down into the lowest deep must for His own part necessarily be the highest. But He is so as the holy one that judges righteously. Now if the highness of God calls to mind the first lamp, His holiness calls to mind the second (comp. the sacred and sanctifying Branch of God, iv. 2, 3). And thus the fundamental thoughts of the first and second lamp combine most beautifully.

The first half of ver. 15 is repeated *verbatim* from ii. 9 a. The second half of ver. 15 is, with some abbreviation, taken from ii. 11 coll. ver. 17. **מִשְׁפָּט** is the judicial act (comp. i. 21); in so far as it is a realization of the idea of righteousness, God at the same time proves Himself to be holy (comp. Ezek. xx. 41; xxviii. 22, 25; xxxvi. 23; xxxviii. 16, 23). For holiness and righteousness belong together like lamps and burning (ver. 17). The Prophet concludes his mournful picture of the future in a highly poetic manner, in that on the site of the once glorious and joyous city, now sunk into the ground (vers. 11, 12), he presents a pasture in which wandering nomads are feeding their flocks. Comp. the quite similar pictures of future change of fortune, vii. 21-25; xvii. 2; xxxii. 13 sq.; Zeph. ii. 14 sq. Commentators have justly pointed out that the present condition of Jerusalem and Palestine may be regarded as a part of the fulfilment of this prophecy. For the

ancient city is as if sunk into the ground. A depth of rubbish covers the old streets and open places, and above them new ones are laid out in totally different directions. Only laborious excavations can give a correct picture of the topography of ancient Jerusalem. The land, however, is almost everywhere become pastures for nomadic Arabian tribes. And when, moreover, one reflects that a foreign people, of another faith and inimical to the Jews, has for a long time reigned in Palestine, it must be confessed that the present time corresponds very exactly to this announcement of the Prophet. Yet it must not be overlooked that the circumstances mentioned only touch the outward side of the fulfilment. It cannot be doubted that ver. 14 has been fulfilled also in a deeper, more inward, and, I may say, transcendental way. For what has become of the land we know. But had not the Prophet also a thought of the immortal souls of men?

The *חורבות כמים* are the ruins that once belonged to the fat and rich, and were then the opposite of mournful, waste wrecks, that is to say, places of splendor and prosperity. Strangers shall devour the products of these wastes, i. e. the grass growing there, that is use it for their cattle. By this is implied that the places shall lie unnoticed and without owners. Only stranger, nomadic shepherds, in passing along, will stop there with their flocks.

4. **Woe unto them—may know it.**—Vers. 18, 19. The third woe is directed against audacious sinners who make unbelief in God's punitive justice the foundation of their wicked doings. The fact that the Prophet represents these people as impiously bringing down the divine judgment on themselves, has caused many commentators to construe *כמשך* in the sense of "attract, draw toward," and *עון* in the sense of "guilt" (EWALD, UMERIT), or "punishment of sin" (GESENIUS, KNOBEL, and others). But if the Prophet meant to say this, and to express that those had drawn on themselves by deeds what they had invoked by words, i. e. the judgments of God, he would certainly have employed expressions that would more exactly correspond to the notions *כעשה* and *עצת קרש*, thus words that mean directly "punishment, judgment, destruction, ruin." I do not deny that under some circumstances the words *עון* and *חטאת* may be taken in a sense bordering very nearly on "guilt of sin, and punishment of sin" (comp. the passages cited by KNOBEL, Gen. iv. 13; xix. 15; Ps. xxxi. 11; Zech. xiv. 19; Prov. xxi. 4; to which, also, I would add Isa. xxvii. 9, where these words in the parallelism correspond to one another. See at the place). But, in the present instance, precisely the choice of these words proves to me that the Prophet did not think of the identity of the fruits of those doings with the display of the divine justice, but only of a causal relation between those doings and the divine justice. They sin away so boldly, precisely because they believe there is no danger of a day of vengeance. The idea of "boldly sinning away" the Prophet expresses in his vigorous style, in that he compares those wicked men to draught horses, that drag a heavy wagon by means of stout ropes. Like these beasts lay themselves to the traces with all their

might in order to start the load, so these lay themselves out to sin with all their might. They pull with might and main, they surrender themselves to sin with a diligence and expenditure of power worthy of a better cause.

That say, etc.—Ver. 19. What chains them so fast to sin, and makes them so zealous in its service, is just that they do not believe in the divine announcement of a day of retribution. They express their unbelief in a contemptuous challenge to Jehovah to expedite His work, i. e. His work of judgment and punishment, to fulfil His purpose of retribution. They wish for an early coming of this manifestation of judgment. For they would like to experience it. They dare so much. They are not afraid of it, though it were true; but they do not believe it is true. With impious irony they even call Him, in whose display of justice they do not believe, by His title; the Holy One of Israel. They would have it understood thereby, that He is so called, it is true, but He is not this. Comp. xxviii. 15; Jer. v. 12 sq.; xvii. 15; Ezek. xii. 22.

5. **Woe unto them—the righteous from him.**—Vers. 20-23. That ver. 20 does not speak merely of perversion of justice, as some would have it, appears from the generality of its expressions, and from ver. 23. This perversion of the world whereby exactly bad is good, and good bad, is Satanic. For if the devil became God, as he attempts to become (2 Thess. ii. 4), it would happen thus. But evil has in the physical domain, its correlate in darkness and bitterness, as good has in light and sweetness. For what darkness and bitterness are for the body, such is evil for the spirit, and what light and sweetness are for the body, such is good for the spirit. Thus, Ps. xix. 9, the commandment of the LORD is clear as light, and ver. 11, sweeter than honey and the honey comb. But bitter appears in many places as the symbol of evil: Num. v. 18 sq.; Dent. xxxii. 32 sq.; Jer. ii. 19; Acts viii. 23; Heb. xii. 15. That to the bad it is just bad that tastes good, we read Job xx. 12; Prov. v. 3, 4.

Ver. 21. The Prophet pronounces the fifth woe against the proud self-deification, to which divine wisdom counts for nothing, but its own for everything. Comp. Prov. iii. 7; Jer. viii. 8 sq.; ix. 22 sq. The sixth woe, finally, vers. 22, 23, strikes the unjust and oppressors, who sell justice in order to obtain the means for enjoying a dissolute life. *מסך שכר*, mixing of drink, comp. on ver. 11. It is debatable whether the Hebrews were acquainted with wines prepared with spices. HITZIG, HENDEWERK, DELITZSCH, maintain that proof that they did is wanting, and take *ש' מסך* = *temperare aqua*, to mix with water, in which sense the later Jews use *מסך*. According to BUXTORF, this word means: "*miscuit, temperavit vinum affusa aqua*" whence it is used directly for "*infundere*, to pour into." Comp. *מסך* Song of Sol. vii. 3. On the other hand GESENIUS (with whom under the word *מסך* HITZIG had agreed) see word *מסך*, WINER (R. W. s. v. *Wein*, DRECHSLER, KNOBEL, LEYER (in R. En cycl. xvii. p. 616) maintain most decidedly that the Hebrews were acquainted with spiced wines. WINER and LEYER dispute even that

the use of *vinum aqua temperare* among the Jews can be certainly proved. These scholars named cite Prov. ix. 2, 5 in proof of the existence among the ancients of spiced wine (which is to be distinguished from that prepared from fruit, honey, barley), in which passage the *יין* that is simultaneous with the killing, must point to another mixing, than that with water, which latter must be coincident with the pouring out. They further cite a passage in *Mischna Maaser scheni* 2, 1 (*non condiunt oleum . . . sed condiunt vinum; et incidit in id mel et condimenta, unde melius reddatur, illa in melius confectio fit juxta computum;*) and also *Plin. Hist. nat.* xiv. 13, 14, 15 19 where he speaks of *vinum aromatizatum, myrrhinum, absinthites, etc.*; and further to the New Testament expressions *οίνος εὐσμουσμένου* Mark xv. 23, *κεκραμμένον ἀκράτου*, Rev. xiv. 10; and to a passage in *Dioscor.* 6, 64 sq. According to these evidences I do not see how it can be doubted that the Hebrews were acquainted with spiced wines.

6. **Therefore as—stretched out still.**—Vers. 24, 25. On the fourfold woe of vers. 18–23, now follows the announcement of the punishment to be shared in common. It is joined on by *כִּן* like ver. 13. The people are compared to stubble and hay, who, according to iv. 2, ought to be a flourishing divine branch. And quick as stubble is devoured by fire or hay disappears in the flames, shall their root decay and their bloom pass away like dust. Thus here too Israel is again represented as a plant, a figure that reminds us strongly of iv. 2 sqq., consequently of the second prophetic lamp. Hay and stubble are very inflammable stuff. But those roots and blossoms, that ought properly to be fresh and full of sap, shall fly away, dissolved as they are in dust and decay, as easily as hay and stubble are devoured by the flames.

The threatening of ver. 24, as appears from the suffixes, concerns immediately those against whom the preceding four woes were proclaimed. But as ver. 13, the banishment of the entire nation is represented as the consequence of the sins of those greedy and riotous men, so here it is shown how the waves of destruction shall roll on to the utmost periphery, and thus seize the whole people. I refer *על-כֵּן* “therefore,” not merely to the second clause, but to the whole of ver. 24. Although all the verbal forms in 25 a, point to the past, the things themselves that they declare fall in the future. This is evident from (ver. 24) the relation of the announcement of punishment to the sin, which is indicated as present (ver. 18 sqq.), and from the parallel between the threatenings of ver. 9 sq., and ver. 13 sq.—Comp. DRECHSLE, in *loc.*—But it were not impossible that Isaiah employs here the past forms, because facts of the past float before his mind, that were to be regarded, too, as proofs of the wrath portrayed in ver. 25, without, however, representing the entire fulfilment of the threatening. If, then, as to its chief import ver. 25 has respect to the future, and, in contrast with the blows to be expected from a distant people (ver. 20 sqq.), indicates the blows to be expected out of the midst of Judah herself, or from the immediate neighborhood, then there might be a

reference in “the hills did tremble” to the earthquake in Uzziah’s time (Am. i. 1; Zech. xiv. 5), and in “their carcases,” etc., a reference to those 120,000 men of Judah, that Pekah, the king of Israel slew in one day: 2 Chr. xxviii. 6. The formula, “for all this, his anger is not turned away, but his hand is stretched out still,” (ix. 11, 16, 20; x. 4), expresses the thought that something still greater is coming. Thus then this formula introduces the chief conclusion of the discourse which corresponds to that relative conclusion, vers. 13–17. For if foreign nations from a great distance are called to accomplish a judgment, it is to be expected in advance that this judgment shall be decisive, and of mighty consequence. In fact, too, it was ever nations from a distance that destroyed the *respublica Israelitarum*. Call to mind the Assyrians, Babylonians, Romans. And those that came the farthest, did the work of destruction the most effectually.

7. **And He will lift up,—deliver it.**—Vers. 26–29. The whole description is general, and not special. That is, it is not a single, particular nation, but only the genus of foreign, distant nations in general that is described. The prophecy, therefore, finds its fulfilment in all the catastrophes that brought foreign powers against Israel, from the Assyrians to the Romans. Evidently Isaiah has in mind the fundamental prophecy Deut. xxviii. 49 sqq., from which the expression *לְיָמֵי מָרוֹם* “nations from afar,” is taken *verbatim*, and of which also the *וְנִשָּׂא*, “and He shall lift up,” reminds one. It is remarkable that after the arrival of those Babylonian ambassadors, 2 Kings xx. 14, Hezekiah should himself apply our passage, and so give testimony to its fulfilment, in that, when asked by the Prophet, whence these people came, he replied, “They are come from a far country *מִלְּבָבִי*,” from Babylon.” The description that now follows in vers. 27–29, of the enemy that is summoned, is not of any individual enemy, in fact is not at all historical, but generic and ideal in character. For, in reality, there is no army, where no one grows tired nor stumbles, in which no one sleeps nor slumbers, etc. The Prophet would only express in poetic form, the greatest activity, unweariedness, and readiness for conflict. There is a similar description Jer. v. 15 sqq. Their eagerness for battle, and their zeal for the cause is so great that they neither slumber, nor sleep. The girdle (xi. 5; Jer. xiii. 11), that binds the garment about the hips (xi. 5; xxxii. 11; coll. iii. 22) does not get loose on any one; no one breaks (xxxiii. 20; lviii. 6, Pi.), the strings (only here in Isaiah, comp. Gen. xiv. 23), by which the sandals (xi. 15; xx. 2) are fastened to the feet.

Ver. 28. The equipment of the enemy, too, is admirable. The arrows are sharp; the bows are bent, (an ideal trait, for in reality bows could not be ever bent, that is, trod on with the foot, xxi. 15). The hoofs (only here in Isaiah), of the steeds are hard as stone. As the ancients did not understand shoeing horses, hard hoofs were an important requisite in a war horse, comp. Mich. iv. 13, and *χαλκόνους, κραιπέωνες*. The impetuous, thundering roll of their wheels makes

them resemble a tempest. The same figure recurs lxi. 15. Comp. beside xvii. 13; xxi. 1; xxix. 6.

The 29th verse finally describes the attack and victory of the enemy. The discourse which, to this point, has had almost a regular beat, and progressed, one might say, with a martial step, now becomes irregular and bounding. With mighty impetuosity that reveals itself in a battle cry that is compared to the roaring of a lion, the enemy attacks. It is strange that the Prophet expresses this thought doubly. But this doubled expression has apparently only a rhetorical aim. If we take into account the comparison of deep growling, we receive the impression that the Prophet would indicate that the enemy has at command every modulation of the lion's voice. The moment the lion seizes his prey, he ceases to roar, and one hears only deep growling. The seized prey he saves for himself: i. e., he bears it away out of the tumult. **פִּנְסִי** (recurs only xi. 6), is the young lion no longer sucking but become independent of its dam. **וְלִי** is the sucking lion. The plural is used here, probably, on purpose to make prominent the numbers in contrast with **לְכִיָּא**.

8. And in that day—the heavens thereof.—Ver. 30. The Prophet hastens to the conclusion. For this purpose he comprehends all that he has still to say in one figure drawn with a few, yet strong traits. It is also a proof of the great rhetorical art of the Prophet, that he does not name Judah. He rather allows to be guessed what was painful to him to say. For we need not refer the words only to what immediately precedes, as if it were declared that what is described ver. 30, happens on the same day as that of which ver. 29 speaks. For that is to be understood of course. But this "in that day" refers back to ii. 11, 17, 20; iii. 7, 18; iv. 1 and to iv. 2, so that hereby is intimated that this prophecy too, shall be fulfilled in the "last days." And as iv. 2 speaks of a day of great happiness, the passage previously named, however, of a day of dreadful judgment, so the Prophet refers back to both, meaning to intimate that when these final dreadful visitations of the last time shall have come upon Israel, then shall come the daybreak of salvation. I see therefore in this phrase "in that day" a fresh proof of the connection of chap. v., with the preceding chapters ii. iv. Like surges of the sea, therefore, raging and roaring, shall the enemy fall on Judah in that day? DELITZSCH appropriately refers to Sierra-Leone because, "those that first landed there, mistook the noise of the surf breaking on the precipitous shore for the roar of lions." The subject of **וְנִכְסְתָּ** (Niph. *ἀπ. λεγ.*), is evidently Judah. But the further meaning of these words presents great difficulties. I think two passages shed light on this one. The first is cited by all commentators, viz.: viii. 42. When we read there: "And He looks to the earth and behold trouble and darkness," (**צָרָה וְחֹשֶׁךְ**) we are justified in taking **חֹשֶׁךְ** in our passage together; either **חֹשֶׁךְ** as adjective (compressed, thick darkness, **חֹשֶׁךְ** is *masc.*), or as apposition (VIRTINGA, HENDEWERK), or as genitive (darkness

of anguish). According to that we must separate, then, **חֹשֶׁךְ** from **אֵיִל**, a union for which there is no other authority than the (for us not binding) Masoretic tradition, and then we must read **אֵיִל**. For this reading, however, we have the support of another passage, which, so far as I know, has never hitherto been adduced by any expositor for the elucidation of our verse, viz.:

Job xviii. 6. There we read **אֵיִל חֹשֶׁךְ בְּאֵתוֹ**

"the light shall be dark in his tent." That passage speaks of the wicked whose light goes out, and whose fire burns no longer, in whose tent, therefore, it is dark. Can then the coming together of these words **אֵיִל חֹשֶׁךְ** be accidental? I am the less inclined to believe this, as the thought, that the light itself becomes dark, and not the lighted room, is a very specific one. Something similar may be found xiii. 10; Ezek. xxxii. 8; Joel iv. 15.—**עֲרִיפִים** is *ἀπ. λεγ.* It is derived from **עָרַף** "to drop down," which occurs only Deut. xxxii. 2; xxxiii. 28.

עֲרִיפִל appears to be kindred to it. **עֲרִיפִל** originates from **עָרַף** by the addition of the letter **ל** like

נִרְמַל from **נָרַם** and **נִרְוֶל** from **נָרוּ** (CHALD., *fixit, transfixit*) see GREEN § 198, 2 c, and as

עֲרִיפִל very often joined to **עָנָן** (Deut. iv. 11; v. 19; Joel ii. 2; Zeph. i. 15; Ezek. xxxiv. 12) undoubtedly means the cloudy obscurity, the thick clouds, so **עֲרִיפִים** can be nothing else than the rain clouds out of which the rain drops down.

This rain cloud is now regarded as the tent covering of the earth, or at least as belonging to it, like e. g., xl. 22 it says: "that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in," (comp. Job xxxvi. 29; Ps. civ. 2 sqq.). The expression "in his tent" would not be suitable. For the light that illumines a tent, stands within under the tent cover. But the light that illumines the earth, is above and beyond the heavenly tent cover. If, then, it is to be dark on earth, the light must be hindered from penetrating down from above. Therefore I translate: "and the light becomes dark through its clouds." The fem., suffix is therefore to be referred to **אֶרֶץ**, "earth." It will not do to refer it to **אֵיִל** as GESNIUS does, referring to Job xxxvi. 32 (*Thea.* p. 1072), because then it must read **חֹשֶׁךְ**.

If one would, with HIRTZIG, make **אֵיִל** dependent on **נִכְסְתָּ**, then the expression is surprising. For the opposite of "earth" is not "the light," but "the heaven." The explanations "distress and light" (DELITZSCH), and "stone and gleam" (i. e., hail and lightning, DRECHSLEB) seem to me to pay too little regard to the two parallel passages quoted. I would, moreover, call attention to the fact that in this **חֹשֶׁךְ אֵיִל חֹשֶׁךְ** there lies, too, a significant reference to the doings of the people who, according to ver. 20 "make darkness light and light darkness." Because they do that, their light shall be darkened wholly and permanently. And at the same time we find here a remarkable antithesis to iv. 5. 6. There God creates upon Mount Zion a

cloud by day and flaming fire by night, for a shade by day against the heat, and for shelter against rain and storm. Here darkness of anguish shall cover the earth and the rain-clouds shall not only overwhelm the unprotected earth with their showers, but beside these keep back the light, therefore, in a sense, be a shelter before the light. Thus this chapter, which had apparently begun so joyously, ends in deepest night and gloom. One feels that the discourse of the Prophet has exhausted itself. We are at the end. Nothing can follow these mighty, and at the same time vain words but—silence. But the informed know well that the two prophetic lamps that are thrust out before (ii. 1-4 and iv. 2-6) stretch out beyond this period of misfortune. When, then, ver. 30, it reads "in that day," we know that this is a hint that refers back out of the midnight gloom of this conclusion to the comforting beginning iv. 2. That very day, when the evil fruits of the vineyard sink away in night and horror, begins for the "Branch of Jehovah" the day of light, and of eternal glory.

DOCTRINAL AND ETHICAL.

1. On ii. 2. *Domus Dei, etc.* "The house of God is built on the foundation of the Apostles and Prophets, who, themselves, too, are mountains, quasi imitators of Christ. (They that trust in the Lord shall be as Mount Zion, Ps. cxxv. 1.) Whence, also, upon one of the mountains Christ founded the Church and said: Thou art Peter, *etc.*, Matth. xvi. 18." JEROME.—"We can understand Jerusalem by the mountain of God, for we see how the believing run thither, and how those that have accepted the testimony come thither and seize the blessing that proceeds thence. But we may also by the house of God understand the churches spread over land and sea, as we believe St. Paul, who says, 'we are the house of God,' Heb. iii. 6. And so we may recognize the truth of the prophecy. For the Church of God stands shining forth, and the nations, forsaking wickedness that has long had dominion over them, hasten to her and are enlightened by her." THEODORET.—*Ecclesia est, etc.* "The church is a mountain exalted and established above all other mountains, but in spirit. For if you regard the external look of the church from the beginning of the world, then in New Testament times, you will see it oppressed, contemned, and in despair. Yet, notwithstanding, in that contempt it is exalted above all mountains. For all kingdoms and all dominions that have ever been in the world have perished. The church alone endures and triumphs over heresies, tyrants, Satan, sin, death and hell, and that by the word only, by this despised and feeble speech alone. Moreover it is a great comfort that the bodily place, whence first the spiritual kingdom should arise, was so expressly predicted, that consciences are assured of that being the true word, that began first to be preached in that corner of Judea, that it may be for us a mount Zion, or rule for judging of all religions and all doctrines. The Turkish Alcoran did not begin in Zion—therefore it is wicked doctrine. The various Popish rites, laws, traditions began not in Zion—therefore they are wicked, and the very doctrines of devils. So we may hold ourselves

upright against all other religions, and comfort our hearts with this being the only true religion which we profess. Therefore, too, in two psalms, Ps. ii. and cx., mount Zion is expressly signified: "I have set my king upon my holy hill of Zion;" likewise: "The Lord shall send the rod of thy strength out of Zion." LUTHER.

2. On ver. 2. LUTHER makes emphatic, as something pertaining to "the wonderful nature of this kingdom," that "other kingdoms are established and administered by force and arms. But here, because the mountain is lifted up, the nation shall flow (*fluent*), i. e., they shall come voluntarily, attracted by the virtues of the church. For what is there sweeter or lovelier than the preaching of the gospel? Whereas Moses frightens weak souls away. Thus the prophet by the word *fluent*, "flow," has inlaid a silent description of the kingdom of Christ, which Christ gives more amply when He says: Matth. xi. 12, "the kingdom of heaven suffereth violence and the violent take it by force," i. e., they are not compelled, but they compel themselves." "Moreover rivers do not flow up mountains, but down them; but here is such an unheard-of thing in the kingdom of Christ."—STARKE.

3. LUTHER remarks on "and shall say: come," *etc.* "Here thou seest the worship, works and efforts and sacrifices of Christians. For they do only the *one* work, that they go to hear and to learn. All the rest of the members must serve their neighbors. These two, ears and heart, must serve God only. For the kingdom rests on the word alone. Sectaries and heretics, when they have heard the gospel once, instantly become masters, and pervert the Prophet's word, in that they say: Come let us go up that we may teach him his way and walk in our paths. They despise, therefore, the word as a familiar thing and seek new disputations by which they may display their spirit and commend themselves to the crowd. But Christians know that the words of the Holy Ghost can never be perfectly learned as long as we are in the flesh. For Christianity does not consist in knowing, but in the disposition. This disposition can never perfectly believe the word on account of the weakness of the sinful flesh. Hence they ever remain disciples and ruminate the word, in order that the heart, from time to time, may flame up anew. It is all over with us if we do not continue in the constant use of the word, in order to oppose it to Satan in temptation (Matth. iv.). For immediately after sinning ensues an evil conscience, that can be raised up by nothing but the word. Others that forsake the word sink gradually from one sin into another, until they are ruined. Therefore Christianity must be held to consist in hearing the word, and those that are overcome by temptations, whether of the heart or body, may know that their hearts are empty of the word."

4. VITRINGA remarks on the words, "Out of Zion goes forth the law," v. 3. "If strife springs up among the disciples concerning doctrine or discipline, one must return to the pattern of the doctrine and discipline of the school at Jerusalem. For *Μῆν*: 'shall go forth,' stands here only as in Luke ii. 1, 'There went forth a decree from Caesar Augustus.' In this sense, too, Paul says,

1 Cor. xiv. 36, "What? came the word of God out from you?" The word of God did not go forth from Corinth, Athens, Rome, Ephesus, but from Jerusalem, a fact that bishops assembled in Antioch opposed to Julius I. (Sozom. *hist. eccl.* III. 8, "the orientals acknowledged that the Church of Rome was entitled to universal honor—although those who first propagated a knowledge of Christian doctrine in that city came from the East"). CYRIL took $\epsilon\lambda\theta\eta$ in the false sense of *κατελλόπει* τὴν Σιών, "has forsaken Zion." When the Lord opened the understandings of the disciples at Emmaus, to understand the Scriptures and see in the events they had experienced the fulfilment of what was written concerning Him in the law, Prophets and Psalms, He cannot have forgotten the present passage. Of this we may be the more assured since the words: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Luke xxiv. 46, 47, point clearly to vers. 2 and 3 of our passage. Therefore too, JUSTIN MARTYR *Apol.* i. (commonly ii.), § 49, says: "But where the prophetic spirit predicts the future, he says: from Zion shall go forth the law, etc. And that this finally came to pass in fact, you may credibly assure yourselves. For from Jerusalem have men gone forth into the world, twelve in number, and these were unlearned, that knew not how to speak. But by the might of God they have proclaimed to all mankind that they were sent by Christ in order to teach all the word of God."

"Zion is contrasted here with Mount Sinai, whence the law came, which in the Old Testament was the foundation of all true doctrine: But in the New Testament Mount Zion or Jerusalem has the privilege to announce that now a more perfect law would be given and a new Covenant of God with men would be established. Thus Zion and Jerusalem are, so to speak, the nursery and the mother of all churches and congregations of the New Testament."—STARKE.

5. FÖRSTER remarks on the end of ver. 3, that the gospel is the sceptre of Jesus Christ, according to Ps. cx. 2 and xlv. 7 (the sceptre of thy kingdom is a right sceptre). "For by the word Christ rules His church (Rom. x. 14 sq.)."

6. On ver. 4. "*Pax optima rerum.*" FÖRSTER. The same author finds this prophecy fulfilled by Christ, who is our peace, who has made of both one, and broken down the partition that was between, in that by His flesh He took away the enmity (Eph. ii. 14). FÖRSTER, moreover, combats the Anabaptists, who would prove from this passage that waging war is not permitted to Christians. For our passage speaks only against the *privata Christianorum discordia*. But waging war belongs to the *publicum magistratus officium*. Waging war, therefore, is not forbidden, if only the war is a just one. To be such, however, there must appear according to THOMAS, *part.* 2 *th. quest.* 40. 1) *autoritatis principis*, 2) *causa justa*, 3) *intentio bellantium justa*, or *ut alii efferunt*: 1) *iuridictio indicentis*, 2) *offensio patientis*, 3) *intentio finem (?) convenientis*.

7. On ver. 4. JEROME regarded the time of Augustus, after his victory at Actium, as the fulfil-

filling of this prophecy. Others, as COCCEIUS, refer the words, "they shall turn their swords into plowshares and their spears into pruning-hooks," to the time of Constantine the Great; and the words "nation shall not lift up sword against nation" to the period of the restoration of religious peace in Germany,—finally the words: "they shall no more learn war," to a future time that is to be hoped for. Such interpretations are, however, just as one-sided as those that look only for a spiritual fulfilment of prophecy. For how is an inward fulfilment of this promise of peace to be thought of which would not have the outward effects as its consequence? Or how is an outward fulfilment, especially such as would deserve the name, conceivable without the basis of the inward? Or must this peaceful time be looked for only in heaven? Why then does the promise stand here? It is a matter of course that there is peace in heaven: for where there is no peace there can be no heaven. The promise has sense only if its fulfilment is to be looked for on earth. The fulfilment will take place when the first three petitions of the Lord's prayer are fulfilled, i. e. when God's name shall be held holy by us as it in itself is holy, when the kingdom of God is come to everything, without and within, and rules alone over all, when the will of God is done on earth as in heaven. Christendom makes this prayer quite as much with the consciousness that it cannot remain unfulfilled, as with the consciousness that it must find its fulfilment on earth. For, if referred to heaven, these petitions are without meaning. Therefore there is a time of universal inward and outward peace to be looked for on earth. "It is not every day's evening," i. e. one must await the event, and our earth, without the least *salvus* in *cogitando*, can yet experience a state of things that shall be related to the present, as the present to the period of trilobites and saurians. If one could only keep himself free from the tyranny of the present moment! But our entire, great public, that has made itself at home in Philistia, lives in the sweet confidence that there is no world beside that of which we take notice on the surface of the earth, nor ever was one, nor ever will be.

8. On ver. 4. Poets reverse the figure to portray the transition from peaceful to warlike conditions. Thus VIRGIL, *Georg.* I. ver. 506 sq.:

Non ullus aratro
Dignus honos, squalent abductis arva coloniis.
Et curvæ rigidum falces confiantur inensem.

Æneide VII. ver. 635 sq.:

Vomeris huc et falces honos, huc omnis aratri
Cessit amor; recoquant patricios fornacibus enses.

OVID, *Fast.* I. ver. 697 sq.:

Bella diu tenere viros. Erat aptior ensis
Vomere, cedebat taurus arator equo.
Sarcula cessabant, versique in pila ligones.
Factaque de rastri pondere cassis erat.

9. On ver. 5. As Isaiah puts the glorious prophecy of his fellow-prophet Micah at the head, he illuminates the future with a splendid, shining, comforting light. Once this light is set up, it of itself suggests comparisons. The questions arise: how does the present stand related to that shining

future? What difference obtains? What must happen for that condition of holiness and glory to be brought about? The Christian Church, too, and even each individual Christian must put himself in the light of that prophetic statement. On the one hand that will humiliate us, for we must confess with the motto of Charles V.: *nondum!* And long still will we need to cry: Watchman what of the night (xxi. 11)? On the other hand the Prophet's word will also spur us up and cheer us. For what stronger impulse can be imagined than the certainty that one does not contend in vain, but may hope for a reward more glorious than all that ever came into a man's heart? (lxiv. 4; 1 Cor. ii. 9).

In the time of the second temple, in the evenings of the first days of the feast of Tabernacles, great candelabras were lighted in the forecourt of the temple, each having four golden branches, and their light was so strong that it was nearly as light as day in Jerusalem. That might be for Jerusalem a symbol of that "let us walk in the light of the LORD." But Jerusalem rejoiced in this light, and carried on all sorts of pastime, yet it was not able to learn to know itself in this light, and by this self-knowledge to come to true repentance and conversion.

10. On ver. 8, "their land is full of idols." "Not only images and pictures are idols, but every notion concerning God that the godless heart forms out of itself without the authority of the Scripture. The notion that the Mass is effective *ex opere operato*, is an idol. The notion that works are demanded for justification with God, is an idol. The notion that God takes delight in fasts, peculiar clothes, a special order of life, is an idol. God wills not that we should set up out of our own thoughts a fashion of worshipping Him; but He says: "In all places where I record My name, I will come unto thee, and I will bless thee." Exod. xx. 24 — LUTHER.

11. On ii. 9-21. When men have brought an idol into existence, that is just to their mind, whether it be an *idolum manu factum*, or an *idolum mente excogitatum*, there they are all wonder, all worship. "Great is Diana of the Ephesians." Then the idol has a time of great prosperity and glory. But sooner or later there comes a time when the judgment of God overtakes the idol and its servants. God suffers sin to become ripe like men let a conspiracy, like they let fruit ripen. But when the right time comes then He steps forth in such a fashion that they creep into mouse-holes to hide themselves, if it were possible, from the lightning of His eye and His hand. Where then are the turned-up noses, the big mouths, the impudent tongues? Thus it has often happened since the world began. But this being brought to confession shall happen in the highest degree to the puffed-up world at that day when they shall see that one whom they pierced, and whom they thought they might despise as the crucified One, coming in His glory to judge the world. Then they shall have anguish and sorrow, then shall they lament and faint away with apprehension of the things that draw nigh. But those that believed on the Lord in His holiness, shall then lift up their heads for that their redemption draws nigh. At that time, indeed, shall the LORD alone be high, and before Him shall

bow the knees of all in heaven, on earth, and under the earth, and all tongues must confess that Christ is the LORD, to the glory of God the Father.

12. On ii. 22. Of what do men not make idols! The great industrial expositions of modern times often fill me with dismay, when I have seen how men carry on an actual idolatrous worship with these products of human science and art, as if that all were not, in the end, God's work, too, but human genius were alone the creator of these wonders of civilization. How wickedly this so-called worship of genius demeans itself! How loathsome is the still more common cultus of power, mammon and the belly!

13. On iii. 1 sqq. *Causa σωστική*, etc. "The saving cause of the commonwealth is the possession of men of the sort here mentioned, which Plato also knew, and Cicero from Plato, each of whom judge, commonwealths would be blessed if philosophers, i. e., wise and adept men were to administer them." — FOERSTER. The same writer cites among the causes why the loss of such men is ruinous, the changes that thence ensue. All changes in the commonwealth are hurtful. XENOPH. *Hellen.* 2: "οἱ μὲν πάσαι μεταβολαὶ πολιτειῶν θανατηφόροι." ARISTOT. *Metaph.* 2: "αἱ μεταβολαὶ πάντων παραχόδεις."

14. On ver. 1. "The stay of bread," etc. VITRINGA cites *Horat. Satur. L. II.*, 3 v. 153 sq.:

*Deficient inopem venas te, ni cibis atque
Ingens accedit stomacho fultura ruenti.*

And on ver. 2 sq. he cites CICERO, who, *De Nat. Deorum* III., calls these "*praesidia humana*," "*firmamenta reipublicae*." On ver. 6 sq. the same author cites the following passage from LIVY (xxvi. chap. 6): "*Cum fame ferroque (Capuani) urgerentur, nec ulla spes superesset tuis, qui nati in spem honorum erant, honores detrectantibus, Lescius querendo desertam et proditam a primoribus Capuam summum magistratum ultimum omnium Campanorum cepit*" On ver. 9 he quotes SENECA: *De vita beata*, chap. xii.: "*Itaque quod unum habebant in peccatis bonum perdunt peccandi verecundiam. Laudant enim ea, quibus erubescant, et vitio gloriantur.*"

15. On iii. 4 and 12. FOERSTER remarks: *Pueri*, etc. "Boys are of two sorts. Some are so in respect to age, others in respect to moral qualifications. So, too, on the contrary there is an old age of two sorts: "For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the true gray hair unto men, and an unspotted life is the true old age." *Wisd. iv.* 8, 9. Examples of young and therefore foolish kings of Israel are Rehoboam ("the young fool gambled away ten whole tribes at one bet" 1 Kings xii.) Ahaz, who was twenty years of age when he began to reign (2 Kings xvi. 2). Manasseh who was twelve years (2 Kings xxi. 1,) and Amon who was twenty-two years (2 Kings xxi. 19).

16. On iii. 7. FOERSTER remarks: *Nemo se*, etc. "Let no one intrude himself into office, especially when he knows he is not fit for it," and then cites: "Seek not of the LORD pre-eminence, neither of the king the seat of honor. Justify not thyself before the LORD; and boast not of thy wisdom before the king. Seek not to be

judge, being not able to take away iniquity." *Eccles. vii. 4-6.*—"Wen aber Gott schickt, dem macht er auch geschick." "

17. On iii. 8. "Their tongue and their doings are against the LORD." *Duplici modo, etc.* "God may be honored by us in two outward ways: by word and deed, just as in the same way others come short; "to convince all that are ungodly among them of all their ungodly deeds, which they have committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.—VITRINGA.

18. On iii. 9. "They hide not their sin." *Secunda post, etc.* "The next plank after shipwreck, and solace of miseries is to hide one's impiety."—JEROME.

19. On iii. 10. "Now He comforts the pious as in Ps. ii. His anger will soon kindle, but it shall be well with all that trust in Him. So Abraham, so Lot was delivered; so the apostles and the remnant of Judah when Jerusalem was besieged. For the Lord helps the righteous (Ps. xxxvii. 17, 39)."—LUTHER.

20. On iii. 13, 14.

"Judicabit Judices Judex generalis,
Neque quidquam proderit dignitas papalis,
Sive sit episcopus, sive sit cardinalis,
Reus condemnabitur, nec dicetur qualis."

"*Rhythmi vulgo noti,*" quoted by FOERSTER.

21. On iii. 16 sq. *Unus vestium, etc.* "Clothes have a four-fold use: 1) they are the badge of guilt, or souvenir of the fall (Gen. iii. 7, 10, 21); 2) they should be coverings against the weather; 3) they may be ornaments for the body, (Prov. xxxi. 22, 25); 4) they may serve as a mark of rank (2 Sam. xiii. 18).—The abuse of clothes is three-fold; 1) in regard to the material, they may be costlier or more splendid than one's wealth or rank admits of; 2) in respect of form, they may betray buffoonery and levity; 3) in respect to their object, they may be worn more for the display of luxury and pride than for protection and modest adornment."—FOERSTER.

22. On iv. 2. "*Germen Jehovah est nomen Messiae mysticum, a nemine intellectum, quam qui tenet mysterium Patris et Christi. Idem valet quod filius propago Patris naturalis, in quo patris sui imago et gloria perfectissime splendet, Jessae in seqq.*

(ix. 5) יֵלֶד, בֶּן, *filius, Joanni δ λόγος τοῦ Θεοῦ, ὁ υἱὸς πρωτότοκος, μονογενής, processio Patris naturalis. Est hic eruditio cujusdam viri elegans observatio, quae eodem tendit, quam non licet intactam praetermittere. Comparat ille inter se nomina Messiae צֶמַח דָּוִד (Jer. xxiii. 5) et צֶמַח יְהוּדָה in hoc loco. Cum autem prior appellatio absque dubitatione innuat, Messiam fore filium David, docet posteriorem ἀναλογικῶς non posse aliud significare quam filium Jehovah, quod nomen Christi Jesu est μυστικώτερον, omni alio nomine excellentius. Addit non minus docte, personam, quae hic germen Jehovah dicitur, deinceps a propheta nostro appellari Jehovah (xxviii. 5)."*—VITRINGA. This exposition, which is retained by most Christian and orthodox commentators, ignores too much the fundamental meaning of the word צֶמַח, "Branch." It

is, nevertheless, not incorrect so far as the broader meaning includes the narrower concentrically. If "Branch of Jehovah" signifies all that is the personal offshoot of God, then, of course, that one must be included who is such in the highest and most perfect sense, and in so far the passage xxviii. 5 does not conflict with exposition given by us above.

[J. A. ALEXANDER joins with VITRINGA and HENGSTENBERG in regarding "the fruit of the earth," as referring to the same subject as "the branch of the LORD," viz.: the Messiah; and thus, while the latter term signifies the divine nature of the Messiah, the former signifies His human origin and nature; or if we translate "land" instead of earth, it points to his Jewish human origin. Thus appears an exact correspondence to the two parts of Paul's description, Rom. i. 3, 4, and to the two titles used in the New Testament in reference to Christ's two natures, SON OF GOD AND SON OF MAN.—TR.]

23. On iv. 3, 4. Great storms and upheavals, therefore, are needful, in order to make the fulfilment of this prophecy possible. There must first come the breath of God from above, and the flame of God from beneath over the earth, and the human race must first be tossed and sifted. The earth and mankind must first be cleansed by great judgments from all the heaven of evil. [J. A. ALEXANDER, with LUTHER, CALVIN, EWALD, maintains concerning the word Spirit in ver. 4, that "the safest and most satisfactory interpretation is that which understands by it a personal spirit, or as Luther expresses it, the Spirit who shall judge and burn."—TR.] What survives these judgments is the remnant of which Isaiah speaks. This shall be holy. In it alone shall the LORD live and rule. This remnant is one with the new humanity which in every part, both as respects body and soul, will represent the image of Christ the second Adam. This remnant, at the same time, comprehends those whose names are written in the book of life. What sort of a divine book this may be, with what sort of corporal, heavenly reality, of course we know not. For Himself God needs no book. Yet if we compare the statements of the Revelation of John regarding the ~~world~~ in which the last judgment shall be held, with certain other New Testament passages, I think we obtain some explanation. We read Matt. xix. 28, that on the day of the regeneration, when the Son of Man shall sit on the throne of His glory, the twelve apostles, too, shall sit on twelve thrones to judge the generations of Israel. And 1 Cor. v. 2, we read that the saints shall judge the world. But, Rev. xx. 11, we find again the great white throne, whereon sits the great Judge of the living and the dead, after that, just before (ver. 4), it was said: "And I saw thrones, and they sat upon them, and judgment was given unto them." Afterwards it reads (ver. 12): "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." And (ver. 15). "And whosoever was not found written in the book of

life was cast into the lake of fire." From this description there seems to me to result that the books necessarily are meant for those who are, by the Supreme Judge charged with the judgment of particular ones. To this end they need, in the first place, *many* books that contain the works of individuals. God has a book-keeping for the life of every man. This divine record will be produced to every single one at the day of judgment. Is he a Jew? by one of the twelve Apostles. Is he a heathen? by some other saint. No man shall be able to remonstrate against this account for it will carry the evidence of truth in itself, and in the consciences of those to be judged. Should such a protest occur, the arraigned will be referred to the book of life. This is only *one*. For it contains only names. After this manner will the separation be accomplished, spoken of in Matt. xxv. 32 sq. For those whose names are found in the book of life go to the right side; the rest to the left. Then the great Judge Himself takes up the word in the manner described in Matt. xxv. 34 sqq., and calls the righteous to Himself, that they may inherit the kingdom that is prepared for them. But the wicked He repulses from Him into everlasting fire, that is prepared for the devil and his angels, in regard to which the account of the judgment in Matt. xxv., as far as the end is concerned, harmonizes entirely with Rev. xx. 15.

24. On iv. 5, 6. "The pillar of fire and cloud belongs to the miraculous graces by which the founding of the Old Testament kingdom of God was glorified just as the New Testament kingdom was by the signs that Jesus did, and by the *charismata* of the Apostolic time. But that appearance was quite appropriate to the state of developed revelation of that time. This had not reached the New Testament level, and not even the prophetic elevation that was possible under the Old Testament, but only the legal in which the divine stands outwardly opposed to the human. God is present among His people, but still in the most outward way; He does not walk in a human way among men; there is, too, no inward leading of the congregation by the Holy Spirit, but an outward conducting by a visible heavenly appearance. And, for these revelations to the whole people, God makes use entirely of nature, and, when it concerns His personal manifestation, of the elements. He does so, not merely in distinction from the patriarchal theophanies, . . . , but, particularly in contrast with heathenism, in order to accustom the Israelitish consciousness from the first not to deify the visible world, but to penetrate through it to the living, holy God, who has all the elements of nature at command as the medium of His revelation."—AUBERLEN.

As at the close of John's Revelation (chaps. xxi., xxii.) we see the manifestation of the God-head to humanity return to its beginning (Gen. ii., iii., iv.), in as much as that end restores just that with which the beginning began, i. e. the dwelling of God with men, so, too, we see in Isa. iv. 5, 6, a special manifestation of the (relative) beginning time recur again in the end time; the pillar of fire and cloud. But what in the beginning was an outward and therefore enigmatical and unenduring appearance, shall at last be a

necessary and abiding factor of the mutual relation between God and mankind, that shall be established for ever in its full glory. There shall come a time wherein Israel shall expand to humanity and humanity receive power to become Israel, wherein, therefore, the entire humanity shall be Israel. Then is the tabernacle of God with men no more a pitiful tent, made of mats, but the holy congregation is itself the living abode of God; and the gracious presence of Almighty God, whose glory compares with the old pillar of fire and cloud, like the new, eternal house of God, with the old perishable tabernacle, is then itself the light and defence of His house.

25. On iv. 5, 6. "But give diligence to learn this, that the Prophet calls to mind, that Christ alone is destined to be the defence and shade of those that suffer from heat and rain. Fasten your eyes upon Him, hang upon Him as ye are exhorted to do by the divine voice, 'Him shall ye hear!' Whoever hearkens to another, whoever looks to any other flesh than this, it is all over with him. For He alone shelters us from the heat, that comes from contemplating the majesty (i. e. from the terror that God's holiness and righteousness inspire), He alone covers us from the rain and the power of Satan. This shade affords us a coolness, so that the dread of wrath gives way. For wrath cannot be there where thou seest the Son of God given to death for thee, that thou mightest live. Therefore I commend to you that name of Christ, wherewith the Prophet adorns Him, that He is a tabernacle for shade against the heat, a refuge and place of concealment from rain and tempest."—LUTHER.—With some modification, we may apply here the comprehensive turn FOERSTER gives to our passage: 1) The dwelling of Mount Zion is the church; 2) the heat is the flaming wrath of God, and the heat of temptation (1 Pet. iv. 12; Eccles. ii. 4, 5); 3) tempest and rain are the punishments of sins, or rather the inward and outward trials (Ps. ii.; Isa. lvii. 20); 4) the defence or the pillar of cloud and fire is Jesus Christ (1 Cor. x.).

26. On v. 1-7. This parable has a brother in the New Testament that looks very much like it. I might say: the head is almost the same. For the beginning of that New Testament parable (Matth. xxi. 33; Mar. xii. 1), "A man planted a vineyard, and set an hedge about it, and digged a wine-fat and built a tower," is manifestly imitated after our passage. But here it is the vineyard that is bad, while there, in the New Testament, the husbandmen are good for nothing. Here the Lord appears as at once owner and cultivator of the vineyard; there the owner and cultivators are distinguished. This arises from the fact that the Lord Jesus apparently had in His mind the chiefs of the people, "the high-priests and elders" (Matth. xxi. 23, 24). From this it is manifest that here as there the vineyard is the nation. In Isaiah, however, the vineyard, that is to say the vine itself is accursed. The whole people is represented as having equally gone to destruction. In the Synoptists, on the other hand, it is the chiefs and leaders that come between the Lord and His vineyard, and would exclude Him from His property, in order to be able to obtain it wholly for themselves, and divide it

amongst them. Therefore there it is more the wicked greed of power and gain in the great that is reprov'd; here the common falling away of the whole nation.

27. V. 8. Here the Prophet denounces the rich, the aristocracy, and capital. Thus he takes the part of the poor and lowly. That grasping of the rich and noble, which they display sometimes like beasts of prey, at other times gratify in a more crafty and legal fashion, the Prophet rebukes here in the sharpest manner. God's work is opposed to every sin, and ever stands on the side of those that suffer oppression, no matter what may be their rank. God is no respecter of persons (Deut. x. 17 sq.).

28. V. 11-17. The morning hour, the hour when light triumphs over darkness, ought to be consecrated to works of light, as it is said: *Aurora Musis amica, ἥως τοι προφῆται μὲν ὄδοι, προφῆται δὲ καὶ ἔργου* (HESIOD. *ἔργ. κ. ἡμ.* 540; *Morgenstund hat Gold im Mund*). "It was," says FOERSTER, "a laudable custom among the Persians, that the chamberlains entering in to their kings early in the morning, cried out with a loud voice: 'Arise, O king, attend to business, as Mesoromastes commands.'" On the other hand, "they that be drunken are drunken in the night," 1 Thes. v. 7 sq. So much the worse, then, when men do the works of night even in the early hour, and dare to abuse the light. "*Plenus venter despumat in libidine*," says AUGUSTINE. *In vino laetitia* (Eph. v. 18). *Corpus, opes, animam luxu Germania perdidit*. MELANTHON. On ver. 15 FOERSTER cites the expression of AUGUSTIN: "God would not suffer any evil to be done in the world unless some good might thence be elicited."

29. V. 18. "Cords of vanity are false prejudices and erroneous conclusions. For example: no one is without sin, not even the holiest; God does not take notice of small sins; he that is among wolves must howl with them; a man cannot get along in the world with a scrupulous, tender conscience; the Lord is merciful, the flesh is weak, etc. By such like a man draws sin to him, binds his conscience fast, and resists the good motions of preventing grace. Thick cart-ropes signify a high degree of wickedness, the coarsest and most revolting prejudices. For example: God has no concern about human affairs; godliness delivers no one from misery and makes no one blessed; the threatenings of the prophets are not to be feared; there is no divine providence, no heaven, no hell (Deut. xxix. 17, 18, 19). Out of such a man twists and knots a stout rope, with which he draws to him manifest blasphemy, entangles himself in it, so that often he cannot get loose, but is sold as a servant under sin (Rom. vi. 16; 1 Kings xxi. 20, 25)." STARKE.

30. V. 19. "The wicked mock at the patience and long-suffering of God, as if He did not see or care for their godless existence, but forgot them, and cast them out of mind (Ps. x. 11), so that the threatened punishment would be omitted. They would say: there has been much threatening, but nothing will come of it; if God is in earnest, let Him, etc.; we don't mind threats; let God come on if He will! Comp. xxii. 12, 13; xxviii. 21, 22; Am. v. 18; Jer. v. 12; viii. 11; xvii. 15; Ezek. xii. 21 sqq." STARKE.

31. V. 20. "To make darkness of light, means

to smother in oneself the fundamental truths that may be proved from the light of nature, and the correct conclusions inferred from them, but especially revealed truths that concern religion, and to pronounce them in others to be prejudices and errors. Bitter and sweet have reference to constitution, how it is known and experienced. To make sweet of bitter means, to recommend as sweet, pleasant and useful, what is bad and belongs to darkness, and is in fact bitter and distasteful, after one himself believes he possesses in the greatest evil the highest good." STARKE.

32. V. 21. "*Quotquot mortales*," etc. As many as, taking counsel of flesh, pursue salvation with confidence of any sort of merit of their own or external privilege, a thing to which human nature is much inclined, oppose their own device to the wisdom of God, and, according to the prophet, are called wise in their own eyes (xxviii. 15; xxx. 1, 2; Jer. viii. 8, 9; ix. 23 sq.; xviii. 18). VITRINGA.

33. V. 26 sqq. The Prophet here expresses in a general way the thought that the Lord will call distant nations to execute judgment on Jerusalem, without having in mind any particular nation. VITRINGA quotes a remarkable passage from the excerpts of JOHN ANTIOCHENUS in VALESIIUS (p. 816), where it is said, that immediately after TITUS had taken Jerusalem, ambassadors from all the neighboring nations came to him to salute him as victor and present him crowns of honor. TITUS refused these crowns, "saying that it was not he that had effected these things, but that they were done by God in the display of His wrath, and who had prospered his hands." Comp. also the address of TITUS to his soldiers after the taking of Jerusalem in JOSEPH. B. Jud. VII. 19.

HOMILETICAL HINTS.

1. ii. 6-11. *Idolatry*. 1) What occasions it (alienation from God, ver. 6 a); 2) The different kinds: a. a coarse kind (ver. 6 b, ver. 8), b. a more refined kind (ver. 7); 3) Its present appearance (great honor of the idols and of their worshippers, ver. 9); 4) Its fate at last (deepest humiliation before the revelation of the majesty of God of all that do not give glory to Him (vers. 10, 18)).

2. ii. 12-22. *The false and the true eminence*. 1) False eminence is that which at first appears high, but at last turns out to be low (to this belongs impersonal as well as supersensuous creatures, which at present appear as the highest in the world, but at last, in the day of the Lord of Hosts, shall turn out to be nothing); 2) The real eminence is that which at first is inconspicuous and inferior, but which at last turns out to be the highest, in fact the only high one.

3. iii. 1-9. *Sin is the destruction of a people*. 1) What is sin? Resisting the Lord: a. with the tongue, b. with deeds, c. with the interior being (vers. 8, 9); 2) In what does the destruction consist (or the fall according to ver. 8 a)? a. in the loss of every thing that constitutes the necessary and sure support of the commonwealth (vers. 1-3); b. in insecure and weak props rising up (ver. 4); c. in the condition that follows of being without a Master (ver. 5); d. in the impossibility of finding any person that will take the governance of such a ruinous state (vers. 6, 7).

4. iii. 4. Insurrection is forbidden by God in express words, who says to Moses "that which is altogether just thou shalt follow," Deut. xvi. 20. Why may not God permit an intolerable and often unjust authority to rule a land for the same reason that He suffers children to have bad and unjust parents, and the wife a hard and intolerable husband, whose violence they cannot resist? Is it not expressly said by the Prophet "I will give children to be their princes, and babes shall rule over them?" "I gave thee a king in mine anger, and took him away in my wrath," Hos. xiii. 11. THOLUCK.

5. iii. 10-13. "Let us learn to distinguish between false and real comfort." 1) False comfort deals in illusion: the real deals in truth; 2) The false produces a present effect; the real a lasting

one; 3) The false injures the one comforted; the real is health to him." HARMS.

6. iv. 2-6. *The holiness of God's Church on earth that is to be looked for in the future.* 1) Its preliminary: the judgment of cleansing and purifying (ver. 4); 2) What is requisite to becoming a partaker? a. belonging to the remnant (vers. 2, 3); b. being written in the book of life (ver. 3); 3) The surety of its permanence: the gracious presence of the Lord (vers. 5, 6).

7. v. 21. *The ruin of trusting in one's own wisdom.* 1) Those that have such confidence set themselves above God, which is: a. the greatest wickedness, b. the greatest folly; 2) They challenge the Divine Majesty to maintain its right (ver. 24).

C.—THE THIRD PORTAL.

CHAPTER VI.

We have already shown above, in the general introduction to the threefold entrance, that Isaiah would not place this account of his call at the head because he felt the need of preparing his readers for it. At the same time he brings it about that this, not merely elevated, but holy, and even holiest of all dramas, is put in the place that becomes a holiest of all, that is to say, not without, but within; not *in aditu*, but *in adyto*. As in the temple, the court of the priests and the holy place, with the altar of incense, constituted the approach to the holiest of all, so, too, here Isaiah puts two entrances in front of that history that really transposes us into the inmost sanctuary, that explains to us how it was possible that Isaiah, the son of Amoz, should be admitted to the vision of God, and had the boldness to offer himself as God's messenger. If one were not governed by the illusion that only chap. i. can be an introduction, it would never enter his mind that chap. vi. is the account of a second call to a merely special mission. DELITZSCH remarks:

"What UMBREIT says, that chap. vi. makes the impression on every unprejudiced mind of being the inaugural vision of the Prophet cannot in fact be denied. Only the position that chap. vi. has in the book wields a contrary influence against this impression as long as it does not admit of being understood in some other way. But the impression remains (as with i. 7-9) and even reappears." Well, then, we bring the impression that chap. vi. makes (of being the account of the inauguration) into the most harmonious relation to the place it holds in the book, by explaining it as the third, the most elevated and holiest entrance to the prophecies of Isaiah. Concerning the time of its composition not much need be said. That Isaiah wrote chapter vi. no one denies. Whether, then, he wrote it immediately after he had the vision, or later, is indifferent. From the nature of things the former is more probable. At all events he assigned the chapter its present position when he made up his book.

THE SOLEMN INAUGURATION OF THE PROPHET.

CHAPTER VI. 1-13.

1 In the year that king Uzziah died I saw also the LORD sitting upon a throne,
2 high and lifted up, and 'his train filled the temple. Above 'it stood the seraphim: each one had six wings; with twain he covered his face, and with twain
3 he covered his feet, and with twain he did fly. And 'one cried unto another, and said,

Holy! holy! holy! is the LORD of hosts:

*The whole earth is full of his glory.

4 And the *posts of the *door moved at the voice of *him that cried, and the house
5 was filled with smoke. Then said I, Woe is me! for I am *undone; because I *am*
a man of unclean lips, and I dwell in the midst of a people of unclean lips: for
mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphim unto me, *having *a live coal in his hand, *which*
7 he had taken with the tongs from off the altar: and he *laid it upon my mouth,
and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy
sin *purged.

8 Also I heard the voice of the LORD, saying, Whom shall I send, and who will go
9 for us? Then said I, *Here *am* I; send me. And he said, Go, and tell this people,
Hear ye *indeed, but understand not;
And see ye ¹⁰indeed, but perceive not.

10 Make the heart of this people fat,
And make their ears heavy, and *shut their eyes,
Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed.

11 Then said I, LORD, how long? And he answered,
Until the cities be wasted without inhabitant,
And the houses without man,
And the land be ¹²utterly desolate;

12 And the LORD *have removed men far away,
*And *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth,

¹³And it shall return, and shall be eaten:

As a *teal tree, and as an oak, *whose ¹⁴substance is in them, when they cast *their*
leaves.

So the holy seed *shall be* the substance thereof.

¹ Or, the skirts thereof.

⁴ Heb. threshold.

⁷ Heb. caused it to touch.

¹⁰ Heb. in seeing.

¹³ Or, stock or stem.

² Heb. this cried to this.

⁴ Heb. cut off.

⁶ Heb. Behold me.

¹¹ Heb. desolate with desolation.

⁵ Heb. His glory is the fulness of the whole earth.

⁶ Heb. and in his hand a live coal

⁹ Or, without ceasing, etc., Heb. in hearing, etc.

¹² Or, when it is returned and hath been broused.

³ him.

⁴ a glowing stone.

⁵ plaster up.

⁷ that shall again burn up.

⁸ a holy seed is their stump.

⁹ elbow joints.

¹⁰ is covered up.

¹¹ will remove.

¹² terobinth.

¹³ the cry.

¹⁴ always.

¹⁵ And great will be the desolation.

¹⁶ of which in falling a stump remains.

TEXTUAL AND GRAMMATICAL.

Ver. 1. The prophet designates the Lord as ¹אֲדֹנָי (with the sign of the accusat., but without the article as a proper noun). Both ²אֲדֹנָי (I. 24; III. 1; x. 16, 33; xix. 4) and ³אֲדֹנָי (II. 17, 18; iv. 4; vi. 1, 8, 11; vii. 14, 2^a; viii. 7; ix. 7, 16; x. 12; xi. 11; xxi. 6, 8, 16; xxix. 13; xxx. 20; xxxvii. 24; xxxviii. 16) occur only in the first part of Isaiah.—⁴אֲדֹנָי is used by Isa. II. 13, 14, and viii. 15, where the Lord Himself is so named.—⁵אֲדֹנָי the hem, the broad folded train of which the hems are the ends. The word (used mostly of the priestly garments, Exod. xxviii. 33, 34; xxxix. 24, 25, 26; comp. Jer. xiii. 22, 26; Nah. iii. 5) does not again occur in Isaiah.

Ver. 3. ⁶אֲדֹנָי (is not infn., which is always ⁷אֲדֹנָי, but) is substantive, written oftener ⁸אֲדֹנָי. Comp. viii. 8; xxi. 4; xxxiv. 1; xlii. 10.

Ver. 7. Piel ⁹אֲדֹנָי and Pual ¹⁰אֲדֹנָי in xxi. 14; xxvii. 9; xxviii. 18; xlvii. 11.

Ver. 8. ¹¹אֲדֹנָי after ¹²אֲדֹנָי is grammatically considered *Det. commodi*. Who will do us a service by going? is the sense.

Ver. 10. The verb ¹³אֲדֹנָי, *pinguem esse*, is found in the Kal. only Deut. xxxii. 15, and Jer. v. 28; beside the present the Hiph. occurs only Neh. ix. 25, with the meaning "to become fat." The ears shall become heavy, hard of hearing, deaf. ¹⁴אֲדֹנָי (Kal) is used in this sense lix. 1. Also the word is used of the eyes (Gen. xlviii. 10) and of the tongue (Exod. ix. 10 [¹⁵אֲדֹנָי adj.]). Comp. Zech. vii. 11 (Hiph.). The Hiph. occurs more frequently of making heavy, i. e., hardening the heart: Exod. viii. 11, 28; ix. 34; x. 10. ¹⁶אֲדֹנָי is the Hiph. imperat. from ¹⁷אֲדֹנָי *oblino*, to besmear, plaster over (comp. xxix. 9; xxxii. 3). ¹⁸אֲדֹנָי is always used transitively. It must therefore be thought of as joined to the general, ideal subject, which the notion of the verb of itself suggests. As is well known, especially verbs that designate a trade or an occupation in some art are wont to be so used. Therefore may a verb that signifies the healing art be readily so construed. Isaiah resorts to this mode of speech not seldom; vii. 24; viii. 4; xxi. 9; xxxiv. 11. One might fall on the conjecture by comparison of liii. 5, that as there so here it ought to read ¹⁹אֲדֹנָי.

Ver. 11. As to particulars, it is to be noted that עַד אֲשֶׁר "until" (comp. beside Gen. xxviii. 15; Num. xxii. 17) involves a conditional sentence; the end does not come, except that before, etc.—In the root עָשָׂה the meaning "to be desert" develops out of the meaning "to make a noise, to rage;" comp. xvii. 12 sq.; xxxvii. 26, and substantive עָשָׂה v. 14; xlii. 4; xxiv. 8; xxv. 5; lxvi. 6.—יִשְׁכֵּן comp. on v. 9.—אָדָם comp. Jer. xxxii. 43; xxxiii. 10, 12. The expression occurs beside here only in the second comforting discourse of Jeremiah.

Ver. 12. The Piel רָחַק is used by Isaiah again only xxvi. 15; xxix. 13. On the contrary Kal. occurs in the second part: xli. 13; xlix. 19; liv. 14; lix. 9, 11. The Hiph. does not occur in Isaiah at all.

עֲזוּבָה properly the forsaken one, fem. But this feminine here must be taken as the collective genus, so that the word signifies the forsaken (the forsakeness, desolation). Comp. xvii. 2, 9.

Ver. 13. עֵץ לִבְנֵי comp. iv. 4.—אֶלֶף is terebinth (l. 30) and אֱלֹן oak (li. 13; xli. 14). Both are extremely lasting trees, that become very old and grow steadily in size. Comp. Gesenius. *Thez.* p. 51; Job xiv. 7-9.—שְׁלֵכָת שְׁלֵכָת occurs again only 1 Chr. xxvi. 16, where a שְׁלֵכָת is spoken of. Is this the gate of casting out (probably only an opening in the wall through which things were thrown out) then the word here is *dejectio, prostratio* (comp. Jer. ix. 18). Instead of שְׁלֵכָת we look for מְדָה according to our mode of expression. But the Hebrew in his way of representation sees, as it were, the idea of the whole tree before him still, and in or on this ideal tree he distinguishes the stump still present and the (in reality severed) trunk. This is that use of שְׁלֵכָת that may be called partitive. Comp. at x. 22.—אֲשֶׁר and שְׁלֵכָת belong together.—וְרֵעַ קָרֵשׁ (comp. i. 4; Ex. ix. 2) signifies the still-existing principle of holy life. The suffix מִצְבֵּתָה מִצְבֵּתָה only here in Isaiah, מִצְבֵּתָה xix. 19) refers to עֵשֶׂר יִרְיָה.

EXEGETICAL AND CRITICAL.

1. Isaiah describes in plain and simple language, by which the grandeur of the contents is only made the more conspicuous, how, in the year that King Uzziah died he saw the Lord sitting on a high, elevated throne. The train of His garments filled the temple (ver. 1). Seraphim surrounded Him, each having three pairs of wings: one covered the countenance, one the feet, and with the third they flew (ver. 2). One cried to the other the thrice-holy (ver. 3), a cry whose power shook the threshold. But the house was full of smoke (ver. 4). The majestic vision awakes in the Prophet the feeling of his sinfulness, and the fear that he shall be destroyed, because he, as a sinful man, has seen the Lord (ver. 5). But one of the Seraphs reconciles him with a glowing coal that he has taken from the altar (vers. 6, 7). Thereupon the Prophet hears the voice of the Lord himself, who asks: whom shall I send? Isaiah offers himself as messenger (ver. 8). He is accepted and his commission is imparted to him. But this commission is of an extraordinary character. For it is not so much told him what he shall announce, but what shall be the immediate consequence of his announcement. That is to say, he shall speak to the people, but with the (express) consciousness that not only will it be of no use, but that the people will become only the more hardened (vers. 9, 10). The Prophet, without regarding the difficulty for himself in the matter, only inquires, because the fate of his people distresses him, how long this anger of the Lord against His people is to last (ver. 11 a.). This answer is: until all is destroyed (ver. 11 b.), the land devoid of men (ver. 12), and not more than a tenth part of the inhabitants remain in it, that shall be dealt with as a tree that was felled for burning. For such becomes a prey to the flames to the very stump that remains in the ground. So there will remain of Israel but the remnant of a remnant (ver. 13). The structure of the chapter is extremely simple: vers. 1-4 describe the scene of the transaction; vers. 5-7 the terror of the Prophet and the allaying of it;

vers. 8-13 his call to the prophetic functions and the commission imparted to him.

2. In the year—filled with smoke.—Vers. 1-4. The year that Uzziah died was the year 758 B. C. JEROME (in the *Epiat.* 18 ad *Damas.*) remarks that this was the same year "*quo Romulus, Romani imperii conditor, natus est*," that Romulus was born. The theocracy declines: the world-power springs up. It is asked whether the event took place before or after the death of Uzziah. Without doubt the event took place before the death, but the record of it was made after it. For if both occurred before Uzziah's death there would have been no mention made of it. If both occurred after the death of the king, then the event would belong to the period of Jotham's rule, and one would justly look for the name of this king. Thus what has been just stated remains the only possible answer to the above question. Our passage then agrees very well with i. 1, for then Isaiah had prophesied already under Uzziah. Moreover, xiv. 28 ("in the year King Uzziah died") supports this explanation, for there it is presumed in the whole context that Uzziah still lives. The opinion of those Rabbis, who, following the lead of the Chaldees, understand the passage to refer to the civil death of Uzziah, i. e., to his becoming a leper, is justly pronounced by Gesenius a rabbinical caprice.

How did Isaiah see the Lord? In reality? or only in the idea, i. e. in fancy, so that, then, the grand painting were only the poetic clothing of a purely subjective, inward transaction? The latter is the opinion of rationalistic expositors. For example, KNOBEL says: "At all events there happened a moment in Isaiah's life, when the seer, in holy, divine enthusiasm, soared aloft to Jehovah and heard the Lord's call to the prophetic office. This event of his God-inspired inward man he portrays in the passage before us, and amplifies it with free, poetic art, more completely than he experienced it." But one must be, just a rationalist, to hold that such a transaction can-

not possibly be an historical fact, and therefore that it must be declared to be unreal. At the same time one must resolve to pronounce what the Prophet professes to do a pious fraud. For that he would only give a poem is neither intimated in the narrative itself, nor does the character of the entire book suggest it. The Prophets are historians, even where they write poetry. The Prophet speaks here as an historian. Did he represent as an outward calling what was only inward, he would have arrogated an honor that did not become him, and this very arrogance would have deprived him of all claim to credibility. For countless ones have received an inward call. But precisely this outward call, just that which Isaiah here beheld, heard and spoke, is so extraordinary, that only privileged men can boast that they have experienced the like. Of Jeremiah (chap. i.) and Ezekiel (chaps. i.-iii.) similar things are told. These men, as Isaiah himself, would be guilty of wicked presumption did they invent a glorious, outward call. We must therefore hold the narrative of Isaiah to be historical.

But if real, was it a physical or spiritual reality? That is to say, did Isaiah behold all this with the eyes of the body or the eyes of the spirit (*ἐν πνεύματι*)? With the eyes of the body these things are not to be seen. Spiritual corporality can only be taken notice of by the opened inward senses (2 Kings vi. 17). Therefore something, real of course, but only inward, can be meant here, a spiritual beholding of spiritual reality (1 Kings xxii. 17 sqq.; Ezek. viii. sqq.; Dan. vii. 13 sqq.; Rev. i. 10 sqq., etc.).

To this is joined the inquiry: In which temple did Isaiah see the Lord? In the earthly, at Jerusalem, or in the heavenly, the pattern of the former? It is no reason against the former, that Isaiah was no priest, and therefore dared not go into the temple. Amos, also, was no priest, and yet saw the Lord in the temple (chap. ix. 1). The Prophet did not need to be in the temple bodily in order to see what was present in the temple. Comp. Ezek. viii. 3.—But in the earthly temple the throne of the Lord was the ark of the covenant. On this account it is expressly called *שֵׁב הַכְרֻבִּים* "dwelling between the cherubim" (2 Sam. vi. 2; 2 Kings xix. 15; Isa. xxxvii. 16; Ps. lxxx. 2; xcix. 1; 1 Chr. xiii. 16). Why should Isaiah, if he saw the Lord in the earthly temple, not have named the ark of the covenant? The expression "throne high and elevated" does not appear to point to the ark of the covenant. For it cannot be said that it is high and lifted up. We shall therefore have to place the vision in the upper, heavenly sanctuary (the original of the Tabernacle in the first place, Exod. xxv. 9, 40; xxvi. 30; xxvii. 8, and afterwards of the temple). Thither Isaiah was transferred in spirit.

The Seraphim are not mentioned anywhere else in the whole Old and New Testaments except here. The word *שֶׁרָפִים* is found Numbers xxi. 6, but as qualifying *נִחָשִׁים* (God sent among the people burning, fiery serpents). The singular *שֶׁרָף* occurs, too, Num. xxi. 8; Deut. viii. 15; Isa. xiv. 29; xxx. 6, but always in the sense of "serpent." In Num. xxi. 8, it is synonym of

נָחָשׁ. For it is said there; make thee a *שֶׁרָף*, serpent, and set it on a pole. And then ver. 9, it proceeds: and Moses made a *נָחָשׁ נִחָשֵׁת* and set it on a pole. Again Deut. viii. 15 *שֶׁרָף נִחָשׁ* are found joined. In both places in Isaiah, we read *שֶׁרָף מְעוֹפֵף*. Therefore, *שֶׁרָף* evidently means the serpent, but only by an originally predicate description becoming the designation of the chief conception. For originally *שֶׁרָף* means "the burner," from *שָׂרַף* "to burn, burn up." The burning smart of a wound occasioned this designation. It is, moreover, not impossible that the burning fire is designated by the word *שֶׁרָף* because it moves itself serpent fashion. And in so far the roots *ἐρπεω*, *serpere* and *שָׂרַף* may agree; and an original connection between *שֶׁרָף* and *serpens* might exist, only the meaning "to crawl," would not be the medium of this connection. For only the burning fire is thought of as crawling; but the serpent is called *שֶׁרָף*, not because it creeps, but because it burns. On these grounds I do not believe that the angel name *שֶׁרָף* has anything to do with the serpent. According to our passage indeed, the Seraphim have human form, for they have a countenance, they have feet (ver. 2) and hands (ver. 6). But, GESSENIUS, before this has shown that the Seraph has nothing whatever to do with the Egyptian Serapis, by the proof that this name has sprung from the names Osiris and Apis (Osar-Api). Comp. *Thesaur.* p. 1342. GESSENIUS, with whom recently HERM. SCHULTZ agrees, takes the word in the meaning of the Arabic *sharaph* (*nobilitas*), *shariph* (sheriff, princeps), comp. Dan. x. 13; viii. 25; which, however, hardly agrees with the use of the Hebrew *שֶׁרָף* given above. That the Seraphim belong to the highest rank of the angel world, appears from their relation to God and His throne as it is described in our chapter. For they appear here in immediate nearness to the divine throne, and beside them no others are named. That the Seraphim are essentially identical with the Cherubim, has been maintained already by MAIMONIDES (in the *מורה הנבוכים* iii. 6). HENDEWERK, has tried to prove the identity in the dissertation *De Seraphim a Cherubim in Bibliis non diversis*, Königsberg, 1836. So, too, STICKER in the *Stud. u. Krit.* 1840 Heft. II. BOEHMER also takes this view (HERZOG'S *R. Encycl.* IV. p. 24). Of course the passage Rev. iv. 8 seems to favor this view strongly. For there we find ascribed to Cherubim on the one hand the animal forms of Ezekiel, (i. and x.), and on the other the six wings and the Triahagion (thrice holy) of the Seraphim. It appears to me that the forms of John combine in themselves the traits of the Cherubim and Seraphim, and if it is said that the Seraphim of Isaiah differ from the Cherubim of Ezekiel so, too, do the Johanneic Cherubim differ from those of Ezekiel, and the Seraphim of Isaiah are the mediating member. After all the question is an open one. If it is asked; why are the Seraphim called "the burning ones?" PHILO answers: "because they devour the unformedness of matter, bring it into form and order, and thereby render it a Cosmos." BOEHMER,

among others, calls them "fire beings, that burn up everything unholy." LANGE (in the Art. *Zorn Gottes*, HERZOG's R. *Encycl.* XVIII. p. 662 sq.), distinguishes the revelation of wrath against universal human sinfulness and sin, and the revelation of wrath against the conscious revolt against the revelation of salvation in law and gospel. The first degree seems to him symbolized by God's dominion over His Cherubim (Gen. iii. 24; Pa. xviii. 11-15; civ. 4), the second by His appearance between the Seraphim (Isa. vi.). "That the Seraphim represent a vision of the judgment of fire, in which, with the hardening of the people, the temple must burn up, is expressed also in the meaning of the word 'the consumers.'" When Isaiah received the call to preach the hardening of the people, he saw, also, in spirit the temple occupied by the fire angels of God, and filled with smoke." Apart from the distinction between Seraphim and Cherubim, which I do not think has sufficient motive, it only seems to me that their meaning is too narrowly construed in the above. They do not merely serve as a revelation of the wrath of God. They belong, since there was a world, to the immediate organs of the divine revelation in the world generally. They are ever with God, and "rest neither day nor night," and when they ceaselessly offer praise, honor, and thanksgiving to Him that lives from everlasting to everlasting, and when they thereby give the tone, as it were, to the song of praise of the four and twenty elders (Rev. iv. 8 sqq.), so it is seen plainly, that they have not only a mission in relation to the wicked, but also in relation to the pious, even to God Himself. It does not decide the matter of their significance in general, that they appear just here in a moment when wrath is revealed, and that a Seraph burns away the sin of the Prophet. However, this is not the place to penetrate deeper into these mysteries (*μυστήρια*).

The Seraphim stood *לְעַלְיוֹתָיו* "above him." By a very frequent usage *עַלְיוֹתָיו* is joined with *עַל* so that by this preposition the one standing is represented, so to speak, as covering up the one before whom he stands, from the eyes of the spectator standing opposite; Gen. xviii. 8; xxiv. 30; Exod. xviii. 13; Jud. iii. 19; vi. 31; 2 Kings xxiii. 3; Jer. xxxvi. 21; 2 Chr. xxiii. 13. Even standing before Jehovah is designated by this preposition Job i. 6; 1 Kings xxii. 19; Zech. iv. 14; vi. 5.—But in our passage it is not merely said *עַלְיוֹתָיו* but *לְעַלְיוֹתָיו*. This expression is so strong that we can do nothing else than represent the Seraphim to ourselves as hovering about the LORD, "and with two he flew," so that they stood, not indeed above his head, but relatively above him. Each Seraph had six wings. The imperfects manifestly serve to indicate a continuous circumstance that is an essential part of the scene, whereas the perfects *וַיִּקְרָא* and *וַיִּשָּׁאֵר* "and cried and said," express an incident that forms part of the transaction. For what the Seraphim did with their wings went on continuously and does not belong to the transaction. But the crying out belongs to the transaction, yet does not go on continuously, but is only an incident

that serves to finish the picture. We cannot suppose that the crying out continued while the Prophet, and the Seraph and the LORD talked. TABO. JONATHAN happily translates ver. 2 b., "*duabus velabat*" etc. "With two (wings) each one veiled his face that he might not see, and with two he veiled his body, that he might not be seen."

It must not be concluded from *וְהָאֵלֹהִים* that there were only two Seraphim, but that there were two choirs, say one on either side. Alternative song is founded in the essence of communion. It is the musical expression of the *διαλογισμοί* that move the congregation. Therefore it is found in the heavenly congregation as well as in the earthly. But the Seraphim sing "Holy, holy, holy is Jehovah Sabaoth; fullness of the whole earth is His glory." Thus they praise Him here as the Holy One, because in what follows (ver. 9 sq.), He makes known in what degree His holiness shall react against unholy Israel. DELITZSCH calls attention to the fact that Isaiah cherished his whole life through, a deep, indelible impression of that holiness of the LORD that confronted him here so mightily in word and aspect. Fourteen times in the first part does he use the expression *קֹדֶשׁ יִשְׂרָאֵל* "Holy One of Israel," which is, as it were, the concentrated expression of that impression; fifteen times in the second (comp. at i. 4), whereas the expression occurs beside only thrice in the Psalms, (lxxi. 22; lxxviii. 41; lxxxix. 19), twice in Jer. (i. 29; li. 5), and once in 2 Kings xix. 22 parallel with Isa. xxxvii. 23.

But why this thrice repeated *קֹדֶשׁ*? There are, to be sure, examples of such repetition that only aim at rhetorical emphasis (Jer. vii. 4; Ezek. xxi. 32; Nah. i. 2). In fact CALVIN and VITRINGA construe the thrice holy in this sense, while, yet, they expressly say that they would not exclude a deeper significance. HERM. SCHULTZ, (*Alttest. Theol.* I. p. 345) says: "the choir rests on a song and counter song, combined in the double choir, therefore the threeness of the Holy." But here we stand before the holiest of all of the Godhead, that is opened up for a moment, and receive a glimpse into the *βαθὺ τοῦ θεοῦ* (1 Cor. ii. 10, "the deep things of God"). The Christian consciousness, from the remotest period, has not been able to resist the impression that this thrice-holy is a reflex of the triune being of the Godhead. And in the New Testament sphere this impression is the more justified because the evangelist John (xii. 41) says expressly Isaiah saw the glory of Jesus when he heard the words of ver. 10. In that John says nothing extraordinary. Rather he quite accords with Peter who says (1 Pet. i. 11) that the Spirit that swayed in the Prophets of the Old Testament was the Spirit of Christ; and with Paul, who says (1 Cor. x. 4) it was Christ that as a spiritual rock led Israel through the wilderness. This is only the confirmation of what we have long known as the significance of the Son, viz.: that He is the medium, and therefore also the mediator of all and every revelation.

In regard to the second clause of ver. 3, the question arises, first of all, what is subject? Is

כְּבוֹד subject, then earth is the principal notion, and it is said here what fills it. Is כְּבוֹד subject, then the glory of God is the principal notion and it is declared here how comprehensive it is. The latter alone corresponds with the context. But the further inquiry arises: whether כְּבוֹד, "glory," is to be taken in an active or a passive sense, i. e., as praise, or as majesty, glory. The two cannot be essentially disconnected. For as God's glory is everywhere, so in a certain sense also it is everywhere praised. For its very enemies even must involuntarily do it honor (Ps. viii. 2, 3). And I do not see why in our passage one should separate the two. Does it not then become those who sing unceasingly the praise of God in His immediate presence to declare that, not only they, but the entire creation continually proclaims the praise of the Lord? But it says only "all the earth." Of course: for this song of praise sounds here primarily for one man and for men. It is just in respect to these that the truth is declared, on the one hand comforting, on the other appalling, that the glory of the LORD is everywhere, and everywhere it makes itself known and felt. Comp. xl. 5; Hab. iii. 3; Num. xiv. 21; Ps. lxxii. 19.

Ver. 4. אֵפֶס signifies in Hebrew primarily the elbow-socket (*Armgeleut-Mutter*), i. e., the depression resembling the box screw (*Schraubenmutter*), in which the arm turns itself, the elbow. The word has this meaning, too, in the noted passage 2 Sam. viii. 1, where it is said that David took from the Philistines הָאֵפֶס הַמִּלְחָמָה. The bridle of the elbow is the contrast of שֵׁפְטִים Isa. xxxvii. 29, "the bridle of the lips," a bridle attached to the elbows. The meaning of 2 Sam. viii. 1 is that the Israelites had the bridle of the Philistines, no longer in their mouths indeed, yet still on their arms, so that they were hindered from the free use of them. Therefore אֵפֶס is the elbow, from which the meaning "ell" is derived. Accordingly אֵמֹת הַסִּלִּים are the elbows of the sills. The sills are compared to the arms and the joints in the angle are the arm joints or elbows. Because the sills, and in fact both the upper and lower, and as well as the side beams, are joined together in these, therefore they are the centre of motion, and every shock felt in such a centre must be communicated to all the radii. אֵפֶס occurs only here in this meaning. אֵפֶס (only here in Isaiah) are the sills, and primarily the under sills. For the upper sill is called מִשְׁקֹנֶה and the side posts מִזְוֵזוֹת (Exod. xii. 7, 22, 23). But in our passage אֵפֶס as *denominatio a potiori* stands for all parts of the door-way. The verb נָלַץ occurs only in the first part of Isa. vii. 2; xix. 1; xxiv. 20; xxix. 9; xxxvii. 22.—קוֹל הַקּוֹרֵא (comp. xl. 3) is primarily "the voice of the caller." But in what precedes it speaks, not of one, but of many criers. Thus we know that קוֹלֵי is to be taken collectively and as *concr. pro abet*.

The house filled with smoke.—It was then not full of smoke from the commencement, and still less did a cloud of smoke conceal the Lord as Exod. xl. 34; 1 Kings viii. 10. For (ver. 1)

Isaiah saw the Lord. It has been said, the smoke came from the altar of incense (ver. 6) and symbolized the seraphic praise. There may appear some truth in that from a comparison of Rev. v. 8; viii. 3 sq. But it seems to me that the smoke has still another meaning. In so far as it constitutes an antithesis to the light in which the Lord dwells, it seems to me, wherever it occurs in connection with the appearance of the divine glory, to signify the reverse side of the same, the severity, the wrath of God. Thus here, too, the smoke, with whose appearance is connected immediately in ver. 5 the Prophet's confession of sin and mortal fear, introduces the words of condemnation which the Lord afterward speaks to the Prophet as the manifestation of His holy indignation. Comp. iv. 5; ix. 17; xiv. 31; xxxiv. 10; li. 6; lxx. 5.

3. Then said I — is purged.—Vers. 5-7. After the Prophet had heard the Seraphim praise the holiness of the Lord, after he had beheld them themselves in the splendor of their holiness, and also had seen its consequence, the wrath, imaged in the smoke, he is seized with the feeling of his own sinfulness. Every creature that beholds or comes in contact with an immediate trace of the divine Being, has a sense of not being able to exist under the burden of the absolute majesty (Gen. xvi. 13; xxxii. 31; Exod. xxxiii. 20; Jud. vi. 22 sq.; xiii. 22; 1 Sam. vi. 19 sq.; 2 Sam. vi. 7). This sense must have made itself felt in the Prophet in the highest degree, seeing he beheld the divine Being in a greater proximity and clearness, than, since Moses at least, ever a man did. He cries, therefore: woe is me (comp. i. 4), I am lost (xv. 1; Hos. iv. 6; x. 7, 15), for a man of unclean lips am I, and among a people of unclean lips do I dwell! That he emphasizes just the unclean lips comes from the fact that he had just heard the Seraphim bring an offer of praise with clean lips. In contrast with these circumcised lips he becomes conscious how his are uncircumcised (Exod. vi. 12); in contrast with these calves of the lips (Hos. xiv. 3) and with this fruit of the lips (Prov. xviii. 20; Isa. lvii. 19; Heb. xiii. 15) he feels that he is quite unfit for such an offering, both in respect to his own person, and in respect to that totality to which he belongs; in fact that this unfitness, when he has gone with it into the jurisdiction of the highest King (xxxiii. 22; xli. 21; xliii. 15; xlv. 6) must bring upon him the sentence of death. "Such is the confession which the contrite Prophet makes; on this confession follows the forgiveness of sins, which is confirmed by a heavenly sacrament, and is extended to him by a seraphic absolution."—DE-LITZSCH.

The altar, which is mentioned, we must think of as an altar of incense, since any other kind of offering than incense in the heavenly sanctuary is inconceivable, and the glowing coals also indicate an altar of incense. From this altar one of the Seraphim took with the tongs a אֵשֶׁת "hot coal." That he took it with the tongs, not only corresponds to the usage of the earthly sanctuary (Exod. xxv. 38; Num. iv. 9; 1 Kings vii. 49), but has in any case also its internal reason, as that even in the sphere of heavenly corporal existence such distinctions occur, or that the touching with the tongs has a symbolical meaning.

רָצַף (comp. רָשַׁף Hab. iii. 5; Song of Solomon viii. 6) is something aglow, whether coal or stone. The word occurs only here [in Isaiah.—Tr.] In the earthly sanctuary the burning of incense was performed by taking coals from the altar of burnt-offering and pouring them on the altar of incense, and then upon these was scattered the incense (Lev. xvi. 12; comp. x. 1). In the heavenly sanctuary there was no altar of burnt-offering. At all events רָצַף designates the glowing body on which the incense was cast in order to burn it. With such a glowing body, therefore, the Seraph touched the lips of the Prophet in order to reconcile him. The Prophet's lips are touched with fire therefore, and that with the same holy fire out of which proceeds the cloud of smoke. Thus from the place that occasioned in him before the painful feeling of his uncleanness, must the holy fire penetrate and burn out the entire man. It must burn up all uncleanness. The Seraph shows himself here right properly as רָשַׁף, as burner. As water has primarily generating and fructifying power, but secondarily also a judging and destroying power (comp. creation, the flood, and Baptism), so fire has primarily devouring, and thereby judging, purifying, and secondarily warming and illuminating power. *Omnia purgat edax ignis, vitiumque metallis excoquit*, says OVID *Fast. iv. 785*. *Ἰδὲ πῦρ καθαρῶν, ἰδὲ ὁδὸν ἀνέλκει* (PLUT. *quæst. rom. 1*). Comp. Num. xxxi. 23; HERZOG'S *R. En cycl.* IX. p. 717 sq.—As here the touching takes place for the purpose of atonement, so Jer. i. 9 it is for the purpose of inspiration; in Dan. viii. 17 sq.; x. 8 sqq.; Rev. i. 17, it is for the purpose of imparting strength.

4. Also I heard—and be healed.—Vers. 8-10. The Lord Himself now begins to speak. Having seen Him (ver. 1), Isaiah now hears Him. "I heard" corresponds to the "and I saw" (ver. 1). It is worthy of notice that the Lord asks: whom shall I send? that He, therefore, as it were, calls for volunteers. So we read, too, 1 Kings xxii. 20, that the Lord in an assembly of heaven, portrayed very much as the one here, asks: "Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead?" There it appears, ver. 23 (from the circumstance that Micaiah would have been a deceiver, if a real transaction were reported in vers. 19-22) that this prophet only narrates a fictitious vision. But anyway the representation remains that the Lord not only gives His servants and messengers command and commission according to His own election, but also proposes the undertaking of a commission to the voluntary determination. Now when the Lord in our passage, as was said, calls for volunteers, as it were, this is not to be explained by the greater difficulty or danger of the mission. For Isaiah's mission was not as difficult and dangerous as that of Moses or Jeremiah. Now Moses resists the commission all he can (Exod. iii.), though he was an אִישׁ חֵלֵל, "able man," as few were. LUTHER says of him (on the call of Moses, Exod. iii.): "Moses begins, as it were, a wrangling and disputing with God, and will not accept this office." Jeremiah refuses because he feels himself really too young and made

of too tender stuff. Ezekiel, too, appears inwardly at least to have had no relish for undertaking the commission. For he is exhorted not to be disobedient (Ezek. ii. 8), and, though he does not express them, his doubts and fears are disarmed (Ezek. ii. 6—iii. 9). Jonah, the most rebellious and self-willed of all Prophets, actually flees from the Lord. All these, who would not, are not even asked if they will, but they must. Isaiah, who will, is asked. It appears, therefore, that the manner of the calling is regulated according to the individuals. Where the Lord in His chosen and prepared instruments (Jer. i. 5) observes also the subjective readiness of mind, He affords it the opportunity to manifest itself by the question: "who will." That the Lord, by this question, would not draw out something concealed from Himself is manifest. For how can a thing be unknown to the Lord? There was, in fact, no one there but Isaiah that could have replied to His question. For, it could only be a man that could be in question for the undertaking of the prophetic office in Israel. No such person except Isaiah was present. The question is therefore a form by which the Lord honors the *רוּחַ נְבִיכָה*, "free spirit" (Ps. li. 14 (12)), that He knew was present in the Prophet, in that He gave it opportunity to manifest itself.

Who are the many for whom the service is to be done? The plural is here as little as Gen. i. 26; iii. 22; xi. 7 mere form (*Plur.-majest.*). It is rather, as DELITZSCH expresses it, communicatively intended. Jehovah includes the whole assembly. He honors thereby the assembled ones, by taking for granted that His interest is theirs and their interest His. Isaiah at once replies: "Behold, here am I; send me." This prompt offer quite corresponds with the strong and bold spirit of Isaiah. There is no need of assuming that he had already been called, and had already been in office for a time. He, the mighty man, is at once conscious that this is his affair. He feels that he can do it, and he will do it, too. We find here not a trace of fear or other consideration. It was, however, no proud self-sufficiency that led the Prophet. He has just been reconciled in fact as a sinner. The flame that blazes in him and impels him must have been a pure flame. He feels himself strong in Him that makes him mighty (Phil. iv. 13; Isa. xl. 29 sq.). This "here am I; send me" is, however, so grand, in fact, when one reflects on the examples of other prophets mentioned already, it is so unique in its way, that one understands wherefore Isaiah would not put this history of his calling quite in the beginning of his book, but rather makes it the third portal of his prophetic building. He feared this intrepid ready-mindedness would be found incomprehensible. He puts in advance of it therefore two other entrances, that the reader may learn thereby to know him and thus come prepared to this scene of his calling. And, in fact, he that has read chapters i.—v. must confess that here "is a Prophet" (Ezek. ii. 5; xxxiii. 33), a man that had the stuff in him, and the right to say, "Here am I; send me."

In vers. 9, 10 follows out of the mouth of the Lord Himself the commission that the Prophet

must discharge. The manner of imparting this commission is directly the opposite of what is usual among men in like circumstances. One seeks, namely, in giving a servant or messenger a hard commission, to represent it, at least, at first, in the most advantageous light. This the Lord does not do. On the contrary, He plainly emphasizes just the hardest part. He acts as if the Prophet were to have nothing joyous to announce, but only judgment and hopeless hardening. Isaiah is called the evangelist of the Old Testament. But there is not a trace of it found here. It is not once said even that he shall warn, exhort, threaten. But, overleaping all intermediate members, only the sorrowful effect is emphasized, and that with such pointedness, that, what in truth can be only an unintended effect, appears as directly designed. It is as if the Lord would give the intrepid man that had said "here am I, send me," to understand at once, that he would require all his boldness in order to carry through the commission he undertook. Grammatically the words offer almost no difficulty. The *inf. absol.* in ver. 9 cannot have an intensive meaning, as though the Lord had said: hear and see *well*, with effort, zeal and diligence. For then must they even attain to understanding. But the Lord would say: spite of the much, and ceaseless hearing they shall still understand nothing. This ceaseless but still fruitless hearing is only the correlative of that ceaseless but fruitless preaching, of which especially Jeremiah so often speaks (Jer. vii. 13, 25; xi. 7, *etc.*). Let it be noticed, too, that Jeremiah every where points, as the cause of this fruitless hearing, to the שְׁרִירוֹת הַלֵּב, "the hardness of heart," and the stiffening of the neck (הִקְשָׁו אֶת-עֲרֵפֹם Jer. vii. 26). The Prophet never spoke to the people such words as we read in ver. 9. Therefore it cannot be the meaning of the Lord that He should so speak. But the Lord would say: Whatever thou mayest say to this people, say it not in the hope of being understood and regarded, but say it with the consciousness that thy words shall remain not understood and not regarded, although they might be understood and regarded, and that consequently they must serve to bring out the complete unfolding of that hardness of heart that exists in this people, and thereby be a testimony against this people and a basis of judgment. Thus ver. 10 it is not meant that the Prophet shall do what is the devil's affair, that is, positively and directly lead men off to badness and godlessness. Rather the Lord can ever want only the reverse of this. If, then, it says: "harden the heart, deafen the ear, plaster up the eyes, that they may not see, nor hear, nor take notice and be converted to their salvation," still this form of speech seems to me to be chosen for the sake of the Prophet. There is, namely, a great comfort for him in it. For what is sadder for a man of God than to see day after day and year after year pass away without any fruit of his labor, in fact with evidence that things grow rather worse than better? Is it not for such a case a mighty comfort to be able to say: that is precisely what the Lord predicted, yea, expressly indicated as His relative and previous intention. Thus one sees that He has not labored in vain, but that He has performed

his task. And inasmuch as that judgment is still only a transition point, and by the wonderful wisdom of the Lord, shall become a forerunner of higher development of salvation, so the servant of God can say this for comfort, that even out of the judgment of hardening, that it is His part to provoke, salvation shall grow. God's wrath, in fact, is never without love. The preliminary earthly judgments, as is well recognized, are to be regarded as chastenings, that have a becoming-better as their aim. And if a people like Israel suffers one judgment after another through thousands of years, and still never becomes better, until at last the Lord breaks in pieces the economy of the Old Testament, like one shivers an earthen vessel by throwing it on the ground, so just this destroying of the old covenant is the previous condition to the arising of a new one, that attains to what the old one could not. But the individuals themselves whose hardening and judgment is an example and beacon for the after-world? Here we touch on a difficult point. Will those whose fall was the riches of the world (Rom. xi. 12) be eternally damned, or will their fall here below also for them become some time a means to their conversion and raising them up again? The answer to this appears to me to lie in Rom. ix.-xi. But here is not the place to go into it more particularly.—Heart, ear, eye (comp. xxxii. 3, 4) are named as the representatives of the inward sense; the heart represents the will, eye and ear the knowing. The heart shall become fat and covered with grease, and thereby be made incapable of emotion.

After it is said what shall be done in regard to the three organs, it is said what shall be guarded against by such doing; and here a reversed order is observed in respect to the positive phrases. What must be guarded against is something immediate and something mediate. Immediately must seeing, hearing and observing be hindered; mediately the penitent conversion and being saved.

In the N. T. our passage is cited five times. In Matth. xiii. 14; Mark iv. 12; Luke viii. 10 it is applied to the fact that Jesus always spoke to the people in parables. Thereby was the prophecy of our passage fulfilled. Jesus would manifestly say: Were I not to speak in parables, then they would understand nothing at all; my discourse would outwardly rebound, and not penetrate at all, and consequently effect no condition of responsibility on their part. But as I speak by parables, my discourse at least penetrates so far that a certain relative understanding, and consequently, too, a responsibility, is possible. But in as much as they oppose themselves to the realization of this possibility of understanding, they let it be known that evil has the upper hand in them: thus they pronounce in a measure their own judgment. Our passage is cited in John xii. 40 as explaining why the Jews could not believe in Jesus spite of the signs He did. To this end our passage is construed in the same sense in which the Synoptists take it: even the signs of Jesus, no matter how near they come, still do not bring about faith, because the susceptibility is wanting. Finally in Acts xxviii. 25 sqq. Paul makes use of our passage in order to prove generally the unsusceptibility of the Jewish nation to the preaching of the gospel.

5. Then said I—substance thereof.—Vers. 11-13. The announcement of the judgment of hardening in vers. 9, 10 sounds quite absolute. Yet the Prophet hears underneath all that it is not so intended. It is impossible that the Lord should quite and forever reject His people, and abrogate the promises given to the fathers. He asks, therefore, "How long, Lord?" (comp. Ps. vi. 4; xc. 13; Hab. ii. 6). He would say: What are to be quantitatively and qualitatively the limits of that judgment of hardening? The answer is: First there must be an entire desolation and depopulating of the land; and when at last still a tenth of the inhabitants is in the land, that tenth part also must be decimated till nothing is left but the stump of a root or stem. That shall then be the seed of a holy future. The meaning of the words is perfectly clear.

The construction is as follows: and still there is in it (the land) a tenth part, and this is again decimated—after the manner of or in resemblance to the terebinth and oak, in which, when felled, a stump remains, its stump (of the tenth) is holy seed. Therefore a stump always remains, and that suffices to guarantee a new life and a new glorious future. This has been steadily verified in the people Israel, both in a corporeal and spiritual respect. After every overthrow, yea, after the most fearful visitations, that aimed at the very extinction of the people, a stump or stem was still always left in the ground. This people is even not to be destroyed. There is nothing tougher than the life of this everlasting Jew. And in spiritual respects it is just the same. Though every knee seems to bow to the old or the new Baal, yet the Lord has preserved always a fragment (7,000 it is called, 1 Kings xix. 18) in faithfulness.

DOCTRINAL AND ETHICAL.

On ver. 1. The question: why this vision in the year of Uziah's death? coincides evidently with the question: why an Isaiah any way, and why was he needed just at this time? If prophets were to be, then must prophecy at some time culminate; and that happened in Isaiah, the greatest of all the prophets that have written. Thence Isaiah can stand neither at the beginning, nor at the close. Not at the beginning, for he is far in advance of the elementary stadium; he represents the summit. Not at the close, for in the days of decline art cannot flourish. It needs quiet times for its development. Such a quiet time (relatively) was that of the four kings under whom Isaiah labored. CASPARI (*Beitr.* p. 218) says of the Uziah-Jotham period, that for the kingdom of Judah it was 1) a time of great power and prosperity, 2) beside the time of Jehoshaphat (2 Chr. xvii. 18, 20), it was the greatest period since its existence by the rending away of the Ten Tribes from the house of David, 3) the longest continued prosperity during its existence, 4) the last that it had till it fell, 5) the only period of prosperity during Isaiah's prophetic ministry. But this period of prosperity was, so to speak, only the spring-time, the youth and formative period of the Isaiah prophecy. It was under Ahaz especially that it had to make trial of itself. The league with Assyria fastened the gaze of the Pro-

phet on the Assyrian dominion, the Babylonian embassy in Hezekiah's time (chap. xxxix.) on that of Babylon. Although, even under Ahaz and Hezekiah, there were wars and great distress by means of the Syrians and the Ephraimites, as also by the Assyrians, still the destruction was graciously postponed.

In that time, therefore, when the theocracy began to show its relations to the worldly powers in a decisive way, there appeared a prophet, who, thoroughly cultivated under the prosperous period of Uziah and Jotham, could recognize the portentous characteristics of the time of Ahaz and Hezekiah, and see deep into the signs pregnant with the future; and who could reveal their meaning with such wisdom, power and art as are seen in the book of Isaiah. When Uziah died, Isaiah was just old enough and far enough advanced in training to begin the prophetic career; under Ahaz he had attained manly maturity; and under Hezekiah, with glorified vision, like one near his death, he beheld the glories of redemption.

2. On ver. 1. Jerome inquires: how could Isaiah have seen the Lord, seeing John says (John i. 20) "No man hath seen God at any time," and God Himself said to Moses: "Thou canst not see my face; for there shall no man see me and live," Exod. xxxiii. 20? He replies to the question: that not only the Godhead of the Father, but also that of the Son and of the Holy Spirit, are invisible to bodily eyes, because one essence is in the Trinity. But the eyes of the spirit are able to behold the Godhead according to the saying: "blessed are the pure in heart, for they shall see God," Matt. v. 8. And Augustine cites this saying of Jerome approvingly, and comments on it (*Epist. ad Fortunatianum*) *Addendo ergo, etc.*: "Therefore by saying in addition, 'but the eyes of the spirit,' he makes vision of this sort totally different from every kind of bodily vision. But lest any might think he spoke of the present time, he subjoins the testimony of the Lord, wishing to show what he had called eyes of the spirit: by which testimony the promise is declared, not of a present, but of a future vision."

3. On ver. 2. FOERSTER explains the fact of the Seraphim covering their feet with their wings as proof that they would confess that their holiness was imperfect and impure in comparison with the absolute holiness of God. For this he cites Job iv. 18, "Behold, He put no trust in His servants; and His angels He charged with folly," and xv. 15, "Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight."

4. It was even the opinion of many Rabbis that a trace of threeness of the divine essence was contained in the three times holy of the Seraphim. PETER GALATINUS (Italian, baptized Jew, Franciscan monk) in his *Arcanis catholicae veritatis* II. 1, has proved this especially of RABBI SIMON JOCHAI and JONATAN BEN UTFEL (the Targumist). Comp. RAYMUNDUS MARTINI in the *pugio fidei*, and especially JOH. MEYER in the *Dissertatio theologica de mysterio sacrosanctae trinitatis ex solius V. T. libris demonstrato*. Harderwick, 1712.

On the ground of this recognized reference to the Trinity, this song of the Seraphim has ob-

tained great significance in Christian liturgies to the present time. "Its introduction into them has been ascribed to IGNATIUS, Bishop of Antioch († 116), and already in a letter of CLEMENT, Bishop of Rome († 100), there is found a hint of it. Pope SIXTUS I. († 130) is said to have adopted it into the Romish mass." SCHÖBERLEIN, *Schatz des liturg. Chor. und Gemeindegesangs* I. p. 333. [On the Triahagion comp. a Bib. Encycl. or BINGHAM's *Antiquity of the Christian Church*, Book XIV. ii. § 3, 4, and Book XV. iii. § 10].

5. On ver. 4. If a typical meaning of the shaking of the door-posts is insisted on, it must be sought in that power of the revelation of divine glory that affects and moves everything, impressing both personal and impersonal creatures; and an example must be found in the events attending the death of Christ (Matth. xxvii. 50 sq.).

6. On ver. 5. "God does not put angels into the pulpit, but poor, weak men. The angels do not know how sinful men are affected; but ministers of the Church, chosen from men, know that well."—FOERSTER.

7. On ver. 8. VITRINGA remarks here that Christian expositors, GORIUS excepted, explain the change from the singular to the plural number, in "whom shall I send, and who will go for us" as implying the Trinity. "CALVIN, too," he says, "and PISCATOR, usually more cautious than others in observations of this sort, here plainly utter this sentiment." ["This explanation is the only one that accounts for the difference of number in the verb and pronoun."—J. A. ALEXANDER.—Tr.]. The opinion of the Jews, however, is that God is represented metaphorically here, as taking counsel with His family, i. e. the angels. VITRINGA remarks also that SANCTIUS attributes to THOMAS and HUGO the important emphasis laid on the plural "for us," which involves the meaning "who will go for us and not for himself."

8. On vers. 9 and 10. What God says to the Prophet here rests on a law that may be called the law of the polarity of the will. For every thing here concerns the will, i. e., that will-do that is conditioned by the will-be (comp. my book, *Der Gottmensch*, p. 46 sqq.). As in electricity similar poles repel one another, and dissimilar attract, which depends on the principle of deep inward relationship and mutual completion, so in like manner it happens in spiritual life. The Lord says, John viii. 37: "My word hath no place in you," and again, ver. 43: "Why do ye not understand my speech? even because ye cannot hear my words;" which question he proceeds to answer himself (ver. 44): "ye are of your father the devil, and the lusts of your father ye will do;" and immediately after He says, ver. 47: "He that

is of God heareth God's words: ye therefore hear them not because ye are not of God."

Therefore where the word of God comes in contact with a heterogeneous pole, it is repelled. And not only that, but that negative pole becomes more intensely negative by the exercise of its negative power. And the stronger the power that provokes its energetic reaction, and the oftener this provocation occurs, so much the more is it strengthened in that negation till it becomes quite hardened. The magnet loses its power by disuse, whereas frequent use strengthens it. Thus we find that every where the most glorious, clearest, loveliest testimonies to divine truth are not received where the will is wanting to receive them, i. e., where, to speak biblically, the flesh is stronger than the spirit. Therefore must all prophets of the Lord be hated and persecuted in proportion as they announced the truth mightily and penetratingly; and that hate must attain its climax in opposing Him who was Himself the truth.

8. On ver. 13. "Paul, also, when he represents the rejection of the Jews in Rom. xi., calls the race, ver. 16, a holy root, and, vers. 23-25, severed branches that God will again graft in." STARKE.

HOMILETICAL HINTS.

1. On ver. 3. The thrice holy of the Seraphim a revelation. 1. Of the holiness of God. 2. Of His glory. 3. Of the Trinity.

2. On vers. 5-8. The way of reconciliation to God prefigured by the example of the Prophet Isaiah. 1. The beginning of this way is the knowledge of sin: a. occasioned by the knowledge of the holiness of God, b. manifesting itself by the confession of sin, c. constraining one to cry for deliverance (woe is me). 2. The end of this way is the forgiveness of sins: a. made possible by the sacrifices to which the altar points, b. applied by the word and sacrament (the address of the angel and the live coal), c. appropriated by faith (the Prophet yields himself to the action of the angel).

3. On ver. 8. Installation address. Whom shall I send? etc. Herein lies: 1. The divine call to office. 2. The high importance of the office. 3. The joyful inspiration for the office. HAHN.

4. On vers. 9-13. The fruit of preaching. 1. It is gratifying only in a small portion of the hearers (ver. 13b; Matt. xxii. 14). 2. In most hearers it is rather mournful, because by preaching: a. they are only moved to the full unfolding of their enmity; b. they are made ripe for judgment (vers. 11-13 a).

II.—THE FIRST GRAND DIVISION.

CHAPTERS VII.—XXXIX.

FIRST SUBDIVISION.

CHAPS. VII.—XII.

Israel's Relation to Assyria as Representative of the World-Power generally in its Destructive Beginning and Prosperous Ending.

Chapters vii.—xii. deal wholly with the relation of Israel to Assyria. They show how the way was opened for this relation by the unhappy league that Ahaz concluded with the king of Assyria for protection against Syria and Ephraim. The Prophet announces first that the fear of the Syrians and of Ephraim is groundless: but Assyria is to be feared. Taking with Assyria a comprehensive view of all later developments of the world-power, he announces to Israel a second exile, corresponding to that of Egypt as the first, but also a second return, corresponding to that glorious return in which Moses led them. This deliverance will be brought about by a Branch that is to be expected from the house of David, that shall spring as son of a virgin from the apparently dried up root of this house, and, in the might of the Spirit of God, will found a kingdom of peace that shall embrace and have dominion over all nature.

This prophetic cycle divides in three parts. In the first part (chap. vii. 1—ix. 6) the Prophet opposes to the false reliance on the aid of Assyria

against the apparent danger that threatened from Syria and Ephraim, the ideal figure of a child, that finds its type in the half-frightful, half-comforting phenomenon of the virgin's son Immanuel, partly in the form of a son born to the Prophet himself: types that at the same time are earnest of a preliminary deliverance.

In the second part (chap. ix. 7—x. 4) the Prophet turns to the Israel of the Ten Tribes, with a short, as it were, passing word. Prompted by their proud words, as if it were a little thing for them to make good the loss so far sustained from Assyria, the Prophet announces to Ephraim that what they regarded as the end was only the first of many degrees of ruin that they were to suffer from Assyria.

In the third part (chap. x. 5—xii. 6) the Prophet turns against Assyria itself. Because it would not be the instrument of the Lord in the Lord's sense, to it is announced its own destruction, but to Israel deliverance and return by the Messiah the Prince of Peace.

A.—THE PROPHETIC PERSPECTIVE OF THE TIME OF AHAZ.

CHAP. VII. 1—IX. 6.

In the beginning of the reign of Ahaz Judah was seriously threatened by the league between Syria and Ephraim. Thereupon Isaiah received the commission from Jehovah to say to Ahaz that there was nothing to fear from Syria and Ephraim. Ahaz being summoned to ask for a sign as pledge of the truth of this announcement, refused to do so. In punishment a sign is given to him. He must hear that a virgin of the royal house, probably his daughter, is pregnant, and will bear a son. But this son of a virgin shall receive the exceeding comforting name, "Immanuel." Before he will be able to distinguish between good and evil, the lands of Syria and Ephraim shall be forsaken and desert. But danger threatens from that side from which Ahaz hopes for help and deliverance—that is, from Assyria. For Assyria will turn the holy land into a desert. Shortly after, the Prophet announces that a son will be born to himself. He does not do this publicly, however, but to two reliable men. At the same time

the Prophet must set up a public tablet with the inscription, Maher-shalal-hash-baz. When the boy was born, he received these words as his name. And it was revealed as the meaning of the words, that before the boy could say father and mother, the spoil of Damascus and Samaria would be carried away by the king of Assyria. By this second child, then, substantially the same thing was predicted as by the first, the son of the virgin. Both prophecies must in general have occurred in the same period, in the beginning of the reign of Ahaz (743 B. C.). Only the announcement of Immanuel precedes somewhat that of Maher-shalal-hash-baz. Wherefore this double prediction of the same thing? It seems to me that the announcement of Immanuel was intended immediately for the royal family. For it was a sign involving punishment (comp. comment on vii. 14). But the people, too, were mightily concerned in this affair. Therefore there was given to them a special sign by Maher-shalal. Such is

the extent of the two prophecies at the beginning of Ahas's time. It is seen that each has for its central point the future birth of a child. From viii. 5 on follows a series of short utterances, all of which relate to the same subjects. The words viii. 5-8 are a warning directed primarily to Ephraim, not to despise the kingdom of Judah, nor to over-estimate the power of Syria and Ephraim, for Assyria will overflow the latter like a stream, and then, of course, Judah too. Chap. viii. 9-15 contains a threatening proclamation to the nations of that time that conspired against Judah, and a warning to Judah not to fear these conspiracies, but rather to let the Lord be the only subject of fear. Finally a conclusion follows (viii. 16-ix. 6) which sounds almost like the testament of the Prophet to his disciples. For, after a brief prayer to Jehovah to seal the law and testimony in the hearts of his disciples, he sets forth himself and his disciples as living signs and wonders that exhort men to have faith in Jehovah, warns against the temptation to superstitious divination, and exhorts to cleave to the law and testimony. For only therein, in the troublous days to come, may be found comfort and restoration.

And now that the prophet's testament may be also a prophetic testament, prayer and exhortation merge into a prophetic vision. The gaze of the Prophet is directed to the remote future. Dark lies the future before him. But just in the quarter that the darkness is deepest, in the least regarded northern border of the holy land, he sees a bright light arise, which marvellously (one involuntarily calls to mind CORREGGIO's painting of the Nativity) has its origin in the person of a child, that proves to be the promised Branch of David, and restorer of David's kingdom to everlasting power and glory. If our conjecture is correct, that we have here the Prophet's testament

to his disciples, then we may well conceive why it is introduced just here. First, it has the same obscure prophetic background that was given by the perspective of the abandonment of Israel to the power of Assyria; and then, like both the chief prophecies described above, it makes the dispersion of that obscurity by the clear light of salvation proceed from the person of a *child* that is to be looked for.

We may accordingly sketch out the division of our section as follows:

I. The two chief prophecies concerning the birth of the virgin's son and the Prophet's son. vii. 1-viii. 4.

1. The prophecy of the virgin's son Immanuel. vii. 1-25.

a) Isaiah and Ahas at the conduit of the upper pool. vii. 1-9.

b) Isaiah in the bosom of the royal family announcing a sign: the Virgin's Son Immanuel. vii. 10-25.

2. Isaiah giving the whole nation a sign by the birth of his son Maher-shalal-hash-baz. viii. 1-4.

II. Supplements.

1. Those that despise Shiloh shall be punished by the waters of the Euphrates. viii. 5-8.

2. Threatening against those that conspire against Judah, and against those that fear these conspiracies. viii. 9-15.

3. The testament of the Prophet to his disciples. viii. 16-ix. 6.

a) Prayer and exhortation merging into prophetic vision. viii. 16-23 (ix. 1).

b) The light of the future proceeding from a child, that is to be born of the race of David. ix. 1-16 (2-7).

I.—THE TWO CHIEF PROPHECIES CONCERNING THE BIRTH OF THE VIRGIN'S SON AND OF THE PROPHET'S SON.

CHAPTER VII. 1—VIII. 4.

1. THE PROPHECY OF THE VIRGIN'S SON IMMANUEL.

CHAP. VII. 1-25.

a) Isaiah and Ahas at the conduit of the upper pool.

CHAP. VII. 1-9.

1 AND it came to pass in the days of Ahas the son of Jotham, the son of Uziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria 'is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are

3 moved with the wind. Then said the LORD unto Isaiah, Go forth now to meet Ahas,

- thou, and ³Shear-jashub thy son, at the end of the conduit of the upper pool in the
 4 ⁴highway of the fuller's field; and say unto him,
 Take heed, and be quiet;
 Fear not, ⁵neither be faint-hearted
⁵For the two tails of these smoking fire-brands,
 For the fierce anger of Rezin with Syria, and of the son of Remaliah.
 5 Because Syria, Ephraim, and the son of Remaliah,
 Have ⁶taken evil counsel against thee, saying,
 6 Let us go up against Judah, and ⁶vex it,
 And let us make a breach therein for us,
 And set a king in the midst of it, *even* the son of Tabeal:
 7 Thus saith the 'Lord' God,
 It shall not stand, neither shall it come to pass.
 8 For the head of Syria *is* Damascus,
 And the head of Damascus *is* Rezin;
 And within threescore and five years shall Ephraim be broken, ⁶that it be not a
 people.
 9 And the head of Ephraim *is* Samaria.
 And the head of Samaria *is* Remaliah's son.
⁷If ye will not believe, surely, ye shall not be established.

¹ Heb. *resteth on Ephraim*.

² Or, *causeway*.

³ Or, *waken*.

⁴ Or, *Do ye not believe? it is because ye are not stable*.

⁵ *make war on it*.

⁶ *devised evil*.

⁷ *the Lord Jehovah*.

⁸ That is, *The remnant shall return*.

⁹ Heb. *let not thy heart be tender*.

¹⁰ Heb. *from a people*.

¹¹ *Before these two smoking torch-ends*.

¹² *shake it*.

¹³ *If ye believe not, then ye continue not*.

TEXTUAL AND GRAMMATICAL.

CHAP. VII. Ver. 1. עָלָה is used not only of motion towards a place that is conceived of as higher (a.g. 1 Kings xii. 27 sqq.; 2 Kings xxiv. 1, and יָרַד of the opposite, a.g. 1 Kings xxii. 2; 2 Kings viii. 29) but also of any hostile proceeding, entering on a plan (1 Sam. xvii. 23, 25; Mich. ii. 13; Neh. ii. 2, etc.).—יָכַל changed 2 Kings xvi. 5 to יָכַל comes from the preceding עָלָה, and from the additional idea, perhaps, that Rezin was the chief person.

Ver. 2. נָחַל is never used in the sense of *with, confidere*. But it is used of swarms of birds, grasshoppers and flies, that settle down somewhere (ver. 19; Exod. x. 14; 2 Sam. xxi. 10). Such is its meaning here: the army of Syria has settled down like a swarm of grasshoppers on the spot where the army of Ephraim was encamped. Comp. 2 Sam. xvii. 12. On the fem. נָחַל after אָרַם comp. 2 Sam. viii. 5; x. 10; col. xiv. 15, 18.

Ver. 3. הָעֵלָה occurs again in Isaiah only xxxvi. 2. הָעֵלָה Isaiah used often beside here: xxxvi. 2; xl. 16; xix. 23; xxxiii. 8; xl. 3; xlix. 11; lix. 7; lxii. 10. פֹּהֵם only here and xxxvi. 2, in Isaiah.

Ver. 4. After הִשְׁתַּחֲוֶה should follow properly a negative notion, whence the word always has after it the conjunctions בְּ or אֶל or the preposition בְּ (as solitary exceptions, comp. Exod. xix. 12; xxiii. 13). Therefore a negation must be supplied out of the following הִשְׁקַט, "take heed of (unbelieving, thus sinful) disquietude, but rather be quiet." The direct causative Hiphil הִשְׁקַט has evidently the meaning that Ahas must control his anxiety, quiet himself. The word occurs in Isaiah again xxx. 15; xxxiii. 17; lvi. 20, whereas

the Niph. נִשְׁחַר occurs in Isaiah only here. נִשְׁחַר Niph. of נִשְׁחַר; with the exception of Ps. lv. 23, it always occurs in connection with לָכֵב or לָב in the sense of becoming weak, timorous (Deut. xx. 3; Jer. li. 48; 2 Ki. xxii. 19; Job xxxiii. 16); it does not occur again in Isa. Only once he uses the Pual i. 6. נִשְׁחַר (according to Isa. ix. 13, 14; xix. 15) "the tall, the end piece." חָמָה (found beside only Am. iv. 11; Zech. iii. 2) is the charred stick of wood that may have been used to stir the fire. עָשָׂן

"smoking," only here in Isaiah, and Exodus xx. 18. נִשְׁחַר, to understand the prefix נִ to be of time — "while glowing" (DRECHLER, DELITZSCH, KNOX, GRESNIUS) seems to me unsuitable. נִשְׁחַר marks the object of fear. נִ following rather distributes the common notion "smoking firebrands" to the two so-named, as נִ often stands after general expressions of number, (especially after כָּל). Comp. Exod. xii. 19, "whosoever eateth leaven shall be cut off הָאֲרָץ הַזֹּאת." Gen. vii. 21; ix. 2, 10. Comp. Ewald, § 217 sq. The LXX. translates singularly *ὅταν γὰρ ὁὕτως τοῦ θυμοῦ σου ἰσχυρῶς, ὡς ἰσχυρῶς. Καὶ ὁ υἱὸς τοῦ Ἀδάμ καὶ ὁ υἱὸς τοῦ Ποσειδῶν, etc.* GRESNIUS correctly conjectures that the translator instead of אֲרָץ reads אֲרָמָן, or rather אֲרָמָן.

Ver. 6. הִקָּץ is Hiph. from קָץ. The fundamental meaning is: "to experience a shaking, a shock." From this are derived the meanings a) *tremore*, "trembling, quaking," (ver. 16, Exod. i. 12; Num. xxii. 3); b) *tedere, fastidire*. Disgust brings about a shock (comp. "es schüttelt mich") which, when it is powerful, occasions vomiting (קָץ) (comp. a.g. Gen. xxvii. 46; Num. xxi.

5); c) in the Hiphil: "to wake up;" for waking up is the effect of a shock that the sleeper experiences from without or within. In this sense, however, the Hiphil is evidently a direct causative, since it properly means "to make a shaking, a shaker." Wherever else this Hiph. קָם occurs, except our verse, it means "to awake." Our verse is therefore the only one where the word occurs as the causative of the notion קָם — *timere* (verse 16). Many expositors therefore have hesitated to take the word in this sense. Thus FURST (*Concord*, p. 938) would give our קָם the meaning *incidera, impungere, or abecidera*, in that he combines it with קִין "thorn," or with קִיץ *tempus abscisionis*, "harvest." GRÆNIUS, (*Thes.* p. 1308) proposes to read קָצְמָה *coarctatus, urgemus*, (xxix. 2, 7). However, as this Hiphil is in any case unusual, it seems better to take it in a sense that is suggested by something near at hand, ver. 16. The feminine suffix here and afterwards in בְּנִקְנָה and בְּנוֹחָה relates plainly to Judah as land. The meaning of the Hiph. הִכְנִיעַ is not quite clear. The fundamental meaning of the word is: "to split." It is used of splitting wood (Eccl. x. 9, coll. Gen. xxii. 3) of eggshells (Isa. lix. 5) of the earth from which springs forth the fountain (Ps. lxxiv. 16) of the waters of the Red Sea (Ps. lxxviii. 13); it is said that a besieged city is split when it is taken, that is, a breach is made in its walls (2 Ki. xxv. 4; Jer. xxxix. 2; lili. 7; Ezek. xxxvi. 10). In the last-named sense it is used 2 Chr. xxxii. 1, where it is said of Sennacherib: "He encamped against the fenced cities and thought לְהַכְנִיעַם ," where the *constructio praeognans* is important to the exposition of our passage. The word however is also used of a land. 2 Chron. xxi. 17 we read of the Philistines and Arabians: "they came up into Judah, וַיִּבְנִקְנֶהוּ , and carried away all the substance," etc. Beside the present place, the Hiph. occurs only 2 Kings iii. 26, where it is used of an intended breaking forth on the part of an enclosed army. According to all this, the use of the word for breaking through, forcing a fortified city, seems to me to settle the meaning. A land is forced, broken through, as well as a city, when the living wall that defends it, the defensive army is broken through. Thus the sense of our passage will be: let us break through it (the land of Judah) i. e., take it by breaking through the protecting army, and thereby take it to ourselves. There lies in the expression, beside the pregnant construction, at the same time a metonymy.

It is not known who "the son of Tabeal" was. בֶּן־טַבְעָל is the Hebrew טַבְעָל (comp. מִכְרַמֶּן 1 Kings xv. 18); the ending אֵל is changed in the pause from אֱלִי , whereby, perhaps intentionally, arises the meaning "not good" (good for nothing). If the name was of Israelitish origin (comp. טַבְיָהוּ) then likely that Tabeal or his son was a fugitive of Judea of note. The name is found again Ezra iv. 7. On the Assyrian monuments of the time of Tiglath-Pileser is mentioned however as *I-ti-bi-tu*, or *Ti-bi-tu*, with the addition "*mat A-ru-mu*" i. e., from the land of Aram.

Ver. 8 b. The position of these words is surprising. Why do they not stand after ver. 9 a? And how is the ו at the beginning of ver. 8 to be construed? Is it that paratactic ו , that is determined only by the connection? And what is it that so determines it? Shall we regard it as causal, which were quite grammatical? (Comp. Gen. xxiv. 56; Deut. xvii. 16; Ps. vii. 10, etc. EWALD's *Gram.*, § 343 a; GRÆNIUS, § 155, 1 c). Or shall we, like CHEYBURN and CALVIN, with whom THOLUCK agrees, take it in the sense of *sub* or *inter*? Take one or the other and it is not satisfactory. It seems to me to answer best, to assume that the words are a sample of the oracle-like, lapidary style (*Lapidarstil*) and thence no grammatically correct construction is to be looked for. Did the words in question stand after 9 b, whither LOWTH has transposed them, then indeed the disposition of the sentence would be more correct, but the construction would be monotonous. וְאֵלֶּיךָ occurring four times in succession would sound bad. By the interposition of ver. 8 b, this evil is avoided. Thus manifoldness is combined with equilibrium. And thus, without ignoring the difficulties, we will still recognise the possibility of the passage being genuine as it is, against which there is grammatically nothing to oppose (comp. THOLUCK, *Die Propheten und ihre Weissagungen*, and EWALD). Examples of the construction וְאֵלֶּיךָ וְאֵלֶּיךָ Gen. xi. 13, 19; Josh. i. 11; 2 Sam. xii. 23; Isa. xxi. 16; Jer. xxviii. 3, 11; Am. iv. 7. וְאֵלֶּיךָ is imp. Kal. from וָתַר *fractus est*. xxx. 31; xxxi. 4; li. 6, etc.— וְאֵלֶּיךָ comp. xvii. 1; xxi. 1; lxi. 10.

Ver. 9. Niph. וַיִּמָּצֵק is *firmum, stabilem, perennem esse* (xxii. 23, 25; xxxiii. 16; xlix. 7; lv. 3; lx. 4). וַיִּמָּצֵק is pleonastic, but very expressive, and is to be treated as dependent on an ideal *verbum dicendi* (Num. xxii. 29, 33; Ps. cxxviii. 4).

EXEGETICAL AND CRITICAL.

1: And it came to pass—with the wind.—Vers. 1, 2. This war expedition of the united Syrians and Ephraimites is mentioned 2 Kings xv. 37; xvi. 5 sq. and 2 Chr. xxviii. 5 sq. Were one to follow the statement of 2 Kings xv. 30, then Pekah did not at all live to see Ahaz. For there it reads: "And Hoshea the son of Elah made a conspiracy against Pekah, and smote him and slew him, and reigned in his stead in the twentieth year of Jotham the son of Uzziah." If Pekah was killed after Jotham's death under Ahaz, it must any way read "in the first year of Ahaz." But according to all other data, Pekah must undoubtedly have lived to see Ahaz. For 2 Kings xv. 1 it reads that Ahaz became king in the seventeenth year of Pekah, who, according to

xv. 27, reigned twenty years. How otherwise could Pekah, according to Isa. vii. 1, wage war against Ahaz? How could Tiglath-Pileser, according to 2 Kings xv. 29, whom Ahaz summoned (2 Kings xvi. 7), in Pekah's day, still occupy the region of Ephraim and carry the people away? But the statement of 2 Kings xv. 30 b proves itself false in other ways. For, vers. 32, 33, we read that Jotham became king in the second year of Pekah, and reigned sixteen years. Accordingly Jotham must have died in the eighteenth year of Pekah. Therefore Pekah survived Jotham, and not Jotham Pekah, as ver. 30 gives the impression. HIRZIG (*Gesch. d. Volkes Isr.* I. p. 212) makes the original form of the statement to be: "And he killed him in the twentieth year

of his reign, and became king in his stead," but the following "of Jotham the son of Uzziah," etc., are the superscription of ver. 32 sqq.

However this may be, the statement of ver. 30 b is in any case incorrect. Therefore we have here a plain example of the corruption of the text, unless we assume an inexact or erroneous use of original sources.

Pekah not only survived Jotham, but he lived during three years of Ahaz, because, according to ver. 27, Pekah reigned twenty years, and in his seventeenth year Ahaz became king. Therefore in these three years must occur the events related in Isa. vii. and viii. DRECHSLER says correctly, the spoiling of Ephraim, spoken of 2 Kings xv. 29, presupposes the conception, birth, and learning to talk of "Hasten-spoil, Quick-prey" (Isa. viii. 3 sqq.); consequently one must say that the attack of Rezin and Pekah must be located in the first half of the three years that the latter lived in common with Ahaz.

Rezin was the last king of independent Syria—for by his overthrow it became an Assyrian province. The founder of the kingdom of Syria of Damascus was Rezin (רִזְיָן), who, having run away from his lord Hadadeser, king of Syria of Zobah, gathered a horde of fighting men, and settled with them in Damascus (1 Kings xi. 23 sqq.). From that period we find the Syrian power, hitherto divided into many small kingdoms, concentrated under the king of Damascus. Rezin is followed by Hezion (חִזְיָן), if he is not identical with רִזְיָן, as EWALD, *Gesch. d. V. Isr.* III. 151, and THIENIS, on 1 Kings xv. 19, conjecture; he by his son Tabrimon, who, according to 1 Kings xv. 19, appears to have made a league with Abijam the king of Judah, which Benhadad, son and successor of Tabrimon, renewed with king Asa; an untheocratic proceeding, which, according to 2 Chr. xvi. 7, provoked the sharp censure of the prophet Hanani. We have, then, here the example of a league that a king of Judah made with the heathen king of Syria in order to war upon Baasha, king of Israel, to which in addition must be observed the grave fact that Benhadad at the very time was in league with Baasha, and consequently must have been solicited to break an existing alliance.

Thus the league between Pekah and Rezin against Ahaz appears as a retribution for the league that Asa had made with Benhadad against Baasha. That Benhadad, whom we may call Benhadad I., was succeeded by Benhadad II., of whom we read that he combined thirty-two kings under his supreme command against Israel (1 Kings xx. 1 sqq.). Benhadad II. was succeeded by Hazael, who murdered his master (1 Kings xix. 15; 2 Kings viii. 7 sqq.). Hazael was succeeded by Benhadad III., his son (2 Kings xiii. 24); finally Rezin succeeded him; his name possibly is identical with that of Rezin, the founder of the dynasty, as GESENIUS (*Thesaur.* p. 1307) and BAIHINGER (*HERZOG's Real-Encyclop.* VII. p. 44) conjecture. The sounds ר and ז, as is well known, being nearly related (ds and ts; comp.

צַר, עָלַי and עָלָי, וְהָרָה and וְהָרָה, וְעָרָה and וְעָרָה, and Aram. וְעָרָה, etc.). But if רִזְיָן (Prov. xiv. 28, where the word is parallel with רִזְיָן) and

רִזְיָן (Judg. v. 3; Ps. ii. 2, *gravis, augustus, princeps*, stand related in root and meaning, we would then see this kingdom of Damascus also begin and end with an Augustus.

Pekah, son of Remaliah, an otherwise unknown name, was רִמְלִיָּה of the king Pekahiah. LUTHER translates the word by *Ritter*—"knight," but it means properly "chariot warrior," because three always stood on a chariot (comp. Exod. xiv. 7: xv. 4). It signifies a follower generally (2 Kings x. 25), as well as particularly a favored follower, on whose hand the king leaned (2 Kings vii. 2, 17, 19). Pekah killed his master after a reign of two years (2 Kings xv. 23 sqq.). Like all other rulers of the kingdom of Israel, "he did that which was evil in the sight of the LORD," ver. 23. Our passage is explained by the parallel passages, 2 Kings xvi. 5 sqq. and 2 Chron. xxviii. 5 sqq.

The words of 2 Kings xvi. 5 sqq. correspond almost verbatim with Isa. vii. 1. Such difference as there is indicates that the author of 2 Kings meant, not that Jerusalem itself, but only the king, was hard pressed,—meaning, of course, the king as representative of the land. Moreover that the author of 2 Kings drew from Isaiah, and not the reverse, appears to me beyond doubt. For 2 Kings is without doubt a much more recent book than Isaiah. At most, Isaiah could only have used one of the sources used by the writer of 2 Kings. But why need the Prophet look into the archives of the kingdom for a summary notice of an event of his own times, and known to all his contemporaries? Combining then the accounts of 2 Kings and 2 Chron. we obtain the following facts: 1, the hostile incursion of Rezin and Pekah into Judah; 2, a defeat of Ahaz by Rezin (2 Chr. xxviii. 5); 3, a defeat of Ahaz by Pekah (vers. 6-15); 4, the taking of Elath by the Syrians (2 Kings xvi. 6); 5, an expedition of Rezin and Pekah against Jerusalem (Isa. vii. 1), with which also the notice Isa. vii. 2 of the fact that "Syria has settled upon Ephraim" has more or less connection.

The question arises: Is the expedition referred to in our passage identical with that related 2 Kings and 2 Chron. 7 or if not, did it occur before or after the latter? At the first glance, indeed, one is liable to regard Isa. vi. 1 as a brief, summary notice of all the transactions of that war. But then it is surprising that this notice—with the promises that follow it in close connection—gives the impression that the war progressed in a way wholly favorable for Judah; whereas we know from the parallel passages that Judah suffered severe defeats and prodigious loss. Therefore we cannot take our verse as such a parallel and summary account. But it is impossible also that what our passage recounts preceded the defeats of which we have account in the parallel passage. For then the statements of our passages would equally disagree with the event. They would announce only good, whereas in reality great misfortunes occurred. We must therefore assume that our passage refers to an expedition that occurred *after* the events of 2 Kings xvi. 5 sqq., and 2 Ch. xxviii. 5 sqq.; and we must conceive of the matter as follows: Rezin and Pekah operated at first separately, as

is expressly indicated, 2 Chr. xxviii. 5. The former, likely, traversed the East of Judah's territory and proceeded at once south toward Elath. But Pekah engaged in battle with Ahas to the north of Jerusalem, with the bad result for Ahas, related 2 Chr. xxviii. 5 b sqq. After these preliminary successes, Rezin and Pekah united their armies and marched against Jerusalem itself. This is the expedition of which our passage informs us, and this is the meaning of *לחם* ver. 2. The expedition, however, did not succeed. For Ahas had applied to the King of Assyria, and the news that the latter was in motion in response to the request of Ahas, moved the allied kings to hasten home into their countries. Thus is explained why Isaiah vii. 1 speaks only of an intended war against the city of Jerusalem, and why the author of 2 Kings who mistook our passage for a general notice, and used it as such, resorted to the alterations we have noticed (*viz.*, the omission of "against it," and "they besieged Ahas, but could not overcome him" 2 Kings xvi. 6). This is essentially the view of CASPARI too (in the *Universitäts-Programm über den syrisch-ephraimitischen Krieg*, Christiani, 1849), with which DELITZSCH agrees (in his review of the foregoing writing in REUTER'S *Report*, April, 1851, reprinted in his commentary).

In regard to ver. 1 b, a double matter is to be noticed: 1. that it does not say "he could not take it, or make a conquest of it" or the like; but he could not make war upon it. That must plainly mean that Rezin and Pekah could not find even time to begin the siege. 2. The clause "he could not," *etc.*, must be construed as participation of the result, which the Prophet, after the well-known Hebrew manner of writing history, joins on to the account of the beginning. What follows then ver. 2, and after, is thus, as to time, to be thought of as coming between ver. 1 a and b.

To the house of David.—Ver. 2. This expression (found again in Isaiah only, ver. 13 and xxii. 22) can, indeed, mean the race of David, (comp. 1 Sam. xx. 16; 1 Kings xii. 16, 20, 26, *etc.*); and ver. 13 the plural *בְּיָדְכֶם*, "hear ye," seems really to commend this meaning. But the singular suffix in *בְּיָדְכֶם* and *לְבָבְכֶם* "his heart," "his people," proves that the meaning is not just the same. Therefore it seems to me that "house of David" here means the palace, the royal residence. There was the seat of government, the king's cabinet; thither was the intelligence brought. It is as when one says: it was told the cabinet of St. James, or the Sublime Porte. Of course the expression involves reference to the living possessor of the government building, and the governing power, the king. Hence the language proceeds with pronouns (suffixes) in the singular.

2. Then said the Lord—the son of Remaliah.—Vers. 3 and 4. The Prophet receives command to go and meet the king, who had gone out, and thus whose return was to be looked for. But he must not go alone, but in company with his son, Shear-jashub. The son is no where else mentioned. The name signifies the chief contents of all prophecy, according to its two aspects. In the notion *שְׁאֵר יָשׁוּב*, *Shear*, is indicated the

entire fulness of the divine judgments, that the Prophets had to announce: whereas *יָשׁוּב* *Jashub* opens up the glorious prospect of the final deliverance. [The name means a remnant may return.—Ta.] Comp. i. 8, 9; iv. 3; vi. 13; x. 20 sqq. (especially ver. 21 where the words *יָשׁוּב יָשׁוּב* expressly recur). We have shown in commenting on Jer. iii. sqq.; xxxi. 16-22 what an important part the notion *יָשׁוּב* "to return," plays in Jeremiah's prophecy. The significance of Shear-jashub's name, however, makes us notice, too, that the Prophet himself bears a significant name. *יְהוֹשָׁעָה* means "salvation of Jehovah." And that the proclamation of salvation, comfort is the chief contents of His prophecies Israel has long known, and acknowledged. An old rabbinical saying, quoted by ABARB. reads *יְהוֹשָׁעָה כְּלָל נִרְמָתָא* comp. *Introduction*. Threatening and consolation therefore go to meet Ahas embodied in the persons of Isaiah and his son, yet so that consolation predominates, as also the words that Isaiah has to speak are for the most part consolatory. Had Israel only been susceptible of this consolation!

The locality where Isaiah was to meet the king is mentioned xxxvi. 2, and in the same words. There, Rabshakeh, the envoy of Sennacherib, according to that passage, held his interview with the men that Hezekiah sent out to him. It must, therefore, have been an open, roomy spot, suited for conferences. According to the researches of ROBINSON, against which the results of KRAFFT, WILLIAMS and HITZIG prove not to be tenable, (comp. ARNOLD in HERZOG'S *R. Encycl.* XVIII. p. 632 sq.), the upper-pool is identical with the *Birket-el Mamilla*, which in the west of Jerusalem lies in the basin that forms the beginning of the Vale of Hinnom, about 2100 feet from the Jaffa Gate. Moreover this pool is identical with "the old pool" mentioned xxii. 11. Hezekiah, when he saw that Sennacherib was coming (2 Chr. xxxii. 2 sqq.), stopped up the fountains outside of the city, and conducted the water of the fountain of Gihon and that of the upper-pool in a new conduit between the two walls (xxii. 11 *coll.* 2 Kings xx. 20; 2 Chr. xxxii. 30), in contrast with which it was that the upper-pool was called the older. The fuller's field, the place where the fullers washed, fulled and dried their stuffs, must have been in the neighborhood of a pool. Now JOSEPHUS (*Bell. Jud. V. 4, 2*) speaks of a *μυρία γυναικων*, "fuller's monument," that must have had its position north of the city. For this reason many (WILLIAMS, KRAFFT, HITZIG) look for the fuller's field in the neighborhood of the fuller's monument. But fuller's field and fuller's monument need not necessarily be near one another. For the latter does not necessarily concern the place of the fullers as such, but may have been erected on that spot to a fuller or by a fuller for any particular reason unknown to us. And anyway the existence of a pool in ancient times north of Jerusalem cannot be proved. Therefore the fuller's field lay probably in the neighborhood of the upper-pool west of the city.

Ahas had probably a similar end in view at the upper pool to Hezekiah's, according to 2 Chr. xxxii. 2 sqq. It was to deprive the enemy of all fountains, brooks and pools, and yet preserve

them for the use of the city. The end was obtained by covering them over above and conducting them into the city. Perhaps in this respect Ahas did preparatory work for Hezekiah (comp. ARNOLD, l. c.). The Prophet warned the king against sinning through unbelieving despondency. The expression "fear not, neither be faint-hearted," is here and Jer. li. 46, borrowed from Deut. xx. 3, where it is said to the people how they must conduct themselves when they stand opposed in fight to superior forces of the enemy. The expression occurs *only* in the three places named. Why Ahas should not fear is expressed in this, that the enemy that threatened him are compared to quenched firebrands and stumps of torches. Two firebrands are mentioned in the first clause, and yet the idea is distributed over three bearers, Rezin, Syria and the son of Remaliah. We see that the Prophet takes prince and people as one; and here he names the two halves of the whole, as instantly afterwards ver. 5, Ephraim and the son of Remaliah, but the second time he does not mention Rezin at all, but only opposes Syria to Ephraim and its king. There appears to me to lie in this an expression of contempt for Rezin, who first is named in connection with his nation and the second time, not at all, so that he plainly appears as a secondary person. On the other hand contempt was expressed for Pekah by calling him only the son of Remaliah. But what is the son of Remaliah, a man utterly unknown, opposed to the son of David!

3. **Because Syria—shall not be established.**—Vers. 5-9. The conclusion of the promise "because Syria, *etc.*, have taken evil counsel," *etc.*, begins ver. 7, "thus saith the LORD." The evil counsel is set forth ver. 6. "It shall not come to pass" says literally, what is expressed figuratively by לֹא יִקְּם = it shall not stand. For there underlies the latter expression the figure of a prostrate body that attains to standing, therefore gets to its feet and to life. Comp. xiv. 24; xxviii. 18; xlv. 10; Prov. xix. 21. Had this promise been given at the first beginning of the Syro-Ephraimite war, it would have found no complete, corresponding fulfilment. For, as shown above, the counsel did not remain quite unaccomplished. Precisely the $\text{שָׁקַץ$ (ver. 6), "the forcing a breach," succeeded, according to 2 Chr. xxviii. 5. Hence we must, in accordance too with וְיָנִי ver. 2, assume, that Isaiah addressed this prophecy to Ahas after the beginning of the second act of that war.

For the head of Syria, *etc.*—Ver. 8. These words are very difficult. Especially has the second clause of ver. 8, given great offense both by its contents and by its position. Many expositors therefore attempt, either to alter the text, or to reject the words וְיָנִי as a gloss. These, in some instances very ingenious, attempts may be found recapitulated in GREGENTUS. The Prophet had said, ver. 6, that Syria and Ephraim had the purpose of making the son of Tabeal king in Judah. That shall not come to pass, says ver. 7. This assertion is established by the double statement vers. 8 and 9. The latter consist of two members each, of which the first corresponds to the third, and the second to the fourth. The first and third member are con-

structed in pyramidal form: Syria, Damascus, Rezin,—Ephraim, Samaria, Pekah. But the third member is quite conformed to the first in reference to what is affirmed of the subjects. Thus it says: the head of Syria is Damascus, and the head of Damascus is Rezin. And likewise; the head of Ephraim is Samaria, and the head of Samaria is Pekah. Saying that Damascus had dominion over Syria and Rezin over Damascus, accurately designates the limits of the power of Rezin and Damascus. They may command within these limits and no more. Therefore they have not the power to set a king over Judah according to their pleasure. Moreover, if Damascus is head of Syria and Rezin the head of Damascus, the question arises, too: what sort of a head is it? Is it a strong, mighty head to which no other is equal, that is therefore safe in its sphere of power, and unassailable in it? This question must be negated. For how can it be said of Damascus, the great, beautiful, and rich city, but still the profane and heathen city, that she enjoys the privilege of being unassailable; that she is able under all circumstances to protect and maintain her dominion? And what of Rezin? Is he an elect? Can his name give a guaranty of the permanence of the region he rules? Not at all. Quite otherwise is it in Judah, where Jerusalem, the city of God, stands opposed to the city of Damascus, and the theocratic king of David's line to the profane, heathen ruler. Behind Jerusalem and the house of David, stands the Lord as the true head in chief of Israel. What is then the head of Syria, and Damascus compared with the head of Judah and Jerusalem? Thus is explained why Judah has nothing to fear from Rezin and Syria. But of Ephraim ver. 9, the same thing is affirmed. Plainly the Prophet would intimate that Pekah and Samaria, too, have only a sphere of power limited to Ephraim, and that Samaria is not to be brought into comparison with Jerusalem, nor the son of Remaliah with the son of David, that consequently, Ephraim is essentially the same as the heathen nation Syria, and just as little to be dreaded by Judah. Thus the meaning of ver. 8 a, and 9 a, as also their relation to one another is perfectly clear. But what of the two other members ver. 8 b, 9 b? If we had only to do with 9 b, it would be an easy affair; for it contains a very appropriate conclusion to 8 a; 9 a. It is, if I may so speak, double-edged. Judah is not to appropriate unconditionally the comfort of the promise given to it. Only if it believes and obeys its Lord, need it have nothing to fear from Syria and Ephraim. But if it does not believe in the Lord, it shall itself fall to pieces as the others. It cannot be said that anything essential would be wanting if ver. 8 b were not there. Neither can it be said, that in that case an essential member would be abstracted from the outward structure. For 8 a and 9 a correspond; but 9 b is the *one* conclusion that corresponds to both these members in common. Only if 9 b, were wanting, would there be an essential member missing. For then it would appear strange that 9 a, should have no conclusion like 8 a, and an appropriate termination to the whole address would be wanting. But even if 8 b appear unnecessary in the context, that is

not saying that it is generally out of place. Many have affirmed this, because it contradicts ver. 16, because it does not suit the cheering character of the address, and because the Prophets anyway never have such exact figures. As regards the relation to ver. 16, it was long ago pointed out that to the desertion of the land, that was the consequence of the Syro-Ephraimite war (2 Kings xv. 29), in fact to the deportation by Salmanassar, not sixty-five years, but a much less number of years elapsed. Hence, after the example of PISCATOR, JACOB CAPPELLUS and others, USHER (*Ann. V. T.*, at the year 3,327) proposed to take as the concluding point of the sixty-five years, the planting of Assyrian subjects in the deserted region of Ephraim (2 Kings xvii. 24) which, according to Esr. iv. 2, took place under Esar-haddon. This fact, which indeed may be regarded as the sealing of the doom of Ephraim in regard to its existence as a state, must coincide with the time of Manasseh, and can with the carrying away this king, which according to the assumption of the Jewish chronology in *Seder Olam*, p. 67, took place in the twenty-second year of his reign. This would of course bring out the sixty-five years.

14 years of Ahas.
29 " " Hezekiah.
22 " " Manasseh.
—
65 years.

This reckoning, indeed, rests on no sure data, but it is still possible, and we can meanwhile quiet ourselves and say: if the Prophet meant the sixty-five years so, there exists no contradiction of ver. 16, and *וַיִּזְנֶה* shall be forsaken, is not to be taken in an absolute sense. And the comfort that Ahas was to find in the ruin of Ephraim that was to happen only after sixty-five years, was this, that he could say: a city devoted to remediless ruin, even though not in a very short time, is not to be feared. But as for the exact data of figures, THOLUCK (*D. Proph. u. ihre Weiss.*, 1861, p. 116 sqq.) has proved the existence of such in the Old Testament (xvi. 14;

xx. 3; xxi. 16; xxxviii. 5; comp. Ezk. iv. 6 sqq.; etc.). Whatever may be thought of the reason of the matter, the fact itself cannot be denied; and I do not comprehend how DIESTEL (in KNOBEL's *Komm.* 4 Aufl. p. 66) can contend against this reality, on which everything here depends.

In order that Judah may partake of the blessing of this promise, it must itself fulfil a condition; the condition especially on which depends the blessed fulfilment of all promises: it must believe. If it believes not, which, alas, was the actual case, then it will not continue to exist itself.

[J. A. ALEXANDER on ver. 4. The comparison of Rezin and Pekah to the tails or ends of firebrands, instead of firebrands themselves, is not a mere expression of contempt, nor a mere intimation of their approaching fate, as BARNES and HENDERSON explain it, but a distinct allusion to the evil which they had already done, and which should never be repeated. If the emphasis were only on the use of the word *tails*, the tail of anything else would have been equally appropriate. The smoking remnant of a firebrand implies a previous flame, if not a conflagration. This confirms the conclusion before drawn, that Judah had already been ravaged.

Pekah being termed simply the son of Remaliah, is supposed by some to be intended to express contempt for him, though the difference may after all, be accidental, or have only a rhetorical design. The patronymic, like our English surname, can be used contemptuously only when it indicates ignoble origin, in which sense it may be applied to Pekah, who was a usurper.

On ver. 5. The suppression of Pekah's proper name in this clause, and of Rezin's altogether in the first, has given rise to various far-fetched explanations, though it seems in fact, to show that the use of names in the whole passage is rather euphonic or rhythmical than significant.

On ver. 9. Another rendering equally natural to that of Luther (*vis.*: if ye believe not, then ye abide not) is; "if ye do not believe (it is) because ye are not to be established."]

b) Isaiah in the bosom of the royal family giving a sign by announcing the Virgin's Son Immanuel.

CHAP. VII. 10-25.

- 10 **MOREOVER** the LORD spake again unto Ahas, saying,
11 Ask thee a sign of the LORD thy God;
Ask it either in the depth, or in the height above.
12, 13 But Ahas said, I will not ask, neither will I tempt the LORD; And he said,
Hear ye now, O house of David;
Is it a small thing for you to weary men,
But will ye weary my God also?

- 14 Therefore the LORD himself shall give you a sign ;
Behold, a virgin *shall conceive, and bear a son,
And *shall call his name Immanuel.
- 15 Butter and honey shall he eat,
*That he may know to refuse the evil, and choose the good.
- 16 For before the child *shall know
To refuse the evil, and choose the good,
The land that thou abhorrest
Shall be forsaken of both her kings.*
- 17 The LORD shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come,
From the day that Ephraim departed from Judah ;
Even the king of Assyria.
- 18 And it shall come to pass in that day,
That the LORD shall hiss
For the fly that is in the uttermost part of the rivers of Egypt,
And for the bee that is in the land of Assyria.
- 19 And they shall come, and shall rest all of them
In the *desolate valleys, and in the holes of the rocks,
And upon all thorns, and upon all *bushes.
- 20 In the same day shall the LORD shave *with a razor that is hired,
Namely, by them beyond the river, by the king of Assyria,
The head, and the hair of the feet :
And it shall also consume the beard.
- 21 And it shall come to pass in that day,
That a man shall *nourish a young cow, and two sheep ;
- 22 And it shall come to pass,
For the abundance of milk that *they shall give he shall eat butter :
For butter and honey shall every one eat
That is left *in the land.
- 23 And it shall come to pass in that day,
That every place *shall be,
Where then were a thousand vines at a thousand silverlings,
It shall even be for briars and thorns.
- 24 With arrows and with bows shall men come thither ;
Because all the land shall become briars and thorns.
- 25 And on all hills that shall be digged with the mattock,
Then shall not come thither *the fear of briars and thorns :
But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.

¹ Heb. and the LORD added to speak.

² Or, thou, O Virgin, shalt call.

³ Or, make thy petition deep.

⁴ Or, commendable trees.

⁵ Heb. in the midst of the land.

⁶ is pregnant.

⁷ brooks of the ravines.

⁸ shall raise of cattle a calf.

⁹ for fear of.

¹⁰ when he shall know, etc.

¹¹ pastures.

¹² he gets.

¹³ kings that thou fearest.

¹⁴ with the hired razor beyond the river.

¹⁵ where are a thousand, etc., shall be, etc.

TEXTUAL AND GRAMMATICAL.

On ver. 10. ^{וְיִסְּךָ} occurs again in Isaiah only viii. 5.

On ver. 11. The words ^{וְהָעֵמֶק וְהָרִי} admit of several explanations. But that must be excluded at once which reading ^{שְׂאֵלָה} (with the tone on the ultima) takes the word as substantive. For "request" is ^{שְׂאֵלָה}, and there is no reason for assuming that the Masorets punctuated falsely. The explanation is very old that takes ^{שְׂאֵלָה} as a pausal form for ^{שְׂאֵלָה} (Gen. xxxvii. 35; xlii. 33; xlii. 29, 31; Num. xvi. 30, 33; Ezek. xxxi.

15 sqq.). The LXX. Vulg., Pesch., Arab. have it, and it commends itself in point of sense very much. For when it says: "Descending deep into hell, or mounting up to the height," both members correspond admirably both in respect to sense and to sound. But this construction is dubious. For the examples cited by Ewald § 93, a, 3, rest all of them on this, that an existing or possible form with a may be chosen in pause for the form with o in accordance with the law of variation. For there is no such thing as an o changed into a in pause.

We must therefore take שאלה as imperative (comp. xxxiii. 11; שמעה, סלחה, Dan. ix. 19; סערה 1 Kings xlii. 7. Then העמק (xxix. 15; xxx. 33; xxxi. 6) הנבה (Ps. cxlii. 5) are infabula with a gerund sense: "going deep ask or mounting up high."

On ver. 12. ולא אנסה a paratactic construction.

On ver. 13. The construction מכם המעט means originally "is it from you out (from your point of view) a little?" The כ' has a causal sense: because ye insult my God. One sees that to insult men is a small matter, as unsatisfying indulgence to your haughtiness. Comp. Num. xvi. 9; Job xv. 11; Esek. xxxiv. 18.

On ver. 14. Regarding עלמה it may be considered settled that directly and properly it can never signify a married woman. It may, perchance, be used of a young married woman, whose youth or youthful looks one would especially emphasize, like Ruth (ii. 5, 6) as a young wife is called נערה. But in point of fact no such form of expression occurs in the Old Testament. On the other hand a virgin, as such, (as *virgo illibata*) is never called עלמה. For the proper term for virgin is בתולה (Gen. xxiv. 16; Lev. xxi. 3, 13, 14; Deut. xxii. 14, 15, 20; Jud. xix. 24; 2 Sam. xiii. 2, 18) and virginity is בתולות (Deut. xxii. 15, 17; Judg. xi. 37 sq.; Esek. xxxiii. 2, 8). עלמה is fem. of עלם (1 Sam. xiv. 56; xx. 22) and has nothing to do with עלם "to conceal." עלם, however, is from a root עלם, kindred to עול (trans. *sugere, polare, intr. redundare, succulentum, vegetum esse*). The latter עלם occurs in Hebrew only in the words עלים, עלמה, עלמים (*etates juvenilis* of women Isa. liv. 4; of men Ps. lxxxix. 46; Job xx. 11; xxxiii. 25) more common in the dialects, where it has the meaning of "becoming fat, thick, strong, mature, manly." עלמה occurs (not to count the musical term עלמות Ps. xlii. 1; 1 Chron. xv. 30) six times: Gen. xiv. 43; Exod. ii. 8; Prov. xxx. 19; Ps. lxxviii. 26; Song of Sol. i. 3; vi. 8. In none of these passages can it be proved to have the sense of *virgo illibata* or *confuxa*. Especially from Song of Sol. it appears that the third class of the occupants of Solomon's harem comprised the עלמות. Was virginity characteristic of them? Prov. xxx. 19 is difficult. According to all the foregoing it seems to me certain that every בתולה is indeed a עלמה, but not every עלמה a בתולה. As עלמים is the time of youth generally, and may be used of men as well as of women, (עלמים could not be said of men) then עלמה is the young woman, still fresh, young and unmarried, without regard to whether still a virgin in the exact sense.—הנה ה'ה' הרה, that these words may be read: "behold, the virgin is pregnant," is owned by every one. The expression occurs twice beside. Gen. xvi. 11 the angel says to Hagar, who was already pregnant: הנה הרה וילדת בן וקראת שמו ישמעאל. This passage has, moreover, so much resemblance to ours that we must suppose that it was in the Prophet's mind. Judg. xiii. 5, 7, it is at least very probable, considering ver. 12, that the wife of Manoah was already pregnant. The form קראת in the original passage, Gen. xvi. 16, is 2 pers. fem. In our passage it may also be 3 pers. fem.

For this form is still to be found Gen. xxxiii. 11; Exod. v. 16 (?); Lev. xxv. 21; xxvi. 34; Deut. xxxi. 29; Jer. xlii. 19; xlii. 23; 2 Kings ix. 37 (K'thib); Ps. cxviii. 23. It is seen that the form occurs most frequently in the Pentateuch, while Jer. xlii. 23 is a verbatim quotation from Deut. xxxi. 29; and 2 Kings ix. 37, there exists likely an error of the pen, thus leaving only two instances not in the Pentateuch beside our verse. The form occurs nowhere else in Isaiah.

On ver. 15. That לרעתו is not: "until his knowing," appears from this, that the Prophet would in that case say that from his birth on to the years of discretion the boy would be nourished with butter and honey, and then no longer. Thereby, too, the prospect of a brief period of desolation for the land would be held out, which plainly is not the meaning of the Prophet. For Isaiah had in mind the periods of exile, both the Assyrian and the Babylonian, and neither comprises in itself and in the Prophet's representation so short a period. That the latter is so is seen in the way he expresses himself (ver. 17 sq.) on the occasion and extent of the desolation. Therefore לרעתו means: "toward the time of his knowing; or about the time." Comp. לעת ערב, לערב, לנער, לאור, פ. xx. 6; Job xxiv. 14; Gen. iii. 8; vii. 14; xlix. 27, etc.—הזמאה is "thick milk," *lac spissum*, (comp. Gen. xlviii. 8; Judg. v. 25; Prov. xxx. 33).

On ver. 16. That the Prophet says והארץ and not הארץ, has for its reason doubtless that he would designate Syria and the territory of the Ten Tribes by one word. But the two together did not constitute an ארץ, but a land complex in a physical sense.—On קץ comp. at ver. 6.

On ver. 17. The form of expression אשר לא באו is like Exod. x. 6; xxxiv. 10; Dan. ix. 12. The construction אשר לא באו is like Jer. vii. 7, 25; xxv. 11. All that follows depends as one notion on the distributive ל. Without ל Exod. x. 6.

On ver. 18. והיה ביום ההוא, this formula occurs vers. 21, 23; x. 20, 27; xl. 10, 11; xvii. 4; xxii. 30; xxxiii. 15; xxiv. 21; xxvii. 13, and not again. In this formula יום does not designate only a day in the ordinary sense, but, according to circumstances, an undetermined period, like we use the word "period."—זכור only here in Isaiah.—יאר, is an Egyptian word (comp. on xix. 6) which, however, has become naturalized in Hebrew. It is partly appellative, and as such means "ditches" (Exod. viii. 1; Isa. xxxiii. 21) and rivers (Nah. iii. 8; Dan. xii. 5); partly a proper name, and as such means the Nile (xix. 7, 8; xxxiii. 10). The יארי מערים (comp. xix. 6; xxxvii. 26; 2 Kings xix. 24) are the canals of the Nile (Exod. viii. 1).

On ver. 19. בנות is &c. γῆ. If it is kindred to בנה (v. 6) which is most probable, it means *abscissum præruptum*, the steep side of a wady.—נקיק (found beside only Jer. xlii. 4; xvi. 16) is, as appears plain from Jer. xlii. 4, "the cleft."—נעצץ (again only iv. 13) is "the thornbush; נהלל (Exod. xv. 13; Isa. xl. 11; xlix. 10; li. 13, "to lead to pasture") *pasuum*, the pasture, grazing ground.

On ver. 20. נלח and תער only here in Isaiah. שכיר *sub. abstractum (conductio)*, but may be also fem. of שכיר (*conductus*, "hired") occurs nowhere else. This razor is to be had נהר בעברי נהר without article,

like Mich. vii. 12, and Jer. ii. 18 (which passage, moreover, looks back to ours), is the Euphrates. The עֲבָרֵי נָהָר are the two sides of the Euphrates; for עֲבָרֵי alone may mean the territory on the hither side as well as the further side (comp. Josh. xxiv. 2, 3, 14, 15; 2 Sam. x. 16; 1 Chr. xix. 16, with 2 Kings v. 4; Esra viii. 36; Neh. ii. 7, 9; iii. 7), and עֲבָרֵי are the sides generally: Exod. xxxii. 15; 1 Kings v. 4; Jer. lvi. 28; xlix. 32.—
שָׁעָר רִנְיָא is euphemistic, like Deut. xxviii. 57; Isa. xxxvi. 12 K'ri. Comp. Jud. iii. 24; 1 Sam. xxiv. 4. תַּסְפֹּה proves that the Prophet uses תַּעַר as fem., which usually is masc. Thereby the adjective construction of שְׁנֵירוֹ is confirmed as the correct one. Regarding the *usus loquendi*, comp. xiii. 15; xxix. 1; xxx. 1.

On ver. 21. שְׁתֵּי צֹאן, because female sheep, yielding milk are meant. He does not kill them, but lets them live, raises them. חַיָּה is "to make live." This does not occur only when something dead, or non-existent, is called into life: but also when something living, but on the point of dying, is let live; therefore "preserves alive." Comp. xxxviii. 1; Gen. vii. 3; 1 Sam. xii. 3; 1 Kings xviii. 6, etc.

On ver. 23. On שְׁמִיר וְשֵׁית see on v. 6.
On ver. 25. Both the verb נָעַר and the substantive מַעְרָר occur only in Isaiah, viz., here and v. 6.—

מִשְׁלַח is a place where cattle are allowed to roam free (comp. xxxii. 20). The expression belongs to Deuteronomy, where only, except here, it is found; Deut. xii. 7; xv. 10; xiii. 21; xxviii. 8, 20. מִרְמָס־מִן see on v. 6.

EXEGETICAL AND CRITICAL.

1. Moreover the Lord—tempt the Lord, vers. 10-12. When Isaiah says: "Moreover the LORD spake," he puts himself quite in the background. He gives prominence only to the proper author of the address, as ver. 3, he reports only the words of Jehovah to himself, and passes over the performance that was his, a man's work, as a matter of course. Though Ahas was a backslider, the divine love on its part does not let him go. The LORD says still to him: I am thy God. *De jure* He is so, though *de facto* so no longer. Because Jehovah still loves Ahas, He seeks to reclaim him, coming to him half way, and holding out His hand in order to make return as easy for him as possible. That is, the LORD demands no unconditional faith from Ahas, but He permits him to attach his faith to any condition that he will. If Jehovah fulfils the condition, then that is security, or the sign, that Jehovah deserves to be believed, that He is therefore the God He gives Himself out to be.

There is no other instance of submitting to a man's choice what the sign shall be. It may be fearlessly said that for Isaiah to propose to Ahas the choice of a miraculous sign is itself a sign. It is a pledge that he serves the true, living, and almighty God; that therefore there is such a God, who not only can do miracles, but who, under circumstances, will do them. Had Isaiah offered Ahas this choice without possessing the power to perform what he promised, he would have been either a deceiver or a crazed enthusiast. In the name of science, rationalistic expositors may be challenged to prove that Isaiah was a deceiver or an enthusiast. In any case the Prophet leaves it to Ahas, from what part of the universe he will have a miracle.

The reply of Ahas is hypocritical. He acts as if he still believed in Jehovah, and as if he declined the proposal only through fear, lest he should have the appearance of tempting God (Deut. v. 16). But he had already his own plans. He had already resolved to oppose to the gods and kings of Syria and Ephraim, not Jehovah, the God of Judah, but the gods and the king of Assyria.

[Ver. 11. "Ask it in the depth," etc. There may be an historical relation between this expression and Deut. xxx. 11-14, and Jno. iv. 11-13, and Rom. x. 6-8, and comp. Ps. cxxxix. 6-10, that makes them useful for mutual interpretation.

Τὴν ἀβυσσόν, Rom. x. 7, seems to show that Paul combines the language of Deuteronomy and Isaiah, and also to favor the LXX. and VULG. in reading our passage as if שְׁאֵלוֹ were meant.—TR.]

2. And he said—Immanuel, vers. 13, 14. It seems to me that this form of address, joined to the "moreover the LORD spake," ver. 10, intimates that the Prophet spoke these words, not on the spot mentioned ver. 3, but in the house of David, i. e., in the royal palace, and before the royal family, and that the contents of his address concerned very nearly the house of David as a family, (not merely as representative of the government). הָלַח, "to weary," corresponds exactly to the French *ennuyer*, which means primarily the discomfort one experiences from anything that lasts too long, and then any sort of discomfort. Without doubt Ahas had often enough made trial of human patience. But "to weary men" seems to point to the fact that in Ahas's refusal lay an insult to the Prophet. For this refusal might be regarded as indirectly repelling an insane presumption on the part of Isaiah. Still, doubtless, the insult to his God is the chief matter to the Prophet. Notice that by "my God" here, he in a measure retracts the "thy God" of ver. 10. By this one word he lets Ahas know that by his unbelief he has excluded himself from a part in the LORD. Full of this displeasure, the Prophet declares to the house of David: Because ye will have no sign, one shall be given to you. The sign must therefore be one that Ahas could observe, and every meaning that ignores this, must from the outstart be regarded as mistaken. It is further clear that the sign which Ahas must accept against his will must be of a character unpleasant to him. The whole connection shows this clearly. The unbelief, the desertion, the hypocrisy of Ahas must be punished. Had he accepted the offer of the LORD, he might at will have chosen a sign from any sphere. But because he insolently declined the offer, he must put up with a sign that will appear in a very delicate quarter, and consist in a fact very unpleasant for him. Consider in addition that the Prophet, as we learned above, spoke these words in the royal palace, and before the royal family, and we obtain an important threefold canon for the exposition of the passage: the sign must have

been for Ahas, 1) recognized; 2) unpleasant, punishing; 3) of concern to his whole family.

Behold the virgin, etc.—"Behold" has great emphasis. "It stands here as if the Prophet raised his hand, signed to all the world that they should be still and give heed to this the chiefest miracle of which he would now preach."

(FOERSTER).—On העלמה see *Text. and Gr.* Who is "the virgin" here? To whom does the definite article point? We must at the outset exclude all those expositions according to which the *Alma* = "virgin" is a purely ideal person, whether belonging to the present or the future. What sort of a sign for Ahas could it be, if the Prophet in spirit saw in the remote future a virgin that bore the Messiah; even if, by means of an ideal anticipation, the wonderful child, which formed, as it were, the soul of the people's life, is construed as representative of the contemporaries of Ahas (HENGSTENBERG)? It is no better when, by a figurative construction the *Alma* is made to mean Israel, out of which a people of salvation shall arise, which, after it has endured the consequences of the present ignorance, shall know to prefer the good to the bad (v. HOFMANN). It is the same with the explanation of W. SCHULTZ *Prof. in Breslau, Stud. and Krit.*, 1861, *Heft. IV.*) who by comprehending under the *Alma* or virgin the Messiah and His mother, and all their typical forerunners, understands by this person "the quiet ones of the land, who needed not the king nor his co-operation." The canon we have set up as imperative, is equally violated by KUEPER (*Die Proph. d. A. B. übersichtl. dargestellt*, Leipzig, 1870, p. 216): he admits that *Alma* does not necessarily mean a pure virgin, yet he lays especial emphasis on the virginity of the mother, because it may be inferred from the name Immanuel, which proves the piety of the mother; and he sees precisely in this virginity the threat against Ahas, because it follows that Immanuel is to be born without co-operation of a man of the race of David. For it is impossible that Ahas could infer this virginity thus from the words of the Prophet. Beside, there is nothing threatening in the promise that the Messiah shall be born as the Son of God in the sense of Luke i. 35, without co-operation of a man, of the race of David; it is rather the highest honor. The latest attempt at exposition, too, by ED. ENGELHARDT (*Zeitschr. f. Luth. Theol. und K.* 1872 *Heft. IV.*), does not satisfy. "The house of David cannot be destroyed before the promised deliver comes forth from it. The mother is therefore, yet to appear that bears Him, and this mother, determined by the word of the Prophecy, it is that the Prophet means here "(l. c. page 627)." How is it to be proved that העלמה was a standing expression for the mother of the Messiah? What, moreover, was there punitive in this? What in the text says that the house of David would be destroyed after the birth of the Messiah's mother? Moreover, how is this conceivable? To express what ENGELHARDT fancies is the meaning of the Prophet, the words must read: the *Alma* has not yet borne. What sort of a sign, would that be?

Others adopt an ideal construction in the sense that they regard the birth of a son from the *Alma*, at the time indicated, as an idea, a possi-

bility, without reference to its realization ("were a virgin to conceive this instant a boy as an emblem of his native land, the mother would name her babe like the land at that time must say: God was with us," EICHHORN, comp. J. D. MICHAELIS, PAULUS, STAHELIN, etc.). The arbitrariness of this exposition is manifest; the Prophet does not speak hypothetically, but quite categorically. This sign, too, would be neither observable, nor threatening.

Others find the key to the exposition (ROSEN-MUELLER, EWALD, BERTHEAU), in the supposition that Isaiah saw the Messiah Himself in the child to be born, and that consequently we have before us, an erroneous hope and an unfulfilled Prophecy. But it is incredible that the Prophet, accompanied as he was by his son Shearjashub, could have expected in so short a period the fulfilment of the Prophecy contained in his name. The people must first become a remnant. Comp. the Prophet's inquiry vi. 10 and the reply ver. 11. If the *Alma* does call her son Immanuel, he is not necessarily therefore really Immanuel. It may mean only that he signifies the Immanuel. And so, too, viii. 8, the land of Immanuel is not the land of the present, but of the future Immanuel, who only is the true LORD and Master of the land. In viii. 10 where עִמָּנוּ is written separately as two words, can at most only a play on the name Immanuel be recognized. Moreover if Isaiah saw in the boy Immanuel the Messiah himself, then must certainly his mother be the legitimate wife of a member of the family of David. But it is incredible that העלמה alone without any qualification, can mean married women.

The ancient Jewish explanation, according to which the *Alma* was the mother of Hezekiah, that Abi, daughter of Zachariah (2 Kings xviii. 2), was shown by JEROME even to be impossible, inasmuch as Hezekiah at the time Isaiah spoke these words was already 12 years old. The later Jewish explanation ranks among its supporters FAUSTUS SOCINUS, JOH. CRELLIUS, (Socinian), GROTIUS, (who in his *Dever. religionis Christ.* still presented the orthodox view, but afterwards went over to CRELLIUS' views), JOH. LUDWIG VON WOLZOGEN (Socinian), JOHN ERNST. FABER (in the *Anm. zu Harmer's Beobachtungen über den Orient*, etc., I. S. 281), [Put DR. BARNES here: only that he includes a reference to Messiah, according to Matth. i. 22.—Tr.] GESENIUS, HITZIG, HEUDEWERK, KNOBEL, etc. According to this view the *Alma* is the wife of the Prophet himself, either the mother of Shear-jashub, or a younger one, at that time only betrothed to him. But this is wrecked on the impossibility of refer-

ring העלמה to the wife or the betrothed of the Prophet without any nearer designation and without the faintest hint of her being present. Beside, how should the family of the Prophet happen to have the Immanuel born in it? Were the promises to David to be transferred to Isaiah? KIMCHI and ABARBANEL modify this view by saying that by the *ALMA* must be understood the wife of Ahas. But then, instead of something bad, the Prophet would rather have announced something joyful. Others again understand by

the *Alma* any virgin, not more particularly specified, that was present at the place of interview, and to whom the Prophet pointed with the finger.

For my part I believe, that in expounding our passage, it is an exegete's duty to leave out of view at first Matt. i. 23. We have only to ask: What, according to the words and context, did Isaiah in that moment wish to say, and actually say? How far his word spoken then was a prophecy, and with what justice Matt. i. 18 regards the fact recounted there as the fulfilment of this prophecy will appear from inquiry that must be made afterwards. Bearing in mind then the canon proposed above, and we obtain the meaning: Behold the (i. e. this) virgin (i. e. this yet unmarried daughter of the royal house) is pregnant, etc. After the indignant words of the Prophet, ver. 14a, that roll up like dark clouds, we must look for a sign that strikes the house of David like thunder and lightning. Doubtless Ahaz was not the only guilty person. While Joshua (xxiv. 15) had said: "I and my house will serve the Lord," Ahaz had said the contrary. If not, why did the Prophet, instead of addressing himself to the king with such emphasis, address the whole house? And did what was said iii. 16sq. about the luxury of the daughters of Zion have no application to the women in the household of Ahaz? Therefore the whole house must with terror endure the shame of one of the princesses who was present being pointed out as pregnant. That is the bold manner of the prophets of Jehovah—a manner that is no respecter of persons—the "sackcloth roughness" of men that know that they have Almighty God for their support. Thus, for example, Jeremiah said to king Jehoiakim that he should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem, Jer. xxii. 19.

As regards the sense, it remains essentially the same whether קָרָא is translated "thou wilt call" or "she will call." For in any case the word is spoken in presence of the *Alma*. She herself takes note of what the Prophet announces in regard to the name to be given. Whether she is spoken to or spoken of, remains immaterial. If God, with no expression of disapproval, says "she will call him Immanuel," is not that as much as to say: "she shall so call him?" She would hardly have thought of that name herself. It was not a usual name. It is found only here in the Old Testament. It was a beautiful name, rich in consolation. The Lord would have spoken quite differently if the name had given Him displeasure. That such was not the case, we see from viii. 8, 10 very decidedly. If often occurs in Scripture that mothers give names to their children: Gen. iv. 25; xix. 37 sq.; xxix. 32; xxx. 6, 8, 11, 13, 18, 20, 24; xxxv. 18; 1 Sam. i. 20. Often the name is determined by divine command: Gen. xvi. 11; xvii. 19; Hos. i. 4, 6, 9; 1 Chron. xxii. 9; Matt. i. 21. Here, now, grave doubts arise. Is it conceivable that God has made a fallen woman the type of the *θεοτόκος*, and an illegitimate child the type of the Son of God become man? The objections to our view, founded on the piety of the *Alma* (see above), disappear when we refer back the giving of the name to the announcement of the

divine will. For if the *Alma* does not name the child Immanuel self-prompted, she gives no proof of fearing God and faith in God. She did only what she could not have omitted to do without defying the divine will. But how is it conceivable that God should make such a child the bearer and symbol of His holy purpose of salvation, a child to which clung the reproach of illegitimate birth, that was therefore the fruit and the continual monument of sin, whose mother, in fact, in some circumstances, might have incurred the penalty of stoning, according to Deut. xxii. 21? How can this fruit of sin bear the holy name of Immanuel? Does this not involve the dangerous inference that God does not take strict account of sin? that in some cases He does not mind using it as means and instrument for His plans? To this I would reply as follows. The Prophet is extremely sparing in portraying the historical background of his prophecies. He indicates only what is indispensable. It is just this scantiness that makes our passage so difficult, and all efforts at expounding it suffer alike from this. For there is not a single one against which it may not be objected that one explanatory statement or other is necessary to its complete establishment. It seems to me that the presence of the article in "the *Alma*" is easiest explained if, in the circle to which the Prophet addressed, there was only one person present that could be designated as *Alma*. In every language in such a case a more exact pronominal definition may be dispensed with. Besides, in Hebrew, the article in some cases has decidedly a demonstrative meaning, and can be used *δεικτικῶς* (comp. הַשָּׁנָה, הַפָּעַם, הַלַּיְלָה).

The Prophet, as the servant of Jehovah, might come to the king unannounced. Though hated by the king, the king still dreaded him, and, according to ver. 12, Ahaz did not venture to express his unbelief openly, but only under the mask of reverence. Assuredly Nathan did not first request an audience and permission to deliver a message of Jehovah's to the king (2 Sam. xxiv. 11 sq.). And thus we may assume that the Prophet came to the palace at a time when the king was not surrounded by officers of state—at least not by these alone, but also by his family. And in the circle into which Isaiah stepped in the discharge of his prophetic disciplinary office there must have been one—but only one—daughter of the royal house who was indeed unmarried, but no longer a virgin. More than this we do not know. The Prophet writes no more than he said, perhaps out of compassion, or perhaps to avoid making the person in question the object of honors she did not deserve (possibly of idolatrous worship in after days). By revealing this secret to the dismay of the family, the Prophet had of course given a sign, a pledge of the credibility of what was promised ver. 7. For whoever knew that secret of the past and present could know also the secret things of the future. And the king could at once ascertain the verity of the sign that was given. Of course he might take measures to defeat the prophecy and render its accomplishment impossible. But what good would that do? The chief thing, that there was a boy in the body of the (supposed) virgin, he could not undo, and

this boy was called, and was *de jure*, and indeed *de jure divino*, Immanuel, even though the king (or his mother) gave him no name at all, or another name. [See *addenda* of Ta. pp. 127, 128.]

But how shall we account for so unholy a transaction being made the type of the holiest transaction of history? Here we must consider the relation of our passage to Matt. i. 23. The sacred history narrates that Mary, before Joseph took her home, was found with child, and that Joseph had resolved not to denounce her, but to leave her privately (Matt. i. 18 sq.). Ought it to surprise us if this part of the history of the fulfilment should be prefigured, too, in the period of the prophecy? But why just so and then? If that event, that the mother of the Lord was to be found pregnant before marriage, was to be prefigured, could it be done otherwise than that there should happen to a virgin in a natural way and in sinful fashion what happened to Mary in a supernatural way and without sin? Sinful generation occurs in the list of the ancestors of Jesus more than once. Compare only the genealogy in Matthew that calls especial attention to these cases by naming the mother concerned. Remember Judah and Tamar. And not to mention Rahab and Ruth, there is Solomon, born of David and the wife of Uriah. "Behold, I was shapen in iniquity and in sin did my mother conceive me," Ps. li. 7, applies to the whole genealogy, and, apart from the birth, we must apply to every individual of it the words: "there is none that doeth good, no, not one" (Ps. xiv. 3; Rom. iii. 10 sq.). Let one call to mind the sins of a Jacob, a David, a Solomon, and one must say it depends on circumstances which was the more unworthy vessel, they or this unfortunate virgin. In short, we here stumble on secrets of divine sovereignty that we cannot fathom. The day shall declare it (1 Cor. iii. 13).

Moreover Immanuel is only a transitory apparition. He is named only here and chap. viii. It is a single though significant point, that is visible above the horizon once and then disappears again. Therefore it is also to be noted that spite of Matt. i. 23, and that the words of the angel Luke i. 31 remind us of our text and of Gen. xvi. 11, Mary still did not receive command to call her son Immanuel. Had our passage the significance that is attributed to it; were it a direct prophecy of the birth of Jesus from a virgin, then properly the name that the son of Mary was to bear was already settled, and one can't comprehend why the angel (Luke i. 31) gives another name. But Immanuel is not Himself and immediately Jesus. He is only a type, like many others. And, indeed, as a son of a virgin, He is a type of that reproach of antenuptial conception which the Saviour of the world had to bear as a part of the general reproach that was meted out to Him, and which He has now-a-days to bear still. This is a point that prophecy might not pass in silence, and yet could touch only lightly.

But by his name he points to the faithfulness of God that will not forsake His people, even when they have become a בְּנֵי-אֲדָמָה, and have signalled their desertion of Him by the alliance with the secular power. And this faithfulness is itself a pledge in turn of that which had deter-

mined on the most glorious visitation of the people (Luke i. 78) in the person of the God-man, precisely for that time when the nation would lose the last remnant of its independence in the embrace of the secular power. All the features must not be pressed; which is the case with ver. 15 sqq. especially. The prophetic word hovers freely over present and future, combining both, yet leaving both their peculiarities. It was God's providence that Isaiah should select these words that at the same time fitted so wonderfully the event narrated Matth. i. 18 sqq., to whom the tongue of an Isaiah was just as subservient as that of a Caiaphas (Jno. xi. 51).

3. Butter and honey—the King of Assyria.—Vers. 15-17. Butter and honey is by no means a mean food. That appears from Deut. xxxii. 13, 14; Job xx. 17, where the words rather mean a very noble food. Comp. 2 Sam. xvii. 29. Nor do they appear in any passage of the Old Testament, as children's food. Rather from ver. 21 sqq. it appears that butter and honey represent natural food in contrast with that procured by art. For butter comes immediately from milk, and honey, too, may be had ready from bees in a form that men can enjoy. And as Palestine had and still has many wild bees, on account of which it is called a land "flowing with milk and honey" (comp. Exod. iii. 8, 17, sqq. and the characteristic passage 1 Sam. xiv. 25 sqq.; Jud. xiv. 8), therefore we may suppose that wild honey (Matth. iii. 4) is especially meant here. Therefore the boy shall eat butter and honey on to the time when he shall know evil and good (*anni discretionis*). If the ability to distinguish good and evil is employed as marking a period of time, it can only be in a moral sense. For even the smallest child distinguishes in a physical sense what tastes bad and what good. Moreover the expression reminds one of Gen. ii. 9, 17; iii. 6, 22; comp. Deut. i. 39. Naturally the land must be deserted *before* the boy knows how to distinguish between good and evil, in order that at the time when this happens, his food may be reduced to butter and honey.

The two kings of the land are Rezin and Pekah. It may be seen from ver. 2 how great was the dread of these experienced by Ahaz.

The Lord shall bring, etc.—It is to be noticed here, first of all, that the Prophet adds these words roughly and directly, without any particle connecting them with what goes before. This mode of expression is explained by the fact that the Prophet contemplates the transactions of ver. 17 as immediately behind those of ver. 16. From his point of view he sees no interval between them. That is not the same as saying that there is no interval between. Prophecy sees all as if in one plane, that in the fulfilment is drawn apart in successive planes. Hence one may say: Isaiah prophesies here the Assyrian and Babylonish exile. For the desolation that (ver. 16) is to befall Ephraim happened by the carrying away of the Ten Tribes (comp. 2 Kings xvii. 6, 23 sqq.). But what the Prophet predicts ver. 17 sqq. was fulfilled by the captivity of Judah more than 120 years later. Accordingly, the relation of the prophecy to the fulfilment takes the following shape. Our prophecy must have happened in the beginning of the reign of Ahaz, consequently

about the year B. C. 743. The first devastation and partial desolation of the territory of Ephraim by the Assyrians, i. e., by Tiglath-Pileser, happened already in the time of Pekah (2 Kings xv. 29), who died B. C. 739. The boy, that was to be born according to ver. 14, in fact did not live to see any period of the desolation of his native land, nor did he use butter and honey in the manner designated. This form of expression is traceable solely to contemplation of events together that in reality are far apart. For Judah succumbed to such a devastation not till 130 years later. But if we may assume that a child awakes to moral consciousness in its third or fourth year, and is consequently to be regarded as a personality, capable of distinguishing between good and evil, then that child was alive to see the first inroad of the Assyrians into the territory of Ephraim (and Syria according to 2 Kings xvi. 9) and consequently the *beginning* of the fulfilment of our prophecy. But did it live to see the beginning, then the Prophet might regard it as one that had lived through the entire fulfilment, because, as remarked before, he does not distinguish successive plains of fulfilment. And he has good reason for this. For as all consequences are contained in the principle, so in the first-fruits of fulfilment are contained the rest of the degrees of fulfilment. For him, who has an eye open to divine realities, all these degrees are ideally contained, but just on that account divinely and really contained in the degree that is the first-fruits. For divine ideas bear the pledge of their reality in themselves. Therefore where a complex of divine ideas is realized even in its beginnings, there the whole is become real for Him who contemplates things with an eye divinely illuminated. Thus Jeremiah regards the world-dominion of Nebuchadnezzar, the subjection of all nations under his power, and the seventy years of Judah's exile as realized practically by the battle at Carhemish, although, to human eyes, Nebuchadnezzar during several years did nothing to extend his kingdom on one side or other. Comp. my remarks on Jer. xxv. 11. So, too, the Lord says Matth. xxiv. 34; Luke xxi. 32, "This generation shall not pass away till all this be fulfilled." He could, with entire justice, say that the generation then living would live to see the last judgment because they would witness the beginning of it, the destruction of Jerusalem. Comp. VAN OOSTERZEE on Luke xxi. 32.

It is seen from the foregoing that, regarding the passage in the light of its fulfilment, we understand "the king of Assyria" ver. 17, to include the king of Babylon. But Isaiah could speak here only of the king of Assyria. For in the foreground of his tableau of the future he saw only the king of Assyria. He did not know, or did not need to intimate that the king of Babylon stood behind the former as continuer and accomplisher. The Assyrian king, this would-be-helper and protector, for whose sake Ahaz has so impiously condemned the support of Jehovah (see on ver. 12), just he must be designated as the instrument of the judgment that was to burst in on unbelieving Judah and its equally unbelieving royal house. Thus it appears how impossible it is to treat the words "the king of Assyria" as a gloss, like KNOBEL and DIESTEL do. If the words were

not there, there would be no hint as to who was to be the instrument of the judgment predicted vers. 16, 17. The words connect very well with "days" in apposition as being explanatory—for it is just as easy to say "bring days on a people" as "bring a king upon any one."

4. And it shall come to pass—treading lesser cattle.—Vers. 18-25. These verses connect very closely with ver. 17, as its amplification. This happens as follows: that in a section underlying which is a duality, there is described first, the means and instruments of the desolation, second the consequences of the desolation. The means and instruments are characterized in a two-fold image. First, the destroyer is compared to flies and bees, second, to a razor. The flies mean Egypt, the bees Assyria. But both images merge into one, into that of the razor, and Assyria appears as the razor, by which we are to understand not Assyria alone, but also Babylon. The consequences of the desolation, again, are portrayed under a double figure, or rather by the presentation of two examples. The first example: a man has nothing of his cattle left but a little cow (young cow). But he feeds on thick milk, for, in consequence of the superabundance of food for stock, the remnant of the inhabitants will feed on butter and honey. The second example is itself again divided in two: a.) a vineyard once well cultivated, planted with noble vines, is so overgrown with thorns and thistles, that no one ventures into it without bow and arrow; b.) all the once cultivated heights are so overgrown with thorns and thistles, that they are only fit for the pasture of cattle.

Will hiss, etc.—Jehovah's might and sovereignty will reveal itself here in the most glorious manner. He only needs to whistle (comp. on v. 26; Zech. x. 8), and the flies of Egypt and the bees of Assyria come obedient to His call. That Egypt was a land abounding in flies may be supposed from the warmth of its climate and the frequent overflows with their slimy sediment. Comp. Exod. viii. 12 sqq. If the flies at the extreme ends of the canals (see crit. note on 17*) are called, those that are nearer would not stay away. The expression then means that all the Egyptian flies, even the farthest off, shall come on.—The Assyrians are compared to the bee as noble, martial, strong, dangerous. Assyria had many bees. Comp. KNOBEL in loc. Therefore the entire land, to the steep, rocky ravines and cliffs of the brooks, and to the prickly thorn hedges and the trampled cattle pastures will be covered (17) comp. a ver. 2) with the swarms of flies and bees. Thus, extensively and intensively, an entire devastation of the land is predicted. The same appears by the second figure ver. 20. Ahaz, at a great price, had hired the Assyrian king as an ally against Syria and Ephraim. For this purpose he had not only sacrificed great treasures but also the independence of his land. For he had caused it to be said to Tiglath-Pileser: "I am thy servant and thy son, come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel." 2 Kings xvi. 7. For this purpose he sent the Assyrian the gold and silver that was in the house of Jehovah and in the house of the king. The definite article in 17

הַלֵּלִיזָה, "the hired razor," was both historically justified and comprehensible to Ahas, who must have felt the reproach that lay in the expression. Thou hast hired a razor to shave others, says Isaiah to him, but this razor will shave thee. In Lev. xiv. 8 sq. the shaving off all the hair on the body is prescribed as a part of the purification to be observed by one recovered from leprosy. Perhaps the Prophet would intimate that this devastation was also an act of purification, by which the nation was to be purified from the leprosy of sin, that therefore the punishment is intended for the improvement of those that would accept the chastisement (Prov. viii. 10; xix. 20). The shaving bald evidently signifies the entire devastation and emptying of the land in every quarter and with regard to men, cattle and every other possession.

In vers. 21-25, the degree and extent of the devastation is portrayed by two illustrative figures. The first example shows that instead of skilful cultivation, the grass shall grow rank. A man rescues from his stock a heifer, the Prophet supposes, (comp. xv. 5; Jer. xlviii. 34; Deut. xxi. 3; 1 Sam. xvi. 2) and two sheep. Because there is no regular cultivation, grass grows in every field. Therefore there is abundant pasture for the few cattle. Beside, the wild bees produce honey in abundance. Thus honey and butter are the food of that man and of all the remnant of the inhabitants still in the land. The second example presents a still greater degree of uncultivated wildness; the whole land growing rank with thorns and thistles. And this greatest wildness appears in a double gradation: first, every place for growing wine appears covered with thorns and thistles (vers. 23, 24), and then the same is affirmed of all the hills. It is hard to find a distinction here, because wine grows on the hills, or mountains, too. It seems to me that the Prophet carries out completely in this last member the duality which, as was remarked, rules in the whole section. Everything is double. Already in ver. 18 we have flies and bees, meaning Egypt and Assyria; ravines and clefts of the rock; thorn-hedges and pastures. Only ver. 20 neglects the rule, because the Prophet would designate the two enemies in an unity. But ver. 21 and on, this rule of duality is carried out, and at the close becomes emphatic. We observe two degrees of growing wild. In the first appear: one man and the entire remnant of the inhabitants, cattle and sheep, butter and honey. The second degree, subdivides in two again, in which appears to me to lie the emphasis, and both are characterized by the double notions of thorn and thistle, arrow and bow, a seeding place for cattle, and a trampling place for sheep. The thousand vines and thousand shekels recall Song of Sol. viii. 11. In Syria at the present time the vineyards are still taxed according to the number of the vines; a good vine at one Piaster = about four cents. Therefore, the price of one shekel = to about 25 cents is high. The construction of ver. 23 betrays a certain luxuriance and rankness. The first or the last הָיָה, "shall be" is certainly an excess. Perhaps the Prophet would thereby express by word painting the rank growth of the weeds. Will one go into the property with bow and ar-

row in order to hunt, or to protect himself? I believe, with GRESNIUS, both. He that goes in will need his weapons for protection; he that would hunt needs only to go into the nearest vineyard. The protecting fence is gone; beasts wild and tame, penetrate into it. The vineyards of Israel are now a copy of what Israel itself as the vineyard of Jehovah had become (ver. 5).

[J. A. ALEXANDER on vii. 14-16. "The two interpretations that appear to me the most plausible, and the least beset with difficulties are those of LOWTH and VITRINGA, with which last HENGSTENBERG's is essentially identical. Either the Prophet, while he foretells the birth of Christ, foretells that of another child, during whose infancy the promised deliverance shall be experienced; or else he makes the infancy of Christ Himself, whether seen as still remote or not, the sign and measure of that same deliverance. While some diversity of judgment ought to be expected and allowed in relation to this secondary question, there is no ground, grammatical, historical or logical, for doubt as to the main point, that the church in all ages has been right in regarding this passage as a signal, and explicit prediction of the miraculous conception and nativity of Christ." On הַעֲלִמָה, "the *Alma*."

"It is enough for us to know that a virgin or unmarried woman is designated here as distinctly as she could be by a single word. That the word means simply a young woman, whether married or unmarried, a virgin or a mother, is a subterfuge invented by the later Greek translators, who, as Justin Martyr tells us, read *νεαῖς*, instead of the old version *παρθένος*, which had its rise before the prophecy became a subject of dispute between Jews and Christians. The use of the word in this connection makes it, to say the least, extremely probable that the event foretold is something more than a birth in the ordinary course of nature."

"To account for the *Alma* by a second marriage of Ahas, or of Isaiah, or by the presence of a pregnant woman, or the Prophet's pointing at her," "may be justly charged with gratuitously assuming facts of which we have no evidence, and which are not necessary to the interpretation of the passage." "A further objection is, that though they may afford a sign in one of the senses of the word, *viz.*: that of an emblem or symbol, they do not afford such a sign as the context would lead us to expect. It seems very improbable, after the offer to Ahas, which he rejected, that the sign bestowed (unasked) would be merely a thing of every-day occurrence, or at most the application of a symbolical name. This presumption is strengthened by the solemnity with which the Prophet speaks of the predicted birth, not as a usual and natural event, but as something which excites his own astonishment, as he beholds it in prophetic vision."

This last objection applies equally to the Author's theory of the *Alma* being an unmarried princess detected in pregnancy. In addition to all the other assumptions of this theory, which are greater than those of any other, it must be assumed that the pregnancy was at a stage that could be kept secret from the scrutiny that ever characterized the regime of the women's apart-

ments in an oriental family. Otherwise it would be no sign in the Author's sense.

The Author's threefold canon has its foundation in what are obviously conjectures. Whether the sign was to be such as Ahaz was to test, because he would see it accomplished, depended precisely on the sign itself. It might be a sign like that to Moses Exod. iii. 12, which could only be fulfilled after other events predicted, with which it was associated as a sign, had come to pass. Comp. Isa. xxxvii. 30. It may have been like those signs given by Christ to unbelievers in His day, that were not meant to induce belief in those that asked, but were the refusal of a sign to them. (*vid.* Jno. ii. 18-22; Mat. xii. 38-40). If it was such a sign, then the Author's first canon is an error. Whether the sign was meant for the whole royal family, according to this third canon, depends wholly on the "house of David" having the meaning he gives it. Yet that meaning has no other foundation than the conjecture that Isaiah had intruded on the private, domestic retirement of Ahaz. The second canon, *viz.*: that the sign in its form must be punitive, is only an assumption. The contrary is as easily assumed.

The connection of the words vers. 10-16 with the ver. 9 b is very close. The belief there challenged is, by a second message, brought to the test. Ahaz does not stand the test. He does not believe, or he would joyfully avail himself of the offered sign, as Hezekiah did later 2 Kings, xx. 8 sq. Thereupon Isaiah proceeds to denounce the consequences already threatened ver. 9 b, that must follow unbelief. But first, as to unbelieving Saul was announced the man after God's own heart that was to be raised up in his place, so to Ahaz is announced, in a clearer light than ever before, the promised "seed of the woman" who would deliver Israel. But before that would come to pass, the two kingdoms of which Israel was composed, Judah as well as Ephraim must suffer desolation. Thus the prophecy of Immanuel relates to Christ alone, as J. H. MI-

CHAEIS and others suppose (*vid.* J. A. ALEX. *loc.*); and ver. 16 is (with HENDERSON) to be understood of Canaan and its two kingdoms, Ephraim and Judah. This view encounters fewer difficulties than any other, while such as it does encounter are felt as much by any other. On the other hand it is much in favor of this view, that there is then in ver. 17 simply a continuation and amplification of the theme begun in ver. 16, and no such abruptness as the Author, with most expositors, finds in what ver. 17 announces.

The chief difficulty is that in *כִּי צָרָם יֵרֶעַ הַנֶּעַר* the *כִּי* must be given the force of "but" (UMBREIT). Yet *כִּי* may have its usual sense "for," and assign the reason why an Immanuel, that knows good and evil, shall be needed. For before such a one comes, those that call good evil and evil good (*vid.* v. 20), *etc.*, shall have brought the inheritance of Jehovah to that extremity, by their unbelief, where only such a deliverer can save.—Tr.

On ver. 18. "Assyria and Egypt are named as the two great rival powers, who disturbed the peace of Western Asia, and to whom the land of Israel was both a place, and a subject of contention. The *bee* cannot of itself denote an *army*, nor is the reference exclusively to actual invasion, but to annoying and oppressive occupation of the country by civil and military agents of these foreign powers. It was not merely attacked, but infested by flies and bees of Egypt and Assyria. *Fly* is understood as a generic term, including gnats, mosquitoes, *etc.*, by HENDERSON, and *bee* as including wasps and hornets, by HITZIG and UMBREIT."

On ver. 20. "The rabbinical interpretation of *שָׁעַר רִנָּה* is a poor conceit, the adoption of which by GESIENUS [and NAEGELSBACH—Tr.], if nothing worse, says but little for the taste and the "aesthetic feeling" which so often sits in judgment on the language of the Prophet. The true sense is no doubt the one expressed by EWALD (*von oben bis unten*); [from head to foot] and before him by CLERICUS." J. A. ALEX.]

2. ISAIAH GIVING THE WHOLE NATION A SIGN BY THE BIRTH OF HIS SON MAHER-SHALAL-HASH-BAZ.

CHAPTER VIII. 1-4.

- 1 MOREOVER the LORD said unto me, Take thee a great ¹roll, and write in it with
- 2 a man's ²pen concerning ³'Maher-shalal-hash-baz. And 'I took unto me faithful wit-
- 3 nesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I
- 4 ⁴went unto the prophetess; and she conceived and bare a son. Then said the LORD
- to me, Call his name Maher-shalal-hash-baz. For before the child shall have know-
- ledge to cry, My father, and my mother, ⁵the riches of Damascus and the spoil of
- Samaria shall be taken away before the king of Assyria

¹ Heb. *in making speed to the spoil, he hasteneth the prey, or, make speed, etc.*

² Or, he that is before the king of Assyria shall take away the riches.

³ tablet.

⁴ stylus.

⁵ Heb. *approached unto.*

⁶ I will take.

TEXTUAL AND GRAMMATICAL.

On ver. 1. **טָבַח** (found only here and Exod. xxxii. 4), is an instrument for cutting in, engraving in wood, metal, wax, etc., the chisel, style. It stands here as *stylus*, metonymically as *efficiens pro effecto*, i. e., the writing instrument stands for the writing. **טָבַח טָבַח** seems to me not to mean writing of the common man in distinction from that of men of higher degree, say, a popular as distinguished from priestly writing. [In an ordinary and familiar hand, J. A. ALEXANDER, BARNA.] For in the first place it is very doubtful if **טָבַח** has this meaning. The word is distinguished from **טָבַח** (comp. Ps. lxxiii. 5) but only by its poetic use. It occurs in Isaiah six times, here, and xlii. 7, 12; xxiv. 6; xxxiii. 8; li. 7; lvi. 2. In the second place we have no trace of these being two sorts of writing in use among the Hebrews before the exile. The passages Hab. ii. 2; Ps. xiv. 2, cited by some in support of the notion, prove nothing. I much rather believe that a contrast of human and superhuman writing is meant. For as Paul distinguishes between human and angel tongues (1 Cor. xiii. 1) so we may distinguish between human and angel writing. Of the latter, Dan. v. 5 sqq. offers us an example. Comp. Exod. xxxii. 32; Ps. lxxix. 20; cxxxix. 16; Dan. xii. 1; Rev. xix. 12; xx. 12, 15; xxi. 12, 27. For the prophets were not merely "hearers of the words of God," but also "men whose eyes were open," "who saw the vision of the Almighty" (Numb. xxiv. 3, 4). The **ל** is variously explained. It is taken as *constructio periphrastica* (*acceleratura sunt epolia* or *accelerations epolia*, comp. Gen. xv. 12; Jos. ii. 6; Isa. x. 32; xxxvii. 26; xxxviii. 20, etc.), as depending on **כָּתַב** in the sense of commanding (1 Chr. xxi. 17), as sign of dedication, or as stating the object. The first two explanations are inadmissible, because **ל** would then fit only the first member (**כָּתַב** as infinitive), not the second

(**טָבַח** particip.). **ל** can thus be taken only as a dedication or as stating the aim. Both these ways of explaining it agree in not taking **כָּתַב** as infin., but as a verbal adjective like Zeph. i. 14 (comp. **כָּתַב**, **כָּתַב**). But they differ in sense. This can be no dedication in the common sense. For there is no gift to be presented to Maher-shalal, only the attention of the nation is directed to him. The **ל** can define therefore only the reference or the destiny, the aim. It is thereby said that this tablet with its inscription concerns a Maher-shalal-hash-baz, but of whom absolutely nothing is known, not even whether a person or a thing. Comp. Esek. xxxvii. 16. The case is different with Jeremiah xvi. 2; xlviii. 1; xlix. 1. Comp. on Jer. xvi. sqq.

On ver. 2. **וְיָדוּעַ** the LXX. translates *μάρτυρες* *not witnesses*, as if **וְיָדוּעַ** stood in the text. So, too, the SYR., CHALD. and ARAB. in the London Polyglot which HITSIG follows. The Vulg. translates: "*et addit-ur*;" it therefore read **וְיָדוּעַ**; and so, too, would EICHENOR, DE WETTE, ROORDA, KNOX, and others read. But, after mature consideration, I find there is no ground for departing from the reading of the text. It is perfectly supported by testimony. First of all it is the more difficult reading, and both the others give evidence of being attempts to relieve the difficulty by correction. Then, too, Isaiah never uses the cohortative form with the weakened sense, as it occurs elsewhere with the Vav consec. imperf. in the first pers., especially in Dan., Ezra, and Neh. Thus the form **וְיָדוּעַ** especially occurs Neh. xiii. 21 (along with **וְיָדוּעַ** *ibid.* ver. 15). Why did not Isaiah write **וְיָדוּעַ** as Jeremiah did in precisely the same sense, chap. xxxii. 10? Comp. 1 Kings ii. 42. The form **וְיָדוּעַ** is found Deut. xxxi. 28; Ps. i. 7; lxxxi. 9; Jer. vi. 10, everywhere as cohortative. — **וְיָדוּעַ** like Jer. xxxii. 10, 25, 44.
On ver. 4. **וְיָדוּעַ** — "one will bear." — **וְיָדוּעַ** in the sense of possession, riches, treasures is found beside here x. 14; lx. 5, 11; lxi. 6.

EXEGETICAL AND CRITICAL.

1. Moreover the Lord said—the king of Assyria.—Vers 1-4. A compound token! First, Isaiah is to take a large tablet (only found beside iii. 23; here is meant certainly a tablet coated with smooth wax), and write on it with human handwriting some words. It is therefore assumed here that there is a superhuman handwriting (see *Text. and Gram.*) and that the Prophet could understand and make use of it (comp. Dan. v. 5 sqq.). But Isaiah must not employ this superhuman, but common, human writing. Isaiah must write on the tablet "Maher-shalal-hash-baz." It is clear that when he wrote these words they were not designated as the name of a son to be expected. For, first, there is nothing of this in the text. Second, there is a two-fold gradation of the prophecy wherein the first stage gives a pledge of the second. The words on the tablet are the prophecy of a Maher-shalal-hash-baz to be looked for; the appearance of the latter is therefore the fulfilment of this prophecy, and so the guaranty that the event, to which the significant name itself in turn refers, shall certainly come to pass.

The Lord commands the Prophet therefore to set up a tablet with the inscription mentioned, and at the same time makes known his will, that

Uriah and Zechariah shall act as witnesses. What they are to witness is as little stated as that Isaiah shall accomplish the will of the LORD in regard to the witnesses and that he actually did this. The latter is assumed as being a matter of course. This scantiness is too common in the prophetic manner of narrating to cause us any surprise. The former is to be obtained from the context. For when we read immediately after: "And I went unto the Prophets," etc., it is plain that the witnesses should testify that Isaiah; at the time he set up the tablet, had communicated to them that he would approach his wife, and that she, in consequence, would become pregnant and bear a son. But why, it may be asked, did not the Prophet declare this publicly? Not out of regard for propriety certainly; for there would not have been anything the least offensive in doing so. But why must then the witnesses receive this announcement? I can think of no other reason than the enmity and vindictiveness of Ahaz. He was, we may be sure, only half rejoiced at the quieting of his fears in regard to the impending danger from Rezin and Pekah. The way in which he, according to vii. 10 sqq., received that reassuring announcement, and what was connected with it as a further

finger-board for the remote future (vii. 17 sqq.), all this was calculated to embitter him and his against the Prophet. Had, therefore, the Prophet announced publicly the pregnancy of his wife, the mother and child might have incurred danger. This was easiest avoided by imparting the announcement only to witnesses, who, however, were in such esteem with the nation, that their assurance that they had at the proper time received such a communication from the Prophet was universally credited. Then we obtain the following chain of events. First, the tablet. This, makes known in general that the Lord purposes a great crisis of war, and that it is to be looked for shortly. Immediately thereupon the witnesses receive the announcement of the pregnancy of the Prophetess. The son is born, and thereby, on the authority of the witnesses, is given to all, the pledge that the event to which the inscription of the tablet and the corresponding name of the child pointed, shall really come to pass.

Whether Uriah is the priest mentioned, 2 Kings xvi. 10 sqq. [BARNES, J. A. ALEXANDER], who, out of regard for Ahas, placed in the temple the altar made after the heathen pattern, is just as doubtful as whether Zechariah is identical with the one said to be the author of Zech. ix-xi., or with the son of Asaph (2 Chr. xxix. 13).

Isaiah's wife is hardly called Prophetess, because she was the wife of a Prophet, but because she herself was a prophetic woman. We do not

indeed know of prophecies of which she was the authoress, but she, along with other things of the Prophet's family, was set for a sign and wonder (ver. 18).

Our exposition of vii. 14 of itself shows that the present history is not coincident with vii. 10 sqq., and therefore that Maher-shalal is not identical with Immanuel. Yet the present narrative is nearly related to vii. 10 sqq. In both, pregnancy and the birth of a son are pledges of deliverance. In both, a stage of development in the child is made the measure that defines the period of the deliverance. But a child can say father and mother, sooner than it can distinguish between good and evil. If then, as also the place of the passage in the book, indicates, what is now narrated, took place somewhat later than the events vii. 10 sqq., it agrees very well. Both have the same objective end, viz., the rendering harmless Syria and Ephraim. Therefore the later one must use the shorter time measure. As Pekah and Rezin lived during the events prophesied here, yet the former died B. C. 739, so the transactions related here must fall between B. C. 743 and 739. The king of Assyria did not at that time destroy Samaria. He only desolated a few border regions (2 Kings xv. 29). But as we showed at vii. 17, that the prophecy contemplated two events, inwardly related, but separated as to time, so it is here. That first, preliminary devastation of the region of Ephraim bears the later one (2 Kings xvii. 6) so really in it, that the Prophet is justified in comprehending both together.

II.—THE SUPPLEMENTS.

1. THOSE THAT DESPISE SHILOAH SHALL BE PUNISHED BY THE WATERS OF THE EUPHRATES.

CHAP. VIII. 5-8.

- 5 THE LORD spake also unto me again, saying,
 6 For as much as this people *refuseth
 The waters of Shiloah that go softly,
 And rejoice ⁱⁿ Rezin and Remaliah's son;
 7 Now therefore, behold, the LORD bringeth up upon them
 The waters of the river, strong and many, *even* the king of Assyria, and all his glory;
 And he shall come up over all his channels,
 And go over all his banks;
 8 And he shall pass ^{through} Judah; he shall overflow and go over,
 He shall reach *even* to the neck;
 And ^{the} stretching out of his wings shall fill
 The breadth of thy land, O Immanuel.

* Heb. *the fulness of the breadth of thy land shall be the stretching out of his wings.*

* *contemns.*

* *with.*

* *over into.*

* *the flapping of his, etc.*

TEXTUAL AND GRAMMATICAL.

On ver. 6. דבר ויפך comp. at vii. 10.—*למאן* is compounded of *למאן* (1 Kings xxi. 27) *lemitas* and the prefix. The prefix is used like in *לכטח*, *לרב* (Ewald, § 217 d); comp. Gen. xxxiii. 14; 2 Sam. xviii. 6; Job xv. 11.—Corrections of the reading like *מסוס* (*Missa* — "fainting away before Resin," x. 18) and *זכשולש* ("and blind groping seized," Böttcher's *Achronol.* p. 80, comp. Job v. 14 are unnecessary. Isaiah often uses the verb *שולש* (xxxv. 1; lxi. 10; lxii. 6; lxiv. 4; lxv. 18 sq.; lxvi. 10, 14) and the substantive *שולש* (xli. 3; xlii. 13; xxxv. 10; li. 3, 11; lxi. 3) and *שולש* (xxiv. 8, 11; xxxii. 13 sq.; lx. 15; lxii. 6; lxv. 18; lxvi. 10). Here *שולש* seems chosen for the sake of a paranomasia with *מאן*. The following *למאן* cannot be the sign of the accusative, because the subject of joy is never so designated. It resembles the proposition like lxvi. 10 (*גשש אתה כשולש*) Joy with Resin and Pekah is the rejoicing that is felt in communion, in connection with these rulers. Moreover the substantive *שולש* is dependent on *למאן*, which accordingly governs two clauses, a verbal and a nominal clause. Thus, too, DRAKOWSKA. There is then no need for regarding *שולש* as the *status absol.* according to EWALD, § 351, 6. According to a usage especially common with Isaiah, the *status constr.* stands before the preposition.

On ver. 7. ורב עצום combined like Exod. i. 9; Deut.

vii. 1; ix. 14; xxvi. 5; Joel ii. 2, 5; Mic. iv. 3; Zech. viii. 22; *עצום* signifying rather the intensive, *רב* the extensive greatness.—*מכבוד* here involves the secondary notion of "might," as elsewhere that of riches (x. 3; lxi. 6; lxvi. 12, the last citation seeming to stand in intentional contrast with our passage. Comp. the Latin *opes*). KRONZ regards *מלך-מלך* to *מכבוד* as a gloss, because "good poets do not add explanatory notes to their metaphors." As if Isaiah were only a poet, and had not, too, a very practical interest! Comp. vii. 17, 20.—*מאן* (not again in Isaiah) is the bed of a *torrens*, synonymous with *נחל* (Josh. i. 20; iv. 18); *נרות*, plur. tantum, in Isa only here; besides Joel iii. 15; iv. 18; 1 Chr. xii. 15 *K'ri* (beside *K'thiv* *נרות*), is from *נדרה* kindred to *נדר* *incidit, secuit*, is "the indentation, the shore-line, the shore."

On ver. 8. *חלף* (comp. on ii. 18) is originally "to change" thence *transire* (to change place, whence "to change" in hunters' language said of wild game). Comp. xxi. 1; xxiv. 6. *שטף* means the spreading out, *עבר* the pressing forward (both notions joined as in xxviii. 15, 18), *נער-צואר* *ג'יע*, the height of the water.—*קפלות* from *נפח* "to spread out," are the out-spreadings, *expansiones*; *א. ley.*—The sing. *ודיה* is in consequence of the verb coming first.—*מלא* is to be construed in an active sense (comp. vi. 3; xxxi. 4; xxxiv. 1; xlii. 10). *רוח* not again in Isaiah.

EXEGETICAL AND CRITICAL.

1. This section has the external mark of a supplement in the transition formula "the LORD spake also again," which occurs again only vii. 10, and which here as well as there intimates that an interval occurred between these words and what goes before. But the contents, too, show that we have no immediate and necessary amplification of the foregoing words and deeds before us. Nothing more is said of the son of the Prophet. Rather the language turns suddenly against the Ephraimites who contemned the quiet fountain of Shiloh, i. e. David's kingdom, and rejoiced in communion with Rezin and the son of Remaliah (ver. 6). Therefore the floods of the Euphrates, which the Prophet himself explains as meaning the king of Assyria, shall overflow Ephraim (ver. 7), but of course Judah also, the land of Immanuel (ver. 8). The mention of Rezin and Pekah, the calling Judah land of Immanuel, and the threatening of overflow by Assyria, prove that these words belong to the same period as the preceding chief prophecies. And as the expression "Immanuel" presupposes the transactions narrated vii. 10, the insertion of this section at this place is completely explained.

2. The Lord—Remaliah's son.—Vers. 5, 6. Most authorities agree that the fountain of Shiloh or Siloam is on the south side of Jerusalem; *vid.* ROBINSON'S *Palestine*, Vol. I. p. 501-505. The name (written *שילה*, *שילה*, *שילה*) means *omissio*, or *emissus* (comp. *המשלה מעינים*, "He

sendeth the springs," Ps. civ. 10; hence *ἀποσταλ- μένος* "sent" Jno. ix. 7; comp. EWALD § 156 a). It occurs only here, John ix. 7 and Luke xiii. 4, in which last place is told of the tower of Siloam (so LXX and New Testament, Aqu. and SYMM., THEOD. spell the name *Σιλωδ*; VULG.: *Siloe*). Yet the name *שילה* which the *בְּרִית הַשִּׁילֹחַ* "pool of Siloah," Neh. iii. 15, bears is very probably identical with our Shiloah. The descent between the fountain of Mary above and the fountain of Siloam is very little, therefore the flow is very gentle and soft.

The weak brooklet, welling up at the foot of Moriah and Zion, represents the unobscurable nature of the kingdom of God in the period of its earthly humility. It recalls the form of a servant which the Lord assumed, and the "I am meek and lowly in heart" (Matth. xi. 29). This feature is prominent in all the stages of the history of salvation. Outwardly Israel was the least of all nations (Deut. vii. 7); Bethlehem was the least of the cities of Judah (Mic. v. 1); David was the youngest among his brothers, and his father supposed he must be of no account at the election of a king (1 Sam. xvi. 11 sqq.). So, too, at the time of our present history, the kingdom of David was very small and weak amid the world-powers. If now and then it arose to greater power, that makes but one resemblance more to the intermittent fountain of Shiloh.

And rejoice, *etc.* The passage is easily ex-

plained if one only notices that the Prophet does not till ver. 8 represent the swelling stream as overflowing also the territory of Judah. Then "upon them" ver. 7 means those whom the Assyrian stream, that comes in from the north, overflows first. That is evidently the Ephraimites. Therefore by the people ver. 6, to whom "upon them" refers back, must, at least primarily, be understood the nation of the Ten Tribes. The nation Israel, then, i. e. Ephraim looks down contemptuously on the kingdom of Judah as on a weak flowing brooklet, and meanwhile with proud self-complacency rejoices in its own king and in the alliance with the Syrian king that added to his strength. This haughtiness shall not escape the avenging Nemesis. From the Euphrates shall mighty floods of water overflow first Ephraim and then Judah. ["To understand this it is necessary to remark that the Euphrates annually overflows its banks."—BARNES]. That by this is meant the king of Assyria with all his glorious army, Isaiah himself proceeds to explain. It is a proof that the Prophet before this had the territory of Israel in mind, that here he makes so prominent the trespassing of the waters into Judah's territory, the spreading beyond its borders. In ver. 8 b, the Prophet by a glorious figure compares the volumes of water to a bird

spreading out its wings, to which he is evidently moved by the fact that the floods of water mean army hordes. Accordingly he designates the wings of the army as the wings of the extended flood. Because the space covered by the expanded wings coincides with the breadth of the land, so it may be said that the stretching out of the wings is at the same time the filling up of the land. It is very significant that the Prophet closes his address so emphatically with the word "Immanuel." He signifies thus that the land is Immanuel's, and that consequently the violence is done to Immanuel. It is plain that Immanuel is written as a proper name, from the suffix in *יָמָן*. Yet most editions separate the words, and several versions too, as LXX. and ARAM., translate accordingly. The occasion for this is the, of course, correct notion that in the word there is an intimation of comfort that is to be the stay of Israel in that great tribulation. But evidently the Prophet has immediately in mind a person, whom he addresses. He turns to Him who is predicted in the birth of that child vii. 14. Although He is a person of the future, still the Prophet knows Him as one already present. How else could he turn to Him with this lamentation? Herein, then, lies a preparation for what the Prophet says of the promised one in the predicates of ix. 5 (6).

2. THREATENING AGAINST THOSE THAT CONSPIRE AGAINST JUDAH, AND AGAINST THOSE THAT FEAR THESE CONSPIRACIES.

CHAPTER VIII. 9-15.

- 9 *ASSOCIATE yourselves, O ye people, 'and ye shall be broken in pieces ;
And give ear, all ye of far countries :
Gird yourselves, 'and ye shall be broken in pieces :
Gird yourselves, and ye shall be broken in pieces.
10 Take counsel together, and it shall come to nought ;
Speak the word, and it shall not stand :
For God is with us.
11 For the LORD spake thus to me *with a strong hand,
'And instructed me that I should not walk in the way of this people, saying,
12 Say ye not, A confederacy,
'To all *them* to whom this people shall say, A confederacy ;
Neither fear ye their fear, nor be afraid.
13 Sanctify the LORD of Hosts himself ;
And *let* him be your fear, and *let* him be your dread.
14 And he shall be for a sanctuary ;
But for a stone of stumbling and for a rock of offence
To both the houses of Israel,
For a gin and for a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble,
'And fall, and be broken,
And be snared, and be taken.

¹ Or, yet.

² Break ye nations, break to pieces,
³ To warn me not to walk.

⁴ and break in pieces.
⁵ as often as this people, etc.

⁶ Heb. in the strength of hand.
⁷ with pressure of the hand.

TEXTUAL AND GRAMMATICAL.

On ver. 9. *לָקַח*. The forms and meanings of the roots *קָנַח*, *קָנַח*, and *קָנַח* cross each other in a peculiar manner. *קָנַח* can only come from the root *קָנַח*; but to

this root has been transferred the meaning, too, of *קָנַח*. Although originally *קָנַח* has the meaning *malum esse*, as appears from the imperf. Niph. *קָנַח* (Prov. xi. 15; xiii.

20) which can only be derived from a root ע'ו, yet this root never occurs in Kal, but all Kal forms that mean "to be evil" are to be derived from a root רעע (comp. רע Num. xi. 10, then the adjective רע, and perhaps, too, the forms רעה Dent. xv. 9; 2 Sam. xix. 8 and infin. רע Eccl. vii. 3). On the other hand רעע has undoubtedly the meaning "to break" (Ps. ii. 9; Jer. xl. 16; xv. 12, etc.). We must therefore choose here between the meanings "be evil" and "break." With DANCHELES and others, I prefer the latter, because "be wicked" and "break in pieces" involve no contradiction; for wherefore may not what is wicked also break in pieces? ["Gnawing in his latest lexicons gives this verb its usual sense of being evil, malignant, which is also expressed by LUTHER (*said böse, ihr Völker*). It is here equivalent to *do your worst*." J. A. ALEXANDER.]—**מִרְחָקִים** frequent in Isaiah (x. 3; xlii. 5; xvii. 13; xxx. 27; xlv. 11; plural מִרְחָקִים xxxiii. 17).—The double imperatives וּדְעוּ הַתְּאֵרוֹת sustain an adverbial relation to one another: break up yet break in pieces yourselves; gird ye yourselves, and spite of it break in pieces. Comp. GENESIS, § 130, 2. The former word seems to me not to mean *bellum parvum*, for the war is far progressed; but in accord with the proper *vis vocabuli*, the girding the loins, bracing oneself up as men are wont to do in the midst of an attack.

On ver. 10. עֵינַי only here and Judg. xix. 30. On עֵצָה comp. on v. 19.—Pual עֵצָה only here in Isaiah (Jer. xxxiii. 21; Zech. xl. 11).—Other forms of עֵצָה; xiv. 27; xxiv. 5, 19; xxxiii. 8; xlv. 24.

On ver. 11. חֲזָקָה wherever else it occurs (3 Chr. xli. 1; xxvi. 16; Dan. xl. 3) means "the being strong," and is used everywhere of the fortified power of a potentate. חֲזָקָה ה' is therefore "the hand being strong." It is the hand of God that comes over the prophets (Ezek. i. 3; iii. 22; vii. 1; xxxiii. 23; xxxvii. 1; xl. 1) and in fact our expression signifies the condition that Ezekiel describes with the words חֲזָקָה עָלַי חֲזָקָה ה' iii. 14.—חֲזָקָה cannot be the perf., or it must read חֲזָקָה. But the imperf. stands as jussive with the *Vav. consec.* (Comp. Ewald, § 347 a). חֲזָקָה is, then, not co-ordinate with אָמַר as KNOX and even EWALD would have it; but it continues and declares the object of חֲזָקָה ה', co-ordinate with the latter, subordinate to the former (DELITZSCH). As regards the form, the imperf. חֲזָקָה underlies it, which Hos. x. 10 is used in the first person.—

The preposition מִן is to be treated as dependent on the notion of "holding back, restraining," contained in יסרני (*constructio praegnans*).

On ver. 12. לְכָל וְגו' does not designate the object that is given a name. For then the second member must read: יֹאמַר הָעַם הַזֶּה לוֹ קֶשֶׁר. But, as DANCHELES justly remarks, לְ before כָּל = *darauf hin, bei, "at," "with,"* and כָּל has the meaning *cumque* (compare אֲשֶׁר מִלְּכָל-אֲשֶׁר Prov. xvii. 8, "whither-so-ever"). Not so often as those, not incessantly shall they say קֶשֶׁר, as if there were nothing in the world to fear but this. מִרְחָק only here in Isaiah.—**הִפְּחִיץ** Hiph. in Isaiah also ver. 13 and xxix. 23. Kal. ii. 19, 21; xlvii. 12. From xxix. 23 it is seen that Isaiah uses the word in the sense of "*timere aliquid*;" in our passage it means "to fear" and ver. 13 "to affright." Thus it appears that Isaiah uses the Hiph. sometimes as indirect, sometimes as direct causative, and then uses the latter in a transitive sense.

On ver. 13. in מִרְאֵם Isaiah has evidently in mind Gen. ix. 2; Dent. xi. 25.

On ver. 14. מִקְדָּשׁ (again in Isa. xvi. 12; lx. 13; lxiii. 18) means sanctuary generally, here evidently with the additional notion of asylum (comp. 1 Kings i. 50 sq.; ii. 28 sqq.). לְ before מִקְדָּשׁ is adversative.—נִגַּף only here in Isaiah and moreover נִגַּף אֶת אֹנֶן. *Key*.—מִכְשָׁל "that over which one stumbles," (again lvii. 14; צוּר מִכְשָׁל only here).—פֶּחַ (wayis, "cord," vid. xxiv. 17 sq.). מִקְשָׁל "loop-snare" of the bird-catcher, only here in Isaiah.

On ver. 15. The operation of מִכְשָׁל and פֶּחַ are in ver. 15 represented by five verbs, of which the first three relate to נִגַּף and מִכְשָׁל, and the last to פֶּחַ and מִקְשָׁל.—Many, e. g., GREENE, HITZIG, UMBRECHT, refer נִגַּף to the two notions of stone and snare. But as KNOX justly remarks, it is a "chief thought of Isaiah that the judgments overtake the sinners; the pious are left as a remnant: i. 25, 28; vi. 13; xxxviii. 18 sq.; xxix. 20 sq.; xxxiii. 14."—נִשְׁבַּר comp. iii. 8. Niph. נִשְׁבַּר xiv. 29; xxiv. 10; xxvii. 11; xxxviii. 18; xli. 1.—יָקַשׁ xxix. 21; xxxviii. 13, in which last cited passage the verbs here employed are repeated excepting נִפְּלוּ.—לִכְּ again in Isaiah only xx. 1; xxiv. 18.

EXEGETICAL AND CRITICAL.

1. Having reproved the perverse policy of the earthly-minded Israel, the Prophet proclaims to the nations conspiring against Judah that they, the breakers-in-pieces, shall themselves be broken in pieces (vers. 9, 10). Then he says—turning to the spiritually-minded Israel—the LORD has emphatically warned them against the ways of the fleshly-minded (ver. 11) and forbidden them to regard the conspiracy of the enemies as most to be dreaded (ver. 12). Jehovah ought to be feared (ver. 13). He is to the *one* a sanctuary (asylum), to the *others*, a stone of stumbling and a snare (ver. 14, 15).

2. Associate—God is with us.—Vers. 9, 10. These words are addressed to the עַמִּים "peoples;" vers. 5-8 were addressed to "this people," ver. 6. Evidently then "peoples," ver.

9, is contrasted with "this people," ver. 6. The Prophet plainly addresses nations, that arm themselves against the land of Immanuel, devise plans, issue commands. Nothing shall come of all this. Comparing vii. 7, it is seen that Syria and Ephraim must be meant here. A remarkable contrast is put, when he that has broken others to pieces himself breaks to pieces. Syria and Ephraim had already done Judah considerable harm (comp. on vii. 1, 2); ver. 9, they are challenged to prepare still more, but spite of the breaking already accomplished, and these first attempts, they shall themselves be broken to pieces. The Prophet moreover summons distant nations to take notice of this for their own warning. The clause: "give ear—countries" is a parenthesis. As the Prophet repeats the words of vii. 7 "and it shall not stand," with little al-

teration, he intimates that he has the same matter in his mind. And in fact vii. 5 sq., speaks of "evil counsel" on the part of Syria and Ephraim against Judah, the land of Immanuel, as here of "taking counsel together," and "speaking a word." By this arises the conspiracy (קשר) spoken of ver. 12, which can mean nothing but the alliance of the two states named. כִּי עָמְנוּ אִלַּי. For the third and last time we have the words Immanuel. They must certainly be read separate here as a clause. They express the idea of the name as an independent judgment. The world-power must shiver on the rock Israel, for it is thereby the strong rock in that God is with it. But this strong rock is not the *Ἰσραὴλ σαρκικός*, but the *Ἰσραὴλ πνευματικός* [not the fleshly Israel, but the spiritual Israel]. Comp. Ps. ii.

3. For the Lord—your dread.—Vers. 11-13. Judah is safe from the breaker-in-pieces, for God is with it (ver. 10). That is, in a certain sense, not unconditionally. For the LORD will be an asylum only to those who fear and sanctify Him; but to others, who fear men more than Him, He will be their fall. "For the LORD spake thus," etc.: "for" relates to the thought contained in the words Immanuel, "God is with us." This thought is both established and limited by what follows. For God is with that part of the people only that fears Him above all things, loves and trusts Him alone. Therefore the Prophet says that this word of the LORD was directed to him. But he is representative of the believing Israel. Therefore ver. 12 continues with "say ye not," and those addressed are expressly distinguished from "this people," ver. 11.

"Ye shall not say conspiracy."—Ver. 12. It is impossible that the Prophet can mean to say: "Ye shall not call everything conspiracy that people call conspiracy!" For what sort of confederations did they incorrectly call conspiracies? May, perhaps, Pekah's alliance with Rezin be justified here? Or is some conspiracy of the Prophet and his followers against Ahaz (ROORDA) approved of? Or, are the believing Israelites warned against taking part in conspiracies (HOFMANN, DRECHSLER), which does not the least lie in the words? According to vii. 2, the heart of Ahaz, and his people quaked like trees before the wind, when intelligence came to Jerusalem of the union of Syria with Ephraim. At that time, assuredly, the political wiseacres might be seen in every corner putting their heads together, and anxiously whispering: קֶשֶׁר קֶשֶׁר, "conspiracy, conspiracy." They called the alliance of Pekah with Rezin a קֶשֶׁר and saw therein, of course with some justice, the chief danger of Judah. Thus, the Prophet adds, "and what they fear shall not ye fear." It must therefore have been a conspiracy that was the subject of fear to the mass of the nation of Judah. The meaning then is that men ought not to say "conspiracy," so often, not so incessantly to have this word in their mouths, and make the conspiracy the matter of greatest concern.

4. Sanctify—be taken.—Vers. 13-15. Here begins the antithesis, that says what ought to be. They ought to sanctify Jehovah, (comp.

xxix. 23, the only other instance of this *Hiph.*); He ought to be the object of fear, the terror-maker. In such a case He will be for man a safe, sheltering, holy asylum (comp. Pa. xv. 1; xviii. 3; xxiii. 6; lxxxiv. 5). But He will be a stone of stumbling to those that fear Him not. Therefore the two houses of Israel, Judah and Ephraim, shall be destroyed just by the LORD. It would have been better for this fleshly Israel, had it never known the LORD. Jerusalem is mentioned expressly, because, as capital city, its example had great influence. To it the LORD will be a snare.

[J. A. ALEXANDER on vers. 12-14. "קֶשֶׁר" according to etymology and usage, is a treasonable combination or conspiracy. It is elsewhere commonly applied to such a combination on the part of subjects against their rulers (2 Kings xi. 14; xii. 21; xiv. 19; xv. 30). It is not strictly applicable, therefore, to the confederacy of Syria and Israel against Judah (GEBENIUS, ROSEN-MULLER, HENDERSON, etc.), nor to that of Ahaz with the king of Assyria (BARNES, etc.). It would be more appropriate to the factious combinations among the Jews themselves (ABEN EZRA, KIMCHI), if there were any trace of these in history. The correct view seems to be: that the opposition of the Prophet and his followers to seeking foreign aid, viz.: Assyrian, as a violation of duty to Jehovah, like the conduct of Jeremiah during the Babylonian siege, was regarded by the king and his adherents as a treasonable combination to betray them to their enemies. But God commands not to regard the cry of treason or conspiracy, nor to share the real or pretended terrors of the unbelievers."

On ver. 14. קֶשֶׁר. "Although the temples of the gods were regarded as asylums by the Greeks and Romans, no such usage seems to have prevailed among the Christians till the time of Constantine (BINGHAM'S, *Orig. Eccles.* viii. 11, 1). As to the Jews, the only case which has been cited to establish such a practice seems to prove the contrary. So far was the altar from protecting Joab, that he was not even dragged away, but killed on the spot. [The same obtains with 1 Kings i. 50 sq., cited by NABEGLERACH.—Tr.]. The word was meant to bear the same relation to תְּקַדִּישׁ (in ver. 13) that מִירָא bears to תַּעֲרִיצוּ מִעֲרִיץ. God was the only proper object to be dreaded, feared and sanctified, i. e., regarded as a holy being in the widest and the most emphatic sense. Thus explained כְּטָרֶשׁ corresponds almost exactly to the Greek *τὸ ἄγιον*, the term applied to Christ by the angel who announced His birth (Luke i. 35). In 1 Pet. ii. 7, where this very passage is applied to Christ, ἡ τιμή seems to be employed as an equivalent to כְּטָרֶשׁ as here used. To others he is a stone of stumbling, but to you who believe He is ἡ τιμή, something precious, something honored, something looked upon as holy. The same application of the words is made by Paul, Rom. ix. 33. These quotations seem to show that the Prophet's words have an extensive import, and are not to be restricted either to his own times or to the times of Christ. The doctrine of the text is, that even the most glorious exhibitions of God's holiness, i. e., of His infinite perfection, may occasion the destruction of the unbeliever."]

3. THE TESTAMENT OF THE PROPHET TO HIS DISCIPLES.

CHAPTER VIII. 16-IX. 6.

a) Prayer and Exhortation merging into prophetic vision.

CHAPTER VIII. 16-23. (IX. 1.)

- 16 *BIND up the testimony,
Seal the law among my disciples.
17 And I will wait upon the LORD,
That hideth his face from the house of Jacob,
And I will look for him.
18 Behold, I and the children whom the LORD hath given me
Are for signs and for wonders in Israel
From the LORD of hosts, which dwelleth in Mount Zion.
19 And when they shall say unto you,
*Seek unto them that have familiar spirits, and unto wizards
That *peep, and that mutter:
Should not a people seek unto their God?
For the living^a to the dead?
20 To the law and to the testimony:
If they speak not according to this word,
*It is because there is 'no light in them,
21 'And they shall pass through it, hardly bestead and hungry:
And it shall come to pass, that when they shall be hungry, they shall fret them-
selves,
And curse their king and their God,
And look upward.
22 And they shall look unto the earth;
And behold trouble and darkness, dimness of anguish;
*And they shall be driven to darkness.

CHAP. IX. 1 (23). *Nevertheless the dimness *shall not be* such as *was* in her vexation,
'When at the first he lightly afflicted
The land of Zebulun and the land of Naphtali,
'And afterward did more grievously afflict
Her by the way of the sea, beyond Jordan, in¹ *Galilee of the nations.

^a Heb. *no morning*.

* Bind up testimony, seal law in my.

* Supply (ought one to enquire) of

* Then the distressed and hungry wander away

* For not-darkness is there where is distress.

* But afterward brings to honor the way, etc.

^a Or, *Galilee the populous*.

* Enquire of the dead spirits.

* *whir*.* *no have no dawn*.

* And obscure night wide-spread.

* About the former time he brought disgrace on the, etc.

* the circuit of the heathen.

TEXTUAL AND GRAMMATICAL.

On ver. 16. *וְהָיָה* beside here and ver. 20 occurs only Ruth iv. 7. The meaning is "testifying," in the passive sense, "that which is testified," which then may be taken in various senses. The divine will which the prophets testify to men (Exod. xix. 21, 23; Deut. viii. 19; 1 Sam. viii. 9; Jer. xl. 7; xlii. 19; Am. iii. 13, etc.) has for contents both what men ought to do and what God has resolved to do. *וְהָיָה* imper. from *וָהָיָה* *constringere, colligare* (xi. 13); *וְהָיָה* (in Isaiah again only xxix. 11) is "to seal."—*לִפְנֵי* occurs only Isa. i. 4; liv. 13 and Jer. ii. 24; xlii. 23. It means *doctus, eruditus*; and is used both of spiritual and of physical relations.

On vers. 17, 18. According to our construction it might be expected that there would be *וְהָיָה* before *וְהָיָה*. But this *וְהָיָה* follows in ver. 18; for *וְהָיָה* does not

mean "behold, I am here," but, "behold I." I do not deny that in itself it may mean the former. But I believe that were this the Prophet's meaning he would have expressed it in a less mistakable form by writing *וְהָיָה* before *וְהָיָה* or (Gen. xlix. 16) *וְהָיָה*. I think *וְהָיָה*, then, is exegetical of the subject of *וְהָיָה*. There is explained why this subject is not more distinctly marked by *וְהָיָה*. The Prophet obtains a more emphatic prominence for it in the *וְהָיָה*.—*וְהָיָה* and *וְהָיָה* are combined as in Deuteronomy (Deut. iv. 24; vi. 22; vii. 19; xlii. 3; xxvi. 8; xxviii. 46; xxix. 2; xxxiv. 11. Comp. Isa. xx. 3.—*וְהָיָה* depends on *וְהָיָה*. This addition is, in relation to *וְהָיָה*, not superfluous.

On ver. 19. **מִן** means an inflated leather bottle (occurs only Job xxxii. 19, and as a proper name Num. xxi. 10; xxxiii. 43), then the distended body of the ventriloquist, and then, not only the ventriloquist himself, (1 Sam. xxviii. 3, 9; 2 Kings xxiii. 24; Isa. xix. 3; and the passage previously cited) but the pretended spirit of the dead that spoke by him (1 Sam. xxviii. 7, 8; Ia. xxix. 4; 1 Chr. x. 13). In many of these passages it is indeed doubtful which of these two meanings the word may have; or if it does not have both. Elsewhere the word seems to mean the secret art, necromancy, divination itself (2 Kings xxi. 6; 2 Chron. xxxiii. 6). The plural is always **מִנִּים**. Because this plural occurs also Job xxxii. 19, it cannot for that reason be concluded that only women were possessed of this necromancy (**מִנִּים** **אִמֹּר**, 1 Sam. xxviii. 7, the witch of Endor). Still it is surprising that **מִן** (masc.) is found only in the Talmud (*vid. Gesen. Thez. p. 36*). **דַּעַן** never occurs alone, but always joined with **אֵל**. It means "the knowing one, wise one, or wisard." DELITSCH, very much to the point, compares *δαίμων* according to Plato — *δαίμων*, "the much knowing being." — **פִּפֵּץ** *Pipet*, found only in Isaiah. The word primarily is used of the chirping of birds (x. 14; xxxviii. 14), then of the voice proceeding out of the ground (xxix. 4). — **הִנֵּה** is likewise a word that imitates a sound (comp. *ack. dchsen*). As **צִפִּצָּה** represents a high, shrill sound, so **הִנֵּה** does a low one; for it is used for the growling of a lion (xxxi. 4), of the rolling of the thunder (Job xxxvii. 3), of the low murmuring of the dove (xxxviii. 14; lix. 11). It occurs again in Isa. xvi. 7; xxxiii. 18; lix. 3, 13. In classic antiquity, too, we find a gentle, chirping, whispering voice ascribed to the dead. Comp. *Iliad* XXIII. 101, where it is said of the soul of Patroclus *ῥιγέει στερρηγυία*; "Odys. xiv. 5-9, where *ῥιγέει στερρηγυία* is equally ascribed to the souls of the dead suitors and to the whirring of the bats in the dark caves. Other examples see in *Gesenius, in loc.* In our passage the necromancers are said to hiss and mutter, because they imitated the voice of the dead in this fashion. — **דִּשְׁ** with **אֵל** (elsewhere it is construed with **ל** Ezek. xiv. 7, or with **ב** 1 Sam. xxviii. 7, 2 Kings i. 2) by reason of Deut. xii. 30; xlviii. 11, occurs in Isaiah three times; here, xi. 10; xix. 3; comp. Job v. 8. The preposition is perhaps to be treated as depending on the notion of "penetrating" that is contained in that of investigation.

On ver. 20. **וְלִתְרוֹרָה** is an exclamation, a sort of shout of command. But if one must have a grammatical construction, the **ל** may be taken as dependent on **דִּרְשֵׁנוּ** or **הִפְנוּ** (comp. Lev. xix. 31; xx. 6), whereby the remark of *Gesenius* (*Thez. p. 728*) obtains, that "*אל* *prae-mittitur homini, ל* *rei locoque*." DELITSCH compares Jud. vii. 18. **לִיחֻזָּה** וְלִגְדֵּעֵן, but it is doubtful whether **חַרָּב** is not to be supplied there according to ver. 20.

Expositors differ extraordinarily about **לֹא-לֹא**. The explanation is grammatically quite incorrect that makes **לֹא-לֹא** begin the apodosis, and construes it as a particle of asseveration or of the apodosis (— **כִּי**) *Vitrinea, Rosenmüller, Gesenius, etc.* Others (*De Wette, Maurer, Ew., Hitzig, Delitzsch*) take **לֹא-לֹא** as a form of adjuration: "they will say truly." But this involves an evident contradiction. For how can he who turns to the law and testimony curse his king and God in time

of need? Others (*Knox, Delitzsch*) take it as an interrogative particle, referring it back to **וְלִתְרוֹרָה** ver. 19: "Or will not they accord in this word that are without dawn?" But from the context it appears that this is just what they will not do. I construe **לֹא-לֹא** simply — *nie*, and begin the apodosis with **וְעַתָּה** ver. 21 (so, too, *Delitzsch*). — **שְׁחַרְחָרְחָה** (comp. xix. 13) occurs *lviii. 11; lviii. 8*, as figure of the dawning revelation of salvation.

On ver. 21. **בִּנְיָה** is referred by *Vitrinea, Maurer, Delitzsch, etc.* to **אֶרֶץ** understood as a matter of course, ver. 22. But this **אֶרֶץ** is not so a matter of course, because it first appears after; and **עָרָה** cannot be said only in relation to the notion "land." *Rooda, Delitzsch* refer it more correctly to the condition intimated by **שְׁחַרְחָרְחָה** — **אֵין לָא שְׁחַרְחָרְחָה** is the *dx. lcy*. If **שְׁחַרְחָרְחָה** means *durum esse*, "to be hard, heavy," then **שְׁחַרְחָרְחָה** is "treated hard, grieved, oppressed." — **רָעָב** (ix. 19; xxix. 8; xxxii. 6; xlv. 12; *lviii. 7, 10*) adds to the notion of outward pressure that of incapacity to bear, that is occasioned by hunger. The full (*Deut. xxxii. 15; Pa. lxxviii. 29; Prov. xxx. 9*) has easily too much, the hungry too little strength. — **חִיְתָּה** *חִיְתָּה* only here *Kal. xlvii. 6; liv. 9; lvii. 16, 17; lxiv. 4, 8*. — **קָלָה** I construe with **ב** in the sense of "curse against one." Elsewhere it is construed with the accusative, and the following **ב** signifies the higher power by which one swears, i. e., by whose mediation one imprecates evil on the object of his wrath (1 Sam. xvii. 43; 2 Kings ii. 24). But with that construction there would be wanting here an object of the cursing (*Delitzsch*). And it is much more natural that one enraged should curse the cause of his sufferings than the sufferings themselves. **קָלָה** may be construed with **ב** after the analogy of verbs that mean striving (ix. 2; xxx. 32, etc.) and being angry (*Deut. iii. 26; Pa. lxxviii. 62; Gen. xxx. 2; xlv. 18, etc.*). — On ver. 22. **הַצִּבִּיט** *Hypa. xviii. 4; xxi. 11; xlii. 18; li. 1, 2, 3, etc.* **צָרָה וְחֹשְׁכָה**, "distress and darkness," *vid. comment.* on ver. 30. —

מַעְרָה *caligo* "obscurity," *dx. lcy*. — **מַעְרָה** found again xxx. 6; Prov. i. 27. — **אֶפְלָה** (again *lviii. 10; lix. 9*) is used for thick darkness, a *g.* *Exod. x. 22*. — **מִנְרָה** some take in the sense of "scared away," so that the transition would begin here. "As to this time the nation will have been rejected, so from now on shall misfortune, as it were, be exiled" (*Delitzsch*). But the words **מִנְרָה** are so completely co-ordinate with both the foregoing members of the sentence, and on the other hand the transition is so utterly without anything to indicate it, that this meaning cannot be satisfactory. Others (*Knox, Delitzsch*) explain after the analogy of Jer. xxiii. 12, as if it read **מִנְרָה** *חַמָּה* **מִנְרָה**, or **וְהָאֶפְלָה** *חַמָּה* **מִנְרָה**. But this also seems too artificial. The omission of the subject, when it is especially looked for on account of its generic difference from the subjects of both the foregoing members, must raise a doubt. But **מִנְרָה** has by no means only the signification "to scatter, disperse." In *Deut. xx. 19* it means *impellere* (*scurim*), 2 Sam. xv. 14, *propellere, immittere* (*misericiam*) *Prov. vii. 21 depellere*, "drive away; seduce." Why then may not **מִנְרָה** **אֶפְלָה** mean *tonitrua immittere*, whereby, because the notion *dispellere* undoubtedly lies in the word, it may be taken in the sense of *ab omni parte immissione, longe lateque diffusae*? So substantially *SAADIA, Ko-*

CHET. As regards the incongruity of gender, it need give no surprise. The predicate is to be construed as neuter: *tenebras immisissum, expansum aliquid*. It is apparent that in the three members of ver. 22 *b* reigns the law of unity in manifoldness. For evidently these three members are so far alike that in all of them the words are in pairs, and the notion of darkness recurs as the chief one. But in the first member occurs *hendliadya* (distress and darkness—obscuring distress, or distressing obscurity), in the second both are merged into one notion, dimness of anguish; in the third the predicate is added in an adjective, i. e., participial form.

On ver. 23. I construe the words **לֹא אֵם** ver. 20 on to **כִּי לֹא מוֹעֵף וְנִי** ver. 22 as a parenthesis, and refer **וְנִי** to **לֹא מוֹעֵף** ver. 22 as a parenthesis, and refer **וְנִי** to **לֹא מוֹעֵף** ver. 22. Where law and testimony live in men's souls, there, spite of distress (**מוֹעֵף** only here in Isaiah; comp. Job xxxvi. 16; xxxvii. 10), is no darkness. **לֹא מוֹעֵף** *ex. ley.* notice in *Mu-aph* a reverse vowel pointing from *Ma-aph*, ver. 22, a play of words that reflects the contrast of thought. — **לֹא** anticipates the idea of "land" contained in next clause.

וְנִי is not a conjunction "as," but a preposition, and signifies the coincidence (ix. 2; Gen. xviii. 1, 10, 14; xxxix. 18; Jud. ii. 4, etc.) = "about the first time." This "first time" evidently extends to the dawn of the new time that begins with the Messiah; and **עַתָּה הָאֲחֵרִית** "last time" coincides therefore with **הָאֲחֵרִית הַיָּמִים** (ii. 2). — **קָל** means *loven, tenuum, exilium esse* (Gen. viii. 11; Job vii. 6; Nah. i. 14; Jer. iv. 12, etc.), therefore the *Hēph.* (again in Isaiah only, xxiii. 9) *loven, exilium reddens*. — **אֲרִצָּה** a poetic form of **אָרָץ** (comp. Job xxiv. 13; xxxvii. 12). — **וְהָאֲחֵרִית** is best construed as accusative of time. It might, indeed, be taken as nominative, but elegance is against it. The same regions, that in the first clause of the verse are described as the object of the **הִקָּל** "degrading," are now, in the second clause, by other divisions and names, said to be the object of **הִכְבִּיד**, "glorifying." ["The English version supposes a contrast that requires **הִקָּל** to be taken in the sense of *lightly afflict*, as distinguished from **הִכְבִּיד** to *afflict more grievously*. But this distinction is unauthorized by usage."] — J. A. ALEXANDER.

EXEGETICAL AND CRITICAL.

1. I cannot help thinking that in this section we have a farewell address of the Prophet; as it were, his spiritual will. That it speaks of "disciples," whereas there is no mention of them elsewhere, is a hint that here lies before us a written archive specially meant for them. What, then, could the Prophet have given his disciples in this written form, but something that must be valuable to them for the time, when he could no longer communicate with them by word of mouth as he could at that moment? Then, too, the prayer to the LORD, to seal in the disciples' law and testimony, the emphatic reference to the pledges of faith given in the persons of himself and his sons, the warning against future seductions, and the reference to that which could give light and comfort in the troublous days to be expected,—all this brings me to the conviction that here we have actually the spiritual testament of Isaiah to his disciples.

2. Bind up — my disciples. — Ver. 16. The opening words of this will connect appropriately with the LORD's words of exhortation ver. 13. I have no doubt that the words ver. 16, are addressed to Jehovah. For only the LORD can do this binding up and sealing. The prophets might seal a book roll, or declare that the meaning of a prophecy is to be shut up till a certain time (*vid.* Dan. viii. 26; xii. 4, 9; Rev. x. 4; xxii. 10; Isa. xxix. 11; Jer. li. 60 sqq. and my comment); but they cannot seal the divine revelation in the hearts of men. Moreover, in all the following verses the Prophet is the speaker, and the change from the words of God to the words of the Prophet must certainly have been more distinctly marked than by the simple **יְהוָה** before **חִכְתִּי**. The mention of binding up and sealing in a spiritual sense was perhaps occasioned by the actions appropriate to the real documents (*vid.* Jer. xxxii. 9 sqq.). Having so disposed of the writing that contained his own will, the Prophet prayed the LORD to do still better, and enclose and seal up his testament

in the hearts of his disciples. For the propriety of the metaphor, *vid.* Prov. iii. 3; vii. 3; Jer. xxxi. 33. They are the same as "are written to life" Isa. iv. 8. As primarily "the law" means the Mosaic law, which was the basis and norm of all prophetic announcements (Deut. xii. 1 sqq.; xviii. 18 sqq.), and which the Prophets ever and again had to reimpress (Jer. xxix. 19), so Isaiah must mean by "the testimony" all additional prophetic testimony, especially all threatenings and promises that referred to the future. In the prayer he makes for his disciples, he does not intend the preservation of the divine testimony unto the proper time for its revelation, but he would thereby give to themselves the only true support and comfort for the evil days to come. As, according to ver. 17, his faith in the word of God was his own sole comfort, so (ver. 20) he directs his disciples to the law and testimony, warning them against every false comfort (ver. 19). Though Isaiah had primarily disciples and scholars in mind, we need not suppose he was at the head of a school of prophets. What he would teach them was religious truth, not to prophesy. And thus about this group of scholars, as about a nucleus, would gather all in Jerusalem and Judah that had any heart for the spiritual jewels of Israel.

3. I will wait — in mount Zion. — Vers. 17, 18. This affords a touching insight into the personal life of the Prophet. He enforces the prayer just made by confessing that he holds fast to the LORD, and waits (*vid.* v. 4; xxv. 9; xxvi. 8; xxxiii. 2; li. 5; lix. 9, 11; lx. 9; lxiv. 2), notwithstanding the LORD seems to have forsaken the house of Jacob (he evidently means "this people," the fleshly Israel) and hidden His face (comp. i. 6; liii. 3; liiv. 8; lix. 2; lxiv. 6). But he does not hope alone. His children hope with him. This is significant. We know, indeed, nothing about the age of the children. That our passage follows close on viii. 1-4, is no proof that it originated in that period. Isaiah

would hardly at that time have designated his children (plural) as companions of his faith. For Maher-shalal was hardly yet born, and this circumstance speaks rather for later composition. Isaiah knows that his children are not only children of his body, but of his spirit too. They are miraculous children, products, not only of nature, but of the divine effective power. (Rom. ix. 7 sqq.; Gal. iv. 23 sq.). Therefore, not only are his and their names prophetic, but their birth, too, is such; at least that of Maher-shalal. Thus they are by their existence as by their names *תוֹמָא*, *signa*, *τίποι τοῦ μέλλοντος* (Rom. v. 14) "finger boards," and *וְכִשְׁוֹתָיו*, miraculous pledges of miracles. "*Which Jehovah has given me,*" by these words Isaiah points to the support of his hope. For why should not we hope in God who has done such wonders? Our passage, moreover, recalls the words of Joshua xxiv. 15: "I and my house will serve the LORD."

4. And when they shall say—to the dead.—Ver. 19. The Prophet now adds a warning against seduction to idolatrous necromancy. And does not this warning give the impression of proceeding from a man who is on the point of leaving his own, and who, before his departure, seeks to protect them against impending danger? "And when they shall say," presents the superstition as at hand and to be dreaded. From ii. 6; iii. 2 sq., we see that various sorts of superstitious divination were practised among the Jews at that time. Such were expressly forbidden in the law. Comp. Lev. xix. 31; xx. 6, 27; Deut. xviii. 10, 11. In all these passages *אֱמָוִת* "familiar spirits" and *וְעֹלְוִים* "wizards" are named together, and Deut. xviii. 11 the words *וְיִשְׁכַּח אֶת הַמְּדַבְּרִים* "necromancer" are expressly added: so that Isaiah seems to have had this passage in mind.

The second clause of the verse, "should not," etc., is usually regarded as the reply of the believing disciples to those who tempted them [J. A. ALEXANDER]. But this seems to me unnecessary. It is primarily the answer that Isaiah himself gives, and it is to be understood that the disciples are to reply to the same effect. According to the Prophet, those seductive temptations are to be met by two arguments. First, he urges that every nation must inquire of its god as the chief disposer of its destiny. Therefore Israel ought to turn to Jehovah. It appears from this that the Prophet assumes the position that Jehovah is the national god of Israel, without challenging the existence of other gods, and that he assumes that those tempters recognise Jehovah as the proper national god. (God of the fathers). The second argument Isaiah takes from the representation of the ancients of the relation of the dead to the living. Only he that lives in the body lives really. By death he sinks deep down. Comp. FRIEDR. NAGELSBACH, *Homor. Theol.* VII. § 14 sqq. *Nachhomor. Theol.* VII. § 14 sqq. But how nearly Hebrew representations approach those of classic antiquity, may be seen from passages like xiv. 9 sqq.; Ezek. xxvi. 20 sq.; xxxi. 14 sqq.; xxxii. 17 sqq.; Isa. xxxviii. 18 sq.; Ps. vi. 6: lxxxviii. 4 sqq.; Job xiv. 10 sqq. It is therefore folly, nonsense, to seek any help for the living among those gone down deep.

Thus the words *וְיִשְׁכַּח* are to be construed interrogatively: "For the living (shall one inquire of) the dead?"

4. To the law—Galilee of the nations.—Vers. 20-23 (ix. 1). Now Isaiah refers his disciples to the divine source of light and comfort, which alone can keep them upright in the impending evil days. Whoever does not find these his support, will undoubtedly be destroyed. Who shall say: "To the law and the testimony?" All that have no dawn. They are such as nowhere see in any outward relations a ray of light, that announces the day of salvation. When such see no inward comfort and support by means of God's word, they wander oppressed and hungry, etc. As hunger smarts, it readily happens that such fall into a bitter rage and curse their king and God, thus both the heavenly and earthly government, as being to blame for their sufferings.

Most expositors understand by *מֶלֶךְ* "his king" that a divinity is meant; and only differ as to whether, according to Ps. v. 3; lxviii. 25, Jehovah is meant, [so J. A. ALEXANDER and BARNES] or, according to Am. v. 26; Zeph. i. 5, the idols; agreeing that "king" and "God" mean the same person. But against this speaks: 1. *אֵל* occurring twice; 2. the following "he looks upward and to the earth he looks." Similar blasphemy is described as a symptom of the anti-Christian time Rev. xvi. 9, 11, 21.

Wherever the wretched look, above or to earth, everywhere presents itself only the mournful sight of dark distress.

About the first time, etc.—Ver. 23 (ix. 1). The Prophet now intimates what sort of light shall arise to the believing from the law and testimony. He shall know from the prophecy, which the Prophet with these very words gives to his own (to which however, others still are added later), that the North of Palestine, which heretofore was little regarded compared with the South, shall attain to great honor, and become a place of great blessing to the whole land. He evidently refers to the Messianic time, and intimates that the glory of it will illuminate in an eminent way that northern region of Palestine. More particularly as to the how? and when? the Prophet does not know. If it is asked why he predicts this just here, we may see the ground for it in the fact that at that time, it was just from that northern quarter of the Ten Tribes, that great danger threatened Judah. The war with Syria and Ephraim was the occasion of this whole series of prophecies. The gaze of the Prophet is emphatically fastened on the North. What wonder if on this occasion he not only predicts the impending judgment of this northern land, but also the glory in store for it!

Zebulon was bounded on the North by Naphtali, eastward by the sea of Galilee, westward by Asher and Phœnicia (comp. Josh. xix. 10 sqq.). Naphtali possessed the north-east of Canaan west of Jordan, for it touched the base of Antilebanon, was bounded on the east by the sea of Galilee, on the south by Zebulon, and on the west by Asher. (Josh. xix. 32 sqq.). As "the way of the sea," according to the context, must be a land inhabited by Israelites, it cannot be the coast of the Mediterranean, as some have

supposed; for Phœnicians dwelt there. It can only be the coast of the יַם סוּפִי "the sea of Chinnereth" (Num. xxxiv. 11; Josh. xii. 3; xiii. 27) — עֵבֶר הַיַּרְדֵּן "bank of Jordan," is East Jordan land. The expression, with and without "the sun-rising," is extremely common (Gen. i. 10 sq.; Num. xxxv. 14; Deut. i. 1, 5; Josh. i. 14 sq.; ii. 10, etc.). The region named here גַּלִּיל הַגּוֹיִם "Galilee of the nations," (ἀρ. λεγ.), was originally called גַּלִּיל, "the Galilee," (the bent, the circuit, *circulus, annulus*, comp. גֶּבֶל) and was a part of Naphtali. Comp. Josh. xx. 7; xxi. 32; 1 Chr. vi. 61; 1 Macc. ii. 63. The region is called also גַּלִּיל אֲרָץ (1 Kings ix. 11), and גַּלִּילִיָּה (2 Kings xv. 29).

In Jud. i. 30-33 we are told that, as elsewhere, the Canaanites were not exterminated from this region. From the nature of things, in a region so distant from the national sanctuary, the heathen element would increase more than elsewhere. The continual intercourse with neighboring heathen in war and peace, moreover, the depriving the land of its Israelite inhabitants by Tiglath-Pileser (2 Kings xv. 29) may have gradually given the heathen element a preponderance. From the New Testament, we know that the Jews looked down on the Galileans with a certain contempt (Jno. i. 46; vii. 41, 52; Acts ii. 7). When, Jno. vii. 41 the Jews questioned whether the Messiah would come out of Galilee, when they, ver. 52, asserted, too, that not even a Prophet was to come out of Galilee, it is the more remarkable that, as DELITZSCH quotes, Talmud and Midrasch say: that "the Messiah

shall be revealed in Galilee, and from out Tiberias shall the redemption dawn." But Matthew sees in the fact that Jesus "came and dwelt in Capernaum, which is upon the sea coast in the borders of Zabulon and Nephthalim" a fulfilment of our prophecy, and justly (*vid.* Matt. iv. 13 sqq.). For that the Prophet notices such special traits of the Messianic picture of the future as the ante-nuptial conception, and the going forth from Galilee will not surprise those who reflect that these special matters are no trifles, but of greatest importance, and thus in a high degree worthy of prophetic notice. For they belong essentially to that fundamental character of the plan of redemption, whereby the Redeemer and His kingdom shall rise out of the depth of humility and ignominy to honor and glory.

[J. A. ALEXANDER with HENDERSON, COCCIEUS and others regard the words ver. 16 as spoken to the Prophet "by God, or, as some suppose, by the Messiah, the מָשִׁיחַ mentioned in the foregoing verse; and likewise vers. 17 and 18, because there is no intimation of a change in the speaker, and because Heb. ii. 13, v. 17 is quoted as the words of the Messiah, not as an illustration, but as a proof that Christ partook of the same nature with the persons called His children. DELITZSCH and V. HOFMANN (*vid.* their comment on Heb. ii. 13), who agree in treating these words of vers. 16-18 as the Prophet's, and yet recognize a typical and prophetic reference to Christ, explain the use made of this in Heb. l. c. by the canon: "it admits of no doubt that the writers of the New Testament, allow themselves to quote utterances of typical Old Testament personages concerning themselves as utterances, and words of Christ." DELITZSCH.—Tr.]

b) The light of the future proceeding from a child that is to be born of the race of David.

CHAPTER IX. 1-6. (2-7).

- 2 (1) THE people that walked in darkness, have seen a great light:
They that dwell in the land of the shadow of death, upon them hath the light shined.
- 3 (2) Thou hast multiplied the nation,
And 'not increased the joy:
They joy before thee according to the joy in harvest,
And as men rejoice when they divide the spoil.
- 4 (3) 'For thou hast broken the yoke of his burden,
And the staff of his shoulder,
The rod of his oppressor,
As in the day of Midian.
- 5 (4) 'For every battle of the warrior is with confused noise,
And garments rolled in blood;
*But this shall be with burning and *fuel of fire.
- 6 (5) For unto us a child is born,
Unto us a son is given:
And the government shall be upon his shoulder:
And his name shall be called
Wonderful, Counsellor, The mighty God,
The everlasting Father, The Prince of Peace.

- 7 (6) *Of the increase of his government and peace there shall be no end,
Upon the throne of David, and upon his kingdom ;
*To order it, and to establish it
With judgment and with justice, from henceforth even for ever.
The zeal of the LORD of hosts will perform this.

¹ Or, to him.
⁴ And it was, etc.

² Or, When thou breakest.
⁵ Heb. meat.

³ Or, When the whole battle of the warrior was, etc.

⁶ For every boot of him that steps with noisy tramp, etc.
⁷ For increase,—for peace without end, etc.

⁸ That will be burned, a food for fire
⁹ Because he orders and establishes, etc.

TEXTUAL AND GRAMMATICAL.

On ver. 1. צלמות is regarded by almost all later authorities as modified from צלמות (root צלם "to be dark"). But I rather side with BOETTCHER (*De inferis*, § 190 sq., 285, and *Neue creg. Krit. Aehrenl.* II., p. 124), who, referring to עֲצוּמֹת (name of a person, 2 Sam. xxiii. 31; 1 Chron. xxvii. 25, and of a place, Neh. vii. 28; xii. 29; Ezra ii. 24; comp. Song of Sol. viii. 6) explains it as a superlative expression. The word often stands parallel with עֲצוּמֹת and other kindred expressions (Job iii. 5; x. 21; xxviii. 3; Ps. cvii. 10, 14, etc.). It is a poetic term and intensive of עֲצוּמֹת, being related to it as the night of death to common night. The word does not again occur in Isaiah.—נָגַהְּ Kal. only here in Isaiah; Hiph. xiii. 10.

On ver. 2. Had the Prophet meant the heathen, he would have written הַגִּימִי. הַגִּימִי is evidently a distinct and single people.—In what follows, the most important inquiry is whether K'thibh or K'r'i presents the correct reading. Of the old versions TARG., JON. and SYRUS decidedly read לֵי; the LXX., too, so expresses itself that this reading is detected. But JEROME and SYMMACHUS read לֵי. But many as have been the attempts, no one has yet been able to obtain a satisfactory sense from the latter. I therefore take לֵי for the correct reading (as do KNOKE, DRECHSLER, DELITZSCH [J. A. ALEXANDER] among the later authorities). It stands in front as in Jer. vii. 7, 8, 9, 14, 33; Prov. xxiv. 8, because an emphasis rests on it.

On ver. 3. עַל כְּבִלּוֹ, "the yoke of his burden." Of the noun כְּבִל only this form occurs, and that, in this verse, x. 27; xiv. 25. How the primary form is to be pointed is thus undecided. But we are justified in assuming כְּבִל (— כְּבִל 1 Kings xi. 28) after analogy of נָדָל (Ps. cl. 2) from נָדָל (Is. 8; x. 12, etc.) as with כְּבִל (Jer. iv. 7), קִמְצָה (Lev. ii. 2; v. 12; vi. 8). עֲשָׂה Ezek. xii. 24. Comp. EWALD, § 255 b.—The goad of the neck is explained by "the goad of the driver." מִפְּנֵה and שִׁבְטִים occur not seldom together in Isa. x. 5, 15, 34; xiv. 5; xxviii. 27; xxx. 31 sq.—נִגְשָׁה is evidently an allusion to Exod. v. 6, where Pharaoh's task-masters are called נִגְשֵׁים בָּעֵם. Only in these two passages does נִגְשָׁה occur with נִגְשָׁה (after analogy of verbs that mean a physical holding to, holding fast, penetrating into: אָחַז, נָגַע, הִחִיז, etc.; comp. נִגַּח xi. 6).

On ver. 4. The כִּי at the beginning seems to me to be not co-ordinate with, but subordinated to the כִּי that begins ver. 3.—The words כִּי אֲמַד אֲמַד are very difficult. The ancient versions all vary, and it is evident

the word was unknown to all. JOSEPH KIMCHI first cited the Syriac כְּבִל, כְּבִל, כְּבִל, כְּבִל — *calceus, cecrea, caliga*, as also to the like meaning Chaldaic כְּבִל and כְּבִל (comp. Aethiop. כְּבִל). To this explanation assent, among modern authorities, ROSENTHAL, GERSHON, HENGSTENBERG, EWALD, DRECHSLER, BOETTCHER, DELITZSCH, DIESTEL. I side with these, and give to כְּבִל the meaning "boot," and כְּבִל, as particip. of the verb *denom.* כְּבִל "to boot, to stride in boots."—רָעַשׁ is understood by many of the noise of battle, according to Jer. x. 22 (GERSHON, DELITZSCH [J. A. ALEXANDER] etc.). But the expression is not too strong for the heavy tramp of the booted foot, as DELITZSCH says it is, since, Ps. lxxii. 16. It is even used of the rustling of the standing grain. Besides, the Prophet would depict here the wild noise of the impetuous advance, as afterwards the shocking look of the blood-stained garments. HOKKISL has shown from PLIN. *Hist. Nat.* IX. 18, that soldiers' boots were stuck with nails (*clavi caligares*). He also cites JOSEPH. *De bello jud.* VI. 1, 8, where it is told of a centurion who had *τὰ ὑποδήματα στεφανωμένα πυκνοῖς καὶ ὀξεύς ἤλασε*, and JUVEN. *Sat.* III. 247 sq., where one cast down in the tumult says: "*Planta meo undique magna calcor et in digito clavis mihi militis haerit.*" כְּבִל part. Pual, from כְּבִל, which Isaiah uses again only in the Niph. (xxxiv. 4).—The Vav before הִיָּתָה is that paratactic ו which we must render by a relative pronoun "that, this."—The phrase לִשְׁרֹפָה הִיָּתָה is found only here and lxiv. 10.—כִּי אֲמַד only here and ver. 18.

On ver. 5. יָלֵד means both the new-born child (Exod. i. 17; ii. 3, 6), and also the grown boy (Gen. xlii. 23, etc.). Isaiah uses the word pretty often: ii. 6; viii. 18; xi. 7; xxix. 23; lvii. 4, 5. The following יָלֵד defines the sex. In 1 Chron. xxii. 9, where the birth of Solomon is promised to David, it is said: הִיָּתָה בֶן יוֹלֵד לָךְ. It is not impossible that the source whence the chronicler drew suggested the Prophet's words here.—וְהָיָה is *praefer. propheticum*. For the Prophet sees the entire life of the Messiah child as actually before him.—The noun מְשִׁרָה, *principatus, principatum*, is found only here and ver. 6. The root שָׁרָה, kindred to שָׁרָר, whence שָׁרָה is not used in Hebrew in the sense of *dominari, principatum tenere*.—עַל שִׁכְמוֹ, "The shoulders are mentioned here as ver. 3, x. 27, in as much as they bear and carry (Gen. xlix. 15; Ps. lxxxi. 7), the office bearer having the office, as it were, on his shoulders." HENKST. יָקָרָא must be taken impersonally, as often: Gen. xi. 9; xvi. 14; Num. xi. 24; Jos. vii. 26; Jud. xv. 19. The TARGUM JONATHAN, translates on the assumption that only שָׁרָה שְׁלֹמֹה is the name of the child, and that

all that precedes is the name of him that bestows the name, for it renders thus: "*et appellabitur nomen ab admirabili consilio, Deo forti, qui manet in aeternum, Messias, cuius dicitur pax super nobis multiplicabitur.*" The most Rabbis follow this view, referring the predicates, "everlasting Father, Prince of peace," to Heseekiah. Even the Masoretes would have only these predicates just named regarded as the name of the child, as may be seen from the Sakeph over גִּבּוֹר. But every one looks for the name of the one to be named after שָׁמוֹ, and not for that of the one giving the name. As the expressions אֵל גִּבּוֹר, אֱמִי-עֶד, אֵל-שָׁלוֹם requires that אֵל גִּבּוֹר be regarded as a pair. If we construe it as two words, we have five names, which does not harmonize with the duality underlying the passage. Beside it has an analogy in אֱמִי אֵל (Gen. xvi. 12) which is predicated of Ishmael. In this the man is properly subject and the notion "wild ass" is attribute. It might read אֱמִי אֵל: but the expression would not be so strong. Ishmael is not said to be a man that might be called a wild ass; but he is called directly a wild ass, that is at the same time a man accordingly, a human (two-legged) wild ass. So too is יוֹעַץ אֵל stronger than יוֹעַץ אֵל; for the latter would be the counsellor of a wonderful thing, or, that is a wonder, whereas the former presents the subject as a personal wonder, i. e., a wonderful one that gives counsel. Comp. the expressions יָמִים כִּסְפָּר, אֲנָשִׁים קָעַט, which are stronger than if the words were reversed. אֵל גִּבּוֹר may be either *st. constructus* or *absolutus*, but the latter gives the more intensive sense.—גִּבּוֹר אֵל cannot be "strong hero" (*Genex*, Dr W., Maur.) because (as *Know* says) אֵל does not occur as an adjective and because it does not read גִּבּוֹר אֵל. Like most words of this formation, גִּבּוֹר is a substantiva, but it is no abstract noun, and the boundary of *nomena concreta substantiva* and *adjectiva* is fluctuating (comp. יוֹדָם 2 Sam. v. 14). So הַגִּבּוֹר stands as attribute of אֵל in the midst of adjectives, Deut. x. 17; Jer. xxxii. 18: and Isaiah x. 21 גִּבּוֹר אֵל is undoubted predicate of the absolute Godhead.—אֱמִי עֶד. Names com-

pounded of אֲבִי are frequent. In many it means *pater meus* (thus is properly pointed אָבִי), e.g. in אֲבִיהוּא, אֲבִיאל, אֲבִיה, אֲבִיה: for *pater Dei, Jehovah* is a dogmatic, and *pater illius* (for אֲבִיהוּא) is a grammatical impossibility. In the names where אֲבִי is *et constructus*, e.g., אֲבִיעֶזְרַךְ, אֲבִישׁוּעַ, אֲבִישלום, אֲבִיחֵל, etc., it may be doubtful whether it is *genitivus auctoris* or *attributivus*. But in אֲבִי עַד the genitive of the author is inconceivable: eternity has no author. We must take it then as genitive of the attribute — Father whose predicate is eternity.

On ver. 6 מְרַבֵּה (formed like מְרַבֵּה, מְרַבֵּה, means *multiplicatio*, "increase," and occurs again only xxxiii. 23. ELIAS LEVITA conjectures that originally the text read לֵם רִבָּה (*sic multiplicatur imperium*), which is little probable. We might rather conjecture that it originally read לְהִרְבֶּה, to which also the LXX would agree, which ends ver. 5 with αὐτῶν and begins ver. 6 with μετὰ τὴν ἀρχὴν αὐτῶν; from which it may be inferred they read רִבָּה הַמִּשְׁרָה לָהּ (— לוֹ). The unusual construction would facilitate the change to לֵם רִבָּה. [On the *ὁ* clausum see J. A. ALEXANDER in *loc.*]—אִין קִץ *vid.* ii. 7. ΗΕΝΟΚΕΥΜΕΝΟΙ would have וְנוֹ לְמִרְבָּה depend on אִין קִץ. Grammatically this is admissible. But then לְמִרְבָּה would be superfluous. One would only expect לְמִשְׁרָה. Evidently מִרְבָּה corresponds to מִשְׁרָה and stands in the same relation to אִין קִץ as מִשְׁרָה to אִין קִץ. —שְׁלוֹם. —עַל כֵּסֶם. —עַל מַמְלַכְתּוֹ and to the subject and not to the object of the increase and peace-making.—The infinitives לְהַכִּין לְמַעַד and לְהַכִּין לְמַעַד are gerundive infinitives: thus is avoided the tautological relation to וְנוֹ לְמִרְבָּה, & c., the repetition of the aim.—קִנְיָה is a two-edged word. It involves both the notion of the negative seal consuming all that is opposed to it, and the notion of the positive seal that provides and furthers all that serves the purpose. The same words occur again xxxvii. 32. Beside that, קִנְיָה is found xl. 13; xxvi. 11; xlii. 13; lix. 17; lxiii. 15.

EXEGETICAL AND CRITICAL

1. The progress at the close of chap. viii. to this first part of chap. ix. is like that from early dawn to sunrise. "No dawn," viii. 20, "No darkness," viii. 23 (ix. 1), "Light is risen upon them," ix. 1, represent the stages in which the successive unfolding of the light contained in the Law and Testimony takes place. The light becomes not only clearer and brighter, but wider extended vers. 1-4 (2-5). All this blessing proceeds from a child, a son that is born to the people. It is a wonderful child; that is proved by his might and his names, that point to an origin above the earth. The child is a son of David, and will raise up the kingdom of David on the foundation of justice and righteousness. All this shall appear as accomplished by the seal of Jehovah ver. 6 (7).

2. The people—divide the spoil.—Vers. 1, 2. The people that walk in darkness is certainly the same as viii. 23. So Matt. iv. 16 understands the passage. But if the great light first rises on this part of the Israelitish nation, it will still not be

confined to them. How could such great salvation be the portion of *one* member and not of the whole organism? The imagery is like l. 10; lx. 1 sq. The distresses referred to viii. 21 must necessarily have had a hurtful effect on the population numerically. Hence increase of the nation necessarily belongs to the new dawning day of happiness and prosperity. This *benedictio vere theocratica* is elsewhere, too, promised as the physical basis of the period of Messianic prosperity. Comp. xlix. 18-21; liv. 1-3; Jer. iii. 16 (and my comment *in loc.*); xxiii. 8 sq. We assume that "the people" means Israel, not the heathen (see above. *Text, and Gram.*).

The nation, dwindled down to a remnant, is without joy; but, as no blessing comes singly, the nation, again become numerous, has great joy. This joy is so great because it is a joy before the Lord (Ps. xlii. 3; xcv. 2; c. 2). For substance comp. Jud. v. 30; Ps. iv. 8; lxxviii. 13; cxxvi. 5 sq.; Isa. xxxviii. 23.

8. For thou hast broken — fuel of fire.

—Vers. 3, 4. These verses mention a twofold negative cause of joy: 1, the deliverance from the burden of oppression; 2, the cessation of war. The deliverance from oppression is mentioned first. But in order to give assurance that its recurrence is not to be apprehended, it is added that all arming for war, with its consequences, is for ever done away. Israel does not free itself by its own power from the yoke and goad of the driver. The Lord has done it like once He destroyed Midian by a little band that was not even armed (Jud. vii., especially ver. 2). The overthrow of the Midianites is mentioned x. 26 in the same sense as here. The deliverance from bondage is especially described as everlasting, in that, ver. 4, the absolute end of all warlike occupation is announced. For as long as there is war, there are the conquered and slaves. Only when there is no more war does alavery cease, to which no one submits except by compulsion. Comp. for substance Ps. xlii. 9, 10; Ezek. xxxix. 9, 10; Zech. ix. 10. ROSENUELLER recalls the fact that there exist coins of Vespasian and Domitian on which Peace is represented as kindling with a torch a heap of the implements of war.

4. For unto us a child—will perform this.—Vers. 5, 6. A third *ל* "for" refers the totality of all the blessings before named to a personal cause, to a *child* that is bestowed as a gift to Israel and all mankind. Herein lies the reason why the prophetic testament of Isaiah is inserted at this place. For, from chap. vii. on, the Prophet has represented the Messianic salvation as proceeding from the race of David in a genuine human way by means of conception, pregnancy and birth. Thus the statement fits this place very well, that one day there will be a birth, the fruit of which will be a child, which, fashioned wonderfully and infinitely higher than all other human children, will establish the kingdom of David, his ancestor, not only on the firmest foundations, but shall raise it up to the point of eternal power and peace.

There is no need of a definite subject for *יִקְרָא* "and one shall call," as the present has nothing to do with an actual name for use and calling. The name-giving is only ideal, not real, i. e., it is not the end, but means to the end, viz., the characteristic. The Prophet invents the names only in order by this means to characterize the child briefly, thus to say what he is, not how he shall actually be called by name. It is in this respect like *יְהוָה צְדִיקְנוּ* "Jehovah our righteousness" (Jer. xxiii. 6) and many other similar designations (comp. i. 26; lx. 14; Jer. xi. 16; Ezek. xlviii. 35, etc.). A wonder-counsellor is one (*נִצָּחַן הַפֶּלִיא* xxviii. 29) "wonderful in counsel," who forms wonderful, unfathomably deep purposes, into which "the angels desire to look" (1 Pet. i. 12). "Mighty God" being added, intimates that He has the power to accomplish His purposes. In this expression "God" is the chief word, and "mighty" is the attribute (see above, *Text. and Gram.*). Therefore the child is expressly called *אֱלֹהִים*, "God," and that, too, God, who is at the same time Hero.

The question arises: can this name *אֱלֹהִים* "God"

be applied to a creature, and in what sense? Pa. lxxxii. 1, 6, comp. John x. 34 seq., are cited, where princes are called *אֱלֹהִים* "gods." When the Jews would have stoned Jesus "for blasphemy and because, being a man, he made himself God," Jesus replied by referring to the Psalm: "Is it not written in your law, I said, Ye are gods?" Evidently He would say that it is not under all circumstances blasphemy to predicate divinity of a man, because otherwise the Psalm could not possibly have spoken so of men. He therefore does not deny that he had called Himself God, but He challenged the right of the Jews to charge Him on that account with blasphemy, because it was possible He may have called Himself God in that sense that was allowable from their standpoint.

It appears therefore that the notion *אֱלֹהִים* certainly can be used in various senses, and in some circumstances may be said of a creature, and without blasphemy. But there is a difference between *אֱלֹהִים* and *אֱלֹהִים*. For the former is never used in the wide sense in which we see the latter used.

אֱלֹהִים always means the Godhead in a specific or absolute sense, even in passages like Gen. xxxi. 29; Deut. xxviii. 32; Mich. ii. 1; Prov. iii. 27. In Ezek. xxxi. 11 *אֱלֹהִים* = *אֱלֹהִים*, comp. HAEVERNICK *in loc.* and Ezek. xxxii. 21. We must, of course, admit that for the Prophet himself there hovered a certain obscurity about this expression. For it is impossible for us to ascribe to him the full, clear insight into the being of the person of Christ and of His Homoeousia with the Father. It was the New Testament fulfilment, and especially the Resurrection of the Lord, that first brought full light in this respect. The term "mighty God" must be contemplated from a double standpoint. From that of the Old Testament the expression appears to be a term of indefinite extent. It is possible that it designates the absolute Godhead, but it is far from clear in what sense. But if we contemplate the expression from the New Testament point of view, and in the light of its fulfilment, i. e., in the light of the Resurrection and Ascension, then it is plain not only that it may be taken as the predicate of the absolute Godhead, but that it must be so taken. For there is no son of David that can be regarded as the fulfiller of this prophecy except Jesus of Nazareth. But He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. i. 4.

But in what sense is eternal fatherhood (*אָבִי עָד*) ascribed to the child (*בֶּן*) in our passage? From the fact that the Son is called "Everlasting Father," we know at once that it does not mean the Father that from eternity begot the Son. But we must here, too, distinguish between the Old Testament and the New Testament points of view, and must say that from the former the entire comprehensiveness of the expression is not appreciable. When Isaiah lxiii. 16 and lxiv. 7 calls Jehovah the true Father of Israel, this passage may be taken as saying that the Son is the eternal Mediator of this love. But from 1 Corinth. xv. we learn that the Son will be the Second Adam, Mediator of incorruptibility and immortality (ven.

53) for His own. Finally the child is called "Prince of Peace," because, according to ver. 6, He stands at the head of a kingdom to which is assured eternal peace. This assurance is founded on the fact that this King will be David and Solomon in one person: David in so far as He casts down every enemy; Solomon in so far as He reaps peace from this sowing of war (Ps. lxxii. 3, 7; Jer. xxxiii. 6; Mic. v. 4, etc.).—Of the increase, etc. The Prophet sees the promised Son enthroned with highly significant titles that He may be a true *semper Augustus*, ever an augmentor of the kingdom and institutor of eternal peace. To this end the child is set on David's throne and over David's kingdom. The expected Son is Davidic. It is the Son that is promised to David 2 Sam. vii. the real Solomon; for his kingdom of peace shall have no end. That quantitative and qualitative influence of the *augmentatio* and *pacificatio* is only possible by founding the kingdom on judgment and justice (comp. on i. 21), and by carrying out every single act of administration in this spirit. And upon his kingdom to order it is taken from 2 Sam. vii. 12, where it is said: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom" (וְהָיָה אֶת־מַלְכוּתוֹ). Comp. vera. 13, 16; 1 Chron. xvii. 11; xxii. 10; xxviii. 7; Prov. xx. 28.

[J. A. ALEXANDER on ver. 6. "The word *זֶאֱמַר*, "zeal," expresses the complex idea of strong affection comprehending or attended by a jealous preference of one above another. It is used to signify God's disposition to protect and favor His people at the expense of others. Sometimes, moreover, it includes the idea of a jealous care of His own honor, or a readiness to take offence at anything opposed to it, and a determination to avenge it when insulted. The expressions are derived from the dialect of human passion, but describe something absolutely right on God's part for the very reasons which demonstrate its absurdity and wickedness on man's. These two ideas of God's jealous partiality for His own people and His jealous sensibility respecting His own honour are promiscuously blended in the usage of the word, and are perhaps both

included in the case before us, or rather the two motives are identical; that is to say, the one includes the other. The mention of God's jealousy or zeal as the procuring cause of this result affords a sure foundation for the hopes of all believers. His zeal is not a passion, but a principle of powerful and certain operation. The astonishing effects produced by feeble means in the promotion, preservation, and extension of Christ's kingdom can only be explained upon the principle that the seal of the Lord of Hosts effected it."

"Is not this the reign of Christ? Does it not answer all the requisite conditions? The Evangelists take pains to prove by formal genealogies His lineal descent from David; and His reign, unlike all others, still continues and is constantly enlarging. HENDWERK and other modern German writers have objected that this prophecy is not applied to Christ in the New Testament. But we have seen already that the first verse of the chapter and the one before it are interpreted by Matthew as a prophecy of Christ's appearing as a public teacher first in Galilee, and no one has denied that this is part of the same context. Nor is this all. The expressions of the verse before us were applied to Christ, before His birth, by Gabriel, when he said to Mary (Luke i. 32-34), "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." The historical allusions in these words show clearly that the person spoken of was expected, or, in other words, a subject of prophecy; and though the terms are not precisely those used by Isaiah, they agree with them more closely than with any other passage. Indeed the variations may be perfectly accounted for upon the supposition that the angel's message was intended to describe the birth of Christ as a fulfilment, not of this passage only, but of several others also which are parallel with this, and that the language was so framed as to suggest them all, but none of them so prominently as the one before us, and the earlier promise upon which it was founded. Comp. 2 Sam. vii. 11, 12; Dan. vii. 14, 27; Mic. iv. 7, etc.]"

B.—THREATENING OF JUDGMENT TO BE ACCOMPLISHED BY MEANS OF ASSYRIA, ADDRESSED TO ISRAEL OF THE TEN TRIBES.

CHAP. IX. 8 (7).—X. 4.

To the prophecies that denounce impending judgment against Judah, of which Assyria was to be the agent, is joined a prophecy, that announces the same fate for the kingdom of the Ten Tribes. For, that the latter are the subject of this prophecy appears, 1) because, in the whole passage, only Israel or Jacob (ix. 7, 11, 13), the "Ephraimites and inhabitants of Samaria" (ver. 8) appear as those addressed; never Judah. For ver. 8 shows plainly that we must so understand Jacob and Israel (ver. 7), because those receiving the word spoken of in ver. 7 are designated as "the whole

people," and they in turn in the second clause of ver. 8 are specified, not as Judah and Israel, but as Ephraim and the inhabitants of Samaria: 2) because ver. 20 we notice that the totality who are there reproached with ruinous dissensions are divided into Ephraim and Manasseh. These are opposed to one another; if they unite it is for the purpose of attacking Judah. If Judah were included in the totality addressed there, it must read: "Ephraim Judah, Judah Ephraim." But Ephraim and Manasseh are designated as the mutually contending members; Judah as one

outside of the community and the common object of their hatred. We will show below that ver. 11 *a* does not conflict with this interpretation.

As to the period to which this prophecy belongs, we may ascertain it from ix. 9. It appears there that at this time pieces must have been rent away from the kingdom of the Ten Tribes. We know of only *one* such diminution of their territory occurring in that period. It is that related 2 Kings xv. 29. According to that account Tiglath-Pileser, who had been invoked by Ahaz, depopulated a great part of the eastern and northern region of that kingdom. At that time the Ephraimites must have boasted that it would be easy to repair the damage they had suffered. Isaiah felt that he must meet this foolish notion, which took the damage done by Tiglath-Pileser for the conclusion of their visitation, with the announcement that that visitation was only the beginning, only the first of many following degrees. If, then, the foregoing prophecies (vii.—ix. 6) fall in the time before the introduction of the Assyrians, then our present passage belongs to the period immediately after. And if chapters vii.—ix. 6, are attributed to the beginning of the three years, when both Pekah and Ahaz were living, say about 743 B. C., then the present prophecy belongs to the close of this period, say about 740–39 B. C. (Comp. on vii. 15–17.)

The form of our passage is artistic, yet simple. Proceeding from the underlying thought that what the Ephraimites took for the end, was only the first stage, the Prophet builds up his prophecy in three stages, each of which points to the succeeding one with the refrain: "for all this His anger is not turned away, but His hand is stretched out still." Even the last concludes with these words to show that the judgment on Israel continues still beyond the immediate horizon of

the prophetic view. This extreme visible horizon is the exile (x. 4). Beyond that the Israel of the Ten Tribes has disappeared to the present day. They experienced no restoration like Judah did. But to "the day of visitation and desolation" (x. 3) the punishments increase as the inward corruption grows. After that visitation to which the audacious words ix. 9 refer, Israel, instead of recovering and growing strong, is renewedly hard pressed on the East and the West. But still more comes (ix. 11 *b*). Still the people are not converted to Him that smites them. Therefore the punishment falls first of all on the leaders of the people, who have proved themselves betrayers, whose sins must be expiated by the betrayed down to the young men, the widows and the orphans (vers. 13–16). But still more comes. For the people are as a forest on fire: for the flames of discord spread on all sides with devouring and desolation (vers. 17–20). Injustice and violence, according to the constant Old Testament sentiment, the chief cause of the ruin of states, bring the people to the verge of the abyss. Then no seeking for aid from foreign nations will avail. Nothing remains but to submit to the horrors of exile. But still more comes. For even the carrying away into exile is not yet the end of God's judgments on Israel (x. 1–4).

Thus we have four sections, of which the first two have each five verses, the last two four verses. They may be set forth as follows:

1. The supposed end is the beginning of the judgment (ix. 7–11).
2. The deceivers the bane of the deceived (ix. 12–16).
3. Israel devouring itself by the flames of discord (ix. 17–20).
4. Injustice and violence fill up the measure and precipitate Israel into the horrors of exile (x. 1–4).

1. THE SUPPOSED END IS THE BEGINNING OF THE JUDGMENT.

CHAPTER IX. 8–12. (7–11).

- 8 (7) THE LORD sent a word into Jacob,
And it hath lighted upon Israel.
9 (8) And all the people shall know,
Even Ephraim and the inhabitant of Samaria,
That say in the pride and stoutness of heart,
10 (9) The bricks are fallen down, but we will build with hewn stones:
The sycamores are cut down, but we will change *them* into cedars.
11 (10) Therefore the LORD shall set up the adversaries of Rezin against him,
And "join his enemies together;
12 (11) The Syrians before, and the Philistines behind;
And they shall devour Israel "with "open mouth.
For all this his anger is not turned away,
But his hand *is* stretched out still.

¹ Heb. *mingle*.
² sets on his enemies.

³ Heb. *with whole mouth*.
⁴ a full mouth.

TEXTUAL AND GRAMMATICAL.

On ver. 8. מִן־לִבִּי according to xiii. 3, 11; xvi. 6; xxv. 11.—גִּדְלָ לִבֵּי again only x. 12.—לֹא־מִן־לִבִּי does not depend on יִדְעוּ, but on מִן־לִבִּי and גִּדְלָ לִבֵּי to which it

relates as quotation marks, in as much as it introduces the speech that manifests that haughtiness.

On ver. 9. מִן־לִבִּי, properly מִן־לִבִּי, 1 Kings v. 81;

Ezek. xl. 42; *lapides caecuras*, i. e., *caesi*, only here in Isa. —That בָּנִים means not simply *constructors*, *constructors*, "build up," "construct," but also simply *struers* "to pile," "pile up," appears from passages like 1 Kings xviii. 22; Exod. xx. 25. — שָׁקֵם only here. גִּרָע x. 33; xiv. 12; xxii. 25; xlv. 2 (from these examples it appears that it is wont to be joined with בָּנִים); but the context shows that not cutting down trees is meant, as DECHALKER supposes, but breaking down wooden buildings. חָלַף (see on viii. 8) is "to exchange." Hiph. is — "let come in as exchange, reparation;" comp. xl. 31; xli. 1.

On ver. 10, וְיִשְׁלַח and also וְיִמְכֹּר , ver. 11, are *præter. propheticum*. The ו involves at the same time adverbial meaning. DECHALKER remarks that וְיִשְׁלַח Pl. has always the meaning "to make high, unattainable, place higher, *defendere, munire*." But then it is construed with כֵּן (Ps. lix. 2; cvii. 41). That וְיִשְׁלַח stands here proves that the word is taken in an offensive sense, which it may very well have. Moreover it is to be noticed that וְיִשְׁלַח stands in contrast with the high structures which

the Israelites purpose in ver. 9.—It is incomprehensible how EWALD can prefer וְיִשְׁלַח , the reading of some MSS. to וְיִשְׁלַח of the text; or how OERTZ can construe וְיִשְׁלַח as genitive of the subject, seeing that the same power that slew Resin and conquered his land, not twenty years later actually made an end to the kingdom of Ephraim.— וְיִשְׁלַח is found only here and xix. 2. The verb וְיִשְׁלַח , with all its derivatives (וְיִשְׁלַח , וְיִשְׁלַח , וְיִשְׁלַח) has the sense of "covering." Now there is a word וְיִשְׁלַח , *spina* (Num. xxxiii. 66) and וְיִשְׁלַח *tolum acutum* (Job xl. 31). As regards the exchange of וְיִשְׁלַח for וְיִשְׁלַח compare וְיִשְׁלַח Exod. xxxiii. 22. Seeing the meaning "to cover" in the sense usual with the Hebrews, i. e., "to protect," does not at all suit here (comp. ver. 11), and "to cover," — "to cover with arms, to arm," cannot be supported, I prefer, with TAMM., STE., SAAD., GREENIUS (*Tam.*), DELITZSCH, [J. A. ALEXANDER], to take וְיִשְׁלַח in the sense of "to set on," *stimulare, concitare*.

On ver. 11. The formula וְיִשְׁלַח beside here and vers. 16, 20; x. 4, is found only ver. 25.

EXEGETICAL AND CRITICAL.

1. **The Lord sent — cedars.**—Vers. 8-10 (7-9). It seems to me that the words, "A word has the LORD sent," etc., "in fallen," etc., must be judged of according to passages like Job iv. 12; xxxv. 4; Ps. lxii. 12. As in those, a single little word, tossed to them, as it were, from the mouth of the Lord as from a judging and destroying power, is opposed to human pride and haughtiness, so the Prophet here opposes a single, brief word of the LORD to the Ephraimites which, as it were, falls by the way, but which suffices to humble that foolish pride. "The word" (וְיִשְׁלַח) therefore, stands first with emphasis, as if the Prophet would say: *only a word*, nothing more has the LORD sent. And this word has, as it were, fallen in Israel by accident. I prefer to compare Ruth iii. 18, for the meaning of וְיִשְׁלַח "to fall," rather than Dan. iv. 28, because there, too, is the underlying idea of (at least seeming) accident. This mode of expression, by which the Prophet represents the following language as something accidental and by the way, has its reason, likely, in this, that Isaiah is a Prophet primarily for Judah, and not for Israel. He therefore steps beyond the sphere of his own proper activity with these words, which fall like a morsel from the table prepared for the children.

Jacob stands only poetically for Israel. It can mean the whole nation, and the people of the Ten Tribes just as well as the name Israel (comp. ii. 3, 5, 6; viii. 17). Only the context decides in what sense the name is to be taken where it occurs. In the introduction to this section, we have showed that both Jacob and Israel mean the kingdom of the Ten Tribes. This antithesis of Jacob and Israel in parallelism occurs here for the first time. It is found again as designation of the entire Israel, x. 20; xiv. 1; xxvii. 6; xxix. 23; xl. 27; xli. 8, 14; xlii. 24; xliii. 1, 22, 28; xlv. 1, (2), 5, 21, 23; xlv. 4; xlv. 3; xlviii. 1, 12; xlix. 5, 6. This antithesis is found

first in Hos. xii. 18 (of the Patriarch); then in Micah, and relatively the oftener in him: Mic. i. 5; ii. 12; iii. 1, 8, 9. In Nahum ii. 3. In Jeremiah ii. 4; xxx. 10; xxxi. 7; xlv. 27. Ezek. xxxix. 25. From this it appears that the form of expression is pre-eminently characteristic of Isaiah. If it is asked: what kind of word the LORD sent? I would refer for answer neither to v. 25 nor to vii. 14 sqq. For both are remote. Those are right that take ver. 8, or say ver. 10 sq., as the word referred to in ver. 7. Nothing is more natural; any word more remote must be more exactly designated. The word "they shall know it," ver. 8, favors this. For what should the Ephraimites know? Certainly, the very word of which ver. 7 speaks. At the same time the context makes it clear, that they should learn how ill the plan of Jehovah (according to ver. 10) will suit their proud plans. Therefore, "the word," ver. 7, is identical with the object of "they shall know," ver. 8, and we are justified in translating "and shall know it."

"Ephraim and the inhabitants of Samaria" are contrasted here just as "the men of Judah and the inhabitants of Jerusalem," v. 3, comp. i. 1; ii. 1. The Ephraimites and Samaritans, then, shall come to a certain knowledge, as persons that are in a state of pride and height of courage, for which just that knowledge commends itself as the best remedy. Wherein the pride consists is said ver. 9.

The haughty language consists of two simple, easily understood contrasts. Wood and stone are the chief materials for building. Bricks are poorer than hewn stones, and sycamores than cedars. "Sycamore trees are common in Palestine," as THEODORET *in loc.* says. Flourishing in low places, (*signum camporum sunt sycamori*), says the JERUS. GEMARA, comp. 1 Chron. xxvii. 28; they are prized as wood for building, but not compared with the cedar. (Comp. under *Text. and Gram.*) The sense of the figurative language is plain. They acknowledge that Ephraim has suffered, but they hope abundantly to repair all these damages.

2. Therefore the Lord—stretched out still.—Vers. 11, 12 (10, 11). Jehovah's doing ver. 10 sq. brings to nought the proud hopes of ver. 9, and is announced here as the contents of "the word" of ver. 7. They would rise high, but the LORD raises above even their high house, the oppressors of Rezin. These oppressors are the Assyrians. They had proved themselves such even at that time. They are called oppressors of Rezin, because Israel's strength at that time, lay in the alliance with Rezin. The same power that killed Rezin, and conquered his kingdom, actually made an end of Ephraim not twenty years later. Syria itself, compelled by Assyria, is represented as marching against Ephraim. Because of the words, "the Philistines behind," DELITZSCH supposes that the Prophet, from ver. 11 on, extends his view and has in mind all Israel, since the northern kingdom never had to suffer from the Philistines, whereas (acc. to 2 Chr. xxviii. 16-19) an invasion by the Philistines in Judah is expressly mentioned as belonging to the judgments of Ahar's time. But

if this were so, ver. 12 (11) would need to be more distinctly disconnected from ver. 11 (10). For, as they stand, the words "the Syrians—behind" must be taken as dependent on סָכַן "will set on," and the nations named here as specifications of "the enemies" ver. 11 (10). But then those attacked by Syria and the Philistines are identical with Ephraim to whom "him" and "his" (the suffixes in מִיָּדוֹ and עָלָיו (ver. 10) refer. But ver. 12 a (11) is not to be taken in a literal sense. Syria and the Philistines represent East and West. Isa. ii. 6; xi. 14 puts the Philistines as representatives of the West as opposed to (מִן) the East. Moreover we must not take "eating with a full mouth" as meaning a complete destruction. On the contrary, we see from ver. 12 b (11), that recurs afterwards three times, that the Prophet would say: ye hold the damage that ye hope easily to repair, to be the end of your calamity. But I say to you: you are destined to have your oppressors come on you from every side in superior power, and yet even this will be but the beginning of the end.

2. THE DECEIVERS THE BANE OF THE DECEIVED.

CHAP. IX. 13-17 (12-16).

- 13 (12) FOR the people turneth not unto him that smiteth them,
Neither do they seek the LORD of hosts.
14 (13) Therefore the LORD will cut off from Israel head and tail,
*Branch and rush, in one day.
15 (14) The ancient and honourable, he is the head;
And the prophet that teacheth lies, he is the tail.
16 (15) For the leaders of this people cause them to err:
And they that are led of them are destroyed.
17 (16) Therefore the LORD shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows:
For every one is an hypocrite and an evil-doer,
And every mouth speaketh folly.
For all this his anger is not turned away,
But his hand is stretched out still.

¹ Or, they that call them blessed.

² Heb. swallowed up.

³ Palm top.

⁴ Or, called blessed of them.

⁵ Or, villainy.

⁶ unclean and abominable.

TEXTUAL AND GRAMMATICAL.

On ver. 12. By י before עָמָם the thought of this verse is paratactically co-ordinated with the foregoing, whereas it ought properly to be subordinated in the form of assigning a reason. For had the people been converted by the chastisement, then had the wrath of Jehovah been turned away. We have here therefore one of those frequent instances where the י demands definition, which however the reader must supply.—לֹא-שָׁמַע sounds like an echo of the same words in the foregoing verse. —עַל, especially after שָׁמַע, not seldom stands for לֹא: Deut. iv. 30; xxx. 2; Joel ii. 12; Amos iv. 6-11; Isa. xix. 22, etc. It appears that all these prophetic passages just cited rest on the original passage in Deuteronomy also cited. The expression לֹא-שָׁמַע recalls Deut. iv. 29.—The article before עָמָם is against the rule. The exception

is to be explained by the pronominal force of the article according to which it refers back to ver. 11 b.

On ver. 13. וְיָדִינוּ וְיָכַרְתָּ, ver. 15, must be taken as *praet. propheticum*, with which accord the fut. imperf. יִשְׁכַּח and יִרְחֹם ver. 16.—נֶפֶת found only here, xix. 15 and Job xv. 22.—אֲנָמוֹן found again only xix. 15; lviii. 5, what grows in אֲנָם, "the swamp."—שָׁנָא פְּנִים comp. on iii. 2.—כֹּזֵרֶה in Isaiah again only xxx. 20.

On ver. 15. כֹּזֵרֶה comp. on iii. 12. Notice the peronomasia of the last two words.

On ver. 16. נִנְיָ properly, "unclean, spotted," *pollutus, immundus*: x. 6; xlv. 5; xxxiii. 14.—כֹּזֵרֶה pausal form of כֹּזֵרֶה, unless it is — & read swapped as Kuenen translates.

EXEGETICAL AND CRITICAL.

For the people—he is the tail.—Vers. 12 (13)–14 (15). The four expressions, head and tail, palm-branch and rush, are to be found in the same order xix. 15. Many expositors (since KOPPE's *Annm. sum Louthechen Iesaiæ*, 1799, say the most of them) have misunderstood the figures. They have taken head and tail, as well as palm-branch and rush, as a figurative expression for "honorable and insignificant," and, because ver. 14 does not suit this construction, they have declared it to be not genuine. But just that ver. 14 ought to have convinced the expositors that head and tail did not mean superior and inferior, but two sorts of leaders, the genuine and the bad, i. e. those who as the elders and as men of high standing had a natural right to be leaders, and those that by lying prophecies presumed to leadership. KNOBEL says: "making the tail to mean a prophet that teaches lies is false, because the false prophets, too, were leaders of the people, and therefore belonged to the head." But that is what the prophet means. Only the irony has not been understood, with which Isaiah declares the false prophets to be such as have their place where the tail is. Thus he mocks them. He intimates thereby that the lying prophets are only seeming heads, but in fact representatives of the region of the tail, and that if men take them for heads and follow in the direction of their would be heads, then Israel will go directly backward instead of forward. Such is essentially the exposition of DRECHSELER and UMBREIT. ["The false Prophets are called the tail, because they were morally the basest of the people, and because they were the servile adherents and supporters of wicked rulers. With respect both to the head which they followed and the body of which they were the vilest part, they might justly be called the tail. The Prophet does not make a like explanation of the palm-leaf and the rush, because they are not equally suited to express his contempt for the false Prophets."—J. A. ALEXANDER]. The palm-branch growing high up on the trunk, so named because of its re-

semblance to a hand (¹2, Latin *palma*) means of course the elevated ones, the rush the lowly. Thus three of the figures represent the leaders, and only one, those that are led, the humble ones. "One day" (comp. x. 17; xlvii. 9) expresses that the destruction comes with such might as to take off its victim with one blow.

2. For the leaders—destroyed.—Ver. 16 (15). As Isaiah intimates here the final destiny of leaders and led, the verse corresponds to "will cut off," ver. 14 (13) being, as it were, the specification of the notion. The leaders are misleaders of the people, and are themselves given over to error and its peril; but those led astray are swallowed up (iii. 12), a figure that recalls the position of the rush in the water. For, if it is long submerged, it perishes.

3. Therefore—stretched out still.—Ver. 17 (16). It might be objected to the Prophet that among the led were many that were irresponsible; thus without their fault they were led astray. Does the Lord make no exception in their favor? The Prophet denies this, saying that inasmuch as all those led astray are swallowed up, it is to be understood that none are spared, not even the young men, children and widows. But are not the children required to follow their elders? Are they not innocent then if led into error's ways by them? Ought they not, spite of this, to remain the ornament, the bloom of the nation, and consequently the delight of the Lord? But it shall not be thus. The wish expressed Ps. cxliv. 12 shall not be fulfilled. If the Lord, therefore, takes no more pleasure in the young, He leaves them indifferently to their fate. What it is may be imagined. Widows and orphans, without the guidance of husband and father seem, too, to be innocent and thus deserving of compassion. But no. They are all contaminated and thoroughly penetrated with evil. They are corrupt, atrociously bad, and what they say is insane wickedness. Therefore there can be no sparing. In fact the last degree of their judgment is far from being attained.

3. ISRAEL DEVOURING ITSELF BY THE FLAMES OF DISCORD.

CHAPTER IX. 18-21 (17-20).

18 (17) **For wickedness burneth as the fire:**

It shall devour the briers and thorns,
And shall kindle in the thickets of the forest,
And they shall mount up *like* the lifting up of smoke.

19 (18) **Through the wrath of the LORD of hosts is the land 'darkened,**
And the people shall be as the 'fuel of the fire:
No man shall spare his brother.

20 (19) **And he shall 'snatch on the right hand, and be hungry;**
And he shall eat on the left hand, and they shall not be satisfied:
They shall eat every man the flesh of his own arm:

21 (20) **Manasseh, Ephraim; and Ephraim, Manasseh;**
And they together *shall be* against Judah.
For all this his anger is not turned away,
But his hand is stretched out still.

¹ Heb. *meat*.
• *charred*.

² Heb. *cut*.

TEXTUAL AND GRAMMATICAL.

On ver. 17. **וְשָׂקָה**, in the older writings found only in Dent. ix. 4, 5; xxv. 2; in Isaiah only here; beside this only in post Isaiah writings; so that the expression seems to be a reminiscence of Deuteronomy. — **כָּאֵשׁ** perhaps a reminiscence of Num. xi. 3. — The form **צַת** occurs only once more in Isa. xxxiii. 12, and there it is undoubtedly passive. Consider in addition that here the preposition **בְּ** occasions surprise if thereby the object of the kindling is expressed (**צַת** would take this **בְּ** in a partitive sense, *Thes.*, p. 172, sub. A. 2), whereas **וְהִצִּית אֵשׁ** occurs often (Amos i. 14; Jer. xvii. 27; xxi. 14; xliii. 13, etc.) thus it seems to me more probable that **וְהִצִּית** is to be taken as passive of **וְהִצִּית אֵשׁ**. As to the form, see *Ewald*, § 197, a. — **וְהִתְאָבָר** is *ἀν. ἀν.* The root **אָבָר** seems related to **הִתְאָבָר** whereby the meaning is approximated "to turn one's-self, to roll, whirl" (comp. Judg. vii. 13): "they whirled

up in height of the smoke." The construction is analogous to **וְשָׂקָה שְׂמִיר וְשִׁית** v. 6; xxxiv. 13; Prov. xxiv. 31. — **אֵמוֹת** must be regarded as accusative, and of that species that follows verbs of fullness. The expression **וְהִתְאָבָר הָיָה אֵמוֹת עֵשֶׂן** Pa. lxxxix. 10.

On ver. 18. **נֶחֱמָה** *ἀν. ἀν.* "burnt up, charred." **חָמַל** often with **עַל**; Exod. ii. 6; 1 Sam. xv. 3, 9, 15; xliii. 21, etc. Here **עַל** stands for **אֵל** as Jer. i. 14; ii. 3.

On ver. 19. **נִזְרָה** means *secut*, and is used of cutting through the middle a living body (1 Kings iii. 25 sq.) or a dead one (2 Kings vi. 4), comp. **מִנְזִירָה** "a cutting implement," 2 Sam. xii. 31. It is better then to translate it, "to hew," than "to bite."

On ver. 20. The accusatives **אֵת-כִּנְשָׁה, אֵת-מִפְרִים** depend on **אֵלְכָל**, whereas **עַל-יְהוּדָה** depends on the notion of the hostile onslaught that lies in ver. 19 a.

EXEGETICAL AND CRITICAL.

1. This strophe plainly divides into two parts. In the first (vers. 17-18 a.), the dissension is described figuratively. In the following, the Prophet himself explains the figure.

2. For wickedness — fuel of the fire.

—Vers. 18 (17)-19 (18). The **כִּי** "for" appears to introduce the proof not only for ver. (16 b), but also for (16 a). For the impregnation with badness, that is declared of the whole people, ver. (16), displays itself as real, if its condition may be compared to an all-devouring conflagration. The badness burns like fire; not as a fire that devours only thorns and thistles (comp., on ver. 6) the lowlier products of the open field, but also the thickets (the standing timber, x. 34), of the forests, consequently seizes on the entire vegetation of the land, high and low. The fire of ver. 17 is the fire of sin, consequently a fire hateful to God, and which therefore bears no blessing in it, but a curse. The Prophet therefore can say that the effect of this fire is at the same time an effect of divine wrath. This effect is that the land looks burnt up, charred, while the people dwelling in it are become food of the fire. So far the figure.

4. No man shall spare — stretched out still. — Ver. 19 b (18) - 21 (20). With these words the Prophet explains the figure. It is plain that he means the fire of dissension. This he first characterizes negatively by saying, that one behaves himself pitilessly, unsparingly against the other; then positively by describing how the rough, selfish men direct their attacks now on the right, now on the left. But these at-

tacks do no good: for those attacking get no blessing thereby; they remain hungry after as well as before. They do harm in fact. For it appears that those men of violence have raged against themselves, and (comp. Jer. xix. 9) have, so to speak, devoured their own flesh. In what sense he means this, the Prophet explains ver. 21 (20) a: The tribes of the northern kingdom were divided among themselves, but united for hostility against Judah. It is to be noticed that he does not say; Israel and Judah were mutually hostile; but names only Ephraim and Manasseh as embroiled in mutual strife. Judah, however, appears outside of their communion and the object of their common hatred, while, moreover, there is no reference to a hostility of Judah against Israel. Thus it appears that the Prophet represents the flames of discord as raging only in the bounds of the Ten Tribes. This is another proof that the entire passage, ix. 7-x. 4 is directed only against the northern kingdom. Manasseh and Ephraim are mentioned because these two tribes were descendants of uterine brothers, the sons of Joseph. From of old there was jealousy between these tribes (comp. 1 Sam. x. 27; 2 Sam. xx. 1; 1 Kings xii. 16; xv. 27 sqq.; xvi. 21 sqq.; 2 Kings ix. 14, etc.). From the first the Ten Tribes were little inclined to David's dynasty (2 Sam. ii. 8 sqq.); but their own history is a continued alternation of conspiracy and murder. It may be said that the Israelites did themselves more harm than all foreign foes could ever have done. Thus dissension was the destruction of Israel. And still even this is not the last stage of the divine judgment.

4. INJUSTICE AND VIOLENCE FILL UP THE MEASURE AND PRECIPITATE ISRAEL INTO THE HORRORS OF EXILE.

CHAPTER X. 1-4.

- 1 WOE unto them that decree unrighteous decrees,
*And ¹that write grievousness *which* they have prescribed;
- 2 To turn aside the needy from judgment,
And to take away the right from the poor of my people,

- That widows may be their prey,
And that they may rob the fatherless!
- 3 And what will ye do in the day of visitation,
And in the desolation *which* shall come from far?
To whom will ye flee for help?
And where will ye leave your glory?
- 4 Without¹ me they shall bow down² under the prisoners,
And they shall fall³ under the slain.
For all this his anger is not turned away,
But his hand is stretched out still.

¹ Or, to the writers that write grievousness.

² And writing evil they write.

³ (Nothing) except to bow among.

⁴ among.

TEXTUAL AND GRAMMATICAL.

On ver. 1. *וְהוּא* comp. on i. 4. Because of this *וְהוּא*, which seems to correspond to that in ver. 5, this last section has been incorporated in the chap. x.—*חָקֵק* is "to hoe, hoe into, hew into, dig into" (xxx. 8; xlix. 16), then (mediately, through the notion of digging or graving in decrees into the tables of the laws) "to establish, decree" (xxxiii. 23). The participle *חֹקֵק* occurs again xxii. 16 and Judg. v. 9.—*חֹקֵקִים* (again only Judg. v. 15) means the same as *חֹקֵקִים*. As to the form, see EWALD, § 186 sq.—*יָמִין* frequent in Isa. i. 13; xxix. 20; xxxi. 2; lviii. 9; lix. 6, 7, etc.—The second clause of ver. 1 can be variously construed: Either, "And writing harm they write," or: "And (woe to) the writers that write harm." I prefer the former [which AMER EBER and J. A. ALEXANDER adopt because the accents require *עָמַל* to be governed by *כִּתְבֵּימִם*—Tr.] 1) Because the quick return to the *temp. Antium* is a peculiarity of Hebrew (comp. the second clause of ver. 2b); 2) because, otherwise, one might expect *וְהִמְכִּתְבֵּימִם*. Moreover, according to this explanation, *וְהוּא* relates equally to the second clause of the verse: only it is to be subordinated to the first. *כִּתְבֵּי* Piel, which is found only here, is evidently intensive, meaning an occupation of writing significant for quality as well as quantity. We might conjecture that we have here a trace of mischievous, bureaucratic clerical administration.

On ver. 2. *כִּדְּוִן* only here; it is commoner to say *הַטּוֹת כְּשֶׁפֶס* Exod. xxxiii. 6; Deut. xvi. 19, etc., *מִן אֲרֻחוֹת הַיָּם* Prov. xvii. 23 *צִדִּיק בְּמִן* Prov.

xviii. 5, or simply *צִדִּיק הַיָּם* Amos v. 12; comp. Isa. xlix. 21.—*נָלֵךְ* only here in Isaiah.—*עַם* again xiv. 32.

On ver. 3. The *י* before *מִה* has evidently an adversative sense: ye are shrewd and busy in violence and robbery (comp. Piel *כָּתַב* above) but what will ye do, etc.—*לִי* before *יִם* has more than a temporal sense. The inquiry is evidently what sort of action will they develop to ward off the day of visitation and impending ruin. *פָּקְדָה* found again xv. 7; lx. 17.—*שְׁלֹמֶה* is *procella, tempestas*, and is found again xlvii. 11. The word is usually joined with *בְּלִי*, Prov. i. 26; iii. 25; Esek. xxxviii. 9.—*עַל-מִי* for *אֶל-מִי*, a usage very frequent in Jeremiah (comp. x. 1) and not unusual in Isa. (comp. ver. 25; xl. 8; xxii. 15; xxiv. 22; xxx. 11, 12; xxxvi. 12).

On ver. 4. *בְּלִי* (found again xiv. 6; xlviii. 9) after a foregoing negation, which must be supplied here as a negative reply to *מִי תִשָּׁלַח* ver. 3, is equivalent to *præter, nisi*, "except" (Gen. xxi. 26; xlvii. 18 Exod. xxii. 19, etc., EWALD, § 356.—*יִרָעַע* impersonal, "one bows himself" (comp. vi. 10).—The phrase *תַּחַת הָרָר* cannot mean either: "lie among the fallen," nor, "fall under one slain," for the latter is hardly conceivable. It must mean "fall among the slain." One knocked dead may precipitate himself on one still living, and, when this happens wholesale, the situation of those alive under the slain is frightful. In this trait, too, there seems to me presented a contrast with the former glory (ver. 3) and power (vera. 1 and 2) of those addressed.

EXEGETICAL AND CRITICAL.

1. Woe unto them—the fatherless.—Vers. 1, 2. We might suppose that we have here a trace of mischievous, bureaucratic clerical administration. See above in *Text. and Gramm.*—Ver. 2. names the object that bureaucratic administration pursues. It is a negative and a positive. First they aim at excluding the lowly from justice as much as possible, or to rob them of the benefits of justice that are their rights. This negative proceeding has the further aim of making themselves possessors of the property of widows and orphans. For substance comp. i. 21 sq.; iii. 13 sq.

2. And what will ye do—stretched out still.—Vers. 3, 4. The storm is described as coming from a distance, because the Prophet, as ver. 4 shows, means by this figure the exile, whose agent will be a people that comes from far (v. 26;

vi. 11 sq.; Jer. v. 15, etc.). "To whom will ye flee," is an allusion to the disposition so often reproved by the Prophet to seek aid from foreign nations. *כְּכֹד*, according to the context, can only mean what those addressed, i. e., the powerful among the people, regard as their "glory," i. e., the ornament and adornment of their life, viz., their treasures, valuables, etc. The description is drastic: the hostile storm bursts, the panic-stricken flee, their valuables they seek to leave behind in a secure place. The reply to the question "what will ye do?" etc. is given ironically in ver. 4. Ye can do nothing, says the Prophet, except, etc. The lot of those addressed here will be worse than that of the other captives and slain. Whether in prison or in the train of those led away, the other captives will tread them under foot. Once they were honorable and powerful. Then they were

dreaded (vers. 1, 2). Now the first that comes, in whose way they stand, treads them under foot. Others of them fall in war, and the slain fall on them and cover them with their bodies. Though in some sense the exile is the greatest theocratic

punishment, still that catastrophe is in itself not the extreme. For the question arises: how long will the exile last? To Judah restoration is promised after 70 years (Jer. xxv. 11). In the case of Israel there is no certain mention of the sort.

C.—ASSYRIA'S DESTRUCTION THE SALVATION OF ISRAEL.

CHAP. X. 5—XII. 1.

This address is related to the two that precede as bright day to dark night. After Israel is compelled to hear that the same Assyria to which Judah's king had appealed for help shall be the instrument of his severe chastisement, now Assyria must hear that the Lord will destroy His instrument, because it fulfilled its mission, not in the mind of God, but in the sense of its own brutal lusts, and with proud boasting about its own might. Out of the toils of the world-power, whose totality Assyria represents here, shall redeemed Israel return home. Out of the almost dried up root of the race of David shall a sprout grow up that shall set up a kingdom which shall pervade and rule all nations with the spirit of peace.

As regards the time of the composition of this prophecy, it must be noticed, first of all, that x. 5-34 did not originate at the same time with chapters xi. and xii. Concerning x. 5-34, every thing depends on whether the passage x. 9-11 is understood in the sense of an ideal or an actual time past. VITRINGA, CARPARI, DRECHSLER, DELITZSCH take the view that the destruction of Samaria, that took place in the sixth year of Hezekiah, appears as a past event in our passage only in the contemplation of the Prophet. I cannot join in this view. The reasoning of the Prophet must have been without meaning and effect to his hearers if the conquest of the cities Carchemish, Calno, Arpad, Hamath, Damascus and Samaria were not at that time an accomplished fact and well known to all contemporaries. In addition, the messengers of Sennacherib, according to xxxvi. 18 sq.; xxxvii. 11 sq., really boasted thus. Nowhere in chap. x. is Ephraim spoken of as one that is to be conquered. Only the conquest of Jerusalem is lacking in order to let the destroying work of Jehovah on the people of His choice appear complete (x. 12). Of course one may say that our passage then belongs in the neighborhood of chapters xxxvi. and xxxvii. But those chapters, as they stand, are a historical report complete in themselves; whereas an essential piece, forming a consolatory conclusion, is lacking to the cycle of prophecies affecting Assyria, which begins chap. vii., if x. 5 sq. does not belong to it. As long as we have no proof that the passage x. 9-11 is not to be understood of things historically past, I can only assume that the Prophet combined the later address with the earlier, in order to give to that earlier the suitable conclusion. Concerning chap. xi. we have a datum for determining the period of its composition in the short prophecy against Philistia, xiv. 28-32. This short passage lives in the sphere of ideas of chap. xi. In fact, without chap. xi. it is not at all intelligible. On the contrary, we learn from xiv.

28 that Isaiah recognized in Hezekiah in a certain sense "the root" (שֹׁרֶשׁ) or "branch" (צֶמַח)—through which the kingdom of David was to spring up with new life. The passage xiv. 28-32 was written in the year of Ahar's death (728). The young king Hezekiah is described there as "the basiliak" (פֶּלֶאֱסִי) that shall proceed from "the root of the serpent" (שֹׁרֶשׁ נָחָשׁ). It is known that Messianic hopes were connected with Hezekiah (comp. DELITZSCH on vii. 14 sq. and ix. 6); how far Isaiah shared them we know not. At all events chap. xi. was written after the death of Ahar, and just as the hopeful Hezekiah ascended the throne (728 B. C.). Chap. xii. is a doxology that certainly belongs to that period in which the whole prophetic cycle, chaps. vii.-xii. were put together.

In accordance with this combination, the discourse plainly subdivides into three principal parts, and each principal part again into three subdivisions, so that three forms the underlying number. In the first part is Assyria, in the second Israel, in the third the Messiah, the chief subject. The chief traits of the discourse may be represented in the following scheme:—

ASSYRIA'S DESTRUCTION THE SALVATION OF ISRAEL (chap. x. 5-xii. 6).

- I. Woe against Assyria (x. 5-19).
 1. Woe to the instrument that does not execute the will of God according to the mind of God (x. 5-11).
 2. Woe to the instrument that knew not that it was an instrument (x. 12-15).
 3. The execution of the woe (x. 16-19).
- II. Israel's redemption in general (x. 20-34).
 1. The believing remnant of Israel returns out of the shattered world-power (x. 20-23).
 2. The condemned world-power is also not to be feared in the present (x. 24-27).
 3. The impetuous onset of the condemned world-power in the light of its final ruin (x. 28-34).
- III. Israel's redemption in relation to the Messiah (xi. 1-xii. 6).
 1. From the apparently dried-up root of the house of David shall go forth a sprout that shall found a kingdom of most glorious peace (xi. 1-9).
 2. The return of Israel takes place only when the Messiah has appeared and the heathen have gathered to Him (xi. 10-16).
 3. Israel's song of praise for the wrath and the grace of his God (xii. 1-6).

I. WOE AGAINST ASSYRIA.

CHAPTER X. 5-19.

1. WOE TO THE INSTRUMENT THAT DOES NOT EXECUTE THE WILL OF GOD ACCORDING TO THE MIND OF GOD.

CHAPTER X. 5-11.

- 5 'O 'Assyrian, the rod of mine anger,
 *And the staff in their hand is mine indignation.
 6 I will send him against an 'hypocritical nation,
 And against the people of my wrath will I give him a charge,
 'To take the spoil, and to take the prey,
 And 'to tread them down like the mire of the streets.
 7 Howbeit he meaneth not so,
 Neither doth his heart think so;
 But *it is* in his heart to destroy
 And cut off nations not a few.
 8 For he saith,
 Are not my princes altogether kings?
 9 Is not Calno as Carchemish?
 Is not Hamath as Arpad?
 Is not Samaria as Damascus?
 10 As my hand hath found the kingdoms of the idols,
 'And whose graven images did excel them of Jerusalem and of Samaria;
 11 Shall I not, as I have done unto Samaria and her idols,
 So do to Jerusalem and her 'idols?

¹ Or, *Woe to the Assyrian.*

² Or, *though.*

³ And in whose hand my fury is a staff.

⁴ To plunder plunder, and to prey prey.

⁵ carved images.

⁶ Heb. *Asshur.*

⁷ Heb. *to lay them a treading.*

⁸ unclean.

⁹ And yet their graven images excelled them, etc.

TEXTUAL AND GRAMMATICAL.

* On ver. 5. As remarked at ver. 1, this *וְהָיָה* occasioned the existing arrangement of the chapter. What we have said concerning the origin of ix. 7-x. 4. and x. 5-xii., shows that this coincidence of the *וְהָיָה* is accidental. The expression *וְהָיָה* is clear. It is found only here. Analogous *וְהָיָה* Prov. xxii. 8; Lam. iii. 1; comp. Prov. xxii. 15; Job ix. 34; xxi. 9.—The second clause is difficult. The translation: "The staff which in their hand, is the staff of my anger" (Gesenius) is grammatically incorrect. For then *וְהָיָה* must not be wanting before *וְהָיָה*. Quite as grammatically impossible is that of HANSEN and KNOX, who point *וְהָיָה* and connect it, across *וְהָיָה* as a parenthesis, with *וְהָיָה*: "and the staff of my anger, it is in their hand." To treat *וְהָיָה* as a gloss, like HENGE, Ewald, L. Edt. and Dreyer do, is violence. Only that rendering is grammatically possible that takes *וְהָיָה* as subject, and what precedes as predicate. Then *וְהָיָה* only serves to mark *וְהָיָה* as predicate. For, were it not there, it would not be known which of the two words *וְהָיָה* and *וְהָיָה* is subject, and which predicate.

Comp. e.g. *וְהָיָה* Deut. xii. 23.—*וְהָיָה* beside here, is found ver. 25; xii. 5; xxvi. 20; xxx. 27.

On ver. 6. *וְהָיָה* comp. on ix. 16.—*וְהָיָה* like Jer. xiv. 14; xiii. 82, with *וְהָיָה* xxvii. 4.

On ver. 7. Piel *וְהָיָה* is found also xiv. 24; xi. 18, 25; xiv. 25; but is used in the last three texts in the sense of "to make like, compare," in which sense Hithp. ("to make one's-self like") is used xiv. 14.

On ver. 10. *וְהָיָה* with *וְהָיָה* like ver. 14; Ps. xxi. 9; comp. 1 Sam. xiii. 17. *וְהָיָה* are "carved images;" comp. xxi. 9; xxx. 23; xii. 3. Before *וְהָיָה* is to be supplied *וְהָיָה* comp. v. 29; xiii. 4.

On ver. 11. The *וְהָיָה* (in Isaiah again only xiv. 1) are not essentially different from *וְהָיָה*. For as the underlying meaning of *וְהָיָה* is *caedere*, *caedendo* fingers (Exod. xxxiv. 1, 4; Deut. x. 1, 2; 1 Kings v. 32), so, too, *וְהָיָה* (kindred to *וְהָיָה*, *וְהָיָה*) originally meant *caedere*, *secare*, "to cut out, to shape by hewing" (Job x. 8; Jer. xiv. 19).

EXEGETICAL AND CRITICAL.

1. The LORD denounces woe against Assyria that is to be the instrument of His judgments (ver. 5). For He sent him against Israel (ver. 6), but Assyria did not execute the mission in

the spirit in which he was commissioned, but in the spirit of his brutal and insatiable greed of conquest (ver. 7). This his sentiment appears in the grounds he assigns for his confidence that

he will make conquest of Jerusalem: 1) his princes are all of them kings, which gives a measure of the extent of his might; 2) a row of conquests of great cities proves his invincibility. Having conquered kingdoms whose idols excel those of Samaria and Jerusalem, he will be able to treat Jerusalem as Samaria (8-11).

2. *Woe unto Assyria — not a few.* — Vers. 5-7. The pivot on which the whole of the following announcement turns, is that the LORD denounces woe against the instrument of His wrath. In ver. 5 (see *Text. and Gram.*), the Prophet expresses the thought that not only is Assyria the rod of God's anger, but that the anger of God is also the staff, as it were, the magician's staff (comp. vers. 24, 26, where allusion is evidently to the rod of Moses) in the hand of Assyria. This turn of the image need give no surprise in our artistic Prophet. How far Assyria is used as a rod is explained, ver. 6. He is to be commissioned against the impure people, that on account of this impurity are objects of divine wrath, as it were on an official mission, to rob and trample down Israel, that they may become as the mire of the streets (vii. 25), comp. Jer. li. 20 sqq. Assyria will indeed trample down Israel, and as many other nations as possible, but not in order to execute the purpose of Jehovah on them, but only to gratify his own lust for world-conquest.

3. *For he said — her idols.* — Vers. 8-11. Assyria confides only in his own strength. He has no suspicion that he is Jehovah's instrument, the rod of His anger. Hence he enumerates the facts that justify his hope of easily subduing Israel. First, his princes are kings (comp. 2 Kings xxv. 28). When such have only second rank in the army of the great king of Assyria (xxxvi. 4) how wide must be his dominion. His second ground of confidence is past great successes. Three pairs of conquered cities are named. The conquest of one is premised as an event that made sure that the next one named must in turn succumb. "Is not Calno like Carchemish?" Carchemish was a city on an island in the Euphrates at the mouth of the Chaboras, called by the Romans *Circensium*, *Circassum*, *Circutium*, Jer. xvi. 2-12; 2 Chr. xxxv. 20, and appears from the text to have been subdued earlier than Calno.

The latter is called בִּלְיָה Gen. x. 10; and בִּלְיָה Amos. vi. 2: perhaps the בִּלְיָה of Ezek. xxvii. 23 is the same city. It lay North-east twenty hours from Babylon on the East bank of the Tigris opposite Seleucia, and belonged to Babylon. Rebuilt at a later day by the Persian king Pacorus (90 B. C.), it received the name Ctesiphon. Thus Carchemish and Calno were two cities of *Meopotamia*. Did Calno become as Carchemish, it appears that the conquest of the latter was not merely a happy chance, but the proof of the existence of a real power, which in every like case will conquer in like manner. Arpad is mentioned xxxvi. 19; xxxvii. 13; Jer. xlix. 23; 2 Kings xviii. 34; xix. 13. The classics do not mention the city. According to the Arabian geographer MARASSID, (comp. KNOBEL in loc.), an ARPAD lay in the Pashalik Haleb (Aleppo) North-west from the latter place. According to KIEPERT (*D. M. G.* XXV. p. 655) Arpad lay 3

German miles north of Haleb on the spot where is found at present the ruins of *Tel Erfad*. In every passage where Arpad is mentioned, Hamath is found too. But, beside that, Hamath is often mentioned in the Old Testament. According to Num. xxxiv. 8 the northern border of the land to be possessed by the Israelites, was to extend to Hamath, which, according to 2 Kings xiv. 25, 28; comp. 2 Chr. viii. 4, was actually the case at times. Comp., beside Amos, vi. 2, 14. The city lay on the Orontes and was called later Epiphania. Arpad and Hamath were thus Syrian cities lying nearer the Holy Land.

Damascus and Samaria lay still nearer Judah. After naming three pairs of names of conquered cities as proof of the irresistibility of Assyria, the Prophet could simply proceed; so will Jerusalem, too, be unable to resist. But three thoughts suggest themselves, which he would express before that conclusion. First, that the idols of the conquered heathen cities surpassed the (supposed) idols of Jerusalem and Samaria. Second, the point that Samaria is already conquered; and third, the thought that Samaria and Jerusalem, may just as well be set in a pair as Carchemish and Calno, Arpad and Hamath, Damascus and Samaria. Now the Prophet might, of course, have said: as I have conquered the heathen kingdoms, whose idols surpass those of Samaria and Jerusalem, and as I have subdued Samaria itself, shall I not be able just so to subdue Jerusalem? But then Samaria would belong to the premise, and Jerusalem would alone form the apodosis, and there would be lacking conformity to the pairs before named. Hence he combines Samaria and Jerusalem together in the

apodosis, beginning with הֲלֹא "shall I not," ver. 11, but forms again within this apodosis, another protasis and apodosis, whereby, of course, the construction becomes abnormal; but still the thought is expressed that Samaria and Jerusalem should join as a fourth comparison, to the foregoing three. It is to be noticed that our passage assumes the conquest of Samaria, by the Assyrians (722 B. C.). According to 2 Kings xvi. 9, Tiglath-Pileser subdued Damascus. Samaria fell by Shalmaneser, according to 2 Kings xvii. 5 sq., but according to the Assyrian monuments by Sargon, in the third year of the siege. It was long after, that Rabshakeh actually used the language against Judah (xxxvi. 18 sqq.; xxxvii. 10 sqq.), that Isaiah here prophetically puts into the mouth of the Assyrian. Perhaps Isaiah had here in mind, what Amos (vi. 1 sqq.), at an earlier period held up to the people, though it must remain in doubt, whether Isaiah means the same conquest of Hamath and Arpad, that Amos refers to. Moreover, nothing more is known of the conquest of the cities Carchemish, Calno, Hamath and Arpad, by the Assyrians. But comp. on xxxvi. 19. That the Assyrian speaks of מַלְכוּתוֹ מִלְּיָהּ as collective in the singular) "the kingdoms of the idols" is a Judaism. The Prophet presents the Assyrian as making a distinction between idolatrous kingdoms and Israel, the monotheistic: whereas, the Assyrian knows nothing of monotheism, and afterwards speaks of the idols and images of Samaria and Je-

Jerusalem. Moreover the Prophet describes them as "nothings" (comp. ii. 8, 18, 20; xix. 3; xxxi. 7) whereas the Assyrian by no means regarded them so; for he held them all to be superter-

restrial powers; only he maintained a distinction among them in respect to power. Thus we see how Isaiah suffered here some mixing of his point of view with that of the Assyrian.

2 WOE TO THE INSTRUMENT THAT KNEW NOT THAT IT WAS AN INSTRUMENT. CHAPTER X. 12-15.

- 12 WHEREFORE it shall come to pass,
That when the LORD hath performed his whole work
Upon Mount Zion and on Jerusalem,
I will 'punish the fruit of the stout heart of the king of Assyria,
And the glory of his high looks.
- 13 For he saith,
By the strength of my hand I have done it,
And by my wisdom; for I am prudent:
And I have removed the bounds of the people,
And have robbed their treasures,
And I have 'put down the inhabitants 'like a valiant man:
- 14 And my hand hath found as a nest the riches of the people:
And as one gathereth eggs that are left,
Have I gathered all the earth;
And there is none that moved the wing, or opened the mouth, or peeped.
- 15 Shall the ax boast itself against him that heweth therewith?
Or shall the saw magnify itself against him that shaketh it?
'As if the rod should shake *itself* against them that lift it up,
Or as if the staff should lift up *itself*, as if it were no wood.

¹ Heb. *visit upon the fruit of the greatness of the heart.*

² Or, *As if a rod should shake them that lift it up.*

³ Have felled those enthroned as a bull.

⁴ Or, *like many people.*

⁵ Or, *that which is not wood.*

TEXTUAL AND GRAMMATICAL.

On ver. 12. **בַּצֵּץ** is *scindere, abscindere*; hence "to make an end, complete." It is found once more in Isa. xxxviii. 12, and in the sense *abscindere*. There is ground for rendering **בַּצֵּץ** as *fut. exactum*: for **עָשָׂה**, etc. will take place only when Assyria shall have executed his task. There is no doubt but that the Hebrew imperfect can have the meaning of the *fut. exact*; comp. e. g. Gen. xlv. 10, 23; 1 Kings viii. 35. But it makes a difference whether the *fut. exact* is expressed by the perfect or imperfect. In the latter case the original imperfect meaning will still cling to it. The transaction spoken of will not be represented as real and accomplished, but only as possibly and ideally present. So, too, here. There lies therefore in the imperfect a certain element of comfort, as well becomes this comforting passage. **עָשָׂה**, comp. ii. 11, 17.

On ver. 13. The imperfections **עָשָׂה**, **עָשָׂה** belong to those isolated cases where the simple *Vas. copul.* is used with the verbal ending unabbreviated (according to circumstances) as a weakening (of course not normally) of the *Vas. consec.* with the abbreviated verbal ending. These cases occur especially in poetry, in the 1st pers. sing. and in periods comprising several clauses. Comp. xliii. 28; xlv. 19; xlviii. 3; li. 2; lvii. 17; lxiii. 2-6; Ps. civ. 32; Bwald, 233 a. — K'thibh **עָשָׂה** *paratum, opes paratas*, only here; K'ri **עָשָׂה** Deut. xxxii. 35; Job iii. 2. — **עָשָׂה** is the sole example of Poel of a verb **עָשָׂה**; as regards meaning — **עָשָׂה** xlv. 14; xlii. 22. — **עָשָׂה**

is **עָשָׂה**, K'ri must be pronounced **עָשָׂה**. **עָשָׂה** is secondary form of **עָשָׂה** "the strong one" (i. 24; xlix. 26; lx. 16); **עָשָׂה** also means *validus, potens*, xvi. 14; xvii. 12; xxviii. 2. There exists here no reason for departing from K'thibh. To construe **עָשָׂה** as adjunct of the subject is flat, and **עָשָׂה** then seems strange. To take it as adverbial definition of **עָשָׂה** (bull-like sitting on thrones, *sternend, Thronende, Dethronend*) gives an extraordinary and displeasing figure. If, with DACHMAYER, we render **עָשָׂה** simply "inhabitants," then **עָשָׂה** seems strangely used. It seems to me best, therefore, to take **עָשָׂה** as adjunct to the object: "I cast down the enthroned as the strong one" (i. e., the bull, comp. xxxiv. 7; Ps. xxii. 13; l. 13). Because they are to be cast down they must be sitting high. But they shall be cast down like the bull, i. e., like one lays low a bull by a blow on the forehead. [J. A. ALEXANDER retains the K'thibh, and connects **עָשָׂה** with the subject meaning "mighty man" — "like a mighty man or hero that I am," and adds: "there is no necessity for departing from the less poetical but more familiar sense, *inhabitants*, and *bringing down*, i. e., *subduing*"].

On ver. 14. **עָשָׂה** comp. ver. 10. — **עָשָׂה** for **עָשָׂה** a familiar usage. **עָשָׂה** see viii. 19.

On ver. 15. **עָשָׂה** Hithp. only here in Isa. — **עָשָׂה** "a saw" is **עָשָׂה**. The plural in **עָשָׂה** is explained by the collective construction of **עָשָׂה**. — **עָשָׂה** comp. xl. 15; xlii. 3; xix. 16; xxx. 23, and x. 32. — **עָשָׂה** (comp. xxxi. 8; Deut. xxxii. 21) is a bold antiphrase.

EXEGETICAL AND CRITICAL.

1. **Wherefore it shall—high looks.**—Ver. 12. In the foregoing strophe the Prophet's view-point was *before* the execution of judgment on Jerusalem. In this he takes his view-point *after* it. As before Assyria boasted what he would do, here he boasts what he has done. For what he boastfully promised to do (vers. 8–11) he actually accomplished. But when he has done, then comes *his* hour. For then will the Lord bring about that fall that is wont to attend a haughty spirit. It is to be noted that what Assyria is to execute on Zion is called the work of Jehovah. But as only that work of which Assyria is the instrument is meant, "all his work" cannot be intended in an absolute sense, as comprehending the work of salvation.—"The fruit of haughtiness of heart" is not so much the boasting and blasphemy, but the works that haughtiness has done. Comp. Dan. iv. 27 (30), "Is not this great Babylon that I have built for the house of the kingdom?" *etc.* The destruction of city and kingdom is the destruction of the fruit of the haughtiness of the ruler.

The massing of the nouns admirably paints the spouting, puffed-up nature of haughtiness (comp. xxviii. 1; xxi. 17). "The loftiness of the eyes," *i. e.*, self-complacency, reflected in the eyes, lends a certain refulgence (רָאָה) to the manner of a man. But even this illusive gleam will the Lord strip off.

2. **For he saith—peeped.**—Vers. 13, 14. The Prophet cannot reproduce to his hearers and readers the actual fruits and that proud gleam of haughtiness. But he can let that haughtiness express itself in words by which it may be estimated. These words state that Assyria now maintains that, as he purposed, so he had also actually accomplished all by his own might. He boasts his strength and his prudence. The power of this world is wise. According to Dan. vii. 8, 20; viii. 25 the horn of the fourth beast has eyes like the eyes of a man, the symbol of prudence (Comp. AUBERLEN, *Der Prophet Daniel*, 2. Aufl. p. 50). The children of this world are wiser in their way

than the children of light (Luke xvi. 8). The borders of the nations he abolished by incorporating all in his kingdom; he robbed their treasures. Ver. 14 portrays the facility with which Assyria does his work. The unskilful and inexperienced find a bird's nest at best by chance. The knowing and experienced, however, find them as easily as surely. But the Assyrian compares his conquests not to the easy work of *seeking* nests, but to the much easier one of gathering eggs from *forsaken* nests. He has so gathered everything that came under his hand as he went through the land (Hab. ii. 5). In a nest not forsaken, the little owner makes a defence; he strikes with his wings, he opens his beak and hisses at his assailant. But his enemies had not dared even to make a bird's defence.

3. **Shall the axe—no wood.**—Ver. 15. To this senseless boasting the Lord replies in words that set the matter in a just light. The answer presents two pairs of parallels that represent a gradation. Without men axe and saw can do nothing. Yet they are indispensable to men, and that may give their self-praise some apparent justification. But that rod or staff should lift those that have hold of them presents the extreme of absurd presumption. Yet this is the extent of Assyria's blind presumption, that he not only conceives that he executed judgment on the nations without the Lord, but that divinity was constrained to serve him. There lies thus in the second pair of comparisons a climax, and ³ before ² ¹ does not compare this second pair with the first, but with the higher degree of stupid blindness intimated in ver. 14. The staff can lift nothing, neither wood nor not-wood. Of not-wood it cannot even lift what is not man, *e. g.* a stone. If Isaiah, as the context shows, by not-wood means men, it is on the supposition that the reader of himself will recognize the true contrast (not-wood but much greater) and the (even phonetic) allusion to ² ¹.

3. THE EXECUTION OF THE WORD.

CHAPTER X. 16–19.

- 16 **THEREFORE** shall the LORD, the LORD of hosts, send
Among his fat ones leanness;
And under his glory he shall kindle a burning
Like the burning of a fire.
17 And the light Israel shall be for a fire,
And his Holy One for a flame:
And it shall burn and devour his thorns
And his briars in one day;
18 And shall consume the glory of his forest, and of his fruitful field,
¹Both soul and body:
And they shall be as when^a a standard-bearer fainteth.
19 And the rest of the trees of his forest shall be ²few,
That a child may write them.

¹ Heb. *from the soul, and even to the flesh.*

^a *a weakly person pines away.*

² Heb. *number.*

TEXTUAL AND GRAMMATICAL.

On ver. 16. *מִן־הַבָּשָׂר* comp. ver. 33; i. 24; iii. 1; xix. 4.—*מִן־הַבָּשָׂר* are found thus combined only here. Elsewhere it is always *מִן־הַבָּשָׂר* *יְהוָה* *מִן־הַבָּשָׂר*, vers. 23, 24; iii. 16; xxii. 5, 12, 14, 15; xxviii. 22; Jer. ii. 19; xvi. 10; xlix. 5; i. 23, 31.—*מִן־הַבָּשָׂר* are properly "the fat parts" (comp. Gen. xxvii. 23, 30), then (*abstr. pro concr.* Ps. lxxviii. 31); "the fat men," by whom Isaiah understands all that have a share in Assyria's greatness. Comp. xxvii. 4, where alone the word occurs again in Isaiah.—*מִן־הַבָּשָׂר* from *מִן־הַבָּשָׂר* *attenuare, maciare*, Niph. *contabescere* (xvii. 4) occurs only here in Isaiah (comp. *מִן־הַבָּשָׂר* xiv. 16). It means *masies, tabies*, "consumption, phthisis."—*מִן־הַבָּשָׂר* verb, comp. xxx. 14; lxx. 5, *מִן־הַבָּשָׂר* only here.

Note the paronomasia which evidently aims at an artistic sound imitation.

On ver. 17. *מִן־הַבָּשָׂר* comp. on ix. 13.—*כִּרְמֶל*, "the fruitful, cultivated garden and field," is also elsewhere opposed to forest (xxix. 17), while again in other places *מִן־הַבָּשָׂר* is mentioned as part of the *כִּרְמֶל* (xxxvii. 24; 2 Kings xix. 23). This is no contradiction, the notions of the two words occurring sometimes in a broader, sometimes in a narrower sense.

On ver. 18. *מִן־הַבָּשָׂר*, *Ar. Aey.* Comp. *שָׁנָה*, Syr. *nesio, rocoris*, "to be sick."—*מִן־הַבָּשָׂר* infin. from *מָסָה* xlii. 7; xix. 1; xxiv. 3, "to pine away."—*מִן־הַבָּשָׂר* like Jer. xlv. 28; Ezek. xii. 16, etc.

EXEGETICAL AND CRITICAL.

2. Therefore—write them.—Vers. 16-19. "Therefore" introduces the consequences that follow the double guilt of Assyria portrayed above. That necessary consequence is punishment. The, not personal, glory of Assyria shall be burnt so as if the LORD kindled a fire under it. The comparison of the consumption which is not meant literally, and the *ש* before *מִן־הַבָּשָׂר* show that no real fire is meant. It is the fire of God's holy wrath that is the correlative of His love. The latter is the light of Israel in whom God takes pleasure (2 Sam. xxii. 29; Ps. xxvii. 1; Mic. vii. 8), but a consuming fire for all that is against God and His kingdom (Deut. iv. 24; ix. 3; Isa. xxx. 33; xxxiii. 14). Like ix. 17, thorns and thistles are contrasted with the nobler representatives of vegetation. The comparison does not refer to the army of Assyria with its various grades of rank and file, but to the nation with all its glory. Thorns and thistles mean all lowly and inferior persons, forest and fruitful field those of elevation and splendor.

The expression "from soul to body" (*מִן־הַנֶּפֶשׁ וְעַד־הַבָּשָׂר* is found only here). It is to be compared with i. 6, "from the sole of the foot to the head." As the latter signifies the entire outward, visible surface of the body, so the latter the entire organism generally. Not only the outward, but the inward shall be annihilated. "For body and

soul are the entire man (Ps. xvi. 9; lxxviii. 26; lxxxiv. 3.)"—KNOBEL. I except to this only that the expression is restricted to men. Have not the beast and the plant a soul too? Comp. Gen. ii. 19. And is it not said in our very passage that forest and field shall be annihilated from the soul to the flesh? Thus in some sense soul and flesh, i. e., body are attributed to plants. From his exhaustless store the Prophet produces another figure, and calls Assyria a weakling, who pining dies away.

Yet a remnant shall remain, but a very feeble one. Of the lordly forest there shall be left only a clump that may be counted; so far from numerous that a boy can count and write a list of them. And truly, what was left of Assyria after its destruction may be compared to the little forest or grove of cedars that the traveller now finds on Lebanon. But I mean not merely the overthrow of Sennacherib, but Nineveh's destruction by the Babylonians and Medes. For the Prophet's vision comprehends the whole future both of Israel and of Assyria.

The figure of the boy writing down the trees, seems to me remarkable in respect to the history of culture. We hear in this place of a boy that can write, the like of which we find even Judg. viii. 14, and that counts the trunks of the trees. Is the figure pure invention of the Prophet? or was he brought to use it from observation?

II. ISRAEL'S REDEMPTION IN GENERAL.

CHAPTER X. 20-24.

1. THE BELIEVING REMNANT OF ISRAEL RETURNS OUT OF THE SHATTERED WORLD-POWER. CHAP. X. 20-23.

20 AND it shall come to pass in that day,

That the remnant of Israel,

And such as are escaped of the house of Jacob,
Shall no more again stay upon him that smote them;
But shall stay upon the LORD,
The Holy One of Israel in truth.

21 The remnant shall return, *over* the remnant of Jacob,
Unto the mighty God.

- 22 For though thy people Israel be as the sand of the sea,
Yet a remnant 'of them shall return:
*The consumption decreed shall overflow *with righteousness.
- 23 For the Lord God of hosts shall make a consumption, even determined,
In the midst of all the land.

¹ Heb. in, or among.

² Or, in.

* Destruction is determined, extending wide righteousness.

TEXTUAL AND GRAMMATICAL.

On vers. 22, 23. ¹אֶחָד after יִשְׂרָאֵל is partitive, as is often the case. Comp. vi. 13; Deut. i. 35; Ps. cxxxix. 16, and especially passages where this ²אֶחָד stands after words meaning "to remain over." Exod. xiv. 28; Lev. xxvi. 36; 1 Sam. xi. 11. [Like the Engl. "one in ten"].—כְּלִיִּין וְגַר. These words are difficult. כְּלִיִּין is found again only Dt. xxviii. 65, in the expression כְּלִיִּין עֵינַיִם, which, after כְּלִי עֵיִן (Ps. lxi. 4; cxix. 82, 123; Lam. ii. 11) must be rendered *oculorum consumptio*, "consumption, failure of the power of vision." So we must take it here in the sense of "wearing off, consuming, desolating."—חֲרוּץ is part. pass. from חָרַץ, *incidere, decedere, definire, decernere* (comp. 1 Kings xx. 40). In Isa. it is found again only as a qualifying adjective to the threshing roller (xii. 18) or as name for the roller itself, (xxviii. 27). It is so named because an implement furnished with sharp corners and edges. כְּלִיִּין חָרוּץ can only mean, therefore: "destruction is limited, determined, concluded."—In שֶׁטֶף is easily discerned an antithesis to חֲרוּץ: for as in the latter there is the notion of something sharply marked off, so in the former there is the notion of flooding over (viii. 8; xxviii. 2, 16, 17, 18; xxx. 28; xlii. 2; xlv. 12). We thus obtain the figure of something determined, sharply defined, but which in a certain sense extends itself, and withal, too, overflowing with a certain effect, as it were, settling it (שֶׁטֶף with the accusat. of abundance). That which is fixed, determined, is called כְּלִיִּין, what is widespread is said to be צֶדֶקָה. According to the foregoing כְּלִיִּין

can only designate the fate of those Israelites that do not belong to "the remnant."—But what is צֶדֶקָה? Many suppose it signifies the righteous state of the whole community, which they have attained to by reason of the judgments (Draconian according to xlviii. 18; Amos v. 24). But the following verse seems to me to conflict with this, which seems to be wholly an explanation of the words כְּלִיִּין חָרוּץ. כְּלִיִּין חָרוּץ evidently corresponds to כְּלִיִּין נִחְרָצָה, כְּלִיִּין. Therefore כְּלִיִּין is expletive. The obscure expression ver. 22 b, which is probably a citation, for it contrasts strangely with its surroundings, is used in a form suited to common understanding. Thus the word כְּלִיִּין (in Isa. only again xxviii. 27, where the whole style of address recurs; frequent beside in the combination עֲשֵׂה כֵלָה, especially in Jer. iv. 27; v. 10, 18, etc.)—"utter ruin" stands for כְּלִיִּין; for חֲרוּץ, the fem. ending being used out of regard for the word-pair. This latter word, too, is found only xxviii. 23, and also in Dan. ix. 27; xi. 36, where the words are repeated out of Isaiah.—But we must take כְּלִיִּין נִחְרָצָה as object of עֲשֵׂה; for עֲשֵׂה בְּקִרְבִּי is explanation of שֶׁטֶף. Precisely thereby we see that שֶׁטֶף states nothing more than that wide over all the earth shall be known and manifest what כְּלִיִּין חָרוּץ is, viz., a proof of the righteousness of God. Were צֶדֶקָה to mean the conformity of human condition to God's righteousness, then this thought could not be rendered by the simple עֲשֵׂה כֵלָה וְגַר.

EXEGETICAL AND CRITICAL.

And it shall come to pass—all the land.—Vers. 20-23. The Prophet turns again to his own nation. Assyria's fall is Israel's salvation. "In that day," i. e., when the destruction of Assyria shall have taken place (vers. 16-19), Israel will indeed still exist, but only as a remnant (שְׁאֵר vii. 3; xi. 11, 16; xxviii. 5), and as those escaped (פְּלִטָה comp. on iv. 2). But this remnant will at last have learned what ministers to their peace. It will no more lean on Assyria as Ahaz has done. It is plainly seen from this, that the present passage was composed at a period when the Assyrian alliance (2 Kings xvi. 7 sqq.), was already an historical fact. By the single word יִכְבְּהוּ, which points back to ver. 5, the Prophet indicates how foolish and ruinous that alliance was. Israel's remnant will rather lean on Jehovah, the holy God (comp. on i. 4), who is Israel's מִקְדָּשׁ, rock and refuge (viii. 4). What is meant by בְּאֵמֶת "in truth" may be best seen from Jer. iv. 1-4, who speaks of sincere, and

entire return to Jehovah, of swearing in His name, "in truth, judgment and righteousness," of reformation that "breaks up the fallow ground and does not sow among thorns," of circumcision of the heart, and not of the flesh. So here, leaning on the LORD "in truth," is such wherein the heart is no longer divided between Jehovah and the creature, but belongs to Him wholly and alone. The expression is found again in Isaiah xvi. 5; xxxviii. 3; xlviii. 1; lxi. 8; comp. Jer. xxxii. 40 sq.

That it may not be thought that he has used the expression "remnant of Israel" with no special significance, the Prophet repeats it in ver. 21, with great emphasis, at the same time defining it more exactly. No false support is offered in these words, which would ill-agree with the promise that Israel shall lean on the LORD "in truth." True, the Israel "according to the flesh" fancied that where Abraham's seed was, there salvation and life were guaranteed. But to them apply the words of John Baptist: "Begin not to say within yourselves, we have Abraham to our

father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire." Luke iii. 8, 9. From this we see that not all that remain after the great judgments belong to "the remnant," but only those that bear genuine fruits of repentance. Paul confirms this Rom. xi. 4 sq., when, to the question "hath God cast away his people?" he replies by referring to the seven thousand that did not bow the knee to Baal (1 Kings xix. 18), and then continues: "even so then at this present time also, there is a remnant according to the election of grace." We may say, therefore; Isaiah's remnant is the "election" (ἐκλογή) of Paul. "The election hath obtained it, and the rest were blinded." Rom. xi. 7. This is confirmed, too, by the way that Isaiah defines the aim of the return. Jer. says iv. 1: "If thou wilt return, O Israel, return to me." A false returning, therefore, is possible (*vid. my com. on Jer. iv. 1 sqq.*). Precisely on this account Isaiah says in our passage the remnant will return to אֱלֹהֵינוּ, "God Almighty." It is not the fleshly descent from Abraham that is the criterion of belonging to "the remnant," but the return to God Almighty. It is plain that Jehovah the God of Israel is meant. But that Isaiah should call Him here just by this name,

arises from this, that the Prophet has in mind his words in ix. 5. The return to El-gibbor-Jehovah will, in its time, be possible only in the form of the return to El-gibbor-Messiah. Therefore Isaiah does not promise an unconditional, universal return of all that may be called Israelite, and that descends from Abraham, but he makes a most displeasing and threatening restriction. And if in the time to which he points, the time when the world-power will be judged, Israel were numerous as the sand by the sea—a condition which is even a fulfilment of promise and a theocratic state of blessedness (*comp., on ix. 2; Gen. xxii. 17*)—Jehovah still can bring Himself not to make all these Israelites according to the flesh partakers of the promised blessing. This is the thought that Paul carries out in Rom. ix., and in this sense he cites our passage in vers. 27, 28. "They are not all Israel, which are of Israel," he says ver. 6. "Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is: They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed," vers. 7, 8. Therefore the LORD prepares an election of which the criterion is birth from God, regeneration, *faith*. As proof the Apostle cites, as already said, our passage among other Old Testament statements.

2. THE CONDEMNED WORLD-POWER IS NOT TO BE FEARED EVEN IN THE PRESENT. CHAPTER X. 24-27.

- 24 THEREFORE thus saith the 'Lord God of hosts,
O my people that dwellest in Zion, be not afraid of the Assyrian:
He shall smite thee with a rod,
'And shall lift up his staff against thee, after the manner of Egypt.
- 25 For yet a very little while, and the indignation shall cease,
And mine anger ^bin their destruction.
- 26 And the LORD of hosts shall stir up a scourge for him
According to the slaughter of Midian at the rock of Oreb:
And as his rod was upon the sea,
So shall he lift it up after the manner of Egypt.
- 27 And it shall come to pass in that day,
That his burden ^ashall be taken away from off thy shoulder,
And his yoke from off thy neck,
And the yoke shall be ^cdestroyed because of the anointing.

^a Or, But he shall lift up his staff for thee.

^b Lord Jehovah of hosts.

^c (turns) to.

^a Heb. shall remove.

^b unlaced because of fat.

TEXTUAL AND GRAMMATICAL.

On ver. 25. מַעֲקֵר another form for מַעֲקָר (*Gen. xix. 20; Isa. lxiii. 18, etc.*) = *parvitas, paucitas*, beside here is found only xxix. 17; xvi. 14; xxiv. 6. It is thus a word peculiar to the first part of Isaiah.—The expression כְּלֶהָ occurs only here and Dan. xi. 38, which is taken from our passage. *Comp. עָבַר וְעָם* xxvi. 20. It is needless to change the reading נָקַר (אֶסֶר). Supply אֶסֶר after נָקַר (*comp. e. g. ix. 20*) and construe in a preg-

nant sense—"directs, turns itself."—עָל is employed then just as ver. 3.—תְּכַלִּית (*from כָּלָה tritum, consumtum esse*) is אֶר. לֵא. It means *consumitio*, i. e., of the Assyrians. Thus the words form a fitting transition to ver. 26.

On ver. 26. עֹרֶר used of "wielding" a scourge only here: it is used 2 Sam. xxiii. 18; 1 Chr. xi. 11, 20 of brandishing a spear. Notice the paronomasia עֹרֶר

and עֹרֶךְ.—עֹרֶךְ again in Isaiah only xxviii. 16, K'ri—וְעֹרֶךְ must be conceived as dependent on עֹרֶךְ.

On ver. 27. The last clause is obscure. It defines the manner of releasing from the yoke. הִכָּל Pual occurs only here and Job xvii. 1. The original meaning of הִכָּל is "to twist" (thence הִכָּל "a rope") "to bind" *ligare, pignore obligare*. Piel, *cum tormentis miti, parere*, but also "to twist round and round, to turn the bottom-most to the topmost" (French *bouleverser*); xlii. 5; liv. 16; Mic. ii. 10; Song of Sol. ii. 15; Eccl. v. 6. In Isa. xxxii. 7 there seems beside to lie in the word the meaning of "ensnaring." So there seems here, beside the notion of destruction, to be that of a reference to a rope

or cord. דִּמְרָסוֹן represents, on the authority of statements of Schaefer, that to this day in the Orient the yoke is fastened to the pole by a cord about the neck. Thus the Prophet would evidently say that, because of the fat כֶּסֶף causal as it often is, ii. 10; vii. 2, etc.) which grows on the well-fed Israel, the rope breaks, and thus the yoke apparatus falls off. On this account it seems to me probable that הִכָּל, (though otherwise הִכָּל comes from הִכָּל and not the reverse), is still here to be regarded as a Pual *denominativum* and *privativum* coined *ad hoc* (comp. on כָּעֵר ver. 33).—The figure in יִסּוּר סִבְלוֹ is drawn from beasts of burden. In ix. 3, יִסּוּר עַל סִבְלוֹ the two words are combined; but separated here as xiv. 25.

EXEGETICAL AND CRITICAL.

Therefore thus saith—of the anointing (fat).—Vers. 24–27. If all that is true that the Prophet, from ver. 5 on, has said of Assyria as the momentary instrument of God's chastening,—and how shall God's word not be sure?—then Israel need not fear Assyria even in present impending danger. Assyria will, indeed, execute chastisement on Israel, but only a discipline with a staff and rods (ver. 5), not with the sword, i. e. only a transitory one, not such as ends in destruction. The Prophet intimates that the captivity by the northern world-power will be, as it were, a continuation of that suffered from the southern. Assyria therefore will tread in the footsteps of Egypt. He will raise the staff over Israel in the way (ver. 26, Amos iv. 10), i. e. in the manner of Egypt. For as Egypt could not attain his object of extirpating the Israelite by killing the male children that were born and by hard labor, just as little should Assyria succeed. For only a very little, and the wrath would cease. The Prophet, therefore, conceives of the wrath as in progress, but presents its speedy end in prospect.

The Lord will brandish the scourge over Assyria as He smote Midian at the rock of Oreb (comp. ix. 3). That was one of the most glorious victories of the Israelites; but the glory of it belonged neither to Gideon nor to his army, but to the Lord (Jud. vii. 2 sqq., 25). The second

clause of ver. 26 contains a magnificent figure full of art. First from Assyria's hand is taken the staff that he is to raise over Israel and put into the hand of Jehovah. This appears from the relation of ver. 26 b. to the last clause of ver. 24. Then this staff in the hand of Jehovah is transformed to the likeness of the rod with which Moses in Egypt prepared the Red Sea for a way of escape for Israel (xi. 16). The sea here is that which spreads out before Israel in the distress occasioned by Assyria. The raising up of the rod here (מָשָׁה) corresponds to that raising it over Israel (מָשָׁה ver. 24) for which Assyria used it. A twofold raising of the rod took place in Egypt: one over Israel, the other over the sea. Both are repeated now. Neither the rod flourished over Israel for chastisement shall be wanting, nor the rod of God, which, as there, shall open a way through the deep sea of trouble. As is familiarly known, the passage through the Red Sea is often mentioned and turned to account in a variety of ways: comp. xliii. 16; i. 2; li. 10; lxiii. 11; Ps. lxxvi. 6; lxxiv. 13; lxxvii. 20; lxxvii. 13; cxiv. 3, etc.

At the time referred to Israel shall be freed from the yoke of Assyria (ix. 3; xiv. 25), which is signified first by the figure of the load of a beast of burden, second by that of the yoke.

3. THE IMPETUOUS ONSET OF THE CONDEMNED WORLD-POWER IN THE LIGHT OF ITS FINAL RUIN. CHAP. X. 28–34.

- 28 HE is come to Aiath, he is passed to Migron;
At Michmash he hath laid up his carriages:
29 They are gone over the passage:
They have taken up their lodging at Geba;
Ramah is afraid;
Gibeah of Saul is fled.
30 Lift up thy voice, O daughter of Gallim:
Cause it to be heard unto Laish,
O poor Anathoth.
31 Madmenah is removed;
The inhabitants of Gebim gather themselves to flee.
32 As yet shall he remain at Nob that day:
He shall shake his hand against the mount of the daughter of Zion,

The hill of Jerusalem.

- 83 Behold, the Lord, the LORD of hosts,
Shall lop the "bough with terror :
And the 'high ones of stature *shall* be hewn down,
And the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron,
And Lebanon "shall fall "by a mighty one.

¹ Heb. *Cry shrill with thy voice.*

² baggage.
³ leafy coronet.

⁴ Hark Laisb.
⁵ the giants of the standing wood are felled.

⁶ takes flight.

⁷ Or, mightily.

⁸ yet to-day in Nob to halt.
⁹ he falls.

TEXTUAL AND GRAMMATICAL.

On ver. 28. מָל with קָל like Jud. xviii. 27, it means "the falling over on."—דְּמוֹסִיד, *commisit, mandavit, deposuit*, Jer. xxxvi. 20; xl. 7; xl. 10.

On ver. 32. יִנְפֵּךְ Pilel, only here; Hiph. with similar meaning, xi. 15; xlii. 2; xli. 16; 2 Kings v. 11. The swinging of the hand is the gesture of one threatening. —וְנִי stands in *accus. localis*; K'th'ibh has צִיִּין-וְנִי, which is found nowhere else, and probably results from a confounding with יְדוֹן בֵּית יְדוֹן.

On ver. 33. קָטַף (comp. קָטַף xvii. 6; xxvii. 10), *Pl. denominativum* and *privativum* like the German *aeten* from *Ast*, *Köpfen* from *Kopf* (comp. מָל "to cut off the

tall," Josh. x. 19; שָׁרַשׁ "to eradicate," Ps. lli. 7; קָטַף "to remove stones," v. 2. [As in English one says "to stone," & c., take the stones out]. This is קָטַף is *As*.

As.—מָלָרָה *As*. *As*, as regards meaning is certainly identical with מָלָרָה, Ezek. xvii. 6; xxxi. 5, 6, 8, 12, 13.

It appears to be a poetic expression for the grand, luxurious branch and leafy growth of the tree (מָלָרָה original meaning *splendore, nitore*, comp. מָלָרָה, הַמָּלָרָה, מְעַרְצָה, *As*. *As*, is "terror" in an active sense—*per-torrefactio*.—קָטַף "that which is standing, the trunks, the standing timber" (comp. xxxvii. 24).

On ver. 34. נָפַף only here in Isaiah may be either Niph. or Piel.

EXEGETICAL AND CRITICAL.

1. The foregoing disposes the reader to look for an immediate portrayal of the destruction of Assyria. But to his surprise the Prophet translates him back into the commencement of the hostilities of Assyria, against Israel (vers. 28-32). This first onslaught of Assyria was so impetuous, that it seemed as if Jerusalem could not resist. But it only appeared so. How little dangerous that onslaught was appears from the brief description of the inevitable, impending ruin of the world-power, that immediately follows (vers. 33, 34). A contrast is hereby presented that gives a most striking effect, which is still more enhanced by the masterly, dramatic representation of the march of the Assyrians against Jerusalem. So that this little passage proves to be a master-piece of Art, both by its arrangement as a whole and its execution in detail.

2. He comes—the hill of Jerusalem.—Vers. 28-32. These verses describe the last part of the march to Jerusalem. For, no doubt, Aiath is the same as Ai that lay North-east of Jerusalem (עֵי אוֹר "the stone heap," Josh. vii. 2 sq., מָעַי Neh. xi. 31, עֵי [false reading עֵי]; 1 Chr. vii. 28), which is probably identical with עֵי (Josh. xviii. 23) comp. *FAY in loc.*). FINN, VAN DE VELDE, ARNOLD, KNOBEL, identify Aiath in *Tell-el-Hadechar* that lies less than an hour South-east of Beitin (Bethel). On the other hand DELITZSCH, following SCHEGG who personally investigated the spot, locates Aiath about six hours north of Jerusalem in *Tejjibe*, that is situated on a hill with an extended prospect, in whose neighborhood there is still found a small village, *Churbet Ai*. It will perhaps depend on whether the locality of *Tejjibe* corresponds with Josh. viii. 11, 13, according to which there was

a valley North of the city. [Concerning the location of all the places named in the text consult "ROBINSON and SMITH's *Bib. Res. in Palestine*, Vol. II.].

Migron, which is mentioned beside only 1 Sam. xiv. 2 (but in all probability this passage is corrupt: ARNOLD in *HERZ. R. Encycl.* XIV. p. 755) appears to have been quite insignificant. DELITZSCH regards it as identical with *Burg-Magran*, a cluster of ruins eight minutes from Bethel. But, then, would they not have marched backwards? Michmash, a city of Benjamin as all the rest named here, plays an important part in the history of Saul and Jonathan, 1 Sam. xiii., xiv. It still exists as a small deserted village with the name *Muchmas* one hour North of Geba (now *Dacheba*), three hours and a half North of Jerusalem (ROBINSON and S. II. comp. RUETSCHI, *HERZ. R. Encycl.* IX. p. 526). There the Assyrians left their baggage in order to press on quicker. "The passage of Michmash" is mentioned 1 Sam. xiii. and xiv. It is the *Wady-es-Suweinit* (according to others *es-Suweikah*—comp. RUETSCHI, *l. c.*)—a deep, rough ravine, forty-eight minutes wide, immediately below Michmash. As it runs from East to West, they must cross it obliquely to approach Jerusalem. The ravine is difficult to traverse. It is hardly credible that the proper highway from Shechem or Nablus (comp. ARNOLD in *HERZ. R. Encycl.* XV. p. 163 sq. Art. "*Strassen in Palaestina*,") passed through it. The Prophet's description is ideal. He depicts not what is past but what is future, and that, not in the manner of historical accuracy, but as became his prophetic interests. He would depict how the enemy presses forward with utmost speed, by the shortest way, deterred by no obstacles. On the arduous way they

cheer one another with the cry: "Geba give us lodging." Thus they promise themselves good quarters in Geba, that lay so charmingly on an elevated plateau (comp. SCHEGG in DELITZSCH). Geba cannot be the same as Gebea of Saul, as appears evident from our text. For if it were the same, why is it mentioned twice with a difference in the form of the name, and with the name of another city coming between? Rama, now *er-Ram*, the city of Benjamin, made notorious by Saul (1 Sam. i. 19; ii. 11, etc.), seems to have lain aside from their route though near by. For it looks with trembling on the passers by; but Gebea of Saul opposite, lying perhaps still nearer, fled outright. It lay on the summit of *Tulcil-el-Tul* (the Bean mountain, see ARNOLD, HERZ. *Real. Encycl.* p. 744) which commands a view of the whole neighborhood. In a direct line the expedition encounters Gallim, (1 Sam. xxv. 44) which VALENTINER (*Ztschr. d. D. M. G.* XII. p. 169) thinks he has discovered in the hill *Chirbet el-Dachir* that lies South of the Bean mountain. Because immediately threatened, Gallim shall shriek out (קָוִי accus.). Laishah, by no means identical with לַיִשׁ Judg. xviii. 29, cannot be located. But KNOBEL is likely correct in finding evidence of its being a place near Gallim in 1 Sam. xxv. 44, where is mentioned Phaltiel son of Laish from Gallim (comp. 2 Sam. iii. 15). עֲנִיָּה עֲנֹתוֹ, "O poor Anathoth," is evidently a play on words. By this and the emotion of the orator is to be explained the order of the words, which is not quite normal (comp. liv. 11). Anathoth, now *Anata*, is only three-fourths of an hour distant from Jerusalem — Madmenah (Dung-heape) and Gebim (fountains, Jer. xiv. 3) are not mentioned elsewhere, nor are any traces of the places discovered

as yet. Both are directly threatened; so nothing remains but to flee and save their goods. "Saving their goods" seems to be indicated by נִצְּלוּ (comp. Exod. ix. 19); yet it may very well be construed as synonymous with נִדְּדוּ according to Jer. iv. 6; vi. 1. "To-day still in Nob, to make a halt," is likewise the enemies' shout to one another. The thing is to pass on to Nob to-day, but there make a preliminary halt in order to make the necessary dispositions for the attack on Jerusalem. Nob (comp. 2 Sam. xxi. 16, 28; Neh. xi. 32) without doubt quite near Jerusalem, is to the present not certainly identified. SCHEGG contends very decidedly that it may be *Isawtje* that lies South-west of *Anata* fifty-five minutes North of Jerusalem.

3. Behold the Lord—a mighty one.—Vers. 33, 34. The proud expedition of the Assyrian falls like trees felled by the axe. Like the tempest tears away the branches, so the terror that goes forth from Jehovah breaks the power of the Assyrian. "The high ones of stature (of the standing wood)" shall be cut down (ix. 9) the lofty ones must bow. The entire forest thicket (ix. 17) shall be cut down with the iron; but Lebanon (notice how the Prophet before distinguished branches, trunks and thicket, but at last combines all in the common, all comprehending name Lebanon) shall fall by a Mighty One. Who this Mighty One will be the Prophet does not say. That it is the Lord Himself as the remote cause, who xxxiii. 21, comp. Ps. xciii. 4, is called אֲדֹנָי "glorious, mighty," is of course. But it may convey also an allusion at the same time to that one among the LORD's ministers, that was the principal instrument in annihilating the Assyrian army before Jerusalem (xxxvii. 36). For the ministers of the LORD, too, are called אֲדֹנָי "the excellent or mighty," (Ps. xvi. 3).

III. ISRAEL'S REDEMPTION IN RELATION TO THE MESSIAH.

CHAPTER XI. 1—XII. 6.

1. FROM THE APPARENTLY DRIED UP ROOT OF THE HOUSE OF DAVID SHALL GO FORTH A SPROUT THAT SHALL FOUND A KINGDOM OF MOST GLORIOUS PEACE. CHAPTER XI. 1-9.

- 1 AND there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots:
- 2 And the spirit of the LORD shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the LORD;
- 3 And shall make him of quick understanding in the fear of the LORD:
And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:
- 4 But with righteousness shall he judge the poor,
And reprove with equity for the meek of earth:
And he shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
- 5 And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.

- 6 The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
- 7 And the cow and the bear shall feed;
Their young ones shall lie down together:
And the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the cockatrice' den.
- 9 They shall not hurt nor destroy in all my holy mountain:
For the earth shall be full of the knowledge of the LORD,
As the waters cover the sea.

¹ Heb. *scant*, or *small*.

² *stump*.

³ *administer judgment*.

⁴ *shoot*.

⁵ *righten*.

⁶ Or, *argue*.

⁷ *bear fruit*.

⁸ *panther*.

⁹ Or, *adder's*.

¹⁰ And his breathing will be done in the fear of the Lord.

¹¹ *grass*.

TEXTUAL AND GRAMMATICAL.

On ver. 1. נֹעַ occurs again only xl. 24; Job xiv. 8. The root נֹעַ is not found. The meaning is that of נֹעַ (x. 33). *cadere* "to cut down." In the three places that it occurs, נֹעַ is "the hewn, cut up stem that still sticks in the ground." Hence יִשְׁנֹעַ and not יִדְרֹעַ—נֹעַ again only Prov. xiv. 3, meaning: "rod, plant twig."—נֹעַ, xlv. 19; lx. 21; Dan. xi. 7 (from נֹעַ unused root, *splendere, nitere*), "a hardy, fresh young branch."—נֹעַ, though the accents are against it, must be connected with נֹעַ. For what does it mean that the shoot right from the root on shall bear fruit? Is something unnatural and impossible said of this shoot? Or was not Christ a Tree when He bore fruit? The thought is rather that from the extinct trunk and shoot a sprout shall proceed that shall give evidence of adequate vital power, and grow up to be a fruit-bearing tree. Hence it is quite unjustifiable to impose upon the verb יִפְרוּ the meaning of יִפְרוּ (*gignere, parere*).

On ver. 3. It is natural to regard הִרְיִינוּ as antithesis of the objective communication of the Spirit spoken of, ver. 2. For first, הִרְיִינוּ means "smell anything with pleasure" (Lev. xxi. 31; Amos v. 21). But if הִרְיִינוּ should be the object of הִרְיִינוּ, then it ceases to be predicate, and then the sentence is without predicate; or if it is construed as predicate, then the emphatic use of הִרְיִינוּ after verbs of sensation cannot be appealed to, because then הִרְיִינוּ no longer depends on the notion of smelling, but on a modification of the notion of being (happens in the fear of Jehovah, is directed to the fear of Jehovah), which must be supplied to accommodate the subject to the predicate. Second: What means the one-sided emphasis of smelling? If smelling may be construed in the wider sense as inhaling and exhaling air through the nose, so that it coincides with breathing, that would suit. I construe it in this wider sense as do others (CLEICUS, HENDWERK, EWALD, MEIER). [See Comment of J. A. ALEXANDER, added, p. 102, top.] Then הִרְיִינוּ is to be construed as direct causative Hiphil, in the sense of "to make ears," as one says הִרְיִינוּ "to make ears" — to "hear," הִרְיִינוּ "to make a tongue," הִרְיִינוּ, "to blaspheme." הִרְיִינוּ then — "breath, life's breath," Gen. vi. 17; vii. 15, 22, etc. But still much depends on whether bodily or spiritual breath is meant. The context decides for the latter. For our הִרְיִינוּ stands in evident antithesis to הִרְיִינוּ, ver. 2. The latter designates the objective communication of the Spirit, the former the subjective reception.

— *secundum*, comp. לִכְתֹּב xxxii. 1: לִכְתֹּב, etc.—
לִכְתֹּב with לִכְתֹּב like ii. 4.

On ver. 4. מִשְׁוֹר comp. xl. 4; xlii. 16.

On ver. 5. GEMNIUS makes the remark here that the repetition of מִשְׁוֹר (instead of using once מִשְׁוֹר) can give no surprise in Isaiah, because he often uses the same word in parallel clauses: xiv. 4; xv. 1, 8; xvi. 7; xvii. 12, 18; xix. 7; xxxi. 8; xxxii. 17; xlii. 19; xlii. 3; lii. 13; lv. 4, 13; lix. 10. But in saying this GEMNIUS, as DECHSLER remarks, forgot that he denies Isaiah's authorship of chaps. xl.—lxvi.

On ver. 6. מִשְׁוֹר is found in Isaiah only here and lxv. 25, that resembles this.—מִשְׁוֹר is "the lamb;" comp. l. 11; v. 17. מִשְׁוֹר — "the striped" is "the panther" (Jer. v. 6; xlii. 23). Isaiah has it only here.—מִשְׁוֹר with מִשְׁוֹר like l. Chr. xlii. 7; comp. on מִשְׁוֹר ix. 3.

On ver. 7. מִשְׁוֹר xxxv. 9.—מִשְׁוֹר again only lxv. 25.

On ver. 8. מִשְׁוֹר מִשְׁוֹר from מִשְׁוֹר *delinere, mittere*, comp. the pass. lxvi. 12.—מִשְׁוֹר xlii. 22.—מִשְׁוֹר only here in Isaiah.—מִשְׁוֹר is *del. ley*. מִשְׁוֹר is "light," i. e., "an illuminating body" (Gen. i. 16); מִשְׁוֹר would then be a "light-opening," and we might understand under that term both the entrance of the cave and the sparkling eye of the animal gleaming like a precious stone (so the TARG., ARAB. EZZA, KIMCHI, etc.). But the parallelism with מִשְׁוֹר prompts the conjecture, that originally מִשְׁוֹר, which otherwise never occurs,—מִשְׁוֹר, "cave," stood in the text (GEMNIUS). What is correct is hard to make out.—מִשְׁוֹר doubtless kindred to מִשְׁוֹר, *mittere* is *del. ley*.—The מִשְׁוֹר (lix. 5) is likely identical with מִשְׁוֹר (xiv. 20). The root מִשְׁוֹר means *halare, sibilare*. Doubtless a very poisonous serpent is meant, perhaps the basilisk, which is said to have been called *sibilus*. Comp. GEMNIUS, *Thes.* p. 1482.

On ver. 9. That the beasts are subject of יִרְעוּ (comp. lxv. 25) the context puts beyond doubt.—יִרְעוּ is here manifestly the sea-bed, the bottom of the sea; (comp. Ps. civ. 6). The prefix לִ before יִרְעוּ is explained by the causative sense in which Piel is used here; as it is often.—יִרְעוּ means "covering," make covering," like יִרְעוּ "provide rescue," יִרְעוּ "provide justice," יִרְעוּ "make length," etc., and is accordingly, like the verbs

named, construed with the dative. So, too, is כִּסָּה עַל "to make a cover, to spread as a cover over something" (Num. xvi. 33; Job xxxvi. 32; Hab. ii. 14, where our text is reproduced.—[J. A. ALEXANDER on verse 3. "And his sense of smelling (i. e., his power of perception, with a seeming reference to the pleasure it affords him) shall be exercised in (or upon) the fear of Jehovah (as an attribute of others)". The only sense of חֲרִירוֹ confirmed by usage is to smell. This, as a figure, comprehends discernment or discrimination between false and true religion, and the act of taking pleasure as the sense

does in a grateful odor. In "חֲרִירוֹ" the ז is a connective which the verb חֲרִיר commonly takes after it, and adds no more to the meaning of the phrase than the English prepositions when we speak of *smelling to* or of a thing, instead of simply *smelling it*."

Ibid. On ver. 9. "They shall not hurt nor destroy," etc. The absence of the copulative shows that this is not so much a direct continuation of the previous description as a summary explanation of it. The true construction, therefore, is indefinite, and the verbs do not agree with the nouns (animals) of ver. 8.]"

EXEGETICAL AND CRITICAL.

1. The destruction of the proud, towering forest, which, meaning primarily Assyria, comprehends also the world-powers generally, is followed by a contrasted picture in the renewed flourishing of the house of David and of his kingdom. That house of David will be reduced to a stunted and inconsiderable root-stock, when the world-power shall be at the summit of its prosperity. But from this root-stock, that is regarded as dead, a sprout shall still go forth (ver. 1). On it the Spirit of the Lord shall rest in the fulness of His manifold powers (ver. 2). This sprout will take delight in the fear of Jehovah; He will practise justice not after the deceptive sight of the eyes (ver. 3); on the contrary He will so do it that the poor and humble shall be helped, but the wicked not merely outwardly, but also inwardly subdued (ver. 4). For He shall stand firm in righteousness and truth (ver. 5). Thus His kingdom shall be one of peace in such a degree that even the impersonal creatures shall be filled with this spirit of peace (vers. 6, 7). 8. For even the wildest beasts shall be no more wild, and no longer do harm on Jehovah's holy mountain. The whole shall be full of the liveliest and deepest knowledge of Jehovah, like the bottom of the sea is covered with water (ver. 9).

2. And there shall come—his roots.—Ver. 1. Without a hint as to the time when, the Prophet announced that a revivescence of David's house shall be the correlative of destruction of the world-power that was compared to the forest of Lebanon. He says stock of Jesse, not stock of David, for he would intimate that David's stock will be reduced to its rank previous to David, when it was only the stock of the obscure citizen of Bethlehem. This explanation seems to me more correct than the other that understands that by this term is intimated that the Messiah shall be the second David, for He is such not alongside of, but after and out of the first David. The Messiah is in fact the Son of David (2 Sam. vii.). If this stock, dead and mutilated, only exists as a stump, (but we know when and how that happened,) then shall a slender twig emerge from His roots, thus out of that part concealed under ground and still fresh, a hardy shoot that shall not perish, but bear fruit, and therefore (as included in the statement) develop to a new tree.

He is called "branch" iv. 2; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12. At the beginning of liii. (ver. 2) is found a representation of the Messiah closely resembling our verse: "and He raised Himself before Him like the tender plant and like the root out of dry ground." Ezek. too, (xvii. 22-24) speaks of the shoot of the

cedar (לֵבָנֹת) that the Lord will plant on the high mountain of Israel (Isa. ii.) to show how He is able "to bring down the high tree, exalt the low tree, dry up the green tree, and make flourish the dry tree."

3. And the spirit—fear of the Lord—Ver. 2. The Prophet immediately forsakes the figurative language. He speaks of the sprout as of a person. For on Him shall settle down (vii. 2, 19; Num. xi. 25; 2 Kings ii. 15) the spirit of Jehovah. This is a generic designation. For in what follows a threefold species of this genus is named, each of which is represented in two modifications. The candlestick of the sanctuary has rightly been regarded as symbol of the spirit of Jehovah. The stem corresponds to what we have called the genus, the six branches to what we have called the species (Exod. xxv. 31 sqq.; xxxvii. 17 sqq.). The first species comprehends (חָכְמָה וְיִנְיָה) "wisdom and understanding." It is not easy to determine wherein consists the difference between these. In not a few passages they are placed opposite to one another in the parallelism of the clauses: Prov. ii. 2 sqq.; iv. 5, 7; ix. 10; Job xxviii. 12, 20, 28; 2 Chr. ii. 12, etc. In all these passages is observed, first of all, a formal distinction, a certain distinction of rank. "Wisdom" is the great all-comprehending chief name of all right knowledge. As the notion wisdom rises to personality, in fact to the dignity of divine personality (Prov. viii. 32 sqq.) the word becomes almost a proper name. "Understanding" (יָנִיָּה with חָכְמָה, etc.) takes up a subordinate position. It signifies always only an element, although a very essential one of "wisdom" (comp. Prov. viii. 14). Many find in חָכְמָה the fundamental meaning of *firmitas solida*, of *σπουδαιότης*, though the word is rather allied to *πλάττω*, and thus, as in *sapientia*, *σοφία* "sapor" "taste" (comp. טַעַם) is the fundamental notion. In any case חָכְמָה "wisdom" has more a positive meaning, whereas יָנִיָּה "understanding" (comp. יָנִיָּה and the meaning of the root-words in the dialects) carries more the negative notion of *ἀντιστοιχίαι*, the art of distinguishing between true and false, good and bad.—נְבוּרָה and עֲצָוָה "counsel" and "might" (xxxvi. 5) are easily distinguished as proofs of practical wisdom in forming and executing good counsel. A third pair is (יִרְאָה, *stat. const.* and יִרְאָה) "knowledge and fear of the LORD:" for the first two pairs comprise those effects of the spirit that relate to the earthly life. The third pair appear to reach out beyond this earthly life. It names a knowledge and a

fear whose object is Jehovah Himself. If the fear of God is named last here, whereas according to Prov. i. 7; ix. 10; Ps. cxi. 10 it is the beginning of all wisdom, that has its reason herein, that what is the deepest foundation may at the same time be designated as the loftiest height, like the great mountains form the inmost nucleus and the highest summits of the earth's body. The entire enumeration progresses therefore from the bottom upwards. Moreover the view of the seven spirits of God, that is found Rev. i. 4; iii. 1; iv. 5; v. 6, rests on our text. On the anointing of the Messiah with the Spirit of God, comp. xlii. 1; xli. 1; Math. xii. 18; Luke iv. 18; Jno. iii. 34.

4. And shall make—his reins.—Vers. 3-5. On רִיבֵי see *Text. and Gram.* He has not only received the spirit from without; He receives it also within Him, so that He continually breathes in this spiritual air of life—this alone and no other. He has received (objectively) the spirit in absolute fullness. There appears to me to lie in these words, too, an allusion to Gen. ii. 7. There it is said that God breathed in men His spirit as the principle of life. But this principle of life performs its functions no matter in what element the man may find himself. Even in the godless it is constantly active. Yet how unsatisfying, how mournful is that breathing of the spirit in a sphere infected by sin. The Messiah lives wholly in "the fear of God." He therefore breathes in an atmosphere homogeneous to Him. He therefore brings into use for mankind the right breathing by bringing them back into the pure element of spirit. He is the second Adam.

As king, the Messiah must display the divinity of His disposition pre-eminently in the perfectly adequate administration of justice. He will therefore never let His judgment depend on outward appearance, never on that which pleases the outward sense, but He will only suffer that to pass for right that is right. He will not, therefore, look on the person, but help the poor and lowly to their rights (comp. i. 26 sqq.; iii. 13 sqq.). But the unjust He will punish. This is the meaning of ver. 4 b. For the earth (אֶרֶץ) that He smites with the rod of His mouth, (Rev. i. 16) and that is put parallel with רָשָׁע "the wicked" can only be regarded as the territory of the world that is hostile to God. "The wicked" רָשָׁע is by the CHALDEE, and since that by many expositors, construed not only as a collective = רָשָׁעִים, but at the same time, (or even exclusively e. g. DELITZSCH) in the sense of 2 Thess. ii. 8, as designation of an eschatological person, in whom enmity against God shall reach its climax. The staff of His mouth is the word that goes forth out of His mouth, and the breath of His lips is the same. For His word is in fact what His lips (spiritually) breathe out. Thus He proves Himself to be the one that can destroy in the same way as He created. By His word were things made; by His word they pass away. Comp. Ps. civ. 29. In this righteousness, however, consists His proper strength, and the guaranty for the eternal continuance of His kingdom. The powers of the world must pass away on account of unrighteousness (Prov. xiv. 34).

The girdle is the symbol of vigorous, unimpeded development of strength, because the ancients could run, wrestle, and work only when the girdle confined their wide garments (comp. Job xii. 18; xxxviii. 3; xl. 2; Jer. i. 17; Eph. vi. 14; 1 Pet. i. 13). Let the loins be girt with righteousness and truth, and the girded man stands strong and firm in righteousness and truth. He is strong by both. Therefore He does not further His cause by unrighteousness and lies, but by the contrary.

5. The wolf also—the sea.—Vers. 6-9. The Prophet's vision penetrates to the remotest time: he comprises the near and far in one look. The Assyria of the present, with its destruction in the near future, the Messiah in the inception of His appearance, and the latest fruits of His work of peace—all this he sees at once in a grand picture before him. When the Redeemer, as Prince of Peace (ix. 5) shall have done away with all violence, and put justice on the throne, then will peace be in the earth, and that, not only among men, but also among beasts. The Prophet, it is true, does not explain how the beasts are to be made accessible to this peaceful disposition. But it seems to me certain that only stupendous changes in nature, violent revolutions, world-ruin and resurrection, thus the slaying of the old Adam, and the regeneration of nature can bring forth these effects, (Rev. xx. sq.). "Behold I make all things new," (Rev. xxi. 5) says He, that sits upon the throne. But we see from passages like xxv.; xliii. 18 sqq., that Isaiah himself had a presentiment of this grand, and all-comprehending world-renewal. I do not mean by this to defend a literal fulfilment of the word which the church fathers rejected as Judaizing, but only themselves to fall into the opposite extreme of spiritualizing and allegorizing. (Jerome appeals to Eph. i. 3). The point is to find the happy medium. That, however, is not found by saying that Isaiah meant what he said in a real sense, only he deceived himself, but by recognizing that Isaiah, as organ of the Spirit of God, beheld stupendous, spirit-corporeal reality, but paints this reality with human, earthly, even national and temporal colors. In short there will be "a new creation," (2 Cor. v. 17) and this new creation will be at the same time a restitution of that oldest creation, that original one of Paradise, but on a higher plane. But how in the picture of the Prophet, to draw the boundary between absolute and relative reality, i. e., whether to exclude only single traits as not literal, or whether to divest the whole of its local and temporal construction, is difficult to say. Yet I decide for the latter. For all the traits of the picture painted by Isaiah bear the stamp of the existing earthly corporality. But in this sphere the prophecy cannot be realized. We must suppose a new basis of spiritual, glorified corporality made for this fulfilment. On this basis then the Prophet's word will, *mutatis mutandis*, certainly be fulfilled.

The young lion (יָדָן v. 29) will lie quietly between the calf and the fattened ox, hitherto his favorite food; and a small boy will suffice to keep this entire, extraordinary, mixed up herd. Cow and bear graze, and their young rest by one

another, while the old male-lion will devour chopped straw. Poisonous serpents will change their nature; the sucking child will play at the hole (*vid. Text. and Gram.*) of the adder. The holy mountain of Jehovah (*comp. on ii. 2 sqq.*), will not indeed physically comprise the earth, but it will rule the earth, and so far the Prophet can say, there shall no more harm be done, nor destruction devised on the holy mountain. The whole earth, in fact, is only the slope of the mount of God. But the reason why there is no more harm, is that the whole earth (notice how in the second clause "earth" is substituted for

"holy mountain") will be full of the knowledge of the LORD. No doubt the Prophet means here, not merely a dead knowing, which even the devils have (*Jas. ii. 17*); he means a living, experimental, practical knowledge of God, as is possible also to the impersonal creature. Therefore the whole earth, not merely man, shall know God living, and thus on the holy mountain shall no harm or destruction be devised. By the glorious picture of that knowledge filling the earth like the water the bottom of the sea, the Prophet signifies that he conceives of all creatures as filled with this living knowledge of God.

2. THE RETURN OF ISRAEL TAKES PLACE ONLY WHEN THE MESSIAH HAS APPEARED AND THE HEATHEN HAVE GATHERED TO HIM.

CHAPTER XI. 10-16.

- 10 AND in that day there shall be a root of Jesse,
Which shall stand for an ensign of the people;
To it shall the Gentiles seek:
And his rest shall be 'glorious.
- 11 And it shall come to pass in that day,
That the LORD shall set his hand again the second time
To 'recover the remnant of his people,
Which shall be left, from Assyria, and from Egypt,
And from Pathros, and from Cush, and from Elam,
And from Shinar, and from Hamath, and from the islands of the sea.
- 12 And he shall set up an ensign for the nations,
And shall assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four 'corners of the earth.
- 13 The envy also 'of Ephraim shall depart,
And the adversaries of Judah shall be cut off:
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.
- 14 But they shall fly upon the shoulders 'of the Philistines toward the west;
They shall spoil 'them of the east together:
'They shall lay their hand upon Edom and Moab;
'And the children of Ammon 'shall obey them.
- 15 And the LORD 'shall utterly destroy the tongue of the Egyptian sea;
And 'with his mighty wind shall he shake his hand over the river,
And shall smite it 'in the seven streams,
And make men go over 'dry-shod.
- 16 And there shall be an highway for the remnant of his people,
Which shall be left, from Assyria;
Like as it was to Israel
In the day that he came up out of the land of Egypt.

¹ Heb. *glory*.

² Heb. *the children of the east*.

³ Heb. *The children of Ammon their obedience*.

⁴ *acquire*.

⁵ *vis., the Philistines, seaward*.

⁶ *with the glowing puff of his breath*.

⁷ Heb. *wings*.

⁸ Heb. *Edom and Moab shall be the laying on of their hand*.

⁹ Heb. *in shoes*.

¹⁰ *borders*.

¹¹ *their subjects*.

¹² *into seven brooklets*.

¹³ *against*.

¹⁴ *banish*.

TEXTUAL AND GRAMMATICAL.

On ver. 10. דָּרֵשׁ אֵל comp. on viii. 19, but it has more emphasis than there.

On ver. 11. דָּרֵשׁ אֵל is only found here. Many would

connect דָּרֵשׁ with what follows as *accus. instr.* But the position conflicts with that. Others supply דָּרֵשׁ אֵל; but that is not something that may be left to be understood.

On ver. 14. וְעַפּוֹ כְּתֵף בְּתֵף is without doubt here used in a double sense. Every shoulder-shaped elevation is called כְּתֵף. Thus we find כְּנֶגֶד כְּתֵף נְחֻם xxxiv. 11; כְּתֵף הַיְּבוּסִי Joshua xv. 8; xlviii. 16; כִּי יֵרֵחוּ xlviii. 12; כִּי לָחָה xlviii. 13. So, too, Josh. xv. 11 speaks of a כְּתֵף עֲקָרֹן. Therefore the shoulder-like watershed of the coast of Philistia toward the sea may be called כְּתֵף. But from the verb עָפַף it is seen that the Prophet has in mind at the same time the figure of a bird of prey that flies on a man's shoulder in order to belabor his head. But is כְּתֵף *st. const.* or *absolutus*. DELITZSCH is of the opinion that, on account of the following פְּלִשְׁתִּים, the *stat. absol.* is used in the sense of *stat. constructus*. It were possible that the Masoretes might have punctuated in this way for the reason assigned, yet this kind of punctuation ought to occur oftener. But DELITZSCH can only appeal to the accent not being drawn backwards!

On ver. 15. הַחֲרִים. There exists no necessity for reading הַחֲרִיב. For, as DELITSCH remarks, הַחֲרִים is only a strengthened נָעַר "to reproach," Ps. cvi. 9; Nah. i. 4.—הַחֲרִיב comp. on x. 32.—חָרַם is *āry*. Expositors differ about it very much. To me it seems best with DELITSCH to derive the word from חָרַם—חָרַם "to burn," (from which חָרָם *niger*, "the burned black," Gen. xxx. 32 seq.)

2. And in that day—glorious.—Ver. 10. We must conceive of the subject matter of this description and of vers. 11-16 as falling between the sections vers. 1-5 and 6-9. For doubtless the human world must be first penetrated by the peace of God. Only after that can peace extend to the inferior creatures (comp. Gen. i. 28 sqq.). But the

Prophet has here combined the beginning and the end, because he thought he could characterize the Messianic dominion most clearly, by its consequences. In a similar way Jeremiah (iii. and iv.), proceeds from the description of the (צו) return in the past to the description of the return in the far future, in order finally to join on after that the summons to return in the present. The Prophet's naming the Messiah Himself "root of Jesse" after calling him, ver. 1, "a shoot out of the root of Jesse," has a double reason. The first seems to me to be the mere formal one, viz.: that for brevity's sake the Prophet would avoid repeating יֵצֵר "a shoot from." But he could justly omit this because the Messiah formed the most prominent ingredient of the root of Jesse. He was in this root like He was in the loins of Abraham (Heb. vii. 10). But for Him, the root of Jesse had been a common root as any other. We have here therefore, not only a formal-rhetorical synecdoche, but also one justified in its substance. For the expression is in any case a synecdoche (comp. the so frequent synecdochical use of the word "seed"). As root he could not be a standard of the heathen. He could be so only as a trunk or stem that has grown out of the root. In this sense he is called "root of David," Rev. v. 5; but with omission of the synecdoche, he is called "root and offspring of David," Rev. xxii. 16. Paul cites our passage Rom. xv. 12 according to the LXX. The Messiah is a standard to the heathen so far as He will be an appearance that will be observable to all, and mightily draw the attention of all to Himself. On the subject matter comp. ii. 2; lxvi. 18 sqq.; Hag. ii. 7;

Zech. ii. 15. The standard "stands" (comp. iii. 13) for it is fastened to an upright pole (Num. xxi. 8, where the pole itself is called שָׁטָן. Comp. Isa. v. 26). But it is not said who has planted the standard. It just stands there (comp. *zeirat*, Luke ii. 34). It sets itself by its own inward, divine power. שָׁרֵשׁ "a root" stands first with emphasis. וְאֵלָיו "unto Him" resumes the subject. "Unto Him shall seek," conveys the notion of longing desire. It is clear that by "nations" (גוֹיִם) are meant the heathen. For though "nation," in the singular, is used for Israel (comp. i. 4), it is never so in the plural.

Israel did not receive the LORD when He came to His own (Jno. i. 11). It is the same thought that Paul expresses Rom. x. 20, in words taken from Isa. lxv. 1, 2 (according to LXX.). "I was found of them, that sought me not; I was manifest (נִרְאָה) unto them that asked not after me." Paul ascribes to partial blindness the exceeding remarkable fact, that after the appearance of the Messiah the heathen entered into the kingdom of God before Israel, (Rom. xi. 25) — כְּנוּמָה "a rest," the place of rest where moving herds or caravans settle down, (xxviii. 12; xxxii. 18; lxvi. 1, and Num. x. 33). The place where the Messiah sits down to rest is identical with the place where He reveals the fulness of His might and glory, it is His body, the church (Eph. i. 23). Still at the present time the church is a gentile church, and yet it is a glory (כְּבוֹד *abstr. pro coner.*), i. e., a realization of the idea of glory, (comp. Ps. xiv. 14) even though only a preliminary and relative glory.

3. And it shall come to pass — of the earth. — Vers. 11, 12. The Prophet now turns to Israel. Israel must first be broken up, and its separate parts be scattered into all lands, if it is to accept Him that is promised to Israel for salvation. Only out of a state of banishment and dispersion, and only after the heathen have previously joined themselves to Him, does Israel know and lay hold on its Redeemer. But when it shall have known Him, then will the dispersion cease, then shall Israel be gathered and be brought back into its land. The first exile was the Egyptian. Wonderfully was Israel redeemed out of it. A second exile is in prospect. The Prophet assumes it. He has already announced it vi. 11 sqq.; x. 5 sqq. What had already occurred at that time under Tiglath-Pileser (2 Kings xv. 29) was as much only a faint beginning of the exile, as the return under Zerubbabel and Ezra, was only a faint beginning of the redemption. The Roman exile, which is but a part of the second exile, though the completion of it, must first have accomplished itself, before the second redemption can accomplish itself.

The LORD has acquired Israel (קָנָה), He let it cost Him something, He expended great care upon it, therefore the nation is His property (His כְּסֵף "peculiar treasure," Exod. xix. 5, etc.). קָנָה "purchased," is found in this sense even in Exod. xv. 16, the song of triumph of Moses, to which Isaiah seems here to allude.

The Prophet does not say בְּאֶשְׁכּוֹר, etc., "in As-

syria," but "from A," etc., (*vid.* Exod. x. 5), for he would not so much intimate the locality where the banished are found, as rather designate a remnant, not yet quite exterminated by the nation in the midst of which they are found. He then names eight nations, Assyria in advance, for that is the world power that he sees immediately before him, and that represents all following powers, i. e., the world-power in general. Next he names Egypt, for this is not only to be the actual scene of future exile, but is also a prototype of such exile. Then follow two names that belong to Egypt, then three that belong to Assyria, finally a name belonging to a region more distant still,

Pathros (Egyptian *Pather-res*, i. e., the southern Pather in distinction from other places sacred to Hathor, of this name. *vid.* EBER'S, *Egypt. und die Bücher Moses*, I. p. 115 sqq. On its relation to מִצְרַיִם comp. the remarks at chap. xix. 1), is Upper-Egypt (Jer. xlv. 15); "Cush" (Ethiopia) is a name "that acquired an extension from the south of India to the interior of Africa" (PRESEEL). Elam (Elymais xxi. 2; xxii. 6) is southern Media; Shinar, southern Mesopotamia (Gen. x. 10); on Hamath comp. on x. 9; the islands of the sea are the western islands and coasts of the Mediterranean sea (xxiv. 15; xl. 15; xli. 1, 5, etc.). When it is said that the LORD will raise a standard to the nations, it is not meant that this signal shall concern the heathen nations, for ver. 10 spoke of the calling of the Gentiles; but in the direction of these various abodes of the nations, the sign shall be given to the Israelites.

4. The envy also — land of Egypt. — Vers. 13-16. It might be supposed that, having told of the gathering of the remnant, the Prophet would proceed at once to describe the return. But he does this only at vers. 15, 16. First, the idea of gathering and re-union brings up that of inward unity. He announces that the old enmity between Judah and Ephraim will cease, and that henceforth, both, strong from unity, shall conquer their outward foes. Are "the enemies of Judah" the Ephraimites (the Prophet would say, did the oppressors of Judah appear even among Ephraim, they would be exterminated) then the "envy of Ephraim," is not the jealousy that Ephraim has, but that of which it is the object. But as the Prophet ascribes to Judah oppression in the second half, after referring to him in the first half as the one oppressed, so in the second half he ascribes envy to Ephraim, after having in the first part described him as the object of envy. There is therefore, an artistic crossing of notions. Israel, harmonious at last, shall at once be superior in strength to all its neighbors. It is very evident here, how the Prophet paints the remotest future with the colors of the present. Still in the period of the reign of peace (comp. too, ii. 4) he makes Israel take vengeance on his enemies, and subdue them quite in the fashion that, in the Prophet's time, would be the heart's desire of a true Theocrat.

The "tongue of the Egyptian sea," is the Arabian gulf or Reed-gulf, יָם־סוּף (Exod. x. 19, etc.). "Tongue" לָשׁוֹן of an arm of the sea, like Josh. xv. 2, 5; xviii. 19. The Euphrates in the second return is to correspond to the Jordan which was

so miraculously crossed in the journey out of Egypt (Josh. iii.). The LORD shall wave His hand against it, as it were, adjuring it, and at the same time smite it with the breath of His mouth as with a glowing hot wind, that will dry it up, so that it will separate into seven shallow brooklets, which Israel may walk through in sandals. Thereby, a "fenced way," (*via munita* מְסֻלָּה xix. 23; xl. 3; lxii. 10, etc., comp. vii. 3) will be prepared for the remnant of Israel out of the Assyrian exile, that will be as glorious as the מְסֻלָּה on which Israel returned out of Egypt. As for "the remnant," it must be understood with the same restriction explained x. 21 seq.

[J. A. ALEXANDER, on ver. 13. A consideration of the history of the enmity of Ephraim against Judah, of the nature of the schism they wrought and maintained in Israel, "explains why the Prophet lays so much more stress upon the envy of Ephraim than upon the enmity of Judah, viz.: because the latter was only the indulgence

of an unhallowed feeling, to which, in the other case was superadded open rebellion and apostacy from God. Hence, the first three members of the verse before us speak of Ephraim's enmity to Judah, and only the fourth of Judah's enmity to Ephraim; as if it occurred to the Prophet that, although it was Ephraim whose disposition needed chiefly to be changed, yet Judah also had a change to undergo, which is therefore intimated in the last clause, as a kind of after-thought. The envy of Ephraim against Judah shall depart—the enemies of Judah (in the kingdom of the ten tribes) shall be cut off—Ephraim shall no more envy Judah—yes, and Judah in its turn shall cease to vex Ephraim.

Ibid. On ver. 16. מְסֻלָּה is a highway as explained by JUNIUS (*agger*) and HEND. (*causeway*), an artificial road formed by casting up the earth, (from כָּלַל to raise) and thus distinguished from a path worn by the feet (דֶּרֶךְ or נִתְיָכָה)].

3. ISRAEL'S SONG OF PRAISE FOR THE WRATH AND GRACE OF HIS GOD.

CHAPTER XII. 1-6.

- 1 AND in that day thou shalt say,
O LORD, I will praise thee:
'Though thou was angry with me, 'thine anger is turned away,
And thou comfortedst me.
- 2 Behold, God is my salvation;
I will trust, and not be afraid:
For the LORD JEHOVAH is my strength and my song;
He also is become my salvation.
- 3, 4 Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say,
Praise the LORD,
'Call upon his name,
Declare his doings among the people,
Make mention that his name is exalted.
- 5 Sing unto the LORD; for he hath done excellent things:
This is known in all the earth.
- 6 Cry out and shout, thou 'inhabitant of Zion:
For great is the Holy One of Israel in the midst of thee.

¹ Or, *Proclaim his name.*

² *That.*

³ Heb. *inhabitant.*

⁴ *let thine anger, etc.*

TEXTUAL AND GRAMMATICAL.

On ver. 1. וְנָא יֵשֶׁבֶת. I do not think that this period can be construed paratactically; for then it must read וְנָשָׁב וְנִתְחַנֵּן. —Isaiah never uses אָנֹכִי. This word is probably an allusion to 1 Kings viii. 46, where Solomon in his prayer of dedication says: "If they sin against thee, and thou be angry with them, וְאִנִּיפָה בָּם." Comp. Ps. lx. 3.

On ver. 2. יְשׁוּעָה is very frequent both in Isa. (xxv. 9; xxvi. 1; xxxiii. 2; xlix. 6; li. 6, 8; lvi. 1, etc.), and in the Psalms (lxii. 2; lxxxviii. 2; lxxxix. 27, etc. It occurs three times in our chapter, ver. 2, *bis*, and ver. 3.—לֵאמֹר and מְסֻלָּה form a paronomasia.—לֵאמֹר

recalls Ps. xxvii. 1 (מְסֻלָּה מִיָּמִי אֶמְסֹר). The entire second clause of ver. 2 is borrowed from the triumphal song of Moses, of which we were reminded before by קָנֹת x. 1. Comp. Ps. cxviii. 14. Only it may be noticed that in our passage, as if to excel the original (DELITZSCH), the two divine names יְהוָה יְהוָה stand in the form of a *climax ascendens*.—יְהוָה is an abbreviation of יְהוָה יְהוָה peculiar to poetry. It occurs first Exod. xv. 2; xvii. 16. Beside the text, it occurs Isa. xxvi. 4, as here joined with יְהוָה and xxxviii. 11, where יְהוָה is put double. Beside these instances the word is found only in the Psalms and in Song of Sol. viii. 6.—וְיָמֵינוּ אֲבִירָה

breviated instead of זמרת would not be Hebrew. The suffix in עני applies also to זמרת; both appear thereby as one notion. Comp. EWALD, § 339 b.

On ver. 8. ששון xlii. 13; xxxv. 10; li. 3, 11; lxi. 1.—מעינות xli. 18.

On ver. 4. The words עלילתי in דודו occur word for word, Pa. cv. 1; 1 Chr. xvi. 8.—נשגב שמו. Comp. Pa. cxlviii. 18: נשגב שמו לברו which words appear to have arisen from a combination of our passage and li. 11, 17.

On ver. 5. זמרו, too, is an expression borrowed from the

poetry of the Psa. where alone it occurs sometimes with ל sometimes as here with the accus; Ps. xlvii. 7; lxxviii. 5, 83. זמרו is an expression of Isaiah; comp. ix. 17.—K'thibh כידעת, K'ri כידעת. The Pual participle is found only in the plural with suffixes, meaning: "acquaintance," amicus (Ps. lv. 14; lxxxviii. 9, 19; xxxi. 12; Job xix. 14; 2 Kings x. 11). As our chapter evinces so much borrowing from the language of the Psalms, I prefer K'thibh. In respect to sense, there is no difference. כידע is a verb easily supplied after כידעת. The feminine may refer to זמרו or be construed neuter, and so more generally. The latter is perhaps the better.

EXEGETICAL AND CRITICAL.

1. The Prophet concludes his grand prophecy against Assyria with a short doxology. It has two subdivisions, both of which begin with the words: "and thou shalt (ver. 4: ye shall) say in that day." Both are joined by a brief prophetic middle term (ver. 3). The first comprises six, the second seven members. In the first part Israel speaks in the singular (corresponding to "thou wilt say"), "I will thank the Lord," etc. (ver. 12). After this expression of a proper sentiment, and, as it were, in response to the hope expressed in ver. 2, the promise of ver. 3 is given. After this interpretation comes the second summons, expressed in the plural. Corresponding to this Israel speaks in the plural, manifesting not merely its subjective disposition, but summoning to a general participation in it. Hence follow only imperatives, seven members, in elevated strain. And this little passage, so full of sentiment and art, according to EWALD, cannot be Isaiah's genuine writing! Fortunately he is quite alone in the opinion.

2. And in that day—my salvation.—Vers. 1, 2. "In that day" points to the future—when all that has been foretold shall have been fulfilled (comp. xi. 10, 11). Then shall Israel say "I will praise thee" (אמר) that is an original expression of David's, and thereafter of frequent occurrence in the Psalms; 2 Sam. xxii. 50; Ps. xviii. 50; xxx. 13; xxxv. 18; xliii. 4; lii. 11, etc. But the first thing for which Israel is to return thanks is that the Lord was angry with him—that He has punished him.—[See on the construction *Text. and Gram.* J. A. ALEXANDER remarks here: "The apparent incongruity of thanking God because He was angry is removed by considering that the subject of the thanksgiving is the whole complex idea expressed in the remainder of the verse, of which God's being angry is only one element. It was not simply because God was angry that the people praise Him, but because He was angry and His anger ceased. The same mode of expression is used by Paul in Greek, when he says (Rom. v. 17): "But God be thanked that ye were the servants of sin, but ye have from the heart obeyed," etc. The particle *but* seems to be necessary to rendering our text into English.—Tr.] The holy anger of God is but a manifestation of His love, and he is as much to be thanked for His anger as for His love.

When, too, the turning of this wrath takes place, Israel may pray for the lasting continuance of favor and grace. That the Masorets also con-

strued as we do (*vid Text. and Gram.*) appears from the Athnach.

3. Therefore ye shall—of salvation.—Ver. 3. These words appear to be a response to the expression of believing trust that we find in ver. 2. That is, richly and endlessly ye shall partake of salvation. At the Feast of the Tabernacles water was drawn from the fountain of Siloam for a drink-offering. From the priest that so brought it with solemnity into the temple, another took it, and, while doing so, used the words of our text. Comp. in a *Bib. Dict. art. Feast of Tabernacles*. [This ceremony originated at a period long after Isaiah's time.—Tr.]

4. And in that day—midst of thee.—Vers. 4-6. The second stage of the song. "Ye shall draw" leads the Prophet to proceed in the plural number. Excepting the change of number the words are the same as ver. 1. Thus, too, the verbs of the following two verses are in the plural. Notice, at the same time, that they are imperatives. From this it is seen that Israel no longer makes a subjective confession like ver. 1, but demands a participation in his faith: Jehovah shall be proclaimed to all the world.

The last ver. (6) is distinguished from the foregoing by the verbs being no longer in the plural, but "the returned" of Israel are addressed in the singular. This, too, doubtless, is no accident. In vers. 4 and 5 the word goes out to the wide world: all nations must be taught; the majestic deeds of Jehovah must be made known to the whole earth. It seems to me that the Prophet would wish not to conclude with this look into the measureless expanse, but would rather fix his eyes, to conclude, on the beloved form of the inhabitant [fem. Germ. *Bürgerin*] of Zion (the expression only here in Isaiah).

All honor and all salvation of Zion rest in this, that it has the Lord in the midst of it as its living and personal shield and fountain of life.

DOCTRINAL AND ETHICAL.

1. On vii. 1. "*Hierosolyma oppugnatur, etc.* Jerusalem is assaulted but not conquered. The church is pressed but not oppressed."—FOERSTER.

2. On vii. 2. "*Quando ecclesia, etc.* When the Church is assaulted and Christ crucified over again in His elect, Rezin and Pekah, Herod and Pilate are wont to form alliance and enter into friendly relations. There are, so to speak, the foxes of Samson, joined indeed by the tails, but their heads are disconnected."—FOERSTER.—

"He that believes flees not (Isa. xxviii. 16). 'The righteous is bold as a lion' (Prov. xxviii. 1). Hypocrites and those that trust in works (works) have neither reason nor faith. Therefore they cannot by any means quiet their heart. In prosperity they are, indeed, overweening, but in adversity they fall away (Jer. xvii. 9)." CRAMER.

3. On vii. 9. ("If ye will not believe, surely ye shall not be established.") "*Insignis sententia*, etc. A striking sentiment that may be adapted generally to all temptation, because all earnest endeavor after anything, as you know, beguiles us in temptation. But only faith in the word of promise makes us abide and makes sure whatever we would execute. He warns Ahaz, therefore, as if he said: I now promise you by the word, it shall be that those two kings shall not hurt you. Believe this word! For if you do not, whatever you afterwards devise will deceive you: because all confidence is vain which is not supported by the word of God."—LUTHER.

4. On vii. 10-12. "Wicked Ahaz pretends to great sanctity in abstaining from asking a sign through fear of God. Thus hypocrites are most conscientious where there is no need for it: on the other hand, when they ought to be humble, they are the most insolent. But where God commands to be bold, one must be bold. For to be obedient to the word is not tempting God. That is rather tempting God when one proposes something without having the word for it. It is, indeed, the greatest virtue to rest only in the word, and desire nothing more. But where God would add something more than the word, then it must not be thought a virtue to reject it as superfluous. We must therefore exercise such a faith in the word of God that we will not despise the helps that are given in addition to it as aids to faith. For example the Lord offers us in the gospel all that is necessary to salvation. Why then Baptism and the Lord's Supper? Are they to be treated as superfluous? By no means. For if one believes the word he will at the same time exhibit an entire obedience toward God. We ought therefore to learn to join the sign with the word, for no man has the power to sever the two.

But do you ask: is it permitted to ask God for a sign? We have an example of this in Gideon. Answer: Although Gideon was not told of God to ask a sign, yet he did it by the impulse of the Holy Spirit, and not according to his own fancy. We must not therefore abuse his example, and must be content with the sign that is offered by the Lord. But there are extraordinary signs or miracles, like that of the text, and ordinary ones like Baptism and the Lord's Supper. Yet both have the same object and use. For as Gideon was strengthened by that miraculous event, so, too, are we strengthened by Baptism and the Lord's Supper, although no miracle appears before our eyes." HEIM and HOFFMANN after LUTHER. Elieser, the servant of Abraham, also asked the Lord to show him the right wife for Isaac by means of a sign of His own choosing, (Gen. xxiv. 14).

It ought to be said that this asking a sign (opening the Bible at a venture, or any other book) does not suit Christian perfection (Heb. vi. 1). A Christian ought to be inwardly sensible of the divine will. He ought to content himself

with the guarantees that God Himself offers. Only one must have open eyes and ears for them. This thing of demanding a sign, if it is not directly an effect of superstition (Matt. xii. 39; xvi. 4; 1 Cor. i. 22), is certainly childish, and, because it easily leads to superstitious abuses, it is dangerous.

5. On vii. 13. "*Non caret, etc.* That the Prophet calls God *his* God is not without a peculiar emphasis. In Zech. ii. 12 it is said, that whoever touches the servants of God touches the pupil of God's eye. Whoever opposes teacher and preacher will have to deal with God in heaven or with the Lord who has put them into office."—FOERSTER.

6. On vii. 14. "The name Immanuel is one of the most beautiful and richest in contents of all the Holy Scripture. 'God with us' comprises God's entire plan of salvation with sinful humanity. In a narrower sense it means 'God-man' (Matth. i. 23), and points to the personal union of divinity and humanity, in the double nature of the Son of God become man. Jesus Christ was a God-with-us, however, in this, that for about 33 years He dwelt among us sinners (Jno. i. 11, 14). In a deeper and wider sense still He was such by the Immanuel's work of the atonement (2 Cor. v. 19; 1 Tim. ii. 3). He will also be such to every one that believes on Him by the work of regeneration and sanctification and the daily renewal of His holy and divine communion of the Spirit (Jno. xvii. 23, 26; xiv. 19, 20, 21, 23). He is such now by His high-priestly and royal administration and government for His whole Church (Matth. xxviii. 20; Heb. vii. 25). He will be such in the present time of the Church in a still more glorious fashion (Jno. x. 16). The entire and complete meaning of the name Immanuel, however, will only come to light in the new earth, and in the heavenly Jerusalem (Rev. xxi. 3, 23; xxii. 5)."—WILH. FRIED. ROOS.

CHAP. VIII.—7. On ver. 5 sqq. "Like boastful swimmers despise small and quiet waters, and on the other hand, for the better display of their skill, boast of the great sea and master it, but often are lost in it,—thus, too, did the hypocrites that despised the small kingdom of Judah, and bragged much and great things of the power and splendor of the kingdom of Israel and of the Syrians; such hypocrites are still to be found now-a-days—such that bear in their eye the *admiranda Romae*, the splendor, riches, power, ceremonies and pomp of the Romish church, and thereupon 'set their bushel by the bigger-heap.' It is but the devil's temptation over again: 'I will give all this to thee.'"—CRAMER.—"*Fons Siloa*," etc. "The fountain of Siloam, near the temple, daily reminded the Jews that Christ was coming."—CALVIN on Jno. ix. 7.

8. On viii. 10. "When the great Superlatives sit in their council chambers and have determined everything, how it ought to be, and especially how they will extinguish the gospel, then God sends the angel Gabriel to them, who must look through the window and say: nothing will come of it."—LUTHER.—"Christ, who is our Immanuel, is with us by His becoming man, for us by His office of Mediator, in us by the work of His sanctification, by us by His personal, gracious presence."—CRAMER.

9. On viii. 14, 15. Christ alone is set by God to be a stone by which we are raised up. That He is, however, an occasion of offence to many is because of their purpose, petulance and contempt (1 Pet. ii. 8). Therefore we ought to fear lest we take offence at Him. For whoever falls on this stone will shatter to pieces (Matth. xxi. 44)." CRAMER.

10. On viii. 16 sqq. He warns His disciples against heathenish superstition, and exhorts them to show respect themselves always to law and testimony. "They must not think that God must answer them by visions and signs, therefore He refers them to the *written* word, that they may not become altogether too spiritual, like those now-a-days who cry: spirit! spirit! . . . Christ says, Luke xvi.: They have Moses and the prophets, and again Jno. v. 39: Search the Scriptures. So Paul says, 2 Tim. iii. 16: The Scripture is profitable for doctrine. So says Peter, 2 Pet. i. 9: We have a sure word of prophecy. It is the word that changes hearts and moves them. But revelations puff people up and make them insolent." HEIM and HOFFMANN after LUTHER.

CHAP. IX.—11. On ver. 1 sqq. (2). "*Postrema pars, etc.* The latter part of chap. viii. was *νομική καὶ ἀπειλητική* (legal and threatening) so, on the other hand, the first and best part of chap. ix. is *εὐαγγελική καὶ παραμυθητική*, (evangelical and comforting). Thus must ever law and gospel, preaching wrath and grace, words of reproof and words of comfort, a voice of alarm and a voice of peace follow one another in the church." FOERSTER.

12. On ix. 1 (2). Both in the Old Testament and New Testament Christ is often called light. Thus Isaiah calls Him "a light to the gentiles," xlii. 6; xlix. 6. The same Prophet says: "Arise, shine (make thyself light), for thy light is come," lx. 1. And again ver. 19: "The Lord shall be unto thee an everlasting light." In the New Testament it is principally John that makes use of this expression: "The life was the light of men," i. 4, "and the light shined in the darkness," ver. 5. John was not that light, but bore testimony to the light, ver. 8. "That was the true light that lighteth every man that cometh into the world," ver. 9. And further: "And this is the condemnation that light is come into the world, and men loved darkness rather than light," iii. 19. "I am the light of the world," (viii. 12; ix. 5; comp. xii. 35; xxxvi. 46).

13. On ix. 1 (2). The people that sit in darkness may be understood to comprise three grades. First, the inhabitants of Zebulon and Naphtali are called so (viii. 23), for the Prophet's gaze is fixed first on that region lying in the extreme end of Palestine, which was neighbor to the heathen and mixed with them, and on this account was held in low esteem by the dwellers in Judah. The night that spreads over Israel in general is darkest there. But all Israel partakes of this night, therefore all Israel, too, may be understood as among the people sitting in darkness. Finally, no one can deny that this night extends over the borders of Israel to the whole human race. For far as men dwell extends the night which Christ, as light of the world, came to dispel, Luke i. 76 sqq.

14. On ix. 5 (6). Many lay stress on the no-

tion "child," inasmuch as they see in that the reason for the reign of peace spoken of afterwards. It is not said a man, a king, a giant is given to us. But this is erroneous. For the child does not remain a child. He becomes a man: and the six names that are ascribed to Him and also the things predicted of His kingdom apply to Him, not as a child, but as a man. That His birth as a child is made prominent, has its reason in this, that thereby His relation to human kind should be designated as an organic one. He does not enter into humanity as a man, i. e. as one whose origin was outside of it, but He was born from it, and especially from the race of David. He is Son of man and Son of David. He is a natural offshoot, but also the crowning bloom of both. Precisely because He was to be conceived, carried and born of a human mother, and indeed of a virgin, this prophecy belongs here as the completion and definition of the two prophetic pictures vii. 10 sqq.; viii. 1 sqq.—"He came down from heaven for the sake of us men, and for our bliss (1 Tim. i. 15; Luke ii. 7). For our advantage: for He undertook not for the seed of angels, but for the seed of Abraham (Heb. ii. 16). Not sold to us by God out of great love, but given (Rom. v. 15; Jno. iii. 16). Therefore every one ought to make an application of the word 'to us' to himself, and to learn to say: this child was given to me, conceived for me, born to me."—CRAMER.—"*Cur oportuit, etc.* Why did it become the Redeemer of human kind to be not merely man, nor merely God, but God and man conjoined or *θεάνθρωπον*? Anselm replies briefly, indeed, but pithily: *Deum qui posset, hominem, qui deberet.*" FOERSTER.

15. On ix. 5 (6). "You must not suppose here that He is to be named and called according to His person, as one usually calls another by his name; but these are names that one must preach, praise and celebrate on account of His act, works and office." LUTHER.

16. On ix. 6. "*Verba pauca, etc.* A few words, but to be esteemed great, not for their number but for their weight." Augustine. "*Admirabilis in, etc.* Wonderful in birth, counsellor in what He preaches, God in working, strong in suffering, father of the world to come in resurrection, Prince of peace in bliss perpetual." BERNARD OF CLAIRVAUX. In reference to "a child is born," and "a son is given," JOH. COCCÆIUS remarks in his Heb. Lex. s. v. *רֵץ*: "*respectu, etc.*, in respect to His human nature He is said to be born, and in respect to His divine nature and eternal generation not indeed born, but given, as, Joh. iii. 16, it reads God gave His only begotten Son."

"In the application of this language all depends on the words is born to us, is given to us." The angels are, in this matter, far from being as blessed as we are. They do not say: To us a Saviour is born this day, but; to you. As long as we do not regard Christ as ours, so long we shall have little joy in Him. But when we know Him as our wisdom, righteousness, sanctification and redemption, as a gift that our heavenly Father designed for us, we will appropriate Him to ourselves in humble faith, and take possession

of all His redeeming effects that He has acquired. For giving and taking go together. The Son is given to us; we must in faith receive Him." J. J. RAMBACH, *Betracht. über das Ev. Esaj.*, Halle, 1724.

On ix. 6 (7). "The government is on His shoulders." "It is further shown how Christ differs in this respect from worldly kings. They remove from themselves the burden of government and lay it on the shoulders of the privy counsellors. But He does not lay His dominion as a burden on any other; He needs no prime minister and vicegerent to help Him bear the burden of administration, but He bears all by the word of His power as He to whom all things are given of the Father. Therefore He says to the house of Jacob (xli. 3 sq.): Hearken unto me ye who were laid on my shoulders from your mothers' womb. I will carry you to old age. I will do it, I will lift, and carry and deliver,—on the contrary the heathen must bear and lift up their idols, (xli. 1, 7)."—RAMBACH. "In the first place we must keep in mind His first name: He is called Wonderful. This name affects all the following." "All is wonderful that belongs to this king: wonderfully does He counsel and comfort; wonderfully He helps to acquire and conquer, and all this in suffering and want of strength. (LUTHER, *Jen. germ. Tom. III. Fol. 184 b.*)" "He uses weakness as a means of subduing all things to Himself. A wretched reed, a crown of thorns and an infamous cross, are the weapons of this almighty God, by means of which He achieves such great things. In the second place, He was a hero and conqueror in that just by death, He robbed him of his might who had the power of death, i. e., the devil (Heb. ii. 14); in that He, like Samson, buried His enemies with Himself, yea, became poison to death itself, and a plague to hell (Hos. xiii. 14) and more gloriously resumed His life so freely laid down, which none of the greatest heroes can emulate."—RAMBACH.

17. On ix. 18 (19) sqq. True friendship can never exist among the wicked. For every one loves only himself. Therefore they are enemies of another; and they are in any case friends to each other, only as long as it concerns making war on a third party.

CHAP. X.—18. On ver. 4. (Comp. the same expression in chap. ix.). God's quiver is well filled. If one arrow does not attain His object, He takes another, and so on, until the rights of God, and justice have conquered.

19. On x. 5-7. "God works through men in a threefold way. First, we all live, move and have our being in Him, in that all activity is an outflow of His power. Then, He uses the services of the wicked so that they mutually destroy each other, or He chastises His people by their hand. Of this sort the Prophet speaks here. In the third place, by governing His people by the Spirit of sanctification: and this takes place only in the elect."—HEIM AND HOFFMANN.

20. On x. 5 sqq. "*Ad hunc, etc.* Such places are to be turned to uses of comfort. Although the objects of temptation vary and enemies differ, yet the effects are the same, and the same spirit works in the pious. We are there-

fore to learn not to regard the power of the enemy nor our own weakness, but to look steadily and simply into the world, that will assuredly establish our minds that they despair not, but expect help of God. For God will not subdue our enemies, either spiritual or corporal, by might and power, but by weakness, as says the text: my strength is made perfect in weakness." (2 Cor. xii. 9).—LUTHER.

21. On x. 15. "*Efficacia agendi penes Deum est, homines ministerium tantum præbent. Quare nunc sibilo suo se illos evocaturum minabatur* (cap. v. 26; vii. 18); *nunc instar sagenae sibi fore ad irretiendos, nunc mallei instar ad feriendos Israelitas. Sed præcipue tum declarat, quod non sit otiosus in illis, dum Sennacherib securum vocat, quae ad secandum manu sua et destinata fuit et impacta. Non male alicubi Augustinus ita definit, quod ipsi peccant, eorum esse; quod peccando hoc vel illud agant, ex virtute Dei esse, tenebras prout visum est dividentis* (*De prædest. Sancti.*)."—CALVIN *Inst. II. 4, 4.*

22. On x. 20-27. "In time of need one ought to look back to the earlier great deliverances of the children of God, as to the deliverance of Israel out of Egypt, or later, from the hand of the Midianites. Israel shall again grow out of the yoke."—DIEDRICH.

CHAP. XI.—23. On ver. 4. "The staff of His mouth." "Evidence that the kingdom of Christ will not be like an earthly kingdom, but consist in the power of the word and of the sacraments; not in leathern, golden or silver girdles, but in girdles of righteousness and faith."—CRAMER.

24. On xi. 10 sqq. If the Prophet honors the heathen in saying that they will come to Christ before Israel, he may be the more readily believed, when ver. 11 sqq. he gives the assurance that the return out of the first, the Egyptian exile, shall be succeeded by a return out of the second, the Assyrian exile, (taking this word in the wider sense of Isaiah). It is manifest that the return that took place under Zerubbabel and Ezra was only an imperfect beginning of that promised return. For according to our passage this second return can only take place after the Messiah has appeared. Farthermore, all Israelites that belong to "the remnant of Israel," in whatever land they may dwell, shall take part in it. It will be, therefore, a universal, not a partial return. If now the Prophet paints this return too with the colors of the present (ver. 13 sqq.), still that is no reason for questioning the reality of the matter. Israel will certainly not disappear, but arise to view in the church of the new covenant. But if the nation is to be known among the nations as a whole, though no more as a hostile contrast, but in fraternal harmony, why then shall not the land, too, assume a like position among the lands? But the nation can neither assume its place among nations, nor the land its place among lands, if they are not both united: the people Israel in the land of their fathers.

25. On Chap. XI. "We may here recall briefly the older, so-called spiritual interpretation. Vers. 1-5 were understood of Christ's prophetic office that He exercised in the days of

His flesh, then of the overthrow of the Roman Empire and of Antichrist, who was taken to be the Pope. But the most thorough-going of those old expositors must acknowledge, at ver. 4, that the Antichrist is not yet enough overthrown, and must be yet more overthrown. If such is the state of the case, then this interpretation is certainly false, for ver. 4 describes not a gradual judgment, but one accomplished at once. There have been many Antichrists, and among the Popes too, but the genuine Antichrist described 2 Thess. ii., is yet to be expected, and also the fulfillment of ver. 4 of our chapter. Thereby is proved at the same time that the peaceful state of things in the brute world and the return of the Jews to their native land are still things of the future, for they must happen in that period when the Antichristian world, and its head shall be judged by Christ. But then, too, the dwelling together of tame and wild beasts is not the entrance of the heathen into the church, to which they were heretofore hostile, and the return of the Jews is not the conversion of a small part of Israel that took place at Pentecost and after. The miracles and signs too, contained in vers. 15, 16 did not take place then. We see just here how one must do violence to the word if he will not take it as it stands. But if we take it as we have done, then the whole chapter belongs to the doctrine of hope (*Hoffnungslehre*) of the Scripture, and constitutes an important member of it. The LORD procures right and room for His church. He overthrows the world-kingdom together with Antichrist. He makes of the remnant of Israel a congregation of believers filled with the Spirit, to whom He is near in an unusual way, and from it causes His knowledge to

go out into all the world. He creates peace in the restless creatures, and shows us here in advance what more glorious things we may look for in the new earth. He presents to the world a church which, united in itself, unmolested by neighbors, stands under God's mighty protection. All these facts are parts of a chain of hope that must be valuable and dear to our hearts. The light of this future illumines the obscurity of the present; the comfort of that day makes the heart fresh." WEBER, *der Prophet Jesaja*, 1875.

CHAP. XII.—26. On ver. 4 sq. "These will not be the works of the New Testament: sacrificing and slaying, and make pilgrimage to Jerusalem and to the Holy Sepulchre, but praising God and giving thanks, preaching and hearing, believing with the heart and confessing with the mouth. For to praise our God is good; such praise is pleasant and lovely" (Psalm cxlvii. 1). CRAMER.

27. On Chap. XII. "With these words conclude the prophetic discourses on Immanuel. Through what obscurity of history have we not had to go, until we came to the bright light of the kingdom of Christ! How Israel and the nations had to pass through the fire of judgment before the sun arises in Israel and the entire gentile world is illumined! It is the same way that every Christian has to travel. In and through the fire we become blessed. Much must be burnt up in us, before we press to the full knowledge of God and of His Son, before we become entirely one with Him, entirely glad and joyful in Him. Israel was brought up and is still brought up for glory, and we too. O that our end too were such a psalm of praise as this psalm!" WEBER, *Der Pr. Jes.* 1875.

SECOND SUBDIVISION.

THE PROPHECIES AGAINST FOREIGN NATIONS.

CHAPTERS XIII.—XXVII.

A.—THE DISCOURSES AGAINST INDIVIDUAL NATIONS.

CHAP. XIII.—XXIII.

The people of God do not stand insulated and historically severed from the rest of the human race, but form an integral part of it, and contribute to the great web of the history of humanity. Therefore the Prophet of the LORD must necessarily direct his gaze to the Gentile world, and, as historiographer, set forth their relations to the Kingdom of God, whether hostile or friendly. It is true that, in those prophecies that deal with the theocracy as a whole, or with individual theocratic relations or persons, the prophet has always to set their relations to the outward world in the light of God's word. But he has often occasion to make some heathen nation or other the primary subject of direct prophecy. Isaiah, too, has such occasion: and his prophecies that come under this category we now find collected here.

Amos, also, put together his utterances against foreign nations (chap. i.). But this grouping is so interwoven in the plan of his work, that, like an eagle first circles around his prey, and then swoops down on it, so he first passes through the nations dwelling around the Holy Land, then settles down on the chief nation, Israel, dwelling in the middle. Isaiah has brought the independent prophecies against foreign nations into a less intimate connection with his utterances that relate directly to the theocracy, by incorporating them into his book as a special *ḥumash* (or volume). Zephaniah has joined Isaiah in this as to material and form; except that the latter appears less marked because of the smallness of his book (ch. ii.). But Jeremiah (chap. xlii.—li.) and Ezekiel

(chap. xxv.-xxxii.) have, just like Isaiah, devoted independent divisions of their books to the utterances against foreign nations. The order in which Isaiah gives his prophecies against the heathen nations is not arbitrary. It makes four subdivisions. First, in chaps. xiii., xiv., comes a prophecy against Babylon. It stands here for a double reason: 1) because it begins with a general contemplation of the day of Jehovah, which evidently is meant for a foundation for all the following denunciations of judgment; 2) because Isaiah, after he had lived to see the judgment of God on Assyria under the walls of Jerusalem, knows well that the world-power culminates, not in Assyria, but in Babylon, and that not Assyria but Babylon is to execute the judgment of God on the centre of the theocracy.

But it is quite natural that Assyria should not be unrepresented in the list of the nations against which the Prophet turns his direct utterances. This is the less allowable because the following utterances have all of them for subject the relations to Assyria of the nations mentioned. For all that the Prophet has to say from chap. xiv. 23-xx. 6, and then again in chap. xxi. (from ver. 11 on), xxii. and xxiii. stands in relations more or less near to the great Assyrian deluge that Isaiah saw was breaking in on Palestine and the neighboring lands. Thus the second division begins with the brief word against Assyria, chap. xiv. 24-27. To this are joined prophecies against Philistia, Moab, Syria, Ephraim, Cush and Egypt. The third division forms a singular little *libellus*—It might be named *libellus emblematicus*. For it contains a second prophecy against Babylon, then

a similar one against Syria, against the Arabians, and against Jerusalem, the last with a supplement directed against the steward Shebna. These four prophecies in chap. xxi. and xxii. stand together because they all of them have *emblematical superscriptions*. Out of regard to this the prophecy against Babylon (chap. xxi. 1-10) stands here, although in respect to its contents it belongs rather to xiii. and xiv. Even the prophecy against "the valley of vision" with its supplement stands here out of regard to its superscription, although it is directed against no heathen nation, but against Jerusalem; so that we must say that chaps. xiii.-xxiii. contain prophecies against the heathen nations, not exclusively, but with one exception that has its special reasons.

Chap. xxiii. forms the fourth division. It contains a prophecy against Tyre, which, indeed, presupposes the Assyrian invasion, but expressly names the *Chaldeans* as executors of the judgment on Tyre. On account of this remarkable, and, in a certain respect, solitary instance of such a sight of things distant, this prophecy is put alone and at the end.

Thus the chapters xiii.—xxiii. are divided as follows:—

I. The first prophecy against Babylon, xiii. 1—xiv. 23.

II. Prophecies relating to Assyria, and the nations threatened by Assyria, Philistia, Moab, Syria, Ephraim, Cush, Egypt. xiv. 24—xx. 26.

III. The *libellus emblematicus*, containing prophecies against Babylon, Edom, Arabia and Jerusalem, the last with a supplement directed against the steward Shebna. xxi., xxii.

IV. Prophecy against Tyre. xxiii.

I.—THE FIRST PROPHECY AGAINST BABYLON.

CHAPTER XIII. 1—XIV. 23.

There yawns a tremendous chasm between the preceding prophecies that originated in the time of Ahaz and the present. We at once recognize Isaiah again in xiii., xiv. It is his spirit, his power, his poetry, his wit. They are his fundamental views, but it is no longer the old form. His way of speaking is quieter, softer, clearer; he no longer bursts on us like a roaring mountain stream. He is grown older. But he has progressed, too, in his prophetic knowledge. Now he knows that it is not Assyria that is the theocracy's most dangerous enemy. For him Assyria is a thing of the past. In proportion as it came to the front before, it now and henceforth retires. Isaiah had seen Assyria's humiliating overthrow before the gates of Jerusalem. Now he knows that another power, that Babylon shall destroy the theocracy and stand as the sole governing world-power. But he knows, too, that Babylon's day will come as well as Nineveh's. For how could Jehovah's Prophet ever doubt that his LORD and his nation will triumph, and that the world-power will be overthrown? But the judgment of Babylon is for him only a part of the great judgment of the world, of that "day of

the LORD," that does not come on *one* day, but realizes itself in many successive stages. He sees in Babylon the summit of the world-power, by whose disintegration Israel must be made free. Therefore he makes the great day of Jehovah's judgment break before our eyes (xiii. 1-13), but describes immediately only the judgment upon Babylon. On both these accounts this prophecy stands at the head of all Isaiah's prophecies against the nations. For it seemed fitting to put in the front a general and comprehensive word about the great judgment day which immediately introduced the denunciation of judgment against the head of all the nations of the world-power. Some have maintained that it was impossible that Isaiah could have recognized Babylon as the enemy of the theocracy: and that it was still more impossible that he could have predicted the deliverance of Israel out of the captivity of Babylon. But both these chapters are Isaiah's, both in form and contents, as we have declared above and shall prove in detail below. Beside, there is the consideration that our chapter has undoubtedly been used by Jeremiah (i., li.), by Ezekiel in various passages (vii. 17, comp.

Isa. xiii. 7;—vii. 29, comp. Isa. xiii. 11;—xix. 11, comp. Isa. xiv. 5;—xxxviii. 6, 15—xxxix. 2, comp. Isa. xiv. 13), and by Zephaniah (iii. 11, comp. Isa. xiii. 3), as shall be shown when dealing with the passages concerned. Therefore it seems to me to be beyond doubt that Isaiah wrote our chapters. But how Isaiah could know all that is here given to the world under his name (xiii. 1) as prophecy, that is certainly a problem. That is the problem that science should propose to itself for solution. It ought not to deny accredited facts in order not to be compelled to recognize prophecy as a problem, i. e. as possi-

ble. For to deny premises in order to avoid a conclusion that one *will* not draw, is just as unscientific as it is to invent premises in order to gain a conclusion that one *wants* to draw.

The discourse divides into a general part and a particular. The former (xiii. 1–13) is, as has been said, at the same time the introduction to the totality of the prophecies against the heathen nations. The particular part again presents two halves: the first (xiii. 14–22) portrays the judgment on Babylon, the second, after a short reference to the redemption and return home of Israel (xiv. 1, 2) contains a satirical song on the ruler of Babylon conceived in *abstracto* (xiv. 3–23).

a) The preface: introduction in general to the prophecies of the day of the Lord.

CHAPTER XIII. 1–13.

- 1 THE "BURDEN OF BABYLON, WHICH ISAIAH THE SON OF AMOZ DID SEE.
- 2 Lift ye up a banner upon ^{the} high mountain,
Exalt the voice unto them, shake the hand,
That they may go into the gates of the nobles.
- 3 I have commanded my sanctified ones,
I have also called my mighty ones for mine anger,
Even them that rejoice in my highness.
- 4 The noise of a multitude in the mountains, ^{like as of a great people}:
A tumultuous noise of the kingdoms of nations gathered together:
The LORD of hosts mustereth the host of the battle.
- 5 They come from a far country,
From the end of heaven,
Even the LORD, and the weapons of his indignation,
To destroy the whole land.
- 6 Howl ye; for the day of the LORD is at hand;
It shall come as a destruction from the Almighty.
- 7 Therefore shall all hands ^{be} faint,
And every man's heart shall melt:
- 8 And they shall be afraid:
Pangs and sorrows shall take hold of them;
They ^{shall} be in pain as a woman that travaileth:
They shall ^{be} amazed one at another;
Their faces *shall be* as ^{flames}.
- 9 Behold, the day of the LORD cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate:
And he shall destroy the sinners thereof out of it.
- 10 For the stars of heaven and ^{the} constellations thereof
Shall not give their light:
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.
- 11 And I ^{will} punish the world for *their* evil,
And the wicked for their iniquity;
And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.
- 12 I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir.
- 13 Therefore I will shake the heavens,
And the earth shall ^{remove} out of her place,

In the wrath of the LORD of hosts,
And in the day of his fierce anger.

¹ Heb. *the likeness of*.

² Heb. *wonder every man at his neighbor*.

³ Sentence.

⁴ *a bald mountain.*

⁵ *shall writhe.*

⁶ *will visit on the world its wickedness, and on the wicked their iniquity.*

⁷ Or, *fall down*.

⁸ Heb. *faces of the flames*.

⁹ *their Orions.*

¹⁰ *shakes.*

TEXTUAL AND GRAMMATICAL.

On ver. 1. מִמָּוֶה from מָוֶה is *datum*, "something borne, that which is proposed," therefore as much *onus* as *effatum*. On account of this ambiguity it is almost exclusively used of such divine utterances as impose on men the burden of judicial visitation. From Jer. xlii. 33 seq., we learn that the word, being abused by mockers on account of this ambiguity, was prohibited by Jehovah as designation of prophetic utterances. In Isaiah the word occurs twelve times in the sense of "judicial sentence;" and, excepting xxxvi. 6, it so occurs only in chapters xlii.—xliii., and here again, with the exception of xlii. 1 (for the particular reasons see the comment *in loc.*), solely in utterances against foreign nations. This last circumstance is easily to be explained by the unfavorable meaning that underlies the word, which was pressed by the mockers, Jer. xlii. 33 seq. אֶמָּוֶה simply and only is never directed against the theocracy. But it cannot be inferred from the absence of this in passages that relate to the theocracy that the word is foreign to Isaiah (Κνωβη).

On ver. 2. נִשְׁפָּזָה occurs only here; comp. שָׁפַי xli. 18; Jer. lli. 2, etc.—נָס (נָסָה) is an expression peculiar to Isaiah. Comp. v. 26; xl. 12; xlvii. 3.—לָהֶם after פָּתַח־לָהֶם is to be referred to the nations called.—נִרְבִּינִים designates the goal of the movement to which the nations are summoned. Both words belong to Isa. lli. 28; xxxii. 5, 8.—מִלִּירֵיבִי "the free, the noble" (comp. at xxxii. 5; and Prov. xix. 6; xxv. 7, etc.).

On ver. 3. עֲלִיזֵי נִאוֹתֵי are "Those rejoicing at my highness" (*gen. obj.*). Both words are entirely characteristic of Isaiah. The עֲלִיזֵי is found only xlii. 2; xliii. 7; xxiv. 8; xxxii. 13, and in the borrowed passage Zeph. lli. 11. Hence it is incomprehensible how the passage last named can be explained to be the original. Moreover Isaiah is almost the only one of the prophets that uses נִאוֹתֵי. For beside ix. 8; xlii. 11; xvi. 6; xxv. 11, and the borrowed passage Zeph. lli. 11, it occurs only Jer. xlviii. 29, where Jeremiah, for the sake of a play on words, heaps together all substantive derivatives from נָאָה.

On ver. 4. רָמוֹת occurs again in Isaiah only xl. 18. It is found oftener in Ezekiel, and in an adverbial sense as here—בְּרָמוֹת (Ezek. xliii. 16). Also שָׁאוֹן is a word of Isaiah's. It occurs only seventeen times in the Old Testament; of these, eight times in Isaiah: v. 14; xlii. 4; xlv. 13; (b), 13; xlii. 8; xxv. 6; lxi. 6. The expression מִלְחָמָה, beside the present, occurs only Num. xxxi. 14, and 1 Chr. vii. 4; xli. 37. There is evidently a contrast intended between צָבָא מִלְחָמָה and צָבָא שָׁמַיִם: the Lord of the heavenly hosts now musters His army hordes on earth.

On ver. 5. Shall we regard צָבָאִים at the beginning of the verse as dependent on כִּפְסָךְ, ver. 4, and as apposition with מִלְחָמָה? It is against this that the second half of ver. 5 must then be construed as a rhetorical exclamation, which in this connection and form seems strange. It is in favor of this that otherwise

צָבָאִים must be construed as predicate. But then it would be said of Jehovah that He comes from a far country. But may not this be said in the present connection? It has just been said that Jehovah summons the war hordes and musters them. He is therefore their leader. Need it seem strange then that He is described as approaching at their head? Therefore צָבָאִים is the predicate of ver. 5 b, placed at the beginning. מִמָּוֶה מִרְחֹק occurs again only xli. 11; other turns of expression viii. 9; x. 3; xvii. 13; xxx. 27; xxxiii. 17. כָּלִי וְעַמּוֹ occurs again only Jer. i. 25; on וְעַמּוֹ comp. on x. 6. חֲנַל comp. on x. 27; xxxii. 7; liv. 16.

On ver. 6. בָּשָׂר, note the play on words; בָּ is the so-called *Kaph veritatis*. Isaiah often uses שָׂרִי, xvi. 4; xlii. 4; li. 19, etc.; שָׂרִי he uses only this once.

On ver. 7. כָּל-יְדֵים תְּרַפֶּנָּה, the expression occurs in Isaiah only here, and is borrowed by Ezek. vii. 17 from this place.

On ver. 8. נִבְהַל in Isaiah again only xxi. 3 in a similar connection.—צָרִידִים occurs again only xxi. 3 (*bie*) in the sense of *constrictions, cruciatus, cramps*—חֲבָלִים Isaiah uses (v. 18; xxxiii. 20, 23) in the sense of "cords," and in the kindred "cries of a woman in travail" (xxvi. 17; lxvi. 7).—חֹל used not seldom of a travelling woman, and as a figure of feeling terror; xlii. 4, 5; xlv. 17, 18; xiv. 10; liv. 1; lxvi. 7, 8.—תִּמְכָּה *stupens* occurs again only xxix. 9. Note the *constructio praeagnans*.

On ver. 9. אֶמְכֹּרִי only here in Isaiah: it is adjective. The two substantives are, co-ordinate with יִס, doubtless because adjectives cannot be formed from these substantive notions, as can be done from אֶמְכֹּרִי. Therefore, according to frequent usage, we are to construe עֲבָרָה אֶף וְחֲרוֹן אֶף as abstract nouns used in a concrete sense. עֲבָרָה frequent in Isa. ix. 18; x. 6; xlii. 13; xiv. 6; xvi. 6. חֲרוֹן אֶף excepting ver. 13 does not occur again in Isaiah. The expression is frequent in the Pentateuch: Exod. xxxii. 12; Num. xxv. 4; xxxii. 14; Dent. xlii. 18.—By the words לְשׁוֹם (וְנִי) the Prophet designates the object of the day of judgment.—The expression לְשׁוֹם only here in Isaiah. Perhaps it is borrowed from Joel i. 7. לְשׁוֹם Isa. v. 9. שָׁמָּה alone xxiv. 12.—That הָאָרֶץ means "the earth," see "Ezeget. and Crit." on ver. 5.—הַשֶּׁמֶד x. 7; xiv. 23; xxvi. 14.—הַטָּאִים i. 23; xxxiii. 14.

On ver. 10. כִּי is not causative, but explicative. That the day of the Lord is dreadful, and nothing but burning wrath will be evident in that the stars become dark.

—If כְּכִלִּים and כְּכֹכְבִּים are distinguished, the explanation cannot be that the latter are not also כְּכֹכְבִּים, but that they are only a pre-eminent species of stars. The Vav, is therefore the Vav augmentative: "the stars of heaven and even its Orions." The latter are the most luminous stars, whose brightness, because of the first magnitude, more easily than all others penetrates

whatever hinderances there may be. The plural of כָּסִיל is, in any way, a generalizing one, i. e., that elevates the individual to the rank of a species. Otherwise we know of only one כָּסִיל as a star. But as 1 Sam. xvii. 43, Goliath says to David: "thou comest to me with the staves," although David had only one staff; or as Jer. xxviii. 12, after telling of the breaking of one yoke, continues: "wooden yokes hast thou broken," therefore here as elsewhere the plural of the individual is conceived as equivalent to the genus. Compare *Cleones*, *Scipiones*, *les Voltaire*, *les Mirabeau*; and perhaps בִּזְכֵּי Job xxxviii. 7 belongs to the same category.—הֶהָלִי, Hiph from הָלַל, a verb that elsewhere expresses clearness of sound, occurs only Job xxxi. 26; xli. 10, and in both places in connection with אֶרֶץ.—On חֶשֶׁן הַשֶּׁמֶשׁ comp. v. 30.—Of נֶגֶד there is only one other form in Isaiah, and that Kal. in just one passage, ix. 1.

On ver. 11. הָאָרֶץ is more expressly defined as תְּהֵלָה. This word is very frequent in the first part of Isa. xiv. 17, 21; xviii. 3; xxiv. 4; xxvi. 9, 18; xxviii. 6; xxxiv. 1. It never means a single land, but is always either the *oikumene* as *terra fertilis* contrasted with the desert (xiv. 17) or the *oikumene* as a whole contrasted with the single parts. Delitzsch well remarks that it never has the article, and thus in a measure appears as a proper noun.—פָּקַד with עַל of the person and accusative of the thing like Jer. xxiii. 2; xxv. 12; Hos. i. 4. נָאֵן a frequent word in Isa. ii. 10, 19, 21; iv. 2, etc.; lx. 15; Ezek. vii. 24 seems to have had in mind our passage.—וְיָדִים only here in Isaiah, whereas נְאֻדָּה (comp. at ver. 3) and עֲרִיץ (xxv. 3, 4, 5; xxix. 5, 20; xlix. 25) occur not seldom.

On ver. 12. מִזְקִיר which makes a paronomasia with מִזְקִיר (a genuine Isalaic word) occurs only here (Kal.

xliii. 4).—On אֶנְשׁ and אֶרֶם comp. on viii. 1.—פָּז (only here in Isaiah; comp. Pa. xix. 11; xxi. 4) is purified gold; כֶּתֶם is *abeconditum*, jewel, ornament generally: not found again in Isaiah.—כֶּתֶם אֶמֶר is found again Pa. xiv. 10; Job xxviii. 16.

On ver. 13. עַל־כֵּן cannot be construed "for this reason." For it cannot be said that the Lord will shake heaven and earth because He punishes the earth and makes men scarce on it. Rather the reverse of this must be assumed: God shakes heaven and earth in order to punish men. Thus עַל־כֵּן—"therefore, hence," but in the sense of intention (to this end, Job xxxiv. 27). Here, too, there evidently floats before the mind of the Prophet a passage from Job ix. 6, where it reads: הָאָרֶץ מִמְּקוֹמָהּ תִּמְרָנוּ אֶרֶץ מִמְּקוֹמָהּ. The thought that the earth shall be crowded out of its place, which is peculiar to both of these passages, is something so specific, added to which the juxtaposition of הָאָרֶץ and מִמְּקוֹמָהּ is so striking, that it is impossible to regard this relation of the two passages as accidental. If we ask where the words are original, we must decide in favor of Job, because there the thought is founded in the context. For in ver. 6 it is said: "which removeth the mountains, and they know not; which overturneth them in his anger." On this follows naturally: "Which shaketh the earth out of her place, and the pillars thereof tremble." In Isaiah again xxiv. 18; xiv. 16. Comp. moreover 2 Sam. xxii. 8 (Pa. xviii. 8); Joel iv. 16.—The words עֲבָרָה לְפָנָי are the Prophet's. 3 is taken by some as determining the time (ΚΑΘΩΣ), by others as assigning a reason (ΔΕΙΤΑΣΘΕ). But both may be combined: the revelation of the divine wrath coincides with the day of His anger, and so much so that יוֹם, the day, may be taken as concrete for the abstract notion of the manifestation, coming to the light. Comp. x. 3; xvii. 6.

EXEGETICAL AND CRITICAL.

1. The Prophet opens his prophecy against the nations with a denunciation of judgment against Babylon. This prophecy must have originated at a period when the Prophet had come to the knowledge that Babylon was the real centre of the world-power, and Assyria only a front step. But Isaiah opens his prophecy against Babylon with an introduction from which we learn that he regards the judgment against Babylon as the germ-like beginning of "the day of the LORD" in general. First, by means of a banner planted on a high mountain, visible far and wide, there goes forth a summons to order men of war to an expedition against a city (ver. 2). Then (ver. 3) the LORD says, more plainly, Himself taking up the word, that it is He that assembles the men of war and that He assembles them for a holy war. The command gathers in vast numbers and Jehovah musters them (ver. 4). They come then from the ends of the earth, as it were led by Jehovah, brought together in order to accomplish the work of destruction (ver. 5). Now those threatened hear proclaimed: the day of the LORD is here (ver. 6). Thereupon all are in fear and terror (vers. 7, 8). And in fact the day of the LORD draws near (ver. 9). The stars turn dark (ver. 10). The Lord Himself declares that the object of His coming is to lay low everything

in the world that lifts itself up proudly (ver. 11), so that men shall become scarce as fine gold (ver. 12). By this manifestation of divine wrath, however, heaven and earth must be shaken (ver. 13).

2. The burden—did see.—Ver. 1. One sees a sentence of judgment when, by means of prophetic gaze, one learns to know its contents, which may be presented to the spiritual eye by visible images (comp. on i. 1). That Isaiah is named here, and by his entire name, son of Amoz, is doubtless to be explained in that this superscription, which corresponds to the prophecy xiii. 1-xiv. 23, was at the same time regarded as superscription of the entire cycle xiii. to xxiii. and that this cycle, as an independent whole, was incorporated in the entire collection.

3. Lift ye up a banner—my highness.—Vers. 2, 3.—Verse 2 speaks in general. Without saying to whom the summons is directed or from whom it proceeds; there is only a summons to raise the standard of war for the purpose of assembling warriors. On a bare mountain, devoid of forest, shall the signal be raised, that it may be clearly seen on all sides. But with the voice, too, (xxxvii. 23, xl. 9, lviii. 1) and with hand-beckoning (x. 32, xi. 15) shall the nations be called to march forth. The gates of the nobles can only mean the main gates of the hos-

tile city, which alone (in contrast with the small side gates, figuratively called "needle-eyes" Matt. xix. 24) serve for the entree of princes in pomp, in the present case for the victors. Still the expression occasions surprise. Ought we perhaps to read פתח: "that they come willingly into my gates?" I do not venture to decide.

Ver. 3 makes us know who is the origin of the summons. It is the LORD who calls His warriors who are consecrated to Him and joyfully obey Him. The warriors are called consecrated, holy, because the war is a holy one. Comp. Joel iv. 9, Jer. vi. 4, xxii. 7, li. 27. Precisely for this the Prophet immediately after uses the bold expression: "I have called them for mine anger," i. e. that they may be executors of my purpose of wrath (comp. x. 5).

4. The noise of a multitude—the whole land.—Vers. 4, 5. Those summoned heard the call. They are heard approaching in troops. The interjection קול ["hark" NAEGELSB.]

is frequent in the second half of Isaiah: xl. 3, 6, lii. 3, lxvi. 6. Jeremiah, too, imitates the language: xlviii. 8, l. 22, 28, li. 54. The expression

קול החרון ["Hark, a tumultuous noise," NAEGELSB.] "noise of a multitude," occurs 1 Sam. iv. 14, 1 Kings xviii. 41, xx. 13, 28. In Isaiah again xxxiii. 3. Then in Ezek. xxxiii. 42, Dan. x. 6. I do not believe that by "the mountains" is meant the Zagros mountains that separated Media from Babylon. [*Zagrus mons*, now represented by the middle and southern portion of the mountains of Kurdistan.—Tr.]. For here the prophecy bears still quite a general character. Only by degrees does the special judgment upon Babylon appear out of the cloud of the universal judgment. The enemies, according to ver. 5, come "from a far country, from the end of heaven." Did the Prophet mean particularly the Zagros, why did he not designate it more distinctly? The mountains are, doubtless, no certain, concrete mountains, but ideal mountains, a poetic embellishment. Added to this, it is likely Joel ii. is in the Prophet's mind. There, too, as here (vers. 6, 9) the day of the LORD is at hand. But there the grasshoppers are the enemies to be expected. These, too, come like chariots, that leap upon the mountains like the blush of dawn spread upon the mountains. Especially the order of the words בְּהָרִים רִמְתָּ עִם־רֶכֶּב, "in the mountains like as of a great people," seems to me to recall Joel ii. 2 עַל־הָהָרִים עִם־רֶכֶּב "upon the mountains a great people," a form of expression that in Joel, too, belongs to the poetic drapery. That Isaiah had in mind the words of Joel is the more probable, in as much as the expression עִם־רֶכֶּב is used by him only here, and beside Joel ii. 2, is found only in Ezek. xvii. 9, 15, xxvi. 7.

The army, then, which Jehovah musters, consists of people that have come from a far land, and from the end of heaven, i. e. from the place where the heavenly expanse is bounded by the earth. The expression "from the end of heaven" is characteristic of Deuteronomy. For, except the present passage, it occurs only Deut. iv. 32 (bis), xxx. 4 (with the borrowed expression Neh. i. 9), and Ps. xix. 7. That Isaiah by these ex-

pressions would designate the Medes is quite improbable. As in their cities, according to 2 Kings xvii. 6, Israelite exiles dwelt at that time, how could he locate them in the uttermost borders of the earth's surface, where otherwise he locates, say, Ophir (ver. 12) or Sinim (xlix. 12)? The undefined, universal, and if I may so say, the superlative mode of expression, proves that it is to be taken in an ideal sense. The end that the LORD will accomplish by means of "the weapons of His indignation" is: to overturn the whole earth. "The whole earth!" For this judgment on Babylon belongs to "the day of the LORD." It is thus an integral part of the world's judgment. Just as Isaiah, so Ezekiel uses traits of Joel's prophecy of the world's judgment in order to let the judgment that he had to announce to Egypt, appear as a part of the world's judgment (xxx. 2 sqq.).

5. Howl ye—their faces as flames.—Vers. 6-8. Here it is seen plainly how the Prophet would represent the judgment on Babylon as a part of the world's judgment. For the traits that now follow are entirely taken from the descriptions of the world's judgments as we meet them already in the older Prophets, and as, on the other hand, the later New Testament descriptions of the great day of judgment connect with our present one. Especially Isaiah has Joel in his mind. "Howl ye," is taken from הִלִּיל Joel i. 5, 11, 13. Ezek. too, uses the word xxx. 2, and Matt. xxiv. 30, in the eschatological discourse of Christ. The words: "for the day of the LORD is at hand," are taken word for word from Joel i. 15. From קִרֹּב "at hand," it is seen that the Prophet would portray here the impression that the approach of the day will make on men; for, as is known, the moments that precede any great catastrophe have terrors quite peculiarly their own. In ver. 9, he describes the judgment as taking place. When men notice that the destruction comes from God Almighty, they abandon all opposition as useless. The sign of this is that they let their hands fall limp, and that their hearts become like water (comp. Deut. xx. 8; Josh. vii. 5; Isa. xix. 1).

For the image of the travelling woman, and of the terror depicted in the countenances, the Prophet is indebted to Joel ii. 6. That terror and anguish not only make one pale, but also agitate the blood, and thereby produce heat and sweat is well known. Only the latter does the Prophet make prominent. He was likely moved to this because in Joel (i. 19, ii. 3, 5), which is in his thought, the expression לֶחֶם, "a flame," occurs thrice.

6. Behold the day—light to shine.—Vers. 9, 10. The day is not only near; it is here. (Comp. under Text. and Gram. above). What constellation is meant by the name יָסָבִיל is not settled. The LXX., here and Job xxxviii. 31 translate δ' Ὀπίων. Likewise the VULG. Amos v. 8 and Job ix. 9. Others (SAADIA, ABULWALID, etc.), take it to be Canopus, the Antarctic Polar star in the southern steering-oar of Argo. NIEBUHR (*Beschr. v. Arabien*, p. 113), following the Jews of Sana, supposes it is Sirius. But the passage in Job xxxviii. 31 ("or wilt thou loose the bands" [DILLMANN: traces] of כַּסְדִּיל) corresponds very well to the representa-

tion that Orion (*Syr. gaboro, Arab. gebbar*) is the giant chained to the sky. *Comp. HERZOG, Real-En cycl. Art. Gestirnkunde, von LEYER, XIX. p. 565.* [According to HITZIG and KNOBEL, the darkening of the stars is mentioned first, because the Hebrews reckoned the day from sunset.—J. A. A.]

When the rising sun is without rays, and moon and stars lose their shining, then both day and night are robbed of their lights. The language of the Prophet seems not only to be drawn from Job, but also from Joel iii. 4, and Amos v. 8, as on the other hand Christ's discourse, Matt. xxiv. 29, borrows from our passage.

7. **And I will punish — his fierce anger.**—Vers. 11-13. The Prophet lets the LORD speak here, partly, to confirm what the Prophet had said, partly to set it forth more exactly. But unmarked, the subject of the discourse changes again (ver. 13 b) by the Prophet resuming and continuing the discourse of the LORD. What was said, ver. 9, in brief words; "and He shall destroy the sinners thereof out of it," is in ver. 11, more distinctly expressed by the LORD. The LORD says, then, that He will punish the whole earth for their wickedness, and the wicked (according to his righteousness) for their guilt. The means by which men incur guilt is their injustice in the sense of violent oppression, according to the view common to the Old Testament in general, and to Isaiah in particular (comp. on I. 17, 21 sqq.). Therefore the Almighty Judge announces here that a time shall come

when He will take in hand the mighty of the earth who abuse their power, and will humble them. The thought of this verse recalls ii. 10 sqq.

In consequence of this visitation, human kind shall become rare in the earth as the noblest gold. From this passage it appears that the Prophet, though he speaks of a judgment on the whole

habitable world (*οἰκουμένη, 725*), has still by no means the idea of its total destruction, say, by fire (2 Pet. iii. 7, 10). The locality of Ophir is still an open question. The other instances of its occurrence in Scripture are Gen. x. 29 (1 Chr. i. 23), 1 Kings ix. 28; x. 11; xxii. 49; 1 Chr. xxix. 4; 2 Chr. viii. 18, ix. 10; Job xxii. 24. Four places are proposed; South Arabia, East Africa, Abhira between the Indus Delta and the Gulf of Cambay, and southern lands in general, for which Ophir may be only a collective name. The best authorities, as LASSEN, RITTER (*Erdkunde XIV. p. 348 sqq.*), DELITZSCH, decide in favor of East India. But CRAWFORD, "hardly less learned regarding India than LASSEN," in his "*Descriptive Dictionary of the Indian Islands*," asserts, on the contrary, "that there is not a shadow of possibility for locating Ophir in any part of India."

The African traveller CARL MAUCH gives considerable weight to the scale in favor of East Africa; he thinks that he has discovered the ancient Ophir in the port Sofala or Sofara on the East coast of South Africa in latitude 20° 14'.

Ver. 13. See under *Text* and *Gram.* above.

b) The particular part: The prophecy against Babylon.

CHAPTER XIII. 14.—XIV. 23.

1. THE JUDGMENT ON THE CITY AND STATE OF BABYLON.

CHAPTER XIII. 14-22.

- 14 And it shall be as the chased roe,
And as a sheep that no man taketh up:
They shall every man turn to his own people,
And flee every one into his own land.
- 15 Every one that is found shall be thrust through;
And every one that is joined unto them shall fall by the sword
- 16 Their children also shall be dashed to pieces before their eyes;
Their houses shall be spoiled and their wives ravished.
- 17 Behold, I will stir up the Medes against them,
Which shall not regard silver;
And as for gold, they shall not delight in it.
- 18 Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children,
- 19 And Babylon, the glory of kingdoms,
The beauty of the Chaldees' excellency,
Shall be as 'when God overthrew Sodom and Gomorrah.
- 20 It shall never be inhabited,
Neither shall it be dwelt in from generation to generation:
Neither shall the Arabian pitch tent there;
Neither shall the shepherds make their fold there.

- 21 But ¹wild beasts of the desert shall lie there;
And their houses shall be full of ²'doleful creatures;
And ³'owls shall dwell there,
And satyrs shall dance there.
- 22 And ⁴'the wild beasts of the islands shall cry in their ⁵'desolate houses,
And dragons in *their* pleasant palaces:
And her time is near to come,
And her days shall not be prolonged.

¹ Heb. *the overthrowing*.² Or, *ostriches*.³ Or, *palaces*.⁴ a flock that no one collects.
⁵ horned owls, or, yells.³ Heb. *Ziim*.² Heb. *daughters of the owl*.⁵ is caught.³ Heb. *Ochim*.² Heb. *lim*.

TEXTUAL AND GRAMMATICAL.

On ver. 14. וְהָיָה is to be construed neuter — "it shall be, it turns out, such are the circumstances." The Hoph. particip. כִּדְרוֹ only here; beside this in Isaiah the Niph. and Pual participles, viii. 22; xvi. 3, 4. צִיִּי with the meaning "gasselle," occurs only here in Isaiah. It seems that the Prophet by וְהָיָה כִּצְנִי here and וְהָיָה כִּבְלֵי צִנִּי ver. 18, intended a contrast. Babylon in the sense of *decus*, is at the same time צִנִּי in the sense of *dorcas*.—וְהָיָה וְאֵין מִקְבֵּץ occurs again Nah. iii. 18; Jer. xlix. 5.

On ver. 15. נִמְצָא comp. xxii. 3; xxxvii. 4. רקר only here in Isaiah. מִסְפֹּחַ from נִסְפַח "to snatch, seize." Ver. 16. רִמָּשׁ that occurs only in Piel and Pual, is used exclusively of dashing to pieces human bodies: Hos. x. 14; xiv. 1; Nah. iii. 10; 2 Kings viii. 12; in Isa. the word occurs only here and ver. 18. שֶׁסֶם (kindred to שָׁחַה x. 13; xvii. 14; xlii. 22) only here in Isa. Comp. Zech. xiv. 2.—Niph. נִשְׁנַל (Kal. Deut. xxviii. 30; Pual Jer. iii. 2) occurs only here and Zech. xiv.

On ver. 19. צִנִּי comp. on iv. 2, where also Isaiah has וְאֵין תַּפְאֲרֹת though not in a genitive relation, a combination that occurs in no other place.—מִכֹּחַפֶּכֶת comp. on i. 7. The original passage is Deut. xxix. 22. The substantive like infinitives has retained the verbal force.

On ver. 20. The intransitive use of יָשָׁב and שָׁכַן (—"to be a habitation") occurs first in Joel iv. 20. It does not occur later in Isaiah; whereas in Jeremiah it is frequent (xvii. 6, 25; xxx. 18; xli. 26; i. 13, 20); in Ezek. xlix. 11 also, and in Zech. ii. 8; ix. 5. The expression עַל דֶּרֶךְ וְדֶרֶךְ occurs only here in Isaiah. הָרִיר occurs in various connections, xxxiv. 10, 17; ii. 8; lviii. 12; ix. 15; xli. 4.—עֲרִיבִי. So still Jer. iii. 2; comp. xxv. 24, otherwise in later books עֲרִיבִי 2 Chr. xxi. 16; xxii. 1; Neh. ii. 19; iv. 1; vi. 1. Because of the following רִעִים, this cannot be understood to mean nomadic shepherds in general. But the word signifies the Arabian proper, because in fact "Babylon lay near enough to Arabia for Arabians proper to come thither with their flocks" (Gesenius).—יָהֵל for יָהֵל, like מִלְפָּנֶיךָ Job

xxxv. 11, for מִלְפָּנֶיךָ. The form occurs only here. The verb יָהֵל (Kal. Gen. xiii. 12, 18) is *denominativum*. —וְהָיָה לְרִבְיָא is to make רִבְיָא; thus it is direct causative. Hiph. (liv. 11).

On ver. 21. צִיִּים (from צִי unused, from which צִיָּה *terra arida*) are dwellers in the desert; whether men or beasts is undetermined. Yet analogy favors the latter; for in what follows only beasts are mentioned. The word occurs in Isaiah again xxiii. 13; xxxiv. 14; comp. Jer. i. 39. Ewald, (*Lehrb.* § 146, g. *Ann.*) derives צִיִּי, and צִיִּים with the meaning "criers, howlers," from Arabic roots, as it seems to me, without necessity.—אֲרָיִים *arāyā* *arāy*. The LXX., evidently following a kindred sound, translate *καὶ δράκοντες οἰκίαι ὄχου*. But the parallelism demands rather some species of beast. Gesenius translates *dracones*. Auvillius proposed first *ulula*, "owls," "horn owls."—בֵּית עֹנָה (Lev. xi. 16; Deut. xiv. 15) is "the ostrich." The masculine form יֵעֲנִי found only Lam. iv. 8. According to some, the name means "the mourning daughter of the desert," (*Maria, Wurzelw.* p. 49; according to others, the word is related to the Syr. *jaeno*, "greedy, ravenous." The feminine designation has essentially a poetic reason, comp. Mic. iv. 14 with בֵּית נִדָּח 2 Chr. xxv. 13. בֵּית-עֵינִי. בֵּית-אֲשֻׁרִים (Ezek. xxvii. 6). The word occurs in Isaiah again xxxiv. 13; xliii. 20; comp. Jer. l. 39; Mic. i. 8; Job xxx. 23.—שְׁעִירִים are *hirsuti, pilosi*, "goats," i. e., goat-shaped demons.—רִקָּה Piel only here in Isaiah; comp. Job xxi. 11; Joel ii. 5; Nah. iii. 2. Ver. 22. אֲיִיב are "jackals." The singular אֲיִי seems abbreviated from אֲיִיב from an unused *ululavil*. In Arabic the jackal still is called *ul-ul-wa*. The word is found only here and xxxiv. 14, and Jer. i. 39.—אֲלֻמְנוֹת only here for אֲרָמְנוֹת (perhaps with reference to their widowhood). Comp. xxiii. 13; xxv. 2; xxxii. 14; xxxiv. 13.—רִתִּים are also "jackals" (comp. Gesenius *Thesaur.* p. 30, 1457; 1511). The word in Isaiah again xxxiv. 13; xxxv. 7; xliii. 20.

EXEGETICAL AND CRITICAL.

1. The Prophet turns from the universal judgment that comprehends all the several acts of judgment against the world-power from first to last, to portray the special judgment to be accomplished on Babylon as the climax of the world-power in its first stage, or as the head of the first

world-monarchy. He begins by describing the flight out of the world's metropolis of men that had flowed thither out of all lands (ver. 14). This flight has sufficient cause—for whoever is taken perishes (ver. 15). Children are dashed in pieces, houses plundered, women ravished (ver. 16). The

LORD particularly names the people charged with executing the judgment: they are the Medes, a people that do not regard silver and gold (ver. 17), but also as little the children, and even the fruit of the womb (ver. 18). Then shall Babylon, hitherto the ornament and crown of the Chaldean kingdom, be overthrown like Sodom and Gomorrah (ver. 19). It will come to be a dwelling-place for men (ver. 20). Only beasts of the desert and dismal hobgoblins shall revel in the spots where once luxury reigned,—and in fact the time of the judgment is near, and a respite not to be hoped for.

2. **And it shall be—ravished.**—Vers. 14-16. It is said that rats forsake a vessel that is going to be shipwrecked. When ruin impends over a community, whoever is not bound to it by ties of piety or of possession flees out of it. Thus first of all the foreigners flee. The crowd of such in Babylon will scatter like scared gazelles, like a herd panic-stricken. Babylon was the world's capital, and consequently a resort for people of all nations. All these, therefore, will seek safety in flight. The words: "every man—own land" are found word for word in Jer. l. 16 (comp. Jer. xlv. 16; li. 9, 44). A comparison with the context proves that these words are original with Isaiah. With Isaiah the thought is the natural consequence of the preceding image of the frightened gazelles and sheep. In Jeremiah we read: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest." To these words the thought: "they shall turn every one to his people," would be joined on without natural connection, did not the inserted: "for fear of the oppressing sword," (artfully) bridge over the gap.

3. **Behold, I will stir up—not spare children.**—Vers. 17, 18. The Prophet proceeds artistically from the general to the particular. First he describes quite in general the vast, I might say the comical, apparatus of war that the LORD sets in motion. To ver. 14 the earth in general seems to be the objective point of this military expedition. And it is, too, only not all at once. For, from the description immediately following, taken with the totality of eschatological imagery that prophecy offers, it appears that that general prophecy is realized only by degrees. From ver. 14 on we notice that a great centre of the world-power is the object of the execution. At ver. 17 we are made aware who are to be the executors, but still are in ignorance against whom they are to turn. Not till ver. 19 is Babylon named. Of course the superscription, ver. 1, is not to be urged against this statement of the order of thought.

The Medes are first named Gen. x. 2; but after that the present is the next mention; afterwards xxi. 2; Jer. xxv. 25; li. 11, 28; 2 Kings xvii. 6; xviii. 11. Not till the books of Daniel and Ezra are they mentioned often. In Gen. x. 2 they are named as descendants of Japheth. This corresponds accurately with their Arian derivation. HERODOTUS (vii. 62), who unhistorically derives the name *Mēdoi* from *Medea*, says that from ancient times they were named generally Arians. Medea was bounded on the East by Parthia and Hyrcania, on the South by Susiana and Persia, on the West by Armenia and Assyria, and on the North by the Caspian Sea. Comp. LASSEN and

SPIEGEL, *Keilinschriften*; ARNOLD in HERZOG's *Real-Encycl.* IX. 231 sq. It must be particularly noted here that Isaiah makes the Medes and not the Persians the executors of judgment on Babylon. Jeremiah also, who relies on Isaiah's prophecies against Babylon, does this (li. 11, 28). In my work: "*The Prophet Jeremiah and Babylon*" I have pointed out what a strong proof lies in this fact against the view that the prophecies of Isaiah and Jeremiah against Babylon were composed during the exile. Verily, in the time of the exile, and after the event, no one forging a prophecy against Babylon that would pretend to credibility, would have named the Medes as its destroyer. Any forger must have named the Persians. But if, about the time when the Medes in a mighty uprising freed themselves from the bondage of five centuries to the Assyrians, the Prophet of Jehovah sees in this nation instantly the future conquerors of Babylon, there is a prophetic look which, justified by the present, loses none of its correctness, because, in fact, not the Medes alone, but the Medo-Persians, accomplished the deed that was predicted. When Isa. xxi. 2 names the Elamites along with the Medes, it does not militate against what has just been said. For the Elamites are not identical with the Persians. See on xxi. 2. And when, too, in Greek writers, the Persians often appear under the name "Medes" (comp. *πόλεμος μεδικός, στρατεύμα μεδικόν, μεδίζειν*, VITRINGA in loc.), still it does not happen exclusively, but so that the Persians are named along with them, and for a special reason, *viz.*, because the Medes were recognized as the *ἀρχηγέται* by the Greeks. In short, with the Greeks that designation proceeds from exact knowledge. In Isaiah and Jeremiah, the way in which the Medes are mentioned makes the impression that of the Persians they knew nothing, and of the Medes not much.

By saying that the Medes regard not silver and gold, the Prophet would intimate that they are impelled by higher motives than common love of booty. What those higher motives may be, he does not say. They might have their reason in a thirst for revenge (DELTZSCH); but they might also have their source in an impulse to fulfil some mission of which they were unconscious. At all events, it is strange that Jer. li. 11, 28 sq., where he mentions the Medes, gives prominence both times to this thought. For he says there: "The LORD hath raised up (וָעָרָא as in our ver. וָעָרָא) the spirits of the kings of the Medes; for his device is against Babylon to destroy it; because it is the vengeance of the LORD, the vengeance of His temple." And thus, too, ver. 29: "for every purpose of the LORD shall be performed against Babylon." **Bows shall dash the young men to pieces** (ver. 18)!—An extraordinary expression. One might suppose that שָׁרַר means here simply to cast down, to strike to the ground, were it not (comp. on ver. 16 *Text. and Gram.*) that Piel and Pual of שָׁרַר are constantly used of dashing to pieces human bodies. But in view of this, and moreover that bows and not the bowmen are named, one must understand an effect of crowds is meant, and an indirect dashing to pieces by precipitating those struck, say from the walls. Besides the Medes, Elamites, Persians, and later

the Parthians, were celebrated in all antiquity as bowmen. Comp. xxii. 6; Jer. xlix. 35; HEROD. 7, 61 sq.; CYPRIOT. II. 1, 6 sq. The fruit of the womb being named along with children, makes it likely that children unborn are meant. Comp. 2 Kings viii. 12; xv. 16; Hos. xiv. 1; Amos i. 13. **Their eye shall not spare.**—By synecdoche the eye that expresses pity is taken for the efficient source. The expression is from the Pentateuch (Gen. xlv. 20; Deut. vii. 16; xix. 13, 21 and often; Ezra v. 11 and often).

4. And Babylon—not be prolonged.—Vers. 19-22. The entire first half of ver. 20 occurs as a quotation, Jer. i. 39. Babylon shall be uninhabited forever. It shall not even be used as a temporary stopping place. Not even the nomadic Arabian, nor a wandering shepherd of another race, shall camp there and rest his flocks. Goats = "satyra." Perhaps here is the source of that representation of the devil as a being furnished with horns and goat's feet. Comp. GESSENIUS *in loc.*

When the Prophet at the last declares the judgment on Babylon to be near, that is only in consequence of his having said generally (vers. 6, 9) that the day of the LORD is at hand. Moreover the notion "near" is a relative one. Here also from the Prophetic view-point that is represented as near, which, according to common human reckoning, is still far off. As regards the fulfilment of this prophecy, it is sufficiently proved that it has been accomplished, not at once, but gradually in the course of the centuries. We have thus here again an example of that prophetic gaze which, as it were, sees in one plain what in reality is extended through many successive stages of time. Comp. what VITRINGA has compiled on this subject with great learning, under the title, "*Implementum prophetiae literale*," GESSENIUS and DELITZSCH in their commentaries; my work: "*Der Prophet Jeremia und Babylon*," p. 135 sq.; and especially RITTER, *Erdkunde* XI. p. 865 sq.; "*Die Ruinengruppe des alten Babylon*." RITTER describes the impression made by the vast extent of Babylon's ruins: "When one mounts one of these elevations, he beholds in the external, solemn stillness of this world of ruins the bright mirror of the Euphrates flowing far away, that wanders full of majesty through that solitude like a royal pilgrim roaming amid the silent ruins of his desolated kingdom."

[J. A. ALEXANDER on vers. 20, 21. "The endless discussions as to the identity of the species of animals here named, however laudable as tending to promote exact lexicography and natural history, have little or no bearing on the interpretation of the passage. Nothing more will be here attempted than to settle one or two points of comparative importance. Many interpreters regard the whole verse as an enumeration of particular animals. This has arisen from the assumption of a perfect parallelism in the clause. It is altogether natural, however, to suppose that the writer would first make use of general expressions, and afterwards descend to particulars. This supposition is confirmed by the etymology and usage of דָּוָם, both which determine it to mean those belonging to or dwelling in the desert. In this sense it is sometimes applied to men (Ps. lxxii. 9; lxxiv. 14), but as these are here

excluded by the preceding verse, nothing more was needed to restrict it to wild animals, to which it is also applied in xxxiv. 14 and Jer. i. 39. This is now commonly agreed to be the meaning, even by those who give to דָּוָם a specific sense. The same writers admit that דָּוָם properly denotes the howls or cries of certain animals, and only make it mean the animals themselves, because such are mentioned in the other clauses. But if דָּוָם has the generic sense which all now give it, the very parallelism of the clauses favors the explanation of דָּוָם in its original and proper sense of *howls* or *yells*, viz., those uttered by the דָּוָם.—The history of the interpretation דָּוָם is so curious as to justify more fulness of detail than usual. It has never been disputed that its original and proper sense is *satyr*, and its usual specific sense *he-goats*. In two places (Lev. xvii. 7; 2 Chron. xi. 15) it is used to denote objects of idolatrous worship, probably images of goats, which, according to HERODOTUS, were worshipped in Egypt. In these places the LXX. render it *μαραιοις*, *vain things*, i. e., false gods. But the TARGUM on Leviticus explains it to mean *demons* (דִּמּוֹן), and the same interpretation is given in the case before us by the LXX. (*δαίμονια*), TARGUM and PESHIITO. The VULG. in Lev. translates the word *daemonibus*, but here *pilosi*. The interpretation given by the other three versions is adopted also by the Rabbins, ABEN EZRA, JARCHI, KIMCHI, etc. It appears likewise in the TALMUD and early Jewish books. From this traditional interpretation of דָּוָם here and xxxiv. 14 appears to have arisen, at an early period, a popular belief among the Jews that *demons* or *evil spirits* were accustomed to haunt desert places in the shape of goats or other animals. And this belief is said to be actually cherished by the natives near the site of Babylon at the present day. Let us now compare this Jewish exposition of the passage with its treatment among Christians. To JEROME the combination of the two meanings—*goats* and *demons*—seems to have suggested the Pans, Fauns and Satyrs of the classical mythology, imaginary beings represented as a mixture of the human form with that of goats, and supposed to frequent forests and other lonely places. This idea is carried out by CALVIN, who adopts the word *satyri* in his version, and explains the passage as relating to actual appearances of Satan under such disguises. LUTHER, in like manner, renders it *Feldegister*. VITRINGA takes another step, and understands the language as a mere concession or allusion to the popular belief, equivalent to saying, the solitude of Babylon shall be as awful as if occupied by Fauns and Satyrs—there if anywhere such beings may be looked for. FORERUS and J. D. MICHAELIS understand the animals themselves to be here meant. The latter uses in his version the word *Waldteufel* (wood-devils, forest-demons), but is careful to apprise the reader in a note that it is the German name for a species of ape or monkey, and that the Hebrew contains no allusion to the devil. The same word is used by GESSENIUS and others in its proper sense. SAADIAS, COCCEIUS, CLERICUS and HENDERSON return to the original meaning of the Hebrew word—viz.: *wild goats*. But the great majority of modern writers tenaciously adhere to the old tradition. This is done, not only by the

German neologists, who lose no opportunity of finding a mythology in Scripture, but by LOWTH, BARNES, and STUART in his exposition of Rev. xi. 12 and his Excursus on the Angelology of Scripture (*Apocal.* II. 403).

The result appears to be, that if the question is determined by tradition and authority, שְׂעִירִים denotes demons; if by the context and the usage of the word, it signifies wild goats, or more generically hairy, shaggy animals. According to the principles of modern exegesis, the latter is clearly entitled to the preference. But even if the former

be adopted, the language of the text should be regarded, not as 'a touch from the popular pneumatology' (as Rev. xviii. 2 is described by STUART *in loc.*), but as the prediction of a real fact, which, though it should not be assumed without necessity, is altogether possible, and therefore, if alleged in Scripture, altogether credible."

16. Ver. 22. As דִּמָּא, according to its etymology, denotes an animal remarkable for its cry, it might be rendered *hyenas*, thereby avoiding the improbable assumption that precisely the same animal is mentioned in both clauses.]

2. THE DELIVERANCE OF ISRAEL.

CHAPTER XIV. 1, 2.

- 1 FOR the LORD will have mercy on Jacob,
And will yet choose Israel,
And set them in their own land:
And the strangers shall be joined with them,
And they shall cleave to the house of Jacob.
- 2 And *the people shall take them, and bring them to their place:
And the house of Israel shall possess them in the land of the LORD
For servants and handmaids:
And †they shall take them captives, †whose captives they were;
And they shall rule over their oppressors.

1 Heb. *that had taken them captives.*

* Or, *nations.*

† Or, *they shall be captors of their captors.*

GRAMMATICAL AND CRITICAL.

Ver. 1. מְצִיָּא comp. xxviii. 2; xlv. 7. מְצִיָּא as to sense and construction like lvi. 3, 6, where alone the word occurs again in this sense.—Niph. נִסְמָח only here. Comp. Hithp. 18am. xxvi. 19 and on Isa. xxxvii. 30. —Ver. 2. Hithp. הִתְנַחֵל in Isa. only here.—The accusative depends on the transitive notion that is latent in

the reflexive form. Comp. Num. xxxiii. 54 and often* The expression מְצִיָּא occurs only here. But comp. ver. 26; Joel i. 6; iv. 2; Jer. ii. 7, etc.—שְׂבִיִּים. Comp. 1 Kings viii. 46-50.—רָדָה in Isa. only here, ver. 6, and xli. 2 (Hiph.).—נָשְׂאָם. Comp. iii. 12; ix. 3; ix. 17.

EXEGETICAL AND CRITICAL.

1. The reason for the destruction of Babylon described in xiii. 14-22 is here indicated by the Prophet to be the intention of Jehovah to have mercy again on His people, and bring them back into their land. That shall take place by the glad consent and even active co-operation of the heathen nations. These will join themselves to Israel—in fact lead Israel into their own land (ver. 1). Israel will then have them for servants and maids, and will hold those in prison who before devoted them to such a fate (ver. 2).

2. For the Lord—their oppressors.—Vers. 1, 2. Though Israel's deliverance is not the sole motive of the Lord in destroying Babylon, it is yet a chief motive. Isaiah in the second part, and Jeremiah in the denunciations of judgments (Jer. l. li.) that connect so closely with the present and the later prophecies of Isaiah on this subject, frequently declare that Babylon's fall is to be Israel's deliverance (e. g., Jer. l. 4 sqq., 8 sqq., 23; li. 6, 36 sqq., 45 sqq., 49 sqq.). The adhesion of strangers, who would be witnesses of the mighty

deeds of Jehovah in judging and delivering, is a trait that the second return from bondage will have in common with the first (Exod. xii. 19, 38; Num. xi. 4, etc.). And the people shall take them, etc.—It is more exactly explained that this adhesion of strangers will not be to seek protection, but to form an honorable and serviceable attendance as friends and admirers. This is a thought that often recurs in the second part of Isaiah: xli. 5; xlix. 22 sq.; lv. 5; lx. 4-9 sqq. This notion that strangers should amicably attend Israel and then be enslaved for it occasions offence. But the heathen will only display this friendliness constrained thereto by the mighty deeds of Jehovah. And even if the Old Testament knows of a conversion of the heathen to Jehovah (Hos. ii. 23; Isa. lxxv. 1; comp. Rom. ix. 24 sqq.; x. 18 sqq.)—yet, from the Old Testament view-point, there remains ever such a chasm between Israel and even the converted heathen that for the latter no other position was conceivable than that of those strangers who went along to Ca-

naam out of Egypt or the desert, or of the Canaanites that remained (1 Kings ix. 20 sq.). This is a consequence of that fleshly consciousness of nobility of which Israel was full. Only by Christ could that chasm be bridged over, in whom there is neither circumcision nor uncircumcision (Gal. v. 6; iii. 28; Rom. x. 12). ["The simple meaning of this promise seems to be that the church or chosen people and the other nations should change places, the oppressed becoming the oppressor, and the slave the master. This of course admits both an external and internal fulfilment. In a lower sense and on a smaller scale it was accomplished in the

restoration of the Jews from exile; but its full accomplishment is yet to come, not with respect to the Jews as a people, for their pre-eminence has ceased forever, but with respect to the church, including Jews and Gentiles, which has succeeded to the rights and privileges, promises and actual possessions of God's ancient people. The true principle of exposition is adopted even by the Rabbins. JARCHI refers the promise to the future, to the period of *complete redemption*. KIMCHI more explicitly declares that its fulfilment is to be sought partly in the restoration from Babylon, and partly in the days of the Messiah." J. A. ALEX. *in loc.*]

3. THE JUDGMENT ON THE KING OF BABYLON.

CHAPTER XIV. 3-23.

- 3 AND it shall come to pass in the day that the LORD shall give thee rest
From thy ^ssorrow, and from thy ^ffear,
And from the hard bondage
^Wherein thou wast made to serve,
4 That thou shalt ^take up this ^proverb ^against the king of Babylon, and say,
How hath the oppressor ceased!
The ^golden city ceased!
5 The LORD hath broken the staff of the wicked,
And the sceptre of the rulers.
6 He who smote the people in wrath
With ^a continual stroke,
He that ^ruled the nations in anger,
^Is persecuted, and none hindereth.
7 The whole earth is at rest, and is quiet:
They break forth into singing.
8 Yea, the fir trees rejoice at thee,
And the cedars of Lebanon, *saying*,
Since thou art laid down,
No feller is come up against us.
9 ^Hell from beneath is moved for thee
To meet *thee* at thy coming:
It stirreth up the ^dead for thee,
Even all ^the chief ones of the earth;
It hath raised up from their thrones
All the kings of the nations.
10 All they shall ^speak and say unto thee,
^Art thou also become weak as we?
^Art thou become like unto us?
11 Thy pomp is brought down to the grave,
And the noise of thy viols:
The worm is spread under thee, and the worms ^cover thee.
12 How art thou fallen from heaven,
^O Lucifer, son of the morning!
How art thou cut down to the ground,
Which didst ^weaken the nations!
13 ^For thou ^hast said in thine heart,
I will ascend into heaven,
I will exalt my throne above the stars of God.
I will sit also upon the mount of the congregation, in the sides of the north:

- 14 I will ascend above the heights of the clouds;
I will be like the Most High.
- 15 ¹Yet thou ²shalt be brought down to hell,
To the ³sides of the pit.
- 16 They that see thee shall narrowly look upon thee, *and consider thee, saying,*
Is this the man that made the earth to tremble,
That did shake kingdoms;
17 *That made the world as a wilderness,*
And destroyed the cities thereof;
That ⁴opened not the house of his prisoners?
- 18 All the kings of the nations, *even* all of them,
Lie in ⁵glory, every one in his own house.
- 19 But thou art cast out of thy grave
Like an ⁶abominable branch,
And as the raiment of those that are slain, thrust through with a sword,
That go down to the stones of the pit;
As a carcase trodden under feet.
- 20 Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land,
And slain thy people:
The seed of evil doers shall never be ⁷renowned.
- 21 Prepare slaughter for his children
For the iniquity of their fathers;
That they do not rise, nor possess the land,
Nor fill the face of the world with cities.
- 22 ⁸For I will rise up against them,
Saith the LORD of hosts,
And cut off from Babylon the name and remnant,
And ⁹son, and nephew, saith the LORD.
- 23 I will also make it a possession for the ¹⁰bittern, and pools of water:
And I will sweep it with the besom of destruction, saith the LORD of hosts.

¹ Or, *taunting speech.*² Or, *exactress of gold.*³ Heb. *a stroke without removing.*⁴ Or, *The grave.*⁵ Heb. *leaders.*⁶ Or, *great goats.*⁷ Or, *O day star.*⁸ Or, *did not let his prisoners loose homewards.*⁹ labor.¹⁰ unrest.¹¹ which was wrought by thee.¹² raise.¹³ upon.¹⁴ oppression.¹⁵ trod down.¹⁶ by persecution without sparing.¹⁷ spectres, or giants.¹⁸ answer.¹⁹ Thou art.²⁰ thy covers.²¹ subdus.²² And yet.²³ saidst.²⁴ Only.²⁵ art.²⁶ remotest corners.²⁷ in state.²⁸ despised.²⁹ named.³⁰ And.³¹ issue and offspring.³² porcupine.

TEXTUAL AND GRAMMATICAL.

Ver. 3. כִּי־יִהְיֶה וְגו' calls to mind Deut. xxv. 19.—
עֶצֶב in the sense of *dolor, labor*, only here in Isaiah. It
is not to be confounded with עֶצֶב *idolum* (xlvi. 5).—
Also יָרַן, which often occurs in Job, does not again oc-
cur in Isaiah.—אֲשֶׁר עָבַר does not stand for אֵל
עָבַר as Gesenius supposes. And אֲשֶׁר is not to be
rendered by the ablative, but it is accusative according
to the well-known construction of the Passive with the
accusative of the nearer object (comp. xxi. 2; Gen.
xxxv. 28).—Ver. 4. Whatever may be the fundamental
meaning of כָּשַׁל, and whether כָּשַׁל, *to rule*, and כָּשַׁל, *to*
compare, come from one or from two roots (Ges. x.
Winer, Delitzsch assume *constitit erectus* as the com-
mon radical meaning; comp. Del. Commentary and
Zur Geschichte d. jud. Poesie, p. 196), the word any way
signifies a *dictum* in terse language, distinguished from
a merely prosaic statement, let the *dictum* be fable, para-
ble, allegory, aphorism, proverb, riddle, didactic poem,
or satire. It is here used in the last named sense, i. e.,
sarcastic address, as in Hab. ii. 6; Mic. ii. 4; comp.
Deut. xxviii. 37; Jer. xxiv. 9; Ps. lix. 12; 1 Kings ix. 7.

[“Its most general sense seems to be that of tropical or
figurative language. Here it may have a special refer-
ence to the bold poetic fiction following.”—J. A. A.]
The word does not again occur in Isaiah.—מְדַבֵּר is
ἀν. λεγ. The LXX., translates *ὑποστυλάτης*, which
means *the driver, inciter*. It is thus synonymous with
נָנַשׁ. Vulg. *tributum*, according to which the word is
derived either from דָּהַב = דָּהַב, *gold*, or from דָּהַב
insistere, opprimere, so that the notion *oppress* would be
taken in the sense of collecting tribute. In the latter
sense the meaning as regards etymology would coin-
cide with the Greek *ὑποστυλάτης*. For, according to
the sense, the Greek translation seems to signify rather
the driver who urges prisoners or slaves to make haste.
The Peshitto also, which translates *operis exactor*, and
the Targ. Jonathan which translates *fortitudo peccatoris*
appear to have read מְדַבֵּר. So, too, perhaps SAADIA
(*timiditas*). As Aquila translates ἀμεί, he must either
have taken מְדַבֵּר — מְדַבֵּר, or מְדַבֵּר — מְדַבֵּר,
from דָּהַב, *langore*. Delitzsch sides with the last mean-
ing, construing מְ as *Mem loci*, and translates, *place of*

torture. Yet it seems to me that *locus languendi*, even if one overlooks the permutation of מ and ה, is still a *vocabulum satis languidum* for place of torture. I would like therefore, with J. D. MICHAELIS, GRESNIUS, KNOKE, MEIER and others, to assume that כורבה is an error of transcribing for מרהבה, as also an old edition (*Thessalon*, 1,600) actually reads. It favors this, too, that רָחַב (*superbia, opprimere*) and נָשַׁשׁ also correspond in parallelism, III. 5.—Ver. 5. שָׁכַח כְּשִׁלִּים (comp. Ezek. xix. 11), as epexegesis of כְּשֵׁה רָשָׁעִים is any way to be understood as a tyrant's sceptre. This is confirmed by the statement of ver. 6.—Ver. 6. The expression בְּלִיתִי מֵרָה occurs only here: מֵרָה in Isa. I. 5; xxxi. 6; lix. 13, in the sense of *revolt*. On בְּלִיתִי see at x. 4. The conjecture of DOMENICUS, that instead of כְּרָדָּךְ we should read כְּרָדָּתְךָ has, according to the analogy of כָּכָת, much plausibility. The confounding of ה and ת might easily happen in the unpunctuated text. Neither כְּרָדָּתְךָ nor כְּרָדָּךְ occur elsewhere. מִדְּרָךְ is *nom. passivum*: the being pursued, being hounded on, like מִדְּרָךְ being scared off, cast away, 2 Sam. xxiii. 6. מִצָּב stations, Isa. xix. 3. כְּרָבָתְךָ, stirred in, Lev. vi. 14, etc.—חָשָׁךְ occurs again liv. 2; lviii. 1.—בְּלִיתִי kindred to כְּלִיתִי (comp. EWALD, 322, a.), is poetic negation. It occurs in Isaiah, again only xxxii. 10. See on בָּל ver. 21.

Ver. 7. מִצָּחַר רִנָּה is an expression peculiar to the second part of Isa. (xliv. 23; xlix. 13; lli. 9; liv. 1; lv. 12) and does not occur elsewhere.—Ver. 8. שָׂמַח with ל involves the notion of rejoicing at misfortune: Ps. xxx. 2; xxxv. 19, 24; xxxviii. 17; Mic. vii. 8; Obad. 12.—Ver. 9. לָךְ after רִנָּה is *constructio praegnans* (comp. Mic. vii. 14), לקראת כּוֹאֵן however is the nearer qualification of the לָךְ: hell gets into uproar toward thee, that is in order to welcome thee as an arrival.—עוֹרֵר x. 26; xliii. 13.—שְׂאוּל is, in the first half of the verse, like v. 14, construed as feminine. But when the discourse continues with the masculine form עוֹרֵר, the reason can hardly be because שְׂאוּל elsewhere (Job xxvi. 6) is used as masculine. For the question still arises, why does the Prophet vary the gender? I think the Prophet in the first clause has the totality in mind, whereas עוֹרֵר וְנָרַח he means that special dominant will that he ascribes to Sheol as to a person. The former, as with all collectives, he conceives as feminine; but this person, as a ruler he conceives of as masculine. ["HITZIG explains this on the ground that in the first clause Sheol is passive, in the second active: MAURER, with more success, upon the ground that the nearest verb takes the feminine or proper gender of the noun, while the more remote one, by a common license, retains the masculine or radical form, as in xxxiii. 9, (see GRESNIUS, § 141, Rem. 1)."]—J. A. A.]

Ver. 10. יִעֲנֶנּוּ is employed according to well-known usage, whereby, not only the discourse responsive to other discourse, but discourse responsive to action is designated as answer (xxi. 9; Deut. xxi. 7; xxvi. 5; Job iii. 2; Mat. xi. 25; xxii. 1, etc.).—The Pual הִלִּיתִי only here. Comp. passages like lili. 10; lvii. 10; Gen. xlviii. 1, etc.; Deut. xxix. 21, etc., and the meaning cannot be ambiguous: *tu quoque debilitatus es*. Also נִמְשַׁלְתָּ is a pregnant phrase: thou art made like us and brought to us. [Of this *constr. praegn.* J. A. A., says: "this supposition is entirely gratuitous."]

Ver. 11. הִמִּיָּה from הִמָּה *strepere*, synonymous with הִמָּן (xlii. 4), is *sw. say*. Concerning נִבְלָה comp. at v. 12.—הוֹלִיעָה—Ver. 12. רִמָּה only here in Isaiah.—הוֹלִיעָה, xli. 14; lxi. 24.—Ver. 12. הִלִּיל is by some expositors (JEROME, AQUILA, ROSENKRUEGER, GRESNIUS) taken as imperative from הִלִּיל — *howl*, in which sense, in fact, the word occurs Ezek. xxi. 17; Zech. xi. 2. But this meaning is forced and mars the context. Only that meaning will correspond with the context which takes this word in the sense of *bright star*, from הִלָּל, to shine (Job xxix. 3, etc.). The form הִלִּיל can be formed after analogy of הִדָּר, שִׁלָּל (Mic. i. 8 K'thibh). It is, however, possible, too, that הִלִּיל is derived from הִלָּל, although there is no analogy for this, for מִאֲשֶׁת, מִאֲשֶׁר are not analogous, and ו before strong consonants always lengthens to ו as substitute for doubling (EWALD, § 84 a.). It must only be that at the same time a sort of attraction took place, and thus the Tsere of the final syllable conformed to the vowel of the preceding syllable. Then *hellel* could be identical with the name Hillel (Jud. xii. 13, 15); to which the remark may be added, that Rabbi HILLEL the younger (in the 4th Cent., after Christ) is named Ἡλλῆλ by EPIPHANIUS (*Adv. Haer.* II. p. 127. Ed. Paris.). Also BUXTORF (*Lex. Chald. talm. et Rabb.* p. 617) writes: *Hillel, olim Hellel ut Immanuel et Immanuel, de qua scriptio vide Drus. Observ. L. IX. c. 1.* That this bright star is the morning star appears from the addition בֶּן-שָׁחַר.—בֶּן-שָׁחַר with Accus. Exod. xvii. 13: with עַל only in this place, which seems to depend on the latent notion of *lording it*, like רָדָּךְ, רָדָּךְ, are construed with the Accus., and ל.—Ver. 15. The adversative thought is introduced by אֲךֹּ. The restrictive fundamental meaning ("only," which receives adversative force in such a connection—*nisi rectius dixeris i. a. sed.* comp. Jer. v. 5) seems to involve here a certain irony: but pity, that thou must down to Orkus.—צָפוֹן יִרְכָּתְךָ נֹר stands opposed to צָפוֹן כּוֹר. The deepest corner of the deep grave. כּוֹר properly, *pit, grave*, but the underworld, is, so to speak, the deepening and extending of the grave xxxviii. 18 and often.—The imperf. הוֹדִיר, according to DELITZSCH, comes unsuitably both from the mouth of the dwellers in Hades, and from Israel that sings this Maschal; it is therefore to be construed as resumption of the discourse by the Prophet, who has before his mind as future, what the Maschal recites as past (comp. הוֹדִיר ver. 11). But this departure from the role is improbable. Moreover it is grammatically unnecessary to take הוֹדִיר as future. It is present. It describes the descent into Hades as something now taking place, a movement not yet concluded. Thus Joshua (ix. 8) questions the emissaries of the Gibeonites הֲבָאִין תְּבָאִין; but Joseph his brethren (Gen. xlii. 7) בָּאוּם בָּאוּם. The former regarded those questioned as arrivals, as it were still in the act of coming; the latter as ones who had arrived.—Ver. 16. שָׁנָה (only here in Isaiah; beside this in Ps. xxxiii. 14; Song of S. ii. 9), with אֵל in connection with רָאִים evidently means *attentively gazing*. The same thought is still more strongly emphasised by יִתְבונְנוּ. The word occurs in Isaiah again I. 3; xliii. 18; lli. 15. With אֵל or עַל it signifies an eager, scrutinising contemplation (1 Kings iii. 21; Ps. xxxvii. 10; Job xxxi. 1).—מִרְגָּלֵי

comp. on xiii. 18, where it is associated with *רָעָשׁ*—Ver. 17. The masculine suffixes in *עָרֵיו וְאֶרְצוֹ* refer to a latent masculine notion in *תָּבֵל*, probably to *אֶרֶץ*, which Isaiah is wont to use as parallel with *תָּבֵל* (xviii. 3; xxvi. 18), and uses as masculine oftener than all other Old Testament writers (ix. 18; xviii. 2; xxvi. 18; lxi. 8, beside these only Gen. xiii. 6). This is favored, also, by *אֶרְצוֹ*, for there is no *אֶרֶץ תָּבֵל*, but *אֶרְצוֹ* occurs (Lam. iii. 84). ["The anomaly of gender may be done away by referring both the pronouns to the King himself, who might just as well be said to have destroyed his own cities, as his own land and his own people (ver. 20), the rather as his sway is supposed to have been universal.—J. A. A.]—Concerning the pregnant construction *כִּי־חָרַבְתָּ* comp. Jer. i. 33.—Ver. 19. *צָר* is an exclusively Isaianic word. It occurs, beside the present, only xi. 1, ix. 21, except where Dan. xi. 7 quotes xi. 1.—*נִתְעַב*, in Isaiah only here, is probably chosen for the sake of the alliteration.—*לִכְנֹשׁ* in Isaiah again lxiii. 12.—*כִּסְטֵן* only here.—*כִּפְרָר* is *Kaph veritatis* (comp. on xiii. 6) and what has been said figuratively is now said without figure.—*בְּנֵי* occurs again xxiv. 8; xxxvii. 36; lxi. 24. Part. *בְּנֵי* only here; other forms from *בָּנָה* ver. 25; lxiii. 6, 18.—Ver. 20. *תִּרְוַד* from *יָרַד* only here in Isaiah.

Comp. Gen. xix. 6. Ver. 21. *לֵךְ* poetic—*אֵל*; occurs again xxvi. 10, 11, 14, 18; xxxiii. 20, 21, 23, 24; xxxv. 9; xl. 24; lxiii. 17; xlv. 8, 9; comp. on xxvi. 2.—Ver. 22. Of the pairs of alliterated words *אֵל* is a current word with Isaiah (comp. at vii. 13; x. 19), *וְנָכַר* stand together in the three passages where they recur: Gen. xxi. 23; Job xviii. 19 and here.

["The specific meaning son and nephew (i. e., *nepos*, grandson), given in the Engl. Version, and most of the early writers, and retained by Umasar, is derived from the Chaldee Paraphrase (*כֵּר וְכֵר כֵּר*). ABEN EZRA makes the language still more definite by explaining *שֶׁם* to be a man himself, *אֵל* a father, *בֶּן* a son, and *כֵּר* a grandson.—But the more general meaning of the terms now held to be correct, is given in the LXX. (*σὺν καὶ κατὰ λέμψα καὶ σὺνίμπα*) and the VULGATE (*nomen et reliquias et germen et progeniem*)."]—J. A. A.]

Ver. 23. *מִאֲמַתִּי* is Pilp., of a root *מָא* (*מָא*) *pollere*, protrudere, that occurs only here, from which also the substantive *מִאֲמַתִּי* is formed. Some have justly found in this word a reference to *מִיט* *clay*, out of which the brick-built Babylon emerged. But the broom, of which Jehovah makes use, is *רֶשֶׁתְּכֶרֶךְ* (*infln. nomina*), destruction.

EXEGETICAL AND CRITICAL.

1. In that day wherein the LORD will grant Israel the deliverance described in vers. 1, 2, Israel shall sing a song of derision about the king of Babylon (vers. 3, 4a). This Prophet has no particular king in mind, but the king of Babylon in abstracto. With wonderful poetic vigor and beauty he shows how the proud possessor of the world-power, who in titanic arrogance would mount to equality with the very Godhead, shall be cast down to the lowest degradation and wretchedness by the omnipotence of the true God. He begins with a joyful exclamation that the scourge of the nations is broken (vers. 4b-6). The earth now has rest; the very cypresses and cedars rejoice that they are no more felled (vers. 7, 8). On the other hand, the under-world, the kingdom of the dead, rises in commotion at the new arrival. Spectres hurry to meet him—the princes under them rise off their seats (ver. 9). "Thou, too, comest to us," they call to him (ver. 10). Then the Prophet takes up the discourse again, personating Israel, into whose mouth he puts the words, and brings out the contrast in the history of the Babylonian: Thy pomp is cast down to hell, the sound of revel in thy palaces is hushed, and thy body moulders in the grave, a star cast down from heaven (vers. 10-12). Thou wouldst raise thyself to the level of the Godhead, and now descendest into the deepest depth of the lower world (vers. 13-15). Also the subjects of the dead king express their thoughts at the spectacle of the unburied, cast-away corpse, seeing in this present wretchedness the punishment of past wrongdoing: Is this the man that shook and desolated the earth (vers. 16, 17)? While the bodies of other kings lie quiet in their graves, his corpse, without a grave, is cast away as a despoiled and trampled carcase (vers. 18, 19). This is the punishment for his having ruined land and nation. Therefore shall his generation be exterminated

(vers. 20, 21). Finally Jehovah Himself confirms the announcement of destruction, extending the warning of punishment to Babylon entire, and presents to it the prospect of desolation in the same manner as occurs chap. xiii. ver. 21 sq. (vers. 22, 23).

2. And it shall come to pass—hindereth.—Vers. 3, 6. A song of derision about the representative of the Babylonian world-power cannot be appropriate while one is in its power. When one is out of reach of his arm, then the long pent-up resentment may find expression. The service (*עֲבָדוֹ*, comp. xxviii. 21; xxxii. 17) is also called "hard" (*קָשָׁה*, Exod. i. 6; vi. 9; Deut. xxvi. 6) in the description of the Egyptian bondage. Thus we have a reminder of the resemblance between the first and the second exile.

3. The whole earth—against us.—Vers. 7, 8. But not merely the world of mankind, the impersonal creatures were disquieted by this world-despot, who knew no law but his own passions, and they, too, rejoice, jubilant at the repose. Representative of all others, the elevated giants of the forest high up on Lebanon speak, to utter their joy that, since the end of the tyrant, they are no more felled. Cypress (xxxvii. 24; xli. 19; lv. 13; lx. 13), a hard and lasting wood, was used, not only for house and ship-building (1 Kings v. 8, 10; Ezek. xxvii. 5), but also in the manufacture of lances (Nah. ii. 4) and musical instruments (2 Sam. vi. 5; comp. Isa. xiv. 11). ["According to J. D. MICHAELIS, Antilibanus is clothed with firs as Libanus or Lebanon proper is with cedars, and both are here introduced as joining in the general triumph. J. A. A.]

4. Hell from beneath—like unto us.—Vers. 9, 10. On Sheol see ver. 14. ["The English word *Hell*, though now appropriated to the condition or place of future torments, corresponds

in etymology and early usage to the Hebrew word in question. GZENTIUS derives it, with the German *Hölle*, from *Höhle*, "hollow," but the English etymologists from the Anglo-Saxon *helan*, "to cover," which amounts to the same thing,—the ideas of a *hollow* and a *covered* place being equally appropriate. As *Sheol*, retained by HENDERSON, and the Greek word *Hades*, introduced by LOWTH and BARNES, require explanation also, the strong and homely Saxon form will be preferred by every unsophisticated taste. EWALD and UMBREIT [and NAEGLERBACH] have the good taste to restore the old word *Hölle* in their versions. J. A. A.] As the Prophet has before personified the trees of Lebanon, so here he personifies the world of the dead. He presents it as governed by a common will. This will, so to speak, the will of the ruler, roused by the appearance of the king of Babylon, electrifies the entire kingdom, so that it gets into unusual commotion and turns to the approaching king in wonder (comp. ver. 16). Especially the kings already there in the kingdom of the dead, the colleagues of the Babylonian, are in commotion. עֲלֵמִים (xxvi. 14, 19) are the lax, nerveless, powerless, who have no body, and thus no life-power more, who are only outlines, shades. The word is without article, likely because not all עֲלֵמִים, but only a part of them, i. e., all עֲלֵמִים (the strong ones, or he-goats) shall be made to rise. These are called *he-goats* (i. 11; xxxiv. 6), not only because on earth they were the leader-goats of the nation-flocks (Zech. x. 3; Ps. lxxviii. 31; Jer. l. 8), but because they are still such. It seems to me that there underlies here the representation of Ps. xlix. (14) 15: "Like sheep they are laid in the grave; death shall pasture them" [feed on them, *Eng. Version.*]. Therefore, perhaps it reads עֲלֵמִים, *earth*, and not *the earth*, for the latter would be the earth as abode of the living. In the kingdom of the dead the dead are like a great flock—death pastures them: but those that were he-goats on earth are such also in the under-world. For the latter has no independent life. It only reflects in outline what life accomplished in complete, corporeal existence. Only to the end of ver. 10 do the words of the shades extend. For, on the one hand, much discourse does not become them (KNOBEL), and, on the other, much of what follows does not become the mouths of shades, viz.: the derision of the Babylonian that would retort on themselves, and because vers. 16 a and 20 a they would speak of themselves in the third person. Therefore from ver. 11 on the author of the *Maschal* again speaks. ["The ancient versions and all the early writers understand עֲלֵמִים to mean *ghosts*. Its application to the dead admits of several explanations equally plausible with that of GZENTIUS (who in the earlier editions of his *Lexicon* and in his *Commentary* on Isaiah derives it from עֲלֵמִים, but in the last edition of his *Lexicon* derives it from עֲלֵמִים, to be still or quiet, a supposititious meaning founded on an Arabic analogy), and entitled to the preference according to the modern laws of lexicography, because instead of multiplying, they reduce the number of distinct significations. The shades or spectres of the dead might naturally be conceived as actually larger than the living man, since that which is shadowy and indistinct is commonly exaggerated by the fancy. Or there may be an allusion to the

Canaanitish giants who were exterminated by divine command, and might be chosen to represent the whole class of departed sinners. Or, in this case, we may suppose the kings and great ones of the earth to be distinguished from the vulgar dead as giants or gigantic forms. Either of these hypotheses precludes the necessity of finding a new root for a common word, or of denying its plain use elsewhere. As to mere poetical effect, so often made a test of truth, there can be no comparison between the description of the dead as *weak* or *quiet ones*, and the sublime conception of gigantic shades or phantoms." Some comment on the text as if it were "not a mere prosopopoeia or poetical creation of the highest order, but a chapter from the popular belief of the Jews as to the locality, contents and transactions of the unseen world. Thus GZENTIUS, in his *Lexicon* and *Commentary*, gives a minute topographical description of *Sheol*, as the Hebrews believed it to exist. With equal truth a diligent compiler might construct a map of hell, as conceived by the English Puritans, from the descriptive portions of *Paradise Lost*. This kind of exposition is chargeable with a rhetorical incongruity in lauding the creative genius of the poet, and yet making all his grand creations commonplace articles of popular belief. The true view of the matter, as determined both by piety and taste, appears to be that the passage now before us comprehends two elements, and only two: religious verities or certain facts, and poetical embellishments. It may not be easy to distinguish clearly between these—but it is only between these that we are able or have any occasion to distinguish. The admission of a *tertium quid* in the shape of superstitious fables is as false in rhetoric as in theology." J. A. A.]

5. *Thy pomp—of the pit.*—Vers. 11-15. The contrasts between what the Babylonian would be and what he now is are here set forth. The pomp he prepared for his eyes to see, and the glorious sounds he let his ears hear are swallowed up by hell. His body, once so dearly cared for and couched, has now maggots for a couch and worms for a covering. Passages from Job (vii. 5; xxi. 26) seem here to present themselves to the Prophet's mind. Shining and high was he once, like the morning star; now he is fallen from heaven. הַיָּלֵל, *shining star*, is called "son of the morning," because it seems to emerge out of the morning dawn (*comes et alumnus aurorae*). "In the southern heavens, when mirrored in the waves of the sea, this planet has a brighter gleam than with us" (LEYRER in HERZ. *R. Encycl.* XIX. p. 563). TERTULLIAN, GREGORY THE GREAT, and latterly STIER, with reference to Luke x. 18, have taken the star fallen from heaven for Satan. Hence originates the name Lucifer (VULGATE—although מְלִיכָה, Job xxxviii. 32, is also so rendered), *lux φῶρος* (LXX.). Once he was mighty over the nations—but now he is himself broken and cast to the earth (xxii. 25).

The following *And thou hast said, etc.* (ver. 13) seems at first sight to stand in antithesis to what precedes (ver. 12). But examination shows that vers. 13-15 belong together. For the הוֹרִיד, "thou art brought down," ver. 15, corresponds to the אֶעֱלֶה, "I will ascend," of vers. 13 and 14, and

ver. 12 is complete in itself, each clause of it containing a complete antithesis; the lofty star is fallen, the conqueror lies prostrate on the ground. Thus the לפניו is not adversative, but simply the copulative: *and thou* who thoughtst to mount to the heavens must go down to hell. The world-power is by its very nature inimical to God: its aim is to supplant God and put itself in His place. This tendency is indwelling in the world-power derived from its transcendental author, Satan, and is realized in every particular representative. Thus, then, here the Babylonian expresses his purpose of assuming the highest place, not simply on earth among the lords of the world, but in heaven itself, and that above the stars, which seem here to be conceived of as the residences of the spirits of God, the מלאכי , Job xxxviii. 7, and the spheres of their manifestation, according to heathen notions, which very well suit in the mouth of the Babylonian. Let him be enthroned above the stars, and he, too, is "god of hosts." Let the throne of the potentate be above the stars; then he shall stand on the pinnacle of the sacred mountain of the gods, about which the constellations circle, and which the heathen notions of the Orient represent as in the North. This mountain is variously named by the different nations. It is called Meru (*Kailasa*, in the direction beyond the Himalaya) by those in India, Alburg by the others; nor does the Olympus of the Greeks stand wholly disconnected herewith. Comp. RHODE, *Heil. Saga des Zendvolkes*, p. 229 sq.; GEBENIUS, *Jes. II.* p. 516 sqq.; LASSEN, *Ind. Alterthumskunde I.* p. 34 sq.; MOYERS, *Phön. II.* 1, p. 414; KOHUT, *Jüd. Angelol. u. Dæmonol. in den Abhh. f. d. Kunde des Morgenl.*, 1866, p. 57.

Many expositors down to FUERST (*Conc.* p. 501) and SHEGG [J. A. A. states both views without deciding; so also substantially BIRKS] have been led by the expression קצה כנף to hold that the mountain meant in the text is Zion, as the gathering place of the Israelites, for which they appeal especially to Pa. xlviii. 3. But Zion lay neither to the north of Palestine nor to the north of Jerusalem, nor does the mention of Zion in this sense become the lips of the possessor of the world-power. רִיבְּתַיִם (*remotest corners*, ENG. VERS. *sides*), are the *thighs*, which (considered from within outwardly), form the extremest boundaries, as well as (regarded in their junction), the extremest points. Thus the word stands for the inmost corner (e. g., of a cave, 1 Sam. xxiv. 4) as well as for the extremest boundary of a land. Thus Jer. vi. 22; xxv. 32 says רִיבְּתַיִם אֶרֶץ (*sides, coasts of the earth*); and here Isa. (and after him Ezek. xxxviii. 6, 15; xxxix. 2) says רִיבְּתַיִם (*extremest, highest North*). The expressions "above the stars of God" and "mount of the congregation" signify the loftiest height intensively, "the heights of the clouds" (בְּכִסְיֹת עָנָן —an expression found only here), in an extensive sense. For as far as the clouds extend (Pa. xxxv. 6; lvii. 11; cviii. 5) the dominion of the true God reaches, and everywhere the clouds are His air chariots and air thrones (xix. 1; Pa. xcvii. 2; civ. 3; Dan. vii. 13). If, then, the Babylonian reigns in the loftiest heights and every where, he has become like the highest God. But thereby he has supplanted the highest God: for two cannot at once occupy the

highest place. And this, as remarked above, is the aim of Satan and of his earthly sphere of power, the world-power, which culminates in Antichrist (Dan. xi. 36; 2 Thess. ii. 3 sq.). This tendency of the world-power explains how, not only heathen, but now and then also Jewish and Christian princes, have laid claim to divine honors, or at least have suffered such to be paid them. CURTIUS (VIII. 5) praises the Persians because: *non pie solum, sed etiam prudenter reges suos inter Deos colunt*. In inscriptions Persian kings are explicitly called ἐκγονοὶ θεῶν , ἐκ γένους θεῶν , and even θεοί . Comp. HENGSTENBERG, *Introd. to the O. Test. I.* [p. 124 sqq. of the German Ed.]. This is well known in regard to the Roman Emperors. Such deification had its extremest illustration in the case of Diocletian, who made himself an object of divine worship as a representative of the highest God. Comp. ALE. VOGEL, *Prof., Der Kaiser Diocletian, ein Vortrag*, Gotha, 1857. Herod let himself be called God, and had to suffer dearly for that assumption of honor such as belongs to God alone (Acts xii. 21 sqq.). In Christian Europe, too, there have not been wanting instances of such heathenish adulation of princes. See under *Doctrinal and Ethical* remarks below.

Ver. 15 expresses, in contrast with the pretensions of the Babylonian, what his actual fate shall be. [See above in *Text. and Gram.*]

6. *They that see—with cities.*—Vers. 16–21. "They that see" are not the denizens of hell, for they have before them the dead as an unburied corpse. The underlying thought of the passage is, however, that the sins of the deceased are enumerated (vers. 16, 17), and his fate is designated as their merited punishment. Thus it says, "they that see thee," i. e. they that see thee lying an unburied corpse look upon thee. Because he destroyed the rest of countries, he himself now finds no rest in the grave. Because he made a desert of the fruitful land (תֵּל תֵּל to be taken in this sense here in contrast with סֹדֶרֶךְ , comp. on xiii. 11), he lies himself a deserted carcass; because he showed no pity to prisoners, he is himself pitilessly dealt with.

I do not think it probable that the following words are to be ascribed to others than the דָּבָר , *those seeing thee*, ver. 16, e. g. to the Prophet. The internal connection with vers. 16, 17 is too close. "Is this the man," says ver. 16? What kind of man? Why just that one who, according to ver. 19, lies as a trampled carcass. Then ver. 22, what the Prophet says in the name of the LORD, comes in all the more emphatically as confirming this. It is then the subjects of the king that remark, that whereas all other kings lie in state in the tombs of their ancestors (comp. 2 Kings xxi. 18, 2 Chr. xxxiii. 20) their king is cast away far from his grave (לֹא פְרוּחַ , Jer. xlviii. 45; Lam. iv. 9).

But he is cast away as a despised branch. When trees are felled, or pruned, many a small branch, which compared to the whole tree is worthless, is cast aside and trampled in the mud.

Most expositors in explaining the following words take וְלֹא יָדָע as part. pass. But it seems to me that then the two following participles appear

very superfluous. For what does it amount to to describe the Chaldean as covered with the slain that are thrust through and carried down to the pit? It is otherwise if, with AQU., THEOD., LUTHER, FUEBST (*conc.*), and others, we take שָׁלַח as substantive. Then it is said that the corpse of the Chaldean is cast away, not only as a despised branch, but also as the garment of the slain who were thrust through with the sword and buried. For were they thrust through with a sword, then, too, the garment would be cut into holes, and at least spotted with blood, and if they are buried, it is explained how their garment comes into the hands of others. When the dead are buried on the field of battle, their clothes are taken off them, but those that are torn and cut in holes and smeared with blood, are cast away, while those unharmed are retained as valuable booty. "The stones of the pit" cannot be the stones of a grave on the top of the earth. For neither the rock-hewn grave, nor a walled-up tomb, nor a grave covered with stones to avoid the trouble of shoveling up a mound, has any meaning in this connection; though it may be said by the way, that heaping up stones is no less troublesome than shoveling up a mound. Buried in general is the chief thing. But there is only one פֶּסֶל pit, that has stones under all circumstances. It is the widening and deepening of the grave (שָׁלַח see ver. 15), that is on the surface. This is in the interior of the earth. This interior is any way closed about by the עֲמֻלִּים pillars, (Job ix. 6), מְכֻלָּים foundations, (Ps. civ. 5) of the earth; but these are the mountains (comp. Prov. vii. 25) which are thence called "strong foundations of the earth" Mic. vi. 2. But that the foundations or the roots of the earth consist of rock was known to the ancients as well as to us. The king, as an unburied, thrown away corpse, shall not be reunited in the grave with those other dead which, according to ver. 19, are buried.—The king destroyed his land by despotism and wars, and sacrificed his subjects in masses. Thus, not only himself, but his entire dynasty shall be destroyed. The name of his race shall become extinct as godless. To this end his seed must be slain. The people themselves demand it. They resolve that this generation shall not be raised up to possess the land and fill it with cities. Building cities contributes to security, the establishment of dominion, the interests of trade, and the cultivation of the ground. A builder of cities must ever be a mighty man. There is no need, therefore, to change עָרִים, as some would do, to עֲרִים (EWALD), עִיר (HITZIG), עִיר (MEIER). On the other hand one must be careful not to press all the particular traits of this prophecy. What we said above concerning the ideal coloring of prophecy is appropriate also here.

7. For I will—saith the LORD of hosts.—Vers. 22, 23. These are words of the Prophet which he speaks in the name of Jehovah. Therefore the word of God constitutes the formal conclusion of the prophecy, the Prophet resuming the thread of discourse and keeping it to the end. He confirms thereby the words of the people by giving them a general and more comprehensive direction. What they had said

only against the royal race is changed to a denunciation of punishment against the kingdom of Babylon in general. Its cities shall become the possession (Job xvii. 11; Obad. 17) of the porcupine (xxxiv. 11; Zeph. ii. 14), and, (in consequence of the ruin of the embankments of the Euphrates), swampy marshes (xxxv. 7; xli. 18; xlii. 15). By the porcupine appears to be meant the *echinus aquatica*, which was found of unusual size (according to STRABO, xvi. 1) on the islands of the Euphrates. Comp. BOCHART, *Hieros.* II., p. 454 sqq.

DOCTRINAL AND ETHICAL.

1. On xiii. 2-13. The prophecy concerning the day of the LORD has its history. It appears first in the form of the announcement of a scourge of locusts (Joel); then it becomes an announcement of human war-expeditions and sieges of cities. Finally it becomes a message that proclaims the destruction of the earth and of its companions in space. But from the first onward, the last particular is not wanting: only at first it appears faintly. In Joel ii. 10, one does not know whether the discourse is concerning an obscuration of the heavenly bodies occasioned only by the grasshoppers or by higher powers. But soon (Joel iii. 4, 20) this particular comes out more definitely. In the present passage of Isaiah it presses to the foreground. In the New Testament (Matt. xxiv. 29; Mar. xiii. 24 sq.; Luke xxi. 25) it takes the first and central place. We observe clearly that the judgment on the world is accomplished in many acts, and is yet *one* whole; and as on the other hand nature, too, is itself *one* whole, so, according to the saying: "whether one member suffer, all the members suffer with it" (1 Cor. xii. 26), the catastrophes on earth have their echo in the regions above earth.

2. On xiii. 4 sqq. "God cannot do otherwise than punish accumulated wickedness. But He overthrows violence and crime, and metes out to tyrants the measure they have given to others, for He gives to them a master that the heathen shall know that they too are men (Ps. ix. 21; xi. 5)."—CRAMER.

[On xiii. ver. 3. "It cannot be supposed that the Medes and Persians really exulted, or rejoiced in God or in His plans.—But they would exult as if it were their *own* plan, though it would be *really* the glorious plan of God. Wicked men often exult in their success: they glory in the execution of their purposes; but they are really accomplishing the plans of God, and executing His great designs."—BARNES.]

[On ver. 9. "The moral causes of the ruin threatened are significantly intimated by the Prophet's calling the people of the earth or land *its sinners*. As the national offences here referred to, VITRINGA enumerates pride (ver. 11: xiv. 11, xlvii. 7, 8), idolatry (Jer. l. 38), tyranny in general (xiv. 12, 17), and oppression of God's people in particular (xlvii. 6)."—J. A. ALEXANDER.]

3. On xiii. 19 sqq. *Imperiti animi, etc.* "Unlearned minds when they happen on allegories, can hold no certain sense of Scripture. And unless this Papal business had kept me to the simple text of the Bible, I had become an idle trifler in allegories like Jerome and Origen. For that

figurative speech has certain allurements by which minds seek to dispose of difficulties. . . . The true allegory of this passage is concerning the victory of conscience over death. For, the law is Cyrus, the Turk, the cruel and mighty enemy that rises up against the proud conscience of justitaries who confide in their own merits. These are the real Babylon, and this is the glory of Babylon, that it walks in the confidence of its own works. When, therefore, the law comes and occupies the heart with its terrors, it condemns all our works in which we have trusted, as polluted and very dung. Once the law has laid bare this filthiness of our hearts and works, there follows confusion, writhing, and pains of parturition; men become ashamed, and that confidence of works ceases and they do those things which we see now-a-days: he that heretofore has lived by confidence of righteousness in a monastery, deserts the monkish life, casts away to ashes all glory of works, and looks to the gratuitous righteousness and merit of Christ, and that is the desolation of Babylon. The ostriches and hairy creatures that remain are ECK, COCHLEUS and others, who do not pertain to that part of law. They screech, they do not speak with human voice, they are unable to arouse and console any afflicted conscience with their doctrine. My allegories, which I approve, are of this sort, viz., which shadow forth the nature of law and gospel." LUTHER.

4. On xiii. 21 sqq. "There the Holy Spirit paints for thee the house of thy heart as a deserted, desolate Babylon, as a loathsome cesspool, and devil's hole, full of thorns, nettles, thistles, dragons, spukes, kobolds, maggots, owls, porcupines, etc., all of which is nothing else than the thousandfold devastation of thy nature, in as much as into every heart the kingdom of Satan, and all his properties have pressed in, and all and every sin, as a fascinating serpent-brood, have been sown and sunk into each one, although not all sins together become evident and actual in every one's outward life."—JOH. ARNDT'S *Informatorium biblicum*, § 7.

5. On xiv. 1, 2. "Although it seems to me to be just impossible that I could be delivered from death or sin, yet it will come to pass through Christ. For God here gives us an example; He will not forsake His saints though they were in the midst of Babylon."—HEIM and HOFFMANN after LUTHER.

6. On xiv. 4 sqq. "*Magna imperia fere nihil sunt quam magnae injuriae.*"

Ad generum Cereris sine caede et sanguine pauci
Descendant reges et sicca mente tyranni.—LUTHER.

Impune quidvis facere id est regem esse." —SALUST.

Among the *Dialogi mortuorum* of LUCIAN OF SAMOSATA the thirteenth is between Diogenes and Alexander the Great. This dialogue begins with the words: "Τὶ τοῦτο, δ' Ἀλέξανδρε, τέθνηκας καὶ οὐ, ὡς περ ἡμεῖς ἅπαντες." thereupon the contrast is ironically set forth between what Alexander was, as one given out to be a son of the gods, and so recognized by men, and possessor of all highest human glories, and what he is at present. It is, as is well known, doubtful whether LUCIAN really was acquainted with the Scriptures. See PLANCK, *Lucian and Christianity in Stud. u. Krit.*, 1851, IV. p. 826 sqq. Comp. also SCHRAEDER, *die Höllenfahrt der Ishtar.*, 1874.

7. On xiv. 4 sqq. "*Omni genera figurarum utitur ad confirmandos et consolandos suos, ut simul sit conjuncta summa theologia cum summa rhetorica.*" —LUTHER.

8. On xiv. 12 sqq. As early as the LXX. this passage seems to have been understood of Satan. It points that way that they change the second person into the third; *πᾶς ἐξέστηεν*, etc. At least they were so understood. See JEROME, who thereby makes the fine remark: "*Unde ille cecidit per superbiam, vos ascendatis per humilitatem.*" But LUTHER says: "*Debet nobis insignis error lotius papatus, qui hunc textum de casu angelorum accepit, studia literarum et artium decendi commendare tamquam res theologo maxime necessarias ad tractationem sacrarum literarum.*"

9. On xiv. 13, 14. "The Assyrian monarch was a thorough Eastern despot . . . rather adored as a god than feared as a man." LAYARD'S *Discoveries amongst the ruins of Nineveh and Babylon*, 1853, New York, p. 632. "In the heathen period the pre-eminence of the German kings depended on their descent from the gods, as among the Greeks" (GERVINUS, *Einleit. in d. Gesch. d. 19 Jahrh.*, 1853, p. 14). CHRISTIAN THOMASIIUS, in his *Instit. jurispr. divinae, dissert. proemialis*, p. 16, calls the princes "the Gods on earth." In a letter from Luxembourg, after the departure of the Emperor Joseph II., it is said (in a description of the journey, of which a sheet lies before me): "we have had the good fortune to see our earthly god." BELANI, *Russian Court Narratives*, New Series, III. Vol., p. 125: "The Russian historian KORAMPZIN says in the section where he describes the Russian self-rule: "The Autocrat became an earthly god for the Russians, who set the whole world in astonishment by a submissiveness to the will of their monarch which transcends all bounds."

II. PROPHECIES RELATING TO ASSYRIA AND TO THE NATIONS THREATENED BY ASSYRIA, PHILISTIA, MOAB, SYRIA, AND ARAM-EPHRAIM, ETHIOPIA AND EGYPT.

CHAPTER XIV. 24—XX. 6.

a) Prophecy against Assyria. CHAPTER XIV. 24-27.

We have explained above why the prophecy against Assyria occupies the second place and after the one against Babylon. A prophecy against Assyria could not be omitted. It was necessary

as a background to the prophecies that follow. But it needed only to be a short one. For the Prophet is sensible that the power of Assyria is shattered by the overthrow of Sennacherib—there-

fore that, in a prophetic sense, it is in *principle* a thing done away. But to Assyria and the other nations named in the superscription above, the Prophet does not proclaim merely temporal de-

struction. He sets before all more or less plainly the prospect of partaking of the Messianic salvation of the future.

- 24 THE LORD of hosts hath sworn, saying,
Surely as I have thought, so ^ashall it come to pass;
And as I have purposed, so shall it stand:
25 ^bThat I will break the Assyrian in my land,
And upon my mountains tread him under foot:
Then shall his yoke depart from off them,
And his burden depart from off their shoulders.
26 This is the purpose that is purposed upon the whole earth:
And this is the hand that is stretched out upon all the nations.
27 For the LORD of hosts hath purposed, and who shall disannul ^cit?
^aAnd his hand is stretched out, and who shall turn it back?

^a it has come to pass.

^b To break.

^c And his is the hand that is stretched out.

TEXTUAL AND GRAMMATICAL.

Ver. 24. דָּבַר in the sense of *animo componere*, "to dispose in thought," only again x. 7; moreover the Prophet seems to have had in mind in this place, Num. xxxiii. 54.—The Perfect דִּבֶּרֶת expresses the coincidence of the realization with the thought. No sooner said than done, i. e., as God conceives a thought, it is also (as to principle) realized. The following imperf. תִּקַּם has then the meaning that what is, as to principle, realized, must arise, set up as actual, outward circumstance. Before תִּקַּם the כֵּן is not repeated, but דָּבַר is used, evidently for the sake of variety. The thought is essentially the same. It is a sort of Anacoluthon—הִידָּה and קִים are used as in vii. 7; viii. 10.

Ver. 25. The infin. לִשְׁכַּר depends on the oath-clause ver. 24 b; what is determined shall be fulfilled *frangendo Assyrie, etc.* לִשְׁכַּר is therefore *inf. modatis or gerundivus*.—With מְכַסֵּנו (comp. ver. 19; lxiii. 6, 18) the language returns from the infinitive construction to the *verbum fin.*, according to a frequent Hebrew usage.—The suffixes in מְעַלְיָהֶם and שִׁכְמוֹ have nothing to which they can relate in the words of vers. 24, 25.—Moreover from ver. 4 onwards, Israel is not referred to. True, in vers. 1, 2, Israel is likewise spoken of in the third person, and with quite similar suffixes (עֲלֵיהֶם)

ver. 1, שִׁדְדִים, שִׁבְדִים, שִׁבְדִים ver. 2); but then ver. 3 intervenes, in which Israel is spoken of in the second person. It must, therefore, be assumed that the suffixes ver. 25 refer back, not only over the entire Maschal (4-23), but also away over ver. 3 to vers. 1, 2, and that these verses originated, not at the same time with the rest of the prophecy against Babylon, but much earlier. All this is very improbable. I cannot therefore agree with VITRINGA and DRECHSLER, but must side with the view, that the present verses are a fragment of a greater prophecy for Israel of a comforting nature, which, however, cannot be identical with vii.-xii. because in these Assyria is regarded in a totally different light from that which appears in the present verses.

Ver. 27. פָּרַח comp. viii. 10. ["This has been variously translated "scatter" (LXX.), "weaken" (Vulg.), "avert" (LUTR.), "dissolve" (CALVIN), "change" (J. D. MICHAELIS), "hinder" (GESSEN.), break (EWALD [NACHSLER]); but its true sense is that given in the Eng. Version and by Dr WETTE (*versteilen*) (see FURBER LEX.). The meaning of the last clause is not simply that *his hand is stretched out*, as most writers give it, but that *the hand stretched out is his*, as appears from the article prefixed to the participle מְטִיחָה. (See GESSEN. § 108, 2. EWALD, § 560.—J. A. A.).

EXEGETICAL AND CRITICAL.

1. Whoever reads the prophecies of Isaiah against the heathen nations with attention, must feel surprise that in them, there is relatively little more said about Assyria. After occupying in vii.-xii. the foreground, it retreats in xiii. and onward into the background. On the other hand Babylon now stands front and the Prophet recognizes in it the representative of the perfectly developed world-power that has attained to the exclusive possession of dominion. Now the question arises: how are Assyria and Babylon related? What becomes of Assyria if now Babylon is called the world-power? How is it to be explained that according to x. 24-27 Israel at the end of days is delivered out of bondage to Assyria, if at that end-period not Assyria but Babylon

stands at the summit of the world-power? These questions are solved by the short section before us, vers. 24-27. It appears therein that in the immediate future Assyria must be destroyed, that, therefore, Israel may expect deliverance from the yoke of Assyria in a brief season, but that thereafter with Israel is neither delivered forever, nor is the world-power for ever broken up. But Babylon walks in the footsteps of Assyria; and if in vii.-xii. the world-power appeared solely under the name of Assyria, it happened only because the Prophet could not then distinguish that which followed Assyria from Assyria itself, and therefore comprehended it under one name.

2. The Lord of hosts—turn it back.—Vers. 24-27. DRECHSLER attaches great weight

to the fact that the phrase "the LORD of hosts hath sworn," is preceded by a thrice repeated "saith the LORD of hosts," vers. 22, 23. He says the former is only a climax of these latter. He lays stress, too, on the fact that the thrice repeated "LORD of hosts" of vers. 22, 23 has its correlative in the double use of the same in vers. 24, 27, and that the same words which in ver. 23 "conclude the proper body of the discourse, in ver. 24 begin the appendix." He, therefore, regards vers. 24-27 as an integral part of the discourse that extends through xiii. 1-xiv. 27, and therefore as having originated at the same time. But that is impossible. The words vers. 24-27 must be older than the catastrophe of Sennacherib before Jerusalem, for they foretell it. But the prophecy against Babylon xiii. 1-xiv. 28 must be much more recent, for it is the product of a much higher and, therefore, of a much later prophetic knowledge [7 Tr.]. If, too, in the points named there appears a certain correspondence, yet it remains very much a question whether that is intentional. The expressions in question, so far as they correspond, occur exceedingly often in all sorts of connections.

The expression "the LORD hath sworn" is especially frequent in Deuteronomy, but always with the Dative of the person whom the oath concerns (Deut. i. 8; ii. 14; iv. 31, etc.). In Isaiah it occurs again, xlv. 23; liv. 9; lxii. 8.—The contents of the oath is: "as I have thought . . . so shall it stand."

["From the distant view of the destruction of Babylon, the Prophet suddenly reverts to that of the Assyrian host, either for the purpose of making one of these events accredit the prediction of the other, or for the purpose of assuring true believers, that while God had decreed the deliverance of the people from remoter dangers, He would also protect them from those at hand.—On the formula of swearing *vide supra*, v. 9.—KIMCHI explains ה'יתן to be a preterite used for a future, and this construction is adopted in most versions, ancient and modern. It is, however, altogether arbitrary and in violation of the only safe rule as to the use of tenses, viz., that they should have their proper and distinctive force, unless forbidden by the context, or the nature of the subject; which is very far from being the case here.—The true force of the preterite and future forms, as here employed, is recognized by ABEN EZRA, who explains the clause to mean that according to God's purpose, it has come to pass and will come to pass hereafter. The antithesis is rendered still more prominent by JARCHI, by whom this verse is paraphrased as follows—'Thou hast seen, oh Nebuchadnezzar, how the words of the prophets of Israel have been fulfilled in Sennacherib, to break Assyria in my land, and by this thou mayest know that what I have purposed against thee shall also come to pass' (comp. Ezek. xxxi. 3-18).—The only objection to this view is that the next verse goes on to speak of the Assyrian overthrow, which would seem to imply that the last clause of this verse (24) as well as the first relates to that event. Another method of expounding the verse, therefore, is to apply ה'יתן and תקים to the same events, but in a somewhat different sense,—'As I intended it

has come to pass, and as I purposed, it shall continue.' The Assyrian power is already broken, and shall never be restored. This strict interpretation of the preterite does not necessarily imply that the prophecy was actually uttered after the destruction of Sennacherib's army. Such would indeed be the natural inference from this verse alone: but for reasons which will be explained below, [viz., in comment on ver. 26.—Tr.] it is more probable that the Prophet merely takes his stand in vision at a point of time between the two events of which he speaks, so that both verbs are really prophetic, the one of a remote the other of a proximate futurity, but for that very reason their distinctive forms should be retained and recognized. Yet the only modern writers who appear to do so in translation are CALVIN and COCCEIUS, who have *factum est*, and J. D. MICHAELIS, who has *ist geschehen*.—J. J. A. So also substantially BARNES.]

In my land and on my mountain the LORD says. Therefore not in his own land or some other land, but in Palestine the annihilating blow shall fall on Assyria. This evidently points to the overthrow of Sennacherib before Jerusalem (2 Kings xix. 35; Isa. xxxvii. 36). Though even after this overthrow Assyria's power did not at once appear broken, still it was such inwardly and in principle. As much as Nebuchadnezzar after his victory at Carchemish was ruler of the world, though outwardly he had not that appearance (Jer. xxv.), so Assyria, after the LORD had smitten him in his territory, from the view-point of God, and according to inward and divine reality, was broken to pieces and trodden down.—The consequence of that overthrow of Assyria is that Israel shall be freed from his dominion.

The words *his yoke shall depart*, etc. sound essentially the same as x. 27. Other resemblances are of ver. 24 to vii. 5, 7; viii. 10; x. 7; ver. 25 to ix. 3; x. 27; ver. 26 to ix. 11, 16, 20; x. 4; xi. 11; ver. 27 to viii. 10. But much as vers. 24-27 remind one of chapts. vii.—xii., there is still this essential difference, that in the last named chapters there is no where a prophecy of an overthrow of Assyria in the holy land itself. In general the gaze of the Prophet in those chapters is directed to a much more remote distance. There he looks on Assyria still as representative of the world-power generally, and thus, too, Assyria's overthrow coincides for him with the overthrow of the world-power in general by the Messiah. Here we encounter a look into the immediate future. It must belong to the time before the defeat of Sennacherib. Therefore our verses cannot belong originally to the prophecy against Babylon. [See above in *Text. and Gram.*].

When the Prophet (ver. 26) declares that the catastrophe predicted for Assyria is significant for the whole earth, and for all nations, he does it by reason of the connection that exists between all acts of the Godhead. That defeat of Sennacherib, too, is an integral moment of the decree that the LORD has determined concerning the whole earth, and all nations. This counsel of God stands so firm that no power of the world can hinder its execution; the hand which the LORD has stretched out to do this execution nothing can turn aside from its doing.

DOCTRINAL AND ETHICAL.

1. How grand is the Prophet's contemplation of history! How the mighty Assyria shrivels up, which in chapters vii.-xii., played so great a part! Only a line or so is devoted to it here, "*Das macht, es ist gericht, ein Wörtlein kann es fallen.*" The Prophet knows that Sennacherib's defeat before Jerusalem is at once the overthrow of the Assyrian world-power, and the deliverance of Israel from his yoke, although Assyria stood yet a hundred years and did harm enough to Judah still (2 Chr. xxxiii. 11). But God always sees the essence of things. What He wills, comes to pass; and when it has happened, perhaps no one knows what that which has come to pass means: only the future makes it plain.

The fruit germ frosted in the blossom, may remain green for days. Only by degrees it becomes yellow, then black, and evidently dead.

["By this assurance (vers. 24-27) God designed to comfort His people, when they should be in Babylon in a long and dreary captivity. Comp. Ps. cxxxvii. And by the same consideration His people may be comforted in all times. His plans shall stand. None can disannul them. No arm has power to resist Him. None of the schemes formed against Him shall ever prosper. Whatever ills, therefore, may befall His people; however thick, gloomy, and sad their calamities may be; and however dark His dispensations may appear, yet they may have the assurance that all His plans are wise, and that they all shall stand."—BARNES].

b) Prophecies relating to the nations threatened by Assyria, viz.: Philistia, Moab, Syria and Ephraim, Ethiopia and Egypt.

CHAPTER XIV. 28—XX. 6.

1. AGAINST PHILISTIA. CHAP. XIV. 28-32.

This short piece was occasioned by an embassy that the Philistines sent to Jerusalem in hypocritical courtesy, after the death of king Ahaz. It contains the most manifold correspondences to chap. xi., so that there can be no doubt about its having a contemporaneous origin. Yet chap. xi., originated before this piece, for the latter evidently leans on the former. It is seen that the young king Hezekiah, immediately on ascending the throne awakened great expecta-

tions. That the present piece comes just here, has, may be, its explanation in this, that Isaiah would begin with these western neighbors as the least dangerous. He then passes on to the East to the mightier Moabites, from them he ascends north to the still mightier Syro-Ephraimites, to conclude with the mightiest of all, the Egyptians and Ethiopians of the South. Jeremiah, chap. xlvii., goes from the Philistines to the Moabites, and then by a round-about to Damascus.

28 IN THE YEAR THAT KING AHAZ DIED WAS THIS BURDEN.

29 Rejoice not thou, *whole Palestina,
Because †the rod of him that smote thee is broken:
For out of the serpent's root shall come forth a ‡cockatrice,
And his fruit shall be a fiery flying serpent.

30 And the first born of the poor shall feed,
And the needy shall lie down in safety:
And I will kill thy root with famine,
And he shall slay thy remnant.

31 Howl, O gate; cry, O city;
Thou, *whole Palestina, art dissolved:
For there †shall come from the north a smoke,
And ‡none shall be alone in his †appointed times.

32 What shall one then answer the messengers of the nation?
That the LORD hath founded Zion,
And the poor of His people shall †trust in it.

1 Or, adder.

2 Or, betake themselves unto it.

3 all Philistia.

4 comes.

5 Or, he shall not be alone.

6 the rod that smote.

7 no straggler in his armies.

8 Or, assemblies.

9 basilisk.

TEXTUAL AND GRAMMATICAL.

Ver. 28. מִשָּׁנָה רַחֵם see xiii. 1.

Ver. 30. כְּכֹרֶךְ דָּלִים is, so to speak, a superlative of דָּל — those on whom the essence of poverty and lowliness is impressed in full, unmitigated power.—To take

the basilisk as the subject of דָּרֹרִין (DELRICH) does too much violence. I [thus, too, J. A. A.] take simply כְּכֹרֶךְ, which is gen. masc., as subject.

Ver. 31. עַם metonymy for those assembled in the

gates, the שַׁעַר *Pa. lxi. 13*; hence the feminine construction: comp. יֵרֵד כָּל-שַׁעַר עָמִי *Ruth iii. 11*.—Niph. נִכְנָן occurs in Isaiah only here. The form is to be regarded here as Inf. absol. Regarding the form comp. *lix. 13*; *Ewald*, § 240, c.—מוֹעֵד, (the hordees united at their rendezvous, מוֹעֵד Joel viii. 14) is אָזָּר. אָזָּר.—בֹּרֵךְ in Isaiah only here; comp. *Hos. viii. 8*; *Ps. cii. 8*.

Ver. 32. עֲנָה is according to rule construed with a double Accusative (comp. *1 Sam. xx. 10*; *Mic. vi. 5*; *Jer. xxiii. 37*, etc.). The third pers. sing. stands impersonally as is often the case (comp. *vi. 10*; *vii. 24*; *viii. 4*; *x. 4*, etc.).—חֲסִי stands often with $\frac{2}{3}$ of the place whither one flees for refuge (*xxx. 3*; *Ps. xxxvi. 8*; *Jud. ix. 15*, etc.).

EXEGETICAL AND CRITICAL.

1. Philistia is warned against rejoicing at the death of Ahaz. If Ahaz was a serpent, then out of his root (xi. 1—notice the Messianic reference!) shall proceed a basilisk and flying dragon (ver. 29). Israel shall pasture in peace; Philistia perish by poverty and care (ver. 30). From the northern quarter the enemy shall invade the land, scathing and burning (ver. 31). But to the embassy, in regard to the matters they sought to spy out, the short, haughty answer shall be given: Zion is Jehovah's foundation, and in this the needy of His people find a sure refuge (ver. 32).

2. In the year—thy remnant.—Vers. 28-30. The year of Ahaz's death is 728 B. C. The Philistines, according to *2 Chron. xxviii. 18*, had possessed themselves of territory belonging to Israel. They had made a conquest in the low country (שְׁפֵלָה) and in the south-land (נֶגֶב) of the cities Bethshemesh, Ajalon, Gederoth, Shocho, Timna and Gimzo, and dwelt in them. But of Hezekiah it is related (*2 Kings xviii. 8*): "He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city." He had, therefore, at last conquered back the lost territory. This is all that the historical books offer to us concerning the times of Ahaz and Hezekiah.

From ver. 32 it is seen that after the death of Ahaz the Philistines sent ambassadors to Jerusalem. Perhaps the ostensible object of this embassy was neighborly consideration; they would offer condolence. But in reality they were to sound the state of affairs. [See below comment of J. A. A., etc., at ver. 32.—*Tr.*] Isaiah knows this very well, and gives them an answer that, on the one hand, befitted their perfidy, and, on the other, the standpoint of a genuine representative of the Theocracy. That is not saying that Isaiah gave this answer in the name of the government. He gave it as Prophet, i. e., he uttered it like he published his other prophecies; whether publicly or to the ears of the embassy, or before a few witnesses, is a matter of indifference. His words concern primarily the rulers themselves. He says to them how, as the representatives of the people of God, they ought to reply. At any rate, he knew that his words would go to the right address, i. e., as well to the government in Jerusalem as to the Philistine ambassadors.

The introductory words (ver. 28) are the same as vi. 1. In our passage they have evidently the sense that Ahaz had already died. This appears from what follows. Rejoice not etc.—These words recall *2 Sam. i. 20*, the lament of David over the death of Saul and his sons. For there it reads: "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncir-

cumcised triumph" (comp. *Mic. i. 10*). Ahaz was as little as Saul a king after God's heart. That did not hinder the Philistines from rejoicing at the death of either of their kings. To either event that occasioned sorrow to Israel there was attached joyful hope for them. Though so far as we know, Ahaz did them no harm, but was rather conquered by them; yet they might hope that under his young successor their interests would be still more fostered. Therefore Isaiah warns them against overflowing with too much joy—joy that would fill all Philistia. He describes the subject of the joy to be: because the rod of him that smote thee is broken.—As Ahaz did not smite the Philistines, but was much more smitten by them, we must not regard him as the rod that smote, but the kingdom of Judah in general. David broke their power (*2 Sam. v. 17* sqq.; *viii. 1*; *xxi. 15* sqq.). Although from that period they were still dangerous enemies, yet the time of their superiority was past. It is related of Solomon (*1 Kings iv. 21*) and of Jehoshaphat (*2 Chron. xvii. 11*) that the Philistines were tributary to them. Uzziah leveled the walls of Gath, Jabneh and Ashdod (*2 Chron. xxvi. 6*). The government of Ahaz was weak even toward the Philistines. Might they not hope that one still weaker would succeed Ahaz, and that thus the staff that had once smitten them would be entirely broken? For this reason we take שָׁבַת מִכָּן (comp. *ix. 12*; *x. 20*) to be rather: "the staff that smote thee" than "the staff of him that smote thee." Ahaz, though having no staff that smote, was, as king of Judah, a part of that staff that had smitten them.

But the Prophet destroys the hope of the Philistines. He says in advance, that out of the root of the serpent shall proceed a basilisk and a conquering dragon. The expression שֹׁרֵשׁ, root, applied to the serpent is strange. But it is to be explained as an allusion to the "root of Jesse" (*xi. 1, 10*). Perhaps there lies in the שֹׁרֵשׁ even an allusion to the name נֶחֱשׁ, and at the same time a reminder of the serpent that Dan was to be, according to *Gen. xlix. 17*, and whose realization we find in Samson. צִפְּרִי, basilisk (which occurs only here) evidently means the same as צִפְּרִי which *Isa. xi. 8*, uses in the same discourse of which the expression "root" has reminded us. The expression must any way be meant as something stronger compared with "serpent," as, on the other hand, שֹׁרֵף כְּעוֹפֵף, "flying dragon" (found again only *xxx. 6*; comp. *HEROD. ii. 75*; *iii. 109* and *GESEN. in loc.*) is meant to express something stronger than צִפְּרִי. By the "basilisk," the Prophet any way means

Hezekiah; very likely by the "flying dragon," he means the Messiah. For what is said ver. 30 of the happy circumstances of Israel, plainly recalls the representation of the Messianic salvation xi. 4 sqq.—But if the Prophet compares the typical and anti-typical king of Judah to serpents, we must consider that they must be serpents only for the hated enemies. God says of Himself that He will be the plague and destruction of death (Hos. xiii. 14).

First-born of the lowly it says ver. 30; not the first-born." I do not think that the כֶּכֶר

כֶּכֶר here are the Jews. The Prophet lives quite in the sphere of the ideas of chap. xi. There it is said (ver. 4 sqq.), that the Messiah shall judge the lowly (כֶּכֶר) with righteousness, and that wild and tame beasts shall pasture peacefully together. In our passage the Prophet unites both these thoughts, in that he draws from the one his subject and from the other his predicate. But, according to xi. 4, he means the lowly and poor in an individual sense. He is not thinking of political lowliness of the nation. It shall be a sign of the glory and blessedness of His kingdom, that people, that otherwise were poor and wretched, shall move in rich pasture and rest there securely. He means of course Jewish poor, but not the Jews as the poorest people. It appears to me, moreover, that Isaiah has before his mind a passage from Job (xviii. 12, 13) where it says: "Be hunger his power, and destruction stand ready at his side; devour the members of his skin, devour his members the first-born of death."

In contrast with the rich pasture that the poor of Israel shall find under their king, the Messiah, and in contrast with the glorious fruit that the root of the royal house of David shall produce, the Philistines shall be destroyed to the root of their existence by hunger and want, yea, the last remnant of them shall be strangled by this grim enemy.

3. **Howl, O gate—trust in it.**—Vers. 31, 32. The Prophet describes in ver. 31, how Philistia will suffer and feel the destruction, which, according to 29 b and 30 b, is in prospect. The gates shall howl (comp. xiii. 6; Jer. xlviii. 20) and the entire population of the cities shall cry (comp. Ezek. xxi. 17) the whole land shall dissolve in anguish and fear, i. e., shall be without courage, counsel, defence (comp. Exod. xv. 15; Josh. ii. 9, 24, and סִפְּךָ x. 18; xiii. 7). The reason for these utterances is assigned: for there shall come from the north a smoke.—It is plain enough that neither clouds of dust nor fire borne in advance of troops can be intended here. For neither of these would occasion terror like the smoke of towns already set on fire. Most expositors understand the Assyrian to be meant by the approaching enemy. But that is much too narrow a construction. According to ver. 29 b, and 30 b, the Lord announces Himself, and His anointed as the enemy that will destroy Philistia. And if ver. 30 a Messianic salvation is proclaimed to Israel, then the reverse of this for the Philistines is naturally Messianic destruction. But Philistia will have, too, its part to endure in the great judgments that the Lord will bring on the world of nations, and by which He will re-

deem His people. In chap. xi. 14, which is so nearly allied to our passage, the Philistines are, in fact, expressly named among the nations out of whose power the Lord will deliver His people. Therefore, the Prophet means here the final judgment on Philistia, though, of course, this does not exclude that this final judgment has its preliminary stages, and that one of these, too, may be an Assyrian invasion, to which, in fact, "from the north" refers. The army of the enemy will be a compact and powerful body—no one runs away, no one strays off (comp. v. 27).

The Prophet having said to the Philistines in general, what the reality of the future will be in contrast with the hopes of their malicious rejoicing, comes at last (ver. 32) to speak of the special fact that prompted him to this prophetic declaration. Ambassadors had come who ostensibly would manifest friendly sympathy, but, in fact, spy out how matters stood in Jerusalem. The Prophet knows that. It is important to give them an answer that is worthy of the Theocracy. Whether or not the powers that were were competent and willing to do this we know not. Any way the Prophet of Jehovah considered it as belonging to his office to express what, from the genuine theocratic point of view, ought to be said to these ambassadors.—פְּלִשְׁתִּי

פְּלִשְׁתִּי, *messengers of a nation*, stands significantly without article. פְּלִשְׁתִּי, *nation*, designates here very expressly a heathen people. He says therefore: what sort of answer have messengers of a heathen people to get, who come with such a purpose as these Philistines now do? None other than the curt: Jehovah founded Zion, (xxviii. 16) and therefore the wretched of His people (x. 2) can hide themselves with confidence in this divine foundation. ["The very absence of the article (i. e., with פְּלִשְׁתִּי) implies that the expression ("messengers of a nation") is indefinite, and that the whole sense meant to be conveyed is this, that such may be the answer given to the inquiries made from any quarter."—J. A. A. This judicious remark may suffice to call attention to the very slender foundation there is for the conjecture which yet gives much of the coloring to the foregoing comment. If no special Philistine delegation is meant by Isaiah, then all that is said about pretended condolence, malicious satisfaction, spying, etc., is misplaced fancy. Much as we may desire to detect the historic facts connected with prophecy, we must be content without them if they are not supplied. The tendency of modern exposition is as much to license in conjecturing the historical basis of prophecy, as formerly it was to license in detecting the fulfilment of it. On ver. 29, J. A. A., comments: "All interpreters agree that the Philistines are here spoken of, as having recently escaped from the ascendancy of some superior power, but at the same time threatened with a more complete subjection." Everything historically specific, beyond this obviously sure statement, is conjecture with no broader foundation than that pointed out above. Another commentator (Dr. B. NETELER, *Das Buch Isaias—mit Berücksichtigung—der auf seinen Inhalt sich beziehenden assyrischen Inschriften erklärt*, Münster, 1876), who reads the text in the light of recent interpretations of Assyrian in-

scriptions identifies the reference of the symbols as follows: "The staff that repeatedly smote the Philistines very seriously was Sargon. The basilisk proceeding out of the root of the serpent is Sennacherib, who, in his third expedition, conquered various Philistine cities. The flying dragon is Esarhaddon, who, in the beginning of his reign, undertook an expedition toward the sea coasts, and whose war against Egypt was doubtless a considerable burden for Philistia." "The messengers of the nation (ver. 32) that came on like a devastating fire, and overcame the nation of Philistines with little trouble, must acknow-

ledge that worldly-power comes to grief against Zion. Sargon and Sennacherib had that experience." BIRKS makes the rod = the serpent = Tiglath-Pileser, etc.—TR.].

DOCTRINAL AND ETHICAL.

1. On xiv. 32. It is to be remarked here that Isaiah holds out as a shield, the truth that the LORD has founded Zion. But when the Jews founded on this truth a wicked hope, in that they saw therein a passport for every sort of godlessness, then it is said: "Trust ye not in lying words, saying, The temple of the LORD, are these." Jer. vii. 4.

2. AGAINST MOAB. CHAPTERS XV., XVI.

Concerning the relation of Moab to the Israelites, comp. the remarks prefixed to Jer. xlviii. The present prophecy is a double address. For it consists of an older discourse (xv. 1—xvi. 12), which, as appears, was not published immediately on its origination, but was given publicly by Isaiah only when he could announce definitely that the beginning of its fulfilment would occur after three years. Some have therefore conceived the notion that the older address is not Isaianic. KOPPE, AUGUSTI, BAUER, BERTHOLD, have regarded Jeremiah as the Author, which is quite impossible. HIRTZIG (comp. his *Des Propheten Jonas Orakel über Moab, Heidelberg*, 1831,) even holds that Jonah is the author, and has found followers (KNOBEL, MAURER, etc.) in this singular view, whereas HENDEWERK decidedly controverts him. It is regarded as decisive for the view that this is not Isaianic, that it betrays a *tender-hearted* sympathy for an otherwise hated foreign nation. But this sympathy is not as tender-hearted as it appears. It rather serves as a measure by which to estimate the fearfulness of the judgment. Further appeal is made to a number of "peculiar, and in a measure, singular thoughts and turns." Some of these are that mourning garments are put on in the street (xv. 3)—yet Hezekiah went into the temple clothed in sackcloth, and a deputation from him to Isaiah went in sackcloth (2 Kings xix. 1, 2)—; further that crying encircled the land (comp. my comment), Sibma's vine spread itself over whole regions—only a bold figure worthy of Isaiah (see the comment)—; its branches make drunk, (which the Prophet does not say, see the comment on xvi. 8), the heart cries for Moab and sounds like a harp, the tears of the writer bedew Heshbon (also figures quite agreeing with Isaiah's style). Moreover a number of unexampled phrases are pointed to with doubtful suspicion: "וַיִּרְכָּב", "to weep bitterly" (but the expression means something quite different), מִיַּם מִשְׁמֹת, "waters are deserts," (it means rather: places of springs are *loca arida*), שֵׁת צֶלַח "to set shadows," (it means rather to make the shadow like the night), etc.; further appeal is made to words, forms, meanings, and references that are peculiar to the author of this passage.

All these things rest on misunderstandings; partly they are ἀπὸ λεγόμενα, the like of which are to be found in nearly every chapter of Isaiah;

partly the Prophet intentionally imitates Moabite forms of speech. At all events, the little peculiarities, which in no case witness directly against Isaiah, and which are natural to such originality as his, are not to be considered in comparison with the great mass of decidedly Isaianic modes of expression which we shall prove in particular below. I therefore hold decidedly that Isaiah is the author.

As regards the time of the composition of xv. 1—xvi. 12, the text seems to me to present two points of limitation. According to these chapters not only Dibon, but also Jahas, Heshbon, Elealeh, Sibmah, Medeba are in the hand of the Moabites. But according to 2 Kings xv. 29; 1 Chr. v. 26, these regions were only depopulated by Tiglath-Pileser, and thus only afterward occupied by the Moabites. That expedition of Tiglath-Pileser, according to universal opinion, occurred in the year 741, thus in the third year of the reign of Ahaz. From xvi. 1 it further appears that at that time the Edomites were still subject to the Jews. This relation was changed under Ahaz. For, according to 2 Chr. xxviii. 17, the Edomites during his reign made an incursion into Judah. It is not conceivable that after this time Isaiah gave the Moabites counsel to send tribute from Seba to Jerusalem. For the Edomites would not allow that, and the Moabites who looked for refuge to Edom would never have dared to do so. Unfortunately we are not informed as to the time when that incursion of the Edomites took place. But it occurred in the time of Ahaz, and thus this prophecy xv. 1—xvi. 12 must be referred to the period of this king's reign, and that between the two events 2 Kings xv. 29 (1 Chr. v. 26) and 2 Chr. xxviii. 17. Unfortunately we do not know which Assyrian king accomplished (or began to accomplish) Isaiah's prophecy to the Moabites. Therefore we cannot know when he subjoined the two concluding verses and published the entire oracle.

The prophecy evidently subdivides into four parts. Thus the old, first prophecy easily subdivides into three sections, of which the first (xv. 1-9) announces Moab's terror and flight, the second (xvi. 1-5) the condition of deliverance, the third (xvi. 6-12) Moab's haughty refusal to fulfil these conditions and his consequent entire ruin. Finally, the later supplement determines definitely the beginning period of the fulfilment (xvi. 13, 14).

c) THE OLDER PROPHECY. CHAPTER XV. 1—XVI. 12.

a) Moab's Terror and Flight.

CHAPTER XV. 1-9.

1 THE BURDEN OF MOAB.

- Because in the night Ar of Moab is laid waste, and ¹brought to silence;
 Because in the night Kir of Moab is laid waste, and ¹brought to silence;
 2 ²He is gone up to Bajith, and to Dibon, the high places, to weep.
³Moab shall howl over Nebo, and over Medeba:
 On all their heads *shall be* baldness,
 And every beard cut off.
 3 ⁴In their streets they shall gird themselves with sackcloth:
 On the tops of their houses, and ⁴in their streets, every one shall howl,
⁵Weeping abundantly.
 4 And Heshbon ⁶shall cry, and Elealeh:
 Their voice shall be heard *even* unto Jahaz:
 Therefore the armed soldiers of Moab shall cry out;
 His ⁷life shall be grievous unto him.
 5 My heart ⁸shall cry out for Moab;
⁹His fugitives *shall flee* unto Zoar, an heifer of three years old:
 For by the mounting up of Luhith with weeping shall they go it up;
 For in the way of Horonaim they ¹⁰shall raise up a cry of ¹¹destruction.
 6 For the waters of Nimrim shall be ¹²desolate:
 For the ¹³hay is withered away, the ¹⁴grass faileth,
 There is no green thing.
 7 Therefore the abundance they have gotten, and that which they have laid up,
¹⁵Shall they carry away to the ¹⁶brook of the willows.
 8 For the cry is gone around about the borders of Moab;
 The howling thereof unto Eglaim,
 And the howling thereof unto Beer-elim.
 9 For the waters of Dimon shall be full of blood:
 For I will bring ¹⁷more upon Dimon,
 Lions upon him that escapeth of Moab,
¹⁸And upon the remnant of the land.

¹ Or, cut off.² Or, To the borders thereof, even as an heifer.³ Heb. desolations.⁴ They go up to the house.⁵ Their (public) squares.⁶ raise.⁷ omit shall.⁸ Heb. Descending into weeping, or, coming down with weeping.⁹ Heb. breaking.¹⁰ Or, valley of the Arabians.¹¹ they howl on Nebo and Medeba-Moab.¹² cries.¹³ grass.¹⁴ And to the remnant the ground.¹⁵ Heb. additions.¹⁶ In his streets they gird.¹⁷ soul.¹⁸ the sword gone.

TEXTUAL AND GRAMMATICAL.

Ver. 1. ¹ may of course be made to relate to ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

xxi. 11 ¹ occurs, and probably for the sake of variety in the parallelism, perhaps, too, as mimicking the dialect of Edom and as reminiscence of Exod. xii. 42. But xxx. 20, the form ² occurs as *st. constr.*, and also with allusion to Exod. xii. 42. On the monument of king Mesa, in line 15, the night is actually called ³ (comp. SCHLOTTEK. in *Stud. and Krit.* 1871, *Heft.* IV., p. 598) from which it appears that the pronunciation with ⁴ is Moabitic. It is needless, with DRACHLER and others, to take ⁵ here as *st. constr.* This, as DELITZSCH says, would give an illogical thought, "in as much as ⁶ and ⁷, comp. Jer. xlvii. 5, nearly colucide as to meaning." — ⁸, Pual, occurs again xxiii. 1, 14 (comp. xvi. 4; xxi. 2; xxxiii. 1). — ⁹ is without doubt the Moab-

itic word for עיר (comp. SCHLOTTMANN, *l. c.*, p. 607). For it is used only of the capital of Moab and of the territory immediately belonging to it. It is, indeed, used in the latter sense alone (Num. xxi. 15; Deut. ii. 9, 18, 29, comp. SCHLOTTMANN, p. 608); but in the former sense in the connection מואב עיר (Num. xxi. 8 and here).—נרמה is subjoined *anadiplosis*, with an emphasis that makes an impression of shuddering, (comp. xxxiii. 9; Jer. ix. 9; i. 3). The word occurs in Isaiah again vi. 5. The repetition, too, of the phrase in the second clause (*anadiplosis*) is a rhetorical device that serves to make the impression stronger. Isaiah often resorts to this: ver. 8; viii. 9; xvii. 12 sq.; xxi. 11. Comp. on xl. 1.—קיר means in Hebrew "the wall" (xxii. 5; Ps. lxxii. 4; Ezek. xlii. 12 sqq., and oft.). But in Moabitic it stands for קריה. In the inscription of Mesa קר occurs four times in the sense of "city": Line 11, 12, 24 bis. קר מ' and קר מ' although names of cities, are construed as masculines. The reason of this appears to me to be, that in the Prophet's representation the notion Moab predominated, and the names of nations are prevalently used as masculine.

Ver. 2. עולה is used impersonally, "there goes up," or "one goes up" (comp. xiv. 30, 32).—כורבא after מירבא is genitive to the latter, and not nom. to יליל. Medba-Moab is a combination that does not occur elsewhere, but which the Prophet perhaps made because he thought he saw in מירבא, מורבא, a kindred notion to מואב (מ' אב), and an allusion to the origin of the nation (Gen. xix. 30 sq.).—ייליל, comp. ver. 3; iii. 5; lxv. 14.—The words בכל-ראשיו קרחו are quoted from Amos viii. 10, where we read קרחו ראש על-כל-ראש קרחו (comp. Jer. xlviii. 37; Ezek. vii. 18; xlix. 18). The pointing ראשיו instead of ראשיו, for which some Codices read ראש, ראש, ראש, is found only here. It is possible that in the mind of the Prophet, citing from memory, the sound, which the word has in the original passage, had its effect.—קרחו, does not elsewhere occur as the name of a city. Isaiah uses it again as appellative, iii. 24; xlii. 12. There lies in it an allusion which the inscription of Mesa suggests to us. For, according to lines 21–23, this one built Korcha (קרחו) i. e., "a cleared place at or in Dibon (according to line 24) that had as yet no wall" (DIETHEL, *Die Moabitische Gedenktafel, Jahrb. f. deutsche Theol.*, 1871, Heft. II. p. 237), and transferred thither the royal residence (line 23).—By quoting the words of Amos, the Prophet seems to intend derision: If all heads are bald, then, of course, baldness (קרחו) reigns over Moab.—גרועה comp. ix. 9; x. 33; xiv. 12; xlii. 25; xlv. 2.—Jer. xlviii. 37 has גרועה, as, according to GESSENIUS and DELITZSCH, the Masora and many Codd. and older editions read in the present passage, whereas in Jeremiah only 10 Codd. have גרועה.—גרע designates regular shearing, גרע irregular hewing or cutting off in haste (clipping). The difference in the reading corresponds to the character of both prophets, whence in neither of the two passages perhaps, is the received reading to be altered.

Ver. 3. Notice here the interchange of gender and number according as Moab comes before the Prophet's mind as a nation or land, as a whole, or as a totality of individuals.—כלה, which occurs again in Isa. only xvi. 7, seems likewise to be a mimicry of Moabitic form

of speech. For in the inscription of Mesa is found the suffix form ה' exclusively (about 12 times). The name Nebo also is written נבה, not as in Hebrew נבו.—ירר בבכי in the sense of "flowing down, dissolving in tears" would be, as KNOBEL, too, confesses, without example in the Old Testament. The simple Accusative would be required for that as Jer. ix. 17; xlii. 17; Lam. i. 16; iii. 48, and often.

Ver. 4. ירעו comp. xlii. 13; xlv. 23.—The Praet. ירע occurs only here. Many expositors (GESSENIUS, KNOBEL, DELITZSCH), on account of the word ירעה, *tremulum*, "curtain," take this word to mean "to tremble, shake." But it is not to be overlooked why the Perfect should not be taken here in the same sense in which otherwise the Imperfect is used, i. e., in the sense of *malum*, *miserrum*, *afflictum esse*. The Prophet intends a play on the word ירעו, therefore he employs the otherwise unused perfect, without meaning to use it in any other sense than that in which imperfect occurs, which has besides passed over to the service of the kindred root רעע. Therefore נפשו ירעה לו has the same meaning as ירע לבבו 1 Sam. i. 8; Deut. xv. 10; compare ירע למשה Ps. cvi. 32.

Ver. 6. שנת הרבעית עגלה שלשה is construed like שנת הרבעית עגלה שלשה Jer. xli. 2; ii. 59, i. e., *annus quartus scil. numeri*; כשפט Lev. xxi. 22, ארון אחד 2 Kings xii. 10. But is it designative of a locality or appositive to such? MAUREL, EWALD, KNOBEL, DRECHSLER, DIETRICH (*Zur bibl. Geogr. in Merz' Archiv* I., p. 342 sqq.) see in it a "third Egla" in proof of whose existence they appeal to JOSEPHUS Ant. XIV. 1, 4, where, beside Zoar, Oronai and other places, an *Ayalla* is mentioned. But how uncertain is this assumption of a "third Egla," since we do not otherwise hear of a single one, not to speak of three, for that *Ayalla* of JOSEPHUS can just as well be אגלים (ver. 8)! DODEWELLEN and KOSTER (*Stud. and Krit.* 1863 I., p. 113 sqq.) take Zoar, Horonaim and Egla to have been a Tripolis whose chief name was Egla. But of such a city, which must, too, have had a considerable circumference, there is to be found no trace. We must therefore take עג' as appositive. It cannot be referred to Moab on account of its position in the sentence. It must then be referred to צער, and that in a sense in which it may be joined also to the city Horonaim as predicate, as is done Jer. xlviii. 34. But we must take עג' as having the same meaning with עגלה כשלה Gen. xv. 9, along with which are named איל כשלה and איל כשלה. Now these, as is acknowledged, are three years old, as it were beasts raised to the third degree, viz., degree of years.—דרך is acc. loci = "on the road."—עירגו—Pilpel contracted from עירגו, like כנכב from כנכב. The expression כנכב ונקת-שכר only here.

Ver. 6. כשמות only here in Isaiah. The כ' here, as in ver. 8 sq. (comp. on ver. 1), makes the impression of being an intentional redundancy.

Ver. 7. עשה represents an impersonal relative phrase — "what are made, acquired," unless we assume a very abrupt change of person in the following נקרות. The impersonal construction is comparatively frequent in our passage (vers. 2, 5).—ערים can mean only

"Arabians" or "willows." It cannot mean "deserts," which is עֲרָבוֹת (Jer. v. 6). As only the situation of the brook, not the meaning of its name, is of importance here, it is no matter which one prefers. Still, as in the Old Testament, the word in the plural, עֲרָבִים, never occurs meaning Arabians, whereas it is often used to mean "willows" (xlv. 4; Lev. xxiii. 40; Job xl. 22; Ps. cxxxvii. 2), I prefer the meaning "willow-brook," leaving undetermined whether or not העֲרָבָה נחל, Amos vi. 14 is identical with this. Comp. HENSON'S *R. Encycl.* XI. p. 14.

Ver. 8. הקִיפָה does not mean here "outwardly encircled;" but it is — "make the round," as in Lev. xix. 27; Job I. 5, where there is a difference as to form, but

an essential analogy. — יִלְלָה occurs only here in Isa. : elsewhere Jer. xxv. 36; Zeph. i. 10; Zech. xi. 3.

Ver. 9. In the first clause of this verse the Prophet accumulates the sound of *m*; hence Dimon for Dibon, which change might happen the more easily as JEROME informs us that "*usque hodie indifferenter at Dimon et Dibon hoc oppidum dicitur.*" — So far as I can see, all expositors refer יִנְיָ אֱשִׁיתּוּ to what follows, which they think justified especially by וְנִסְפֹת additamenta. But in that case י and not כִּי must stand before אֱשִׁיתּוּ. By יִנְיָ the phrase is connected with the foregoing. שָׁתּוּ with עַל like Ruth iii. 15; Exod. xxi. 22; Num. xii. 11. — וְנִסְפֹת occurs only here in this sense.

EXEGETICAL AND CRITICAL.

1. The Prophet portrays the desolation of the territory of Moab, pointing out the fate of many particular localities, and what the inhabitants experience, say and do (vers. 1-4). Therewith he does not conceal his own sympathy (ver. 5 a), and signifies that the Moabites shall be driven out of their land, and be crowded out over their borders on every side (vers. 5 b-8). But alas, flight will not help them much, for a mournful fate will overtake also those that escape, who will either become a prey to wild beasts, or lie unburied on the bare ground (ver. 9).

2. The burden — silence.—Ver. 1. The superscription is like xiii. 1, which see. *In the night* : i. e., at an unfavorable hour. For night adds increased terrors to the storming of a city. The city Ar-Moab, according to most recent investigations (comp. SCHLOTTMANN, *l. c.* p. 608 and DIETRICH in *MERX' Archiv.* III. 320 sqq.), lay close by, indeed (according to Num. xxii. 38; Jos. xiii. 9, 10) partly in Arnon. In the last named passages it is also by the Hebrew writers called יָרֵי, "a city." From the Moabitic Ar comes the Greek name Ἀρεόπολις (JEROME, *in loc.*, in the L. V. p. 184 sq. *Ed. Vallars.*). The name Rabbat-Moab does not occur in the Old Testament. It may be that this designation, which was not a name but an official title, was transferred to the later Rabbah, which lies several [German] miles south of Arnon, and was a bishop's residence in the 5th and 6th centuries (comp. RITTER, *Erdk.* XIV. p. 115 sq.; XV. p. 1210 sqq.). — Kir-Moab (to distinguish it from the Assyrian Kir, xxii. 6) is mentioned by Isaiah under this name only here. Yet Kir-Haresh or Kir-Haresheth (xvi. 11, 7) are identical with it. The place was a strong fortress, on a high, steep mountain, visible from Jerusalem. It lay about three hours south of Rabbat-Moab, and about the same distance from the Dead Sea. In the Chaldee it is called כִּרְכָּמָא דְּמוֹאב, i. e., "castle, wall of Moab." The Greeks called the city Χαρὰξ (so probably 2 Macc. xii. 17), Χαράκωμα (PROL. v. 17, 5), Χαράκωβα, Χαράχμωβα (STEPH., BYZ., and THEODORET *in loc.*, who moreover appears to identify Ar-Moab and Kir-Moab). The name is preserved in the form Kerek until the present day.

3. He is gone up—grievous unto him.—Vers. 2-4. In ver. 1 Moab entire is indicated in its two halves, represented by a northern and a southern city. From ver. 2 on follow speci-

cations. For on the desolation of Moab, the great theme, are rung manifold changes: by most numerous facts the truth of it is exhibited. In Jos. xiii. 17 Dibon and Bamoth-Baal (בְּמוֹת בַּעַל, the high places of Baal) are mentioned together, and the latter is mentioned Num. xxii. 41. Jer. xlviii. 35 speaks of מַעְלֵה בְּצֹה, "the ascent of the elevation;" and in the inscription of Mesa, line 27, it reads: אֲנִי בִנִיתִי בֵּת בַּת כִּי הָרִם הָא, [I built Beth-Bamath (a house on high) because it was elevated.]. Therefore Dibon and another locality, which in full was called Beth-Bamoth-Baal, appear to have been elevated places of worship. Dibon lay to the north of Arnon and not very far distant. It was king Mesa's birth-place,

for he calls himself in his inscription הַדִּיבֹנִי, the Dibonite. The city is elsewhere mentioned Num. xxi. 30; xxxii. 2, 84; Jos. xiii. 9, 17; Jer. xlviii. 18, 22; Neh. xi. 25. — לִבְכִּי "for to weep," in order to lament to the gods with tears the distress of the land (xxii. 12). — עַל before Nebo and Medeba is to be construed locally, for before and after there is only the description how each place gives expression to its grief. Moreover Nebo and Medeba are elevated spots. Of Nebo this is in itself probable. For if it even does not mean the mountain, it does the city that was situated on top of, or on that mountain: as in Num. xxxii. 3, 38; Jer. xlviii. 1, and in the inscription of Mesa line 14. That Medeba was situated on a hill is testified by the site of ruins which BURKHARDT (ii. 625) found a little distance southeast of Hesbôn. Medeba is also mentioned in the inscription of Mesa, line 8, under the name כֹּהֵ דִבְחָ, Mo-Debah, as a city conquered by Omri.

Ver. 3. Wearing sacks or sackcloth as a badge of mourning and distress is often mentioned by Isa. iii. 24; xx. 2; xxii. 12; xxxvii. 1 sq.; I. 3; lviii. 5. It has been overlooked that יִרְדּוּ בִבְכִי, descending with weeping [see in *Text. and Gram.*] should form an antithesis to עֹלָה לִבְכִּי, "goeth up to weep," ver. 2. They went up on the high places at Dibon and Beth-Bamoth to weep; they howled on the high places of Nebo and Medebah; but they came down also from these high places with weeping; they weep be-

cause imploring the gods with tears availed nothing. [See Margin of Eng. Bib.: Also J. A. A., has the same rendering as Dr. N.] This construction is the more necessary because immediately after, ver. 5, 'בָּכָה,' is undoubtedly used in the sense: "with weeping."

Ver. 4. **And Heshbon, etc.** Ar-Moab and Kir-Moab are chief city, and chief fortress; Dibon and Beth-Bamoth are especially holy places of worship, Nebo and Medebah, too, belong to the latter, for there also the weeping was meant to propitiate the gods. Now that the centres of the power and of the national religion are shaken to pieces, and men flee from these in despair, so, naturally, dreadful terror seizes on the cities of inferior rank. Thus Heshbon (Num. xxi. 23 sqq.), cries, and Elealeh (Num. xxxii. 37; Jer. xlviii. 34), the two sister cities, the second of which is never mentioned without the first. They lay only a Roman mile distant from one another on limestone elevations in a fruitful plain. Their united cry of woe is heard as far as Jahaz. This fact is not opposed to the assumption that Jahaz is identical with יָחָז (Num. xxi. 23; Deut. ii. 32; Jud. xi. 2 *in pausa*), יָחָז (Josh. xiii. 18 out of pause), (HITZIG, KEIL). For Jahaz need not on this account, like Elealeh, have lain in the closest neighborhood. But the ancient rampart that lay on the east border toward the desert, where of old Sihon, king of the Amorites, opposed Israel, is named for this reason because the Prophet would indicate that the terrific intelligence shook the very bulwarks of the kingdom. If now all the strong cities of Moab so raise the cry of despair, how shall the men at arms of the nation not chime in? The choice

of the expression חִלָּצֵי מוֹאָב, "armed men of Moab," seems to me to be explained by the idea that the information concerning the occupation of the land east of Jordan (Num. xxxii. and Deut. iii. 18 sqq.), comes before the Prophet. For in these chapters just cited, the expression חִלָּץ occurs relatively the oftenest in the entire Old Testament, i. e., six times: Num. xxxii. 21, 27, 29, 30, 32; Deut. iii. 18.

4. **My heart—no green thing.**—Vers. 4-6. The Prophet hitherto had in mind northern Moab, the territory that the Amorites took from the Moabites, then the Israelites from the Moabites, and finally the Moabites from the Israelites, after the inhabitants had been carried into Assyrian captivity (2 Kings xv. 29). Almost all the cities that have been named in the foregoing passages were, according to Num. xxxii. 34 sqq., built by the Gadites and Reubenites, or at least rebuilt with a change of name (ver. 38). In what follows the Prophet turns his regards chiefly to the south. But in making this turn, he feels the need of giving expression to the impression made. The cry he has heard, though that of an enemy, has found in his heart an echo of compassion. Therefore he cries out from his innermost

bosom (בֶּטֶן) and turning himself toward Moab (xvi. 11; xiv. 8, 9). Thus "shall cry" of ver. 5, corresponds to "shall cry" ver. 4. But his cry of terror is at the same time a watchman's alarm to southern Moab. We see this in the

anxious flight in which southern Moab is represented to be by the following context. בְּרִחָהּ is taken by most expositors to be the same as בְּרִיחָהּ "fugitives" (xliii. 14, comp. xxvii. 1; Job xxvi. 13). DELITZSCH alone decides in favor of *vectes, bars*. But the thought that the bars, i. e., the fortresses of the land extend to Zoar finds nothing in the context to suggest it: whereas the thought that the Moabites flee from the enemy advancing from the north till they find shelter in a strong fortress, corresponds very well with the context.

A heifer of three years, (see in *Text and Gram.*), is one not yet brought under the yoke, whose strength is still entirely intact. GEBENIUS cites PLINY, viii. 4, 5: *domitura bonum in trimatu, postea sera, antea praematura. Columella de re rest. vii. 2*. It is therefore "a bullock unaccustomed to the yoke." עֵגֶל לֹא לִפְנֵי Jer. xxxi. 18,

the contrary of which is עֵגֶל כְּלֻמָּה "a heifer that is taught" Hos. x. 11. Comp. Isa. x. 11; Jer. xlv. 20; 1. 11. Now Zoar was a fortified place. JEROME says: "*praesidium in ea positum est militum romanorum*." EUSEBIUS calls it a *φρούριον στρατιωτικόν*, STEPH. BYZANTINUS a *κώμη μεγάλη ἢ φρούριον*. It was perhaps, in Isaiah's time a city that had never been captured, what we call *eine jungfräuliche Festung* (a virgin

fortress), and if in שְׁלִישֵׁי the notion of *indomitum, jugo non assuetum esse* prevails, then this would explain why Zoar is so named, and why the flight of the Moabites tends thither. They thought themselves secure in the strong fortress that had never been taken. [For an extensive comparison of views on the foregoing point see J. A. A., in *loc.*] That Zoar is the point to which men flee is evident because the ways leading thither are full of fugitives. Regarding the site of Zoar opinions differ, varying between the southern point of the Dead sea to the mouthing of the *Wadi Kerek* on the east side. But wherever it was, Luhith and Horonaim were certainly localities that lay in the road that led

from the north thither. Luhith (from לָחַץ "tablet, board,") which according to EUSEBIUS and JEROME, lay between Ar-Moab and Zoar, is mentioned only here, and Jer. xlviii. 5. בִּעְלֵה, "a stair, declivity of a mountain which the road traverses," is found in connection with many names: Num. xxxiv. 4; Josh. x. 10; xviii. 7; Judg. i. 36; 2 Sam. xv. 30, etc.—Horonaim is mentioned only here and Jer. xlviii. 3, 5, 34. In Josh. x. 10, we read "the LORD—chased them along the way that goeth up to Bethboron." Did this passage perhaps come into the Prophet's mind? A third matter that explains the flight of the Moabites, the Prophet makes to be the stopping up and drying up of the waters of Nimri. It is to be noticed that stopping up the fountains is described (2 Kings iii. 19, 25) as a form of hostility practised by the Israelites against Moab. If by "the waters of Nimrim" we understand that Bet-Nimra, that is mentioned (Num. xxxii. 3, 36; Josh. xiii. 27) as a Gadite locality with a brook emptying into the Jordan, then the Prophet would suddenly transport us out of the south into the extremest north.

Therefore KNOBEL very fittingly has called attention to the fact that the more recent travelers, BURKHARDT, DE SAULCY, SEETZEN, mention a *Wadi Nemeyra*, and a spring brook *Mojet Nim-mery* (i. e. little waters of Nimri) near the southern border of Moab, and that the ONOMASTICON names under Νεβηρίμ a place Βηναμαρήμ, Bena-merium, north of Zoar. This locality suits our context very well. In three short sentences the Prophet sets forth why he calls the waters of Nimrim desolations. קִצְרִי is grass proper; שֶׁמֶט sward in general; יֵרֶק all green things. The discourse thus contains a climax, it proceeds from what withers most easily (Pa. xc. 5; ciii. 15) to the totality of all vegetation.

5. Therefore — of the land. — Vers. 7-9. The fugitives of Moab have concentrated in the south of the land. But there, too, they do not feel safe: for the enemy presses incontinently after. Therefore they flee with their valuables across the Willow-brook that formed the boundary between Moab and Edom into the latter country. מִן הַיַּרְדֵּן, which occurs only here and in Jer. xlviii. 36 that borrows from this, is "provision on hand not yet used up" (Pa. xvii. 14). פִּקְדוֹנָהּ is more: it is the costly possession that is cherished as the treasure of the house: the word occurs only here in this sense. The thought of the Prophet is evidently, that Moab, when no longer safe in its extreme southern strongholds, flees across the border. It is therefore certainly more agreeable to the context to understand the stream referred to by נַחַל הָעֲרָבִים to mean the southernmost boundary brook of Moab, rather than some stream farther north. DELITZSCH understands the Willow-brook to be the northern branch of the *Seil-el-Kerek*, that actually bears the name of *Wadi Safad*, i. e. Willow-brook. But that does not hinder that in Isaiah's time the southern boundary brook was also called Willow-brook, especially since among its various names (*Wadi el-Karâhi, el-Achri, el-Hössa, el-Hossan*, likely *Sared* too), is found the name *es-Sâfijeh*. (See under *Text. and Gram.*).

In ver. 8 the need of fleeing over the border is renewedly set forth by the statement that the cry (ver. 4 sqq.) has gone about on the entire border of Moab. Eglaim is likely identical with the En-eglaim, Eze. xlvii. 10, which according to JEROME, lay "in principio maris mortui," i. e. at the south end of the Dead Sea. It is doubtful if it be the same with Ἀγαλλεῖμ (*Agallēim*) which EUSEBIUS describes as πρὸς Νότον Ἀρεσπώλεως διαστώσα

σημείοις ἡ', i. e. eight Roman miles, somewhat more than three hours. Comp. HERZ. *R. Encycl.* XIV., p. 741.—If Beereim is the same fountain mentioned, Num. xxi. 16-18, that the princes opened up, and that thereafter was called Heroes' fountain (for so, or Terebith fountain the word may be translated), then the locality lay in the northeast of Moab, and thus directly opposite to the southwestern Eglaim (comp. Num. xxi. 13 sqq.). Accordingly the cry is gone around, etc., would express that the cry went out on all sides along the borders of Moab, because the inhabitants fled on all sides. If they dispersed on every side to the periphery of their land, that sufficiently indicates that the centre had suffered a heavy blow. Such a centre was Dibon, moreover, it is represented as a city in ver. 2 and in the inscription of Mesa, as being at that time a city of importance. The waters of Dibon are full of blood, therefore there is fearful, murderous work there.—As Dibon lies not far from Arnon, "the waters of Dibon" can, of course, indirectly mean the Arnon, like "the waters of Megiddo," Judg. v. 19, mean the Kishon (ROSENTHAL, HENDRICKS), but directly must still be meant the tributaries that lead out from Dibon to Arnon; for otherwise the latter could not receive blood shed in Dibon. The fearful blood-bath at Dibon shows that it is fated to receive full measure, poured, shaken down and running over. Perhaps the Prophet has in mind God's threat in Lev. xxvi. 18, 21, that if the first chastisement failed of its effect on Israel He would add to it "seven times more for their sins." Moab's great and repeated transgression had also such additions as its consequence. If we are not referred by the second clause of ver. 9 a to what follows, then we are not necessitated to regard what is contained in 9 b, as the aggravation indicated by מוֹסָפִים = *addimenta*, "things superadded" (See *Text. and Gram.*). Then ver. 9 b has reference to a part of Moab not coincident with that before mentioned. It is fugitives that succeeded in escaping the sword of the enemy. Shall these be rescued? No. These escaped ones shall become a prey to lions, and as many as escape these shall at last have nothing more than the bare ground, whereon to leave their unburied bodies. The thought is therefore similar to xxiv. 18, comp. Amos v. 19. And how should the remnant of the nation be called שְׁאֵרִית אֲרָמוֹת? The expression is unexampled. We would look for שְׁאֵרִית הָעָם, or at least שְׁאֵרִית.

β) THE CONDITIONS OF DELIVERANCE.

CHAPTER XVI. 1-5.

- 1 SEND ye *the lamb to the ruler of the land
From *Sela to the wilderness,
Unto the mount of the daughter of Zion.
- 2 For it shall be, that, as a wandering bird
*Cast out of the nest,
So the daughters of Moab shall be
At *the fords of Arnon.

- 3 'Take counsel, execute judgment;
Make thy shadow as the night in the midst of the noon day;
Hide the outcasts;
Bewray not him that wandereth.
- 4 Let mine outcasts dwell with thee, Moab;
Be thou a covert to them from the face of the spoiler;
For the 'extortioner is at an end,
'The spoiler ceaseth,
'The oppressors are consumed out of the land.
- 5 And in mercy shall 'the throne be 'established:
And 'he shall sit upon it in truth in the tabernacle of David,
Judging, and seeking judgment, and 'hasting righteousness.

¹ Or, *Petra*.² Heb. *wringer*.³ tribute lamb.⁴ Heb. *a rock*.⁵ Heb. *the treaders down*.⁶ omit *the*.⁷ Or, *a nest forsaken*.⁸ Or, *prepared*.⁹ Oppression.¹⁰ one sits.¹¹ Heb. *Bring*.¹² prompt in equity.

TEXTUAL AND GRAMMATICAL.

Ver. 1. כֶּבֶד is "the fat lamb." It never occurs in the *stat. absol. sing.*; it is found only here in the *stat. constr. sing.*; and occurs again in Isaiah in the plural only xxxiv. 6. Comp. Deut. xxxii. 14.—The expression כֶּבֶד הָרָבִי occurs again only x. 32 K'ri.

Ver. 2. On עֵינַי-נִדְרָה comp. x. 14; Prov. xxvii. 8.—מְשַׁלָּח comp. xxvii. 10.—מְעַבְרֹת, wherever the word occurs (Josh. ii. 7; 1 Sam. xiv. 4; Judg. iii. 28; xii. 5 sq.; Jer. li. 33) are "the fords." The word stands here as the *accus. localis*. Moreover, according to rule the expression means "fords of the Arnon," not, the "fords of the Arnon."

Vers. 3 and 4a. The expression הִבִּיא עֵצָה occurs only here. It reminds one of הִבִּינָה עֵצָה 2 Sam. xvi. 20. The alteration of הִבִּיאָה to עֵשָׂה and הִבִּיאָה to עֵשָׂה which the K'ri offers for the sake of conformity with the following verbal forms, is unnecessary. פְּלִילִיָּה, *judicium*, occurs only here: פְּלִילִיָּה 2 Sam. xvi. 20. (xxvii. 13), נִדְרָה (x. 14; xli. 14), נִדְרָה (xli. 6; xxxiii. 7; xxxiii. 14), שְׁוֹרֶה (xxi. 2; xxxiii. 1), קָתָר (xxviii. 17; xxxii. 2) are Isalaic expressions.—כְּוֹאֵב, ver. 4a, ought, according to the accents, to be connected with what follows. And nothing stands in the way of this.

DELITZSCH, who construes ver. 3 sq. as the language of Moab to Israel must take כְּוֹאֵב ver. 4 as *casus absolutus*, which is harsh. The form הָרָבִי (comp. הָרָבִי Gen. xxiv. 60) occurs only here. It, too, is perhaps Moabitic. But the inscription of Mesa offers no analogy for it.—כֶּבֶד "the presser" (from כָּבַד like כָּתַב, לָץ, comp. כֶּבֶד Prov. xxx. 33, "the pressing out") is *acc. leg.* אֶפְסֹס is an Isalaic word, as the entire thought is also Isalaic; comp. xxix. 20.—שָׁרָה comp. on xlii. 6.—כָּבַד only here; but other forms of the verb are frequent in Isa. : i. 12; xxvi. 6; xxviii. 3; xli. 25; lxiii. 3.

Ver. 5. הִבִּינָה "to make firm," *stabilire*, 1 Sam. xiii. 13; 2 Sam. v. 12; Isa. xxx. 33.—חֶסֶד is not "grace," which is not the opposite of כֶּבֶד (x. 6) but "gentleness," *clementia*. Comp. מְלִכִּי חֶסֶד 1 Kings xx. 31, and Prov. xx. 28.—מְשַׁלָּח דָּוִד, comp. מְשַׁלָּח דָּוִד Amos ix. 11, and as contrast יֹסֵף אֶהְיֶה Pa. lxxviii. 67.—It is an expression of modesty, comp. the contrast between בֵּית אֶהְיֶה 2 Sam. vii. 6.—The expression מְשַׁלָּח דָּוִד is wholly Isalaic. It occurs only i. 17 and here. מְשַׁלָּח דָּוִד (comp. Ps. xiv. 2; Prov. xxii. 29) occurs only here.

EXEGETICAL AND CRITICAL.

1. These words connect closely with what precedes, in that they assume that the fugitives of Moab that fled over the border (xv. 7) have arrived in Sela, the chief city of Edom ("from Sela," ver. 1). The chief thought is that Moab is counselled to seek help and protection from Judah (vers. 1, 2), and therefore eventually itself to afford protection and help to Judah (vers. 3, 4 a). When then the time comes wherein all unrighteousness on earth shall have an end (ver. 4 b), and the righteous ruler shall sit on the throne of David (ver. 5), then—this is the necessary consequence—Moab, too, shall share this salvation.

2. Send ye—Arnon.—Vers. 1, 2. No one but the Prophet can speak these words, as well as all that follows, because he only was able to give the prophecy contained in vers. 4 b, 5. In the summons to send lambs to Jerusalem there is evidently an allusion to the fact that the Moabite king Mesa, according to 2 Kings iii. 4, was obliged

to send the wool of 100,000 lambs (צֶרֶם) and of 100,000 rams (אֵילִים) as tribute to the king of Israel. "The lambs of the ruler" is evidently the tribute of lambs that belongs to the ruler of the land. But the king of Judah is called מְשַׁלָּח "ruler of the land," in distinction from the מְשַׁלָּח, "the king of Moab," who was tributary to the former. They are to send the tribute to Jerusalem from Sela, the capital city of Edom (called Petra by the Romans; its ruins were discovered by BURKHARDT in *Wadi Musa*, comp. xlii. 11). We account for this by representing to ourselves that according to xv. 7 the Moabites have arrived in Sela as fugitives. Unto the wilderness—which is more exactly defined by "unto the mount of the daughter of Zion"—corresponds exactly to the description that STRABO gives of the region of Petra. He says: *χώρα ἐρημος ἢ πλείστη καὶ μάστιγα ἢ πρὸς Ἰουδαίαν* (Κρο-

BEL). On the subject matter comp. xviii. 7. But the fugitives are not in Sela only. According to xv. 8, they dispersed on every side. Therefore fleeing crowds appear also at Arnon, the northern border river of Moab. These are called "daughters of Moab." Does not the feminine stamp the timid fugitives as those that have turned into women and lost all masculine courage? Comp. e. g. iii. 1.

3. Take counsel—the spoiler.—Vers. 3, 4a. These are not the words of the Moabites, but of the Prophet, who directs this petition to the Moabites in the name of his people. They are not only to put themselves in subjection to Judah, and purchase protection for themselves by tribute, but they are also on their part to afford protection. By the likeness of their contents, vers. 3, 4a belong together. The Prophet hereby assumes that there shall come upon Judah also such a visitation as xv., xvi. he proclaims to Moab. This was fulfilled by Nebuchadnezzar, and in Jer. xl. 11 Moab is expressly named among the lands into which scattered Judah (יְהוּדָה), Jer. xl. 12) had fled.—The Prophet cannot mean that the Moabites shall bring about justice between the Israelites and their oppressors, for they lack power and force to do this. But they are to do what is right in that they receive to their protection those oppressed and driven out. This demand for protecting shelter is expressed by means of an admirable figure of speech. Moab shall make its shadow at clear midday dark as at midnight, so that he who is concealed in this shadow shall be hid as completely as if the darkness of night enclosed him.

4. For the extortioner—righteousness.—Vers. 4b, 5. The Prophet now gives the reasons

why Moab should seek shelter from Judah and likewise afford shelter to the fugitives of Judea. This reason is one eminently prophetic. That is to say, Isaiah sees in spirit the end of the world-power, therefore the cessation of all violent oppression and the dominion of the kingdom of God under a great one of the line of David. Would Moab share in this glory of the people of God, then it must now display such conduct as the Prophet imputes to it, vers. 1-4a. This is the same thought, the correlative of which is expressed lx. 12 (comp. Zech. xiv. 16 sqq.) in the words: "For the nation and kingdom that will not serve thee shall perish."—וְהָאֲרֶץ, "the land," according to the context, signifies the whole earth. For the world-power that is characterized in the preceding words dominates not a single land, but the whole earth. In contrast with the violent, unjust world-power another throne shall be set up by mildness (חֶסֶד, see *Text. and Gram.*). On this throne, which stands in the tabernacle of David (an expression of modesty, see *Text. and Gram.*), shall one sit in truth, i. e., one who is truthful and reliable, and he will do nothing arbitrarily; but he will keep to the forms of law (שִׁפּוּט). But not only this—he will also interest himself to find out the (substantial) right (דִּישׁ כְּשִׁפּוּט)—and when he has found it, he will promptly execute it (מְהֵרָה צִדִּיק). That the Prophet has in mind here the great Son of David, whose friendliness and righteousness he had already celebrated, ix. 5 sq.; xi. 1 sq., cannot be doubted. Where ceasing from violence and injustice and a kingdom of righteousness and of loving mildness are spoken of, the Messianic kingdom is meant.

γ) MOAB'S PRIDE AND RUIN.

CHAPTER XVI. 6-12.

- 6 We have heard of the pride of Moab; *he is very proud*;
Even of his haughtiness, and his pride, and his wrath;
But his lies shall not be so.
- 7 Therefore shall Moab howl *for Moab*,
 Every one shall howl;
 For the *foundations of Kir-hareseth shall ye mourn*;
Surely they are stricken.
- 8 For the fields of Heshbon *languish*,
 And the vine of Sibmah: *'the lords of the heathen have broken down the 'princ-*
pal plants thereof,
 They *are come even* unto Jazer, they wandered *through* the wilderness:
 Her branches are *stretched out*, they are gone over the sea.
- 9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah:
 I will *water* thee with my tears, O, Heshbon, and Elealeh:
 For *'the shouting for thy summer fruits and for thy harvest is fallen.*
- 10 And gladness is taken away, and joy out of the plentiful field;
 And in the vineyards there shall be no singing, neither shall there be shouting:
 The treaders *shall tread out no wine in their presses*;
 I have made *their vintage shouting to cease.*
- 11 Wherefore my bowels shall sound like an harp for Moab,
 And mine inward parts for Kir-hareseth.

12 And it shall come to pass, when it is seen
That Moab is weary on the high place,
That he shall come to his sanctuary to pray;
But he shall not prevail.

¹ Or, mutter.

^a as very proud.

^b grape cakes.

^c omit the.

^d vintage shout is fallen on, etc.

^e moisten.

² Or, plucked up.

^b omit even of.

^c sigh.

^d choice.

^e shall not tread wine.

^f so he shall not.

³ Or, the alarm is fallen upon, etc.

^a the vanity of his pretension.

^b wholly stricken.

^c reached.

^d when Moab appears, when it afflicts itself on, etc., when it comes to, etc.

⁴ to.

^b are withered.

¹ to.

TEXTUAL AND GRAMMATICAL.

Ver. 6. The plural שָׁמְעוּ intimates that this haughtiness of Moab is generally known.—מִן, contracted from מִמָּוֶה (II. 12) occurs only here; (comp. Ew. § 155 e). Regarding the construction, it belongs to מִן and not to מוֹאב, for the Prophet had not experienced that the very proud Moab is proud, but that the pride of Moab is very intense, or that his pride mounts up very high.—מִן (comp. II. 10; IV. 2; xiii. 11, 19; and often) and מִמָּוֶה (ix. 8; xiii. 3, 11; xxv. 11) are Isaianic words. עֲבָרָה is "excess," and in this sense is more frequently used of wrath, but is used also of overweening pride (comp. עֲבָרָה Prov. xxi. 24). In Isaiah the word occurs in the latter sense only here; in the former he uses it often: ix. 18; x. 6; xiii. 9, 13; xiv. 6.—In the expression לֹא-כֵן = "the not right, incorrect, wrong," the two elements are fused into a unity of notion (comp. לֹא-עָץ x. 15). It is used adverbially (2 Sam. xviii. 14) as well as substantively (2 Kings vii. 9; xvii. 9; Prov. xv. 7; Jer. viii. 6; xxiii. 10; xlviii. 30, *bas*).—בְּרָאִים from בְּרָא = בָּרָא (comp. בָּרָא and בָּרָא "inconsiderate speaking," Lev. v. 4; Num. xxx. 7, 9) "to invent, think out" = *commenticia, ficticia*, "concocted, vain babbling" (Job xi. 3; Jer. xlviii. 30); personally "a braggart, fop" (xlv. 25; Jer. i. 36).

Ver. 7. אֶשְׂשֻׁרָה, "cakes," 2 Sam. vi. 19; 1 Chron. xvi. 3; plural אֶשְׂשֻׁרוֹת Song of Sol. ii. 5, and אֶשְׂשֻׁרוֹת Hos. iii. 1, where it speaks of עֲנָבִים.—אֶשְׂשֻׁרוֹת.—אֶשְׂשֻׁרוֹת in apposition with the subject of תְּהוֹנוֹ.—אֶשְׂשֻׁרוֹת = "only;" "who is only troubled, nothing but troubled."—נֶכְמָא is *as. lary.*; comp. נֶכְמָא xvi. 2 and נֶכְמָא Prov. xv. 13.

Ver. 8. שְׂרָמָה xxxvii. 27, plural שְׂרָמוֹת Hab. iii. 17, *et. constr.*, שְׂרָמוֹת Deut. xxxii. 32; 2 Kings xxiii. 4.—Isaiah uses not unfrequently forms of אֶמְלִל, xix. 8; xxiv. 4, 7; xxxiii. 9.—הִלֵּם is *tundere, percutere*, "to smite." It occurs again xxviii. 1, where, to be sure, it

speaks of הִלִּיץ.—The plural of שָׂרֵק, meaning the same as שָׂרֵק, v. 2, occurs only here.—נֶפֶשׁ Niph. xxxiii. 23, "spread themselves."—שְׁלֻחוֹת *as. lary.*, "the sprouts" of the vine.

Ver. 9. רִוּוּ Piel of רָוָה, with the second and third radicals transposed, xxxiv. 5, 7.—רִוּוּ is the shout with which the *torcularis* cheered their labor, and probably beat time, ver. 10; Jer. xxv. 30; II. 14; הִידָד Jer. xlviii. 33.—It is certain that the Prophet for the sake of similarity in sound wrote קָצִיר instead of בָּצִיר, the latter means the grape harvest. But קָצִיר must not be taken as = בָּצִיר. For why should not the grain harvest also have suffered under the trampling feet of the warrior wine treaders?

Ver. 10. שְׂמֹמֶה נִיל from Joel i. 16.—כְּרֵמֶל a very frequent word with Isaiah, x. 18; xxix. 17; xxxii. 15 sq.; xxxv. 2; xxxvii. 24. Here, too, כְּרֵמֶל and כְּרֵמִים are distinguished, a proof that we may take קָצִיר in its proper sense.—רֶנֶן and רִיעַ are also associated on account of the similarity of sound. The former occurs, beside passages like xxiv. 14; xxvi. 19; xxxv. 2; xlii. 11, etc., also in xii. 6; the latter xv. 4. Neither occurs again in the Passive conjugation used here.

Ver. 11. Mark the assonance in קִיר and קִרְשֵׁי. Likely it is purely out of regard for such assonance that the name of this single city is here repeated. This passage generally, especially from ver. 6 on, is extraordinarily rich in such assonances.

Ver. 12. On הִכְמוֹת comp. on הִצִּיתָ xv. 2, and מַעֲלֶה Jer. xlviii. 35.—נִלְאָה i. 14; xvii. 13.—הִתְעַלֵּל occurs not seldom in Isaiah: xxxvii. 15, 21; xxxviii. 2; xlii. 17; xlv. 14, 20.—יָלַ without expressed object, with the meaning "to put through, accomplish," occurs only here in Isaiah. Of another sort are the instances i. 13; vii. 1; xxx. 11, and often. On the contrary this usage is frequent in Jer.: iii. 5; v. 23; xx. 7. Comp. 1 Kings xxii. 22.

EXEGETICAL AND CRITICAL.

1. By the words vers. 1-5 the Prophet had indicated to Moab the way by which it might escape destruction. Unhappily he must verify that Moab has no mind to follow this way of deliverance. It is much too proud for that: its old haughtiness is exhibited in a ruinous manner (ver. 6). Therefore the judgments run their course: lamentation fills the whole land. But three localities become especially prominent in the general chorus of those that lament, which hitherto had been just the places of most joyous

pleasure: Kir-hareseth with its grape confections (ver. 7), Heshbon with its fruitful meadows, Sibma with its vine culture (ver. 8). The misery is so great that the Prophet, as feeling the contagion, must not only *outwardly* join in the lament of the places named (vers. 9, 10), but also feels himself moved in his *inmost* by the universal distress (ver. 11). And though now Moab turns to his idols with fervent entreaty, yet, of course, that is of no avail (ver. 12).

2. We have heard—not be so.—Ver. 6.

What the Prophet urged vers. 1-5, is made nugatory by the pride of Moab. Jer. xlviii. 11 compares Moab to wine not drawn off from vessel to vessel, but ever settled on its lees. That means: Moab has always remained in his land: never gone into exile. Thereby has been developed in him a strong sense of strength and security (comp. xxv. 11; Jer. xlviii. 14, 17, 18, 25, 26, 29; Zeph. ii. 8, 10).

3. Therefore—the sea.—Vers. 7, 8. The Prophet now describes the consequences of this haughtiness. Moab must then howl for it. Moab howls to Moab, i. e. as the Prophet (xv. 3, "all of it shall howl.") himself declares every thing howls, and thus the cry of lament from one locality meets that of the next. For not for its neighbor does each locality lament, but for itself; but this howling is heard from one place to the other. ["It is better to adhere to the common interpretation of שָׁמַיִם as denoting the subject or occasion of the lamentation:—the simplest supposition is that *Moab for Moab* means *Moab for itself*.—J. A. A.].

In what follows, several localities present themselves to the view of the Prophet elevated above the general level of universal lament, and these are such localities that hitherto had produced the most precious gifts of field or vineyard, and thus had been the places of most joyous pleasures. Kir-hareseth, (comp. ver. 11, Jer. xlviii. 11, 31, 36; 2 Kings iii. 25), since VITRINGA, has been recognized as identical with Kir-Moab xvi. 1, and perhaps so named on account of its brick walls. It sighs for its grape cakes; and as a further reason for the mourning it is said that the meadows of Heshbon (xv. 4) are withered and dry. The Esebonitis (JOSEPHUS *Antiq.* xii. 4, 11) was very fruitful. Thence came the celebrated grain of Minnith, Ezek. xxvii. 17. "The traveller LEGH brought so-called Heshbon wheat to England with stalks 5' 1" long and having 84 grains in the ear, which weighed four times as much as an English ear of wheat (LEYRER in HERZ. *R. Encycl.* VI., p. 21).—Sibmah (Num. xxxii. 8 שִׁבְמָה, comp. ver. 38; Josh. xiii. 19) according to JEROME on Jer. xlviii. 32, say only 500 paces from Heshbon. The vines of Sibmah are cut down by the lords of the nations, i. e. the leaders of the heathen host. If these words were understood to mean that the vines by the power of their wine overcame the lords of the nations, then nothing would be said of the calamity that overtook the vines themselves. [Of the exposition here objected to, J. A. A. says: "This ingenious exposition (*scil.* of COCCHEUS) is adopted by VITRINGA, LOWTH, HITZIG, MAURER, HENDWERK, DE WETTE, KNOBEL, on the ground of its agreement with the subsequent praises of the vine of Sibmah. GESENIUS objects that there is then no mention of the wasting of the vineyards by the enemy unless this can be supposed to be

included in לָלַח "languish." Besides GESENIUS, ROSENUELLER, EWALD, UMBREIT, and most of the older writers make שִׁבְמָה the object of the verb הָלַח instead of its subject." See *Text. and Gram.*]. In order to make a due impression of the damage done by cutting down the vines of Sibmah, the Prophet presents a picture of the ex-

tent of their culture. It reached to Jazer northward, and eastward to the desert they wandered, i. e. the vines extended in wild growth. Jazer (Num. xxxii. 1, 3, 35; Josh. xiii. 25, and often) now a cluster of ruins of Sier, according to the ONOMASTICON, lay 15 Roman miles north of Heshbon. The vigorous growth of the vine is, even in our colder climate, something extraordinary. It is quite possible that in that warm and fruitful land the vine, by root-sprouts, spread itself, extending beyond the limits of cultivation, till it was stopped by the sand of the desert. But to the sea also it spread. What sea is this? Jer. (xlviii. 32) understands thereby "the sea of Jazer." That can be nothing but a pool or basin (comp. "the sea," in the temple, 1 Kings vii. 23 sqq.). But our context demands that we look rather for a sea lying to the south or west; for the extension of the vines northward and eastward has already been mentioned. If it is to be described as an extension on every side, there is only wanting the southern and western direction, or, as combining both, the south-western. South-west of Sibmah lay the Dead Sea. This the Prophet means (comp. 2 Chr. xx. 2). But I would not, with DELITZSCH, take עָבְרוּ, "they passed over," as a hyperbolical expression for "extended close to it." We may without ado understand the expression in its full and proper sense. Did not Engedi, celebrated for its vine culture (Song of Solomon i. 14), lie on the west shore of the Dead Sea in a corner, splendidly watered by a spring? And there, only a few hours further westward, lay Hebron, also renowned for its wine (Num. xiii. 24, HERZ. *R. Encycl.* XVII., p. 611). It is only a bold poetic view when the Prophet treats the vines that grow on the western shore of the Dead Sea as runners from those that grow so gloriously on the east shore in Moab.

4. Therefore I will—shouting to cease.

—Vers. 9, 10. The Prophet cannot restrain himself from joining in the heart-rending lament that he hears proceeding from Moab. One may know by that how fearful it must be. For if even the enemy feels compassion the misery must have reached the acme. ["The emphasis does not lie merely in the Prophet's feeling for a foreign nation, but in his feeling for a guilty race, on whom he was inspired to denounce the wrath of God."

—J. A. A.]. עָבְרוּ is not = עָבְרוּ; and therefore the Prophet does not say that he weeps "as bitterly as Jazer," but that among the voices of the people of Jazer, his too is to be heard. He mingles with those who are most troubled about the ruin of the vines of Sibmah because they are most particularly affected by it. For neither the desert, whither the vines "wander," nor the region west of the Dead Sea can be so concerned about the destruction of the grape culture in the central point Sibmah, as the neighboring Jazer. The Prophet will moisten with his tears the fields of Heshbon and Elealeh (xv. 4). These withered fields (ver. 8) may well stand in need of such moistening, for on the fruit and grain harvests there has fallen the shout (see *Text. and Gram.*) of the harvesters or rather of the wine-traders, an expression that can only be chosen in bitter irony. For it is the devastating feet of the enemy that have so trampled the fruitful meadows and

pressed the sap out of every living plant, so that they now lie there withered. In consequence of this wine treading, joy and jubilee are (thus and together) wrested away from the cultivated fields.

5. **Wherefore—not prevail.**—Vers. 11, 12. The “therefore” of ver. 11, stands parallel with the “therefore” of ver. 9. Moab’s misery described vers. 7, 8, has a double effect on the Prophet: first it constrains him to *outward* expression of sympathy, to weep along with them: he feels, so to speak, the contagion of the universal weeping; second, he feels himself really moved *inwardly*. He feels this emotion in his bowels, for the motions of the affection find their echo in the noble organs of the body. The expression הִכָּה “to sound,” is often used of the

bowels; indeed in relation to God Himself: lxi. 15; Jer. xxxi. 20; comp. Lam. i. 20; ii. 11; Jer. iv. 19. But the greatest misfortune of all in the whole affair is that Moab does not know the true source of all consolation. Would it only know that, then would its sorrow and the sorrow on account of Moab not be so great. But Moab appears on the high place consecrated to his god Chemosh, and torments himself to weariness. Examples of such self-tormenting, and sore sacrifices for the sake of obtaining what is prayed for, are presented by every sort of false religion, comp. 1 Kings xviii. 28, and by Moabite history itself in the offering of his own son by Mesa (Mesha) 2 Kings iii. 27.—But all that shall be of no avail.

b) The later prophecy: more exact determination of the period of its fulfilment.

CHAPTER XVI. 13, 14.

13 This is the word that the LORD hath spoken concerning Moab *since that time.
14 †But now the LORD hath spoken, saying,
Within three years, as the years of an hireling,
And the glory of Moab shall be contemned,
With all that great multitude;
And the remnant *shall be* very small and †feeble.

1 Or, *not many*.

• *at one time*.

• *Ana*.

TEXTUAL AND GRAMMATICAL.

Ver. 14. כָּל הַמֶּן הָרֶב before 3 is construed by some as designative of the part in which Moab suffers diminution, by others as the 3 of association. The former construction does not answer because it restricts the diminution of Moab to a falling off of the dense population solely. Therefore I prefer with DELITZSCH the second explanation according to which it is affirmed that Moab’s glory, i. e., power and riches together with the

crowded population shall be destroyed.—הַמֶּן, comp. xlii. 4; xvii. 12; xlix. 5, and often.—כָּעֵת מוֹעֵד stand together as in x. 25. The expression כָּעֵת occurs only in Job and Isaiah, comp. x. 13; xvii. 12; xxviii. 2. It seems as if in this place the Prophet has in mind Job xxxvi. 5, where it reads: הֲיִן אֵל פֶּבֶר וְלֹא יָמָס.

TEXTUAL AND GRAMMATICAL.

1. Isaiah felt himself moved to repeat a prophecy against Moab, which was imparted to him at an earlier period, and to fix accurately the term of its fulfilment. For in precisely three years it will be all over with the glory of Moab, and only an inferior remnant of it will be left.

2. **This is the word—feeble.**—Vers. 13, 14. There are instances elsewhere of a Prophet, receiving command not to publish a prophecy at once, but to treasure it up with a view to later publication (comp. viii. 1 sqq., xxx. 8; li. 60 sqq.) Here we have the reverse of this procedure. Isa., receives command now to publish a revelation that was imparted to him at an earlier date, with more particular designation of the term of its fulfilment that was before left undetermined. If the prophecy was not imparted to him but to another, why should he not name this other? Would Isaiah deck himself in the plumage of another? No one needed this less than he. Nor was it unnecessary to mention the name. For a nameless

prophecy lacks all authority. At most it could be said Isaiah recognized the word as genuine word of prophecy, and published it under the seal of his name and authority, like ii. 2–4, he takes a prophecy of Micah for a foundation. But against this is the fact that this passage bears on the face of it too undeniably the stamp of the spirit, and language of Isaiah. Therefore, כֵּן, “as aforetime,” must only mean that some time before he had received this revelation. By כֵּן is not indicated a definite measure of time. It is also elsewhere found opposed to the עֲתִידָה, “now.” xlviii. 7.—Why the Prophet chose just that season for publishing designated by “now,” and what season this might be, we have not the means of knowing. In no case was the prophecy fulfilled in *one* act. Here too, as so often, the fulfilment is dispersed through many stages, which the Prophet himself does not distinguish. The end of the three years needed

only to coincide with a fact which bore with it in principle the fall of Moab, to assure the relative fulfilment of the prophecy, for to the absolute fulfilment belongs of course the entire time following. It is quite possible that the Prophet received the prompting to the first prophecy against Moab (xv. 1-xvi. 12) from the event of the Moabites occupying the east Jordan territory of Gad and Reuben which was depopulated by Pul and Tiglath-Pileser (1 Chr. v. 6, 28; 2 Kings xv. 29), although in our chapters there occurs no express reference to such an act of enmity against Israel (comp. VAHINGER in *HERZ. R. Encycl.* IX. p. 662). Isaiah published this prophecy later when the first act of the judgment was in prospect, that was to make a definitive end of the state of Moab. But we are not able to say wherein this first act consisted. Yet that it was only a first act, appears from the fact that more than a hundred years later, Jeremiah once again prophesied the judgment of destruction against Moab (Jer. xlviii.).—In three years, that should be reckoned like the years of an hireling, i. e., close, without abbreviation to his advantage, and without extension to his hurt (the expression occurs again xxi. 16), in three years, therefore, Moab's glory was to be made insignificant (iii. 5).

DOCTRINAL AND ETHICAL.

1. On xv. 1. "Although the Prophets belonged to the Jewish people, and were sent especially for the sake of the Jewish people, yet as God would that all men should come to repentance and the knowledge of the truth, therefore at times also the Prophets were called on to go out of these limits, and preach to other nations for a sign against them, that they might have nothing whereby to excuse themselves."—CRAMER.

2. On xv. 2 sqq. "Against the wrath of God, neither much money and land, nor a well equipped nation, nor great and strong cities, nor flight from one place to another avail anything, but true repentance (Ps. xxxiii. 16 sq.). Whoever forsakes God in good days, He will forsake again in misfortune, and then they can find nowhere rest or refuge (Prov. i. 24 sqq.)."—STARKE.

3. On xv. 7. "What a man unjustly makes, that another unjustly takes."—STARKE.

4. On xv. 8 sq. "God is wont, in His judgments, to proceed by degrees, to begin with lesser punishments, and proceed to the sorer (Lev. xxvi. 18, 21, 24, 28). Although the godless escape one misfortune yet they soon fall into another."—STARKE.

5. On xvi. 1 sqq. "God can quickly bring it about that the people that once gave us sheltering entertainment must in turn, look to us for entertainment and a lurking place. For in the famine, Naomi and her husband and sons were pilgrims in the land of Moab (Ruth i. 1). David procured a refuge for his parents among the Moabites (1 Sam. xxii. 3). Now their affairs are in so bad a case that they, who were able to afford shelter to others, must themselves go wandering among others; for human fortune is unstable."—CRAMER.

6. On xvi. 4. "God therefore threatens the Moabites, at the same time winning them to re-

pentance, for He seeks not the death of the sinner (Ezek. xviii. 32). Thus it was still a season for repentance. For had the Moabites once again used hospitality, then again had mercy been extended to them."—CRAMER.

7. On xvi. 5. "Light arises to the pious in the darkness from the Gracious, Merciful and Just One. His heart is of good courage and fears not, till he sees his desire on his enemies (Ps. cxii. 4, 8). And as it went well with Jerusalem, while it went ill with the Moabites, thus shall Christ's kingdom stand, and the enemies go down. For it is an everlasting kingdom, and the set up tabernacle of David shall surely remain (Am. ix. 11.)."—CRAMER.

8. On xvi. 6 sqq. "Moab was a haughty nation, for it was rich and had everything abundant. For it commonly goes thus, that where one is full, there the heart is lifted up, and the legs must be strong that can bear good days."—CRAMER.

9. On xvi. 9 sqq. "Such must be the disposition of teachers and preachers, that for the sake of their office, they should and must castigate injustice for God's sake, but with those that suffer the punishment they must be pitiful in heart. And therefore they must be the sin's enemy, and the persons' friend. Example: Micah announces the punishment to Jerusalem yet howls over it, testifies also his innermost condolence by change of clothing (Mic. i. 8). Samuel announces destruction to Saul and has sorrow for him (1 Sam. xv. 26; xvi. 1). Likewise Christ announces every sort of evil to the Jews, and yet weeps bitterly (Luke xix. 41). Paul preaches the frightful rejection of the Jews, and yet wishes it were possible to purchase their salvation by His eternal hurt (Rom. ix. 3)."—CRAMER.

10. On xvi. 14. "Exceeding, and very great is the grace and friendliness of God, that in the midst of the punishments that He directs against the Moabites, He yet thinks on His mercy. For the LORD is good unto all and has compassion on all His works (Ps. cxlv. 9)."—CRAMER.

11. On xvi. 12. *Hypocritae, ubi, etc.* "Hypocrites, whose souls are filled with impious notions of God, are much more vehement in their exercises than the truly pious in the true worship of God. And this is the first retribution of the impious, that they are wasted by their own labor which they undertake of their own accord. Another is that those exercises are vain in time of need and profit nothing. Therefore their evils are born with the greatest uneasiness, nor do they see any hope of aid. On the contrary true piety, because it knows that it is the servant of Christ, suffers indeed externally, yet conquers the cross by the confidence which it has in Christ."—LUTHER.

12. On xvi. GENUINENESS. [BARNES in *loc.* forcibly presents the argument for the genuineness of these prophecies afforded by the numerous mention of localities and the prediction of the desolations that would overtake them. In doing so he quotes also the language of Prof. SHEDD (*Bib. Repos. Vol. VII.*, pp. 108 sq.). BARNES says: "That evidence is found in the particularity with which places are mentioned; and in the fact that impostors would not specify places, any further than was unavoidable. Mistakes, we all

know, are liable to be made by those who attempt to describe the geography of places which they have not seen. Yet here is a description of a land and its numerous towns, made nearly three thousand years ago, and in its particulars it is sustained by all the travellers of modern times. The ruins of the same towns are still seen; their places in general can be designated; and there is a moral certainty, therefore, that this prophecy was made by one who *knew* the locality of those places, and that, therefore, the prophecy is ancient and genuine."—"Every successive traveller who visits Moab, Idumea or Palestine, does something to confirm the accuracy of Isaiah. Towns bearing the same name, or the ruins of towns, are located in the same relative position in which he said they were, and the ruins of once splendid cities, broken columns, dilapidated walls, trodden down vineyards, and half demolished temples proclaim to the world that those cities are what he said they would be, and that he was under the inspiration of God." See KEITH on *Prophecy*, whose whole book is but the amplification of this argument. The modern traveller, who explores those regions with Isaiah in one hand and ROBINSON'S *Researches* or MURRAY'S *Guide* in the other, has a demonstration that Isaiah was as surely written with the accurate knowledge of

those regions in their day of prosperity and populous cities, as that the accounts of ROBINSON, TRISTRAM or MURRAY'S *Guide* were written by those who only had a knowledge of their ruins and desolations.—TR.]

HOMILETTICAL HINTS.

1. On xvi. 5. This text can be used on the Reformation Feast, at Synods, Missionary Anniversaries and similar occasions. THE THRONE OF THE LORD JESUS CHRIST. I. Its Foundation: Grace. II. The Substance of which it is made: Truth. III. The Place where it stands: The Tabernacle of David. IV. The Object, for whose attainment it is set up: Justice and Righteousness.

2. On xvi. 6-14. Righteousness exalts a nation, but sin is the people's destruction (Prov. xiv. 34). Therefore the salvation of a people rests on their knowing and serving the LORD. The example of Moab proves this. We learn from it: WHAT A PEOPLE MUST SHUN AND DO THAT SALVATION MAY BE ITS PORTION. I. It must shun. a) pride (ver. 6); b) false and external worship (ver. 12). II. It must serve the LORD, who is a) a true, b) an almighty, c) a holy and just God.

3. AGAINST SYRIA-EPHRAIM AND ETHIOPIA-EGYPT.

CHAPTERS XVII.—XX.

The prophecies contained in xvii.—xx. have this much in common, that they are directed against two double nations. For as here Syria and Ephraim belong together, so there Ethiopia and Egypt. Thus in the north and south the gaze of the Prophet falls on a double nation, and in each case the remoter nation is the more heterogeneous. Then all these prophecies point to the future of Assyria. But they do so in a very different sense. In xvii. Assyria appears as instrument for accomplishing the judgment on the neighboring enemy of Judah, Syria and Israel. But immediately thereafter (xvii. 12-14) destruction is announced against Assyria itself, so that xvii. can conclude with the words: "This is the portion of them that spoil us and the lot of them that rob us." But Assyria threatened not merely Judah and its next neighbors. The terror of it went further: it extended into distant lands. To these belonged also Ethiopia. Therefore on this account the Prophet announces to Ethiopia, too, the impending danger proceeding from Assyria. And this announcement could so much the more find a place here as the Prophet at the same time had to announce the putting aside of this danger by the same overthrow of the Assyrians that (xvii. 12-14) he holds up to view as the delivering event for Judah. Thus the Prophet in so far points away to a future of Assyria which is to it fatal, and on that account for Judah full of comfort. Hence these chapters involve the warning to fear neither Syria-Ephraim nor Assyria. We can say, therefore, that the contents of xvii. correspond to the contents of the first and third part of the prophetic-cycle vii.—xii. For we find

here everything that is set forth in *extenso* vii. 1—ix. 6, and then again x. 5—xi. 16, given compactly in the brief space of one chapter. Regarding the period of their composition, we must ascribe xvii. and xviii. to the same time. For in both Assyria is spoken of in the same sense, i. e., the overthrow of Assyria is held up to view in both, and not the victory as in xix. and xx. But then in both passages this overthrow is spoken of in such a way that one sees the lines of perspective of both pictures of the future meet in the historical event that is described xxxvii. 36 sqq. To this is added what DRECHSLER calls attention to, that chapter xviii. has no superscription, but appears with its "woe," to join on to the "woe" of xvii. 12. DRECHSLER, indeed, urges the unity too strongly (in his *Commentary*, and *Stud. u. Krit.*, 1847, p. 857 sqq.). Yet one don't see why the Prophet should have set just Ethiopia parallel with Judah. This is only conceivable if chapter xviii. was not conceived *ad hoc*, but was put here only as a parallel actually existing and, according to the reference of vers. 5, 6, a fitting parallel. But, as already said, the two passages, as regards their origin, belong to one period. And inasmuch as, according to xvii. 1-3, Damascus and Ephraim still stood intact, we must ascribe both chapters xvii. xviii., to the beginning of the reign of Ahas, the time to which chapters vii. 1—ix. 6 owe their origin. We would then have in our chapters a proof that Isaiah, at that time not only foresaw the significance of Assyria as an instrument of punishment, but also its destruction.

Chapters xix. and xx., also treat of the future

of Assyria, but in the opposite sense: for chapter xix., holds up to the view of Egypt its destruction. Who will be the instrument of this destruction is not said. It is known only from vers. 16, 17 that it is the God of Israel that causes the ruin to fall on Egypt. But when, now, ver. 23 sqq., the view is displayed in the still more remote future of the most intimate friendship between Egypt and Assyria, and great salvation for both, so it results, by force of the contrast implied, that Assyria must previously have been the enemy and destroyer of Egypt. And this, then, is said in express words in chapter xx., which is related to chapter xix., as an explanatory sequel. Evidently, therefore, chapters xix. xx., involve for Judah the warning that confederacy with Egypt is of no avail against Assyria. The LORD has given Egypt inevitably into the hand of Assyria in the immediate future. From this we recognize that these chapters must have been written at a time when Judah needed such a warning against false reliance on the protection of Egypt against the danger that threatened on the side of Assyria. Such was the case in the time of Hezekiah. We learn from xxviii.—xxxii., that an "Egyptian policy" was the great theocratic error of the reign of Hezekiah. Moreover the date given xx. 1 (see comment *in loc.*), according to the Assyrian monuments, refers us to the year 711, the 17th year of Hezekiah, for the beginning, and xx. 3 to the year 708, as the period of the conclusion, and of the prophetic indication of that typical transaction. According to that, chapter xx. cannot have been written before the year 708 B. C., and the words, "and fought against Ashdod and took it," ver. 1 b are, relatively, indeed, but not absolutely considered, an historical anticipation.

But our chapters have still a further peculiarity in common. That is to say, with exception of chapter xx., they are all of them comprehensive surveys, while chapter xx., as already said, only more nearly determines a chief point left indistinct in chapter xix. For the Prophet comprehends here, as in one look, the entire future of all the nations mentioned in these chapters, down into the remotest Messianic time,

where all shall belong to the kingdom of peace that the Messiah shall found. Israel (and by implication Syria, comp. on "as the glory," etc. xvii. 3, and "a man," ver. 7), Judah, Ethiopia, Egypt, Assyria, all of them shall with one accord serve the LORD, and in equal measure enjoy His blessing. Connected therewith is the fact that these chapters (xx. excepted, for the reason given) form a total by themselves, in that they sketch, prophetic fashion, in grand brevity, a panorama of the future history of the nations in question. But as regards the relation of this second element, the Messianic to the first, the Assyrian, it must be observed that the former in chapters xviii. xix., forms quite normally the conclusion. But in xvii., the Assyrian element forms the conclusion, and indeed it is joined on in a loose and unconnected way. In xvii. 9-11, the cause of the fall described vers. 4-6 is assigned in only an incidental way, so that the Messianic element (vers. 7, 8) has, so to speak, a subsequent endorser in this reason assigned. Yet this style of adding the reason after describing the event has many examples. But the words xvii. 12-14 certainly give the impression of being a later addition, yet one that in any case proceeds from the Prophet himself. Without this addition there would be wanting to xvii., one of the two elements that characterize chapters xvii.—xx. With it, chapter xvii. not only becomes homogeneous with the following chapters, but also it becomes complete in itself (comp. ver. 14 b), and receives a bridge that unites it with chap. xviii.

We may group the four chapters in the following fashion:—

- a) Prophecies that give warning not to be afraid either of Syria-Ephraim, or Assyria (xvii., xviii.).
 - α. Damascus and Ephraim now and in time to come (xviii.).
 - β. Ethiopia now and in time to come (xviii.).
- b) Prophecies that give warning not to trust to false help against Assyria (xix., xx.).
 - α. Egypt now and in time to come (xix.).
 - β. The Assyrian captivity of Egypt (xx.).

a) Prophecies that give warning not to be afraid either of Syria-Ephraim or Assyria.

CHAPTERS XVII., XVIII.

a) DAMASCUS AND EPHRAIM NOW AND IN TIME TO COME.

CHAPTER XVII.

*) The destruction of Damascus and Ephraim.

CHAPTER XVII. 1-3.

1 THE BURDEN OF DAMASCUS.

Behold, Damascus is taken away from being a city,
And it shall be a ruinous heap.

2 The cities of Aroer are forsaken:

They shall be for flocks,

Which shall lie down and none shall make them afraid.

- 3 The fortress also shall cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria:
They shall be as the glory of the children of Israel,
Saith the LORD of hosts.

* And they shall lie down and there shall be no one making them afraid.

TEXTUAL AND GRAMMATICAL.

Ver. 1. In this verse the *m* sound predominates in a way not to be mistaken.—The participle *כֹּסֶר* occurs again 1 Sam. xxi. 7.—The construction with *כֵּן* as *a. g.* *כֵּן יִכְאֹסֶר כְּפִלָּה* 1 Sam. xv. 23.—*כֵּן* is chosen for the sake of the paronomasia with *כִּיעֵר*. It stands only here for the elsewhere usual *עַ*. [Imitated in NABOLZBACH's translation by: "verworfen als Stadt und wird eine Trümmerstadt.—Ta.].—Also *כְּפִלָּה* (of the same meaning as *כְּפִלָּה* xxiii. 13; xxv. 2; and partly *כְּפִלָּה* Ezek. xxvi. 15, 18, and often) occurs only here.

Ver. 2. In this verse there occurs no *m* sound excepting *כ* in the last word. On the other hand the *r*, hissing and dental sounds predominate.—It is debatable

whether *עָרִי עַ* is equivalent to *עָרִי עַ* (compare *בְּנוֹת עַ* Josh. xiii. 17) or is to be construed as appositional genitive. I would not against the former of these explanations oppose what GZERNUS (*Theo. pag.* 1074, comp. 1006) cites against himself, that Aroer was no metropolis. For even if it were not the capital of a land, it might still be the central point of a number of smaller cities or villages.—*עֲרֵבוֹת* is *desertae, desertae* (ver. 9; vi. 12; Jer. iv. 29).—*רַבֵּן וְאֵין מִחֲרִיר* is a form of speech borrowed from Job (xi. 19) and reproduced later by Zephaniah (iii. 13).

Ver. 3. Notice the alliteration of the first half of the verse. As *שָׂאֵר* is not *ceteri*, but *reliqui*, I regard it as more accurate to connect *אֲרָם וְשָׂאֵר* with what follows than with what precedes.

EXEGETICAL AND CRITICAL.

1. The Prophet makes the Syrian capital his starting point, announcing to it first that it will be reduced to a place of ruin (ver. 1). From there he turns to the territory of Israel, and traverses first east Jordan Israel to its extremest point (ver. 2), then passes over to west Jordan, and thence returns back to Damascus (ver. 3). Thus he describes a circuit, carries the destruction over Gilead to Ephraim and thence back to Damascus, so that thus Ephraim becomes as Damascus and Damascus as Ephraim; thus both, as they are politically closely united, appear joined in a common ruin.

2. The burden of Damascus—heap.—Ver. 1. *כֶּשֶׁל דָּמָשֶׁק*, "Burden of Damascus," is in so far an inexact expression as chap. xvii. does not merely treat of a judgment against Damascus, but of a judgment upon Ephraim and Assyria. But the expression seems to be chosen for the sake of conformity with the other sections of the collection, chapters xiii.—xxiii. But it must not here be construed in the sense of giving the contents; it is a simple *nota*, a mere designation to distinguish and mark a beginning. As regards the fulfilment, we see from viii. 4 that Isaiah sees the time near at hand when the plunder of Damascus shall be carried before the king of Assyria, and according to x. 9 this capture has already resulted. SCHRADER (*Die Keilinschriften und das A. T.*, p. 150 sq. u. 152 sq.) imparts from LAYARD's inscriptions (*London*, 1851, *Fol.*), an inscription that is unfortunately somewhat obliterated, but is still plain enough to make known that Tiglath-Pileser, by means of an expedition lasting two years (according to SCHRADER, they were the years 733 and 732 B. C.; according to the list of regents, the thirteenth and fourteenth year of this king), destroyed the kingdom of Damascus. The inscription reads: " . . . whose number cannot be numbered . . . I caused to be beheaded; . . . of (Bin) hadar, the palace

of the father of Rezin (Ra-sun-ni, Ra-sun-nu) of Damascus, (situated on) inaccessible mountains . . . I besieged, captured; 8000 inhabitants together with their property; Mitinti of Ascalon . . . I led forth into captivity; five hundred (and eighteen, according to SMITH) cities from sixteen districts of the Damascus land I desolated like a heap of rubbish." But it is of course to be noticed that this catastrophe was only a temporary one. For Jer. xlix. 23-27 and Ezek. xxvii. 18 knew Damascus again as a city existing in their time. On the whole Damascus is almost the only one of all the cities of biblical antiquity that flourishes still down to the present day.

3. The cities of Aroer—afraid.—Ver. 2. Three cities of Old Testament mention are called by the name Aroer: 1) a city in Judah (1 Sam. xxx. 28) which cannot by any means be meant here; 2) a city in the tribe of Gad, which according to Josh. xiii. 25 (comp. Jud. xi. 33) lay "before Rabbah; 3) a city in the tribe of Reuben, situated on the north bank of the Arnon (Deut. ii. 36; Josh. xii. 2; xiii. 9, 16; Judg. xi. 26; 2 Kings x. 33, and often). But if the Prophet meant only one of the two Aroers, then we miss an element that is of importance in the connection of thought of our passage. Are both Aroers meant, then the Southern one, on the bank of Arnon, must be one of them. But in that case the words "cities of Arnon" involve the sense: the entire east Jordan territory. But also the etymological primary sense (*עָרִי*=*nudus*, "bare," *עָרִי* *inops*, "poor") recommended the mention of the name of these cities. So that it thus seems to have been chosen for a threefold reason (see *Text. and Gram.*). From Damascus the judgment of God moves southward like a tempest or a hail cloud through Gilead to rebound from the mountain chain of Abarim and be deflected thereby westward across the Jordan into the territory

of Ephraim. Thus all Gilead becomes unfitted for human habitation. Only herds of animals stop there, that can repose without fear of disturbance.—The occupation of a region by herds is also in other places named as the sign of a desert condition: xvii. 10; Zeph. ii. 14, and often.

[In regard to "cities of Aroer," J. A. A. says: "It is now commonly agreed that the place meant is the northern Aroer, east of Jordan, and that its cities are the towns around it, and perhaps dependent on it."]

4. The fortress—of hosts.—Ver. 3. The Prophet now takes Ephraim and Syria together. Of the former shall be done away all *מִצָּר* (collective, "all defense"). Thereby the cities of Ephraim also cease to be cities (ver. 1). For in that no longer patriarchal but warlike time and region, whatever was without wall was a village. Comp. *עִיר מִצָּר* "fenced cities," opposed to

פֶּזֶר or *פֶּזֶר* "hamlet, village," 1 Sam. vi. 18, and often. As, therefore, "The fortress ceases from Ephraim," *מִצָּר כְּעִיר* (נִשְׁכַּח מִן הָעִיר) "rejected as city," ver. 1), the end returns to the beginning, and with the following words "the kingdom of Damascus," the Prophet actually arrives back in Damascus, whence he started out, so that he has thus described a circuit. With what art

the Prophet intimates that not only Ephraim becomes as Damascus (by the *נִשְׁכַּח מִצָּר*), but also Damascus as Ephraim! Are the cities of Ephraim and Damascus become villages, then Damascus can neither maintain its ancient rank as a royal city, nor the cities of Ephraim their ancient glory. Both must fall and go to ruin. "As the glory of the children of Israel" must, of course, be intended in the first place ironically. Ephraim had joined itself closely with Syria to the great terror of Judah (vii. 2; viii. 12). Isaiah shows here how this close political coalition will turn to their destruction, engulfing them in one common ruin. But when ver. 4 sqq. it is seen what will be the fate of the glory of Jacob, viz. that it will return from the fallen estate of remoteness from God to the glory of nearness to God, then it will not appear an error if in "the remnant of Syria," is seen an allusion to "the remnant of Israel," and in the likeness of name an intimation of a likeness of destiny that is to be hoped for: Comp. on *אָדָם* "a man," ver. 7.

[In regard to the ironical and sarcastic meaning attached to the expression "the glory of Israel," a notion as old as JEROME, J. A. A. says "it seems to mean simply what is left of their former glory."]

c) Ephraim (and Damascus) small and again great.

CHAPTER XVII. 4-8.

- 4 AND in that day it shall come to pass, that the glory of Jacob shall be made thin,
And the fatness of his flesh shall wax lean.
- 5 And it shall be as when the harvestman gathereth the corn,
And reapeth the ears with his arm;
And it shall be as he that gathereth ears in the valley of Rephaim.
- 6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree,
Two or three berries in the top of the uppermost bough,
Four or five in the outmost fruitful branches thereof,
Saith the LORD God of Israel.
- 7 At that day shall a man look to his Maker,
And his eyes shall have respect to the Holy One of Israel.
- 8 And he shall not look to the altars, the work of his hands,
Neither shall respect that which his fingers have made,
Either the groves, or the images.

1 Or, *own images*.

2 be reduced.

3 as one gleaning ears.

4 the man turn.

5 look to what his.

6 as one in harvest gathereth corn, and his arm reapeth the ears.

7 And gleanings shall, etc.

8 look to.

9 Ashtaroth.

10 in it, the fruit tree's boughs.

11 turn to.

TEXTUAL AND GRAMMATICAL.

Ver. 4. *נִשְׁכַּח* again only x. 18.—*רוּחַ* Niph. *emaciari* only here; comp. x. 18.

Ver. 5. *קָצִיר* xxxvii. 27.—*וְהָיָה* "and it goes," comp. xiii. 14.—*קָצִיר* is difficult. The connection leads us first to expect the meaning "reaper," and many take it so, letting *קָצִיר* be said metonymically for *קוֹצֵר* (Gloss.). Others take *קָצִיר* in apposition

with *קָצִיר*, or *קָצִיר* = "harvest time" (when the harvest time takes away the stalks. EWALD). *קָצִיר* may also be treated as accusative of time: "As one gathers stalks of grain in the harvest." All of these explanations have a certain harshness. Against DELITZSCH, who makes *קָצִיר* = *קוֹצֵר* it may be objected: why does Isaiah use this very common word in a sense that it never has elsewhere, and for which sense there offered another

word (קצר) Ps. xxix. 7; Amos ix. 13; Jer. ix. 21, and often) equally current? The same may be objected also to GMEZTUS and EWALD. To take קמה as apposition is harsh for the reason that then one of the two words would be superfluous. I therefore prefer to take קצר as accusative of time, and to regard the word as a substantive treated adverbially like other marks of time (קצר, לילה, יום, etc., comp. EWALD, § 204 b).—Then the suffix of קצר relates to the notion of reaper ideally present in קצר.

Ver. 6. קף again only xiv. 13.—נרנר is *as. say*.—

ירמיר only here and ver. 9.—קעף "branch," again only xxvii. 10. The suffix in סעיפיה relates to ירית; קעף is in apposition with the suffix (*in ramis eius secundae*) with the signification of an adversative clause.

Ver. 8. The אשירות (אשרות) only in Judg. iii. 7; 2 Chron. xix. 3; xxxiii. 3) are in any case the images or symbols of Astarte, of the female principle, which had the form of στῆλαι, pillars set upright (from אשר *rectum, erectum esse*, according to MOVENS; perhaps, according to a statement of HERODOTUS II. 106, γυναικὲς αἰδοῖα were visible).

EXEGETICAL AND CRITICAL.

1. Like one ties two threads into one knot, so the Prophet, ver. 3, has entwined in one another the destiny of Damascus and Ephraim. It is true that in what follows there is nothing more said of Syria. But when it was said, ver. 3, that "the remnant of Syria" shall be like "the glory of Jacob," and if now, vers. 4-8, the course of development of "the glory of Jacob" is portrayed as a prospective sinking to a minimum and then again as a mounting up to the most glorious nearness to God, is not the same course of life by implication prophesied of Syria? Therefore, Ephraim shall be reduced to almost nothing. The Prophet declares this in a threefold image. First he compares the destruction of Israel to the growing leanness of a fat man (ver. 4), second to the grain harvest, where the reaper with full arm, cuts and gathers the ears (ver. 5); third to the olive harvest where the fruits are beaten off the trees. But with this third figure he lets appear already in perspective a better time. The Prophet only indirectly intimates that the tree will be robbed of the chief part of its fruits. He lays the chief stress here on the gleanings: there remain hanging in the top and on the boughs some scattered fruit, that shall be beaten off by subsequent effort (ver. 6). Thus a remnant is left to Israel, and this remnant shall be converted: Shear-Jashub (x. 20 sqq.). Notice with what art this address also is arranged. There is a *crescendo* and *decrecendo* of shadow, which gradually merges into light. In the first figure (ver. 4) the shadow still appears faint; in the second (ver. 5) it reaches its full extent; in the third (ver. 6) it yields unnoticed to the light. This light the Prophet depicts here in the first place from its subjective side, as a turning of the heart to God (ver. 7) and a turning away from idols (ver. 8). The objective salvation first appears in the fourth turn of his discourse (vers. 12-14).

2. And in that day—God of Israel.—Vers. 4-6. "In that day" ver. 4, here refers to the time of judgment announced in vers. 2, 3. "The glory of Jacob," also refers back to ver. 3, where the same expression is employed with only the difference of Israel for Jacob, which seems to have a rhetorical reason (comp. ix. 7). Moreover the Prophet speaks here of Israel-Ephraim in a sense that declares what it has in common with Judah. For the grand outlines of that picture of the future that Isaiah draws here, comprehend equally the history of Judah and Ephraim. Moreover it must not be supposed that Isaiah has in mind only the political ruin that ensued, say

after the shining reign of Jeroboam II. This growing lean embraces the entire time in which the Ten Tribes exist as a remnant. It therefore lasts still at the present time.

The second figure describes the same matter only in greater extent. It is presented in a measure as having three degrees. First, is called to mind how the reaper gathers the standing grain stalks; second, how then the other arm cuts off the ears; third, how the ears are gathered, and that in the valley of Rephaim, the fruitful plain that extends in a south-west direction from Jerusalem. Such a rich harvest shall the enemies hold in Ephraim; so thoroughly, therefore, shall Ephraim be emptied out, plundered. The "gathering of ears" mentioned in the second half of ver. 5, may mean the gathering proper for binding into sheaves (Gen. xxxvii. 7); but it could mean, too, the gleanings of the ears left lying, as by the poor (Ruth ii. 2 sqq.). The former better suits the context, in as much as the latter notion appears in the following verse. In ver. 5 the whole work of the enemies is described, and that in two stages, that are indicated by the "and it shall be" prefixed, just as the battle and the booty form the two sharply distinguished occupations of the warrior.—The valley of Rephaim is mentioned in the Old Testament, Josh. xv. 8; xviii. 16; 2 Sam. xv. 18, 22; xxiii. 13. Most persons conclude from our present passage that it was fruitful. Only EWALD [and ABEN EZRA, J. A. A.], finds in the passage the notion of a "dry valley," as he also takes מלקט in the sense of gleanings. At present, indeed, the valley is desert (comp. KNOBEL in loc.). Further statements see in ARNOLD's article "*Thäler in Palästina*," HERZ. *B. Encycl.* XV. p. 614. ["Robinson speaks of it *en passant*, as the cultivated valley or plain of Rephaim (*Palestine* I. 323)."] J. A. A.].—But (ver. 6) there is left on him, i. e., on Jacob (we would say "of him," comp. x. 22) a gleanings *secundum percussione* or *ad similitudinem percussione oleae*, that is two or three berries in the highest top. Four or five are beaten off with a stick from the branches, because they had not been brought down by the shaking. In the boughs, of course, more remain hanging, because they have greater extent than the tree-top. That is, it is declared, that although the tree is fruitful, yet only a few berries hang on it. Spite of its fruitfulness, it is now so empty that only a little is left for the gleaner. Thus, too, Israel,

though now richly blessed, will be reduced to a minimum.

3. At that day—the images.—Vers. 7, 8). The little gleanings are the small remnant of Israel that plays so great a part in the divine economy of salvation, vi. 13; x. 21; Rom. ix. 27; xi. 4 sq. In that day, i. e., when Israel shall be reduced to the small remnant, will the man look (xxii. 4; xxxi. 1) to his Maker, the Holy One of Israel (comp. on i. 4), but he will cast not one more look of fear and trust toward the idols. At last he sees that they are only the work of his own, of human hands (xliv. 9 sq.). —הָאָדָם “the man,” is never anywhere else specially used of Israel. The general expression is doubtless chosen because the Prophet declares what concerns not Israel alone, but essentially all mankind, and what especially is applicable to Syria, too, which all along is conceived of as united with Israel.

Two idols are mentioned by name, as those that were particularly worshipped by the idolatrous Israelites: אֱשֵׁרִים and חַסְנִים (xxvii. 9).

[“groves” and “images” ENG. BIB. TR.].—Regarding the latter it has been ascertained, that thereby are meant the images of בַּעַל חַמֹּן *Baal-Hamon* Song of S. viii. 11, the Sun-god, the superior male god of the Phœnicians. The word, beside the present text, and xxvii. 9, occurs Lev. xxvi. 30; Ezek. vi. 4, 6; 2 Chr. xiv. 4; xxxiv. 4, 7. See further under *Text. and Gram.*—It is only doubtful whether אֱשֵׁרִים signifies only the Astarte pillars, or the goddess herself, and the groves consecrated to her (Deut. xvi. 21, comp. GESSENIUS, *Thes.* pag. 162 with OTTO STRAUSS, *Nahumi de Nin. vat. Prolegg.* pag. XXIV.). Moreover it is undecided whether Astarte (אֱשֵׁרִים kindred to אֶסְתָּר, *āstār*, “star”) signifies only the moon, or Venus, the star of good fortune, or the entire heaven of night as distinguished from the domain of Baal, the heaven of day (comp. P. CASSEL on Judg. ii. 13; “Moon and stars, the luminaries of the heavens by night, are mingled in Astaroth; they are the sum total of the entire host of heaven.”)

1) The Cause of Ephraim's Destruction.

CHAPTER XVII. 9-11.

- 9 In that day shall his strong cities be ^{as} a forsaken bough,
And an uppermost branch,
Which they left because of the children of Israel:
And there shall be desolation.
- 10 Because thou hast forgotten the God of thy salvation,
And hast not been mindful of the rock of thy strength,
Therefore shalt thou plant pleasant plants,
And shalt set it with strange slips:
- 11 'In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish:
'But the harvest shall be 'a heap in the day of grief
And of desperate sorrow.

¹ Or, removed in the day of inheritance, and there shall be deadly sorrow.

² Like forsaken places in the forests and summits. ³ thou plantest pleasant gardens and sowest them with foreign seed.

⁴ In the day of thy planting thou settest a fence. ⁵ But there is a heaped-up harvest in the day, etc.

TEXTUAL AND GRAMMATICAL.

Ver. 9 עֵזְבָה comp. vi. 12—הָרֶשֶׁת is *salvus*, “forest.” David dwelt בְּחֶרֶשֶׁת 1 Sam. xxiii. 15, 16, 18. Jotham, according to 2 Chr. xxvii. 4, built castles and towers בְּחֶרֶשֶׁת. Comp. Ezek. xxxi. 3—אֱמֹרִי, beside the present and ver. 6, does not occur again. The employment of this rare and ancient word here must be explained partly by the fact of its previous use, ver. 6, partly by the fact that in old times not only the tops of trees, but probably also the tops of mountains were so called. For the conjecture of SIKOR, sanctioned by GRESSE, that the Amorites were named the *montani*, from an old אֱמֹרִי *mons* (comp. הַתְּאֵמָר as *efferre* Ps. xlv. 4) has certainly much in its favor. The LXX. also found in אֱמֹרִי the name of that ancient race, and hence translated of Ἀμωρῆται καὶ of Εβῆται.—The subject of וְהָיָה

is any way the ideal notion אֶרֶץ contained in what precedes. This notion is likely the occasion also of the change in gender that we observe in what follows (comp. יִשְׁעָן, שְׂכַחַת, etc., with מַעֲזוֹ, ver. 9). That a land may be personified, i. e., identified with the nation is proved by passages like Jer. vi. 19; xxii. 29, etc.

Ver. 10 יִשְׁעָן occurs only here in the first part of Isa.; on the other hand four times in the second part: xiv. 8; li. 5; lxi. 10; lxii. 11. The expression אֱלֹהֵי יִשְׁעִי “God of my salvation,” is frequent in the Psalms: xviii. 47; xxv. 5; xxvii. 9; lxii. 8; lxxv. 6, etc., comp. Mic. vii. 7; Hab. iii. 18.—צֹר מַעֲזוֹ Ps. xxxi. 2, comp. Ps. lxii. 8.—נַעֲמָן—נָעִים occurs only here.—וְזִמְרָה only here in Isaiah. The suffix עָנָן relates to the ideal unity ascribed in thought to the garden arrangements.

Ver. 11. *שָׁן שָׁן*, *Pilp*, from *שָׁן* (comp. *שָׁן*, *שָׁן*, *שָׁן* v. 5) *sepire*, "to fence in," occurs only here.—*Hiph.* of *פָּרַח* occurs in Isaiah only here; *Kal.* often: xxvii. 6; xxxv. 1, 2; lxi. 14.—The words *וְנָן קִצִּיר* are difficult. True, it is clear in general that the Prophet contrasts the notions of planting, sowing, fencing round, bringing to bloom and that of the harvest. But the question is, does he speak of a disappearance of the hoped-for harvest, or of the approach of a harvest not hoped for, and unwelcome. The former is maintained by those that take *וְנָן*—*וְנָן* in the sense of *effugit*. But the verb *וְנָן* no where in its inflection has *Zere* as vowel of the second root syllable. Moreover *וְנָן* would not be the right word for the notion of vanishing. One would expect *אָבַד* or a similar word. For *וְנָן* is *mo- veri, agitari, vagari, errare*; it designates, therefore, the

state of instability, fluctuation, but not that of non-existence. We stand, therefore, by the usual meaning of *וְנָן*, *acervus, cumulus*: "as a heap, heaped up is the harvest in the day of grief."—*וְנָן* cannot be understood of *taking* possession, for the word means possession. Moreover, since several Codices and ancient translations read *וְנָן* the latter is to be retained. *וְנָן*, indeed, occurs elsewhere only in connection with *מָכָה* (Jer. x. 19; xiv. 17; xxx. 12; Neh. iii. 19) or in the sense of *acervus* (Ezek. xxiv. 4, 21); but the day of the sick (Fem. to correspond to the preceding suffixes) is the day of being sick, as a.g., the time of the one leading is the time of leading (Jer. il. 17).—*וְנָן*, "pain," again only lxx. 14.—*וְנָן* occurs in Isaiah only here: often in Jer.: xvii. 16; xxx. 12, 13, etc.

EXEGETICAL AND CRITICAL.

1. This strophe is distinguished from the preceding in this, that it assigns the reason for the destruction threatened against Ephraim. Therefore, after words that refer to both the strophes that precede, and that describe the impending ruin (ver. 9), the cause of the same is now named. It consists in this, that Israel has forsaken the God of its salvation. This has its consequence that it cherishes with delight untheocratic, idolatrous existence, like one lays out a pleasure garden and adorns it with exotics (ver. 10). Measures are not wanting which should surround that garden as a protecting hedge, and speedily bring it to a certain bloom; but the harvest? True enough there will be harvest in heaps; but not a day of joy. This harvest will be a day of deepest sorrow (ver. 11).

2. In that day—desolation.—Ver. 9. "In that day" refers back to ver. 4; "his strong cities" to "the cities Aroer," ver. 2, and "the fortress," ver. 3; *לְעוֹשֵׁבִים*, "like forsaken places," to "forsaken," ver. 2; *רִמְמוֹת*, "the summits," to *אֶרְצָא* "the summits (of the olive trees)," ver. 6. By these correspondences the Prophet gives us to understand that he speaks of the same subject as above. But he modifies his manner in two respects. First, he does not speak of the subject in figurative language as vers. 4-6, but boldly; second, he proves that the judgment was made necessary by the conduct of Israel. In as much as, therefore, "in that day" refers to ver. 4 (not to ver. 7, as the contents plainly show), the Prophet explains the figures used there by a reference to a fact well known to all Israel. In the forests and on elevated spots they had all seen the ruins of very ancient strong buildings that were evidence of the presence of a power long since overcome and vanished away. They were the ruins of castles which the Canaanites forsook, voluntarily or by compulsion, when the Israelites conquered the land (comp. KNOBEL, *in loc.*). A time will come when "the strong cities" of Israel shall lie like these castles. It is plain that this reference to that evidence of fact, besides the figurative language of vers. 4-6, was fitted to produce a deep impression.

3. Because thou hast—sorrow.—Vers. 10, 11. The evil conduct of Israel that was the cause of that judgment was twofold: 1) the negative reason was the not regarding, forgetting Jehovah:

2) the positive reason was the inclination to an idolatrous existence. In regard to the positive reason, I understand the Prophet to mean not merely the worship of strange gods, but also the political union with foreign powers that was most intimately connected with it, and the inclination to foreign ways in general (comp. ii. 6 sqq.). This culture of idolatry is compared to the culture of charming gardens (literally, plantations of lovely things). Israel itself, according to v. 1 sqq. 7, was for Jehovah *שֶׁנֶּטְעַתְּ*, "his pleasant plant." But the recreant nation, instead of cultivating the service of Jehovah, set up other enclosures that appealed more to their fleshly inclinations, which they sowed with foreign grape vines (properly grape vines of the foreigner), i. e. in which they cultivated foreign grape vines (comp. Jer. ii. 12) from seed. By these foreign vines must be understood everything untheocratic, all that was connected with heathen life to whose culture Israel devoted itself. The Imperfects express the continuance of the present. For at the time that the Prophet wrote this under Ahaz, this tendency to idolatrous living continued operative. The people provided also a protecting fence (comp. v. 5). By the fencing the Prophet seems to me to understand *everything* that was undertaken for the purposes of giving security to the idolatrous efforts. That may have been partly positive measures (efforts in favor of idolatry of every sort), and partly negative protection against whatever was done on the part of true Israelites against the worship of idols, persecution of such, comp. e. g. 1 Kings xviii. 4, 19. The pains of planting and fencing were quickly rewarded: the heathen life bloomed only too soon. The whole history preceding the exile furnishes the proof of this. "In the morning" means the very next morning after the planting; therefore very quickly. We adhere to the usual meaning of *וְנָן*, *acervus, cumulus*: "as a heap, heaped up is a harvest in the day of grief." See *Text. and Gram.* For I would not construe it, with DE-LITZSCH, in the sense: "a harvest heap unto the day of judgment," after Rom. ii. 5. For it does not read *לְיוֹם*, "to the day," and in fact the day of the harvest is not distinguished from the day of judgment, which must be assumed by those

that explain that the product of the harvesting heaps up for the day of judgment. But the Prophet says: in the day of judgment (וּבְיוֹם הַיּוֹם) "in the day," refers back to וּבְיוֹם הַיּוֹם in the first member of the verse), which is itself just at the same time the day of harvest, the produce of harvest is there in heaps. But this harvest day is "a day of

grief and of desperate sorrow." Being such, the harvest is a bad one, and the heaps signify heaped up misfortune. Therefore the Prophet says that the fruit of that planting shall be a harvest that shall come in on the day of grief and incurable pain, thus itself shall have the form of grief and incurable pain.

7) The World-Power (Assyria) Rises and Falls.

CHAPTER XVII. 12-14.

- 12 ^aWOE to the multitude of many people,
Which make a noise like the noise of the seas;
^bAnd to the rushing of nations,
That make a rushing like the rushing of mighty waters!
- 13 The nations shall rush like the rushing of mighty waters:
^cBut God shall rebuke them, and they shall flee far off,
And shall be chased as the chaff of the mountains before the wind,
And like ^aa rolling thing before the whirlwind.
- 14 And behold at eveningtide trouble;
And before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us.

¹ Or, noise.

² Or, many.

³ Or, thistle-down.

^a Woe! a tumult of many nations! they make, etc.

^b Peoples are rushing like, etc.

^c Whirling dust before the storm.

^d And a rushing of peoples! they are rushing like, etc.

^e But he rebukes it, and it flees, etc., and is chased, etc.

^f At evening time behold horror.

TEXTUAL AND GRAMMATICAL.

All expositors notice how suitably the Prophet here fits the sound to the subject. "And it waves and seethes and roars and hisses,"—one not only sees, one hears, too, the nation-waves rolling in.

Ver. 12. וְהָיָה, comp. xvi. 11; ii. 15.—וְהָיָה, comp. xiii. 4; xxxiii. 3; ix. 5.—וְהָיָה Niph. only here. וְהָיָה comp. on xiii. 4; xxiv. 8; xxv. 5; xvi. 6.—וְהָיָה comp. x. 13; xvi. 14; xxviii. 2.

Ver. 13. On נָעַר comp. v. 28. נָעַר in Isa. again only liv. 9.—The construction with נָעַר (as of a verb. di-
scussant) like Gen. xxxvii. 10; Nah. i. 4, and often.—

מִמְרוֹחַק "far away;" like מִמְרוֹחַק "eastward," Gen. xi. 2.—Pual מִמְרוֹחַק occurs only here, as also the noun מִמְרוֹחַק derived from the Hophal is found only in xiv. 6.

Ver. 14. וְהָיָה before הָיָה, ["nothing is more common in Hebrew idiom than the use of *and* after specifications of time (see Gese., § 152 a)—J. A. A., Green, § 287, 3].—שָׁכַח in Isaiah only here.—שָׁכַח, x. 13; xiii. 22. שָׁכַח, as DECHALEL remarks, is, so to speak, *term. technicus* for the oppressors of the Theocracy: Jud. ii. 14; Jer. i. 11; 2 Kings xvii. 20, and often.—וְהָיָה with לְ is the lot assigned to the בְּנוֹת (xiii. 22, 24).

EXEGETICAL AND CRITICAL.

1. The Prophet sees and hears in spirit the tumult of approaching nations, which he compares to the roar of mighty waters. But at the chiding of the LORD they vanish like chaff or whirlwinds of dust before the wind (vers. 12, 13). The evening when that tumult approaches is one of terror; but only the next morning and all has vanished without a trace left. This, he says, shall be the lot of those that come to rob us (ver. 14).

2 Woe — rob us.—Vers. 12-14. וְהָיָה (comp. on i. 4), "woe," need not be taken in any other sense than the usual one. For the crowding on of countless hordes of nations might well, in the first moment, occasion a cry of woe, even if it is afterwards changed into a cry of joy. It is evident that the Prophet by this swelling billow of nations means the nations led by the Assyrian world-power.—The expression "the

chaff before the wind" recalls Ps. xxxv. 5.—But the phrase "chaff of the mountains," is not found elsewhere. The chaff which is blown away from an elevation exposed to the wind (threshing floors were made on elevations for the sake of the stronger breeze: comp. HERZ. R. *Encycl.* III p. 504 sq.). לִלְלָה is not merely a wheel (ver. 28), or the whirlwind, but also that which is whirled upwards by the wind (Ps. lxxxiii. 14). At evening time, as night comes on, the invasion of the enemy is more dangerous and terrible than by day. But the evening of terror is quickly changed into a morning of joy. That became literally true by the sudden destruction of the power of Sennacherib in one night, 2 Kings xix. 35.

In conclusion the Prophet generalizes the thought just expressed: finally it ever happens so to the enemies of the LORD and of His people.

It cannot be doubted that "our plunderers" and "our spoilers" include also the Syrians and Ephraimites. We learn from this, from what point of view we must contemplate the connection of vers. 12-14 with what precedes. The Prophet would show that all enemies of the kingdom of God must finally succumb, that there is therefore no reason to fear them.

The verses 12-14 stand in no clearly marked connection with what precedes, and the verses 1-11 form in themselves a disconnected whole, like the following prophecies, xviii. 1-7 and xix. 1-25. Thus the conjecture presents itself that these verses, 12-14, are a supplement added later

that has the double object: 1) to make chapter xvii. conform to the two following by the mention of Assyria; 2) to restore a closer connection with chapter xviii. and to prepare for the understanding of the passage xviii. 5, 6. For without these verses xviii. 6 would apparently connect with nothing. At the same time—and this is an additional gain, accompanying the two main objects—chapter xvii. is completed by the mention of Assyria. For Syria, Ephraim, Assyria were then the chief enemies of Judah. Only the mention of Assyria made it possible for the Prophet to conclude with the generalization of ver. 14 b.

β) ETHIOPIA NOW AND IN TIME TO COME.

CHAPTER XVIII.

*) The danger that threatens in the present.

CHAPTER XVIII. 1-3.

- 1 Woe to the land ¹shadowing with wings,
Which is beyond the rivers of Ethiopia:
- 2 That sendeth ambassadors by the sea,
²Even in vessels of bulrushes upon the waters,
Saying, Go, ye swift messengers, to a nation ³scattered and peeled,
To a people ⁴terrible from their beginning hitherto;
⁵A nation ⁶meted out and trodden down,
⁷Whose land the rivers have spoiled!
- 3 All ye inhabitants of the world, and dwellers on the ⁸earth,
See ye, when ⁹he lifteth up an ensign on the mountains;
And when ¹⁰he bloweth a trumpet, hear ye.

¹ Or, out spread and polished.

² Heb. of line, line, and treading under foot.

³ of whirling wings.

⁴ feared far away.

⁵ one lifts up.

⁶ And in boats of papyrus on the face of the waters.

⁷ A nation of stern command and rough tread.

⁸ one blows.

⁹ Or, that meteth out, and treadeth down.

¹⁰ Or, Whose land the rivers despise.

¹¹ grown high and gleaming land.

TEXTUAL AND GRAMMATICAL.

Ver. 1. מִן־כְּנָפַיִם like xvii. 12.—כְּנָפַיִם occurs only here in Isaiah. Beside this: in Deut. xxviii. 42, with the meaning "cricket, cicada;" Job xl. 31 meaning "harpoon" (so called from the clinking); 2 Sam. vi. 5 and Ps. cl. 5, we find the plural meaning "cymbals." Older expositors have taken the word in the sense of the simple כָּף "shadow," or also, because of the reduplication — "double shadow," with supposed reference to the double shadow of the tropics (ἀμφίσκιος, STRABO). Both are impossible. The word can only mean "stridor, clinking, whizzing, buzz," because this is the underlying sense of every shade of its use.—But what are the כְּנָפַיִם? Some have thought of the wings of an army, referring for proof to viii. 2. But what would this afford as a characteristic? The same objection lies against the construction "grasshopper wings," or "sails" (LXX.). It is a hardy conjecture to refer this to the wings of the sun, Mal. iii. 20 (iv. 2) comp. Tac. Germ. 45; JUVEN. Sat. 14, 279; the Egyptian Sistrum (a kind of cymbal) with two rims or wings, is too insignificant as a characteristic, and cannot be shown to belong to Ethiopia. On the other hand it is quite suitable to call a land that is warm and that abounds with water and rushes, and hence also with winged insects, the land

"of the whirling wings." The conjecture is very enticing, that the expression כְּנָפַיִם is chosen with reference to the Tsaltsala, or Teetse-fly, which was first described by the Englishman Francis Galton ("Exploring expedition in tropical South-Africa, London, Murray, 1854). It is "a little fly, in size and form nearly like our house fly, but somewhat lighter colored, of which the natives say that a single bite is sufficient to kill a horse, an ox or a dog; whereas asses and goats suffer no harm from it." But it is not satisfactorily made out whether this resemblance is to be traced to a radical relation or whether it is only an accidental similarity in sound. Comp. in the Ausland 1863, No. 8, p. 192.

Ver. 2. מַלְאֲכֵי is to be referred to מַלְאֲכֵי. The masculine line is explained in that while ver. 1 מַלְאֲכֵי means the land proper, in ver. 2 it represents more particularly the notion of people: for the messengers are sent by men. Comp. on xv. 1.—מַלְאֲכֵי like xix. 5; xxvii. 1; Nah. iii. 6.—מַלְאֲכֵי, in the sense of "messenger," again in Isa. lvii. 2.—מַלְאֲכֵי part. Dual from מַלְאֲכֵי trahere, protrahere, contrahere, used again only Prov. xiii. 12, of the מַלְאֲכֵי, "the long-drawn out expectation." Therefore the word here, too, can mean nothing but "long-drawn,

long-stretched, procerus, slant." The Sabaeans, too, are called, xiv. 14, אֲנָשֵׁי כְהָה ("men of extension." Eng. Bth. "men of stature"). מִרְטָה is "to make smooth, bright." It is used of the sword that is not only sharpened, but polished till it flashes (Ezek. xxi. 14-16, 33; also of pulling out the hair till the crown is smooth and shining (Lev. xiii. 40 sq.). Comp. moreover 1 Kings vii. 45; Ezek. xxix. 18. In Isalah the word occurs only once more, l. 6, of the pulling out of the hair. The form מִרְטָה stands for מִרְטָה, comp. Ezek. xxi. 18 sq. — נִרְאָה מִן הָהָר, the construction is the same as מִרְטָה וְעַד עֵלָם 1 Sam. xx. 23; x. 3, and עֵלָם וְהָהָר מִרְטָה. Only we are surprised that it does not read מִרְטָה. But the *pron. sep.* is used for the sake of emphasis (comp. Gen. xxvii. 34; 1 Sam. xix. 23, etc.). And wherefore may it not stand instead of the suffix? The Prophet wishes to mark the point of departure and support of the Ethiopian power, thus he does not write מִרְטָה. Analogous is הָהָר מִי הָהָר Nah. ii. 9 (3) (a closed up water pool was Nineveh since its existence; but now the pool runs out, the people of Nineveh flee on all sides). There, too, מִי הָהָר might have been used. When STADE remarks that it must properly read here הָהָר מִי, he is correct. But מִי הָהָר can be used also. On the other hand, according to his explanation, i. e., if הָהָר should be referred to Israel, it must of necessity read מִי הָהָר. Or if מִי הָהָר is to be understood of time, who in the world would know that הָהָר should puto to the period of time, "quo Aethiopes Aegyptiorum jugo accuso altis po-

pullis et imprimis Aegyptiis bella inferre coeperunt?" — מִן הָהָר, in a temporal sense, could only mean: *ex quo est*. But in order to express this Isalah would likely have written מִי הָהָר, not to mention that it is not credible that the Ethiopians were a widely feared people from the moment of their existence onwards. It is my opinion therefore that מִן הָהָר stands in a local sense, brief and pregnant for מִן אֲשֶׁר הָהָר or מִן אֲשֶׁר שָׁם. הָהָר שָׁם. — The meaning of קֶרֶן must be measured by xxviii. 10, 13, for no other passage exists so nearly like this text. There, too, the word appears repeated, קֶרֶן לֵק. It means originally "measuring line," and occurs in Isalah, beside the above mentioned places, xxviii. 17; xxxiv. 11, 17; xlv. 13. From the meaning "measuring line" is developed "norm, prescription, rule," xxviii. 10, 13. So we must take it here; and the choice of the short, abruptly spoken word, which moreover is repeated, is not to be regarded as accidental and undesigned. For this reason (see also *Ereget. Comm.* below) we take קֶרֶן = "command, command." There was much commanding, but short and sharp. — כִּבְשָׁה (again only ver. 7, and xxii. 5) is "*conculcatio*, treading down," comp. מִשְׁכָּחֹת Prov. xxix. 1; שָׁסִים — שָׁסִים, שָׁסִים — שָׁסִים, שָׁסִים — שָׁסִים, שָׁסִים — שָׁסִים (Ewald, § 112 g; 114 b; 151 b).

Ver. 3. אֶרֶץ שְׁכֵנִי only here. — נִי designates the coincidence, as in cases of time when. We have here the Inf. Constr. after a Prepos. forming a phrase with the subject latent. — הָרִים is accusative of place.

EXEGETICAL AND CRITICAL.

1. The Prophet sends a cry of alarm to the remote Ethiopians, because they too are threatened by the Assyrians. He characterizes the land by the use of predicates suggested by the abundance of its insects, and its situation on great rivers (ver. 1). In this land the messengers fly away in swift skiffs over the waters. Therefore the Prophet summons these swift messengers to command the people, at the same time describing them as a people of lofty stature, and shining color of skin, as a nation dreaded far beyond its borders, as a nation among whom reigns strict command and ruthless use of power, that is yet exposed to the power of mighty streams that carry off its land (ver. 2). This nation is commanded: it will arm itself for this strife. Between it and the Assyrian there shall come to pass a terrible collision. When it is announced by visible and audible signals, all nations must give good heed: for all are in the highest degree interested in it.

2. Woe—hear ye.—Vers. 1-3. Cush is Ethiopia, the land that bounds Egypt on the south, which began at Syene below the first cataract of the Nile (comp. Ezek. xxix. 10; xxx. 6), and had Meroe for its capital (HEROD. ii. 29). The Egyptians, also, call Ethiopia *Kus* or *Kes* (comp. *EBER'S Egypten und die Bucher Moses*, I. p. 57; *LEPSIUS in HERZ. R. Encycl.* I., p. 148). I do not believe, as STADE maintains (*De Is. vatt. aeth.*, p. 16), that the assumption of Mesopotamian Cushites rests merely on the erroneous identifying of the *κισιαι* (HER. III. 91) or *κισιαι* (STRABO XI. p. 524, XIV. 744) with the biblical Cushites. The streams of Ethiopia are the White Nile

(*Bahr-el-Abjad*) and its tributaries, the Atbara, the Blue Nile (*Bahr-el-Arak*), the Sobat, the *Bahr-el-Ghasal*, etc. In describing the land of whirling-wings as beyond the rivers of Ethiopia (comp. Zeph. iii. 10), this form of expression arises from the mighty waters occupying the foreground in the mental vision of the Prophet, thus the land lies for him beyond them. — נִי (xxxv. 7; Exod. ii. 3) is the papyrus-reed. Light and fleet boats were made of it, as is abundantly testified by the ancients and by the monuments (comp. *GEREN. in loc.*, WILKINSON, *The ancient Egyptians*, V., p. 119). Papyrus, once very abundant in Egypt, is no longer found there; but is found in Abyssinia (comp. *CHAMPOLLION-FIGEAC, L'Egypte ancienne*, p. 24, sq. 195) and Sicily (*HERZ. R. Encycl.* I., p. 140 sq.).

Go ye swift messengers, to a nation, etc., is understood by most expositors as if the Prophet sent the messengers home, because Jehovah Himself would undertake Himself the destruction of the enemy. But then the Prophet would not have used לָכֵן, but rather שְׁכֵנִי. Besides one can't understand why, if the Ethiopians were not to fight, their warlike qualities are depicted in such strong colors. I therefore take לָכֵן in its proper sense; "go ye." The Ethiopians are to be bidden to the contest, and actually to fight; but they must know that it is the LORD that gives them the victory.

To a nation grown high: see under *Text. and Gram.* It is, moreover, not impossible that, as JOS. FRIEDR. SCHELLING conjectured, there

lies in the expression an allusion to the longevity of the Ethiopians which was an accepted notion of the ancients. The Ethiopians are called smooth and shining, not, we may suppose, because they deprived the body of hair, but because they had a way of making the skin smooth and shining. This is known from what HERODOTUS relates of the scouts of Cambyses (chap. iii. 23). When these wondered at the long life of the Ethiopians, they were led to a spring: "by washing in which they became very shining as if it were of oil." By the constant use of this spring, the Ethiopians became, it was said, μακρόβιοι, "long-lived." It is seen from this that to the Ethiopians was ascribed a skin shining as if oiled. In general the Ethiopians, according to HERODOTUS, were accounted "the largest and comeliest of all men." On the upper Nile there yet live men whom this description suits. For example the Schilluks, that were reached by the British Consul, JOHN PETHERICK, after eight days' journey on the White Nile, from Chartum, are described by him as "a large, powerful, finely formed race, with countenances of noble mould" (*Ausland*, 1861, No. 24). Comp. ERNST MORNO (in PETERMAN'S *Geogr. Mittheilungen*, 1872, 12 Heft., p. 452 sqq.) on the ethnological relations in Upper-Sennar, and especially on the Hammedach and their neighbors. That is dreaded far away; so the Prophet names the people because they are feared from their borders and far away. See *Text. and Gram.* We know with certainty, at least with reference to Egypt, that Ethiopia at that time had dominion beyond its own territory. The Ethiopian dynasty seems to have put an end to a condition of great disorder in Egypt. The first king of it, Sabakon, must have been a powerful and wise regent. CHAMPOLLION-FIGEAC, *l. c.*, p. 363, says of him:

"The internal disorders involved the ruin of the public establishments, and when order was revived by the presence of a wise and prudent monarch, his first thought ought to be to repair them. After his invasion of Egypt this duty devolved on the conqueror, and Sabakon did not neglect it." To the third king, Tirhaka, are ascribed great military expeditions—as far as the Pillars of Hercules,—and conquests (*ibid.*, p. 364). One may well suppose that the strict discipline and order, which naturally at times ran to the excess of ruthless oppression, was a characteristic peculiarity of those Ethiopic princes. We therefore take קִיָּא = "command, command:" there was much commanding, but short and sharp. The meaning "power, strength," which some assume only for our text, after Arabian analogy, is not satisfactorily established. We do perfectly well with the meaning nearest at hand. Egypt, as is well known, is a gift of the Nile (comp. EBER'S *Egypten n. d. Bücher Mosis*, I. p. 21. FRAAS, *Aus dem Orient, geologische Beobachtungen am Nil, auf der Sinai-Halbinsel u. in Syrien*, 1867, p. 207). But what the Nile gives to Egypt it has stolen in Ethiopia. Therefore the expression "whose land rivers carry away" corresponds exactly with the fact. It appears in a measure as a Nemesis accomplished by nature that Ethiopia, in return for "the down treading" practised by it, should succumb to the spoiling done by the rivers flowing through it. The nation of Ethiopia therefore is summoned to the strife. A collision impends. It must be attended with important consequences. All inhabitants of the world (comp. xxvi. 9, 18), especially the dwellers of the territory concerned, must be on the look-out when the signals for the combat are given; for something of moment will happen.

3) The Deliverance of Ethiopia in the near Future.

CHAPTER XVIII. 4-6.

- 4 FOR so the LORD said unto me, *I will take my rest,
And I will ¹consider in my dwelling-place
Like a clear heat ²upon herbs,
And like a cloud of dew in the heat of harvest.
- 5 For afore the harvest, when the ³bud is perfect,
*And the sour grape is ripening in the flower,
*He shall both cut off the sprigs with pruning hooks,
And take away ⁴and cut down the branches.
- 6 They shall be left together unto the fowls of the mountains,
And to the beasts of the earth,
And the fowls shall summer upon them,
And all the beasts of the earth shall winter upon them.

¹ Or, regard my set dwelling.

² I will rest or be quiet.
³ the bloom.

⁴ look on.
⁵ And the flower becomes a ripening grape.

⁶ Or, after rain.

⁷ by daylight.
⁸ One.

TEXTUAL AND GRAMMATICAL.

Ver. 4. According to K^hibh ^{אֶשְׁכְּחָה} is to be read; according to K^ri ^{אֶשְׁכְּחָה} (comp. ^{אֶשְׁכְּחָה} Ezra vii. 26. EWALD, § 40 b; 41 c; 68 b). The form written *plene*

with the accent drawn back, is of course not normal. Precisely for this reason the Masorets chose the other. But HIRSIG may not be wrong when he says, that the

double checking of the voice with twice raising it between depressions fittingly depicts the agreeable repose in equipoise. שָׁקֵט xiv. 7; lxii. 1.—כִּבְיֹן principally used of the divine throne, comp. on iv. 5; Ps. xxxiii. 13.—I take כִּבְיֹן before חֹם in the sense of comparison, and not in that of coincidence as in vers. 3, 5; see under *Exegetical*. For what "clear heat," etc., and "a dew-cloud" is for harvest, such is Jehovah's quiet waiting for the Assyrian.—חֹם is "warmth, heat;" only here in Isaiah.—צָהָר (comp. xxxii. 4) is "bright, clear." עֲלֵי אֹרֶר is—"by daylight" (comp. Am. viii. 9; Hab. iii. 4, etc.). יָלַל is taken here in the cumulative sense, which it often has (Gen. xxxii. 13; Exod. xxxv. 22; 1 Sam. xiv. 32, etc.). Thus it is properly: "heat added to daylight;" for it can be cold during daylight. עָב טַל "dew-cloud," is the light cloud that at night dissolves in dew (comp. עָב מִלְקוֹשׁ Prov. xvi. 16, whereas עָב Exod. xix. 9—עָבִי).

Ver. 5. בָּתֵּם פָּרוּחַ (פּ like ver. 3, פָּרוּחַ v. 24) is followed by a phrase in which, Hebrew fashion, the discourse relapses into the verb, *feruit*.—בְּצֶמֶר (only here in Isaiah; comp. Jer. xxxi. 29 sq.; Ezek. xviii. 2) is the unripe grape.—מָלַל which elsewhere means "disaccustom, wean," (xl. 8; xxviii. 9) is used here in a sense derived from that. The mother, that weans her child,

has brought it to a certain degree of maturity. But, beside the present, the word occurs in the sense of "ripeness" only Num. xvii. 23; it must be noted beside that נִכְלַל is to be taken in a transitive sense. For in Num. xvii. 23 this is undoubtedly the case, and Gen. xl. 10 it reads in the same sense עֲנַבִּיהָ מִשְׁכַּלְהֶיהָ עֲנַבִּים, "their grape-stalks cooked grapes;" בְּצֶמֶר is accordingly meant for a degree of development of the vine that produces ripe grapes.—It appears as if the Prophet had in mind Gen. xl. 10; for both כְּפָרְחָתָהּ and נֶצֶחַ and the words already quoted recall our passage.—נֶצֶחַ "the flower, blossom," occurs only here in Isaiah; beside this, Job xv. 33. נֶצֶחַ, moreover, is subject; thus the predicate is put emphatically in advance.—With וְכִרְתָּ begins the apodosis. Jehovah need not be taken as subject, and therewith the substitution of the Prophet as speaker. The subject is indefinite. We express it by "one" (vi. 10; x. 4; xiv. 32).—וְלִילִים (אֶ. λει.) are "the branches" of the vine; נִטְשִׁיטוֹת "the shoots, sprouts" that develop from it (only here in Isaiah, Jer. v. 10; xlviii. 32).—וְהָיָה, אֶ. λει.

Ver. 6. עֵיט, beside here, only xlv. 11.—קָץ, "summering," and יָחֵף, "wintering," are both denominatives from קָץ and יָחַף, and are ἀναφ' ἀργύμενα.

EXEGETICAL AND CRITICAL.

1. The Prophet has intimated that something great impends (ver. 3)—he now declares wherein it consists. He can say it because Jehovah revealed it to him. That is the LORD has announced to him, that He would keep altogether quiet as a mere observer. Like warmth and dew ripen the harvest, so, by the favor of His non-intervention, the power of the Assyrians will be brought almost to the greatest prosperity (ver. 4). *Almost!* For before this highest point is attained, the Assyrian power shall be destroyed, like one destroys a vine, by cutting off, not merely the grapes, but the grape branches and the sprouts (ver. 5). So terrible will this overthrow be, that the beasts of prey shall all through summer and winter find abundant to devour on the field of battle (ver. 6).

2. For so—winter upon them.—Vers. 4-6. The LORD purposely abstains from interfering. He quietly allows matters to take their own course, He waits patiently till His time comes. This quiet, observant waiting the Prophet compares to that weather which is most favorable for maturing the harvest: warm days and dewy nights. The ancients conceived of the dew as originating like the rain. This appears, e. g., from Job xxxviii. 28, where the טֶל אֲנִל "drops of dew," are the *receptacula roris* (Cod. ALEX.

συναχθ' ὀρόσου. The summer heat, the nightly dew, is an extraordinary benefit to vegetation. Therefore dew is so often used as the figure for blessing: Gen. xxvii. 28; Deut. xxxiii. 13, 28; Hos. xiv. 6; Mic. v. 6; Prov. xix. 12. The causal כִּי, "for," at the beginning of ver. 5 connects two thoughts that are impliedly contained in vers. 4 and 5: the LORD observes this expectant conduct, because only immediately before maturity of events will He interfere. "Harvest" is evidently to be taken in the wide sense that includes also the wine harvest. By an emphatic asyndeton wherein the second word (וְהָיָה, "to cut down") explains the first (וְהָיָה, "to take away"), it is now affirmed that the enemy, that is, Assyria, shall be thoroughly destroyed. For there will not be merely a gleanings of grapes (comp. lxiii. 1 sqq.), but from the vine shall be cut off the very branches that yield fruit. The meaning of what has been said, becomes evident from the literal language of ver. 6. It means a terrible overthrow of the Assyrian army. Its dead bodies lie in such vast numbers that birds and beasts of prey for a summer and a winter, shall find abundance of food on the field of battle. "Beasts of the earth," comp. Deut. xxviii. 26, of which passage, moreover, our whole verse serves to remind one.

1) THE SALVATION THAT ETHIOPIA EXPECTS IN THE DISTANT FUTURE.

CHAPTER XVIII. 7.

7 In that time shall the present be brought unto the LORD of hosts
 Of a people scattered and peeled,
 And from a people terrible from their beginning hitherto;

A nation *meted out and trodden under foot,
Whose land the rivers have spoiled.
To the place of the name of the LORD of hosts, the mount Zion.

¹ Or, *outspread and polished*.

^a a gift.
² from far away.

^b omit of.
^c of stern command and rough tread. ^d grown high and shining.

TEXTUAL AND GRAMMATICAL.

Only עַל and מִן present difficulty.—It is ungrammatical to supply the preposition before עַל from מִן. To amend the text by prefixing the מ is needless violence.—הַיְּזֵבֶל in Isaiah again liii. 7; lv.

12.—עַל, of uncertain derivation, is found again only Pa. lxviii. 30; lxxvi. 12.—The expression מִן שָׁמָיִם occurs only here: yet comp. Lev. xiv. 13; Isa. lx. 13; lxvi. 1.

EXEGETICAL AND CRITICAL.

1. The gaze of the Prophet embraces the immediate and the most remote future, while he overleaps all time spaces that lie between as unessential. The consequence of that mighty overthrow will be this, that Ethiopia presents itself as a sacrificial gift to the LORD, and that out of this people will be sent sacrificial gifts to the spot where men call on the name of the LORD.

2. In that time—mount Zion.—Ver. 7. By the "in that time" the Prophet joins what follows close on to what precedes. Although what ver. 7 affirms belongs to the remote future, yet the Prophet sees it as the great chief effect immediately after the cause, vers. 5 and 6.—By עַל and מִן the Prophet would say that the entire nation shall be brought to the LORD as

present, tribute, or sacrificial gift; that is it will bring itself—a thought, that is familiar: lxvi. 20; Pa. lxviii. 32,—that also, in consequence thereof, presents out of the nation will be brought to the place of the worship of Jehovah. For that is two different things; in order to bring itself, the nation does not need to leave its own place; but in order to bring presents to the sanctuary of the LORD, there must be a motion from one place to another. Therefore a double definition appears, for "there shall be brought a present:" 1) "to the LORD of hosts a people," 2) "from the people dreaded," etc. "to the place," etc.—The passage Zeph. iii. 10 is a reminiscence of our text.

b) Prophecies that give warning not to trust in false help against Assyria.

CHAPTER XIX. XX.

a) EGYPT NOW AND IN TIME TO COME.

CHAPTER XIX.

Various expositors from EICHORN to HITZIG have attacked the genuineness of this chapter in whole or in part. But one may judge in advance how little valid the alleged reasons for this are, by the fact that KNOBEL rejects them all, and is decided in his recognition of Isaiah, as its author. We may therefore spare ourselves the investigation of these doubts, and so much the more as in our exposition of particulars, it will appear how very much the thoughts and expressions corres-

pond to Isaiah's way of thinking and speaking. The chapter is very artistically arranged. It evidently divides into three parts of which the first (vers. 1-15) shows how the LORD by His judgments reveals His arm to the Egyptians (lii. 10; liii. 1); the second (vers. 16-17), as a transition, sets forth how Egypt fears before Jehovah; finally the third (vers. 18-25) presents the prospect that Egypt will fear the LORD as third in the confederation with Assyria and Israel.

* How the LORD reveals His arm to the Egyptians by severe judgments.

CHAPTERS XIX. 1-15.

1 THE BURDEN OF EGYPT.

Behold, the LORD rideth upon a swift cloud,
And shall come into Egypt:
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of it.
2 And I will set the Egyptians against the Egyptians:
And they shall fight every one against his brother,
And every one against his neighbor;

- City against city,
And kingdom against kingdom.
- 3 And the spirit of Egypt shall fail in the midst thereof;
And I will destroy the counsel thereof:
And they shall seek to the idols, and to the charmers,
And to them that have familiar spirits, and to the wizards.
- 4 And the Egyptians will I give over into the hand of a cruel lord;
And a fierce king shall rule over them,
Saith the Lord, the LORD of hosts.
- 5 And the waters shall fail from the sea,
And the river shall be wasted and dried up.
- 6 And they shall turn the rivers far away;
And the brooks of defence shall be emptied and dried up:
The reeds and flags shall wither.
- 7 The paper reeds by the brooks, by the mouth of the brooks,
And everything sown by the brooks,
Shall wither, be driven away, and be no more.
- 8 The fishers also shall mourn,
And all they that cast angle into the brooks shall lament,
And they that spread nets upon the waters shall languish.
- 9 Moreover they that work in fine flax,
And they that weave networks, shall be confounded.
- 10 And they shall be broken in the purposes thereof:
All that make sluices and ponds for fish.
- 11 Surely the princes of Zoan are fools,
The counsel of the wise counsellors of Pharaoh is become brutish:
How say ye unto Pharaoh,
- I am the son of the wise,
The son of ancient kings?
- 12 Where are they? where are thy wise men?
And let them tell thee now, and let them know
What the LORD of hosts hath purposed upon Egypt.
- 13 The princes of Zoan are become fools,
The princes of Noph are deceived;
They have also seduced Egypt, even they that are the stay of the tribes thereof.
- 14 The LORD hath mingled a perverse spirit in the midst thereof:
And they have caused Egypt to err in every work thereof,
As a drunken man staggereth in his vomit.
- 15 Neither shall there be any work for Egypt,
Which the head or tail, branch or rush may do.

¹ Heb. *mingles*.

² Or, *shuts up*.

³ Heb. *foundations*.

⁴ Heb. *corners*.

⁵ *cometh*.

⁶ *Egypt against Egypt*.

⁷ *the necromancers*.

⁸ *stern*.

⁹ *Reed and rush*.

¹⁰ *all the sown ground of*.

¹¹ *Only fools are the*.

¹² *infatuated*.

¹³ Heb. *shall be emptied*.

¹⁴ Heb. *and shall not be*.

¹⁵ Or, *of living things*.

¹⁶ Heb. *a spirit of perverseness*.

¹⁷ *move, or flee*.

¹⁸ *fellow*.

¹⁹ *Egypt*.

²⁰ *the rivers shall stink*.

²¹ *meadows*.

²² *her pillars shall be ruins, all laborers for hire soul-swamps*.

²³ *The wise among the counsellors of Pharaoh, their counsel is*.

²⁴ *And the corner-stones of its castles has led Egypt astray*.

²⁵ Heb. *swallow up*.

²⁶ Or, *white works*.

²⁷ Or, *governors*.

²⁸ *melts*.

²⁹ *mutterers*.

³⁰ *harsh dominion*.

³¹ *of Egypt*.

³² *on the bank of the*.

TEXTUAL AND GRAMMATICAL.

Ver. 1. עַל is one of the words that occur only in the first part of Isaiah: vi. 4; vii. 2; xxiv. 20; xxxvii. 22.—עַל, in some sense as the enclosure that contains the עַל, frequent: xxvi. 9; lxiii. 11; Ps. xxxix. 4; li. 12; lv. 5, etc.—אֶל־לֵיל, see on li. 8.—וְלֹכַח מִי כֵס, see on xlii. 7.

Ver. 2. On עֲסָפָה comp. at ix. 10.

Ver. 3. נִבְקַח comp. GREEN Gr., § 141, 1; Isa. xxiv. 1, 3.—עֲסָפָה, *ἀρ. λεγ.*, probably kindred to עֲסָפָה, which is used of the soft murmuring of a brook, viii. 6, and of soft, slow, gentle stepping or acting, Gen. xxxiii. 14; 2 Sam. xviii. 5, etc.—אֶל־לֵיל and יָדֵעִינִים, compare on viii. 19.

Ver. 4. אֶל־נִים, Plural, with the abstract notion of do-

minion, comp. Gen. xxxix. 20; xlii. 30, 33; in Isa. again only xxvi. 13.—עָן xxv. 3; xliii. 16; lvi. 11.—סָכַר, properly "to shut up," only here in Isaiah.

Ver. 5. The form שָׁתוּהוּ, as also שָׁתוּהוּ xli. 17, and שָׁתוּהוּ Jer. li. 30 can be referred to שָׁתוּהוּ (comp. Pa. lxxiii. 9; lxxxviii. 7), as is done by Hitzig, if the meaning "to seat oneself" *desidero* suited our passage and xli. 17. But in both places (also xix. 5 on account of the מִן before הָיִים) it is too evident that the meaning "exaruit, to become dry," is demanded by the context. Moreover the whole of verse 5 is with little alteration taken from Job xiv. 11. For there it reads:—

אֲזוּלוּ מִים כְּנִי-יָם וְנָהָר יִחְרַב וְיִבֶשׁ. It is seen that the expressions differ somewhat in the first clause, while in the second clause they are literally alike. Job employs the language as the figure for growing old and dying off, without any reference to the Nile. Isaiah applies it to the Nile particularly, and hence exchanges (נִשְׁתוּהוּ) (diffusum) שָׁתוּהוּ.

Ver. 6. There is no substantive אֲזוּנָה; so אֲזוּנִית may not be taken as *denominativum*, though even Ewald (§ 126 b) adopts the view. OLSHAUSEN (§ 255 b) explains the form as simply a blunder; *רוֹזְנִיָּהוּ* is to be restored. The meaning must be "to produce, to spread a stench."—The plural נְהָרוֹת occurs only here in the first part of Isaiah; in the second part: xli. 18; xliii. 15; xliii. 2, 19, 20; xlii. 27; xlii. 2; l. 2. נְהָרִים xlviii. 1, 2, 7; xxxiii. 21.—דָּלֵל comp. xxxviii. 14; xvii. 4.—On קִצּוֹר see *Exeg. Com.* on ver. 1.—יֵאֵר is an Egyptian word. According to EBERS (l. c. I. p. 338) the sacred name of the Nile in the hieroglyphic text is *Hapi*, the profane name, on the other hand, *Aur*. Along with the latter name often stands *aa*, i. e., "great," therefore, *Aur-aa*—great river. The ancient hieratic form *Aur* became, in the mouth of the people, *for* or *tal* (r and l are exchanged according to fancy in Egyptian, EBERS, p. 96). From *Aur-aa* came *taro*. So the word sounds also in Koptic. The plural יֵאֵרִים occurs xxxiii. 21, of water ditches, used for defence; Job xxviii. 1 of the shafts that the miner digs. Otherwise the word is used only of the canals of the Nile: Exod. vii. 19; viii. 1, etc. Comp. vii. 18; xxxvii. 25; 2 Kings xix. 24.—קִנְיָה "cane," hence *canalis*, xxxv. 7; xxxvi. 6; xlii. 3; xliii. 24; xlii. 6.—סִיף "a reed," Exod. ii. 3, 5; only here in Isaiah. קָמַל (אֲמַל) kindred to קָמַל "marcescere, to languish," occurs again only xxxiii. 9.

Ver. 7. עֵרוֹת (from עָרָה, *nudum esse, loca nuda*), occurs only in this place. These עֵרוֹת evidently correspond to the Egyptian אֲדוּן (Gen. xli. 2; Job viii. 11), the Nile, or reed, or rush-meadow on the bank of the Nile. Comp. EBERS l. c. p. 338.—פִּי יֵאֵר can hardly signify "the mouthing." For wherefore should only the meadows at the mouthing of the Nile wither? Rather (comp. Ps. cxxxiii. 2) the mouth of the Nile here is the same as the lips of the Nile elsewhere (שִׁפְתֵי חֵיאָה Gen. xli. 3, hieroglyphic *sept*, EBERS, l. c. p. 338.—חֲזָרַע, *ar.* *ley.* can mean here only "the place of sowing, the sowed field" (comp. חֲזָרַע שָׂדֶה xliii. 3).—נָרַף, *dispellere, dissipare*, occurs again only xli. 2.—וְאֵינֶנּוּ a form of ex-

pression that occurs relatively the ofttest in Job: iii. 21; xxiii. 8; xxiv. 24; xxvii. 19. Comp. beside Psalms xxxvii. 10; ciii. 16; Prov. xxiii. 5, etc.

Ver. 8. אֲנִי comp. iii. 26.—חֲפָה and מִכְמַרְת are found only here in Isaiah; on the former compare Job xl. 26; on the latter, Hab. i. 15.—אֲכַלְלִי comp. on xvi. 8.

Ver. 9. מַעֲשֵׂי שָׁרִיקוֹת are *lina pectinata*, i. e., linen stuff made of hackeled, pure, fine flax. שָׁרִיקוֹת *ley.*; so also is חֲוֹרִי. The root of the latter חֹרֶר (xxix. 22) means *candidum*, then *nobilem, splendidum esse*. We encounter this meaning again in חֹרֶר *nobilis*, חֲוִר "fine, white bread," (Gen. xl. 16), probably, too, in the proper names חֲוֹרָם (*ingenuus*) חֲוִירָה (*nobilitas*). Accordingly חֲוִירָה would be "a fine white garment." Whether the stuff was linen or cotton is not to be determined from the word itself. The distinction from מַעֲשֵׂי שָׁרִיקוֹת rather favors the opinion that it was cotton. The ending *ay* is an old singular ending; comp. Ewald, § 164, c; 177 a.

Ver. 10. The word שְׁתוֹת occurs again only Pa. xi. 3; and there means undoubtedly "pillars, poste." This meaning suits perfectly in this place also. Only verse 10 is not to be connected with what precedes, but is to be construed as the theme for what follows, yet in the sense that the following verses specify exclusively the notion שְׁתוֹת. Only at the end of ver. 15 the underlying thought of ver. 10 recurs. For "head and tail, palm branch and rush" is only another expression for that which is called "foundation pillars and hired laborers."—שָׂכָר (compare שָׂכִיר, *mercenarius*) means "merces, pay," and occurs again only Prov. xi. 18. They are, therefore, "quæstum facientes, hired laborers;" a comprehensive designation of the lower classes.—The expression נֶפֶשׁ אֲנִי מִיִּם recalls אֲנִי מִיִּם xiv. 23. The meaning "troubled," which some give to אֲנִי מִיִּם in our text, would form a solitary instance. Everywhere else the word means "stagnum, palus" (xxxv. 7; xli. 18; xlii. 15), or "arundinetum" (Jer. li. 33). The word is used for the pools, puddles, swamps made by the Nile (Exod. vii. 19; viii. 1).

Ver. 11. בָּעֵר is *verb. denom.* from בָּעַר, *brutus, stolidus*. The Niph. only here in Isaiah; comp. Jer. x. 14, 21.—אֲנִי, this is said because the prophet has in mind a single priest: he thinks, perhaps, of the ἱερεὺς, "the chief of the entire priesthood," (EBERS, l. c. p. 344).

Ver. 13. נִאֲוָלוּ, "infatuated," only here in Isa; comp. Num. xii. 11; Jer. v. 4; i. 36.—נִשְׁאָה, "betrayed;" Niph. only here; Hiph. xxxvi. 14; xxxvii. 10.—כֶּף is כֶּף = כֶּף Memphis (comp. *DELITZSCH and BRÜCKNER Hist. d. Egypte*).—פִּנָּה "the corner;" then by metonymy for אֲבֶן פִּנָּה "the corner-stone," Job xxxviii. 6; comp. Isa. xxviii. 15; Jer. li. 26; Pa. cxviii. 22.

Ver. 14. עוֹעִים, "perverseness," *ar. ley.*, compare 1 Kings xxii. 23 sq.—סָקַר רִיחַ שָׂקַר see on ver. 1. פָּסַח; v. 22.

Ver. 15. וְ before וְנָבֵן and אֲנִי מִיִּם is here equivalent to "or" (comp. Ewald, § 252, a; Jer. xlii. 28.)

EXEGETICAL AND CRITICAL.

1. Jehovah draws near to the judgment against Egypt: the idols flee, the nation is dispirited (ver. 1). This is the theme of the discourse. In what follows the Prophet lets the LORD Himself set forth how He means to carry out in detail what is announced in ver. 1. The Egyptians shall war on one another (ver. 2); bereft of all prudent deliberation, they shall seek counsel from the idols and wizards (ver. 3). But it is of no use. Egypt is subjected to a harsh rule (ver. 4). The Nile dries up; its rushes and canes wither (vers. 5, 6), and also the meadows and fields on its banks (ver. 7); its fisheries come to a miserable end (ver. 8); the preparation of linen and cotton stuff ceases (ver. 9). The highest as well as the lowest classes are ruined (ver. 10); the priests and the wise men that boast an ancient royal descent are at an end with their wisdom; they know not what the LORD has determined concerning Egypt (vers. 11, 12); they are altogether perplexed in their thoughts, so that they only lead Egypt about in a maze (vers. 13, 14). Neither for the highest nor the lowest does labor for the general benefit succeed any more (ver. 15).

2. The burden—midst of it.—Ver. 1. *Misraim*, is not the native name for the land of Egypt. The ancient Egyptians never used it. It is neither to be found in the hieroglyphic inscriptions, nor can it be explained from the Koptic language. The Egyptians called their land (the Nile valley) Cham; Koptic, Keme, Kemi, Chemi (i. e. "black"). *Misraim* is the name given to the land by its eastern, Semitic neighbors. EBERS (*l. c.*, p. 71 sqq.) proceeds from מצרים, which means *coarctatio*, and then *munimentum*, "fortification" (Ps. xxxi. 22; lx. 11; Mic. vii. 12; Hab. ii. 1, etc.). Egypt is so named, Isa. xix. 6; xxxvii. 25; 2 Kings xix. 24; Mic. vii. 12. EBERS maintains that the eastern neighbors so named Lower Egypt primarily, from the circumvallation that extended through the entire Isthmus, from Sues of Pelusium to the Red Sea, and thus completely shut off Lower Egypt from the East; so that it was an ארץ מצרים, "a land shut off by fortification" for those eastern neighbors. But when the Hyksos had forced an entrance into the land, they learned for the first that it was far larger than they had supposed, viz., that it extended beyond the southern extremity of the fortification far up the Nile to the cataracts: in other words they learned that there was a Lower and an Upper Egypt. Hence the dual מצרים. Although the normal dual of מצרים would sound differently, yet EBERS is right in saying that the inflection of proper names often takes its own peculiar form (*l. c.*, p. 86). It is debatable whether the original distinction between מצרים and מצרים was afterwards strictly adhered to. In Isa. xi. 11, מצרים is evidently used in the narrower sense in which מצרים was originally used. ["מצרים is here the name of the ancestor (Gen. x. 6), put for his descendants." J. A. A.—"Misraim, or Misrim, the name given to Egypt in the Scriptures, is in the plural form, and is the Hebrew mode of expressing the 'two regions

of Egypt' (so commonly met with in the hieroglyphics), or the 'two Misir,' a name still used by the Arabs, who call Egypt, as well as Cairo, Musk, or Misir." WILKINSON'S *Mann. and Cust. of Anc. Egypt*, I. 2, quoted by BARNES in *loc.*, who adds: "The origin of the name 'Egypt' is unknown. Egyptus is said by some to have been an ancient king of the country"].

Jehovah sets out for Egypt to hold an assize there. He rides swiftly thither on light clouds (Ps. xviii. 11; lxviii. 34). Egypt's idols flee before Him. They recognize in Him their lord and master, Luke iv. 34. The people are dispirited; their courage sinks. One is involuntarily reminded of the visitation Egypt once before experienced on the part of Jehovah (Exod. xii. 12). Idols and people of Egypt have once before felt the power of Jehovah: just for this reason they flee and tremble before Him (comp. Jer. xlv. 25; Ezek. xxx. 13; 1 Sam. v. 3).

3. And I will set—Lord of hosts.—Vers. 2-4. DUNCKER (*Gesch. des Alterth.*, I. p. 602) says: "It cannot be determined whether this passage refers to the anarchy that followed the expulsion of the Ethiopians (DIODOR., I. 66) about the year 695, or the contests that preceded Psammetichus' ascending the throne (between 678-670)." But it appears that the anarchy after the withdrawal of the Ethiopians was not considerable. HERODOTUS (II. 147) especially praises the beautiful harmony of the Dodecarche. And if misunderstandings did arise, they might be taken into the Prophet's comprehensive glance as essentially of the same sort with those that soon after preceded the sole dominion of Psammetichus. Such periods of internal discord, any way, occurred often in Egypt. Thus a papyrus discovered by HARRIS in 1855, and belonging to the time of Ramses III., leaf 75 sq., informs us: "The land of Egypt fell into a decline: every one did as he pleased, long years there was no sovereign for them, that had the supreme power over the rest of things. The land of Egypt belonged to the princes in the districts. One killed another in jealousy." Comp. EISENLOHR, *The great HARRIS Papyrus*; a lecture, Leipzig, 1872. Thus even the disturbances with which Egypt was visited in consequence of the irruption of the Ethiopian king Pianchi Meramen may be included, which STADE (*De Is. vall. aeth.*, p. 30 sqq.) holds to be intended by the cruel lord and fierce king ver. 4. For when Isaiah wrote, if the date given above is correct, the events under Pianchi Meramen belonged to the past and not to the future. By the aid of Ionian and Karian pirates (HEROD. II. 152) Psammetichus subdued his opponents, after an eight years' contest, in the decisive battle of Momemphis.

What the Prophet says (ver. 3) of the emptying out of the spirit of Egypt and swallowing up its counsel (comp. iii. 12) indicates the impotence of the rulers to help the situation with such means as shall be at their command. In their extremity they will apply to their idols, their interpreters, i. e. "the mutterers." But in vain. Egypt is handed over to a harsh rule and a stern king. It cannot be denied that these terms apply very

well to Psammetichus and the subsequent kings of his race, Necho and Hophra, for they called in foreign help to the support of their dominion, and gave thereby a blow to the old Egyptian existence from which it never recovered. We are told by DIODORUS (I. 67) and HERODOTUS (II. 30) that, in consequence of the favor that Psammetichus showed to foreigners, more than 200,000 Egyptians of the military caste emigrated to Ethiopia during the reign of that king. Under Necho, of the laborers on the canal that was to connect the Nile with the Red Sea, 120,000 perished (HER. II. 158). Hophra or Apries was dethroned because an expedition against Cyrene, for which he had employed an army composed only of Egyptians, ended in severe defeat. For his conduct was construed to be an intentional devotion of the Egyptians to destruction (HEROD. II. 161-169; IV. 159). These and other historical events may be regarded as belonging to the fulfilment of our prophecy. But they do not exhaust it. Nothing was less in Isaiah's mind than to make those transactions the subject of special prediction. How would we in that case apply what follows, where he speaks of the Nile drying up and vegetation ceasing? Can this, too, be meant literally? By both declarations the Prophet means only to announce to Egypt a judgment by which, on both sides of its life, the historical and the natural, it shall be reduced to extremities. This judgment has not been realized by only one or a few definite events. It is realized by every thing that precedes the conversion of Egypt to Jehovah (ver. 21 sqq.) and contributes to it; and to that belongs, above all, its oppression by a foe from without, that is by Assyria. This moment, it is true, does not appear especially in chapt. xix., but to the presentation of this the complementary chapt. xx. is exclusively devoted.

4. And the waters—confounded.—Vers. 5-9. The Nile is called a sea (comp. xviii. 2; xxvii. 1; Nah. iii. 8; Mic. vii. 12?), not merely because of its normal breadth within its own banks, but also because it really spreads out like a sea at the time of overflow, which to suit the context, must be regarded as the special allusion here. Hence HERODOTUS (II. 97) calls it "the sea of Egypt." Comp. PLIN. *Hist. nat.*, 35. 11. "The water of the Nile resembles a sea." SENECA *Quaest. nat.* IV. 2. "At first it abates, then by continued accession of waters it spreads out into the appearance of a broad and turbid sea," GESEN. *in loc.* If נָהַר, "sea" designates the Nile in its overflow, then נָהָר means the stream within its normal bed, and the נְהָרוֹת, "streams" and דְּמָיוֹת, "ditches," mean the arms and canals of the Nile. With the drying up of the Nile and its branches perishes, of course, the vegetation that depends on them, and thus also the fisheries and the important manufacture of linen and cotton. On the extraordinary, productive fisheries of the Nile, comp. WILKINSON, *l. c.* I. and II. Linen garments were especially worn by the priests. In the temples they were allowed to wear only linen garments. All mummy bandages also were required to be of linen. On the manufacture of linen and cotton in Egypt, see WILKINSON II.

5. And they shall be broken—rush, may do.—Vers. 10-15. In these verses the Prophet portrays the ruin of Egypt in another aspect of its national life, viz.: the division into castes, in which he especially sets forth the highest class as overtaken by the ruin. By נָתַתָּ (see under *Text.* and *Gram.*), is not to be understood the lower classes (HENDEWERK and EWALD) nor weaving (with a reference to נָתַתָּ. ROORDA, ROSENMUELLER and others). They are the upper classes, the highest castes (comp. iii. 1). These shall be נִכְרָמִים i. e., "cast down, crumbled to ruins" (comp. liii. 5, 10; iii. 15; lvii. 15), what is thus predicated corresponding to the figurative meaning of the subject, in which I see an allusion to the ruins. For already in Isaiah's time there were buildings in Egypt whose origin dated back more than a thousand years.

Is it not fitting that the Prophet compares the humiliation of the grandees of Egypt to the ruins of its ancient buildings, and the sorely visited lower classes to swamps of its Nile? (See *Text.* and *Gram.* on ver. 10).

In what follows he depicts further the coming to nought of the grandees, setting forth especially the bankruptcy of their wisdom, so celebrated of old (Acts vii. 22; HEROD. IV. 6, 77, 160). The princes of Zoan are only fools. (Zoan = Tanis, the royal residence of Lower Egypt, situated in the Delta of the Nile, comp. EBERS, *l. c.*, I. p. 272 sqq.; identical with Ramses, according to BRUGSCH, *address before the Oriental Congress*, London, 1874). "The sages among the counsellors of Pharaoh," are properly those of the counsellors who alone deserve the predicate "wise." The expression recalls שְׂרָפִיתָה נְחֻמֹּת פָּרֹאֲהוּ "her wise ladies" in the song of Deborah (Jud. v. 29) which must also be translated: "the wisest among her princesses." On the נְחֻמִּים, the priestly counsellors of Pharaoh, see EBERS, *l. c.* I. p. 341 sqq.

As to the name Pharaoh, it reads in the hieroglyphic and hieratic writing "Peraa" or "Pērā," which means literally "great house" (comp. sublime Porte). Comp. EBERS, p. 263 sqq. The word designates also simply the king's palace (EBERS, *ibid.*).

The Prophet assumes that the Egyptian priests base their claim to wisdom on two circumstances: 1) on their antiquity, 2) on their high, royal origin. If the ancient kings were of a priestly race, which is correctly assumed, and if the wisdom of the priests was traditional, then the counsel which they gave the king originated from a source which must enjoy the highest consideration in his eyes. How lamentably, says Isaiah, must this counsel, proceeding from such high authority, come to confusion. Did they know what God had determined against Egypt, they could then take measures against it (ver. 12). As it is they are in a maze. They are themselves infatuated, and deceived; hence the "corner-stone of its tribes" (i. e., the tribe, viz.: the class on which the whole Egyptian body politic rests; the priestly class) leads the whole land astray (ver. 13). The Lord has, in fact, as it were, mingled a spirit of perverseness in the inward part of Egypt, so that by the very ones in

whom, so to speak, the understanding of the land concentrated, the land is led astray in the most shameful manner. This shameful leading astray he expresses by a very revolting figure: he compares Egypt to a drunken man rolling about hither and thither in his own vomitings (ver. 14). Comp. xxviii. 8; Jer. xlviii. 26 uses the

same figure of Moab.—Thus Egypt becomes poor in deeds. All it does is nothing done. Neither head nor tail; neither palm-branch nor rush, i. e., neither the highest nor the lowest (comp. on ix. 13). will accomplish anything. With this the Prophet returns back to the thought from which (ver. 9) he started out.

3) The Transition: Egypt fears the LORD.

CHAPTER XIX. 16, 17.

- 16 In that day shall Egypt be like unto women:
And it shall be afraid and fear
Because of the shaking of the hand of the LORD of hosts,
Which he shaketh over it.
- 17 And the land of Judah shall be a terror unto Egypt,
Every one that maketh mention thereof shall be afraid in himself,
Because of the counsel of the LORD of hosts,
Which he hath determined against it.

^a From before the lifting of the hand, etc., which He lifteth against it.

^b recalls it.

TEXTUAL AND GRAMMATICAL.

^a Ver. 16. מָדַד comp. x. 29; xxxii. 10; xii. 5.—מָדַד xii. 2; xxxiii. 14; xlv. 8, 11; lx. 5.—The verb מָדַד we have already read of the hand lifted up in threatening: xl. 15, comp. x. 15, 32; xiii. 2; xxx. 28.—מָדַד, frequent in the Pentateuch, occurs in Isaiah only here and xxx. 28.—Regarding the expression מָדַד יְהוָה it is to be remarked that, apart from the frequent מָדַד יְהוָה in Ezekiel, מָדַד יְהוָה never occurs in con-

nection with the name of a nation except here and Gen. xlvii. 20, 26, in the expression מָדַד מִצְרַיִם—מָדַד (from מָדַד, *circulare, tripudiare*), "the revolving movement of dissiness," is *Ar. Ar.*—The expression מָדַד יְהוָה is a revolving of the otherwise usual participial construction, on which comp. Ewald, § 337, c, sq.—The Hiph. מָדַד יְהוָה is frequent in Isaiah: xii. 4; xxvi. 13; xxxvi. iii. 22; xliii. 26; xlviii. 1; lxii. 6, etc.

EXEGETICAL AND CRITICAL.

1. The discourse is artistically arranged: according to the foregoing, Egypt still thinks it may be saved by its own wisdom. Now it has surrendered this hope. It trembles before the threatening gesture of Jehovah's hand (ver. 16). In fact, whenever the land of Judah is thought of, Egypt quakes with fear lest the decree of Jehovah may be accomplished (ver. 17).

2. The expression of Isaiah "in that day" which is peculiar to the first part (in the second

it occurs only lii. 6) appears with more frequency in the present chapter, than in any other passage: viz.: vers. 16, 18, 19, 21, 23, 24. Comp. the remark at ii. 12. As often as one utters the name Judah, men turn affrighted to him, for they know but too well the power of the God of Judah. The counsel of Jehovah, then, of which ver. 12 speaks, must have been partly accomplished. Men fear its further and complete fulfilment.

1) EGYPT BY DEGREES CONVERTED WHOLLY TO THE LORD, AND THE THIRD IN THE CONFEDERATION WITH ASSYRIA AND ISRAEL.

CHAPTER XIX. 18-25.

- 18 In that day shall five cities in the land of Egypt
Speak the language of Canaan,
And swear to the LORD of hosts;
One shall be called, "The city of destruction."
- 19 In that day shall there be an altar to the LORD
In the midst of the land of Egypt,
And a pillar at the border thereof to the LORD.
- 20 And it shall be for a sign and for a witness
Unto the LORD of hosts in the land of Egypt:

- For they shall cry unto the LORD because of the oppressors,
And he shall send them a Saviour, and ^aa great one,
And he shall deliver them.
- 21 And the LORD shall be known to Egypt,
And ^athe Egyptians shall know the LORD in that day,
And shall do sacrifice and oblation ;
^bYea, they shall vow a vow unto the LORD, and perform it.
- 22 And the LORD shall smite Egypt : he shall smite and heal it :
And they shall return *even* to the LORD,
And he shall be intreated of them, and shall heal them.
- 23 In that day shall there be a highway out of Egypt to Assyria,
And ^athe Assyrian shall come into Egypt,
And ^athe Egyptian into Assyria,
And ^athe Egyptians shall serve with ^athe Assyrians.
- 24 In that day shall Israel be the third
With Egypt and Assyria.
- 25 *Even* a blessing in the midst of the ^aland : ^awhom the LORD of hosts ^ashall bless,
saying :
Blessed be Egypt my people,
And Assyria the work of my hands,
And Israel mine inheritance.

¹ Heb. the lip.

^a shall be.
¹ champion.
¹ Assyria.
^a earth.

^b Speaking.
¹ And shall, etc.
¹ Egypt.
^a since.

² Or, Horos, or the sun.

^a swearing.
¹ Egypt.
¹ Egypt.
^a blesses them.

⁴ Ir Ho-horos.
^b And.
¹ Assyria.

EXEGETICAL AND CRITICAL.

Ver. 18. The expression 'שָׁפַת כִּי' occurs only here.—
נִשְׁבַּע with ל must be distinguished from its use with
3. The latter is "to swear by one" (ix. 8; Amos vi.
8; viii. 7, etc.); the former is "to swear, to oblige one's-
self to another by oath," (Zeph. i. 5; Gen. xxiv. 7; i. 24;
Exod. xiii. 5; Ps. cxxiii. 2, etc.). הָרִים or הָרִים.
Sixteen Conn. have the latter reading, also several edi-
tions. The LXX. indeed reads ἁρδία, which is evi-
dently a designed alteration resulting from the applica-
tion of i. 26 to the Egyptian city. But SYM., the Vulg.
(*civitas solis*), SAADIA, the TALMUD (*Menachot* Fol. 110, A),
also translate "city of the sun." On the other hand the
majority of codices and editions have הָרִים, and among
the ancient versions at least the SYRIAC decidedly so
reads (for 'Ape, which Aqu. and THEOD. read, could
stand also for הָרִים). Thus critically the reading הָרִים
is the best supported. The authority of the Masora is
for it. But the reading הָרִים is, any way, very ancient
SYMMACHUS, JEROME, the TARGUMIST met with it. And it
must have enjoyed equal authority with the other read-
ing. Else the TARGUMIST would not have combined both
readings when he writes: קִרְתָּא בֵּית שֶׁמֶשׁ הָעִתִּידָא
לְהִמְחִיב, i. e., the city "Beth-Schemes *quae futura est ad*
evertendum, i. e., *quae evertetur*." And the fact that the
treatise *Menachot* reads הָרִים is certainly proof that
weighty authorities supported this reading. Add to
this that הָרִים by no means affords a satisfactory sense.
For the meaning "lion," which some assume from the
Arabic (*haris* "the render") is very doubtful, first from
the fact that it rests *only* on Arabic etymology. Yet
more uncertain is the meaning *liberatio, salus, amor*, be
it derived from the Syriac (which, as Gese. *in loc.* de-
monstrates, rests on pure misunderstanding) or, with

MAUREN, from the Hebrew, by taking הָרִים—"tearing
loose," whereas it can only mean "rending in pieces,
destroying." And in this latter sense many expositors
take the word. But how can a word of such mischiev-
ous import suit in a context so full of joy and comfort?
CASPARI (*Zeitschr. für Luth. Theol.* 1841, III.), whom
DRECHSLER and DELITZSCH follow, is therefore of the op-
inion that the Prophet, by a slight change wrote הָרִים
instead of הָרִים, but will have this word הָרִים under-
stood in the sense of "destroying the idolatry," like
Jer. xliii. 13 prophesies the "breaking in pieces of the
obelisks in the temple of the sun in the land of Egypt."
But against this view is the fact that such twisting of
words occurs always only in a bad sense. Thus Esek.
xxx. 17 calls the city אֵין by the name אֵין; Hos. iv. 15;
v. 8 (comp. Amos v. 8) calls בֵּית אֵל by the name
בֵּית אֵין (for which moreover an actual and neighboring
Josh. vii. 2 gave the handle); Isa. vii. 6 changes the
name מִכָּאֵל into מִכָּאֵל, although he uses it *in pausa*;
and xxi. 11 he introduces Edom under the name of
הַדָּמָה ("allence of the dead") and, finally the TALMUD in
the treatise *Aboda sara* (Fol. 46 a, in the German transla-
tion of EWALD, Nuremberg, 1856, p. 324) gives the follow-
ing examples as prescribing the rule for changing the
names of cities that have an idolatrous meaning: "Has
such a city had the name בֵּית נְלִיָּא, "house of revela-
tion," it should be called בֵּית כְּנִיָּא "house of conceal-
ment" (or *fossae, latrineae*); has the city been called
בֵּית מֶלֶךְ, "house of the king," it should be called
בֵּית כְּלָב "house of the dog." instead of כָּל "the
all-seeing eye," call it עֵין קִין "the eye of thorns."—

Further examples of the kind see in Buxtorff, *Lex., Chald., Talmud, et rabb.*, p. 1086 sq., s. v. **חֶרֶם**.—Thus we see that **חֶרֶם** as a twisting of **חֶרֶם** must either be opposed to the context or to the *usus loquendi*. I therefore hold **חֶרֶם** to be the original correct reading. But **חֶרֶם** means "the sun" (Jud. i. 35, where it is remarkable that a little before, ver. 23, a **חֶרֶם** is mentioned—, viii. 13; xiv. 18; Job ix. 7). I think, as older expositors (comp. *GREEN* *in loc.*) and latterly *PANSEK* (*HEBR. R. Encycl.* X., p. 612) have conjectured, that it is not impossible that this name **חֶרֶם** in our verse was the occasion for seeking a locality near Heliopolis for the temple of Onias. The reason why it was not built immediately in or at Heliopolis was that a suitable site (*ἱερὸν ἀστυμένον τόπον*) for building was found at Leontopolis, which was yet in the Nome of Heliopolis. That Onias in his petition to Philometor and Cleopatra evidently appealed in a special way to verse 19 proves nothing against the assumption that ver. 18 also had a significance for him. He even says expressly, after having quoted the contents of ver. 19: "*καὶ πολλὰ ἐκ προσφύτων ἑλλὰ τοιαῦτα ἐκ τῶν τόπων.*" But if the Egyptian temple, which, according to *JOSEPHUS* (*Bell. jud.* 7, 10, 4), stood 843 years (it ought rather to say 243), was a great offence to the Hebrew Jews, it could easily happen that **חֶרֶם** of our verse was changed by them to **חֶרֶם**. There are in fact six MSS. that read expressly **חֶרֶם** "city of the curse;" and the *Ἀσθεῖα* of the LXX. is manifestly an intentional alteration in the opposite sense.—Therefore intentional changes *pro et contra* have undeniably been perpetrated. Thus is explained not only the duplicate reading in general, but especially, too, the tradition of **חֶרֶם** as the orthodox reading, and the fixing of the same by the Masorete.—Comp. moreover, *REINKE* in the *Tüb. theol. Quart. Schrift.*

1870, *Heft* I., on the imputed changes of the Masoretic text in Isa. xix. 18, and the remarks of the same writer in his *Beiträge zur Ekst. des A. T. Giesen* 1872, *Band VIII.*, p. 87 sqq.

Ver. 20. The combination **לְאוֹת וְלִעָר** occurs only here. Of more frequent occurrence is **לְאוֹת וְכֹפֶת**, Deut. xiii. 2; xxviii. 46; Isa. xx. 3.—**רֵב** particip. — "contestant, champion," comp. xiv. 9; Jer. li. 36; not an uncommon use of the word in Judges: vi. 31; xi. 26; xxi. 22.

Ver. 21. **עָבַר** with latent transitive notion; Exod. x. 26; comp. Gen. xxx. 20.

Ver. 22. The reason why Isaiah uses the word **נִנְּךָ** is probably because this word is repeatedly used of the plagues of Egypt: Exod. vii. 27; xii. 13, 23, 27; Josh. xxiv. 5.—**נִנְּךָ**, *audientem se praestitit alicui*; only here in Isaiah; comp. Gen. xxv. 21; 2 Sam. xxi. 14; xxiv. 25.

Ver. 23. **מִסְלָה** see vii. 3.—**עָבַר** can only be understood as the abbreviation of the statement that occurs entire immediately before with application there to Egypt alone. The same service (**עָבַר**) shall Egypt perform in union with Assyria. The Prophet could so much the more readily express himself thus, in as much as **עָבַר** is used also elsewhere (Job xxxvi. 11) in the same absolute way.

Ver. 24. **שְׁלִישִׁיה** is in itself *tertia*; yet not merely *pars*, but also, degree generally, designated by "three." Compare **שְׁלִישִׁיה** *עֹנֶלֶת* xv. 5. Here it is the third element, the third factor that must be added in order to make the harmony complete.

Ver. 25. **אֲשֶׁר** cannot be construed as simple relative pronoun. For then the suffix in **בְּרָכוֹ** must be referred to **הָאָרֶץ** which will hardly do. It is therefore construed — "so that," or "since," and the suffix named is referred to the individual that each of the three forms by itself (comp. xvii. 10, 13). Therefore **אֲשֶׁר** here is a conjunction (*GREEN* *Gr.* § 239, 1).

EXEGETICAL AND CRITICAL.

1. Egypt will gradually be altogether converted to the LORD. At first, indeed, only five cities will serve Him (ver. 18), but soon the LORD will have an altar in Egypt, and a pillar dedicated to Him on the border (ver. 19) will at once announce to the approaching traveller that Egypt is a land that pays worship to Jehovah. Then, when they cry to the Lord, He will deliver them from oppression as He did Israel of old in the days of the judges (ver. 20). He will reveal Himself to them, and they will know Him and offer Him divine service in due form (ver. 21). He will, indeed, smite them like His own people, but then He will heal them again: but they will turn to Him, and He will let Himself be entreated of them (ver. 22). But not only Egypt—Assyria too will then be converted to the Lord. And between Egypt and Assyria there will be busy intercourse, and they will no more be enemies of one another, but serve the Lord in common (ver. 23). And Israel will be the third in the confederation, and that will be a great blessing from the LORD for the whole earth (ver. 24), who then will call Egypt His people, Assyria the work of His hand, but Israel always still His special inheritance.

2. In that day—destruction.—Ver. 18. The fifth is the half of ten. It appears to me to be neither a small nor a great number (*CORN. A LAPIDE*). But if in the ten there lies the idea of completeness, wholeness, then five is not any sort of fraction of the whole, but the half, which added to itself forms the whole. By the five the ten is assured. There does not, therefore, lie in the five the idea of the mustard seed, but rather the idea of being already half attained. From passages like Gen. xiv. 22; Exod. xxii. 1; Num. vii. 17, 23; Matt. xxv. 2, 20; 1 Cor. xiv. 19, it is not erroneously concluded that the five has a certain symbolical meaning. Besides this, in respect to the division of the year into seven months (of freedom from water) and five months (of the overflow) the five was a sacred number to the Egyptians. Comp. *EBERS*, *l. c.*, p. 359: "Seven and five present themselves as especially sacred numbers." To think, as *HITZIG* does, of five particular cities (Heliopolis, Leontopolis, Migdol, Daphne, Memphis), is opposed to the character of the prophecy. Five cities, therefore, shall speak the language of Canaan, the sacred language, the language of the law. That is, they

shall found a place in the midst of them for the worship of Jehovah.

["The construction of CALVIN (who understands five out of six to be intended) is to be preferred, because the others arbitrarily assume a standard of comparison (twenty thousand, ten thousand, ten, *etc.*); whereas this hypothesis finds it in the verse itself, *five* professing the true religion to *one* rejecting it. Most of the other interpretations understand the one to be included in the five, as if he had said *one of them*. As לאחת admits either of these senses, or rather applications, the question must depend upon the meaning given to the rest of the clause. Even on CALVIN's hypothesis, however, the proportion indicated need not be taken with mathematical precision. What appears to be meant is that five-sixths, *i. e.*, a very large proportion, shall profess the true religion, while the remaining sixth persists in unbelief." "It shall be said to one, *i. e.*, one shall be addressed as follows, or called by the following name. This periphrasis is common in Isaiah, but is never applied, as GEBENIUS observes, to the actual appellation, but always to a description or symbolical title (see iv. 3; lxi. 6; lxii. 4). This may be urged as an argument against the explanation of הָיְהוּדָה as a proper name." "All the interpretations which have now been mentioned [the one Dr. NAEGELSBACH favors being included in the number—TR.] either depart from the common text or explain it by some forced or foreign analogy. If, however, we proceed upon the only safe principle of adhering to the common text, and to Hebrew usage, without the strongest reasons for abandoning either or both, no explanation of the name can be so satisfactory as that given by CALVIN (*civitas desolationis*) and the ENG. VERSION ('city of destruction')." J. A. A.]

The city of destruction.—Isaiah often expresses the future existence of a person or matter by a name, of which he says it shall be applied to the person in question (i. 26; iv. 3; lxi. 6; lxii. 4). Here there seems to be intended, not so much a characteristic of the nature, as a mark that shall serve as a means for recognizing the fulfilment. For why does the Prophet give the name of only *one city*? Why does he not give the five cities a name in common? It seems to me that the Prophet saw five points that shone forth out of the obscurity that concealed the future of Egypt from his eyes. They are the five cities in which the worship of Jehovah shall find a place. But only one of these cities, doubtless the greatest and most considerable, does he see so clearly that he even knows its name. This name he gives—and thus is given a mark whereby to identify the time of the fulfilment. For if in the future there comes about a condition of things in Egypt corresponding to our prophecy, and if a city under those circumstances bears the name the Prophet gives here, then it is a sure sign that said condition is the fulfilment of the present prophecy. Now, from the dispersion of Jerusalem by Nebuchadnezzar on, Egypt became, to a great part of the Israelites, a second home; in fact it became the place of a second Jehovah-Temple; later it even became a wholly Christian land.

That Jehovah-Temple was built by Onias IV. (according to another calculation II.) under Ptolemæus Philometor (180–145) at Leontopolis in the Nome of Heliopolis (JOSEPHUS *Antiq.* 12, 9, 7; 13, 3, 1–3; 20, 10; *Bell. Jud.* 7, 10, 2–4), or rather was a ruined Egyptian temple restored. Built upon a foundation sixty feet high, and constructed like a tower, this temple, of course, did not in its outward form resemble that at Jerusalem. But the altar was accurately patterned after the one in Jerusalem. Onias (and probably in opposition to his fellow-countrymen) appealed to our passage. For the building, strictly interpreted, was of course unlawful. And it was steadily opposed by the Hebrew Jews with greater or less determination. But the Egyptian Jews, as said, thought themselves authorized in the undertaking by our passage, especially ver. 19. It is not impossible that the choice of the locality was conditioned by the fact that our passage originally read עִיר הַחֹמֶת (see under *Text. and Gram.*) which was translated "city of the sun" and was referred to Heliopolis, the ancient On, the celebrated priestly city (Gen. xli. 45, 50; xlv. 20). [Would it not be a juster interpretation of the fulfilment of this prophecy in regard to the foregoing application to repeat, *mutatis mutandis*, Dr. NAEGELSBACH's own remark in the exegetical comment on vers. 2–4 above, p. 224. "Nothing was less in Isaiah's mind than to make those transactions the subject of a special prediction. Else how then is what follows to be applied, where it speaks of a Jehovah-altar in the midst of the land of Egypt, and a pillar or obelisk dedicated to the LORD on the border of it? Can this be meant literally? If not, then neither can ver. 18 be understood literally." Dr. NAEGELSBACH admits above that, "strictly interpreted," the building of such a temple "was of course unlawful," and the altar must be included in this statement. But in a matter appertaining to a legal and ceremonial worship a "strict interpretation," which must mean "strictly legal" is the only admissible interpretation. Deeds of formal worship that are unlawful by that interpretation cannot be right by any other interpretation, seeing that no other applies to them. How could Isaiah refer prophetically to such a matter as the mimic temple of Jehovah at Leontopolis in such language as we have in our verses 18, 19?—TR.]

3. In that day—heal them.—Vers. 19–22. What was only hinted in ver. 18, is in ver. 19 expressly affirmed: The LORD shall have an altar in Egypt. How this was fulfilled we have indicated already above. Egypt became not only a second home to the people of Israel. [But it must be remembered that this never received the token of God's approval, who said Hos. xi. 5, "He shall not return into the land of Egypt."—TR.] It became also the birth-place of a most significant form of development of the Jewish spirit. It became moreover a Christian land, and as such had played a prominent part in the history of the Christian church. Call to mind only ORIGEN and ATHANASIUS. If thus the prophecy of the altar of Jehovah in Egypt was literally fulfilled, so the prophecy of the עֶמֶד, "pillar," was fulfilled in a way not so literally, but not therefore in a less real sense. The word

means *statue*, "standing image," *cippus*, "monument." Jer. xliii. 14 so designates the numerous obelisks that were in Heliopolis. Often idol pillars are so designated (1 Kings xiv. 23; 2 Kings iii. 2; x. 27, etc.), the raising of which was expressly forbidden in the law (Lev. xxvi. 1; Deut. xvi. 22). When it is announced here that a *מזבח* dedicated to Jehovah would be raised up, it is not meant that this would be for the purposes of divine service. Rather we see from "at the border" and also from ver. 20 that the pillar (the obelisk) should serve merely for a sign and mark by which any one crossing the border could know at once that he treads a land that is exclusively consecrated to the service of Jehovah. Altar and pillar, each in its place,—the pillar first and preparatory, the altar afterwards in the midst of the land and definitive—shall be sign and witness of it.

When we said above that this word was fulfilled not literally, yet not therefore less really, we mean it thus: that Egypt, when it ceased to be a heathen land certainly presented just as plainly to the eye of every one entering it the traces of its confession to the true religion, as we now a days observe more or less distinctly on entering a land, how it is with religion and religiousness there. [J. A. A., on verse 19. "A just view of this passage is that it predicts the prevalence of the true religion, and the practice of its rites in language borrowed from the Mosaic or rather from the patriarchal institutions. As we might now speak of a missionary *pitching his tent* at Hebron—without intending to describe the precise form of his habitation, so the Prophet represents the converts to the true faith as erecting an altar and a pillar to the LORD in Egypt, as Abraham and Jacob did of old in Canaan. [So for substance also BARNES.—Tr.]. Those explanations of the verse which suppose the altar and the pillar, or the centre and the border of the land to be contrasted, are equally at variance with good taste and the usage of the language, which continually separates in parallel clauses, words and things which the reader is expected to combine. See an example of this usage xviii. 6. As the wintering of the beasts, and the summering of the birds are there intended to denote the presence of both beasts and birds throughout the year, so here the altar in the midst of the land, and the pillar at its border denote altars and pillars through its whole extent."].

In what follows we observe the effort to show that the LORD will treat Egypt just like Israel. There will be therefore a certain reciprocity: Egypt conducts itself toward the LORD like Israel, therefore will the LORD conduct Himself toward Egypt as He has done toward Israel. Thus the second half of ver. 20 reminds one of that "crying of the children of Israel to Jehovah" that is so often mentioned in the book of Judges (iii. 9, 15; iv. 3; vi. 6, etc.). In that survey of the times of the judges contained in Jud. ii. 11 sqq. (at ver. 18 comp. Jud. i. 34; vi.

9) the oppressors of Israel are called *לְחֹשֶׁד* just as here, and Jud. ii. 16, 18 the performance of the judges whom God sent to the people, is designated *לְחֹשֶׁד*, and the judges are on that account expressly called *לְחֹשֶׁד* "deliverers, sa-

viours." (Jud. iii. 9, 15; vi. 36; xii. 3). *לְחֹשֶׁד*, too, occurs in this sense in Judges vi. 9; viii. 34; ix. 17, etc.—In consequence of these manifold mutual relations Jehovah shall become known to the Egyptians. The expression "shall be known" etc., recalls the celebrated passage Exod. vi. 3. "But by my name Jehovah, was I not known to them." There the LORD reveals Himself to those that were held in bondage by the Egyptians; here is seen the remarkable advance that the LORD reveals Himself to the Egyptians themselves as Jehovah, that they, too, really know Him as such; serving Him in accordance with His law, they present sacrifice and oblation, i. e., bloody and unbloody offerings, and make vows to Him which they scrupulously perform as recognition of His divine majesty and grace (comp. Lev. xxvii.; Num. xxx.; Deut. xii. 6; xxi. 21 sqq.; Jer. xlv. 25; Ps. lxi. 9; lxvi. 13; cxvi. 14, 18, etc.). Egypt is like Israel moreover in this, that the LORD now and then chastises it as not yet sinless, but still heals again. The second half of ver. 22 is related to the first as particularizing the latter. In the first half it is merely said: Jehovah will smite and heal Egypt. But in the second half it is put as the condition of healing after the smiting that "they shall return," etc. Thereby is affirmed that the Egyptians shall find grace only on this condition; and also that they will fulfil this condition. The contrast of smiting and healing reminds one of Deut. xxxii. 39, comp. Job v. 18; Hos. vi. 1 sqq.

4. In that day—mine inheritance.—Vers. 23-25. It is observed in verses 19-22, that the climax of the discourse is not quite attained, for Egypt alone is spoken of, and an Egypt that needed to be disciplined. But now the Prophet rises to the contemplation of a glorious picture of the future that is extensively and intensively complete. Israel's situation between the northern and southern world-powers had ever been to it the source of the greatest distress inwardly and outwardly. But precisely this middle position had also its advantage. Israel breaks forth on the right hand and on the left. The spirit of Israel penetrates gradually Egypt and Assyria, and thus binds together these two opponents into one, and that something higher. This the Prophet expresses by saying there will be a laid out road, a highway, leading from Egypt to Assyria and from Assyria to Egypt. Such a road must, naturally, traverse the land of Israel, in fact, according to all that precedes, we must assume that this road properly goes out from Israel in both directions. For it is the LORD that makes Himself known to Assyria as well as to Egypt (ver. 21), and both these unite in the service of the LORD. For it is clear that the concluding clause of ver. 23, does not mean that Egypt shall be subject to Assyria (see *לְחֹשֶׁד* in *Text. and Gram.*). Then Israel will no longer be the unfortunate sacrifice to the enmity of its two mighty neighbors, but their peer and the third member of their union. Thus a harmony will be established, and the threefold accord will be a blessing in the midst of the whole earth and for them, because the LORD will bless them. For Israel as the earthly home of the kingdom of God, and Assyria and Egypt as the natural

world powers represent the entire earth. From them the blessing must come forth upon all. But they must be so blest that the predicates, that hitherto Israel had alone, will be applied to all three. Egypt is called עַם "my people" (comp. iii. 12; x. 2, 24, and often), Assyria

מַעֲשֵׂה יָד "work of my hands," (comp. ix. 21; lxiv. 7 and often), but Israel retains the name of honor נַחֲלָתִי, "mine inheritance," for thereby it is characterized as the actual son of the house and head of the family.

β) THE ASSYRIAN CAPTIVITY OF EGYPT.

CHAPTER XX.

This chapter, whose date is exactly determined by the historical notices of ver. 1 in connection with ver. 3 (comp. the introduction to chapters xvii.-xx.), is related to chap. xix., with which it is manifestly contemporaneous, as a completion. Thus chap. xix. speaks chiefly of the visitations that shall overtake Egypt, by means of catastrophes of its inward political and natural life.

But to that conversion of Egypt spoken of xix. 18 sqq., outward distresses also must contribute. These, according to the political relations that prevailed in the period when chapters xix. xx. originated, can proceed only from Assyria. At the same time this weighty lesson resulted from these things, that Judah in its then relation to Assyria and Egypt must not rely on Egypt for protection against Assyria.

- 1 In the year that ¹Tartan came unto Ashdod, (²when Sargon the king of Assyria
- 2 sent him), and ³fought against Ashdod, and took it; at the same time spake the
- LORD by ⁴Isaiah the son of Amoz, saying, Go and loose the sackcloth from off
- thy loins, and put off thy shoe from thy foot, And he did so, walking naked and
- 3 barefoot. And the LORD said, Like as my servant Isaiah hath walked naked
- and barefoot three years for a sign and wonder ⁵upon Egypt and ⁶upon Ethiopia;
- 4 so shall the king of Assyria lead away ⁷the Egyptians prisoners, and ⁸the Ethio-
- pians captives, young and old, naked and barefoot, even with ⁹their buttocks un-
- 5 covered, ¹⁰to the ¹¹shame of Egypt. And they shall be afraid and ashamed of Ethio-
- 6 pia their expectation, and of Egypt their glory. And the inhabitant of this
- ¹²isle shall say in that day, Behold, such ¹³is our expectation, whither we flee for help
- to be delivered from the king of Assyria: and how shall we escape?

¹ Heb. by the hand of Isaiah.

² Heb. nakedness.

³ of the Tartan's coming.

⁴ the exiles of Ethiopia.

⁵ in Sargon's, etc., sending him.

⁶ omit to.

⁷ Heb. the captivity of Egypt.

⁸ Or, country.

⁹ he fought.

¹⁰ coast or sea board.

¹¹ concerning.

TEXTUAL AND GRAMMATICAL.

Ver. 2. One must carefully note that what follows immediately on the formula of announcement, דָּבַר לְאָמֹר (דָּבַר-יְיָ) is not something that Jehovah spake by Isaiah, but something that He spake to him (וְנָאָה). For דָּבַר never has the meaning "in conspectu," as some would assume in order to obviate the incongruity between דָּבַר and לְאָמֹר; it has not this meaning even in 1 Sam. xxi. 14, and Job xv. 23. לְאָמֹר, therefore, as to form connects primarily with the לְאָמֹר immediately following, but in regard to matter it relates to all that follows. דָּבַר לְאָמֹר in the beginning of ver. 3 like לְאָמֹר, is subordinate to the more intensive דָּבַר, and introduces the second stage of the revelation announced by וְנָאָה. דָּבַר לְאָמֹר The expression דָּבַר for the human organ of the divine revelation occurs in Isaiah only here. In Jeremiah, too, it occurs only xxxvii. 2; i. 1.—Note the constr. praegn. in כָּעֵל חֶשֶׁק כָּעֵל where the preposition

must be connected with a verb understood. Compare GREEN., § 273, 3.

Ver. 3. שְׁלֹשׁ שָׁנִים occasions difficulty. The interpretation is altogether ungrammatical that takes these words in the sense: "in three years shall be fulfilled what this symbolical act signifies." The words can only be made to relate to הָלַךְ, or, according to the accents, to what follows; but in either case must be taken in the sense "for three years." Regarding the words only grammatically, the nearest meaning that offers is: "like my servant Isaiah has gone three years," etc. For were it said: "like my servant goes for three years," why then does it not read הָלַךְ? Or if the meaning were: "like my servant will go," why then does it not read יֵלֶךְ? Although the Hebrew perfect indicates directly only that something actually occurs objectively without reference to the time, still the fact must belong to some time; and if neither an internal nor external sign points to the present nor future, then we are obliged to

like the verbal form that designates *facta* just in the sense of *factum*, i. e., in the sense of *comes to pass, done*, in respect to time. However some construe *הָלַךְ* as perfect, but refer *שָׁלַשׁ שָׁנִים* to *וּכְפַת*, so that the sense is: "like my servant has gone naked and barefoot for a type of three years long" (*tribus annis completus in exilium ducta erit Aegyptus atque Aethiopia; usque ad illud tempus, quod Isaias semel nudus et discalceatus incessit, typus est*, STADE, l. c. p. 67; thus, too, the MASORETS, JEROME, HITSIG, HANDEWEEK, KROBEL). But to this there is a twofold objection [for the second see under the following *Exeg. and Crit. in loc.*]. First: If it were to be expressly said that Isaiah did not for three years go naked, but only that he was to be a sign for three years by once (STADE) or several times repeated going naked, or more exactly, if the typical transaction itself did not last through three years, but was only to obtain as the sign for the continuance of three years, if therefore *שָׁלַשׁ שָׁנִים* is to depend not on *הָלַךְ* but on *וּכְפַת*, then must the dependence be indicated corresponding to the sense. The mere Accusative then durst not be used. If Isaiah was for three years long a type, then must he three years long go naked. But did he go naked only once or a few times, and were only the typical significance of this going naked to extend to three years, then it must read *שָׁלַשׁ שָׁנִים* or *אֶת שָׁלַשׁ שָׁנִים*. The latter construction would not be incorrect, as STADE (p. 68) seems to assume, in as much as *וּכְפַת*, as to sense, form only one notion (comp. *Ezek. xxxi. 16*).

Ver. 4. *חֲשׁוֹנִי* is held by EWALD (§ 211, c, Anm. 2: [comp. GREEK, § 199 c] to be a change from *חֲשׁוֹנִי* fixed by the Masorets. Thus, too, *שָׁרִי* Judg. v. 15. Others (DELITZSCH, DITTRICH) hold this form, like (*חֲוִיר* xix. 8), *חֲלוֹנִי* (Jer. xxii. 14), *נֹחִי* (Amos vii. 1; Nah. iii. 17), *שָׁרִי* (Exod. vi. 3), for a singular form with a collective signification. HITSIG and STADE regard our word as an archaic ending of the Construct State, of which the punctuators had availed themselves "in order to avoid the disagreeable sound that would be occasioned by the following *שָׁת*." But then they would often have had to resort to this change. It appears to me of course probable that the pointing *חֲ* is to be charged to the Masorets. But *שָׁת* did not prompt them to this; it was the foregoing singulars *יִרְחֶה* and *עָרִים*. They supposed they must punctuate *חֲשׁוֹנִי* as singular to correspond with these. Therefore I believe that *חֲשׁוֹנִי* is to be regarded as a singular like the *חֲוִיר*, etc., named above, but that it is set in the place of the original *חֲשׁוֹנִי* by tradition only. But *עָרִים* and *יִרְחֶה* is partly conditioned by ver. 3, partly it is to be treated as an ideal number (xxiv. 22).—*עָרִים* is in apposition with *חֲשׁוֹנִי*.

Vers. 5 and 6. *בְּצֵט*, that to which one looks (hoping and trusting) occurs in Isaiah only in these two verses. Beside this in Zech. ix. 5.—*לְעֹזְרָה* comp. *ז* 3; *xxx. 1*.

EXEGETICAL AND CRITICAL.

1. In the year when the Tartan, i. e. commander-in-chief of king Sargon of Assyria, came against Ashdod to besiege the city—which he also took after a comparatively short siege,—Isaiah received commandment from the LORD to take off his garment made of bad sack linen and his sandals, and to go about naked and barefoot (vers. 1, 2). For the incredible thing shall happen that the Egyptians and Ethiopians, shall be compelled to go into captivity naked and barefoot, like Isaiah goes about, (vers. 3, 4). Thereupon all inhabitants of the sea-board of Palestine, will, with terror and shame, be sensible how wrong they were to confide in the power and glory of Ethiopia and Egypt (ver. 5). They will say: Thus it has gone with the power from whom we expected protection; how now shall it go with us? (ver. 6).

2. In the year—barefoot.—Vers. 1, 2. According to the testimony of Assyrian monuments, Tartan is not a proper name, but an appellative. It is the "Assyrian official name for the commander-in-chief." In Assyrian the word sounds *tur-ta-nu*, and is, to the present, of unknown derivation. On the Assyrian list of regents that is communicated by SCHRADER (*Die Keilinschriften u. das A. T., Gießen, 1872, p. 323 sqq.*) it reads (*obv.* 9): "Mardukiluya, Tartan, to the city Gozan (*obv.* 38); Samsulu, Tartan, to Armenia (*obv.* 48); Samsulu, Tartan, to the city Surat (*Reverse* 19); Samsulu, Tartan, in the land (*Rev.* 32); Nabudaninanni, Tartan, to the city Arpad." Thus the ordering of these high officers to their various posts of administration is designated. The word "Tartan" occurs again in the Old Testament, only 2 Kings xviii.

17.—As regards Sargon, it is now settled by documentary proof that Salmanassar and Sargon are not one person. The Assyrian canon of regents, which the great work of inscriptions by RAWLINSON, Vol. III., communicates in amended form (comp. SCHRADER, l. c., p. 317) contains as fifth Eponyme of that administration that followed Tuklat-habal-asar, i. e., Tiglath-Pileser, the name Sal-ma-nu-ásir (another form Sal-man-ásir): and RAWLINSON (*Athenaeum*, 1867, No. 2080, p. 304, comp. SCHRADER in *Stud. and Krit.*, 1872, IV. p. 737) remarks on this: "Salmanassar IV., (for there were three older Salmanassars) ascended the throne in the year 727 B. C., for which year there was already an Eponyme established, so that he could only enter on his Archonship in 723." But Sargon came to the administration in the course of the year 722 B. C. He is mentioned in the Old Testament only in our passage—whereas the monuments offer just about his reign the richest results. His name in Assyrian is Sarrukin, which by the Assyrians themselves, is construed partly as Sarrukin, i. e. "mighty the king," or "the right king," partly as Sarruakin, i. e. "He (God) appointed the king" (comp. *יְדִיכִין*). Sargon is the builder of North Nineveh or Dur-Sarrukin, now Khorsabad, whose monuments, with their inscriptions of the most various sorts, are a most valuable source of historical information (comp. SCHRADER, *Keilinschriften*, p. 256 sqq.). The following is the account of the conquest of Ashdod as the Khorsabad inscription gives it according to SCHRADER's (l. c., p. 259 sqq.) translation. "Azuri, king of Ashdod, hardened his heart to pay no

tribute and sent demands to the princes of his neighborhood to revolt from Assyria. Accordingly I did vengeance and changed his government over the inhabitants of his territory. Achimit, his brother, I set over them in the government in his place. The Syrians, that meditated revolt, despised his dominion and raised up Iaman over themselves, who had no claim to the throne, and who, like those, refused to own the dominion. In the burning wrath of my heart I did not assemble my whole power, took no concern for baggage. With my men of war, who separated not themselves from me behind the raising of my arms, I advanced on Ashdod. That Iaman, when he perceived the approach of my army from far, fled to a region (?) of Egypt, which lay on the borders of Meroë; not a trace of him was to be seen. Ashdod, Gint-Asdudim (?) I besieged, took it; his gods, his wife, his sons, the treasures, possessions, valuables of his palace, along with the inhabitants of his land I appointed to captivity. Those cities I restored; I colonized there the inhabitants of the lands that my hands had conquered, that are in the midst of the East; I made them like the Assyrians; they rendered obedience. The king of Meroë, who in the midst . . . of a desert region, on a path . . . whose fathers since remote times down to (this time) had not sent their ambassadors to my royal ancestors, to entreat peace for himself: the might of Merodach (overpowered him), a mighty fear came over him, fear seized him. In bonds . . . iron chains he laid him (Iaman); he directed his steps toward Assyria and appeared before me." If we compare the annals of Sargon, which register year by year the deeds of this king, we find that in the year of his beginning to reign (722), which is not reckoned as his first year, he conquered Samaria; in the second year (720) he conquered king Sevech of Egypt in the battle of Raphia and took prisoner king Hanno of Gaza; in the *eleventh* year (711) he made war on Azuri of Ashdod and conquered the city, after which the king of Ethiopia sued for peace (SCHRADER, *l. c.*, p. 264 sq.). In all, Sargon reigned seventeen years (until 705). The monuments and the Prophet mutually complete one another. If from the former we see the occasion, the nearer circumstances and the time of the expedition against Ashdod, the Prophet, on the other hand, informs us that it was not Sargon himself that conducted the undertaking, as might appear from the monuments. It was the constant usage of those Asiatic potentates, to which there are only a few exceptions, to register the deeds of the leaders of their armies as their own on the monuments. Comp. SCHRADER, *Stud. u. Krit.*, 1872, IV. p. 743. Moreover from the contents of the Khorsabad inscription it is seen that Ashdod was not at that time visited for the first by the Assyrians, as also on the other hand it appears that Egypt had already experienced emphatically the might of the Assyrian arm. For without any campaign, merely out of fear of that arm, the Egyptian-Ethiopian king surrendered the fugitive Iaman. As regards the time, our prophecy, according to the inscription, falls in the year 711, thus in the eleventh year of king Sargon's reign. The siege of Ashdod, for which later Psammetichus required twenty-five years (HEROD. 2, 157), appears not to have lasted

long at that time. The capture followed, according to the inscriptions (see above), in the same year. Perhaps the divided state of the inhabitants of Ashdod was to blame for this speedy capture. That there was an Assyrian party among them appears from the inscription communicated above.

The phrase *וַיִּלָּחֶם*, and he fought against, etc., is parenthetical. As to the sense, it is in so far an historical anticipation that the taking did not follow after what is related in ver. 2. But in relation to ver. 3, that phrase is no anticipation. For the meaning of the typical action, if my interpretation of "three years" is correct, can only have been signified three years later. Consequently the entire chapter can not have been written earlier than three years after the "coming of the Tartan" mentioned in ver. 1. In as much as this "coming of the Tartan" is taken as the point of departure for the course of events, while the conquest is only mentioned in parenthesis, as a side affair, the Prophet likely received the command of ver. 2, about the time of that "coming," therefore before the capture. By implication, therefore, there lay in the command at the same time a prediction of that conquest of Ashdod. For the conquest of Egypt presupposes the taking of the outworks. Therefore the point of the prophecy also is directed against Egypt.

At the same time is related to "In the year that the Tartan came" as a wider sphere, as certainly as the notion *שָׁנָה* is more comprehensive than the notion *יָמִים*. The following contains indeed, information concerning two facts: first concerning the command to go naked, and second, concerning the interpretation that followed after three years. To these refer those two dates, the narrower and the broader, as a matter of course, the first date corresponding to the first fact and the second to the second fact. Therewith is closely connected that the sentence "spake the LORD . . . saying," introduces the entire revelation contained in what follows. (See under *Text and Gram.*)

It is not accidental that Isaiah is called here by his complete name, *Isaiah the son of Amos*. For this happens, beside the present, only i. 1 and ii. 1, therefore only in the first and second introduction; then xiii. 1 (in the beginning of the prophecies against the nations) and xxxvii. 21, where is related the comforting reply that Isaiah was the means of giving to Hezekiah after the threatening of Sennacherib. By the designation of the Prophet as "the son of Amos" is signified, as appears to me, that there exists a contrast between this name and what is related of Isaiah in this chapter. It is likely no error to assume that a "son of Amos" was a man of importance. And this man of noble descent must for three years, when he let himself be seen publicly, go about like a wretched prisoner in the utmost scanty clothing. For that Isaiah went wholly naked is not conceivable. Anciently, indeed, one was regarded as naked who took off the upper garment (comp. *nudus ara, seors nudus* in VIRGIL, *Georg.* I. 299; PETRON. 92; *Joh.* xxi. 7; HERZ. *R. Ency.* VII., p. 725). We observe from this passage that Isaiah constantly wore a sack, as chief and upper garment, i. e. a sack-like garment and made of

sackcloth. The sack-garment was sign of deep mourning and repentance generally (iii. 24; xv. 3; Gen. xxxvii. 34; Dan. ix. 3; Matth. xi. 21, and often). It was variously worn: partly next to the skin (1 Kings xxi. 27), partly over the under-garment, the תַּנְתָּן "tunic," as was the case, e. g. with Isaiah, and as appears generally to have been a prophet's costume. For, according to 2 Kings i. 8, Elijah wore a hairy garment with a leather girdle, which clothing, Zech. xiii. 4, is described as a prophet's costume generally. John the Baptist, too, wore it, certainly in special imitation of Elijah (Matth. iii. 4; comp. Heb. xi. 37; Rev. xi. 3). Now when Isaiah received command to take off the sack garment and his sandals, it was that he should make himself a living symbol of the extremest ignominy, and of the deepest misery. Not to Judah, however, but to Egypt is this sorrowful fate announced. Judah is only to draw from it the lesson that it must not lean on Egypt for support. For this was the great and ruinous error of the time of Hezekiah, that men supposed they could only find protection against Assyria in Egypt. Against this the Prophet strives earnestly in chapters xxviii.—xxxii.

3. And the LORD said—we escape.—Vers. 3-6. [On the construction of "three years," see under *Text. and Gram.*; also for a grammatical objection to the sense: "like my servant has gone naked and barefoot as a three years sign," etc. A further objection is as follows.—TB.] If the typical meaning of the sign was to remain in force only three years, then, too, the fulfilment must actually follow after three years, or the prophecy prove to be false. For what can this mean: the going naked of the Prophet shall be three years long a sign? Only this: after three years the type ceases to be type, and becomes fulfilment. If that does not come to pass, then the sign was an erroneous one and misleading. It is no use here to regard the number three as a round number that is only to be understood "*summatim*" (STADE, p. 67). For the measures of time of fulfilment, in consequence of the imperfection of our human knowledge about the real length of historical periods, or because of the difficulty of knowing the points of beginning and ending, may very well be represented as only an approximation. But a measure of time which is named as an earnest pledge of a future transaction, must not prove to be incorrect, if the earnest itself is not to be found treacherous. But Egypt was not conquered by the Assyrians three years after the siege of Ashdod, but much later, as will be seen immediately. Therefore the Prophet cannot have proposed a three years' validity of that sign. But he went three years naked and barefoot, in order to set before the eyes of his people very emphatically and impressively the image of how wretched Egypt had become. And only after three years followed the interpretation for the same reason. For three years the men of Judah and Jerusalem were to meditate and inquire: why does the Prophet go about in scanty and wretched garb? When at length after three years they learned: this happened for the purpose of parading before your eyes the misery of Egypt conquered by Assyria,—then they could measure the worth and importance of the warning that the Prophet gave

them by what it cost him to give it. For the Egyptian policy was the fundamental error of the reign of Hezekiah through its whole extent (comp. the Introduction to chapters xxviii.—xxxiii). The siege of Ashdod, that key to the land of Egypt, was assuredly a fitting event, for letting this warning sign begin. And if about the year 708 the interpretation followed, that was the time, too, when Sargon's rule drew near its end and that of Sennacherib drew near. It was the time when the alliance with Egypt more and more ripened, and when the warning of the Prophet must become ever more pressing.

Sign and wonder is a sort of Hendiadys, in as much as to the first notion a second is co-ordinated, that properly is only something subordinate to that first: sign and portent for portentous sign. In as far as the nakedness of the Prophet represented the misery of the Egyptians generally, it is a sign of it; but in as far as it represented this misery in advance as something future it is a portentous sign.

To the present, nothing definite is known of any invasion of Egypt by the Assyrians. The Assyrian monuments, however, tell us that the kings Eashaddon and Asurbanipal (Sardanapalus) conquered Egypt. The first on a brick inscription (SCHRADER, l. c. p. 210) calls himself: "king of the kings" of Egypt; and his son Asurbanipal says in his cylinder inscription (SCHRADER l. c. 212) "Eashaddon—my progenitor went down and penetrated into the midst of Egypt. He gave Tihaka king of Ethiopia a defeat, destroyed his military power. Egypt and Ethiopia he conquered; countless prisoners he led forth," etc. Asurbanipal himself seems to have prepared a still worse fate for the Egyptians under Tihaka's successor, Rud-Amon. For he relates the following in one of his inscriptions (SCHRADER, l. c. 288): "Trusting in Asur, Sin and the great gods, my lords, they (my troops) brought on him in a broad plain a defeat and smote his troop forces. Undamana (Rud-Amon) fled alone, and went to No, his royal city (Thebes). In a march of a month and ten days they moved after him over pathless ways, took that city in its entire circuit, purged it away like chaff. Gold, silver, the dust of their land, drawn off metal, precious stones, the treasure of his palace, garments of Berom (?) and Kum, great horses, men and women, . . . pagi and ukupi, the yield of their mountains in countless quantity, they bore forth out of it, appointed them to captivity; to Nineveh, my seat of dominion they brought them in peace, and they kissed my feet." Comp. too, *ibid.* p. 290. As, according to the *Apistelen*, Tihaka died in the year 664, SCHRADER fixes the date of this conquest of Thebes about the year 663 B. C. This monumental notice is of great importance for the understanding of Nah. iii. 8-11, and partly, too, for Isa. xix. and for our passage. From this, as also from the other Assyrian communications cited above, we learn that our prophecy, given in the year 708 received a double fulfilment: one in the time of Eashaddon, who reigned from 681 to 668, the other by means of Asurbanipal about the year 663. Therefore, not after three years, but in the course of the fourth and fifth decade after its publication was it fulfilled.

Egypt's shame [see under *Text. and Gram.*].

Did not the Prophet, who for his own person assuredly wore only the lightest Israelitish costume, have here in mind, perhaps, those costumes of the common Egyptians, that allowed the form to appear prominent, which, seen in foreign lands, were well fitted to provoke scorn for Egypt? Comp. e. g. the illustrations in WILKINSON'S, *The ancient Egyptians*.

It is plain that in ver. 6 the Prophet means the Israelites and their neighbors. It is a sign of displeasure and discontent when one addresses a person that is present in the third person. The expression *הַיָּם* "the isle" in ver. 6 is to be noted. The expression (comp. the singular xxiii. 2, 6) is nowhere else used of the Holy land. But the Prophet also means, not merely this, but the entire coast of Palestine, which, because *יָם* is not a proper name, but appellative, he can very well call *יָם*. For, as the conquest of Ashdod itself and the preceding events (comp. the Sargon Inscription, SCHRADER, p. 76) testify, the Phœnicians also, and the Philistines, who shared with Israel in the possession of the coast, were become a prey to the Assyrian power.

When the strong power of Egypt and Ethiopia had proved too weak to bear the onset of Assyria, then, indeed, might the anxious thought arise in the hearts of the smaller nations that had joined themselves to Egypt: how is it now possible that we can be saved? STADE is of the opinion that *יָם*, "the isle, or coast" means merely the city Ashdod, and that ver. 6 contains the words of the fugitive inhabitants of Ashdod, especially of Iaman. After the overthrow of Egypt the exclamation is put in the mouth of these: "*quomodo nos effugere poteramus*," (p. 43). But the assumption that the conquered inhabitants of the *יָם* could not say: "how shall we be saved" is erroneous. They were indeed conquered; but as long as, still dwelling in their land, they saw trains of captives led past them, they are still in possession of their land, and can hope for a favorable turn of fortune, and the shaking off of the foreign yoke. Only the captive carried into exile is finally without hope. Only this final and greatest degree of misfortune do the inhabitants of the *יָם* have in mind when they exclaim, "how shall we escape?"

DOCTRINAL AND ETHICAL.

1. On xvii. 1-3. "There are no makers of breaches in city and wall stronger than the sins of the inhabitants. When these strengthen and multiply themselves, then entire cities, well built fall over them, and become heaps of stones; as is to be seen in the case of Jericho, Nineveh, Babylon and Jerusalem itself. Therefore let no one put his trust in fortifications."—CRAMER.

2. On xvii. 7, 8. "*Potuit hic*," etc. "It may be objected here, are not the ark of the covenant and the temple in Jerusalem also work of men's hands? But the theological canon here is, that in every work regard must be had whether there is a word of God for it or not. Therefore such works as are done by God's command, those God does by means of us as by instruments. Thus those are called works of the law that are done by the law's command. But such works as are done by

no command of God are works of our own hands, and because they are without the word of God, they are impious and condemned, especially if the notion of righteousness attaches to them, on which account, also, they are reproved here."—LUTHER.

3. On xvii. 8 (*וְהָיָה*); VITRINGA proposes the conjecture that Osiris is to be derived from *וְהָיָה*, which the Egyptians may have pronounced Oser or Osir. And indeed he would have us take as the fundamental meaning of the word, either "beatus," (*וְהָיָה*), or combine it with *וְהָיָה* "to look," so that Osiris would be as Sun-god, the all seeing, sharp looking (*πολύφθαλμος*). *וְהָיָה* then, as feminine of *וְהָיָה*, would be Isis!

4. On xvii. 10. "*Si hanc*," etc. "If so fearful a punishment followed this fault, thou seest what we have to hope for Germany, which not only forgets God, but despises, provokes, persecutes and abominates Him."—LUTHER.

5. On xvii. 14. "Although the evening is long for us, we must still have patience, and believe assuredly, sorrow is a forerunner of joy, disgust a forerunner of delight, death a forerunner of life." CRAMER.

6. On xviii. BOETTCHER (*Neue exegetische kritische Aehrenl.* II., p. 129) calls this chapter, "exceeding difficult, perhaps the most difficult in the entire Old Testament." And in fact from the earliest to the most recent times expositors go asunder in the most remarkable manner in regard to the object and sense of the prophecy. JEROME and CYRIL referred the prophecy to Egypt. Others, but in different senses, referred it to Judea. EUSEBIUS of Cesarea held the view that, as JEROME says on our passage, "prophecy in the present chapter is directed against the Jews and Jerusalem, because in the beginning of Christian faith they sent letters to all nations lest they might accept the sufferings of Christ." "COCCEIUS teaches that Judah is that land shadowed with wings, which (for he refers *וְהָיָה* to wings) are beyond the rivers of Ethiopia" (VITRINGA). RASCHI and KIMCHI, likewise, refer the prophecy to the Jews, but they see in ver. 6 the overthrow of Gog and Magog, and understand the promised deliverance to refer to that greatest of all that would take place by means of the Messiah. Also VON HOFMANN (*Schriftbew.* II., 2 p. 215 sqq.) explains the passage to refer to "the return of the departed Israel from the remotest regions and by the service of nations of the world themselves, after that they shall have learned that great act of Jehovah and therewith the worth of His people and of His holy places." Others like PELLICAN think of the Roman Empire. ARIUS MONTANUS even casts his eyes over "to the new world converted to Christ by the preaching of the gospel and by the arms of Spain" (VITRINGA).

7. On xix. 1 b. "The passage recalls the myth concerning Typhon, which represents the Hyksos, who formerly coming from Asia subdued Egypt. The Egyptian gods were afraid (according to a later Greek tradition, which explained the Egyptian heads of beasts as masks, comp. DIESTEL in the *Zeitschrift. histor. Theol.*, 1860, 2, p. 178) of Typhon and hid themselves (PLUT. *De Isid. et Osir.*, cap. 72); they resigned the wreaths when Typhon had received the kingdom. (ATHEN. xv. 25, p

680); they assumed animal forms (APOLLOS I. 6, 3; OVID *Melam.* V. 325 sqq.; HYGIN. *Fab.* 196). According to MANETHO in JOSEPHUS (*c. Apion* I. 26) king Amenophis, who was threatened by Palestinians, carefully concealed the gods.

Other prophets, just as Isaiah does, announce destruction against the Egyptian idols from Jahve (*Jer.* xliii. 13; xli. 25; *Ezek.* xxx. 13; comp. *Exod.* xii. 12; *Num.* xxxiii. 4) "KNOBEL.

8. On xix. 5 sqq. If nature and history have one LORD, who turns hearts like water courses (*Prov.* xxi. 1) and the water courses like hearts (*Pa.* xxxiii.), then we need not wonder if both act in harmony, if, therefore, nature accompanies history as, so to speak, a musical instrument accompanies a song.

9. On xix. 11. "This was the first argument of the impious in the world against the pious, and will be also the last: for the minds of the ungodly are inflated with these two things, the notion of wisdom and the glory of antiquity. So the diatribe of Erasmus is nothing else than what is written here: I am the son of the ancients. For he names the authority of the Fathers. The prophets contended against this pride, and we to-day protest against it." LUTHER.

10. On xix. 13 sqq. "Where one will not let the outward judgments of God tend to his improvement, there is added the judgment of reprobation, in such a way that even natural prudence and boldness are taken away from those that are the most prudent and courageous. All this does the anger of the Lord of Hosts bring about."—*Tübingen Bibel bei STARKE.*

11. On xix. 16, 17. The servile fear of those that have hitherto not at all known God may become a bridge to that fear which is child-like. "The fear of the LORD is the beginning of wisdom," *Ps.* cxi. 10.

12. On xix. 19-22. The Prophet here casts a penetrating and clear look into the future of Egypt. Although the several forms that he depicts make the impression of those forms which, standing in the midst of a sea of mist, rise on an elevated site above the mist, whose absolute distance cannot be exactly made out, still particular traits are remarkably fitting and exact.

13. On xix. 23-25. One sees here plainly that the Prophet regards Egypt, Israel and Assyria as the chief lands of the earth, whose precedence is so unconditionally the measure of all the rest that they do not even need to be mentioned. Such is in general the prophetic manner of contemplating history. It sees only the prominent and decisive points, so as to overleap great regions of territory and periods of time. Comp. DANIEL's *Weltreiche* ii. 31 sqq.; vii. 3 sqq.

14. On xx. The office of prophet was hard and severe. Such a servant of God must renounce every thing, yield himself to every thing, put up with every thing, let any thing be done with him. He must spare himself no indignity, no pain, no trouble. He must fear nothing, hope nothing, have and enjoy nothing. With all that he was and had he must be at the service of the LORD, unconcerned as to what men might think or approve. Comp. *Jer.* xv. 19 sqq.; xvi. 2; xx. 7 sqq.; *Ezek.* iv. 24, 15 sqq.

III. LIBELLUS EMBLEMATICUS: CONTAINING PROPHECIES AGAINST BABYLON, EDMOM, ARABIA AND JERUSALEM. TO THIS LAST PROPHECY THERE IS ADDED A SUPPLEMENTAL ONE DIRECTED AGAINST SHEBNA THE STEWARD OF THE PALACE.

CHAPTERS XXI. AND XXII.

These two chapters contain prophecies against Babylon, Edom, the Arabians, Jerusalem. The last of them has an appendix relating to an individual, namely, Shebna, the steward of the palace. The reason of the juxtaposition of these prophecies is seen in their peculiar inscriptions, which are all of an emblematic character. The countries spoken of are not designated by their real names, but Babylon is called the desert of the sea; Edom, Dumah, i. e. silence; Jerusalem, valley of vision. Arabia retains its own name, but that name is seen to be used in a double signification. For the context shows that *דל* is intended to stand not only for Arabia, but also for evening. We have, moreover, to remark, that in three of these prophecies (xxi. 1, 13; xxii. 1) the inscription is an expression taken from the prophecy over which it is placed. In arranging these prophecies so much weight was attached to the analogous character of their inscriptions, that from a regard to it even chapter xxii. although directed against Jerusalem, has been taken into the series of prophecies against heathen nations (xiii.—xxiii.). The four prophecies here placed together have yet other points of contact. The

first and second exhibit the prophet very prominently in his character as a watcher on his high tower: the fourth presents the antithesis between false and true seeing. In the first Elam and Madai appear as enemies of Babylon; in the fourth, Elam and Kir as enemies of Jerusalem. Moreover, the mode of attack is twice described in the same manner. (Comp. xxi. 7 with xxii. 6). Worthy of observation too, are the frequent points of agreement with the book of Job which both these chapters contain. Comp. xxi. 3 b, and 4 a with Job xxi. 6; xviii. 11, etc.; Isa. xxii. 2 with Job xxxvi. 29; xxxix. 7; Isa. xxii. 4 with Job vii. 19; xiv. 6; Isa. xxii. 22 with Job xii. 14; Isa. xxii. 24 (*דל*) with Job v. 25, etc. (See the exposition).

The genuineness of xxi. 1-10 is contested by the rationalistic interpreters. The chief reason is that they hold such a prophecy to be an impossibility. But as the form and contents of the piece are so decidedly after Isaiah's manner that, as DELITZSCH says, "a prophecy constructed more exactly in the style of Isaiah than this, is inconceivable," it would follow that we have primarily and properly only to consider the ques-

tion as a problem which is presented to us: How is it possible that Isaiah could foreknow the fall of Babylon by nations that he calls Elam and Madai? A thing is here held to be impossible, whose impossibility is by no means scientifically established. For it is not demonstrated that there is not a personal God.

It is very difficult to make any definite statement respecting the time of the composition of

this prophecy against Babylon. The only thing on which we can base an opinion seems to be the identity of expressions in ver. 3 and xiii. 8. This suggests the inference that the prophecy xxi. 1-10 and the related chapters xiii. and xiv. were composed at the same time. On the question respecting the time of the composition of the three other prophecies, consult the introductions to them and the exposition that follow.

A.—Against Babylon.

CHAP. XXI. 1-10.

- 1 THE BURDEN OF THE DESERT OF THE SEA.
As whirlwinds in the south pass through;
So it cometh from the desert,
From a terrible land.
- 2 A 'grievous vision is declared unto me:
The treacherous dealer dealeth treacherously,
And the spoiler spoileth.
Go up, O Elam; besiege O Media;
All the sighing thereof have I made to cease.
- 3 Therefore are my loins filled with pain;
Pangs have taken hold upon me,
As the pangs of a woman that travaileth:
I was bowed down at the hearing of it;
I was dismayed at the seeing of it.
- 4 'My heart panted, fearfulness affrighted me;
'The night of my pleasure hath he 'turned into fear unto me.
- 5 Prepare the table,
Watch in the watch-tower,
Eat, drink;
Arise, ye princes, and anoint the shield.
- 6 For thus hath the LORD said unto me,
Go, set a watchman, let him declare what he seeth.
- 7 And he saw a^b chariot *with* a couple of horsemen,
A chariot of asses, *and* a chariot of camels;
And he hearkened diligently with much heed:
- 8 And 'he cried, A lion;
My lord, I stand continually upon the watch-tower in the day time,
And I am set in my ward 'whole nights.
- 9 And, behold, here cometh 'a chariot of men, *with* a couple of horsemen.
And he answered and said,
Babylon is fallen, is fallen;
And all the graven images of her gods he hath broken unto the ground.
- 10 O my threshing, and the 'corn of my floor:
That which I have heard of the LORD of hosts, the God of Israel,
Have I declared unto you.

¹ Heb. *hard*.

² Or, *cried as a lion*.

^a the twilight, my joy.

^b a troop of men, horsemen in pairs.

³ Or, *My mind wandered*.

⁴ Or, *every night*.

^b a troop of horsemen in pairs, a troop of asses, a troop of camels.

⁵ Heb. *past*.

⁶ Heb. *son*.

TEXTUAL AND GRAMMATICAL.

Ver. 1. לְחֹלֶף supply לְחֹלֶף, *conjugatio periphrastica*, comp. GZSEN., § 132, Ann. 1; EWALD, § 237, c. The design of this periphrastic construction seems to be to denote what is habitual: *ut transire solent*—a usage which marks

chiefly the later books (2 Chron. xxvi. 5; Ezra iii. 13). The construction is in every case a peculiar one.

Ver. 2. חֲזוֹן קִשְׁרוֹ is the accusative depending on the transitive notion latent in the passive הִנֵּה. The הִנֵּה in

מִצְרַיִם (מִצְרַיִם, in Isaiah besides only xxxv. 10, 11) is marked by the Masorets as מִצְרַיִם, although "the majority of the most correct codd. and editit." (see Gress. and De Rossi on our place) have the Mappiq in the מִ. The sense is the same; for even the form with the quiescent מִ denotes "gemitus eius," for there is no absolute form מִצְרַיִם. Respecting the feminine suffix without Mappiq, comp. EWALD, § 247, d.

Ver. 6. The article before מִצְרַיִם (Micah vii. 4) is the generic.

Ver. 7. The primary signification of רֶכֶב is *vectura*. This can mean 1) *id quo vehitur*, and that is a) and indeed predominantly the chariot, but also b) the horse. Here however we have to remark that רֶכֶב is not the riding horse, but the chariot horse, and that it has this

signification not immediately from the root רֶכֶב, but *per metonymiam* from the derivative רֶכֶב chariot, which also signifies the chariot with horses, and then (*pars pro toto*) the horses alone (comp. 2 Sam. viii. 4; x. 18); 2) *vectura* signifies also *id quod vehitur*, i. e., men riding or driving, whether singly (Ezek. xxxix. 20 רֶכֶב נָסִים *equis et vector*), or in numbers, as a band, a train (comp. in Arabic *rakb* a band of camel riders). In this latter signification the word is to be understood here and ver. 9, and xxii. 6 קֶשֶׁב marks everywhere only the activity of the ear and not attentive observation in general. קֶשֶׁב is the simple accusative of the object "et attendit attentionem magnam" (compare Deut. xiii. 8 חָלַם חָלַם, also Zech. i. 15, and Ps. xiv. 5).

EXEGETICAL AND CRITICAL.

The first verse contains the theme: the Prophet beholds a violent tempest, which as a Simoon in the South, sweeps from a terrible land against Babylon. In ver. 2 the vision is more exactly defined, both as to the subjective and objective side. In the former relation it is characterized as a hard one, i. e. one which makes a deep and perturbing impression on him who sees it. Objectively the vision is seen to relate to a martial expedition against the perfidious and devastating Babylon. This expedition, in which Elam and Madai are the actors, will at the same time make an end to the sighing, i. e. to the bondage of Israel. In vers. 3 and 4 the feelings of the Prophet at the "hard" vision are more nearly described. Pain seizes him as a travelling woman; he writhes and is terrified at what he hears and sees. His heart beats wildly from the horror which has taken hold of him; the twilight, hitherto so pleasant, as a time of rest, has become a time of dread. In ver. 5 there is a brief description of the way in which Babylon, the object of the announced invasion, behaves in view of it. They furnish the table for a banquet without thinking of any other defence than the appointment of watchmen; they eat and drink till suddenly, in the midst of the feast, the cry is heard: Arise, ye princes, anoint the shield! The following verses depict the issue. In order to observe it, the Prophet had been ordered by the LORD to set a sentry on the watch-tower (ver. 6). The sentry beholds a mighty train of horses, asses and camels, and attends sharply to what it will do (ver. 7). Many days and nights the sentry keeps watch without marking anything (ver. 8). At last he calls with a loud voice; there comes a troop; it is but small, but it announces that Babylon is fallen, that its idols are overthrown (ver. 9). The Prophet in the words of the last verse (ver. 10) declares that he proclaims this as certain truth from the LORD to comfort his people thrashed (crushed) in the captivity.

The burden — of the sea. — Ver. 1 a. The four prophecies which are placed together in chaps. xxi. and xxii., have inscriptions of an emblematical character. It is disputed whether מִדְּבַר is a title derived from the text of this passage, or is an independent figurative designation of the country of Babylon. It is well-known that writings were denominated after their initial

word, or, indeed, any word contained in them. Compare the Hebrew names of the Pentateuch, and of Proverbs and Lamentations; also קֶשֶׁב, 2 Sam. i. 18. [In the last passage the E. V. has "the use of the bow" but the ellipsis is best supplied in the rendering "the song of the bow." D. M.]. On such titles the Commentary of GENEVIUS may be consulted. The מִשַׁל נְעָרִים ver. 13 (comp. מִשַׁל נְעָרִים as the second word of the text) and the מִשַׁל נְעָרִים ver. 1 (comp. the same expression, xxii. 5) seem to have been designated on the same principle. But although מִדְּבַר occurs in ver. 1, מִ is not found in the whole prophecy. VITRINGA in a juvenile production (*Observ. Sacr. L. I., diss. 2, op. 4*) expressed the unwarranted opinion which he retracted in his commentary, that מִ is substituted for נְעָרִים. But why should not מִדְּבַר be written? And although the sea lay to the south of Babylonia, that is no reason for calling the country "the desert of the sea." There is just as little ground for taking מִ in the signification "West," and giving this explanation of the whole expression, that Babylon is called מִדְּבַר because it lay west of Media and Persia, and a desert intervened (KIMCHI). I see no reason why we should not explain the expression מִדְּבַר after the analogy of the expressions נְעָרִים and נְעָרִים. The title מִדְּבַר is therefore taken from ver. 1. But מִדְּבַר by itself would be too obscure. Another word had therefore to be supplied for nearer specification. Now Babylon was situated on the Euphrates. The Euphrates, with its canals, ponds and swamps, might as well be called a sea as the Nile, xix. 5. In Jeremiah li. 13 Babylon is thus addressed "O thou that dwellest on great waters." See also Jer. i. 38; li. 32, 36. Interpreters refer to HEROD. I. 184 where speaking of the Euphrates he says: "πρότερον δὲ (namely, previous to the erection of the dikes by Semiramis) ἰδόμενός ἀνὰ τὸ πεδίον πάντων πελάγῳ." A passage from ABYDENUS is also cited (in EUSEB. *Praep. Evang.* IX. 41), where in reference to Mesopotamia which is watered by the Euphrates it is said: λέγεται δὲ πάντα μὲν ἐξ ἀρχῆς ὑδωρ εἶναι, θάλασσαν καλεσμένην." Finally, it is of great weight that Babylonia is on the Assyrian monuments often designated simply as "sea, sea-country," (*tikamtu* = מִדְּבַר, in Assyrian the common word for "sea," SCHRADER, p.

1 sq.). TIGLATH-PILESER says in the pompous inscription proceeding from the last year of his reign (SCHRADER, p. 129 sq.), that he subdued Merodach-Baladan, son of Jakin, king of the sea (*Sar tihamtiv*). The same Merodach-Baladan is elsewhere called *Sar Kardunias*, i. e., king of Southern Chaldaea (SCHRADER, p. 214 note). Further, Asarhaddon states on a cylinder-inscription (SCHRADER, p. 227) that he made over "the Sea-country," (*mat tihamtiv*) in its whole extent, to Nahid-Merodach, son of Merodach-Baladan. It is clear, therefore, that "sea, sea-country" was just an Assyro-Babylonian designation at least of Southern Chaldaea. If now we take into consideration that Babylon with its many and great waters was formerly a sea-country, and till the times of Asarhaddon was called "sea" (*tihamtiv*) at least in its southern part, and that it still "swims as in the sea;" if, on the other hand, we bear in mind that the prophets depict the future desolation of Babylon with all possible colors, comparing it with Sodom and Gomorrah, places now covered with water, and speaking of its being turned into a lake of water, we might say that the expression "the desert of the sea" comprehends the past, present and future of the country in one conception. But we perceive from the book of the Revelation xvii. 1, 8, 15 that our passage was understood in yet another sense [?] There Babylon, the great whore, sits on many waters (ver. 1) and at the same time in the desert (ver. 3). The waters, however, are (ver. 15) interpreted "peoples, and multitudes and nations and tongues" (comp. Isa. viii. 7; Jer. xlvii. 2). The apostle appears, therefore, to have in his mind a wilderness of peoples, and the expression כְּדֶבֶר יַבֵּיטָה (Ezek. xx. 35; comp. Hos. ii. 16) might also have been present to his view. We see, then, that the expression "the desert of the sea" is capable of a manifold interpretation. Did the Prophet himself use it? I, for my part, find the choice of an expression capable of various explanations, as the inscription of a prophecy, to be quite in accordance with Isaiah's manner (comp. vers. 11, 13, chap. xxii. 1; xxx. 6). [The Seer in the Apocalypse does not put the alleged arbitrary and erroneous construction on the inscription before us. The prototype of the figurative language in Rev. xvii. is rather to be sought in Jer. li. This chapter of Jeremiah was undoubtedly before the mind of John in depicting the mystic Babylon, and in it we have Babylon represented as dwelling on many waters (ver. 13), and as destined to be a desert (ver. 43). The sitting of the whore in the wilderness refers to her impending desolation, and does not exclude her sitting before that time on many waters. John does not employ the expression "a wilderness of peoples." In the whore sitting on many waters we have her condition at the time John wrote. Her appearance in the wilderness denotes her future solitude. It is plain, then, that the Apocalyptic Seer does not misinterpret the enigmatical title of this chapter of Isaiah, "the desert of the sea."—D. M.]

3. As whirlwinds—land.—Ver. 1 b. According to the Masoretic punctuation this part of the verse consists of three members, of which the middle one is formed by the words כְּסִבְרֵי בָּאָרֶץ.

But against this division the objections lie, 1) that we cannot say the south in general, or for every land its south is the region of storms; 2) that the Prophet does not indicate by a single word that he means the countries situated south of Babylonia; 3) that it is not said "from the south." The expression כָּלֵב taken strictly does not involve the idea of a storm observed in the south by the Babylonians, but only the idea of a storm sweeping south of them: 4) that כָּלֵב has for the native of Palestine a quite definite signification; it is the south of Judah (Gen. xiii. 1; Num. xxi. 1; Deut. xxxiv. 3; Josh. x. 40; xi. 16 *et saepe*) which is connected with the desert of Sinai called likewise כָּלֵב יִסְרוֹחַלָּה (comp. *HEBZ. R. Enceyl. XIVII. p. 304*). The Prophet says therefore: as in the כָּלֵב of Palestine storms coming from Arabia Petraea (Hos. xiii. 15; Jer. iv. 11; xiii. 24; Job i. 19; Zech. ix. 14) sweep along (חָלַף properly "change," thence *transire*, viii. 8) so it comes upon Babylonia from a terrible land.—כָּלֵב is neuter and impersonal, a form of expression which we have already found frequently in Isaiah: vi. 10; x. 4; xiv. 32; xv. 2; xviii. 5. A terrible land the country is called, because it is inhabited by a terrible people (xviii. 2, 7). What country is meant by the Prophet we learn from ver. 2 b.

4. A grievous vision—fear unto me.—

Vers. 2-4. The vision (חִזְיוֹן in this meaning in Isaiah only here, and xxix. 11; in another sense xxviii. 15; it is found besides only in Daniel viii. 5-8) is first defined as to its subjective side, and in general as hard, i. e., hard to bear, causing perturbation (comp. similar inward experience of the Prophets at the incalculable greatness and importance of what they beheld, Dan. vii. 15, 28; x. 16 sqq.; Heb. xii. 21). To this general description of the subjective impression is added a more particular account of the objective nature of the vision. Here the first question is, whether the words הַכּוֹנֵן הַשּׁוֹרֵד refer to the Chaldeans or to the Persians. In the former case we should be told how the oppressive rule of the Babylonians, while in full swing, was rudely checked. In the latter case, the work of the enemy before approaching the city itself, would be described. Both explanations are grammatically possible. A worldly power in so far as it is opposed to the kingdom of God, can be reproached with acting perfidiously (comp. xxiv. 16 and especially xxxiii. 1, where also the two expressions כָּלֵב and שׁוֹרֵד occur together. Comp. xlviii. 8), but why stress should be laid on this point as a prominent characteristic of the nation serving God as His instrument is inconceivable. כָּלֵב or שׁוֹרֵד (xvii. 14) would be less strange. I hold therefore with DRECHSLER that the words הַכּוֹנֵן הַשּׁוֹרֵד denote the worldly power absolutely hostile to God, not that one which serves as His instrument. This view requires that we do not attach to כָּלֵב the sense of robbing. This signification has been assumed, as if supported by the places xxi. 2; xxiv. 16; xxxiii. 1. And indeed no other sense than that of robbing suits the passage before us, if it be applied to the Persians. But this appli-

cation is untenable, and in the other passages the context requires no other signification than that of acting perfidiously. While we refer these words to the Babylonians, we find in them a reason for their punishment. With dramatic liveliness the discourse is directed to those commissioned to execute the judgment. Elam (xi. 11; xxii. 6), and Media (xiii. 17) are to go up (on עלה comp. on vii. 1) and besiege the city of Babylon (בבל in this sense only here in Isaiah; besides only chap. xxix. 3 where the signification is similar, but not the same). That the Prophet makes mention not of the Persians, but of the Elamites, a nation adjacent to the Persians on the west, is assuredly not favorable to the view that this part of Isaiah was composed during the exile (comp. on xiii. 17). An author living in the exile would certainly have named the Persians. That the Prophet under Elam includes Persia also, is in a certain sense possible. Not that Elymais formed a part of Persia. It was at a later period that Elam was incorporated in the Persian empire, though Susa, one of the three residences of the Persian kings, was (Dan. viii. 2) in Elam. Elam was a land known to the Hebrews in the times of Isaiah (Gen. xiv. 1, 9), while the Persians were then still quite unknown. We might say that to the view of the Prophet Elam concealed Persia, and so, more or less consciously to him, involved it. And thus this discourse has that character of dimness and obscurity, of oscillating between light and darkness, which befits the prophetic vision, and belongs to the marks of a genuine prophecy. The concluding words of ver. 2 are for those who were oppressed by Babylon, for those who were the victims of the שורר and כנן. The genitive in אֲנֹחֲתָהּ "her sighing," is to be taken as the objective, the sighing over her. [We prefer to understand it of the sighing which she, Babylon, caused by her oppression.—D. M.]. In vers. 3 and 4 the Prophet justifies the expression קָשָׁה (ver. 2). From the variety and violence of the painful feelings which the Prophet experienced at the vision, we can infer the fearful nature of the things which he saw. They give us, moreover, to know that the Prophet not only heard the command "Go up, Elam," etc., but also beheld in spirit its execution. What he then saw is what was terrible; and therefore his loins are full of חֲלָה (in Isaiah only here; besides Nah. ii. 11; Ezek. xxx. 4, 9), i. e., *trepidatio*, spasm in the loins. צָרִים (with חֲלָלִים the most common word for the pains of parturition xiii. 8; it occurs in another signification, xlv. 16; xviii. 2; lvii. 9) have seized him as a travelling woman; he writhes from hearing (נָעוּה) the bowing downwards; in Isaiah besides only in Piel xxiv. 1) and trembles (xiii. 8). Many interpreters take כִּרְאוֹת as marking a negative result: so that I do not hear, or see. But why should the hearing be hindered through bending, or seeing through terror? On the contrary, as we see from קִשָּׁה, horror which seizes the inmost soul, proceeds from a seeing and hearing only too accurate. It is certainly not a matter of chance that almost all the expressions here employed

occur in xiii. 8, which passage also treats of Babylon, and that some of the words as צָרִים and נָכְהָל are found only in these two places in Isaiah. There is indeed this difference, that the Prophet here applies to himself what he there says of the Babylonians; but still a relation of the one place to the other indicating a contemporaneous origin is indisputable. מָצוּה is more frequently used of spiritual going astray, of aberration of heart, (Ps. xc. 10, comp. Isa. xxix. 24, *et saepe*), but stands here in the physical sense of the abnormal beating of the heart (palpitation). Also פְּלִצוֹת (in Isaiah only here; besides Job xxi. 6; Ps. lv. 6; Ezek. vii. 18) involves the notion of tottering, *concussio* (Job ix. 6). בעת Piel, a word of special frequency in Job, is used by Isaiah only here. This passage, then, by the words בעת, פְּלִצוֹת and נָכְהָל (comp. especially Job xxi. 6) reminds one strongly of the phraseology of the book of Job. מָצוּה signifies in every place (even 1 Sam. xvi. 14) "to terrify, affright, disturb." The twilight (v. 11; lix. 10) at other times a welcome bringer of rest to the Prophet after his exciting work during the day (פֶּשַׁק *desiderium, deliciae*, in Isaiah only here, comp. 1 Kings ix. 1, 19), is to him now a source of new disquietude (חֲרִידָה substantive in Isaiah only here). We see from this that the Prophet had the vision in the night, either when awake or dreaming.

Prepare the table—the shield. Ver. 5. The Prophet here paints the judgment falling on Babylon in few, quickly thrown off, but powerful strokes. He indicates by hints couched in brief, mysterious words, wherein that terrible thing consists, which according to vers. 2-4 he must see, and in what way Elam and Media fulfil their mission. These words, too, bear that character of prophetic indefiniteness which we have already noticed in ver. 2. The Prophet speaks as in a dream; he draws nebulous forms. Only when we compare the fulfilment, do the images assume a distinct shape, and we are astonished at their accuracy. This is neither mantic prediction, nor *vaticinium post eventum*. The prophet does not understand his own words (comp. 1 Pet. i. 11); he is the unconscious organ of a higher being who speaks through him. Comp. my remarks on Jer. i. 24; li. 31, 39. It is well known that Cyrus captured Babylon in a night when the Babylonians were celebrating a festival with merry carousals (Dan. v.; HEROD. I. 191; XENOPH. *Cyrop.* VII. 5, 15 sqq.). Isaiah certainly did not know this. He is, therefore, ignorant as to what the עֵרַךְ הַשְּׁלֹחַן refers, why and how it was done. The infinitives absolute leave the action without indication of time or subject. This indefiniteness admirably suits the prophetic style. The expression עֵרַךְ הַשְּׁלֹחַן is found also in Isaiah lxv. 11; Ps. xxiii. 5; lxxviii. 19; Prov. ix. 2; Ezek. xxiii. 41. That it is the Babylonians who prepare the table, is clear from the context. It is they who are surprised during the carousal. If we take the words צִפּוּה דַּצְפִּית in their obvious meaning (watching, to look out) they seem inappropriate. Other meanings have therefore been

sought out from all quarters; they kindle the lamps—they clarify the wine—they set the ranks in order—they prepare carpets, etc. But *וַיִּשְׁמַע* means in Hebrew nothing else than *speculari*; and *וַיִּשְׁמַע* (which occurs only here, but with which *וַיִּשְׁמַע*, Lam. iv. 17, and *וַיִּשְׁמַע*, ver. 8, may be compared) must accordingly denote *specula*, "watch-tower, watch, looking out." It seems to me that the Prophet does not wish us to suppose that in a city surrounded by the enemy, a merry carousal took place without the precaution of appointing guards. He means to say only that they were so reckless as to enjoy a banquet even though watches had been set. How dangerous even that could be, is soon apparent when the cry reaches the revellers in the midst of their carousal: the foe is come, anoint the shield! So foolhardy are they that they do not abandon their revelry (which was proverbial and is mentioned in Scripture xiv. 11; xlvii. 1; Jer. li. 7; Dan. v. 1, and elsewhere, *e. g.*, in CURTIUS V. 6); but in the presence of the beleaguering foe indulge in banqueting, though they took the precaution of setting a watch. According to XENOPHON as quoted above, § 25, there was really a guard in the castle, but they were (§ 27) intoxicated. The princes who are said only now to arise and anoint the shield, are the surprised Babylonians. The anointing of the leather shield (2 Sam. i. 21) was in order to make it more compact, firm, smooth and shining (comp. HERZOG *R. Enc.*, and WINER *Real-Lex. Art. Schild*). [In 2 Sam. i. 21 the Hebrew text must be consulted. The anointing which in the E. V. is made, by supplying an imaginary ellipse, to refer to Saul, refers not to him, but to his shield.—D. M.] It is a sign of great negligence that the Babylonians have not anointed their shields, notwithstanding the enemy is before the gates. Now they must either fight with unanointed shields, or yield without a struggle.

6. For thus hath—broken unto the ground.

Vers. 6-9. *וְ* in the beginning of ver. 6 seems to be explicative. In fact the vers. 6-9 are related to the preceding 2-5 as an explanation and more particular description. If we could already from verses 2-5 know in general that the ruin of Babylon through Elam and Media was decreed, and that it would be effected by an assault, we see (ver. 7) the army of the Elamites and Medians in march before our eyes, and (ver. 9) the complete success of the attack is announced. The train of thought is the following: Babylon is to be besieged by Elam and Media, and to be captured by a surprise. For the Prophet sees a mighty army moving against Babylon, and soon after, another band coming from Babylon, which proclaims the downfall of the city and of its idols. The connecting of the two parts by the formula: "For thus said Jehovah," reminds one of chap. viii. 11. What the Prophet now beholds in vision is represented in what follows, as if a watchman appointed by the command of God had seen it, and communicated it to him. This style of costume is very effective (comp. 2 Sam. xviii. 24 sqq.; 2 Kings ix. 17 sqq.). Elsewhere the Prophet himself is represented as a watchman on the pinnacle (Hab. ii. 1; Zech. i. 8 sqq.). And, indeed, here too Isaiah himself is the watchman,

though another is made to take his place. This is only a rhetorical artifice to heighten the effect. The very words "what he sees he will declare," contain a praise of the watchman. For it is not said *וְ*. That would indicate only the duty of the watchman. But *וְ* gives us to understand that he will really fulfil this duty. The perfects *וַיִּשְׁמַע* ver. 7, cannot mean, "and he shall see, hearken." For the watchman is not to be dictated to in regard to what he shall see. Neither is it allowable with DRECHSLER to take the words as a conditional sentence, "and if he sees . . . he shall hearken . . ." That the Prophet actually appointed the watchman, would properly be told immediately after issuing the command. But this point, as self-evident, is here passed over, as in other cases where a command given by the LORD to the Prophet is related (vii. 3 sqq.; viii. 1 sq., 3 sqq.). The watchman saw first a train of horsemen (*וַיִּשְׁמַע* is a collective, besides in Isaiah only, v. 10, in the signification *jugum*; *וַיִּשְׁמַע* is *equus*, then sometimes *equus*, xxi. 6, 7; xxviii. 28; xxxi. 1; xxxvi. 9) followed by a train of asses and camels. Interpreters have called attention to the fact that the Medes were renowned for their cavalry (Cyp. l. 6, 10), which Cyrus was the first to introduce among the Persians (Cyp. iv. 3, 4 sqq.; vi. 1, 26 sqq.). We learn from this last place that Cyrus furnished his army with numerous and improved chariots of war. To what a formidable arm Cyrus raised the Persian cavalry in a brief period, appears from his being able to march against Babylon with 40,000 horsemen (Cyp. vii. 4, 16). The employment of asses and camels, not only for transport, but also in battle, is an established fact. In regard to asses, STRABO relates of the Carmanians, a nation dwelling next the Persians to the east, and subdued by them, that they "χρῶνται δυνος ὁ πολλοὶ καὶ πρὸς πόλεμον σπάνει τῶν ἵππων." And HERODOTUS relates that the Scythians in fighting against the Persians under Darius Hytaspis, found no worse enemies than the asses, at whose strange appearance and braying the horses took fright (iv. 129). That Cyrus himself employed camels in battle is expressly related by XENOPHON: Cyp. vi. 1, 30; vii. 1, 22, 27. The watchman sees then an army in march. The Prophet does not mention that he saw infantry. Prominence is evidently given only to what is peculiar and characteristic. And, in fact, hardly another army could have been then found which presented such a diversity of animals used in war as the Persian host with its wonderful variety of races. The watchman not only saw, he also heard, or rather tried to hear; for he really heard nothing at first. The strange, long, martial train disappeared. The watchman then sees and hears nothing for a long time. This surprises him. He becomes impatient. He is not aware that meanwhile a great work is accomplishing which requires time: the capture of Babylon. In his impatience, which does not, however, lessen his zeal, he calls now with a lion's voice (properly as a lion, comp. Ps. xxii. 14; Isa. xli. 3, etc.; Rev. x. 3): I stand in vain night and day on the watch-tower. We see from this that that army in march, ver. 7, was a passing appearance, and

that after it had vanished, there had been a pause, which the watchman could not explain. He addresses his call to ^{יְהוָה}, that is to Jehovah. At the same time the Prophet gives up the assumed character, and lets us see plainly that he himself is the watchman. HITZIG and MEIER would read ^{יְהוָה} "my lord." This would suit the connection better, but must the more readily be rejected as a correction, as the Prophet could quite easily drop the character which he personates. The watchman had hardly uttered these complaining words when that for which he had waited so long took place. He sees again something which gives information: a little band of men who ride in pairs, comes from Babylon. The ^{וְהוֹנֵהוּ} is to be regarded as spoken with emphasis. For it stands in a certain contrast to what precedes; hitherto I have perceived nothing, but now, *etc.* We must, therefore, translate, "*but, lo, there comes,*" *etc.* Who is the subject of ^{וְהוֹנֵהוּ} in ver. 9? Obviously the watchman. We might think of the troop of horsemen coming from Babylon. This would be possible. But this alteration of the subject would need to be indicated in some way. The want of any indication of this kind is in favor of our assuming the same subject that had governed the whole preceding series of sentences. The watchman learned by inquiry or knew it from infallible signs: Babylon is fallen! A grand utterance! Hence the repetition of ^{נִפְלָה}. In Jer. li. 8 this place is quoted. Also in Rev. xviii. 2. Jeremiah likewise emphatically sets forth the downfall of Babylon as a defeat of its gods (Jer. l. 2, 38; li. 44, 47, 52). The subject of ^{שָׁמַר} can be Jehovah. It can also be he who was Jehovah's instrument for this work, the conqueror of Babylon: Cyrus. This "he" who afterwards comes clearly and distinctly under his proper name into the Prophet's field of vision, appears here still veiled as it were: ^{שָׁמַר לְאָרֶץ} is a pregnant construction, comp. viii. 11; xiii. 8; xiv. 9, 10; xx. 2. DRECHSLER makes the not inappro-

priate remark that Isaiah has perhaps in his eye here "the well-known iconoclastic zeal of the Persians."

7. **O my threshing—unto you.**—Ver. 10. These words intimate the proper immediate object of the prophecy. Judah is to be comforted by the prediction of the fall of the Babylonian fortress. The words seem aimless, if what precedes them is regarded as *vaticinium post eventum*. We have in ver. 10 a summary of chaps. xl.—lxvi. ^{כִּדְשָׁה} (for which other editions read ^{כִּדְשָׁה} is *an. leg.* It means what is crushed by threshing. Israel is so called as the object of the divine judgment which was executed on him by means of the exile. ^{דִּישׁ} is frequently employed in the sense of cleansing and sifting by divine judgments, xxv. 10; xxviii. 27 sq.; xli. 15; Micah iv. 13; Hab. iii. 12. The expression ^{בְּנֵי-נֶרְן} reminds one of such expressions as ^{בְּנֵי-הַפֶּלֶא}. A son of the threshing-floor is one who lies on it, and is threshed, and that not merely briefly and accidentally, but for a long time, as it were habitually. For he belongs to the floor as a child to its mother. Accordingly ^{בְּנֵי-נֶרְן} is stronger than ^{כִּדְשָׁה}. Israel is so named because in the exile the threshing floor had become his home, his mother-country. It is the Prophet who speaks, but in the name, and as it were, out of the soul of God. Otherwise the second half of this verse would contain an intolerable transition. This threshed people, to whom the threshing-floor had become a home, is still the Prophet's own beloved people. With sorrow he announces to them that they must be threshed in Babylon; with joy he declares that they will be delivered from the threshing-floor. Both events are certain. And Israel may and ought to believe this. It is indeed inconceivable that the Prophet can make such an announcement. He himself does not understand even the connection. He therefore declares emphatically: *I have not excoigated this; but I have heard it from Jehovah, and therefore declare I it to you as certain truth.*

B.—AGAINST EDM. CHAPTER XXI. 11, 12.

That under Dumah we are to understand Edom is conceded by almost all modern interpreters. In favor of this view there are the following reasons: 1) All other localities, which actually bear the name of Dumah, are either too near or too remote, and do not furnish any hold for the assumption that Isaiah made them the objects of a *Massea* (oracle). What would such a *Massea* mean as directed against the isolated city of Dumah, situated in the mountains of Judah (Josh. xv. 52), or against that Ishmaelitic Dumah, of which mention is made in Gen. xxv. 14; 1 Chr. i. 30, or against the three still more distant and insignificant places called Dumah, which are not once mentioned in the Old Testament, and which according to the Arabian geographers are situated in Irak, Mesopotamia and Syria (comp. GESNIUS, DELITZSCH, and KNOBEL on our place)? We could most readily think of the Ishmaelitic Dumah (Genesis xxv. 14). But how

far-fetched is the assumption that the Simeonites, who, according to 1 Chron. iv. 42 sq., emigrated to Edom, settled just in Dumah! And does not our *Massea* stand among prophecies directed against heathen nations? 2) The Prophet declares expressly that the cry came to him from Seir. But would he have uttered the taunting expression of ver. 12 against Israelites dwelling on mount Seir? 3) All the four prophecies in chaps. xxi. and xxii. have, as was already remarked, emblematic inscriptions. It accords, therefore, entirely with the manner of forming inscriptions observed in these chapters, if we assume that ^{דִּיקָה} is intentionally formed from ^{אֵדוֹם}. Consul WETZSTEIN indeed affirms in his *Excursus on Isa. xxi.* in DELITZSCH's *Commentary*, p. 692, that the putting of Dumah for Edom by a play upon the name, would necessarily be misunderstood. But this is by no means

the case. For the character of the other inscriptions gives every reader an obvious hint how this one too is to be taken. And then we have the words "out of Seir" immediately following.

That Isaiah is the author of this prophecy is disputed by some rationalistic interpreters (PAULUS, BAUR, EICHHORN, ROSENMUELLER), but is maintained by even GESSENIUS, HITZIG, HENDEWERK, EWALD and KNOBEL. It most clearly bears the stamp of Isaiah's style, which only the most obstinate prejudice can fail to see. It is difficult to say anything respecting the time of composition. If we should insist with KNOBEL that the question put by the Idumeans to the Prophet supposes a close relation between them and the Jews, and that such a relation existed only during the rule of Uzziah and Jotham over Judah, which lasted till 743, we should arrive at the conclusion that the prophecy was composed before 743. But the night here spoken of, if we have respect to the then existing state of affairs and to the analogy of all Isaiah's prophecies, cannot possibly mean anything else than the misery threatened by the Assyrian power. If

now the Edomites are represented as inquiring if this calamity will soon end, they must in that case have had some experience of it. During the reign of Uzziah and Jotham, however, they had not yet suffered from the Assyrian dominion. The time when the Assyrians threatened the freedom of all nations as far as Egypt (EWALD, *Gesch. des V. Isr.* III. p. 670; comp. HITZIG, *Gesch. des V. Isr.* p. 221) was rather the period after the capture of Samaria, when the Assyrian king was engaged in war against Egypt, and was obliged to take care to secure his left flank, and his line of retreat against the warlike nations that occupied the country between Palestine and Egypt. This was the time of Hezekiah (comp. remarks on xx. 1), or more exactly, the time between the capture of Samaria and the baffled attempt on Jerusalem by the army of Sennacherib (xxxvi. and xxxvii.). At that time the Assyrians frequently penetrated into the South of Palestine. Then, if ever, was the time when an inquiry, like that contained in this prophecy, could come from Edom to the Prophet of Jehovah in Jerusalem.

CHAPTER XXI. 11, 12.

11 THE BURDEN OF DUMAH.

He calleth to me out of Seir,
Watchman, what of the night?
Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night; If ye will enquire, enquire ye; Return, come.

TEXTUAL AND GRAMMATICAL.

Ver. 11. The participle without specification of subject is often used for the finite verb (Ex. v. 16; Gen. xxiv. 30; xxxii. 7; Isa. xi. 6, etc.). Here מִן stands for מִן and implies the impersonal or indefinite subject (Is. 5; Jer. xxiii. 6; xxxiii. 16, *et saepe*). The form לֵי in the second question may have been chosen for the sake of variety, as לַי had been employed in the first question. Moreover, it is not improbable that לֵי is the Idumean form of the word, as we have already in xv. 1 found it to be the form used by the Moabites.

Ver. 12. מִן is the Aramaean word for מִן, but occurs not unfrequently in Hebrew authors. Isaiah, in particular, uses the word often, ver. 14; xli. 8, 23, 25; xlv. 7; xlv. 11; lvi. 8, 12 (in the two last the imperative form מִן also). But the מִן (with מ as the last radical letter) is found only here and Deut. xxxiii. 21. — מִן occurs in the Hebrew parts of the Old Testament only in three other places, viz., xxx. 13; lxiv. 1 in the sense of *tumescere, ebullire*, and Obad. 6 in the sense of *searching, seeking out, studiosae quærere*. In this latter signification the word is common in the Aramaean (Dan. ii. 13, 16, 23; vi. 8, 8, etc.).

EXEGETICAL AND CRITICAL.

1. The Prophet hears a cry sounding forth from Seir putting to him as watchman the question: How much of the night is past? Thereupon the watchman answers: Morning comes, and also night i. e., first a ray of morning light, then immediately dark night again. And when it will have become night again, you can, if you please, again inquire. *Quærere licet*. Whether you will receive a favorable answer is another question.

2. The burden—return, come.—Ver. 11-12. The appellative noun מִן occurs only in two places of the Old Testament: Ps. xciv. 17; cxv. 17. In these places the word denotes that world of death where everlasting silence

reigns. In the passage before us the word has manifestly a similar meaning. Dumah has, it is true, no etymological connection with Edom. For the latter is derived from the root דָּמָה *rubrum, rufum esse* in Gen. xxv. 30. But as the Prophet represents Babylon under the name of the "desert of the sea," Jerusalem (xxii. 1), under the name of "the valley of vision," and further in ver. 13 takes מִן in a double sense, alluding to its radical meaning as an appellative, so here by a slight modification of the name he calls Edom Dumah; and hereby he intimates that Edom is destined to become Dumah, i. e., silence, to sink into the silence of nonentity.—Seir is the

mountainous region which extends from the south of the Dead Sea to the Elanitic gulf, and which became the abode of Esau, (Gen. xxxii. 3; xxxiii. 14, 16; xxxvi. 8) and of his descendants, who are thence called the children of Seir (2 Chron. xxv. 11, 14). The word is found only here in Isaiah. Elsewhere the Prophet always uses Edom. It is natural for him to employ the name Seir here. For if the call is to sound forth from Edom to Jerusalem, it must proceed from the mountain-height, and not from the valley. The Prophet is addressed as *שׂוֹרֵי*, because he is regarded as standing on his watch. The word is of like import with *שׂוֹרֵי* ver. 6, and this affinity of signification is one reason for placing together the prophecies against Babylon (vers. 1-10) and Edom (vers. 11 and 12). *לֵי* before

לֵי is partitive. How much of the night (the night of tribulation, comp. v. 30; viii. 20 sqq. xlvii. 5; Jer. xv. 9; MICAH, iii. 6, etc.), is past? As a sick man who cannot sleep or compose himself, so Edom in distress inquires if the night will not soon come to an end. The repetition of the question indicates the intensity of the wish that the night may speedily be gone. The answer to the question is obscure, and seems to be designedly oracular, and at the same time ironical. The first part of the answer runs (ver. 12) morning is come, and also night. What does this mean? How can morning and night come together? Or, how can it be yet night if the morning is come? If we compare the historical events to which the Prophet's answer refers, we can understand these words which must have been unintelligible to the first hearers or readers of the oracle. For, in fact, a ray of morning light was then very soon to shine. The overthrow of Sennacherib before Jerusalem was at hand. That was morning twilight, the dawn. But the glory did not last long. For after the Assyrian power, the Babylonian quickly arises, and completes what the former began (Jer. xxv. 21; xxvii. 3; xlix. 7 sqq.). This change is frequently repeated: the "Chaldaean time of judgment is followed by the Persian, the Persian by the Grecian, the Grecian by the Roman; ever for a brief interval a gleam of morning for Edom (think particularly of the time of the Herods), which was quickly lost in the returning night, till Edom was turned entirely into *שׁוֹמֵר* silence, and disappeared from history (DELITZSCH). The second part of the answer is, if possible, still more enigmatical than the first. The Prophet in dismissing those who question him, by telling them that they may come again, manifestly intends to mock them. For of what advantage is it to be allowed to come again? They knew they might do so. But what will they hear if they come again? What has the Prophet to announce to them as the final doom of their na-

tion? The answer for him who can understand the hint is given by the word Dumah. The words for "come" and "inquire" belong rather to the Aramaean than to the Hebrew dialect, the word for "inquire" occurs farther in this sense, only in Daniel, and in the prophecy of Obadiah, of which Edom is the subject. Further, the singular verbal ending, which Isaiah here multiplies, making a sort of rhyme out of it, was probably current in the Idumean idiom. He mocks the inquirers, therefore, with Idumean sounds. "Return, come," is a pleonasm employed for the sake of the rhyme in the Hebrew. If, then, in ver. 12 there is irony both in the style and sense, it is more than probable that an actual inquiry came to the Prophet from Edom, than that he invented such a question as suitable to the circumstances. For why should he have taunted the Edomites for their questioning, if they had not really inquired of him? That would have been a mockery altogether unjust and uncalled for. But it is quite probable that such a question was really put to the Prophet.

The Edomites saw in Jehovah the national God of the Israelites, and conceded to Him the same real existence which they ascribed to their own false gods. From their point of view Jehovah could have prophets by whom He revealed His will and futurity; as their gods had their oracles and their organs in the *goëtes*. Such recognition on the part of the heathen of a divine power in the prophets of Israel is oftentimes met with. The king of Assyria, for example, sent Naaman to Samaria that Elisha might heal him (2 Kings v. 1 sqq.). The Syrian king believed that the same Elisha betrayed all his plans to the king of Israel (2 Kings vi. 12 sqq.). The Syrian Benhadad sent Hazael to Elisha to inquire if he would recover from his sickness (2 Kings viii. 7 sqq.). The fame too of Isaiah, as a great Prophet of Jehovah, could have extended to Edom, and, though Edom was no longer in a state of dependence on Judah, the common distress could have occasioned the inquiry. But this question, as it did not proceed from the right believing state of heart, but from an essentially heathen way of thinking, drew from the Prophet an ironical rebuff. [May not those closing words, "if ye will inquire, inquire ye," be intended to intimate that further disclosures would be afterwards made in regard to the future of Edom? The Prophet in the 34th chapter actually returns to this subject, and gives in plain terms the information which he here withholds. Other prophets, as Jeremiah, Ezekiel, Obadiah and Malachi foretell the judgment that would come upon Edom, and the solitude and desolation to which it should be reduced. All travellers who have visited the country, testify to the fulfilment of these predictions, and report that Edom has become a veritable Dumah, a land of silence.—D. M.]

C.—AGAINST ARABIA. CHAP. XXI 13-17.

- 13 THE BURDEN UPON ARABIA.
In the forest ^ain Arabia shall ye lodge,
O ye ^btravelling companies of Dedanim.
- 14 The inhabitants of the land of Tema
^cBrought water to him that was thirsty,
They prevented with their bread him that fled.
- 15 For they fled ^dfrom the swords,
From the drawn sword, and from the bent bow,
And from the grievousness of war.
- 16 For thus hath the LORD said unto me,
Within a year, according to the years of an hireling,
And all the glory of Kedar shall fail:
- 17 And the residue of the number of ^earchers,
The mighty men of the children of Kedar,
Shall be diminished:
For the LORD God of Israel hath spoken it.

^a Or, *Bring ye.*^b Heb. *from the face of.*^c Heb. *bows.*^d *in the evening.*^e *caravans.*

TEXTUAL AND GRAMMATICAL.

Ver. 13. *נֶעֱרַב* is ambiguous. Arabia is called *נֶעֱרַב*; the pausal form is *נֶעֱרַב*, which, except in pause, occurs only 2 Chron. ix. 14. The second *נֶעֱרַב* is clearly the source of the first. In the same way "the desert of the sea," ver. 1, and "the valley of vision," xxi. 2 (comp. ver. 5) have arisen. How else could we explain the prefix *נ* which in no other case stands after *נֶעֱרַב*? It is doubtful how the second *נֶעֱרַב* was originally vocalized. The significations "in Arabia" and "in the evening," are both suitable. The old versions give the latter. But the evening is never denoted by *נֶעֱרַב*. Still it could be. The form would then come from *נֶעֱרַב*, "to be dark," after the analogy of *נָכַר* (once for *נָכַר* Ps. xviii. 26) etc. The Prophet can have designedly employed

the uncommon form instead of the usual *נֶעֱרַב*, in order to give the double sense of Arabia and evening, and perhaps to intimate that Arabia should be a land not of the rising, but of the setting sun.

Ver. 14. *נִתְּיָו* can be either perfect or imperative. But it must be taken here as perfect, as the next verb *נִקְרְמוּ* is certainly perfect.

Ver. 16. Mark the triple alliteration in this verse. First, we have three words beginning with *מ*, then three beginning with *ש*, then three (or four) whose first letter is a *k* sound.

Ver. 17. Mark the accumulation of substantives dependent on a noun in the construct state. No less than five words in the construct state occur together.

EXEGETICAL AND CRITICAL.

1. Even the free pastoral and martial tribes of the Arabian desert must succumb to a power that crushes all before it. The Prophet vividly describes the fate of those tribes in his own peculiar way by setting before our eyes one effect of the pressure of the great worldly power. The caravans proceeding to the various chief emporiums of trade in ancient times, such as Tyre, Sidon, Babylon, were wont to cross the desert without molestation from mighty foes. But now a force assails them, against which they are unable to defend themselves, as they could against the attacks of the separate plundering tribes of Bedouins (comp. *MOVERS, Phœn. II.*, p. 409). They are forced to give way, and are scattered. The fugitives seek shelter where they can find it. They are fortunate if, far from the regular route, in one of the oases, or on a mountain slope, they can reach a wood which will conceal them from the eyes of their pursuers, and in which they can find pasture and shade for their cattle. Out of this wood they

dare not venture. In order, therefore, that they may obtain subsistence, the inhabitants of the neighboring places must bring them bread and water (vers. 13, 14). From this single circumstance it is easy to infer that the glory of the Arabians who bordered on Syria and Babylon, as whose representatives the Kedarenes are mentioned, is hastening to an end. Within the space of a year, says the Prophet, their power will be reduced to a minimum (vers. 16, 17).

2. In the forest—of war.—Vers. 13-15. I do not think that we should, as WETZSTEIN supposes, take *נֶעֱרַב* in the sense of the Arabic *war*, i. e. a place covered with fragments of volcanic rock. For the Hebrew word never means anything else than forest. We are simply informed here that the caravans driven from their course sought shelter in some wood; and woods there actually are there, partly in the oases, partly on the slopes of the western mountains. The forest conceals the fugitives, and at the same time fur-

nishes shelter and pasture for the cattle. If they lodge (pass the night) in such a forest, it is a matter of course that evening has arrived. But the remark that the forest was situated in Arabia would likewise be superfluous. For if the occurrence happened in the neighborhood of Tema, that sufficiently indicates that the locality is in Arabia. But the expression כְּעֶרַב, as having the double meaning "in Arabia" and "in the evening," is not superfluous. Dedan is according to Gen. x. 7 (1 Chron. i. 9) a descendant of Cush; according to Gen. xxv. 3 (1 Chron. i. 32) a grandson of Keturah also bears this name. In Jer. xxv. 23 Dedan is named along with Tema. In Jer. xlix. 8 they appear as belonging to Edom. And so in Ezek. xxv. 13. They are marked as a commercial people in Ezek. xxvii. 15, 20; xxxviii. 13. WERTZSTEIN (in his excursus in DELITZSCH's Commentary) finds their abode on the Red Sea, "east of the Nile, including the desert to the brook of Egypt or the borders of Edom." He calls them Cushite tribes. However this may be, they are clearly enough denoted in the Old Testament as merchants, a people carrying on the caravan trade, especially with Tyre. If such a caravan has found in a forest shelter and pasture for the cattle, only bread and water for the men would be needed. At the dictate of hospitality the inhabitants of Tema bring these requisites to the fugitives in the forest. WERTZSTEIN (as above) describes the situation of Tema (Jer. xxv. 23; Job vi. 19) after careful personal investigations. It lies, according to him, two days' journey by dromedary from Dumah, north-east of Tebûk, a station on the route for pilgrims from Damascus to Mecca. Dumah is marked by him as lying in the oâsis *el-Gof*, four days' journey by dromedary to the south-west of Babylon. He maintains against RITTER that there are not two places called Tema. Ver. 15 explains why the Dedanians must flee. War in every form, and with all its terrors, has assailed them.

3. For thus hath—spoken it.—Vers. 16, 17. What could be learned inferentially (vers. 13-15) from a single fact is now stated directly in general terms. Kedar's might and glory must be destroyed. Kedar is, first of all, according to

Gen. xxv. 13, a son of Ishmael. But the name stands here, as very frequently in the later rabbinical usage, for the Arabs, i. e., for the inhabitants of Western Arabia, who alone were known to the Jews. In one year, exactly computed (comp. on xvi. 14), the glory of Kedar shall have an end. As Isaiah beyond a doubt uttered this prediction, its fulfilment must have taken place while the might of Assyria flourished. We know generally that the Assyrians subdued the Arabians, for Sennacherib is called by HERODOTUS (II., 141) "King both of the Arabians and Assyrians," and that while mention is made of his expedition against Egypt. This is not without significance. For when HERODOTUS states that Sennacherib as "King of the Arabians and Assyrians" attacked Egypt, he thereby gives us to understand that he marched against Egypt with an army composed of Arabians and Assyrians. And this fact tallies well with our remark on vers. 11 and 12, that the Assyrian in invading Egypt must have cared for the covering of his left flank and line of retreat. This object could be secured only by placing himself free from danger from the inhabitants of Arabia Petraea and Deserta. Our prophecy was therefore delivered before Sennacherib's invasion of Egypt, which according to the Assyrian monuments, must have occurred in the year 700 B. C. (comp. SCHRAEDER, *The Cuneiform Inscriptions and the Old Testament*, p. 196). In accordance with what we have before observed touching the way in which prophecy advances to its complete fulfilment, it is not at all needful that the predicted catastrophe should have come upon the Arabians as a single stroke, which was not afterwards repeated. It would be sufficient to justify our regarding the prophecy as fulfilled, if in the specified time an event occurred, which was a proper beginning of the fulfilment of the prophecy, and therefore guaranteed its complete realization. We must confess that we cannot furnish direct evidence of such a particular event having taken place. The Kedarenes are here characterized as a warlike nation distinguished for the use of the bow. In this latter respect they walk in the footsteps of their ancestor, who is celebrated as an archer (Gen. xxi. 20).

D.—AGAINST THE HAUGHTY AND DEFIANT SPIRIT OF JERUSALEM AND ITS MAGNATES. CHAPTER XXII.

This chapter interrupts the series of prophecies against foreign nations. On account of its emblematic superscription, it is incorporated in the little book (סֵפֶר) that is distinguished by such superscriptions (xxi. and xxii.). Hence its present place. It contains two parts of almost equal length. In both, presumption is rebuked; in vers. 1-7, the presumption of the secure and reckless Jerusalem; in vers. 8-14, its incorrigible obstinacy, which even a perception of danger cannot overcome. In the second part of the chapter (vers. 15-25) the Prophet declares the punishment of the haughtiness of Shebna, the steward of the palace, involving his deposition and the calling of a worthier successor, who, however,

would be likewise in danger of abusing his high office. Touching the time of the composition of the first part, we have to observe that it forms a whole. But in vers. 8-14 the Prophet sets the wicked obstinacy of the present time in opposition to the inconsideration of an earlier. The time referred to (vers. 8-12) is ascertained without difficulty from a study of these verses. It was the period of Hezekiah, and just when the Assyrians were threatening the city (xxxvi. and xxxvii.), which was by no means secured against all danger by the measures which Hezekiah took for its defence (2 Chron. xxxiii. 2 sqq. 30). There must have been then in Jerusalem persons, who in opposition to the blind, thoughtless presump-

tion of former times (vers. 1-7), saw clearly the danger, yet in their wicked obstinacy would not seek the LORD, but desired only to satisfy their low carnal passions. The second part of the chapter belongs to the same time. It is directed against Shebna, the proud steward of the palace. In consequence of the divine displeasure here declared, he was actually deprived of his high office, and Eliakim, the person indicated by

Isaiah, was appointed his successor. In chapters xxxvi. and xxxvii. we find Eliakim acting as steward of the palace and Shebna only a scribe. The latter had, it is clear, repented and submitted to the judgment of God. Therefore the punishment with which he was threatened was mitigated. But since Eliakim appears in xxxvi. and xxxvii. as already steward of the palace, this prophecy must belong to a somewhat earlier time.

1. AGAINST JERUSALEM'S BLIND PRESUMPTION AND DEFIANCE IN SIGHT OF DANGER. CHAPTER XX. 1-14.

a) The punishment of blind presumption.

CHAPTER XXII. 1-7.

1 THE BURDEN OF THE VALLEY OF VISION.

- What aileth thee now,
That thou art wholly gone up to the housetops?
2 Thou that art full of stirs,
A tumultuous city,
A joyous city;
Thy slain *men* are not slain with the sword,
Nor dead in battle.
3 All thy rulers are fled together,
They are bound ^aby the archers;
All that are found in thee are bound together,
Which have fled ^bfrom far.
4 Therefore said I, Look away from me;
^aI will weep bitterly,
Labour not to comfort me,
Because of the spoiling of the daughter of my people.
5 For *it is* a day of trouble, and of treading down, and of perplexity
By the LORD God of hosts in the valley of vision,
Breaking down the walls,
And of crying to the mountains.
6 And Elam bare the quiver
With chariots of men *and* horsemen,
And Kir ^auncovered the shield.
7 And it shall come to pass,
That ^athy choicest valleys shall be full of chariots,
And the horsemen shall set themselves in array ^aat the gate.

¹ Heb. of the bow.

⁴ Heb. the choice of thy valleys.

^a without bow.

² Heb. I will be bitter in weeping.

⁵ Or, toward.

^b afar.

³ Heb. made naked.

TEXTUAL AND GRAMMATICAL.

Ver. 1. The question כָּלֶךְ (comp. ver. 16 and on fl. 15) is intensified by מִמָּוֶה (xix. 12). כָּלֶךְ for כָּלֶךְ comp. Micah ii. 12.

Ver. 2. In תְּשַׁמֵּית מְלָאִים (apposition to כָּלֶךְ) the accusative stands first for the sake of emphasis.

Ver. 3. On מְרֹחֶק, i. e., far off, comp. on xvii. 13.

Ver. 4. אָמַרְר נִבְכִי properly: I will with weeping bring forth what is bitter. The Piel (in Isaiah only here, comp. Gen. xlix. 23; Exod. i. 14) is here, as often, employed like Hiphil in the causative sense. In this sense the Hiphil actually occurs Zech. xii. 10. דָּמָיו (comp. Gen. xix. 15) *insists* is found only here in Isaiah.

Ver. 5. מְרֹחֶק, *tumultus, perturbatio*, Deut. vii. 23; xxviii. 20; in Isaiah only here. מְרֹחֶק, *convulsio*, besides only xviii. 2, 7. מְרֹחֶק *implicatio*, entangling, confusion, besides only Micah vii. 4. Notice the assonance in these three words.—מִקְרָקִיר is to be taken neither as verb, *denominativum*, nor as substantive (demolition) nor as apposition to יָם. It is the participle Pilpel from קָרָר *fodere, effodere*, of which the Kal occurs xxxvii. 25 and the perf. Pilpel, Numb. xxiv. 17. As to its construction it is in apposition to לְאֵינִי. Grammar does not require the repetition of the preposition. Notice here how the sound is an echo to the sense.—

רעש is *clamor, vociferatio*, especially a cry for help. The word occurs only here.

Ver. 6. רעשפה quiver, in Isaiah besides xlix. 2. The ר before רעש is the ר of concomitance = with. רעש are chariots equipped with men—manned chariots in opposition to wagons for lading (עגלות). פֶּרָשִׁים

(comp. on xxi. 7) stands *deversus*, but yet is governed by ר. The meaning, therefore, is: Elam has seized the quiver in the midst of chariots and horsemen, i. e., has furnished an army of bowmen together with chariots and horsemen.

Ver. 7. שִׁית without object = *aciem struere*, Pa. iii. 7. Comp. Isa. xlix. 15. Notice, too, the alliteration.

EXEGETICAL AND CRITICAL.

1. In this first half of the discourse directed to the whole of Jerusalem, the Prophet assails the presumption with which the inhabitants formerly witnessed the approach of the enemy on an occasion not more closely specified. He asks the meaning of their going up to the roofs of the houses. It was plainly in order to see the approaching foe, although the Prophet does not expressly say this (ver. 1). But the noise which prevailed in the streets, and the universal gaiety prove that the enemy was not regarded with apprehension, but with proud defiance (ver. 2). In contrast with this presumption stands the result which the Prophet proceeds to depict. He sees the slain and prisoners of all ranks who fell into the hands of the enemy, not in manly conflict, but in cowardly flight (ver. 3). A second contrast to that insolent gaiety, is formed by the profound sorrow which the Prophet Himself now feels as he looks upon the ruin of the daughter of his people (ver. 4). For the LORD Himself brings the day of destruction on Jerusalem, while he employs as His instruments for this purpose distant nations terribly equipped for war, as whose representatives only Elam and Kir are named (vers. 6 and 7).

2. **The burden—fled from far.**—Vers. 1-3. The expression "the valley of vision" is taken from ver. 5. Consult the Commentary on that verse for further particulars. That the title is formed after the analogy of the superscriptions, xxi. 1, 11, 13, and that the prophecy is placed here for that reason is self-evident. A hostile army advances against Jerusalem. But the inhabitants of Jerusalem are not afraid of the enemy. They ascend the roofs of the houses to see the foe. This is in itself quite natural. But yet the Prophet asks in a tone of displeasure, What is the matter with thee that thou in a body goest upon the roofs? The party addressed is plainly the personified Jerusalem. It is no good sign that all Jerusalem goes up on the house-tops. For this looks as if the coming of the enemy was regarded in Jerusalem as a spectacle for the amusement of *all* the people. It is yet worse that the accustomed noise prevails in the streets, and this noise is a joyous one. The city is called

רִמָּה which epithet includes the idea of haughtiness as well as joy, as we see from xiii. 3; Zeph. iii. 11. (Comp. Isa. xxiii. 12; Ps. xciv. 3; Jer. l. 11; li. 39; 2 Sam. i. 20). It is uncertain to what particular occasion the Prophet here alludes. He cannot have in view what is related 2 Kings xvi. 5; Isa. vii. 1; for great despondency then reigned. This can be said too of chapter xxxvi.; 2 Chron. xxviii. 20 is too doubtful. (Comp. Ewald, *History* III. p. 667 note). It was probably some event of less importance, perhaps the appearance of a predatory troop. The in-

digination of the Prophet would befit such an occurrence. The insolence at sight of a seemingly slight danger annoyed him, inasmuch as the appearance before Jerusalem of a single soldier belonging to the army of a power aiming at universal sovereignty, should have made them sensible of the danger threatening them from that quarter. This danger passes into fact before the Prophet's eye. He sees a hostile army before the walls of Jerusalem. It is of course a different one from that whose appearance so little discomposed the inhabitants of Jerusalem. Now things take quite another turn. Insolence is changed into its opposite, into base cowardice; security, into the greatest distress. The Prophet sees the ground covered with dead bodies of his people. They have perished miserably, have died an inglorious death. And those very rulers (רָצִיחִים comp. i. 10; iii. 6 sq.), who, on the occasion referred to in vers. 1 and 2, had doubtless set the example of proud defiance, are now found to be the most cowardly. They flee all together, and are, without the drawing of a bow on their part or on that of the enemy (on רָצִיחִים in the signification "without" see on xiv. 19) taken and bound. But not only the chief men behaved with cowardice. All the Jews who fell into the power of the enemy (רָצִיחִים "thy found ones" not "those found in thee") were taken in their flight. They fled afar, not from far (comp. xvii. 13). They had sought in their timidity to flee far away, for they thought themselves safe only at the farthest possible distance from their endangered home. We here readily call to mind what is related 2 Kings xxv. 4 sqq.; Jer. xxxix. 4 sqq. Comp. Lam. iv. 17-20 of the flight of king Zedekiah and all his soldiers.

3. **Therefore said I—my people.**—Ver. 4. In opposition to that blind presumption (ver. 2) the Prophet, who clearly perceives what will be hereafter, experiences profound grief. His sorrow is unintelligible to the people. They seek to comfort him. He refuses to be comforted, and asks only to be permitted to give vent to his grief. "Look away from me," recalls vividly to mind Job vii. 19; xiv. 6; Ps. xxxix. 14; but in these places the LORD is entreated to turn away His holy, and, therefore, judging eye from sinful men. The expression, "the daughter of my people" first occurs here. It is not to be taken as the partitive genitive, but as the genitive of apposition, or more accurately, the genitive of identity. The daughter of my people is a daughter, i. e., a female who is my people in so far as she represents, or personifies my people. The expression, as the analogous one "daughter of Zion," corresponds to our expressions, Germany, Prussia, Bavaria, etc. These expressions with us likewise denote the personified unity of a people

under the representation of a female. Observe further how the Prophet depicts the punishment of their presumption in words which afterwards served as a model for the lamentation over Jerusalem's destruction by the Chaldeans (Iam. ii. 11; iii. 48).

4. For it is a day—the gate.—Vers. 5-7. The conduct of the Prophet is determined by the procedure of the LORD. As He has decreed a day of destruction on Jerusalem, the sorrow of the Prophet is not without a cause. The expres-

sion *יום לארץ* is peculiar to Isaiah. It occurs ii. 12 (xxxiv. 8). What it means is learnt from lxiii. 4 where it is called "a day of vengeance in my heart." The expression in a somewhat modified form is used by Jeremiah (xvi. 10) and Ezekiel (xxx. 3). The scene of this act of judgment is to be "the valley of vision." That Jerusalem is thus denoted is most clearly determined by the context. KNOBEL's view that the expression does not mark the city itself, but only one of the valleys surrounding it, is very strange. Not to speak of other things, how would a judgment falling on only one of the valleys surrounding Jerusalem, correspond to the words of ver. 2? I believe that light is thrown on the expression "the valley of vision" by Joel. iii. 12 sqq. The expression "the day of the LORD" is found first in Joel. While then Isaiah speaks of "a day of trouble, and of treading down, and of perplexity" which the LORD has, he is led to think on the place which, according to Joel, should be the scene of "the day of the LORD." This place is "the valley of Jehoshaphat," or, as it is termed a little after, (Joel. iii. 14) "the valley of decision." The place of judgment is thus denoted in Joel by symbolical names. He speaks of the judgment on the heathen which does not touch Israel. Isaiah speaks of the judgment on Jerusalem alone, and therefore does not call the place of judgment "the valley of decision," but chooses instead of it another symbolical name. He calls it "the valley of vision." Too much stress has been laid on the representation of a "valley," both here and in Joel iii. 12, 14. The valley of Jehoshaphat is not the valley of Kidron, which from this passage was afterwards called the valley of Jehoshaphat; but it is an ideal plain spread out at the foot of mount Zion, not called a valley from its lying between two mountains (compare also the valley, plain of Jezreel Josh. xvii. 16; Jud. vi. 33; Hos. i. 5), but in opposition to the lofty height from which Jehovah descends. We have then neither to think on the situation of Jerusalem between mountains (Pa. cxxv. 2), nor on the low street in a valley in which the Prophet is supposed to have dwelt. But Jerusalem is called a valley as being on this lower earth in opposition to the heavenly height from which the Judge comes. There are, besides, not wanting traces of the use of מ'ל in the wider signification of *planities*, plain. (Comp. 2 Sam. viii. 13; Pa. lx. 2; Num. xxi. 2). But why "the valley of vision?" To me it seems that we must not overlook the fact, that in vers. 1-14 *seeing* is so much spoken of. The inhabitants of Jerusalem go up on the roofs to see (ver. 1). But they do not see as they ought. Then the LORD removes partially the covering

from their eyes, and they look to their armory (ver. 8). They look also to the breaches in their walls (ver. 9), and to the lower pool; but alas! they do not look to Him who formed all this long ago (ver. 11). The Prophet, on the other hand, whose eye the LORD had entirely opened, sees accurately (ver. 14). Might not then Jerusalem be called the valley of (prophetic) vision, because in it the true God-imparted seeing has its place, in opposition to the defective and often quite perverse seeing? The Prophet would therefore mean: In the place where the divine seeing has indeed its home, but on account of false human seeing is not regarded, the LORD will appear to hold judgment. The breaking down of the wall took place at the destruction of Jerusalem by the Chaldeans (Jer. xxxix. 2). **Crying to the mountain.**—It seems to me to suit the context better, if we (with EWALD, DRECHSLER) under *הר* understand not the neighboring mountain sides, but the mountain on which the LORD dwells, whence He, according to Joel iii. 16 sq., roars and utters His judgment, and to which the prayers of the suppliants are directed (Pa. ii. 6; iii. 5; xcix. 9; cxxi. 1; Isa. ii. 3; viii. 18; x. 12, 32; xi. 9, etc.). Vers. 6 and 7 explain what is said in ver. 5. The general, indefinite "and" before Elam involves in this connection the notion "and truly, namely." (Comp. GESSEN. *Thea.* p. 394 c). Elam (comp. xi. 11; xxi. 2) is the Persian Uvaia, i. e., the Susiana of the Greeks (SCHERADER, *Cuneif. Inscr.* p. 31). That the Elamites were renowned as archers appears from Jer. xlix. 30 (comp. HERZOG, *R. Encycl.* III. p. 748). Kir is described by Amos (ix. 7) as the earlier dwelling of the Syrians. He also predicts that the Syrians should be brought back thither (i. 5), a prophecy whose fulfilment is attested 2 Kings xvi. 9. It has been almost universally assumed since J. D. Michaelis (opposed to this view are KNOBEL, Voeltkottafel (Ethnological Table) p. 151. KEIL on 2 Kings xvi. 9; VAHINGER in HERZOG, *R. Encycl.* XV., p. 394) that this Kir is the region near the river *Kipos*, a tributary of the Araxes, which falls into the Caspian Sea (comp. EWALD, *Hist.* III., p. 638). DELITZSCH properly observes that the river *Kipos* is written not with *p* but with *ḥ*. The name has not yet been found in the Assyrian inscriptions. That the Prophet named Elam and Kir as representatives of the Assyrian host is certainly possible. Only we must understand the matter thus: For the Prophet who always beheld Assyria in the foreground of his field of vision, Assyria signifies the worldly power in general, for which reason he elsewhere includes even Babylon under the name of Assyria (vii. 20; viii. 7). He mentions Elam and Kir, because they were remote and unknown nations. For the prophets frequently render their announcements of judgment more dreadful, by the threatening that distant people, entirely unknown, and therefore quite reckless and pitiless, should be the instrument of the judgment (comp. Deut. xxviii. 49; Isa. xxxiii. 19; Jer. v. 15). The uncovering of the shield (comp. *Cæsar Bell. Gall.*, 11, 21) is proper for infantry, so that all the constituents of an army—archers, chariots of war, cavalry, infantry, will be represented. In ver. 7 the exact rendering is "And it came to pass; thy

best valleys were full," etc. But the past tense is not to be understood absolutely. The Prophet does not pass suddenly from the description of future things to depict what had already taken place. He is to be understood relatively. He marks only a progress in the picture of the future which he beholds. He sees the chariots and horsemen (ver. 6) not merely at rest. He sees them in motion, he marks how they fill the environs of Jerusalem. This movement which be-

longs to the future, he describes as if it took place before his eyes. **Thy choicest valleys**, lit., the choice of thy valleys, thy best, most fruitful valleys, chief of these the valley of Rephaim (xvii. 5), are filled and overrun with chariots and horsemen, they are so numerous. But they not merely threaten from a distance. They approach close to Jerusalem. The horsemen have taken their stand right before the gate in order to make a dash the moment they are required.

b) The punishment of defiance in sight of danger.

CHAPTER XXII. 8-14.

- 8 And he ^adiscovered the covering of Judah,
And thou didst look in that day
To the armour of the house of the forest.
9 Ye have seen also the breaches of the city of David,
That they are many :
And ye gathered together the waters of the lower pool.
10 And ye have numbered the houses of Jerusalem,
And the houses have ye broken down to fortify the wall.
11 Ye made also a ^bditch between the two walls
For the water of the old pool :
But ye have not looked unto the maker thereof,
Neither had respect unto him that fashioned it long ago.
12 And in that day did the LORD God of hosts call
To weeping, and to mourning,
And to baldness, and to girding with sackcloth ;
13 And behold, joy and gladness,
Slaying oxen, and killing sheep,
Eating flesh, and drinking wine ;
Let us eat and drink,
For to-morrow we shall die.
14 And it was revealed in mine ears by the LORD of hosts,
Surely this iniquity shall not be purged from you till ye die,
Saith the LORD God of hosts.

^a uncovered, took away.

^b reservoir.

TEXTUAL AND GRAMMATICAL.

Ver. 11. The feminine suffixes in עֲשֵׂיתָ (regarding the form comp. EWALD, § 256 b) and יִצְרָה are to be regarded as neutra. יִצְרָה is the forming, shaping in idea, to which then עֲשֵׂיתָ comes as the execution. In analogous places יִצְרָה stands therefore before עָשָׂה : xliii. 7; xlv. 18; xli. 11. However in xxxvii. 26; Jer. xxxiii. 2,

the order is as here. We could say that the succession of ideas is conceived in the one case analytically, in the other, synthetically.

Ver. 13. On these infinitive constructions comp. v. 5; xxi. 5.—The abnormal form שְׁתוֹת is in imitation of שָׁחַט, comp. Hos. x. 4.

EXEGETICAL AND CRITICAL.

1. The inhabitants of Jerusalem are now no longer inspired by thoughtless presumption. They see themselves compelled by this new emergency to consider seriously their means of defence. First, they inspect the store of weapons in the arsenal (ver. 8). They examine the fortifications, and collect water in the lower pool (ver. 9). They pull down houses in order to repair the walls (ver. 10), and they form a new reservoir. But to Him who has caused this distress, and who alone

can remove it, they do not turn their eyes (ver. 11). And when He brings upon them bitter misery (ver. 12), the only effect of it is that, with the recklessness of despair, they give themselves eagerly to pleasure, because all will soon be over (ver. 13). But this defiant spirit exhibited no longer in blindness, but in sight of danger, the LORD will not pardon. They must expiate it with their life (ver. 14).

2. And he discovered—long ago.—Vers.

8-11. This section is closely connected with the preceding one, as the construction shows.—And he discovered. The subject of the verb is the LORD God of hosts in ver. 5. But, though the connection of the two sections is so intimate, a considerable interval of time must lie between them, as the transition from that blind presumption to the defiance in sight of danger here described, was hardly quite sudden. But for this close grammatical connection of the two sections one might be tempted to refer the first part (vers. 1-7) as a separate prediction to an earlier time. It would, in fact, have been possible for the Prophet to have combined in one prophecy this earlier prediction with a later one on account of a correspondence in subject-matter between the two. But it is most natural to regard the whole piece, vers. 1-14, as a single composition, and to suppose that the Prophet in the first part (vers. 1-7) transported himself back to an earlier juncture, because it served admirably as a foil to the later crisis which he describes (vers. 8-14). This later situation, which was the occasion of this whole prophecy before us, is here described by him as a basis for the complaints and denunciations of punishment which he utters, ver. 11 *b* and ver. 13 sq. We have therefore to understand the aorists, ver. 8 sqq., not as *praeterita prophetica*, but in their proper signification. We perceive from ver. 8 *a*, that the LORD at last took from the eyes of Judah the covering that caused blindness.

נָלַה is here applied not to that which is hidden, but to that which hides, as frequently. Comp. *xlvi. 2*; *Nah. iii. 5*; *Job xli. 5*. Judah then saw the necessity of preparing for war. They proceed therefore to the armory built by Solomon, of cedars, called the house of the forest of Lebanon (*1 Kings vii. 2*; *x. 17, 21*), which is probably identical with the *בֵּית הַלֵּים* *xxxix. 2*, in order to see how it stood with the *apparatus bellicus*. The primary meaning of *נֶשֶׁךְ* is *tela*. They next examine the fortifications of the city of David, and discover that there are many breaches in them. I do not think that under "the city of David" we are to understand the whole of Jerusalem, as Arnold appealing to *xxix. 1* maintains (*HERZOG R. Enc. XVIII., p. 593*). "The city of David" is always the South-western elevated part of Jerusalem; and if this part alone is mentioned here, this need not surprise us, as we cannot expect that the Prophet should give an enumeration historically complete. We learn, moreover, from *2 Chron. xxxii. 5*, that Hezekiah fortified especially the proper city of David, or Zion. Another matter, which must be particularly attended to by those who defend a city, is to provide themselves with water, and to cut off the supply of it from the enemy. This is what the inhabitants of Jerusalem do. They collect, draw inwards the waters of the lower pool. In the valley of Gihon which borders Jerusalem on the west there are still two old pools; the upper (now *Birket-el-Mamilla*) and the lower (now *Birket es-Sultân*). Compare what is said on *vii. 3*. The account in *2 Chron. xxxii. 3 sq.*, and that in the place before us supplement one another. In the former, mention is made only of the stopping of the reservoirs. Here, prominence is given to the

other necessary step, the turning into the city of the water cut off from the enemy. *קָבַץ* cannot here denote merely collecting in the pool by hindering it from flowing away. For, first, the water, without flowing off, would have risen and been soon remarked by the enemy. Secondly, the water was needed in the city. I take, therefore, *קָבַץ* in the signification in which it is employed *Joel ii. 6*; *Nah. ii. 11*, where it is said that faces *קָבְצוּ פָארוֹר* *i. e.*, draw in their brightness. Here, then, the meaning is that the inhabitants of Jerusalem drew the water into their city. In reference to DELITZSCH's remark that this must rather be expressed by *קָמַץ*, I call attention to the fact that Joel expresses, *ii. 10* and *iv. 15*, by *קָמַץ* the same thought which he had in *ii. 6* expressed by *קָבַץ*, whence it follows that in this place, too, *קָבַץ* can be used in the signification *קָמַץ*. It may occasion surprise that ver. 10 interrupts the account regarding the reservoirs. But the Prophet evidently proceeds from the easier to the more difficult. The breaking down of the houses for the purpose of repairing the walls, was a greater work than drawing off the water of the lower pool into the wells or reservoirs already existing in the city. And the formation of a new pool between the walls, in order to empty the old one, might well appear the grandest work of all. The opinion of DRECHSLER, that the numbering of the houses was with a view to quartering the soldiers, is very strange. In *Jer. xxxiii. 4* it is supposed that houses were demolished in order to repair the fortifications. The *קִקְיָה* (only here, elsewhere *קִקְיָה*) which (ver. 11) was prepared for the waters of "the old pool," is very probably still in existence in the *Birket-el-Batrak* (the pool of the patriarchs) which the Franks at this passage and *2 Kings xx. 20*; *2 Chron. xxxii. 30*; *Sirach xlviii. 19*, call the pool of Hezekiah. It lies within the present wall of the city east of the Yafa (Joppa) gate. It still receives its water from the Mamilla pool by means of a canal which enters the city south of the Yafa gate. (Comp. ARNOLD in *HERZ., R. Enc. XVIII., p. 619*, and especially C. W. WILSON's *Ordinance Survey of Jerusalem*, 1865, and WARREN's *Recovery of Jerusalem*, 1872). In opposition to the new pool, the pool whose waters it received was called "the old pool." The former name of the old pool was "the upper pool," which is twice mentioned by Isaiah (*vii. 3*; *xxxvi. 2*). The expression *וּמְלוֹתֵי* occurs besides only in *Jer. xxxix. 4*, and in the parallel passages *Jer. lii. 7*; *2 Kings xxv. 4*. In these places in the books of Jeremiah and Kings a double wall seems to be meant, which connected Zion and Ophel at the end of the Tyropæon. This does not suit well the situation of the pool of Hezekiah as before mentioned. It is uncertain whether we are to understand in the place before us a corner of a wall between the north wall of Zion and the wall going north-eastwards round Akra (DELITZSCH after ROBINSON), or a second double wall situated near the Yafa gate. This precaution was certainly not in itself wrong. What was wrong in their conduct was that they fixed their eyes only on these measures of human prudence, and omitted to look with confidence to

Him who had made all this, i. e., the whole situation, and had arranged it long ago. [The common view, which supposes God to be here described as the maker and fashioner of Jerusalem, has against it the analogy of xxxvii. 26.—D. M.]

3. And in that day—of hosts.—Vers. 12-14. We may ask how the LORD then called the inhabitants of Jerusalem to weeping, and to mourning, and to baldness (iii. 24), and to girding with sackcloth (xx. 2). The language is probably taken from the proclamations by which a general fast, a day of humiliation and prayer was ordained (1 Kings xxi. 9, 12). Such proclamations proceed proximately from the rulers, but ultimately from the LORD, who by the course of His providence renders them necessary. It is now also the LORD who so "makes and forms" everything that Israel, if it would give heed, would be called thereby to repentance. One thinks here very naturally of xxxvii. 1 sqq., where it is related that Hezekiah, in consequence of the message of Rabshakeh, rent his clothes, covered himself with sackcloth, and sent deputies clothed with sackcloth to Isaiah. I would say that as vers. 8-11 recall to mind the defensive measures taken by Hezekiah (2 Chron. xxxii. 2 sqq.), so what is said in ver. 12 reminds us of Isa. xxxvii. 1 sqq. Hezekiah was better than the majority of his people. His own father was Ahaz, and his son was Manasseh. He formed between the two only a short episode, which stemmed indeed for a short time the flood of corruption, but which rendered the inundation under Manasseh all the more impetuous. We can therefore reasonably assume that at the very time when Hezekiah and his immediate attendants were exhibiting these signs of penitence there were very many people in Jerusalem who were doing that wherewith the Prophet (ver. 13) reproaches the Jews. They saw the danger. They were no longer blind as in vers. 1 sqq. They did not, however, let the perception of the danger move them to lay hold of the only hand that could save them, but in de-

flant resignation they refused this help. They made up their mind to go to destruction, but first they would enjoy life right heartily (ver. 13).

The words אכול ושתו I prefer, with DRECHSLER, KNOBEL, and others, to take as words of the Jews, rather than with DELITZSCH ascribe them to the Prophet. For, as words of the Prophet they are superfluous, while as words of the Jews they round off their speech. Moreover the form שתי makes the impression of being an abbreviation borrowed from popular usage. Ver. 14.

The perfect ונללה cannot be taken as the aorist. It marks rather, as DRECHSLER correctly observes, the revelation as an abiding one, continuing to echo in the inner ear of the Prophet. כפר (comp. vi. 7; xxvii. 9) properly to cover. According to the way in which this covering takes place the word denotes forgive, or atone. Here it seems to me to signify to forgive, for the mode of threatening excludes the thought of atonement. A recompense after death is not yet taught in the Old Testament. Punishments are inflicted in this life. If a man has to suffer punishment for guilt unpardoned, he has to bear the burden till it has destroyed him, till he is dead. וְעַד תִּלֵּךְ, declares, therefore, that up to death, all through life, they will have to bear the punishment of that sin. After death follows only Sheol in which there is no more life. [Isaiah himself seems clearly to teach the doctrine of a punishment after death, xxxiii. 14; lxvi. 24. And in chapter xiv. the Prophet represents the dwellers of Sheol as meeting the king of Babylon with taunts on his appearance among them. This supposes that there is life there. Though the inhabitants of Sheol are prevented from taking part in the affairs of the present life on earth, as Scripture affectingly testifies, this does not hinder their possession of consciousness and activity in the invisible world.—D. M.]

1. AGAINST THE PRIDE OF SHEBNA THE STEWARD OF THE HOUSE.

CHAPTER XXII. 15-25.

- 15 Thus saith the LORD God of hosts;
Go, get thee unto this *treasurer,*
Even unto Shebna, which is over the house, *and say,*
- 16 What hast thou here, and whom hast thou here,
That thou hast hewed thee out a sepulchre here,
'As he that heweth him out a sepulchre on high,
And that graveth an habitation for himself in a rock?
- 17 Behold, the LORD *will* carry thee away with a mighty captivity,
And will surely cover thee.
- 18 He will surely violently turn,
And toss thee *like* a ball into a *'large* country;
There shalt thou die,
And there the chariots of thy glory
Shall be the shame of thy lord's house.
- 19 And I will drive thee from thy station,
And from thy state shall he pull thee down.

- 20 And it shall come to pass in that day,
That I will call my servant Eliakim, the son of Hilkiah ;
21 And I will clothe him with thy robe,
And strengthen him with thy girdle,
And I will commit thy government into his hand ;
And he shall be a father to the inhabitants of Jerusalem,
And to the house of Judah.
22 And the key of the house of David will I lay upon his shoulder,
So he shall open, and none shall shut ;
And he shall shut, and none shall open.
23 And I will fasten him *as* a nail in a sure place ;
And he shall be for a glorious throne to his father's house.
24 And they shall hang upon him all the glory of his father's house,
The offspring and the issue, all vessels of small quantity,
From the vessels of cups, even to all the vessels of flagons.
25 In that day, saith the LORD of hosts,
Shall the nail that is fastened in the sure place be removed,
And be cut down, and fall ;
And the burden that *was* upon it shall be cut off ;
For the LORD hath spoken *it*.

¹ Or, O he.

² *privy counsellor*.

³ Heb. *large of spaces*.

⁴ *will whirl thee out with a whirl as a man*.

TEXTUAL AND GRAMMATICAL.

Ver. 15. מִלְּךָ comp. xxvi. 20; Ezek. iii. 4, 11; 2 Ki. v. 5. The change of מִלְּךָ and עַל without any perceptible difference of meaning, which is very common in Jeremiah (comp. on Jer. x. 3) occurs also in Isaiah not unfrequently (comp. on x. 3).

Ver. 16. מְרוֹם is accusative of the place.

Ver. 17. Grammar forbids our considering מְרוֹם (it and Pilp. מְרוֹם only here in Isaiah) as in the construct state. For in all cases where this anomaly appears to occur, the second word is in apposition. To take נָכַר as a vocative (as after the Syriac version many do, also CHYRAX and DIBYAL), is still harder than to regard it as in apposition to יְרוּשָׁה. For though a tolerable irony might lie in נָכַר, yet there is no example of the word so standing alone as vocative. The subst. מְרוֹם stands instead of the customary infinitive absolute. I do not understand why it is said that מְרוֹם cannot have the signification "wrap up," "inwrap," for it signifies *indure* in 1 Sam. xxviii. 14; Ps. civ. 2; Ps. lxxi. 13. Comp. Ps. cix. 19, 29; Isa. lix. 17; Jer. xlii. 12; and this *indure* cannot be understood in many of these places as merely covering, but must denote an inwrapping or enveloping one's self tightly. It might be said that

מְרוֹם then signifies "to inwrap one's self," and stands with the accusative of the thing which is put on or in which a person wraps himself, while in the passage before us מְרוֹם is joined with the accusative of the person. But it is well known that the Hebrew verbal stems are by no means clearly discriminated in respect to transitive and intransitive use, and besides, Isaiah employs here only rare verbal forms. It appears to me that the Prophet by מְרוֹם indicates the laying together of the coverings on the person of Shebna. צָנָה denotes the rolling together into a ball, מְרוֹם the casting forth. צָנָה is to wrap round, *obvolvers* (the verb only here and Lev. xvi. 4). Thence comes צָנָה, what is rolled or wound together (*אֶ. לֵךְ*). צָנָה is not מְרוֹם with the prefix, but צָ belongs to the stem. Comp. xxix. 3 and מְרוֹם Job xv. 24. The signification is *pila, sphaera, globus, ball*. It is to be construed in apposition to צָנָה. The word מְרוֹם is found only here in Isaiah. מְרוֹם, מְרוֹם only here in Isaiah; מְרוֹם is found besides xiv. 17 and in Piel xlix. 17.

Ver. 21. מְרוֹם (with double accusative after the analogy of verbs of clothing) is to make fast, strengthen (*Nah. ii. 3*).

EXEGETICAL AND CRITICAL.

1. The prophecy, which chastises the haughty and defiant spirit of the inhabitants of Jerusalem is followed by another which has for its subject the pride of a single person. Shebna, the steward of the palace, and first minister of the king, was a haughty, insolent man. He went so far in his arrogance that he caused a sepulchre to be hewn out for himself in a rock on high (probably on the height of Mount Zion). He was standing beside his new sepulchre, which was yet in course of construction, when Isaiah, by God's command, came to him and asked him by what right and

title he was hewing for himself here a sepulchre in the rock on the height (vers. 15 and 16)? Jehovah will cast him away as a ball into a distant, level country. There shall he die, and the disgrace of the house of David will be there his funeral pomp. But before that, the Lord will remove him from his office (vers. 17-19). The LORD will call to his place as steward of the palace Eliakim the son of Hilkiah, who will prove a father to Jerusalem and Judah, and the key of authority over the realm shall be put into his hand (vers. 20-22). Eliakim will thereby raise

his family also to high honors. As one hangs on a nail all vessels of the house, so will he elevate and bear all the descendants of his house; but this procedure will not remain unpunished—for the nail will break, and the vessels hanging on it will fall down and be dashed to pieces (ver. 23-25).

2. Thus saith—over the house.—Vers. 15.

בִּן occurs only here. The feminine בִּנְתָּא is applied as a predicate to the Shunammite Abishag (1 Kings i. 2, 4). A בִּנְתָּא [Margin of English Bible: a cherisher] is there sought for the king and also found in the person of Abishag. That in this connection the signification: "intimate friend," *amica intima, familiarissima*, suits, is obvious. The signification "intimate friend" is favored by the related root, שָׁב, to dwell, with the additional signification, to dwell together (*obykoi-tos*. Comp. Prov. viii. 12; *Ges. Thes.* p. 1408), and the Arabic *sakam*, friend, and the Hiphil. שָׁבַע, to form acquaintance (Job xxii. 21), *cognitum habere* (Ps. cxxxix. 3) *consuevisse* (Numb. xxii. 30). That this was in the East a title of office is well known. (Comp. the LEXICONS and GESenius on this place). I therefore translate בִּן by "privy counsellor." The pronoun הוּא, this, involves, like the Latin *iste*, the idea of contempt. The name שְׁבְנָא (written שְׁבְנָה, 2 Kings xviii. 18, 26; comp. *ibid.* vers. 37 and xix. 2; Isa. xxxvi. 3, 11, 22; xxxvii. 2) is in the O. T. applied only to this one individual. From the circumstance that his genealogy is not given, some have been inclined to infer that he was a *novus homo*, an upstart, perhaps not even an Israelite. Neither conclusion seems to me to be justified. For, that Isaiah does not name the father of Shebna because he was a *homo ignobilis*, or quite unknown, is so unlikely, that we must rather on the contrary say, if the father of Shebna had been a man of base, or not even of Israelitish origin, or a person quite unknown, Isaiah would have given prominence to this circumstance, because it would serve to set the haughtiness of Shebna in the more glaring light. It is therefore more probable that Isaiah, contrary to the approved custom of the East, omitted the name of the father, because he would not show this respect to the son. The fact that Shebna is further described as placed "over the house," indicates that בִּן was only a general title. He belonged, in general, to the friends of the king, but he was, in particular, the highest among them, *vis.* *major domus, maire du palais*. He filled at the same time the first office at court and in the state. Comp. 1 Kings iv. 6; xvi. 9; xviii. 3; 2 Kings x. 5. From 2 Kings xv. 5 we learn that even the son of the king and subsequently his successor on the throne filled this office.

3. What hast thou—pull thee down.—Vers. 16-19. The question "What hast thou here?" evidently means: What entitles thee to make thy grave here? While the question "Whom hast thou here?" intimates that Shebna will not succeed in burying here even one of his kindred. The thrice-repeated פֶּה, here, intimates that the place was a select one, not standing open to every person. The following words חֲצִי כְּרִים

end of the verse, make on one the impression that they are a quotation from some poem unknown to us. For 1) the third person does not suit the connection here; 2) the parallelism, consisting of two members, and the forms חֲצִי and חֲקִי indicate a poetic origin. What height is meant appears from the statement in many passages (1 Kings ii. 10; xi. 43, *etc.*; 2 Chron. xvi. 14, *etc.*) that the sepulchres of the kings were in the city of David, *i. e.*, on Zion, and according to 2 Chr. xxxii. 33, on the height of Zion. [Eng. Ver. there runs "in the chiefest of the sepulchres of the sons of David," but "height" should be substituted for "chiefest."—D. M.] In this quarter, although not in the proper sepulchres of the kings, those kings also were interred who did not appear worthy of the full honor of a kingly burial (2 Chron. xxiv. 16). Comp. HERZOG, *R.-Enc.* I., p. 773 *sqq.* In the neighborhood of the royal sepulchres on the height of Zion, Shebna also seems to have laid out for himself a tomb hewn in a rock. An honor which was voluntarily accorded to such a man as Jehoiada he arrogates to himself. The last member of verse 16 bears evidently the character of poetic parallelism, for it repeats for the sake of rhetorical effect the thought of the preceding clause, though somewhat modified (the grave is described as a habitation for the dead). Comp. Obad. 3; Hab. ii. 19. Shebna believes that he is able to secure for himself and his family, even after death, a permanent dwelling for all times. But the Prophet announces to him that the LORD will cast him forth, will whirl him out with a whirl as a man, *i. e.*, with the force of a strong man. Ver. 18.

We have here a pregnant construction. לָנֶפֶס besides meaning to roll together, must have latent in it the idea of rolling forth, as it is connected with אָל. אָל is then not the act of rolling, but that which is rolled together. The expression רִחַת יָרִים, widely extended on both sides, is found further only in Gen. xxxiv. 21; Judges xviii. 10; 1 Chron. iv. 40; Neh. vii. 4. The Prophet evidently means by this large country Mesopotamia, which then still belonged to the Assyrian empire. It seems to me that there is also an antithesis in this expression. As being cast forth stands in opposition to the peaceful staying at home which Shebna hoped for, so the broad country is in contrast to the elevated rock-hewn sepulchre above the narrow valley. There, consequently, in a place which is the very opposite of the place where Shebna wished to build his grave, there shall he die, and there shall he be buried. But even the burial ceremonies will contrast strangely with those which Shebna had anticipated. Almost all interpreters take אֵלָּה as vocative. But then the sentence "and there the chariots, *etc.*," would be without a predicate; or we must supply an unmeaning predicate such as *erunt, venient*, or an arbitrary one such as *peribunt*. The VULGATE and the Peshito have taken the words וְלִשְׁכָּה אִתְּךָ together as subject and predicate. But when they translate "*et ibi erit currus gloriae tuae ignominia domus domini tui*" we must not think that they take *currus* as the subject; for this construction yields no tolerable

sense. But *ignominia*, etc. (קָלֹן ב' מ') is the subject. We have, indeed, so far as I know, no express statements respecting the use of chariots at the funerals of the Hebrews. Only in 2 Kings xxiii. 30 we read that the dead body of king Josiah was brought in a chariot (comp. 2 Chron. xxxv. 24) from Megiddo to Jerusalem. But the thing is in itself probable, and in the passage before us the mention of chariots would be well explained if we durst assume that Isaiah thought of the magnificent funeral with chariots which Shebna might expect. In this supposition I translate "and there will thy state-carriages be—the shame of the house of thy lord;" that is, the shame which the house of thy lord will suffer, and that, too, chiefly through thy fault, this shame will be the escort of thy dead body, it will serve thee instead of the chariots with which they would have furnished thy funeral here, suitably to thy dignity as placed over the palace, it will constitute thy obsequies and accompany thee to the grave. That in the expression "shame of thy lord's house," there is an allusion to the house of the king over which Shebna was placed, is self-evident. There is no *hysteron proteron* when the Prophet announces the deposition of Shebna from his office. For, in fact, this deposition is only the consequence of the judgment which was to come on Shebna on account of his presumption in building himself a vault. How can a man, against whom such a sentence has been published, remain steward of the palace? He displeases the King of kings. How can the earthly king, if he will not draw on himself the wrath of the heavenly King, retain him? He must dismiss the man to whom Jehovah Himself has given notice of dismissal. Ver. 19. The change of person in the two verbs is best explained, after what has been remarked, in this way: the first person refers to the LORD as the Supreme Ruler; the third person, to the human authority, by means of which the divine will is executed on Shebna. This third person is not mentioned by name, and is to be rendered by "he" or "one." Shebna's pride was certainly only one symptom of a spirit displeasing to God. He was assuredly no "servant of the LORD;" he therefore did not employ his power to promote the cause of Jehovah, and he must give way to a better man.

4. And it shall come—hath spoken it.—Vers. 20–25. On the day when Shebna must quit his post, Eliakim the son of Hilkiah will occupy his place. We know of this Eliakim nothing except what we learn from the present passage and from xxxvi. and xxxvii. He was in all probability of the priestly race. For Hilkiah, as his father was called, was a common name of priests. At all events, all persons called Hilkiah mentioned in the O. T. are, with a single doubtful exception (Jer. xxix. 3) of priestly, or at least of Levitical origin, Jer. i. 1; 2 Kings xxii. 4 sqq.; 1 Chron. v. 39; vi. 30; xxvi. 11; Ezra. vii. 1; Neh. viii. 4; xi. 11; xii. 7. It seems to follow from ver. 21, that the steward of the house had an official dress, with the putting on of which his installation was connected. The חֲבִיטָה, tunic was one of the principal parts of the dress of the priests. (Ex. xxviii. 40; xxix. 5, 8, etc.). The girdle (אֲבִזָּה) also belonged to the dress of the

priests (Ex. xxviii. 29; Lev. viii.). כֶּסֶת in the sense of sphere of rule, jurisdiction, in Isaiah besides only xxxix. 2. Where the paternal authority stands so high as among the Jews the expression, "to be a father to one" denotes a right to rule, which has no other limits than those which nature itself imposes on a father in relation to his child (Gen. xlv. 8; Judges xvii. 10; xviii. 19). The expression "the house of Judah" is found in Isaiah besides only xxxvii. 31. It occurs first in Hosea (i. 7; v. 12, 14); and is especially frequent in the older parts of Jeremiah (iii. 18; v. 11; xi. 10, 17, etc.), and in Ezekiel (iv. 6; viii. 17; ix. 9, etc.). Respecting the distinction between Judah and Jerusalem comp. on ii. 1; v. 3. Ver. 22. The power over the house is essentially a power of the keys. For the key opens the entrance to the house, to the apartments and to all that is in them. He, therefore, who alone has this key, has alone also the highest power. The expression reminds us on the one hand of ix. 5 ("on his shoulder" is a symbolical representation of the office as a burden to be carried), on the other hand of Job xii. 14. The LORD Himself is in Rev. iii. 7 represented after the present passage as He who has "the key of David." Eliakim is not only to possess the highest authority at court and in the State, he is also to use his position for advancing all his house to high honor. This will not happen without abuse of power and evil consequences. A double image is used to express what Eliakim will be to his house. First, he shall be fastened as a nail (נָחַץ xxxiii. 20; liv. 2) in a sure place (i. e., in a place where it sticks fast). I do not think that נָחַץ is here to be taken as a tent-peg; for that would not suit ver. 25. The figure is intended first of all to convey the idea that Eliakim's influential position will be firmly established and secure. The word of the LORD has called him to it. In this secure and influential place Eliakim will be for his own family a throne of honor (1 Sam. ii. 8; Jer. xiv. 21; xvii. 12), i. e., he will bear his whole family, it will honorably rest on him, as upon a throne. We see that the two figures come substantially to the same thing. But the figure of a nail is in itself a less honorable one than that of a throne. For the nail is only a common article serving simply for the hanging up of vessels. It happens then to Eliakim that he is a nail to which all that belongs to the house of Hilkiah attaches itself, in order to attain to honor by him (ver. 24 a). They hang on Eliakim the offspring (דְּמֵיָאָם an expression which occurs only Job v. 25; xxi. 8; xxvii. 14; xxxi. 8 and Isa. xxxiv. 1; xlii. 5; xlv. 3; xlviii. 19; lxi. 9; lxxv. 23) and the issue; the two expressions, denote the direct and collateral issue. נִשְׁעָנִים properly parasite plants, hangers-on. נִשְׁעָנִים, ἀρ. λεγ., is a contemptuous expression, as we can see from נִשְׁעָנִים (Ezek. iv. 15). All vessels of small quantity, of smallness (xxxvi. 9, comp. Ex. xv. 16) from the basins (Ex. xxiv. 6) to the skin bottles, or vessels like skin bags or bottles. Thus his entire kindred will fasten themselves on him. The proper, literal expressions "the offspring and the issue" are illustrated by the figurative expressions which follow. Ver. 25. In that day (with significant

allusion to ver. 20) i. e., at the time when this nepotism will be at its height, and be ripe for judgment, the nail which was fastened in a sure place will give way, break and fall, and the burden hanging on it will be dashed to pieces. Many interpreters take offence at this turn of the prophecy, which unexpectedly betokens disaster, and HITZIG pronounces ver. 24 sq. a later addition. But as the prophecy directed against Shebna had the effect that he actually resigned his post in favor of Eliakim, and was content with the lower office of a scribe (xxxvi. 3 sqq.), in like manner the unexpected statement, ver. 24 sq., can have had the salutary design, and effect of warning Eliakim. If this result followed, then the words were not, in fact, pregnant with disaster, but with profit. If Eliakim did not let himself be admonished, he deserved what is threatened.

DOCTRINAL AND ETHICAL.

1. On xxi. 2 "God punishes one villain by means of another, and a man is punished by the very sin which he himself commits (Wisdom xi. 17). Thus God punished the Babylonians by the Persians, the Persians by the Greeks, the Greeks by the Romans, the Romans by the Goths, Longobardi, and Saracens."—CRAMER. [The Persians shall pay the Babylonians in their own coin; they that by fraud and violence, cheating and plundering, unrighteous wars and deceitful treaties, have made a prey of their neighbors, shall meet with their match, and by the same methods shall themselves be made a prey of. HENRY. D. M.]

2. On xxi. 3. "The Prophets do not rejoice at the loss suffered by their enemies; but have sympathy for them as for men made in the image of God. We ought not to cast off every humane feeling towards our foes (Matt. v. 34)." — CRAMER.

3. On xxi. 5. "*Invadunt urbem vino somnoque sepultam.*" VIRGIL. "We see here how people commonly feel the more secure, the more they indulge their fleshly lusts, although they are drawing nearer their punishment. So was it with the antediluvian world, so is it now also in these last times when the coming of Christ is expected, as He says, Matt. xxiv. 38."—RENNER. *The Prophet Isaiah expounded, etc.*—STUTTGART, 1865, p. 73.

4. On xxi. 6 sqq. "It is a grand, infallible evidence of the prophetic Scriptures, and of their divine inspiration, that they do not speak in general uncertain terms, but describe future things so accurately, and exactly, as if we saw them before our eyes. This serves to establish the authority of the Holy Scriptures."—CRAMER.

5. On xxi. 10. Only what the LORD said to him, and all that the LORD said to him, the Prophet declares. Therefore he is sure and certain, even when he has incredible things to announce. Therefore is he firm and courageous, though what he has to proclaim does not please the world. He conceals and keeps back nothing; neither does he add anything. He is a faithful declarer of the mind of God, and does not spare even himself. The proof, fulfilment and accomplishment he leaves to Him who spake through him.

6. On xxi. 11. "He who sets the watch without God, watches in vain (Ps. cxxvii. 1). And when God Himself is approaching, then no care of the watchmen is of any use, whether it be day or night. For when the day of the LORD begins to burn, even the stars of heaven and his Orion, do not shine brightly. For God covers the heavens, and makes the stars thereof dark, and covers the sun with a cloud (Ezek. xxxii. 7). For when God the Creator of all things frowns on us, then all creatures also frown on us, and are terrible and offensive to us."—CRAMER. From this place CHRISTIAN FRIEDR. RICHTER, has composed his fine morning hymn:—

*Hüter, wird die Nacht der Sünden
Nicht verschwinden?*

[Comp. in ENGLISH BOWRING's well-known hymn:—

Watchman, tell us of the night,
What its signs of promise are.—D. M.]

7. On xxi. 14. "We ought not to forget to be hospitable towards the needy (Heb. xiii. 1)." — CRAMER.

8. On xxi. 16. "I regard as a true Prophet him who does not declare a matter upon mere imagination and conjecture, but measures the time so exactly that he fixes precisely when a thing shall happen."—CRAMER.

9. On xxii. 2 sqq. To see the enemy at the gates, and at the same time to regard him merely with curiosity, and to indulge in mirth and jollity, as if all were well, and this too at a time when God's servants warn men with tears, as Isaiah did Jerusalem (ver. 4), this is blind presumption which God will punish. But when the calamity has burst upon them, and all expedients by which they try to avert it are of no avail, for men to despise then the only one who can help them, and to spend the brief remaining time in sensual pleasure, this is open-eyed defiance, and will lead to judicial blindness, and that sin which will not be forgiven (Matt. xii. 32).

10. On xxii. 13. This is the language of swine of the herd of Epicurus, comp. Isa. lvi. 12; Wisdom ii. 6 sqq.; 1 Cor. xv. 32.

11. On xxii. 14. It is true, as AUGUSTINE says, that "no one should despair of the remission of his sin, seeing that even they who put Christ to death obtained forgiveness," and "the blood of Jesus Christ was so shed for the forgiveness of all sins that it could wash away the sins of those by whom it was shed"—but that obstinacy, which refuses to see the needed help, excludes itself from grace and forgiveness.

12. On xxii. 15 sqq. The mission which Isaiah here receives, reminds us strongly of that which Jeremiah had to discharge towards Jehoiakim (Jer. xxii. 1 sqq., esp. ver. 19), and also of what he was obliged to say to Pashur (xx. 6). A Prophet of the LORD must show no respect of persons. Isaiah indeed seems to have produced the desired effect; for we find xxxvi. and xxxvii. Shebna as Scribe and Eliakim as steward of the house. But Jeremiah received as recompense for the fulfilment of his mission bitter hatred and cruel persecution.

13. On xxii. 17. The Vulgate translates here: *Ecce Dominus asportari te faciet, sicut asportatur*

gallus gallinaceus. And JEROME in his exposition says: "*Hebraeus, qui nos in lectione veteris Testamenti erudit, gallum gallinaceum transtulit. Sicut inquit gallus gallinaceus humero portatoris de alio loco transfertur ad alium, sic te Dominus de loco tuo leviter asportabit.*" The cock which is never mentioned in the Old Testament, and for which we have no genuine Hebrew word, is in fact called *גָּלְלָא* by the Talmudists. "Conscience, wanting the word of God, is as a ball rolling on the ground, and cannot rest."—LUTHER.

14. On xxii. 19. "Service at court is not in itself to be condemned, and a good ruler and a worthy prime minister are the gift of God (SIRACH iv. 8, 11; Ch. x.). Let him therefore who is called to such an office abide, as the LORD has called him (1 Cor. vii. 17), and beware of excessive pomp. For God can quickly depose the proud."—CRAMER.

15. On xxii. 21 sqq. The comparison of a magistrate in high position with a father is very appropriate. The whole extent, and the proper measure of a ruler's power are involved in this similitude. The authority of a father and that of a ruler have a common root in love. Eliakim in having the keys of the house of David laid on his shoulder that he might open and no one shut, and shut and no one open is (Rev. iii. 7) viewed as a type of Christ, who is the administrator appointed by God over the house of David in the highest sense, i. e., over the kingdom of God. Christ has this power of the keys in unrestricted measure. The ministers of the LORD exercise the same only in virtue of the commission which they have from Him; and their exercise of it is only then sanctioned by the LORD, when it is in the Spirit which the LORD breathed into the disciples before He committed to them the power of the keys (John xx. 22 sq.). ["The application of the same terms to Peter (Matt. xvi. 19) and to Christ Himself (Rev. iii. 7) does not prove that they here refer to either, or that Eliakim was a type of Christ, but merely that the same words admit of different applications." ALEXANDER. "It is God that clothes rulers with their robes, and, therefore, we must submit ourselves to them for the LORD's sake and with an eye to Him (1 Pet. ii. 13). And since it is He that commits the government into their hand,—they must administer it according to His will, for His glory. And they may depend on Him to furnish them for what He calls them to; according to the promise here. *I will clothe him*: and then there follows, *I will strengthen him.*" After HENRY—D. M.]

16. On xxii. 25. "No one is so exalted or raised to such high dignity as to abide therein. But man's prosperity, office and honor, and whatever else is esteemed great in the world are, like human life, on account of sin inconstant, vain and

liable to pass away. This serves as an admonition against pride and security." CRAMER.

HOMILETICAL HINTS ON XXI.—XXII.

1. On xxi. 1-4. God's judgments are terrible, 1) for him on whom they fall; 2) for him who has to announce them.

2. On xxi. 6-10. The faithful watchman. 1) He stands upon his watch day and night. 2) He announces only what he has seen and what he has heard from the LORD (vers. 9 and 10). 3) But he announces this as a lion, i. e. aloud and without fear.

3. On xxii. 11-12. The spiritual night on earth. 1) It is a night of tribulation, b. a night of sin. 2) It awakens a longing for its end. 3) It does not entirely cease till the LORD "vouchsafes to us a happy end, and graciously takes us from this valley of weeping to Himself in heaven."

4. On xxi. 14 sq. We may fitly employ this text for a charity sermon on any occasion when an appeal is made to the benevolence of the congregation (especially for exiles, as those banished from the Salzburg territory for their Evangelical faith). *What we ought to consider when our contributions are asked.* 1) Our own situation (we dwell in the land of Tema, a quite fertile oasis). 2) The situation of those who come to us in their distress. 3) What we have to give them.

5. On xxii. 1-7. Warning against thoughtlessness. Pride precedes a fall. Blind presumption is often changed into its opposite.

6. On xxii. 8-14. Blind presumption is bad, but open-eyed obstinacy is still worse. The latter is when one clearly perceives the existing distress, and the insufficiency of our own powers and of the means at our command, and yet refuses to look to Him who alone can help, or to consider the fate which awaits those who die without God, and seeks before the impending catastrophe happens to snatch as much as possible of the enjoyments of this world.

7. On xxii. 15-19. He who will fly high is in danger of falling low. God can easily cast him down. The waxen wings of Icarus. Shebna illustrates, 1 Pet. v. 5.

8. On xxii. 20-25. A mirror for those in office. Every one who has an office, ought 1) to be conscious that he has come into the office legally, and according to the will of God; 2) He ought to be a father to those over whom he is set; 3) He ought so to do everything which he does in his office, that its justice is apparent, and that no one can impugn it. 4) He ought not to be like a nail on which all the relations of his family strive to fasten their hope of success; for that is bad for himself and for those who would so abuse his influence.

IV. PROPHECY AGAINST TYRE. CHAPTER XXIII.

All the nations hitherto mentioned, bordering on Judah, come under the power of Assyria. But Tyre, according to verse 13, is to fall a prey to the Chaldeans. This prophecy is placed last on account of its fulfilment belonging to a time sub-

sequent to the supremacy of Assyria. Tyre was not only the head of the minor Phœnician states, but was also the mistress of the sea, both for commerce and war; and for these two reasons was the most important ally of Egypt. He who would

attack Egypt from the north must first seek to possess himself of Tyre, which was the bulwark of Egypt. Assyria had long an eye on Egypt. They were, in fact, natural rivals. Shalmaneser, rightly perceiving the importance which Tyre had for his plans against Egypt, made himself master of Phœnicia, with exception of insular Tyre, which he blockaded for five years, and sought, by cutting off its supply of water, to force to surrender. Whether he succeeded in this attempt cannot be definitely ascertained. In any case Tyre suffered no great loss. Our prophecy must have had its rise at this time. For further particulars see below in remarks on xxxiii. 15-18. Rationalistic interpreters place this alternative before us in regard to the genuineness of the prophecy. Either the prophecy refers to a conquest of Tyre by the Assyrians—in that case it is genuine; or it is intended to announce a conquest by the Chaldeans

—in that case it is spurious. It is admitted that it bears the marks of having Isaiah for its author. But it is judged impossible for Isaiah to have announced the Chaldeans as the conquerors of Tyre. I believe it would be more scientific not to regard this as impossible, but to treat it as a problem. Even KNOBEL defends the authenticity of the prophecy against the shallow objections drawn from language and history by HRTZIG and MOVERS (*Tübingen Quarterly Journal* III. p. 506 sqq.). MOVERS afterwards modified his view so as to allow chapter xxiii. to be genuine, but revised and altered by Jeremiah (*Phœn.* II. 1, p. 396, *Note*). KNOBEL defends also its integrity against EICHORN, EWALD and MEIER. The vers. 15-18 stand and fall with the expression "the land of the Chaldeans," ver. 13. The piece consists of two parts, of which the first (vers. 1-14) has for its subject the fall of Tyre, the second (vers. 15-18) Tyre's restoration.

a) The fall of Tyre. CHAPTER XXIII. 1-14.

1 THE BURDEN OF TYRE.

- Howl, ye ships of Tarshish ;
For it is laid waste,
So that there is no house, no entering in,
From the land of Chittim it is revealed to them.
- 2 Be 'still, ye inhabitants of the isle ;
Thou whom the merchants of Zidon, that pass over the sea,
Have replenished.
- 3 And by great waters the seed of Sihor,
The harvest of the river, is her revenue ;
And 'she is a mart of nations.
- 4 Be thou ashamed, O Zidon ; for the sea hath spoken,
Even the strength of the sea, saying,
'I travail not, nor bring forth children,
Neither do I nourish up young men,
Nor bring up young virgins.
- 5 'As at the report concerning Egypt,
So shall they be sorely pained at the report of Tyre.
- 6 Pass ye over to Tarshish ;
Howl, ye inhabitants of the isle.
- 7 'Is this your joyous city,
Whose antiquity is of ancient days ?
'Her own feet shall carry her afar off to sojourn.
- 8 Who hath taken this counsel against Tyre, 'the crowning city ;
Whose merchants are princes,
Whose traffickers are the honourable of the earth ?
- 9 The LORD of hosts hath purposed it,
To 'stain the pride of all glory,
And to bring into contempt all the honorable of the earth.
- 10 Pass through thy land as a river,
O daughter of Tarshish :
There is no more 'strength.
- 11 He stretched out his hand over the sea ;
He shook the kingdoms.
The LORD hath given a commandment 'against 'the merchant city
To destroy the 'strongholds thereof.

- 12 And he said,
Thou shalt no more rejoice,
O thou oppressed virgin, daughter of Zidon;
Arise, pass over to Chittim,
There also shalt thou have no rest.
- 13 Behold, the land of the Chaldeans; .
This people was not:—
*Till the Assyrian founded it
For them that dwell in the wilderness:
They set up the towers thereof;
They raised up the palaces thereof;
And he brought it to ruin.
- 14 Howl, ye ships of Tarshish;
For your strength is laid waste.

¹ Heb. *silent*.

⁴ Or, *concerning a merchantman*.

⁵ And it became merchandise for the nations.

⁶ When the report comes to Egypt, they are forthwith in terror at the report concerning Tyre.

⁷ Is this your lot, O joyous city?

⁸ the crown-giver.

⁹ Heb. *to pollute*.

¹⁰ Heb. *Canaan*.

¹¹ Heb. *giraffe*.

¹² Or, *strengths*.

¹³ this and the following verbs in past tense.

¹⁴ Her feet carried her afar to dwell.

¹⁵ See Exegetical Comment.

TEXTUAL AND GRAMMATICAL.

Ver. 1. *יִלְלִי* which is first found in Joel (I. 5, 11, 13), occurs besides in Isaiah only in the first prophecy against Babylon (xlii. 6 here evidently borrowed from Joel) and in the form *יִלְלִי* in the Massa against the Philistines (xiv. 31).

Ver. 3. *סָחֹר* never means *emporium*, mart, which it must signify if *וְהָיָה* should be referred to *מֵי*. The form *סָחֹר* can denote only what is traded, or gain resulting from merchandise (xlv. 14 and Prov. iii. 14). It is identical in meaning with *סָחֹר*, ver. 18; Prov. iii. 14; xxxi. 18. [*סָחֹר* is obviously the construct state, and is referred by EWALD to *סָחֹר*, by GESSENIUS to an assumed form *סָחֹר*.—D. M.]

Ver. 4. *וְנָלְתָּ* and *וְרוּמְכָתִי* as I. 2. [DELITZSCH pertinently asks, "Who does not in these words hear Isaiah speak?"—D. M.]

Ver. 5. *בְּ* before *שָׁמַע* marks coincidence. *שָׁמַע* is the accusative of time.

Ver. 7. *עֲלִיזָה* (comp. xxii. 2) involves perhaps an allusion to the Phœnician female name *Elissa*. *יִכְלִי* (= *יָכִיָא*) is to lead, to bring. *מִרְחֹק* afar (comp. on xxi. 3).

Ver. 11. *מִעֲזֻדָּהּ* is treated by some, e. g., OLSENHAUSEN, as an anomaly; by others it is supposed capable of explanation. We must agree with those who regard it as an anomalous form which has arisen by some oversight.

Ver. 13. *בְּחִיָּין*, Keri *בְּחִיָּין* from *בְּחִיָּין* *explorare* is the *specula, turris exploratoria*. The word occurs only here. *עֵרֶר* Pilel from *עָרַר* (= *עָרַר* *nudum esse*, xxii. 6, *עָרַר* Hab. iii. 9) *nudare*, to make naked, i. e., to uncover by overturning. The conjugation Pilel only here, Pilel Jer. ii. 58. *מִפְּלָה* besides only xlv. 2. Comp. *מִפְּלָה* xvii. 1.

EXEGETICAL AND CRITICAL.

1. The Prophet in the first place calls upon the Tyrian mariners sojourning in Tarshish far from their home, to break forth into loud lamentation, as the tidings have come to them across the land of Chittim that their home is destroyed, and a return thither is no longer possible (ver. 1). Then in a brief word stillness, eternal silence is enjoined on insular Tyre, that had been hitherto the noisy centre of the Phœnician commerce, the great negotiator between Egypt with its abundance of products and the other nations (verses 2 and 3). Then Zidon is reminded of the shame it will feel, when, on coming to the site of Tyre, it will find no children there, but only the dead rock and unfruitful sea (verse 4). Egypt, too, learns the report, and is affrighted (ver. 5). Nothing remains for Tyre but to flee to Tarshish, as its ships can no more return to Tyre (ver. 6). Next, the Prophet makes a comparison between what Tyre was and what it is. The terrible blow falls on a joyous city having a wide dominion from ancient time (ver. 7). But from whom does this whole purpose respecting Tyre proceed?

From Jehovah who humbles all pride (vers. 8, 9), who liberates the nations hitherto oppressed by Tyre (ver. 10), who rules over sea and nations, in order to exercise judgment on the haughty Phœnicians, who now must flee into distant countries, to find even there no rest (vers. 11, 12). But what people will be the instrument in Jehovah's hand to execute this judgment? It will be the people of the Chaldeans, hitherto not a nation, but who will one day make Assyria a habitation for the beasts of the desert. This people sets up its siege apparatus against Tyre, throws down the high buildings, and reduces the city to ruins (ver. 13). With the cry, "Howl, ye ships of Tarshish, for your strength is laid waste," the discourse closes as it began (ver. 14).

2. **The burden of Tyre**—revealed to them.—Ver. 1. Attention has properly been called to the fact that the first Massa (xiii.) was directed against Babylon, the greatest worldly power possessing supreme dominion on the land, the rich and luxurious consumer of all precious productions of the earth; and that, on the other hand,

the last *Maasa* has for its subject the first power on the sea, the centre of the world's commerce, the great purveyor of all things that are costly, or that minister to enjoyment. Here too we can add that the worldly power first threatened with a *Maasa*, is according to ver. 13 to execute the judgment on the one last threatened. The ships of Tarshish (comp. on ii. 16) are addressed by metonymy instead of the mariners sailing in them. The form of expression is singularly brief and concise. They are to howl *שָׁרָרָה*, i. e. that it has been laid waste, that a destruction, a devastation has taken place (xv. 1), and such a one as excludes the mariners from their house and home, and from a return home (*שָׁרָרָה* the opposite of *שָׁרָרָה*, e. g., in designating the setting of the sun). *שָׁרָרָה* has a negative signification, and the force of an ecbatic conjunction, marking the result. That the destruction which renders it impossible for the Tyrian mariners to return home is the destruction of Tyre itself, is self-evident. The Prophet is too sparing of his words to say that. This sad news has come from the land of the Chittim to the Tyrian mariners far away from their home. The report reached Chittim first, and thence was carried to Tarshish. They do not learn the news in Chittim, but it comes from it; for the text is "from the land," not "in the land." The name Chittim is found in Citiun, *Κίτιον*, *Κήτιον*, the name of a considerable port in the island of Cyprus. The Chittim are then, in the first place, the inhabitants of the island of Cyprus. In a wider signification, however, the word denotes the islands and maritime countries of the Mediterranean Sea in general (ver. 12; Gen. x. 4; Jer. ii. 10; Ezek. xxvii. 6; Dan. xi. 30), comp. on Jer. ii. 10. *גִּלְיָה* (comp. xxii. 14; xxxviii. 12; xl. 5; liii. 1) intimates that the report received from the land of the Chittim was a sure one. Therefore they are summoned to howl.

3. *Be still—of the nations.*—Vers. 2, 3. The Prophet passes from the extreme west to the extreme east of the Mediterranean Sea. He calls now to the Tyrians themselves; *שָׁרָרָה*, i. e. be silent, be still (the word only here in Isaiah). He means evidently dumb, speechless amazement (comp. Ex. xv. 16). *אֲרָם* is *terra maritima*, including not only an island but also continental territory having a sea coast (comp. on xi. 11; xx. 6). Old Tyre was on the mainland and possessed no harbor. Insular Tyre lay 30 stadia north of *Palse-Tyrus*, and 3 stadia from the mainland. It had excellent harbors, the best on the whole coast of Palestine (MOVERS, *Phoen.* II., I., p. 176). As according to the latter part of ver. 2, only that Tyre can here be meant which the merchants that pass over the sea filled, we must understand insular Tyre under *אֲרָם*. The word is masculine, but is here treated as feminine, as the feminine suffix in *פְּלִינִי* refers to *אֲרָם*. The merchants of Zidon (which was an older city, comp. Justin xviii. 3) filled Tyrus, says the Prophet. Zidon was itself a seaport town, but the port of Tyre was better. The Zidonians had in the 13th century, B. C., laid out a port and city on the rocky islands of Tyre (comp. MOVERS, *Phoen.* II., 313; Justin xviii. 3, 5). Hiram completed this

plan by building the suburb Eurychoros on the east side of the smaller island, and the new city on this smaller island; and at the same time he connected the new city with the western or old city, which was on the larger island. It is readily conceivable that beside the Tyrians, chiefly Zidonian merchants and mariners filled the port and city of insular Tyre. How could old Egypt, a neighboring country, excelling as it once did, all the nations of the East in agriculture and industry, avoid coming into the liveliest intercourse with the great commercial centre, Tyre? The one was necessary to the other. Of late years EBERS in particular (*Egypt and the Books of Moses* I., p. 127 sqq.) has shown the ancient connection of Phœnicia with Egypt. The Phœnician alphabet, as can be positively demonstrated in regard at least to the greater part of the letters, is derived from the hieratic written characters of the Egyptians. "In the third millenium B. C.," says EBERS, *ut supra*, p. 149, the Phœnicians stood in close intercourse with Egypt, learned from the subjects of the Pharaohs the cursive mode of writing, and communicated the same to all nations of Western Asia and of Europe." But the Phœnicians received from the Egyptians, not merely intellectual, but also material goods for their own use, and to trade with distant regions: ver. 3, *By great waters*, i. e., by the Nile and the sea came the seed of Sihor, and the harvest of the river (comp. on xix. 7, where a like expression is to be noted) to Tyre, and so became the income of this city, what was gathered into it. Sihor *שִׁיחֹר* Hebraized from *Σιχρ* the vernacular name of the Upper Nile, but as a Hebrew word formed from the root *שִׁיחֹר*, *niger fuit*, Job xxx. 30—the black river, *Μέλας*. The name Sihor denotes undoubtedly the Nile, Jer. ii. 18; the places (1 Chron. xiii. 5; Josh. xiii. 3; xix. 28) are uncertain. The double designation *seed of the Nile and harvest of the river* is a poetic parallelism which resolves one conception into two, which, it is true, are not equivalent. What was sown and reaped on the Nile the Tyrians gathered in, not to keep it wholly for themselves, but only in order to secure commercial profit by selling it again. Translate the last clause of ver. 3, "And it (the income of Tyre, what was gathered into it) became the merchandise of the nations." What the Tyrians brought in from Egypt goes out from them as profitable merchandise to all nations.

4. *Be thou ashamed—of the isle.*—Vers. 4-6. Who should be more affected by the fate of Tyre than its mother Zidon in the north, and its neighbor and commercial friend Egypt in the south? Zidon is accordingly hidden to be ashamed at suffering the disgrace of seeing her offspring die out in the second generation. Early extinction of race was regarded as a punishment inflicted by God, and awakened the suspicion of either open or secret crime on the part of the person thus visited (comp. the *Book of Job*). For this reason want of children was a reproach (Gen. xxx. 23; Isa. iv. 1; Luke i. 25). By "the sea and the strength (fortress) of the sea," most interpreters understand the city of Tyre itself, and the complaint *I have not travelled nor brought forth, etc.*, is supposed to mean: *I have lost*

again all the children born of me. But it must appear strange in the highest degree that Tyre, because it is situated in the sea, and lives from the sea, should itself be called "sea." And "I have not brought forth," etc., is something quite different from "I have lost again my children." JEROME takes the words "I have not travailed," etc., as words of the sea used metaphorically: "*frustra divitius comportavi, . . . illa dives illa luxuriosa et populorum quondam gaudens multitudine, in qua nascobatur turba mortalium, caterva puerorum, juventutis examina, cujus plateae virginum . . . ac juvenum . . . lusuibus perstrepebant, nunc ad solitudinem redacta est.*" But even according to this view a meaning is artificially put upon the figurative speech which is not necessarily contained in its terms. I believe that a literal, and not metaphorical interpretation suits better both the context and the words employed. Zidon comes to Tyre, her daughter, to look around her. But with shame must the mother behold the place empty where her daughter with her many children had dwelt. She sees nothing but the sea, and the natural bulwark on which the waves of the sea break, the bare rocks of insular Tyre. And the sea together with the bulwark calls to Zidon, ashamed at the sight: "I have not travailed," etc., i. e. thou seekest children, but findest nothing else than rock and sea, which do not travail nor bring forth, nor nourish children. [ALEXANDER seems to me to set forth in brief terms the correct view of ver. 4: "The Prophet hears a voice from the sea, which he then describes more exactly as coming from the stronghold or fortress of the sea, i. e., insular Tyre as viewed from the mainland. The rest of the verse is intended to express the idea, that the city thus personified was childless, was as if she had never borne children."—D. M. J. Ver. 5. As Zidon is ashamed after the fall of Tyre so Egypt is terrified. Translate: "when the report comes to Egypt." The concluding words of the verse seem to contain an empty pleonasm. But this is not the case. The Prophet intends to say: Egypt is affrighted, as the report (reaches, comes to) it, namely, the judgment of Tyre. The terror will correspond to the importance which the fall of Tyre must have both positively and negatively for Egypt. The words of the sixth verse I take as a call uttered by those who have heard the report concerning Tyre, first of all, by the Egyptians. These are forthwith impressed by the thought that nothing further remains for the surviving Tyrians to do than to flee with howling as far away as possible to the opposite end of the earth, to Tarshish. There is yet another reason why Tarshish is the place to which Tyre should flee. There, according to ver. 1, its ships are staying, which cannot return home, and which are now the only property and refuge of the mother country.

5. *Is this your joyous—no rest.*—Vers. 7-12. These verses contain words of the Prophet. He contrasts what Tyre was once with what it is now. *מִיָּמֶיךָ*, etc., is a question. Must it so happen to you? Must this be your lot, as it were, the end of the song? And must such a conclusion follow the joyful beginning? We feel the antithesis between *גְּלוּיָהּ* and the condition to which *נָחַי* points. A joyous, because

glorious and powerful city was Tyre, and this foundation of its joy was deep and broad. For its origin (*נִרְמָה*) *principium, origo*, in Isaiah only here) dates from ancient time, and its power extended to the most distant countries. HERODOTUS, who was himself in Tyre, relates (II. 44) that the priests in the temple of Heroncles had declared the age of the city and temple to be 2,300 years. As HERODOTUS was in Phœnicia in the year 450 B. C., this would carry back the founding of Tyre to the year 2,750 B. C., and MOYERS (II. 1, p. 136) finds this quite credible. Moreover, this age in comparison with that of the oldest Egyptian things of which we have accounts, would not be a very high one. Comp. STRABO XVI. 2, 22; CURT. IV. 4. Herfest carried her afar (see on xxii. 3) to dwell. It cannot be objected to our explanation that Tyre reached by ship those distant places, and that therefore not flight into regions beyond the sea, but carrying away into captivity, therefore painful migration on foot is held out in prospect to her. For it is unjustifiable to press the expression "feet," and we dare not think on a future migration to a distance, because such a thought is here inept. It would be proper in ver. 6, and also in ver. 12 it suits the connection; but in ver. 7 it makes the impression of tautology. Ver. 8. But who is he who had the power to decree this concerning the rich old Tyre of far-reaching might? The Prophet in the following verses shows a great interest in answering this question. Tyre was not merely the wearer of crowns, but also the bestower of crowns (*הַמִּקְרָן*). This can hardly mean that she herself had crowned kings. (Comp. Hiram, 2 Sam. v. 11; 1 Kings vi. 1; Jer. xxvii. 3). For many cities had these, which are not for this reason called *coronatrices*. We must, therefore, think of dependent cities, either Phœnician (therefore the king of Tyre is called Great-king, comp. VAHINGER in HERZOG's, *R. Encycl.* XI. p. 617 sqq.), or colonial cities. Of Tartessus (HEROD. i. 163; Pa. lxvii. 10) Citium and Carthage (originally) it is expressly stated that they had kings. Comp. GESNIUS on this passage, MOYERS, *Phœn.* II. 1, p. 529 sqq.; especially p. 533, 535, 539. Jeremiah too mentions besides the kings of Tyre and Zidon also *מְלָכֵי מִצְרָיִם* Jer. xxv. 22. Moreover, the rich and mighty metropolis had also in her midst citizens, who, though only merchants, equalled princes in wealth, pomp and power. How exactly too the Prophet distinguishes *שָׂרִים* and *מְלָכִים*. can be seen from x. 8. The Phœnicians called their country *צִיִּן* and themselves Canaanites. But because they were the chief representatives of trade, merchants in general are called Canaanites; as at a later period Chaldean denoted an astrologer; Lombard, a money changer; and Swiss, a porter or body guard. Observe that here *צִיִּן* stands for *בְּנֵי צִיִּן* (comp. Gen. xv. 2, Damascus for Damascusene). Above all this pomp and power the might of Jehovah is highly exalted. He has decreed its destruction in order to profane (*חָלַל*) the pride of all glory.—This is to happen by delivering up and casting down into the mire of the earth. From the use of the expression

"profane" the conclusion has not improperly been drawn that the Prophet had especially in his mind the famous, magnificent and ancient temples of Tyre (comp. HERODOTUS *ut supra*). Jehovah purposed further by the ruin of Tyre to humble all the proud (proudest) of the earth. An essential part of this humiliation is that the colonies hitherto drained of their resources for the benefit of the mother country, and kept under rigorous restraint, now become free. This is illustrated by the instance of the most remote colony Tartessus. Tarshish (ver. 10) is now told that she may be independent, and may dispose freely of her own territory and products. This verse has been explained in a great variety of ways by the old interpreters. (Comp. ROSEN-MUELLER). Since KOPPE the explanation which we have given is commonly adopted. As the Nile overflows Egypt (comp. Amos viii. 8; ix. 5) so shall Tarshish (daughter of Tarshish, comp. on xxii. 4) spread herself without restraint over her own land. This must have been previously prevented; and the phrase "there is no more girdle" must have a meaning that refers to this. The word חֲבִיל is found besides only Ps. cix. 19. Of the same signification is חֲבִיל Job xii. 21. Both words can only denote in these places the girdle. This meaning does not well suit the passage before us. But it seems to me that the Prophet by the word "girdle" intends an allusion which is unintelligible to us. Possibly an octroi-line restricting commerce for the benefit of the lords paramount, a cordon or something of a like nature, was designated by a Phœnician term cognate with the Hebrew חֲבִיל. How, and by what means does the LORD execute His purpose against Tyre? This is answered in ver. 11 in general terms. He sets the sea and the kingdoms of the earth for this purpose in motion. Here as little as in ver. 4 would I understand under "Sea," Tyre (HITZIG), or all Phœnicia (KNOBEL); nor do I take the expression *he stretched out his hand, etc.*, as meaning that He simply reached His hand over the sea (DE-LITZSCH); for does the Prophet imagine Jehovah to be dwelling on the other side of the sea? But the expression "to stretch the hand over the sea" denotes here, as in Exod. xiv. 21 (which place the Prophet had perhaps before his eye), such an outstretching of the hand as sets the sea in motion. And so וַיִּשְׁטַח denotes here not to put in terror, trembling; but to put in commotion in order that they may arise to execute what the LORD commands them (xiv. 16). The second part of the verse tells for what purpose the sea and kingdoms are put in motion. The LORD has given them a commandment (וַיִּצְוֶה as x. 6: the pronominal object being omitted, as often happens) against Canaan (כְּנָעַן=Phœnicia, as the Phœnicians themselves gave the country this designation, comp. on ver. 8) in order to destroy (וַיִּשְׁמַד comp. on iii. 8) its bulwarks. The meaning of the whole verse is: Land and sea will conspire to destroy the bulwarks of Tyre. Tyre shall be successfully assailed both by land and sea. But Tyre shall be destroyed not merely for the moment, but permanently (although at first not forever, vers. 15 sqq.). This is the

meaning of ver. 12. Tyre had been called "joyous" ver. 7. But the rejoicing shall depart from her. She is now a נְעוּמָה a *virgo compressa, vitata* (PUAL only here comp. lii. 4), and such a one does not rejoice. That Tyre is here called "daughter of Zidon," i. e., Zidonian, is perhaps not merely a generalization of the name Zidon, but possibly at the same time a blow designedly given to the pride of Tyre, which named herself on coins "the mother of the Zidonians" (comp. MOVERS, *Phœn.* II. 1, p. 94, 119 sq.), and perhaps called herself so in the time of Isaiah. Tyre must be punished, must be destroyed. Therefore the remnant are summoned to emigrate to Cyprus, into the hitherto dependent colony of Chittim, as the command had already been given (ver. 6) to pass over to Tarshish. But Tyre arrives in Chittim, not as mistress, but as an exile without power; a situation which excites in those who had been hitherto oppressed by her the desire to revenge themselves on her. Hence even there poor Tyre finds no rest.

6. Behold, the land—is laid waste.—Vers. 13 and 14. We had been told (vers. 11 and 12) in general terms how Tyre should be destroyed, and ver. 13 informs us regarding the particular instrument, i. e., regarding the people that the LORD had destined to execute punishment. We receive from ver. 13 the impression that the prophetic vision is turned in another direction. It is as if his look were suddenly diverted from west to east. He sees suddenly before him to his own astonishment the land of the Chaldeans. The land of the Chaldeans, not the people! The people he might see everywhere marching, fighting. The land he can behold only in its own place. The very part of the earth's surface where the country of the Chaldeans lay, apart from its relation to Tyre, was of great importance for the Prophet and his people. Thence should the destroyer of Jerusalem come; there should the people of Judah pass 70 years in captivity. And because the look of the Prophet is here for the first time directed to the Chaldeans, he is prompted to characterize them in brief terms. He does this with two, but with two very significant strokes. The first describes the past, the second the future of the people. He first declares—**This is the people that was not.** He certainly does not mean to say thereby, that the people of the Chaldeans was not at all, or was not in the physical sense. Could the Prophet have known nothing of Nimrod (Gen. x. 10), nothing of Ur of the Chaldeans, the original home of Abraham? But prophecy, in its grand style, confines, as is well known, the whole history of the world to a few kingdoms; and what does not belong to them is regarded as if it were not. But it was after the Assyrians that the Chaldeans first came upon the theatre of the world's history. Hence from the prophetic view of history the Chaldeans appear to us a people that hitherto was not. But why does he say אֲנִי, the people? If he had said "a people," this would not have been at all singular. There were such nations without number. But the Chaldeans do not belong to the common nations. They were a leading nation. There were then in the sense of prophecy only two

leading nations, i. e., representatives of the worldly power. The one was Assyria; the other, the Chaldeans, had not yet appeared. With the second stroke $\text{ל' } \text{אשור}$ he describes the future of the Chaldeans. I decidedly agree here with PAULUS and DEL. who regard אשור as the object of כר placed absolutely before the verb. Ashur—this has it (*vis.*: the Chaldean nation) set, founded for the beasts of the desert.—This view alone suits the context. If we take Ashur as

the subject, then we must connect it with לא הוה אשור as the old versions and some modern interpreters do, but contrary to the Masoretic punctuation. "This people, which is not Assyria," will then signify either; this people will be more fortunate than the Assyrians (were under Shalmaneser against Tyre), or: this people, when it will be no more Assyrian, or: which is not civilized as the Assyrians. This suffix in כר is then referred by all to Tyre. It is manifest that all these explanations of לא הוה אשור are arbitrary. But if we take אשור according to the accents as subject of כר then this will mean: "Ashur has appointed them to be dwellers of the desert, i. e., Ashur has transplanted them to the Babylonian plain, and made of mountaineers dwellers of the desert." It is then assumed that the Chaldeans after their first migration from the Carduchian mountains, which event belongs to a very early time, were subsequently strengthened by additional settlers sent by the Assyrian kings (So KNOBEL, ARNOLD in HERZOG's *R.-Enc.* II., p. 628 sqq.). It is certain that there were Chaldeans in Babylonia and in the Armenian mountains. The first point needs no proof; the second point is clear from the narrative of XENOPHON (*Cyrop.* III. 1, 34; *Anab.* IV. 3, 4 sqq.; V. 5, 17; VII. 8, 25) and is determined by the statements of STRABO (xii. 3, 18 sqq.), and of STEPHANUS BYZANTINUS (s. v. *Χαλδαίαι*), and is also generally acknowledged. It is also quite possible that the Chaldeans separated at a very early time, and that one part remained in the old seats, i. e., in the Karduchian mountains, while another part, pursuing the natural routes, i. e., the river-valleys, migrated to the south, and settled on the lower Euphrates. For according to the Assyro-Babylonian monuments, here lies the *mat Kaldi* or *Kaldu*. According to them it extended to the Persian Gulf (comp. SCHRADER, *Cuneiform Inscriptions*, p. 44). With this agree the classic authors who (as STRABO XVI. 1, 6, 8) designate this border of the Gulf and the swamps in which the Euphrates loses itself as *lacus Chaldaici* (PLINY VI. 31; comp. STRABO XVI. 4, 1, *ἡ ἐν τῇ κατὰ Χαλδαίους*). That these regions were even in very remote times peopled by the Chaldeans, is established by the fact that the ancient Ur of the Chaldeans, the home of Abraham, has been lately discovered in Mugheir, which lies south-east of Babylon on the right bank of the Euphrates. For upon all the clay tablets found there in great number, the name *U-ru-u*, i. e., אשור occurs (comp. SCHRADER *ut supra*, p. 383 sq.). SCHRADER refers further to an inscription of king Hammurabi dating from the second millennium B. C., composed in the purest Assyrian, in which he states that "Il and Bel, the inhabitants of Sumir and

Accad (names of tribes and territories in South Babylonia) surrendered to his rule" (*ibid.* p. 42). From the language of this inscription it is clear that a Semitic people then dwelt in those regions. But this can have been none other than the people of the Chaldeans. In the tenth century B. C. Asurnasirhabal speaks of the *mat Kaldi* as a part of his dominion (*ibid.* p. 44). Resting on all these grounds SCHRADER utters the following judgment: We can assume that since the Chaldeans immigrated in the second or third millennium B. C. into these regions on the lower Euphrates and Tigris, they were uninterruptedly the proper ruling nation, the dominant one under all circumstances. On the other hand, they were certainly not aboriginal in the country. They found already there a highly cultivated people of Cushite or Turanian extraction, from whom they borrowed the complicated cuneiform mode of writing. If the Chaldeans on the lower Euphrates and Tigris were not aboriginal, it is natural after what has been said to assume that they migrated from the territories at the source of the Euphrates and Tigris into the region at the mouth of these rivers (comp. EWALD, *Hist.* I., p. 404 sq.). But it is a mere hypothesis derived from this passage, and entirely without evidence, to assume a transplantation of the Chaldeans in later times by Shalmaneser. It is also very questionable whether כר can denote inhabitants of the desert; for the only place which is adduced, Pa. lxxii. 9 ought to exclude the possibility of any other interpretation, in order to be able to counterpoise the weight of all other places where the word signifies "beasts of the desert." It is questionable, too, whether the very fertile country of Babylon could be described as כר before it was visited by the divine judgments (comp. xiii.; Jer. l.). Many attempts have been made at conjectural emendations of the passage. EWALD would substitute Canaanites, and MEIER, Chittim for Chaldeans. OLSHAUSEN (*Emendations of the Old Testament*, p. 34 sqq.) would make much greater changes. But all these attempts are capricious and unwarranted. I have already remarked that the view proposed by PAULUS and DELITZSCH (taking Ashur as the object of כר placed absolutely before it) alone corresponds to the context. Only in this way is something said of the Chaldeans that briefly, but completely, characterizes them. For they are then described as the people that hitherto had not appeared as the great worldly power, but that will now supplant the Assyrians in this character. There is yet another proof of the accuracy of our view. There are in this paragraph various allusions to the ninth chapter of Amos. Three times Amos employs in that chapter the Piel כר in the signification of "appoint, order, command," in which meaning the word occurs here also (ver. 11). Amos again (ver. 5) twice makes use of the comparison with the overflowing Nile; comp. in our paragraph, ver. 10. In Amos ix. 6, as in אשור כרדו ל'אשור , the object of the sentence is placed first absolutely, and then repeated by means of a feminine suffix attached to כר . In the word Ashur the Prophet has before him the idea of the country and of the city rather than that of the people. Hence the feminine suffix to כר . Such constructions *κατὰ οὐρανὸν*

as occur in Hebrew in the most varied forms.—**כֹּר** is *constitute*, to found, to establish (Hab. i. 12; Ps. civ. 8). The Chaldeans, says Isaiah, make of Ashur, i. e., the country and city, but especially the city, as it were an establishment for beasts of the desert, i. e., a place of residence appointed for them as their legitimate possession and permanent property. Finally we must point to Zeph. ii. 13 sq., as the oldest commentary on this passage. For not only does Zephaniah say clearly what **כֹּר לְכֹר** means, but we can also regard his words as a proof of the accuracy of our view in general. For they show that Zephaniah, too, understood this passage of the destruction of Nineveh. When Zephaniah (ii. 15) says of Nineveh "This is the rejoicing city," had he not ver. 7 of our chapter in his eye? The words "and he will stretch out his hand" (Zeph. ii. 13) recall "He stretched out his hand" (Isa. xlii. 11). Comp., too, in Zeph. ii. 13 **כֹּר בְּמִצְרַיִם** with the **כֹּר** before us. If then there are clear traces that Zephaniah, when he wrote the second chapter of his prophecy, had beside other passages in Isaiah (xlii. 21; xiv. 23; xxxiv. 11) also this twenty-third chapter in his mind, and if he gives in his prophecy a description of the ruined Nineveh, which by the word **כֹּר** connects itself with our passage, and appears as a more detailed description of what is only slightly indicated by Isaiah, may we not in such circumstances be permitted to affirm that Zephaniah understood the place before us as we do? Further, there is contained in Zephaniah's reference to this passage the proof that it must have been already in existence in his time, consequently in the reign of king Josiah (624 B. C.). If now Zephaniah did not hesitate to understand this passage of the destruction of Nineveh, we will not allow ourselves to be prevented from doing the same, either by the objection of DELITZSCH that this would be the only place in which Isaiah prophesies that the worldly supremacy would pass from the Assyrians to the Chaldeans, or by the objections of others who regard it as absolutely impossible that in the time of Isaiah a destruction of Tyre by the Chaldeans should have been foretold. In regard to DELITZSCH's objection, I would wish it to be remarked that the prophecy of Isaiah is related to that of those who come after him, as a nursery is to the plantations that have arisen from it. Do not the germs of the later prophecies originally lie to a large extent in the prophecy of Isaiah? Such

a germ we have here. The words **כֹּר לְכֹר** form a parenthesis which quite incidentally, in language brief and enigmatical, and probably not understood by the Prophet himself, deposit a germ which even Nahum and Zephaniah have only partially developed. Not till the time of Jeremiah and after the battle of Carchemish, which determined Nebuchadnezzar's supremacy in the earth, could it be completely unfolded. And if I assume that Isaiah could already prophesy the destruction of Nineveh by the Chaldeans, I must much more affirm that he could also predict the destruction of Tyre by the same people. The Assyrian invasion undoubtedly gave occasion to this prophecy. The Assyrians had a design on Egypt. The taking of Samaria, and the attacks on Judah and on the countries lying east and west of it, were only means to that end. We perceive from vers. 3 and 5 that Tyre then stood in close relation to Egypt. The power of the Tyrians on the sea was naturally of the greatest importance for Egypt. The Assyrians had therefore all the more occasion for depriving Egypt of this valuable ally. Let us add, that Isaiah had then to warn Judah most emphatically against forming an alliance with Egypt. Would not Tyre also have been an object of the untheocratic hopes which the unbelieving Jews placed in Egypt the ally of Tyre? This would aptly explain to us the reason why Isaiah lifted his voice against Tyre also. Israel should trust in no worldly power, therefore not even in Tyre. Tyre too is doomed to destruction; but it will not be destroyed by the Assyrians. This might then readily have been conjectured when the Assyrians were actually engaged in hostilities with Tyre. But it was a part of the task assigned to Isaiah to counteract the dread inspired by Assyria. He therefore declares expressly: another later nation that is not yet a people, namely, the Chaldeans will destroy Tyre. What follows (ver. 15 sqq.), agrees with this. The 70 years are undoubtedly the years of the Chaldean supremacy. As we observed already, the words **כֹּר לְכֹר** to **כֹּר** (ver. 13) are to be treated as parenthetical. With **כֹּר** the Prophet proceeds to describe the action of the people of the Chaldeans, as the appointed instrument for the destruction of Tyre. **They set up his watch-towers**, i. e., the many set up the watch-towers belonging to the whole body (comp. touching this change of number i. 23; ii. 8; vera. 23, 26; viii. 20). With ver. 14 the paragraph closes as it began.

b) The Restoration of Tyre.

CHAP. XXIII. 15-18.

- 15 And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
According to the days of one king:
After the end of seventy years
Shall Tyre sing as an harlot;
16 Take an harp, go about the city,

- Thou harlot that hast been forgotten :
 Make sweet melody, sing many songs,
 That thou mayest be remembered.
- 17 And it shall come to pass after the end of seventy years,
 That the LORD will visit Tyre,
 And she shall turn to her hire,
 And shall commit fornication
 With all the kingdoms of the world upon the face of the earth.
- 18 And her *merchandise and her hire
 Shall be holiness to the LORD;
 It shall not be treasured nor laid up :
 For her merchandises shall be for them that dwell before the LORD,
 To eat sufficiently, and for ^a durable clothing.

¹ Heb. *It shall be unto Tyre as the song of an harlot.*

^a gain.

^b Heb. *old.*

^c splendid.

TEXTUAL AND GRAMMATICAL.

Ver. 15. On the form לְשׁוֹן comp. Ewald, § 194 b.

Ver. 17. The He of the suffix is without Mappik.
 Comp. Ewald, § 247 d.

Ver. 18. קִדְּוָה is *dr. ley.* [The word in Arabic means old and then excellent.—D. M.]

EXEGETICAL AND CRITICAL.

1. After 70 years, which will have a character of unity as the period of the reign of one king, the wish will be fulfilled in Tyre that is expressed in a well-known song which advises a forgotten harlot, by singing and playing in the streets of the city, to cause herself to be again remembered (vers. 15, 16). The LORD will again assist Tyre, she will renew her commercial intercourse, which is compared with amorous solicitation, with all the countries of the earth (ver. 17). But the gain of her harlotry will be consecrated to the LORD, and be assigned by Him to His servants for their rich enjoyment.

2. Vers. 15, 16. Regarding the expression *In that day* comp. on vii. 18. *Seventy years shall Tyre be forgotten.*—This is the duration of the Chaldean supremacy, which according to Jeremiah (comp. my remarks on Jer. xxv. 11), lasted from the battle of Carchemish to the conquest of Babylon by Cyrus, consequently according to the information we now possess, from 605 (4) till 538 B. C., or 67 years. This period of 67 years may possibly, when we have more exact knowledge, be extended to quite 70 years or thereabouts. It can, however, be taken as a round number of 70 years, according to prophetic reckoning. Tyre will be so far forgotten, as it will be lost in the great empire of the world. This period of its being forgotten shall last 70 years according to the days of one king.—The expression recalls xvi. 14; xxi. 16; but the meaning is different. Here the emphasis lies on לְשׁוֹן. The Prophet intends to declare that this period will have for Tyre a character of unity. It will happen to Tyre under the successor as under the predecessor. The change of rulers will produce no alteration. This time of seventy years, during which Tyre will be forgotten, will bear as uniform a character as if the whole period were the time of the reign of only a single king. These words make the judgment heavier; there will be no alleviation of its severity. [This interpretation is preferable to the common one which makes king stand here for kingdom or dynasty.—D. M.] After 70 years, what

in a well-known song often sung by frivolous young people, is under a certain condition set forth in prospect to a courtesan who is no longer sought after, shall be fulfilled in the case of Tyre. She shall regain the lost favor. But the Prophet intends at the same time to say that Tyre must do as the harlot in order again to attain favor. Tyre shall, after 70 years, endeavor to recover the favor of the nations, and again employ her old commercial arts in order to form business connections. And the LORD will vouchsafe success. [The translation of the latter part of ver. 15, in the text of the E. V., cannot be fairly made out of the original Hebrew. The rendering in the margin is the right one. Ver. 16 is a snatch of the song of the harlot, and might have the marks of a quotation. D. M.]

3. *And it shall come—clothing.*—Vers. 17, 18. That commercial intercourse is compared with unchaste intercourse has its ground herein that the former serves Mammon and the belly (taken in the widest sense). But mammon and the belly are idols, and idolatry is fornication (comp. Nah. iii. 4). Tyre will return to her hire for harlotry (Micah i. 7), and will practise fornication with all the kingdoms of the earth. And her gain (ver. 3), or her hire as a harlot, will be holy unto the LORD.—It will not be kept by the gainers and laid up in the treasury (xxxix. 6), or concealed, hidden in the ground (כְּסֵפִי as a verb only here), but it will serve those who dwell before Jehovah (not stand, for to stand before the LORD marks the service of the priests in the temple, Deut. x. 8; Jud. xx. 28, *etc.*), i. e. the Israelites in general, because the territory in which they dwell is the holy land, which has the house of Jehovah for its all-dominating centre. We may ask here how it is conceivable that the LORD can restore a people on which He has inflicted judgment, in order that it may begin again its old business of fornication; and how the wages of prostitution can be consecrated to the LORD, as in Deut. xxiii. 18 it is expressly forbidden to

bring "the hire of a whore" into the house of God. I believe that the passage before us, which bears in this point a great resemblance to xix. 18 sqq., belongs to those utterances which must have been obscure to the Prophet himself, because the key to their interpretation is not furnished till they are fulfilled. This fulfilment, however, seems to be afforded by the Christian Tyre, respecting which we shall say more immediately. ["Instead of a queen reinstated on the throne, Tyre appears as a forgotten harlot suing once more for admiration and reward. This metaphor necessarily imparts a contemptuous tone to the prediction. The restoration here predicted was to be a restoration to commercial prosperity and wealth, but not to regal dignity or national importance. . . . Notwithstanding the apparent import of the figure, the conduct of Tyre is not in itself unlawful. The figure, indeed, is now commonly agreed to denote nothing more than commercial intercourse, without necessarily implying guilt. In ancient times when international commerce was a strange thing, and nearly monopolized by a single nation, and especially among the Jews, whose laws discouraged it for wise but temporary purposes, there were probably ideas attached to such promiscuous intercourse entirely different from our own. Certain it is that the Scriptures more than once compare the mutual solicitations of commercial enterprise to illicit love. That the comparison does not necessarily involve the idea of unlawful or dishonest trade, is sufficiently apparent from ver. 18." ALEXANDER. D. M.].

4. In regard to the fulfilment of this prophecy we can get at the right view only when we attend carefully to the peculiarity of the prophetic vision. The Prophet does not see every thing, but only the principal matters, and he sees all the chief things which are essentially identical, not one after the other, but as it were on one surface beside each other. Hence it happens that that appears to him an immediate effect, which in reality is the result of a long course of development extending over thousands of years. Hence frequently the appearance is as if fulfilment did not correspond to the prophecy, while yet the fulfilment only happens in another way than it seemed from the point of view of the Prophet that it ought to happen. I have, to cite an example, shown in detail in my *Commentary on Jeremiah*, l. and li., that Babylon was never destroyed by the hand of man. It has been various times captured. The conquerors injured the city, the one on this, the other on that part, but none of them at once so entirely destroyed it, as, according to Jeremiah l. and li., apparently should have been done. And yet the final result corresponds quite to the picture which Jeremiah draws of Babylon's destruction. The same is the case here. Isaiah affirms two separate things: 1) Tyre shall be destroyed, and that by the Chaldeans; 2) It shall be restored after 70 years, and its wealth shall be serviceable to the kingdom of God. And these announcements have also on the whole been fulfilled; but because the separate constituents of the prophecy were accomplished at various times, widely apart from one another, the fulfilment, while it corresponds to the prophetic picture as a whole, is not evident

in its details. Our prophecy does not refer to the siege by Shalmaneser, because the Prophet (ver. 13) expressly declares that he has the Chaldeans in view as the enemies that would cause the ruin of Tyre. After what has been already said I cannot acknowledge that there is anything to justify an alteration of the text. But the conflicts of Shalmaneser with Tyre can have furnished the occasion for our prophecy. The object at which the Assyrian, and afterwards the Babylonian rulers aimed for the extension and security of their kingdom towards the southwest, was the conquest of Egypt. The conquest of Syria, Phenicia, Palestine, Philistia and the adjoining territories of Arabia was only in order to the attainment of that end. The possession of Phenicia, that ruled the sea, was especially of the greatest importance for the war with Egypt, because Phenicia, with its fleet in the hands of the Assyrians, could be just as useful to them as, in the service of the Egyptians, it could be hurtful to them. For this reason the Prophet (ver. 5) depicts the terror which the capture of Tyre would produce in Egypt. For that party in Jerusalem that was disposed to rely on the alliance with Egypt against Assyria, the integrity of Tyre must for this reason be a matter of prime moment. We might say: they relied on Tyre as the right arm of Egypt. As now the Prophet combated the reliance on Egypt, he must also be concerned to destroy the false hopes that were placed on Tyre. He does this in our chapter, while he represents Tyre as a city devoted by the LORD to destruction (ver. 8 sqq.). Why should Judah trust in such a power and not rather in Him who is able to decree such a doom on the nations? To set this before his people for due consideration, was certainly the practical aim of Isaiah. But we must now inquire more precisely: Did Isaiah see himself prompted to this discourse before the campaign of Shalmaneser against Tyre, during the same, or after it? It is not indeed impossible for the Prophet to have uttered this prediction before the conflicts which Shalmaneser, according to the fragment of Menander in JOSEPHUS (*Antiqq.* IX. 14, 2), carried on with the Tyrians; but any ground in facts for making this assumption is entirely wanting. It is also in itself not impossible for Isaiah to have composed the prophecy after the blockade of Tyre had been raised, perhaps at the same time with those prophecies against Egypt (xviii., xix., xx.), and against the nations whose subjugation was a necessary preliminary to attacking Egypt (xv., xvi., xxi. 11 sqq.). We might even appeal in support of this view to xx. 6, where under *לְמַלְכָּא דְּתִיר* it would be proper to understand Phenicia and specially Tyre. But this prophecy belongs to the year 711 B. C., consequently to a time when the blockade of Tyre by Shalmaneser was long past. For Shalmaneser was in the year 722 already dead. But now it is certainly less probable that a Prophet should make a matter the subject of a prophecy at a time when this matter has been partially disposed of and engages less the general interest, than that he should do this at a time when the matter in question is going on, and is attracting the greatest attention. I therefore hold it to be more probable that our prophecy was delivered before the year 722, and that it consequently be-

longs to a time when the conflict with Tyre was still lasting. The prophecy published at this juncture was, moreover, intended to tell the Israelites that the Assyrians would not conquer Tyre, as then seemed likely, but that the Chaldeans would do so. The prophecy then belongs to the same time as chapter xxviii. (comp. the introduction to xxviii.-xxxiii.), which first assails the Egyptian alliance, and, as we will there show, must have been composed before the capture of Samaria (comp. xxviii. 1), and therefore before the contemporaneous blockade of Tyre (comp. SCHRADER, *ut supra*, p. 155). The blockade by Shalmaneser and his successor Sargon, although the expression *ἐκπύρηναν* in Menander would warrant our inferring a final surrender, does not seem to have been attended with consequences particularly hurtful to the Tyrians. The Assyrians were themselves interested in sparing the resources of the Tyrians, that they might use them for their own advantage. From this time till the commencement of the Chaldean wars there is a complete gap in the history of Phœnicia (MOYERS, II, I., p. 400). That Nebuchadnezzar besieged Tyre is now no more disputed by any one. That the siege lasted thirteen years has at least great internal probability. JOSEPHUS states it on the authority of Philostratus (*Antiq.* X. 11, 1) and of the Tyrian Menander (although, without expressly mentioning his name, *Contra Apion*, I, 21). We have, besides, the authority of the prophet Ezekiel (xxvi.-xxviii., xxix. 16 sqq.). But the question is: Did Nebuchadnezzar also destroy Tyre? On this subject many needless words have been used by those who thought that the honor of prophecy absolutely required that Tyre should have been destroyed at once and directly by Nebuchadnezzar. This did not happen, and is by no means necessary to save the credit of prophecy. We know from HERODOTUS (II. 161) and DIODORUS (I. 68) that the Egyptian king Apries, who was cotemporary with Nebuchadnezzar, undertook a successful expedition against the Phœnicians who had hitherto been his allies. How would this be conceivable if Phœnicia (to which doubtless Tyre is to be reckoned) had not been for the Egyptians the country of an enemy, i.e., a Babylonian province? According to the account already mentioned, which JOSEPHUS (*Contra Apion* I. 21) communicates from Tyrian sources, there arose difficulties in regard to the succession to the throne of Tyre after the thirteen years' siege. A king Baal ruled for ten years after Itobaal, in whose reign the siege began. But then follow two judges, one high-priest, then again two judges, who govern in conjunction with a king. The duration of these governments was, in the case of some of them, very brief. At last the Tyrians procure for themselves a king from Babylon in the person of Merbaal, and after his death they obtain from the same place his brother Hiram. For, according to 2 Kings xxv. 28, there were, beside Zedekiah, other captive kings in Babylon. If now Nebuchadnezzar brought the royal family with him to Babylon, is not that a proof of his having conquered Tyre? (comp. MOYERS, *ut supra*, p. 460 sqq.). So much is established, that Tyre, since the close of the conflicts with Nebuchadnezzar, ceased to be an independent state. Although it was not destroyed, which

would not have served the interests of the Chaldeans, it became a province of the Babylonian empire, whence it passed over into the hands of the Persians, Grecians and Romans, as Jerome on Ezek. xxvii. says: "*Quod nequaquam ultra sit regina populorum nec proprium habeat imperium, uti habuit sub Hiram at ceteris regibus, sed vel Chaldeis vel Macedonibus vel Ptolemæis et ad postremum Romanis servitura sit.*" The conquest by Nebuchadnezzar was the act in the world's history which originated the complete destruction of Tyre, though its ruin was not all at once effected. This act had involved in it what should take place in the future, and this future gradually unfolded the significance of that act which was such a beginning as preaged the coming end, as was the earnest of the final doom of Tyre. Its capture by Alexander the Great (333 B. C.; comp. CURT. iv. 7 sqq.; ABBIAN II. 24) was one of the chief events in the accomplishment of its predicted ruin. But Tyre outlived even this visitation. CURTIUS says expressly: "*Multis ergo casibus defuncta et post excidium renata, nunc tamen longa pace cuncta referente sub tutela Romanæ mansuetudinis acquiescit.*" Who can help thinking here on the restoration which Isaiah, ver. 15 sqq., promises to the city? Isaiah indeed promises this restoration after 70 years. But these 70 years denote only the duration of the rule of the Chaldeans. The Prophet sees only one master of the Phœnician capital—the Chaldeans (ver. 13). This is the relative defect in his vision. He sees too the restoration immediately after the disappearance of this one enemy. This is likewise a relative defect. For, as in reality the destruction of Tyre had many distinct stages, so also was it with the restoration. The occasion and starting point of the restoration is seen by the Prophet in the passing away of this one arch-enemy. But to Isaiah this flourishing anew of Tyre was only a revival of its commerce, and this was really the fact. Thus JEROME on Ezekiel xxvii. states that Tyre "*usque hodie perseverat ut omnium propemodum gentium in illa exerceantur commercia.*" PLINY, however, remarks (*Hist. Nat.* V. 17): "*Tyrus olim clara . . . nunc omnis ejus nobilitas conchylio atque purpura constat.*" Tyre became afterwards a Christian city. When our Lord was upon earth, longing souls came from the borders of Tyre and Zidon to see and to hear Him; and He, on His part, did not disdain to honor these borders with His presence (Mark iii. 8; Luke vi. 17; Matth. xv. 21). Paul found there (Acts xxi. 3 sqq.) a Christian church. In the beginning of the fourth century Methodius was bishop of Tyre. In 315 a church erected there at great expense was dedicated by Eusebius of Caesarea. In 355 a Synod convoked by the Eusebians against Athanasius was held there. In 1125 it was taken by the crusaders and incorporated in the kingdom of Jerusalem. In 1127 it became the seat of an archbishop. William of Tyre, the celebrated historian, occupied the see of Tyre from the year 1174. Not till the end of the 13th century did the Saracens destroy the fortifications. After Alexander the Great had connected Tyre with the main land by means of a mole, it ceased to be an island, and it is now a village of fishermen's huts, with about 3,000 inhabitants (Sur). All that the Prophet announced has thus in fact been fulfilled. But in

the language of prophecy and in the language of its fulfilment, divine thoughts clothe themselves in such strangely different forms that only he can perceive the identity who understands how to combine the long-drawn lines of history into one picture in perspective. This picture will exactly correspond to that of the Prophet. [The remarks of our author, when carefully studied, vindicate the Prophet from the charge of even a relative error. The Prophet does not say that the predicted restoration of Tyre should all at once take place on the expiration of seventy years, or the close of the rule of the Chaldeans. The requirement of the prophecy is satisfied if Tyre should begin to flourish after its deliverance from the Chaldean oppression. The Spirit of God again saw in the capture of Tyre by Nebuchadnezzar the germinant force which would issue in its final complete destruction, and accordingly foretells that the ruin of Tyre would follow that event. But whether this should happen at once, or in the course of time, is not declared. Nebuchadnezzar brought Tyre to ruin; for his capture of it led to its entire destruction, though there intervened a long line of operations and issues which it required many ages to develop. The remark of Abarbanel, that has been often quoted, is here in point, "that it is the custom of the prophets in their predictions to have respect at once to a near and remote period, so that prophecies pointing to very distant times are found among others which relate to the immediate future. Whence we may the more certainly conclude that God might threaten the Tyrians with the destruction of their city, though it might be brought on at different times and by gradual advances." There is no mistake made by Isaiah in the picture which he drew. It fully served the object intended by God. The relative mistake is in the exponent of the prophecy.—D. M.]

DOCTRINAL AND ETHICAL.

1. On ver. 1 sqq. "Commerce and seaports are not in themselves evil—but where commerce prospers and is in full bloom, there God's gift and ordinance are to be recognised. Solomon engaged in commerce (2 Kings x. 28). When trade declines, this is to be looked upon as a punishment from the hand of God on account of the extortion practised by merchants. For a merchant shall hardly keep himself from doing wrong, and a huckster shall not be freed from sin (Ecclesiasticus xxvii. 29). Sin is committed not only where merchants deal falsely, but also where they are proud of their riches and magnificence, and move along as princes and lords, and forget the poor, and at the same time neglect divine service,

God's word and sacrament." CRAMER. [This is quite too indiscriminate a censure of merchants and traders. CICERO (*De Off. Lib.* 1) expresses a similar opinion as to the necessity for hucksters to practise deceit in order to make a profit. Happily the book of Ecclesiasticus is not inspired Scripture, and Christianity has so far improved the spirit of men of business that the language of the Apocrypha as quoted above and of CICERO would not now be tolerated, but would be universally regarded as most unjust and calumnious.—D. M.]

2. On vers. 8 and 9. "This place affords us consolation. As the threatening of the Prophet against Tyre was not vain, so also the tyranny of our adversaries will come to an end. Neither the Pope nor the Turk believes that they can fall—but they shall fall, as Tyre fell." LUTHER.

3. On ver. 18. "*Ego intelligo de futuro regno Christi, quod et ipsa Tyrus convertenda est ad Dominum. Dicit igitur, postquam reversa fuerit ad suas negociationes, imminet regnum Christi, quod Tyrus quoque amplectetur, sicut testatur Act. xxi.*" LUTHER.

On ver. 18. *They who dwell before the Lord—i. e., who believe on Him, will have:* 1) their merchandises, 2) will eat and be satisfied, 3) will be well clothed. Therefore money and property, food and goodly apparel, are not to be condemned and renounced. This admits of practical application against monkery and the Anabaptists." CRAMER. [The original Anabaptists of Germany maintained a community of goods.—D. M.]

HOMILETICAL HINTS.

1. [On vers. 1-14. Why did God bring these calamities on Tyre? Not to show an arbitrary and irresistible power, but to punish the Tyrians for their pride (ver. 9). Many other sins, no doubt, reigned among them: idolatry, sensuality and oppression—but the sin of pride is fastened upon as that which was the particular ground of God's controversy with Tyre. Let the ruin of Tyre be a warning to all places and persons to take heed of pride—for it proclaims to all the world that he who exalts himself shall be abased. After HENRY.—D. M.]

2. [Vers. 8 and 9. An appropriate text for a discourse on God's moral government over the nations, Dan. iv. 3.—D. M.]

3. On ver. 18. Concerning the right use of worldly goods: 1) We ought not to gather them as a treasure, nor to hide them. 2) We ought to consecrate them to the Lord, and therefore apply them: a) to sacred objects, b) for the wants of the body according to the will of the Lord.

B—THE FINALE TO THE DISCOURSES AGAINST THE NATIONS: THE *LIBELLUS APOCALYPTICUS*. CHAPTERS XXIV.—XXVII.

If there is a living God who concerns Himself with the history of mankind and directs the same according to His counsel, without detriment to that human freedom which is the basis of the moral responsibility of every individual,—and if

consequently there is such a thing as prophecy which demonstrates the divine rule in history for our consolation and warning, then we need not be surprised if prophecy should refer even to the very close of history. Must not God, who directs

history, foreknow what is most remote as well as what is near at hand? And can He have no reason for causing the things that will take place at the end of the world to be predicted by the interpreters of His will, the prophets? There is just the same reason for His doing this which there is for prophecy at all. We ought to know that the history of the world is moving toward a certain goal fixed by God, in order that one class may fear, and that the other may have a firm support in every temptation, and the certain hope of final victory. And we ought therefore not to be astonished if Isaiah, the greatest of all the prophets, penetrates by the spiritual vision given to him into the most distant future. This only would with reason surprise us,—if Isaiah should describe the distant future as one who had experienced it and passed through it. But this is not the case. For we clearly perceive that the pictures of the future which he presents to us are enigmatical to himself. He takes his stand in the present time; he is not only a man, but also an Israelite of his own age. He depicts the destruction of the earth in such a way that we can see that it appears to him as the occurrence on a grand scale of what was well known to him, "the wasting of cities and countries." From his point of view he distinguishes neither the exact chronological succession of the different objects, nor the real distance which separates him from the last things. And he is so much an Israelite that the judgment of the world appears to him as the closing act in the great controversy of Israel against the heathen nations. For DELITZSCH is perfectly right when he regards our chapters as the fitting *finale* to chaps. xiii—xxiii. The Prophet is, moreover, an Israelite of his own age. For, although he knows that the judgment will extend to all the nations that constitute the worldly power, nevertheless Assyria and Egypt stand in the foreground as its prominent representatives (xxvii. 12, 13). Only once, when he places the countries of the second exile over against those of the first, do the former appear in their natural double form as the countries of the Euphrates and of the Tigris, or, as it is there expressed (xxvii. 1), the straight and the crooked Leviathan. Under the latter we are to understand Babylon (see the Exposition). And in another place (xxv. 10 sqq.) Moab appears for a particular reason (see the Exposition) as the representative of all the nations hostile to the theocracy. The same criticism, which would make the Almighty get out of the way wherever He makes His appearance within our sphere, has endeavored in various ways to refer this prophecy to particular situations in the world's history. But here one interpreter is arrayed against the other, and one testimony destroys the other. After BERTHOLDT (*Einleit.*, p. 1390), KNOBEL is of the opinion (shared by UMBREIT) that the prophecy points to the time when Jerusalem, which had been captured by the Chaldeans, was completely destroyed by Nebuzaradan (2 Kings xxv. 8 sqq.). EICHHOEN (*Hebr. Proph.* III., p. 206 sqq.) refers the piece to the destruction of the empire of the Chaldeans, and assumes as its author a Hebrew dwelling in the ruined and desolate Palestine. ROSENMUELLER (*Scholia* 1 Ed.), GERENIUS and MAURER represent the piece

as composed during the exile, at a time when the fall of Babylon was imminent (xxiv. 16 sqq.; xxvi. 20 sq.; xxvii. 1). BOMTCHER (*de inf.* § 435, 440) attributes the discourse to a merchant who, resident in the neighborhood of the country of the Moabites, journeyed on business between Assyria and Egypt, and appended his poem on the fall of Babylon (composed in the year 538) to that of another merchant on the fall of Tyre (xxiii.). EWALD refers the piece to the time "when Cambyses was preparing his Egyptian campaign." These are the more important of the views of those who deny that Isaiah wrote these chapters. He who wishes to learn the other opinions may consult ROSENMUELLER, GERENIUS, HIRTZIG and KNOBEL.

There are four points which seem to me to prove to a demonstration that the Prophet has not in view ordinary events of history. First, the destruction of the globe of the earth announced, xxiv. 18-20. For, when it is affirmed of the earth with a repetition of the word *יָרָא* five times, that its foundations are shaken, that it is utterly broken, clean dissolved, moved exceedingly, and reels to and fro like a drunkard or a hammock, more is certainly intended thereby than a political revolution, or an occurrence in nature accompanying such a revolution. It is the shaking of the earth in a superlative sense—a shaking from which it will not rise again (ver. 20 b). Secondly, it is declared (ver. 21 sqq.) that the judgment will extend to the stars and the angelic powers, and that sun and moon will cease to rule the day and the night (Gen. i. 16), because Jehovah alone will be the source of light and glory (comp. the Exposition). Thirdly, xxv. 6-8, we have set before us in prospect the gathering together of all nations on Mount Zion, the removal of the covering from their eyes, the abolition of death and of every evil. This is no picture of earthly happiness. It points beyond the bounds of this world and of this dispensation.

Fourthly, the resurrection of the dead is foretold (xxvi. 19 sqq.) together with the last judgment which brings to light all hidden guilt. Every restriction of this prophecy to a mere wish involves a contradiction. For that this place really contains the doctrine of the resurrection of the dead is acknowledged by all. But no one will affirm, much less be able to prove, that this resurrection was expected in the time of the exile, and in order to the re-peopling of Palestine; or, if the latter is the case, then the resurrection of the dead is not the subject of discourse. For it would be an unheard-of assertion to affirm that the Israelites expected that their return to Palestine and the resurrection should take place at the same time. And how arbitrary is the exegesis which limits "the inhabitant of the earth" ver. 21, to any particular people, and puts into the latter part of the verse the thought: the earth will restore the blood of those who were slain in a certain time! Passages can indeed be quoted in which we read of innocent blood that had been shed not penetrating into the earth (Job xvi. 18; Ezek. xxiv. 7 sq.). But the bringing forth again of all shed blood, and the coming forth of all that had been killed out of the earth belong naturally to eschatology. For these are pre-

liminaries to the realization of the final judgment. If the view which refers this prophecy to events in the world's history were correct, must there not be some mention of Nebuchadnezzar and of the Chaldeans, in order to justify the interpretation of BERTHOLDT, UMBREIT and KNOBEL? When we reflect what a mighty impression this worldly power made upon Jeremiah, and how, after the battle of Carchemish, he never comes forth as a Prophet without mentioning Nebuchadnezzar and the Chaldeans, it is inconceivable how a Hebrew who was among those who suffered the crushing stroke from the hand of Nebuchadnezzar, could speak only of Egypt and Assyria, and at most, allusively and covertly, of the Chaldeans (xxvii. 1) as enemies of the theocracy. But if our piece refers to the capture of Babylon by Cyrus, why is there no mention of the Persians? And the same objection avails against all other interpretations which apply the passage to events in the history of the world. Against all of them the want of any specification of such events may be justly objected. In regard to the style, and to the range of thought that characterize this piece, the exact and minute investigation which lies at the basis of our exposition will show that the language is altogether that of Isaiah. If there are found in it manifold points of connection with other pieces which criticism has pronounced spurious, we have simply to say: in view of the large amount of words and expressions that we find here, undoubtedly germane to the authentic style of Isaiah, we are entitled to draw the reverse conclusion, and to affirm that those pieces must be genuine, because they resemble so much our prophecy which undoubtedly has proceeded from Isaiah. The accumulation of paronomasias, which are pronounced devoid of taste, has been made a cause of reproach to our piece. But it must be shown that these paronomasias are more tasteless than other such forms of speech, which we meet with in the acknowledged compositions of Isaiah, and that they are of a different kind. So long as this is not done, I venture to affirm that this ingenious facility in the management of language best corresponds to the eminent intellectual gifts of Isaiah, which we know sufficiently from other sources. Persons of such mental power, and possessing such a command of language, are at all times rare. According to our modern criticism there must have been dozens of them among the Israelites at the time of the captivity. But I fear that such a judgment is only possible when the critics, because they cannot, or will not perceive the divinely great in these works of genius, so degrade them by the aid of their intolerably petty and vulgar standard, that, in sooth, any bungler might have composed them. Further, against regarding Isaiah as the author of these chapters it has been objected that they contain many peculiar thoughts and expressions which occur only here. But what does this objection amount to? Do these thoughts and expressions contradict Isaiah's manner of thinking and speaking? No one has yet been able to prove this. But if this is not the case, the circumstance that they occur only here is of no significance whatever. For among the chapters of Isaiah that are acknowledged genuine, there is not a single one which

does not contain thoughts and words that are new and peculiar to it alone. This is not surprising in a mind so inexhaustibly fertile as that of Isaiah. The objection drawn from the occurrence of ideas that are said to belong to a later age, might be of more weight. To this class of ideas is referred the curse of the law (xxiv. 6). But apart from Deut. xxviii.-xxx. (comp. espec. xxix. 19), that the curse should fall on transgressors of the law is so obvious an idea, that it is inconceivable that it should be regarded as the sign of a later time. That it happens not to occur in writings universally admitted to precede the age of Isaiah may appear strange, but is no proof of the later origin of these chapters. That gods are spoken of as protecting powers of kingdoms, xxiv. 21, is just as little established as that the sun and moon, xxiv. 23, are named as objects of idolatrous homage (comp. our Exposition). The cessation of death (xxv. 8), and the resurrection of the dead (xxvi. 19) are closely connected. Both are confessedly ideas which could not have entered clearly into the consciousness of the Israelites till they had attained an advanced stage of religious culture. But that the Israelites first received this doctrine when, in exile, from Parseeism is, as KLOSTERMANN says, "an unfounded, unproved, modern tradition." VON HOFMANN is certainly right when he sees in the first, and fundamental promise [Gen. iii. 15] the basis of the hope that "finally everything will have an end that has come into the world through the enemy of God—sin and death." This does not prevent this passage from belonging to the oldest documents of the awakening consciousness of this hope of faith. As we cannot see in this a proof of the composition of this piece during the exile, so it appears to us equally improbable that this event, which belongs to the final history of the world, could escape the eye of an Isaiah.

In regard to the time of composition, it is very difficult to say anything definite. More particular indications fixing the date are entirely wanting. The Prophet, as it were, soars high above his time, and as if cut loose from it, lives wholly in the future. Nevertheless, he beholds the theocracy in conflict with Assyria and Egypt; and even Babylon appears, although but dimly disclosed, among these foes. If we add that these chapters follow immediately the prophecies against the heathen nations, and appear as the winding up of the same, the supposition very readily suggests itself that they were composed in the time of Hezekiah, and as DELITZSCH says, as *finale* to chapters xiii.—xxiii. The manifold points of connection with later pieces by Isaiah, which we will particularly point out in the course of our exposition, favor this view.

The *structure* of the piece indicates no little art. The number two lies at its basis. There are twice two chapters, of which the first and third have the final judgment of the world for their subject, the second and fourth the deliverance of Israel. Each of these four chapters again consists of two parts.

We make out the following plan of the piece:

1) The beginning of distress; the destruction of the surface of the earth (xxiv. 1-12).

2) The destruction of the globe of the earth (xxiv. 13-23).

3) Israel's song of praise for the deliverance experienced (xxv. 1-5).

4) Zion as the place of the feast given to all nations in contrast to Moab that perishes ingloriously (xxv. 6-12).

5) The judgment as the realization of the idea of justice (xxvi. 1-10).

6) The resurrection of the dead, and the concluding act in the judgment of the world (xxvi. 11-21).

7) The downfall of the worldly powers and Zion's joyful hope (xxvii. 1-9).

8) The fall of the city of the world and Israel's glad restoration (xxvii. 10-13).

1. THE BEGINNING OF DISTRESS: THE DESTRUCTION OF THE SURFACE OF THE EARTH. CHAPTER XXIV. 1-12.

- 1 BEHOLD the LORD maketh the earth empty,
And maketh it waste,
And 'turneth it upside down,
And scattereth abroad the inhabitants thereof.
- 2 And it shall be,
As with the people, so with the 'priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the taker of usury, so with the giver of usury to him.
- 3 The 'land shall be utterly emptied, and utterly spoiled:
For the LORD hath spoken this word.
- 4 The earth mourneth, *and* fadeth away,
The world languisheth *and* fadeth away,
The 'haughty people of the earth do languish.
- 5 The earth also is defiled under the inhabitants thereof;
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.
- 6 Therefore hath the curse devoured the earth,
And they that dwell therein are desolate:
Therefore the inhabitants of the earth are burned,
And few men left.
- 7 The new wine mourneth,
The vine languisheth,
All the merry-hearted do sigh.
- 8 The mirth of tabrets ceaseth,
The noise of them that rejoice endeth,
The joy of the harp ceaseth.
- 9 They shall not drink wine with a song;
Strong drink shall be bitter to them that drink it.
- 10 The city of 'confusion is broken down:
Every house is shut up, that no man may come in.
- 11 *There is* a crying for wine in the streets;
All joy is darkened,
The mirth of the land is gone.
- 12 In the city is left desolation,
And the gate is smitten with destruction.

¹ Heb. *perverteth the face thereof*.

^a earth.

² Or, *prince*.

^b emptiness.

³ Heb. *the height of the people*.

TEXTUAL AND GRAMMATICAL.

Ver. 1. **קִבֵּץ** (comp. xix. 3 and ver. 3; Hos. x. 1; Nah. xl. 3; Jer. xix. 7; II. 2), part. from **קָצַץ** to pour out, to empty, forms with **בִּלְקָדָה** (*devastate*) a paronomasia, as also Nah. II. 11, where only the word occurs again. **הָיָה** *pervertens, conturbans* (comp. xxi. 3 Niph., Piel besides only Lam. III. 9) is here applied to the surface of

the earth in the sense of throwing confusedly together everything found upon it.

Ver. 2. On כָּ-כָּ = as, so, &c. — *comp.* Ewald, § 360. The abnormal employment of the article in כְּנִבְרָתָהּ is occasioned by the endeavor to produce an assonance with כְּשִׁפְרָהּ. נִשְׁהָ is *creditor*, and of like meaning with כְּלִיָּהּ, but the idea of usury seems to be involved in נִשְׁהָ.

Ver. 3. רָצוּן, רָצוּן instead of רָצוּן, רָצוּן may be regarded as forms borrowed from the related רָצוּ—stems, and are here chosen for the sake of conformity with the infinitive forms רָצוּן, רָצוּן.

Ver. 4. The half pause, which is indicated by the

punctuation אֶמְלִיל, has the force of a dash in our language. The application to personal beings of this predicate, that had been used previously of lifeless things, is thereby emphasised.

Ver. 6. חָרַר in Kal only here, Niph. xli. 11; xlv. 24.

Ver. 7. אָנַח (current only in Niph.) is found only here in Isaiah, probably borrowed from Joel i. 18.

Ver. 10. כְּבֹא as xlii. 1.

Ver. 12. שָׁאִירָהּ is *res.* and stands in apposition to the object, or, as the word is passive, in apposition to the subject of שָׁרָה, to express what should be made of the object or subject. Translate: The gate is smitten to ruins. *Comp.* vi. 11; xxxvii. 26. On the form שָׁרָה (Hoph. from שָׁרָה *contundere*, xl. 4; xxx. 14) *comp.* Oze MAURER, *Gram.*, § 261.

EXEGETICAL AND CRITICAL.

1. The Prophet transports himself in spirit to the end of all things. He describes the destruction of the world. He sees, however, that this destruction will be gradually accomplished. He here depicts the first scene: the destruction of all that exists on the surface of the earth. This destruction bears the closest resemblance to such desolations of countries and cities as even now occur in consequence of wars. Hence the Prophet borrows the colors for this his first picture of the destruction of the world from such occurrences in actual history. Jehovah empties, devastates, depopulates the surface of the earth (ver. 1), and the inhabitants are without distinction of person swept away (ver. 2); and this work of emptying and devastation is thoroughly accomplished (ver. 3). In consequence, inanimate nature appears mourning, and every height and glory of creation has vanished (ver. 4); and this too is quite natural, for the earth has been defiled by the sins of men (ver. 5). Therefore the curse has, as it were, devoured the earth; therefore men, with the exception of a small remnant, are destroyed from the earth (ver. 6). Therefore the precious productions of the earth that gladden the heart of man have vanished, and with them all joy on earth (vers. 7-9). The head of the earth, the great city of the world is a chaos of ruins, its houses no man enters any more (ver. 10). In the streets nothing is heard save lamentations over the loss of what gladdens the heart of man. All joy has departed (ver. 11). Nothing remains in the city but solitude and desolation. The gates are broken to pieces (ver. 12).

2. Behold the LORD . . . do languish.

—Vers. 1-4. הִנֵּה, with a participle following, frequently introduces in Isaiah the prophetic discourse: iii. 1; viii. 7; x. 33; xiii. 9, 17; xvii. 1; xxii. 17 *et saepe*. In general, this usage occurs in all the Prophets. But it is peculiar to Isaiah, quite abruptly and without any introductory formula to begin the prophetic discourse with הִנֵּה. The description of the destruction of the earth begins with its surface (*comp.* ver. 18 *b* sq.). To it the inhabitants also belong, for they can exist only on the surface. If now all things on the surface of the earth are thrown confusedly together, the inhabitants, too, are naturally scattered. הִפְצִי, an expression which seems to be taken from the threatening words of

Deuteronomy (*comp.* iv. 27; xxviii. 64; xxx. 3) is found besides in Isaiah only xxviii. 25; xli. 16. The LORD knows no respect of persons. When the great forces of nature by God's command assail our race, then all are alike affected. In a desolation wrought by human hands the case can be different. Then the more distinguished persons are often treated otherwise than the poor, and are reserved for a better fate (*comp.* 1 Sam. xv. 8 sq.; 2 Kings xxv. 27 sq.). When "people" and "priest" are put in contrast, and not "people" and "prince" or "king," the reason is to be sought in the fact that the priests in the theocracy form properly the nobility. The place, moreover, is a quotation from Hos. iv. 9. Any citizen may become a king; but he only can be a priest who is of the priestly race. *Comp.* Lev. xxi.; Ezek. xlv. 15 sq.; JOSEPHUS *Con. Ap.* i. 7; *Mishna Kiddushin* iv. 4. [The rightful King of Israel must according to the divine appointment be of the house of David.—D. M.] The sentence ver. 2 contains six comparisons. As in the first half of the verse, the second and third comparisons are not specifically distinct from one another, so is it too in the second half of the verse. With a repetition of assonant sounds, which like waves or shocks succeed one another, the Prophet paints the emptying and plundering of the earth. We have already remarked that he depicts the devastation of the surface of the earth in colors which are borrowed from the devastation of a single country by an earthly enemy. For that the subject treated of is the devastation of the earth, and not merely of the land of Palestine, appears from the whole scope of chapters xxiv—xxvii, which are intended to depict the judgment of the world; and this point comes ever more clearly to light in the course of the prophecy. It might be asked: if אָרֶץ is the earth, who then are the plunderers? But this is an idle question. For the Prophet sees in spirit an occurrence which appears to him at the first sight quite like the devastation of a country in war by a hostile military force. He sees great confusion, men shouting and fleeing, houses burning and falling down, smoke rising to heaven, etc. He sees no particular country; he sees no definite persons in the plundering enemies. It is a question if he really perceives plundering persons. For the whole representation is at first a comparatively indistinct picture which gradu-

ally attains greater clearness and definiteness. On the expression "For the LORD hath spoken," which occurs more frequently in Isaiah than in the other Prophets, comp. on i. 2. The addition "this word" is found only here. It is evidently used in order to continue in the second half of the verse the play with words by means of lingual and labial sounds. The effect of the devastation is that the land appears mourning and exhausted (ver. 4). Here too the Prophet heaps together assonant words. **אָמַר** to mourn, is used by Isaiah iii. 26; xix. 9; xxxiii. 9. The description in Joel i. 9 sq. seems to have been here before his mind. **נָבַל** to fall off, from being withered, is used by Isaiah i. 30; xxviii. 1, 4; xxxiv. 4; lxiv. 5. **תֵּבֵל**, the earth (either as *terra fertilis*, or as *οἰκουμένη*, never as designation of a single country) is a current word with Isaiah. Comp. on xiii. 11. **עַם הָאָרֶץ**, an expression which Isaiah does not elsewhere employ, seems to denote here the inhabitants of the earth in general. This is the rather possible, as our place is the first and oldest in which the expression occurs. It has not here the specific sense of "common people," *plebs*, in opposition to people of rank, in which sense it afterwards occurs. Comp. my remarks on Jer. i. 18. **כָּרוֹם** is the abstract for the concrete, the height for the high and eminent. Not only inanimate creation, man too presents the sad look of decay. What among men blooms and flourishes, as well as the fresh green vegetation, becomes withered and languid.

3. The earth also is defiled—covenant.—Ver. 5. This verse must be regarded as related to what precedes as the statement of the cause. For here the sins of men are pointed out. But sin has punishment for its necessary consequence. We must say, therefore, that there lies a causal power in the *וַעַם* with which this verse begins; as is not unfrequently the case. That the land is defiled through blood-guiltiness and other sin is declared Numb. xxxv. 33, which place Isaiah has probably in his eye, (comp. Jer. iii. 1, 2, 9). **תִּטָּמָה** is to be taken in the local sense. The earth lies as a polluted thing under the feet of its inhabitants. How could such polluted ground be suffered to exist? It is an object of wrath, it must be destroyed. The second half of the verse tells by what the earth has been defiled; men have transgressed the divine laws, have wantonly slighted the ordinance, and broken the everlasting covenant (xxx. 8; lv. 3). **חֲוָלוֹת** only here in Isaiah, is frequent in the Pentateuch: Gen. xxvi. 5; Exod. xvi. 28; xviii. 16, 20 *et saepe*. **חֻלָּה** of the law only here. Mark the assonance with **חֲנִיף**. The radical meaning of the word is "to change," comp. on ii. 18; viii. 8; ix. 9; xxi. 1. Not only to the people of Israel has God given a law, not merely with this people has God made a covenant; the Noachic covenant is for all men; yea, in a certain sense for all creatures on the earth (Gen. ix. 1 sqq., and ver. 9 sqq.). God has given witness of Himself to all men (Acts xiv. 17), and made it possible for all to perceive His invisible power and godhead

(Rom. i. 20). The Prophet indicates here the deep moral reason why our earth cannot forever continue in its present material form.

4. Therefore hath the curse—drink it.—Vers. 6-9. On the statement of the cause, ver. 5, follows anew with "therefore" the declaration of the consequences, so that ver. 5 serves as a basis both for what precedes and what follows. The same condition is described in the main by vers. 6-12 as by vers. 1-4. Only in so far as vers. 6-12 of a different import, as they prominently set forth not only the general, but the special experiences of men through the withdrawal of the noblest fruit, wine, and as they from verse 10 direct the look to the great centre of the earth, the city of the world. Jeremiah has our place in general before his eyes (xxxiii. 10). The curse is conceived as the devouring fire of the divine wrath (Exod. xxiv. 17; Deut. iv. 24; ix. 3; Isa. x. 16 sq.; xxix. 6; xxx. 27-30; xxxiii. 14). The expression **אֵלֶּה אֲכַלֶּה** (mark the assonance with ver. 4) occurs only here. **אָשַׁם** (in Isaiah only here) denotes in this connection, not "to be guilty, to contract guilt," but "to suffer the punishment of guilt." Comp. Hos. x. 2; xiv. 1 *et saepe*. The effect of that burning wrath which devours the guilty, extends first to men. These are parched by it, their sap is dried up (Ps. xxxii. 4). But where the sap of life is dried up, death ensues, and, in consequence, but few people remain on the earth. This surviving of a small remnant is confessedly a very significant point in Isaiah's prophecy (iv. 3; vi. 13; x. 19 sqq.; xi. 11, 16; xvii. 6). Isaiah uses the word **אָשַׁם** more frequently than the other Prophets. He employs it six times beside the case before us; viii. 1; xiii. 7-12; xxxiii. 8; li. 7; lvi. 2. Of the other Prophets only Jeremiah uses it, and but once. In the book of Job the word occurs 19 times. **כִּי־יִקַּח** is found only in Isaiah; x. 25; xxix. 17; xvi. 14. **יָקַר** also is found only Isa. xxviii. 10, 13, and Job xxxvi. 2. **שָׁכַח לֵב** occurs only here. **שָׁכַח** occurs 17 times in the Old Testament; of these 10 times in Isaiah; viii. 6; xxiv. 8 (*bia*), 11; xxxii. 13, 14; lx. 15; lxii. 5; lxx. 18; lxxvi. 10. Ver. 8 **תִּבְרָךְ** the tambourine v. 12; xxx. 32. **תִּבְרָךְ** eight times in Isaiah (v. 14; xiii. 4; xvii. 12 (*bia*), 13; xxiv. 8; xxv. 5; lxvi. 6); in the whole Old Testament 17 times. **עָלִי**, save in two dependent places in Zeph. (ii. 15; iii. 11), only in Isaiah xii. 3; xxii. 2; xxxiii. 7; xxxii. 18 comp. v. 14. The only Prophet save Ezekiel (xxvi. 13) that uses **קָטַר** is Isaiah; he has it five times: v. 12; xvi. 11; xxxiii. 16; xxiv. 8; xxx. 32. In **בְּשִׁיר** observe the **שִׁ** marking accompaniment. **שִׁיר** is used five times by Isaiah (xxxiii. 16; xxvi. 1; xxx. 29; xlii. 10). No other Prophet employs the word so frequently. **קָרַר**, to be bitter, in Isaiah in different forms three times: xxii. 4; xxiv. 9; xxxviii. 17. **שִׁכָּר** intoxicating drink; with the exception of MICAH who uses the word once (ii. 11), it is used by no other Prophet save Isaiah v. 11, 22; xxiv. 9; xxxviii. 7 *ter*; lvi. 12.

Isaiah, after having foretold, ver. 7, the destruction of the vine, the noblest fruit of the ground, depicts its consequence, the cessation of joy which wine produces (Ps. civ. 15).

5. The city of confusion—destruction. —Vers. 10-12. In these three verses the Prophet proceeds to describe the destiny of the great worldly city, the head and centre of the kingdom of the world. It is not surprising that he gives particular prominence to it, when we consider how largely Babylon figures in prophecy (comp. my remarks on Jeremiah i. and li. Introduction). I would not, however, be understood as affirming that our Prophet had Babylon specifically before his mind. Isaiah intends just the city of the world *καὶ ἐφοχρῶν*, whatever name it might bear. I do not think that קִרְיָה is to be taken collectively as xxv. 3. (ARNDT *de Jes.* xxiv—xxvii. *Commentatio*, 1826, p. 10, DRACHSLER, *etc.*). For it is unnecessary to emphasize the cities beside the level country. No one looks for their specification; for every one includes the cities in all

that has been previously said of the קִרְיָה or תִּבְלָה. But an emphatic mention of the city of the world, the proper focus of worldliness, corresponds to its importance. The place xxv. 3 cannot be compared; for there the context and construction (plural verbs) are decidedly in favor of our taking the word as a collective. That under this city we do not understand Jerusalem, as most do, is self-evident from our view of this passage. The city of the world is called the city of *emptiness*, [not *confusion*] because worldliness has in it its seat and centre, and worldliness is essentially תִּבְלָה i. e., *vanitas*, *inanity*, *emptiness*. תִּבְלָה is used in this sense (xxix. 21; xxxiv. 11; xl. 17, 23; xli. 29; xlv. 9; xlv. 18, 19; xlix. 4; lix. 4; 1 Sam. xii. 21).

The Prophet declares that the inward chaos would also be outwardly manifested. Every thing here is in accordance with the style of Isaiah. שִׁכָּר is used very often by Isaiah (viii. 16; xiv. 5; xvii. 25, 29; xxvii. 11; xxviii. 13; xxx. 14, *et saepe*). קִרְיָה is found sixteen times in the prophets; of these, ten times in Isaiah (i. 21, 26; xxii. 2; xxiv. 10; xxv. 2, 3; xxvi. 5; xxix. 1; xxxii. 13; xxxiii. 20). תִּבְלָה occurs twenty times in the O. T.; of these, eleven times in Isaiah; one of the places is admitted to be genuine (xxix. 21); the other places where it occurs are assailed by the critics. We might wonder how one could speak of closed houses in a destroyed city. We may not understand this, with DRACHSLER, of some houses that remained uninjured. It was rather the falling of the houses that rendered them incapable of being entered into. In the street too (ver. 11) the lamentation at the loss of wine and the departure of all joy is repeated (comp. xvi. 7-10). עָרָךְ occurs only twice in the O. T.; viz.:

Judges xix. 9 and here. Its meaning is *nigrum esse, obscurari, occidere*. When all joy and life have fled from the city, nothing remains in it but desolation (ver. 12). If I am to state what future events will correspond to this prophecy of the first act of the judgment of the world, it appears to me that the description of the Prophet, as it refers solely to occurrences which have for their theatre the *surface* of the earth, corresponds to what our Lord in His discourse on the last things says of the signs of His coming, and of the beginning of sorrows (Matt. xxiv. 6-8; Mark xiii. 7-8; Luke xxi. 9 *sqq.*). And the beginning of sorrows corresponds again to what the Revelation of John represents under the image of seven seals, seven trumpets, and seven vials (chap. vi. *sqq.*).

2. THE DESTRUCTION OF THE GLOBE.

CHAP. XXIV. 13-23.

- 13 *When thus it shall be in the midst of the land among the people,
There shall be as the shaking of an olive tree,
And as the gleanings grapes when the vintage is done.
- 14 They shall lift up their voice,
They shall sing for the majesty of the LORD,
They shall cry aloud from the sea.
- 15 Wherefore glorify ye the LORD in the ¹¹fires,
Even the name of the LORD God of Israel in the isles of the sea.
- 16 From the uttermost part of the earth have we heard songs,
Even glory to the righteous.
But I said,
*My leanness, my leanness, woe unto me!
The treacherous dealers have dealt treacherously;
Yea, the treacherous dealers have dealt very treacherously.
- 17 Fear, and the pit, and the snare *are* upon thee,
O inhabitant of the earth.
- 18 And it shall come to pass,
That he who fleeth from the noise of the fear
Shall fall into the pit;

- And he that cometh up out of the midst of the pit
 Shall be taken in the snare:
 For the windows from on high are open,
 And the foundations of the earth do shake.
- 19 The earth is utterly broken down;
 The earth is clean dissolved,
 The earth is moved exceedingly.
- 20 The earth shall reel to and fro like a drunkard,
 And shall be removed like a cottage;
 And the transgression thereof shall be heavy upon it;
 And it shall fall,
 And not rise again.
- 21 And it shall come to pass in that day,
 That the LORD shall punish the host of the high ones that are on high,
 And the kings of the earth upon the earth.
- 22 And they shall be gathered together, as prisoners are gathered in the pit,
 And shall be shut up in the prison,
 And after many days shall they be visited.
- 23 Then the moon shall be confounded,
 And the sun ashamed,
 When the LORD of hosts shall reign in mount Zion, and in Jerusalem,
 And before his ancients gloriously.

¹ Or, valleys.² Heb. wing.³ Heb. leanness to me, or, my secret to me.⁴ Heb. visit upon.⁵ Heb. with the gathering of prisoners.⁶ Or, dungeon.⁷ Or, found wanting.⁸ Or, There shall be glory before his ancients.^a For thus it shall be. ^b the lands of light, the east.^c shake like a hammock.

TEXTUAL AND GRAMMATICAL.

Ver. 13. The impersonal expression כִּי יִדְוֶה is to be understood as יִדְוֶה xvil. 3.

Ver. 19. רָעָה is a substantive as בָּגַד in ver. 16 and אֶסְפָּר in ver. 22; three examples in this chapter of the infin. abs. being represented by a substantive formed from the same stem. Ver. 22. Many would connect רָעָה

with אֶסְפָּר; but רָעָה is really in apposition to the subject involved in אֶסְפָּר. The singular רָעָה need not cause surprise; comp. xx. 4. The case before us comes under the category of the ideal number treated of, NAB-GELERACH Gr., § 61, 1 sq. לָעֵל stands in the signification of לָעֵל. Comp. on x. 3.

EXEGETICAL AND CRITICAL.

1. The Prophet depicts here the second stage of the world's destruction. This consists substantially in the shattering of the globe of the earth itself. The transition is formed by the thought, ver. 13, that only few men, a gleanings, as it were, will survive the first catastrophe. But these saved ones are the pious, the elect of God. These flee to the promised land, to Jerusalem. From the sea, i. e., from the west, the prophet hears the song of praise (ver. 14). He answers by calling on east and west to praise the name of the Lord (ver. 15). This summons is obeyed. We perceive from this, that the elect of God are hidden in a safe place (ver. 16 a). But that is just the occasion for the signal to be given for the occurrence of the last and most frightful catastrophe. The Prophet announces it with an exclamation of anxiety and terror. At the same time he declares why it must be so; the sin of men provokes the judgment of God (ver. 16 b). He characterizes beforehand the catastrophe as one which shall take place in different successive acts, each more severe than the preceding, so that he who has escaped the first blow will certainly fall under the second or the third (vers. 17, 18 a). For, as at the deluge, the windows of heaven will be opened, and the foundations of the

earth will be broken up (ver. 18 b). The globe of the earth will then rend, burst, break (ver. 19), reel like a drunken man. The earth cannot bear the load of sin. It must, therefore, fall to rise again no more (ver. 20). But the judgment of God is not confined to the earth: The angelic powers that are hostile to God will, as well as the representatives of the worldly power on earth, be cast into the abyss, and there shut up for a time; but after a certain term has expired, they will again be liberated (vers. 21, 22). Sun and moon, too, will lose their brightness, so that only in one place of the world can safety be found, namely, in Zion. For, although the rest of the earth be shattered, Zion, the holy mount, remains uninjured. For there Jehovah rules as king, and through the heads of His people there gathered round Him will He communicate His glory to His people also (ver. 23).

2. When thus it shall be—treacherously.—Vers. 13–16. In the olive and grape harvest the great mass of the fruit is shaken or plucked off and cast into the press. Only few berries remain on the olive tree or vine. The few remaining olives are struck off with a stick. The few grapes remaining on the vine are after-

wards cut off. When, then, at the close of the catastrophe depicted in vers. 1-13, only few persons survive, that is a proof of the extent of the catastrophe, and a measure whereby to estimate it. This by the way of explaining the **וְ**. [Translate, "For thus it shall be;" not as in the E. V. "When thus it shall be" etc.]. But few escape destruction. These are the elect. To these few, who are by implication supposed in ver. 13 **וְ**, **וְ**, ver. 14, refers. They exult at their deliverance, which they owe to the majesty of Jehovah. **וְ** is found as here connected with **וְ** xii. 6; liv. 1. **וְ** occurs frequently in the first and second part of Isaiah. **וְ** is an expression very common in Isaiah. But why does the Prophet hear from the sea, i. e. from the west the exulting shout of them that have escaped? We cannot, with DRECHSLER and some older interpreters, take **וְ** in the comparative sense (they shall cry aloud more than the sea); for **וְ**, an onomatopoeic word, denotes a clear sound (like the neighing of a horse) which cannot be compared with the thunder of the sea. Does there lie in the expression **וְ** something like a foreboding of the fact that the Church of the LORD would spread especially in the lands of the west, and that, therefore, the great mass of the redeemed would come from that quarter? From the moment when the Prophet announced the comforting word (vers. 13, 14), all the godly dwelling in the east and west are to praise the name of the LORD who has given to them, in place of the terrible day of judgment, the promise of deliverance. There can be no doubt that the word **וְ** is connected with **וְ** (*ignis, flamma*, a word peculiar to Isaiah; for beside Isaiah xxxi. 9; xlv. 16; xlvii. 14; I. 11, it is found only Ezek. v. 2, and there probably as a reminiscence from Isaiah) and with **וְ** (on the breastplate of the high-priest). As the light rises daily in the east of the earth, as in opposition to it the north is conceived as **וְ** (*plaga abecondita, caliginosa*), as the Greeks too designate the eastern region of the heavens by *προς ἡν ἡ ἑλίον τε* (II. xii. 239 *et aere*), we are justified in understanding by **וְ** the countries of light, or the sun, i. e. the east. The meaning "eastern countries" answers well to the "islands of the sea" in the parallel clause. There is no need for altering the text. In ver. 14 those who are saved are described as coming with jubilation, and in ver. 15 all who desire deliverance are summoned to shout for joy. This explains how the Prophet, ver. 16, actually hears songs of praise (comp. xii. 2; li. 3; xxv. 5) from the end of the earth (**וְ** *ala, ora, extremity*; **וְ** only here, yet comp. xi. 12). The theme of the songs is **וְ**. If it were said **וְ**, I would unhesitatingly refer **וְ** to God. But, as DELITZSCH well remarks, Jahve bestows **וְ** iv. 2; xxviii. 5; but to him **וְ** is given. The thought is like that in Rom. ii. 6 sqq. Every one is rewarded according to his works. Therefore praise (**וְ** *ornatus, decus, splendor* iv. 2; xiii. 19; xliii. 9;

xxviii. 1, 4, 5) is to the righteous, but tribulation and anguish upon every soul of man that doeth evil. The fundamental idea of the divine judgment is thus expressed. The Prophet has seen the one side "glory to the righteous" fulfilled. These, the righteous, have arrived at their hiding place. They are gathered on the holy mountain, and find there protection (iv. 5 sq.). But thereby the sign is given that now the judgment can begin, and has to begin on the ungodly. This prospect agitates the Prophet exceedingly. He sees himself in that fatal moment fear and quake, and hears himself breaking out into the words **וְ** **וְ**. This he introduces with **וְ**. **וְ** is *ἀπ. λεγ.* But the signification is clear. The verb **וְ** denotes *attenuare, molare* (xvii. 4). The Prophet feels his powers wasting away as the effect of the extraordinary terror (comp. Dan. vii. 28; viii. 27; x. 16 sqq.). He next declares that the **וְ** has his counterpart on earth in the **וְ**. As the former has glory for his portion from a just God, so the latter receives "fear and the pit and the snare." It will have been seen that I do not take **וְ** in the sense of "robber" but retain its proper signification of perfidy, faithlessness, falling away (xxi. 2; xxxiii. 1; xlviii. 8). The Prophet by the accumulation and repetition of verbal and substantive forms of **וְ** indicates that this perfidy and faithlessness were exercised in the highest degree, and in all forms.

3. Fear and the pit—rise again.—Vers. 17-20. By three assonant words which sound in accord not only with one another, but also with the immediately preceding symphony, the Prophet characterises, first in general terms, the terrible catastrophe, the second act of the judgment of the world. By the threefold series of punishments the impossibility of escaping judgment is effectively set before the eyes. And then, in particular, the all-embracing character of the judgment which lets nothing escape, is exhibited by showing how the earth is affected above, below, and in the midst, and shaken till it is broken down. First, the windows (**וְ** *cancelli, fenestras*, Gen. vii. 11; viii. 2 comp. Isa. lx. 8) from on high, i. e., from heaven, are opened, not to let rain fall in order to produce a deluge; for the earth shall not be destroyed again by water (Gen. ix. 11). But the LORD has yet other weapons. Wind, fire, thunder and lightning, drought, pestilence, etc., are also God's instruments of punishment, and they also in a certain sense come from on high (comp. Ps. lxxviii. 49). The foundations of the earth (lviii. 12, comp. xl. 21) are the foundations on which the earth rests. These shall be shaken (xiii. 13; xiv. 16). Then the globe of the earth, assailed from above, and from beneath deprived of its supports, must feel in itself the powerful hand of Almighty God. Four times in succession is the word "the earth" or "earth" used with emphasis. Terrible, not merely local, but universal earthquakes shake the earth. It receives rents, becomes full of breaks, totters (xl. 20; xli. 7; liv. 10), reels (vi. 4; vii. 2; xix. 1; xxix. 9; xxxvii. 22) as the drunkard (generic article) and oscillates to and fro as the hammock shaken by the wind (i. 8). Who could deem it possible that there is a burden which the earth

that sustains everything, cannot bear, by which it is crushed as a house too heavily burdened? This burden is sin (i. 4; Ps. xxxviii. 5). This is the destruction of men and of things. Where God's creation is tainted with it, it must come to naught. As man, the lord of creation, fell by sin, so must the earth also, the theatre of human history, fall by sin never again to rise in its previous form. The words *I shall fall and not rise again*, are a clear proof that the total destruction of the globe of the earth in its present form is the subject treated of. In its present form! For the earth shall rise again in a higher, holy form beyond the range of sin and its consequence, death. For there is a new heaven and a new earth, wherein dwelleth righteousness (lxxv. 17; lxxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1).

4. *And it shall come gloriously.*—Vers. 21-23. The Prophet now lifts up his eye to the super-terrestrial sphere. As the lot of the earth is affected by the influence of that sphere, so the swoop of the judgment that falls upon the earth must reach even to it. That *צבא הכסמים* are not earthly powers (LUTHER "*hohe Ritterschaft*," TARGUM, CALVIN, HAVEERNICK and others), may be inferred even from the expression *צבא*; for the high ones of the earth do not form a *צבא*. Moreover *צבא הכסמים* is evidently identical with "the host of heaven," xxxiv. 4, and by the addition *צבא הכסמים* is more than sufficiently distinguished from every conceivable *צבא* upon the earth. That the host of the height are only the stars, as HOFMANN (*Schriftbeweis* II. 2, p. 522) would have it, seems to be rendered by the context incredible. For how could the irrational glories of heaven be put in conjunction with the rational glories of the earth? The former correspond not to our kings, but to our earth itself. How, too, can we conceive a judgment executed on a world, without its affecting at the same time those intelligent beings that stand in any connection with that world? It seems to me to be likewise one-sided to refer *צבא הכסמים* merely to the angels, who are said to be heads and guardians of the separate kingdoms (Dan. x. 13, 20; ROSENMUELLER, HITZIG, DELITZSCH, and others), or to the heathen gods conceived of as angels (KNOBEL). The judgment of God falls certainly on every thing that can be called *צבא הכסמים*, so far as it has at all merited the judgment. The expression is found only here; but the nearly related expression, "the host of heaven," is frequently used to designate, sometimes, the host of the stars (xl. 26; xlv. 12; Jer. viii. 2; xxxiii. 22; Dan. viii. 10), sometimes, the angelic world (1 Kings xxii. 19; Ps. ciii. 21; Neh. ix. 6, and the expression *צבא*), sometimes, perhaps, both together (Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3, 5; Isa. xxxiv. 4; Zeph. i. 5). The host of the height and the kings of the earth are both the subject of *צבא*, ver. 22. As now we have shown that the host of the height can designate the world of angels, and as the Scripture clearly testifies that the angels are bound as a

punishment for their apostasy (2 Pet. ii. 4; Jude 6; Rev. xx. 1-3), can not the Prophet's eye have perceived this feature of the picture of what will take place at the end of the world? The invisible, extramundane heads of the worldly power, as well as their earthly, visible organs, will, according to the statement of the Prophet, be collected as prisoners in the pit, and shut up in it. The pit is here used for Sheol as oftentimes (xiv. 15, 19; xxxviii. 18). But not merely the binding of those angelic and worldly powers, their being set loose for a time is also announced by the Prophet. Only by a brief, obscure word, probably not seen through by himself, does the Prophet intimate this. Even we should not understand this word if the revelation of the New Testament, which is nearer the time of the fulfilment, did not throw light on this dark point. It declares expressly that after a thousand years Satan should be loosed out of his prison (Rev. xx. 7). Isaiah uses here an indefinite announcement of time—after many days—and an indefinite verb.

פקר stands here as xxxiii. 17 of a visiting which consists in looking again after some one who has remained for a time neglected (Jer. xxvii. 22). This *ἐπισκέπτεται* can be a gracious visitation, but it can also be a new stage in the visitation of judgment. That we have to take the word here in the latter sense is seen from the place quoted from the Revelation of John. The setting loose of Satan is only the prelude to his total destruction, Rev. xx. 10. Then follows the last, highest and grandest revelation of God. The earth now becomes what it ought originally to have been, but which it was hindered from being by sin, *etc.*, the common dwelling-place of God and of men. The heavenly Jerusalem, the tabernacle in which God dwells with men (Rev. xxi. 3) descends upon the renovated earth. This is the Jerusalem in which according to ver. 23, Jehovah Zebaoth reigns as King. This city needs no sun and no moon any more—for the LORD Himself is its light (Rev. xxi. 23; xxii. 5). Before this light the earthly sun (*חמה*, xxx. 26) and the earthly moon (*יד.*) grow pale (comp. i. 29); they which were created to rule the day and to rule the night, resign their dominion to Him who alone and everywhere from this time on will from mount Zion rule the earth. Here too is the place where the redeemed of the Lord (vers. 13-16) find everlasting rest and protection (iv. 5 sq.). The Prophet has already (1-22 sqq.) shown the importance of rulers for the moral condition of the people. The whole history of the people is a proof of their importance. In the new Jerusalem the new Israel will have new elders also, who will not be the promoters of wickedness and misery any more, but of all that is good and glorious (iii. 14). The elders of the Apocalypse, who perhaps bear their name from this place before us, are, therefore, in my opinion, not angels, as HOFMANN will have them to be, but representatives of the people of God. For why should there not be order and organisation even in the kingdom of glory?

3. ISRAEL'S SONG OF PRAISE FOR DELIVERANCE.

CHAPTER XXV. 1-5.

- 1 O LORD, thou art my God;
I will exalt thee, I will praise thy name;
For thou hast done wonderful things;
Thy counsels of old are faithfulness and truth.
- 2 For thou hast made of a city an heap;
Of a defenced city a ruin;
A palace of strangers to be no city;
It shall never be built.
- 3 Therefore shall the strong people glorify thee,
The city of the terrible nations shall fear thee.
- 4 For thou hast been a strength to the poor,
A strength to the needy in his distress;
A refuge from the storm, a shadow from the heat;
When the blast of the terrible ones is as a storm against the wall.
- 5 Thou shalt bring down the noise of strangers,
As the heat in a dry place;
Even the heat with the shadow of a cloud:
The branch of the terrible ones shall be brought low.

* stronghold.

• stronghold.

• for the blast of the terrible ones was, etc.

• triumphal song.

TEXTUAL AND GRAMMATICAL.

Ver. 1. אֱלֹהֵינוּ (comp. Ps. xxx. 2) forms an intended rhyme with שָׁמַיִם. The expression עָשָׂה פֶּלֶא first occurs Ex. xv. 11. Comp. יָצָא פֶּלֶא ix. 5. Here עָשָׂה follows פֶּלֶא as there יָצָא. Is this accidental? אֱמֻנָה (אֱמֻנָה is אֱמֻנָה, אֱמֻנָה). The two words are dependent on עָשָׂה. God has shown truth which is faithfulness, i. e., faithful, certain. The two substantives of the same root (comp. iii. 1; xvi. 6) which are placed together, stand in the relation of apposition. Similar constructions occur Prov. xxii. 21; Jer. x. 10; Gen. i. 12; Jer. xx. 1. In these cases the substantive standing in appo-

sition serves the place of an adjective that is wanting, or intensifies the notion of the adjective.

Ver. 2. The construction שָׁמַיִם מְעִיר לִנְל is a *confessio duarum constructionum*. For it must be either לִנְל שָׁמַיִם (comp. Joel i. 7; Isa. v. 20; xiv. 22, et seq.) or שָׁמַיִם לִנְל (comp. Hos. xiii. 2; Gen. ii. 19). The construction here employed has arisen from the blending of these two modes of expression. Before חָרָב, ver. 5 b, we have to supply ב from the first part of the verse, or חָרָב is to be regarded as in apposition.

EXEGETICAL AND CRITICAL.

1. The contemplation of the mighty acts of God naturally excites to praise and thanksgiving. We are here reminded of Rom. xi. 33 sqq., where Paul cannot avoid praising in a hymn the depth of the riches, both of the wisdom and knowledge of God. In like manner the Prophet here extols the LORD for having executed so gloriously His wonderful purpose embracing the most remote times, thus having proved Himself to be true, and at the same time having attested the Prophet as a faithful interpreter of the thoughts of God (ver. 1). The LORD has shown how He can make good what is most incredible. He announced the destruction of great cities, when they were in the height of their power and glory; and so it has happened (ver. 2). He has thereby constrained even His enemies to honor and fear Him (ver. 3). But to His poor oppressed church He has been a shield and refuge; and has subdued the raging of her enemies against her (ver. 5).

2. O LORD ... truth.—Ver. 1. The Prophet here sings a psalm as in chapter xii. The very commencement: O LORD, thou art my God recalls places of the Psalms as Ps. xxxi. 15; xl. 6; lxxxvi. 12; cxviii. 28; cxliii. 10; cxlv. 1; comp. Jer. xxxi. 18, places which are related to the one before us partly as models, but mostly as copies. The עָשָׂה מִרוֹחַ are in my judgment not merely the counsels conceived from afar, i. e., from eternity (xxii. 11; xxxvii. 26), but also the counsels reaching to a remote incalculable distance. מִרוֹחַ can grammatically bear this meaning (xvii. 13; xx. 3). And is it not a quite characteristic mark of the prophecy contained in chap. xxiv. to which this hymn particularly relates, that it reaches to the utmost end of the present æon of the world? Could this have remained unknown to the Prophet? Although, according to 1 Pet. i. 11, Isaiah, when reflecting on the time of the fulfilment, could not

attain to exact knowledge, yet so much he must have been aware of, that his look was fixed on facts which follow the destruction of the globe of the earth in its present form (xxiv. 17 sqq.). The Prophet risked something when he gave expression to these strange unintelligible things which appeared such as an enthusiast would utter. But he could not do otherwise, and he did it unhesitatingly, confiding in the omniscience and veracity of the LORD. And this sure confidence, that he with his bold prophecy would not be put to shame, did not deceive him. He sees all the marvels which he predicted realized. Therefore he praises God's truth, faithfulness.

3. For thou hast made—fear thee.—Vers. 2 and 3. The Prophet now goes into details. The prophecy contains partly threatening, partly promise. The LORD has made both good. This is first affirmed of the threatening, and at the same time the salutary effect of its fulfilment is shown (ver. 3). פ in the beginning of ver. 2, and פ in the beginning of ver. 4 correspond to one another. Both serve to prove the truth of what was said in ver. 1: For thou hast done, etc. The general expression for thou hast made of a city a stone-heap, sets at defiance all attempts of modern criticism to explain the prophecy of some definite historical fact. Not only once, but as often as it was predicted, the LORD has converted into a stone-heap a city which at the time of the threatening was mighty and flourishing. City and defenced city are used collectively. After the all-including פ the Prophet makes mention of the prominent parts of the city, the fortifications and the high buildings (palaces). ארמון xxiii. 13; xxxii. 14; xxiv. 13. The palaces of the foreigners (comp. on i. 7) have become פקע, i. e., without city, and therefore no city. They stand desolated and solitary in the midst of the destroyed city, still capable of being recognized as palaces, but yet in the way of becoming what all around them is. For what else than a ruin can a palace become, which no city, no wall encompasses, which is exposed to every attack? The ruins of the palaces of Nineveh, Babylon, etc., attest this. פקע in פקע is therefore to be taken in that negative sense in which it can denote "without," and also "not." (Comp. xvii. 1; vii. 8; xxiii. 1). We have further to observe that the two פקע in ver. 2 correspond to one another; if out of the city (פקע), there has become a heap, then the ארמון is also פקע, i. e., the palace has no longer a city around it, and is also no more a city. This is very prominently set forth by the last clause it shall never be built (from Deut. xiii. 7, comp. Job xii. 14). The conquered must own the might of the victor, do him homage and fear him. This homage and fear may be caused by sheer force, and so be merely outward. But it is possible that the conquered have been inwardly vanquished by their adversary, i. e., that they have perceived that there is error and injustice on their side, and on the side of their conqueror, truth and right. In this case the honor and fear which they render, will be not merely constrained and

outward, but voluntary and sincere. The latter is to be supposed here. Isaiah has frequently predicted the conversion of the heathen ii. 2 sqq.; xi. 10; xix. 18 sqq.; xxiii. 15 sqq.; xxiv. 13 sqq. Mark the imperfects (futures) in ver. 3. The Prophet sees what is expressed in ver. 2 as absolutely past; but the honoring and fearing spoken of in ver. 3, will continue to all eternity.

4. For thou hast been—brought low.—Vers. 4 and 5. The leading thought of these two verses is that the Prophet perceives with gratitude and joy the manner in which the LORD has fulfilled His promises. פ in ver. 4 corresponds therefore to פ in ver. 2. That the LORD will be פקע (stronghold, xvii. 9, 10; xxiii. 4, 14; xxvii. 5; xxx. 3) to the פ (x. 2; xi. 4; xiv. 30; xxvi. 6) and to the פקע (xiv. 30; xxix. 19; xxxii. 7; xli. 17) has been often enough declared by the Prophet (comp. the passages referred to).

פ and פקע are, as DELITZSCH remarks, designations, well-known from the Psalms, of the "ecclesia pressa." The second part of ver. 4 is almost wholly borrowed from iv. 6. What is there promised is here seen by the Prophet as fulfilled (comp. xxxii. 2). But this fulfilment has a positive and a negative side. The positive, i. e., the giving of safety is only possible on the ground of the negative, i. e., after the destruction of those who would deprive the poor of safety and bring them to ruin. פ (translate for) before פקע is therefore not co-ordinate with פ in the beginning of vers. 2 and 4, but is subordinate to the latter. פקע is here the blast, the storm, the furious snorting, raging of the violent ones (xxx. 28; xxxiii. 11). פקע is a wall-storm, i. e., a storm beating against a strong wall. See a parallel expression in ix. 3: פקע פקע, the staff striking the shoulder. Mark how the hindrances to safety previously mentioned are here represented under a three-fold gradation פקע, פקע, and פקע. We shall not err if we regard the first word as marking the beginning, the second the middle, and the third the end of the hostile action. For one part of the assaults made by the wicked on the servants and children of God is warded off at the very commencement, when it is yet only snorting. It rebounds without doing harm as rain from the stone wall. But another part reaches its full meridian height. It sends forth the arrows of its fury as the sun sends forth the arrows of its flame in the hot land, but the LORD bends them downwards. After a victory has been won, songs of triumph are sung (פקע means triumphal song, not branch, comp. Cant. ii. 12). The enemies of the people of God can in many cases have their victory and triumph. But even when it has gone so far, the LORD is still able to afford deliverance. He can bow to the dust the enemy already triumphant, and singing songs of praise. As the shadow (xxx. 2, 3; xlix. 2; li. 16) of a cloud keeps off the rays of the sun, and so diminishes the heat, so will a humiliating termination be prepared for the enemies' song of victory by the hand of the Most High, which He holds as a sheltering shadow over His people (xlix. 2; li. 16; Job viii. 9).

4. ZION AS THE PLACE OF THE FEAST GIVEN TO ALL NATIONS IN OPPOSITION TO MOAB, WHICH PERISHES INGLOBIOUSLY.

CHAPTER XXV. 6-12.

- 6 And in this mountain
Shall the LORD of hosts make unto all people
A feast of fat things,
A feast of wines on the lees,
Of fat things full of marrow,
Of wines on the lees well refined.
- 7 And he will 'destroy in this mountain
The face of the covering 'cast over all people,
And the vail that is spread over all nations.
- 8 He will swallow up death 'in victory ;
And the LORD God will wipe away tears from off all faces ;
And the 'rebuke of his people shall he take away
From off all the earth ;
For the LORD hath spoken it.
- 9 And it shall be said in that day,
Lo, this is our God ;
We have waited for him, and he will save us :
This is the LORD ; we have waited for him,
We will be glad and rejoice in his salvation.
- 10 For in this mountain shall the hand of the LORD rest,
And Moab shall be 'trodden down under him,
Even as straw is 'trodden down for the dunghill.
- 11 And he shall spread forth his hands in the midst of them,
As he that swimmeth spreadeth forth his hands to swim :
And he shall bring down their pride
Together with the 'spoils of their hands.
- 12 And the fortress of the high fort of thy walls shall he bring down,
Lay low, and bring to the ground,
Even to the dust.

- 1 Heb. Swallow up. 2 Heb. covered. 3 Or, threshed. 4 Or, threshed in Madmenah.
5 for ever. 6 reproach. 7 be cast down. 8 cast down into the waters of the dunghill.
9 device.

TEXTUAL AND GRAMMATICAL.

Ver. 6. מְמָחִים שְׁמֵנִים are not fat pieces unmarrowed, but, on the contrary, fat pieces marrowy, yea provided with abundant marrow. If the stem מְמָחִים, from which מְמָחִים comes, is to be regarded as not different from מָחָה to wipe away, and not as a denominative from מֶחָךְ marrow, we must assume as common fundamental signification "to rub, to spread over, to besmear." But as then מְמָחִים would be only what is covered over with fat, not what is in itself fat, the derivation from מָחָה is in my opinion more probable. This Pual is found only here, and no other of the forms that occur has the signification "*pinguem, medullorum esse*." Instead of מְמָחִים we have מְמָחִים, a verb לָהּ (מָחָה) being formed from מָחָה and its third radical appearing after the manner of verbs לָהּ (comp. אָתַי. xxi. 12). The object of employing this form is to increase the concord of sounds which is in ver. 6 so prominent.

Ver. 7. In פָּנֵי הָלוֹט we have the genitive of identity, the covering being marked as that which forms the front view, as the foreside. The substantive לוֹט is found only here. The participle לוֹט is evidently chosen for the sake of assonance (comp. xxiv. 3). It is formed after the analogy of קוֹם, 2 Kings xvi. 7. Comp. Gese. Gr. § 72, note 1. מְסַכָּה and מְסַכָּה are not from מְסַכָּה *fundere, libare*, but from another מְסַכָּה whose radical meaning seems to be "to weave." מְסַכָּה is therefore properly a texture, a woven covering. The word is found besides xxviii. 20.

Ver. 10. הָרָשָׁה is a verbal form quite abnormal and unexampled. It appears to me to be a changing of the regular infinitive form הָרָשָׁה into a nominal form, and is allied to forms such as הָרָשָׁה, Esek. xii. 22, הָרָשָׁה, Lev. xix. 24. הָרָשָׁה would then be *conculcatio, destructio*.

EXEGETICAL AND CRITICAL.

1. After the hymn by which the Prophet had given expression to his subjective emotions, he returns to his objective representation of the future. He resumes the discourse broken off at xxiv. 23, whilst he further depicts what will happen on Mount Zion, and—in opposition to this—what will befall the wicked. What will take place on Mount Zion is of a twofold character, positive and negative. Positively, the LORD will prepare for all nations a feast consisting of the most precious articles of food and drink (ver. 6). Negatively, He will first remove the covering which was hitherto spread over all nations (ver. 7); Secondly, He will abolish death, wipe off all tears, and take away the reproach which His people had hitherto to endure on the whole earth (ver. 8). While believers rejoice in the salvation prepared for them by Jehovah their God, to whom they can now point as to one who is not merely to be believed in, but to be seen in His manifested presence (ver. 9), and whose hand bears and upholds all the glory of Mount Zion (ver. 10 a), the Moabites, i. e., those who are represented by Moab, are cast like straw into the dung-hole on which they stand (ver. 10 b). They will indeed work with the hands in order to rescue themselves, but their efforts will not save them from the most ignominious ruin, and their proud, high fortresses will be levelled to the ground, and crushed to dust (vers. 11, 12).

2. And in this mountain—refined.—Ver. 6. "This mountain" points back to "Mount Zion," xxiv. 23. Not only Israel, all nations will be collected on the mountain. There the LORD will prepare a feast for them. That it is a spiritual feast, and that it is not simply for one occasion, but that it will be a permanent, everlasting entertainment, is implied in the nature of the thing. For there everything will be spiritual; and when according to ver. 8, death will be forever abolished, there must, that the antithesis may be maintained, reign forever life, and everything which is the condition of life. This feast meets us elsewhere, both in the Old and in the New Testament, under various forms. In Ex. xxiv. 11 it is related that Moses and the elders of Israel, after they had seen God, ate and drank on the holy mountain, which transaction we are by all means justified in regarding as a typical one. Comp. Ps. xxii. 27, 30; Isa. lv. 1; lxxv. 11 sqq. In the New Testament this holy feast given by God appears sometimes as the Great Supper (Luke xiv. 16 sqq.), sometimes as the marriage of the king's son (Matt. xxii. 1 sqq.; xxv. 1 sqq.), or the marriage of the Lamb (Rev. xix. 7, 9, 17 sqq., in which latter place the counterpart of this feast is set forth). It is remarkable that this most glorious, most spiritual feast is represented in so homely a way by the Prophet. This is a clear example of that law of prophecy according to which the future is always represented from the materials furnished by the present. The richest, strongest, most nutritious thing which Isaiah knew to be served up at an earthly feast, is employed as an image to set forth the heavenly banquet. This richest thing was the fat. Therefore the fat of the animals offered in sacrifice (*Jos carnis*) was the

chief constituent of the bloody offerings, especially of the Shelamim [E. V., peace offerings] (Ex. xxix. 13-22; Lev. iii. 3-5; 9-11; 14-16; viii. 16; ix. 19 sqq.). We can therefore say: What God Himself formerly required of men, as the noblest part of the victims offered to Him, He now Himself as host offers to His redeemed upon His holy mountain. But the expression "fat" or "marrow" is used also in reference to the land and its vegetable products, to designate the finest. Thus it is said, Gen. xlv. 18, "ye shall eat the fat of the land;" Numb. xviii. 12, "all the fat of oil and all the fat of new wine and corn;" Deut. xxxiii. 14, "the fat of kidneys of wheat." That שֶׁמֶן can stand in this sense, we have already seen from other utterances of Isaiah, v. 1; x. 16; xvii. 4; xxviii. 1-4. The most excellent drink accompanies the choicest food. That Isaiah designates this drink by שֶׁמֶרֶם is owing to the endeavor to put as parallel to שֶׁמֶןֶם a word resembling it in sound. But the question arises, how can Isaiah call the most excellent wine שֶׁמֶרֶם? This word seems primarily to denote a wine containing dregs, that is, turbid with dregs, therefore, a bad wine. But Isaiah manifestly understands by שֶׁמֶרֶם wines which have lain a sufficient time on their lees. For the lees are not only the product of a process of purification, but also a reacting substance which contributes to heighten the strength, color and durability of the wine. A wine poured off from its lees too soon tastes too sweet and does not keep long. CATO, too, (*De re rust.* cap. 154) designates a wine that has lain long enough on its lees *vinum faecatum*. Comp. GESSENIUS, *Theol.*, p. 1444, and his commentary on this place. The expression שֶׁמֶרֶם (only plural) comes therefore from שָׁמַר, and שָׁמַר is primarily *conservatio*, the letting lie, then *conservatum*, that which is let lie (comp. Jer. xlviii. 11). The plural denotes the multiplicity of the ingredients contained in the sediment. שֶׁמֶרֶם is moreover used here metonymically; for it plainly signifies not the lees alone, but also the wine united with the lees. But we can not, of course, drink the lees united with the wine. This wine poured off from the lees must be percolated (פָּקַד only here in Isaiah).

3. And he will destroy—spoken of it.—Vers. 7, 8. The covering here spoken of brings at once to mind the veil of Moses, Ex. xxxiv. 30 sqq. To the visible covering there corresponds an invisible one also, which lies on the heart. But when the LORD will take away the covering, He will first of all remove the covering of the heart, as Paul says, 2 Cor. iii. 16, "καταργεῖται τὸ κάλυμμα." Then will the external covering also fall off, and men will be capable of seeing the glory of the LORD face to face (1 Cor. xiii. 12; 1 John iii. 2). [All that the Prophet here says of a covering and veil must be understood metaphorically. A literal, external covering cast over the nations, distinct from a spiritual one, is not to be thought of. D. M.]. Ver. 8. The second negative blessing is that the LORD swallows up

death also. ^{וְלֹא} occurs not unfrequently in Isaiah: iii. 12; ix. 15; xxix. 3; xlix. 19. It seems here and ver. 7 to denote more than that its object is removed, for then it could be placed somewhere else; but its object is to be conceived as existing no more. Paul tells us (1 Cor. xv. 26, 54) that death shall in this sense be swallowed up. When there is no death, there are no more tears. For tears flow, either in the case of the living, over that which leads to death; or in the case of survivors, over those who have suffered death. The Apostle John quotes in Rev. vii. 17; xxi. 4, our place to prove that he regards the things which he saw as a fulfilment, not only of his own prophecy, but also of that spoken by Isaiah. He thus makes his own prophecy an echo or reproduction of the prophetic word of the Old Testament. Where sin and death have disappeared, there can be no more reproach, but only glory. There is a new earth: it is a dwelling-place of God with man; it has, therefore, become the place of the divine glory. Where then could there be upon it any more a place for the reproach of those who belong to the people of God? For the Lord hath spoken it. Comp. on i. 2.

4. And it shall be said—rest.—Vers. 9, 10 a. What follows is not a hymn, but a report of one. This is plain from the use of the impersonal ^{כִּי} (xiv. 24; lxxv. 8). The hymn in ver. 1 sqq. came from the Prophet's own mouth: this one is heard by him, and related with a brief statement of its leading thoughts. The redeemed now see the LORD in whom they have hitherto only believed (comp. ver. 7 and 1 John iii. 2). That they see Him is clear from the expression ^{וַיֵּרֶא} (comp. xxi. 9). The heathen, who believed in false gods, experience the very opposite. They are confounded when they must mark the vanity of their idols; but they who believe in Jehovah will after faith be rewarded with seeing; for they can point with the finger to their God as one who is really existent and present before the eyes of all, and can say: Our God is no illusion as your false gods; we and all see Him as truly existing, as Him who was and is to come, ^{וַיֵּרֶא} (Ex. iii. 14). Herein is their joy perfect (John xv. 11). ^{וַיֵּרֶא} is not "and He saves us," but "that He may save us" (comp. viii. 11; Ew. § 347 a): That the joy for the experienced salvation is not transitory and delusive, but will be everlasting is confirmed by the sentence, For in this mountain shall the hand of the LORD rest, etc., ver. 10 a. The hand of Jehovah will settle upon this mountain, it will rest upon it (vii. 2; xi. 2). But what the hand of Jehovah holds, stands fast for ever.

5. And Moab—to the dust.—Vers. 10 b-12. In opposition to the high, triumphant joy of believers, the Prophet now depicts the lot of unbelievers. He mentions Moab as the representative of the latter. He cannot mean thereby the whole nation of Moab. For all nations partake of the great feast on the holy mountain (ver. 6), from all nations the covering is taken off (ver. 7), from all faces the tears are wiped away (ver. 8). Moab consequently cannot be excluded. Even Jeremiah (xlviii. 47) leads us to expect the turning of the captivity of Moab in the latter days. It can therefore be only the Moab that hardens

itself against the knowledge of God which will suffer the doom described in ver. 10 sqq. But if Moab, so far as it is hostile to God, has to bear this sentence, why not likewise the God-opposing elements from all other nations? Moab therefore stands for all. But why is Moab in particular named? The Moabites were remarkable for their unbounded arrogance. Jeremiah (xlviii. 11) specifies as the cause of this arrogance the fact that they had, from the time when they began to be a people, dwelt undisturbed in their own land. Further, we must assume that the Prophet, when he began the sentence (ver. 10 b), had before his mind the image which he uses (vera. 10 and 11), and the whole series of thoughts attached to it. It is, moreover, probable that he chose the name Moab just for the sake of the image. According to Gen. xix. 37 the father of the Moabites owed his birth to the incestuous intercourse of the eldest daughter of Lot with her father. An allusion to this fact has been always supposed to be contained in the name ^{מוֹאָב}. And this view is not destitute of philological support, comp. Ges. *Thes.*, p. 774, *sub voce* ^{מוֹאָב}. The ^{כִּי} ^{וַיֵּרֶא} ^{כִּי} lets us more clearly perceive why Isaiah made mention of Moab as the representative of the heathen world, and should, therefore, perhaps be preferred. But, whether we read ^{כִּי} or ^{כִּי}, it is manifest that the Prophet wishes to express the idea "water of the dung-hole," and that, alluding to the etymology of Moab, he has named the unbelievers of Moab as representatives of the unbelievers of all nations. Moab is therefore cast down (xxviii. 27 sq.; xli. 15) under him (i. e., under the place on which he stood, comp. Ex. xvi. 29; Josh. v. 8; vi. 5; Job xl. 12; Amos ii. 13). Straw is cast into the filthy water of the dung-hole, in order that it may be saturated by it, and rendered fitter for manure. Our interpretation of ^{כִּי} is confirmed by the fact that ^{כִּי} obviously contains an intentional allusion to the Moabite city ^{כִּי} (Jer. xlviii. 2). The person cast into the dung-hole seeks to save himself. We have therefore to suppose the hole to be of considerable extent. He spreads forth his hands as if to swim. But it is sorry swimming. The desperate struggle for life is thus depicted. The effort is unavailing. Moab must find an ignominious end in the impure element. The LORD presses Him down. Moab is elsewhere blamed for two evil qualities: 1) his pride, 2) his lying disposition (xvi. 6; Jer. xlviii. 29). A corresponding punishment is inflicted: the lies, the artifices symbolized by the skillful motions of the hands (^{כִּי}) from ^{כִּי} *nectere*, especially *insidias struere*) are of no avail. The haughty Moab (comp. ^{כִּי} here and xvi. 6) must perish in the pool of filthy water. The LORD humbles the proud by making disgrace an element of their punishment. That ^{כִּי} signifies "in spite of" is not sufficiently attested. It can well retain here its proper signification "with;" for, in fact, Jehovah presses down not only the proud, but also the cunning and artful. The humbling of pride is, however, the main thing. This is therefore once more asserted, ver. 13, without a figure in strong expressions. The phrase "the defence of the height of thy walls" for "the defence of thy high walls" is idiomatic

Hebrew. Compensation for the adjective is sought in substantive forms (comp. xxii. 7; xxx. 30). Three verbs are used corresponding to the three substantives. If עָרַץ is not equivalent simply to אָרֶץ, we must find in it the idea of being reduced to dust.

5. THE JUDGMENT AS REALIZATION OF THE IDEA OF JUSTICE.

CHAPTER XXVI. 1-10.

- 1 In that day shall this song be sung in the land of Judah ;
We have a strong city :
Salvation will God appoint for walls and bulwarks.
- 2 Open ye the gates,
That the righteous nation which keepeth the 'truth may enter in.
- 3 *Thou wilt keep him 'in perfect peace whose 'mind is stayed on thee ;
Because he trusteth in thee.
- 4 Trust ye in the LORD for ever ;
For in the LORD JEHOVAH is 'everlasting strength.
- 5 For he bringeth down them that dwell on high ;
The lofty city, he layeth it low ;
He layeth it low, even to the ground ;
He bringeth it even to the dust.
- 6 The foot shall tread it down,
Even the feet of the poor, and the steps of the needy.
- 7 The way of the just is uprightness ;
'Thou, most upright, dost weigh the path of the just.
- 8 Yea, in the way of thy judgments, O LORD, have we waited for thee ;
The desire of our soul is to thy name, and to the remembrance of thee.
- 9 With my soul have I desired thee in the night ;
Yea, with my spirit within me will I seek thee early ;
For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness.
- 10 Let favor be shewed to the wicked, yet will he not learn righteousness ;
In the land of uprightness will he deal unjustly,
And will not behold the majesty of the LORD.

¹ Heb. truths.

² Heb. peace, peace.

³ Or, thought, or, imagination.

⁴ Heb. the rock of ages.

⁵ As firm formation wilt thou preserve peace, peace, for upon thee it is confided.
⁶ Thou wilt level right the path of the just.

TEXTUAL AND GRAMMATICAL.

Ver. 1. Hophal עָרַץ only here. According to the punctuation עָרַץ ought to be connected with לָנֵינוּ. But most interpreters take עָרַץ עָרַץ together after Prov. xviii. 19. I believe, however, that the Masoretes indicate the correct sense, and the one which corresponds to the context. We must not forget that the inhabitants of the "land" of Judah speak thus. עָרַץ stands consequently in opposition to אָרֶץ. The redeemed of the Lord do not all dwell in the city. They dwell also in the country round about. But the city is their עָרַץ, their strong defence, and place of refuge. It is therefore as if they said: We dwell indeed in the country, but yet we are not without protection; for we have a city into which we can hasten and find shelter. Comp. Ps. xxviii. 8; xxxiv. 6; Isa. xli. 2; xiv. 24; xlix. 5; ii. 9; iii. 1; xli. 8. Observe the structure of the second sentence of this verse. The sentence consists of three members, each member has two words: for even לָנֵינוּ-עָרַץ is rendered by Maqqeph one word. The first two words

begin each with ע; the second two with עָ; the third two with עָ.

Ver. 4. That בֵּי before אֶרֶץ is not the so-called *Beth essentialis* was already perceived by DACHSLEB. בֵּי serves here not as a mere periphrasis of the predicate (Ps. lxxviii. 5); but it marks the idea אָרֶץ, which is by no means coincident with Jehovah (since it can be sought out of Jehovah), as one which believers find in Jehovah (comp. Ps. xxxi. 3; lxxxix. 27; xciv. 22; xcvi. 1 et *sepe*). עָרַץ comp. lxx. 18. The plural עָרִים besides here xiv. 17; ii. 8.

Ver. 6. עָרַץ (comp. on i. 12; xxviii. 3), עָרַץ (comp. on ii. 14 sq.), עָרַץ (comp. on xxv. 4) are all expressions characteristic of Isaiah.

Ver. 8. אָרֶץ is an antithetic "yea." Not only does the righteous man wish himself to do right, but he desires also to see the righteousness of God. The word belongs especially to poetry. It is remarkable that it is found

in Isaiah in such specifically poetic sections in which *לִלְבָּא* also occurs. *לִלְבָּא* is acc. loci. *לִלְבָּא*, ver. 9 a, are acc. instrum. *לִלְבָּא*, Piel *לִלְבָּא*, is a word current chiefly in the book of Job, in the Psalms and Proverbs. To *לִלְבָּא* a verb is to be supplied (say, *לִלְבָּא* as Kimm and Rasmussen propose). The perfect *לִלְבָּא* does not

appear to me to be used in its paradigmatic force to express a matter of experience that has frequently happened (Darius), for the Prophet complains of a want in this respect,—but the perfect is intended to mark this learning as a certain, infallible effect of the desired judgments.

EXEGETICAL AND CRITICAL.

1. Here, too, the Prophet relates a hymn which he hears coming from the holy mountain, and out of the holy city. Its leading thought corresponds to the declaration 2 Peter iii. 13 regarding the new earth in which righteousness dwells. This thought is here carried out in all directions. The redeemed, who sing the hymn, begin with telling that they dwell in a strong city well provided with walls (ver. 1). But the gates of the city shall be open only to a righteous people that keepeth truth (ver. 2), as the salvation also which this city affords, the peace which is through faith, rests on the foundation of the faithfulness of God, who will just as surely never disappoint faith (vers. 3 and 4) as He has humbled the proud, unbelieving worldly power, and bowed it under the feet of the once despised believers (vers. 5 and 6). The righteous people, who dwell in the city, walk in righteous ways (ver. 7). But they long exceedingly to see the righteousness of God reveal itself free and unrestricted in all directions. Therefore they wait for the LORD in the way of His judgments (ver. 8). Only when the earth is visited by these judgments, do men learn righteousness (ver. 9). The wicked man, when favored, does not learn righteousness: he pursues his sinful course even in the land of virtue, and never comes to know the majesty of God (ver. 10).

2. In that day—enter in.—Vers. 1 and 2. By the expression in that day, what follows is marked as contemporaneous and homogeneous with xxv. 9-12. (Comp. "in that day," ver. 9). There the redeemed praise the person of their God. They rejoice that they have this LORD for their God. Here they extol the righteousness of their God and of His kingdom. The expression land of Judah is plainly employed to form an antithesis to Moab, xxv. 10 sqq. For not Zion or Jerusalem, but only Judah can stand contrasted with Moab, whether this name denotes country or people, or, as is most probable (comp. ver. 12), denotes both. At the same time it is self-evident that they who dwell in the land of Judah, are the same as those who according to xxiv. 23; xxv. 6, 7-10, are to be found on Mount Zion and in Jerusalem, i. e., not merely the people of Judah in the ethnographical sense, but all those who according to xxv. 6 sqq., are called and entitled to partake of the great feast on Mount Zion, i. e., the entire *Ἰσραὴλ πνευματικός*. The hymn itself begins with a brief description of the city of God. *שְׁעָרָא יִשְׁרָאֵל*. Very many interpreters understand that the Prophet here affirms that the city has no walls, but has instead of walls *שְׁעָרָא*. Appeal is made to lx. 18 and to Zech. ii. 9 [E. V., ii. 5]. Comp. Ps. cxxv. 2. But it is said, Rev. xxi. 12, of the city of God, that it had "a wall great and high, and had twelve gates," etc. There would therefore exist a contradiction between the Apo-

calypsee and the places that have been quoted from the Old Testament. But this contradiction disappears when we understand Isa. lx. 18 to mean: thou shalt give names to thy walls and gates, and designate thy walls by the name "Salvation," and thy gates by the name "Praise," (as e. g. the walls of Babylon had names: *Imgur-Bel* and *Nivitti-bel*. See Comment. on Jer. li. 58). The passage Zech. ii. 8 sq. is no more to be taken literally than Ps. cxxv. 2. But the Jerusalem, Rev. xxi. and xxii., is a quite definite locality, not merely ideal, but real, though spiritual, (*pneumatisch-real*). Therefore this latter Jerusalem has walls, while Jerusalem, as the spiritual mother that includes all nations (Gal. iv. 26; Zech. ii. 8 sq.), has no material, outward, visible walls. But in our place where the Prophet, as has been shown, distinguishes the land of Judah and the city belonging to it, we have first of all to think of that city spoken of in Rev. xxi. and xxii. This Jerusalem has a real wall. If this wall, according to lx. 18, bears the name Salvation, this can be the case only because it actually affords safety, deliverance. And therefore I take *שְׁעָרָא*,

as placed first, in apposition to *חֲסִידָא וְחָלָא*, or as the accusative predicate, although DELITZSCH rejects this construction. (The mode of construing this sentence proposed by our author I cannot assent to. He renders "God places walls and bulwark, for salvation or safety." This rendering is not so well recommended as that given in the E. V., and the thought thus expressed is incomparably less grand and exalted. This bald, prosaic translation is sought out in order to avoid a contradiction with the Apocalypse which speaks of the New Jerusalem as girt with a wall. But the Apocalypse is pre-eminently a symbolical book; and by taking its imagery in the literal sense, it could be easily shown not only to contradict statements of the Old Testament, but to be self-contradictory. E. G. According to Rev. xxi. 2 there is no temple in the New Jerusalem; but Ezekiel describes at large a temple that will be in it, and according to Rev. iii. 12 the believer will abide perpetually in the temple of the city of God. Is there then a contradiction here? No. But when in symbolical language it is said that there will be a temple in the New Jerusalem, the meaning is that what will answer to the idea of a temple will be found there. God's servants will dwell in His presence and continually worship Him. Symbolically a temple can be spoken of. But a material temple will be wanting in the holy city. So it can be said to have a sun which will never go down; and again, no sun will be seen there. So, too, the most perfect protection can be symbolized under the figure of a wall great and high; but the essential meaning of this statement (not a contradiction of it), is given when it is de-

clared "Salvation will God appoint for walls and bulwark." The divine help is a better defence of the city than artificial fortifications. Verse 2 shows that the whole righteous nation will dwell within the strong city whose walls and bulwark are Salvation. The city is thus set forth as the abode of more than a portion of the inhabitants of the land of Judah. "The nations of them that are saved shall walk in the light of it," Rev. xxi. 24. The church, too, can exult in a strong city which she has even now, Ps. xlvii. 4, 5.—D. M.] The words walls and bulwark are used together as here, Lam. ii. 8, (comp. 2 Sam. xx. 15).

לִּי is the *pomoerium*, the outer circumvallation before the chief wall. Comp. Comment. on Lam. ii. 8 and Jer. li. 58.

3. **Open ye—everlasting strength.**—Vers. 2-4. These gates, according to lx. 11 and Rev. xxi. 25 are never shut. In Isa. lx. 11 it is said that they will always, night and day, stand open; but in Rev. xxi. it is said they will not be shut by day. But the latter statement is identical with the former; for there will be no night there, as is expressly declared in the Revelation. I do not think that ver. 2 is to be regarded as spoken by angels' voices, and that the city is to be supposed empty. It is not intended merely to express the first opening of the gates in order to admit inhabitants. The same persons who said "We have a city," say also "Open the gates," and they at the same time declare that they know what their city is intended to be according to the will of God. They know that there shall not enter into it anything that is common, neither whatsoever worketh abomination or a lie (Rev. xxi. 27; xxii. 14 sq.). This fundamental law of their city they here declare. The gates shall always stand open that a righteous nation that keepeth faith may go in. The words recall to mind Ps. xxiv. 7, 9 as they are reproduced in Ps. cxviii. 19, 20. "יָי" stands here not in an ethnographical, but in a rhetorical signification. It denotes a multitude of people, as e. g., Gen. xx. 4; Isa. xlix. 7. An essential part of the צִדְקָה of this righteous people is that it keeps faith. מִסְכֵּי is found only here in Isaiah. Not a superficial, vacillating righteousness, but a righteousness having a firm foundation is required. For as God is a sure

stronghold, אֱלֹהֵינוּ עֹלָמִים in which we can confide, so He requires also a people that trusts firmly in Him, and cleaves to Him with a fidelity that cannot be shaken. מִסְכֵּי therefore, as the Latin *fides*, signifies both faith and fidelity. Comp. i. 28. The LORD, on His part, offers as a firm formation, peace, peace (lvii. 19; xxvii. 5). יָי is a formation, frame. When it denotes a thought that is framed, then יָי is almost always united with מַחֲשׁוֹת or לָב (Gen. vi. 5; viii. 21; 1 Chr. xxviii. 9; xxix. 18). אֱלֹהֵינוּ stands alone in our place, it signifies here what it means elsewhere when standing alone;—a thing framed of any kind (xxix. 16; Ps. ciii. 14; Hab. ii. 18). מִסְכֵּי (Ps. cxi. 8; cxii. 8) is established, firmly founded. As now in a city there are many artificial formations, things framed, both of a visible and invisible nature, as pillars, statues, buildings, contrivances, institutions, and such like, which

serve partly for ornament, partly for use, so here peace is called a formation or thing framed which the LORD keeps on its firm foundation. The participle passive נִסְכָּה is found further only in Ps. cxii. 7, where it is used as synonymous with נִסְכָּה. We may take it in our place also as = confiding, confidently established (*conglutinatum, copulatum ac tanquam concretum ac coagmentatum. FURER*). Peace is a structure that rests on a good foundation, because it is founded on the LORD. But the fact that peace objectively is founded on the LORD does not exclude the necessity for individuals subjectively to found themselves on the LORD, i. e., in faith to rely upon Him. On the contrary, he who does not subjectively yield Himself to the LORD in faith will not be partaker of the blessing of the objective salvation that has been constituted, established (John iii. 14 sqq.). Hence (ver. 4) the emphatic exhortation: "trust in the LORD," etc. [I cannot accept the interpretation of ver. 3 given by Dr. NAGELSBACH. The best modern interpreters are substantially in accord with the E. V. The most literal translation of the verse that can be given is: "The mind stayed or supported (on Thee) Thou wilt keep (in) peace, peace, because it trusteth in Thee." Peace as an objective formation could not be said to trust in God, for it is not a living being possessed of will. This objection is fatal to the view wrought out so ingeniously and elaborately by our author.—D. M.] The abbreviation יָי standing alone is found in Isaiah besides here, xxxviii. 11. The combination forming a climax יָי יָי occurs in Isaiah besides here only xii. 2. יָי in the spiritual signification is found in Isaiah viii. 14; xvii. 10; xxx. 29; xlii. 8; li. 1. [This hallowed designation of the LORD, "Rock of Ages," is found as marginal rendering of what in the text of the E. V. is translated "everlasting strength." The rendering of the margin is literal and accurate. The expression "Rock of Ages" is found in the Bible in this place only."—D. M.]

4. **For he bringeth—the needy.**—Vers. 5 and 6. A pledge that the LORD will be the everlasting refuge of His people is seen by the Prophet in this, that the LORD has already humbled, cast down the worldly power. He expresses this partly in words which he repeats from xxv. 12. Those who dwell on high (xxxiii. 5, 16), the lofty city (comp. xi. 11, 17; xii. 4; xxx. 13), He has brought low [instead of the first verb being in the present tense, as in the E. V., it should be in the perfect]. The following imperfections (futures) express the permanent condition of humiliation in consequence of the overthrow. The Prophet depicts the endless duration of the humiliation by the repetition of the verb expressing it (*Anadiplosis*). The different forms of the pronominal suffix attached to the verb are an agreeable variation. The feet of those who had before been trodden in the dust by the violent foot of the worldly power now pass without danger over the city of the world which has been laid by God in the dust.

5. **The way—majesty of the Lord.**—Vers. 7-10. In vers. 3-6 the Prophet, in connection with מִסְכֵּי had discussed the idea of the reciprocal

ides implied in the life of the redeemed in communion with their God and in the city of God. In the following verses he discusses the idea of *קִדְּוָה*, so that the words *righteous nation that keepeth faith*, ver. 2, appear as the theme on which the Prophet here enlarges. The people of God must before all be themselves righteous. They are such when their path is *דִּרְשׁוֹתֵי*, which is here the subject, and means *rectitudo, sinceritas*. It forms the ground which serves the righteous as substratum of His walk, as the pathway of life. But the glory is due to God. For He it is who so *levels* (properly rolls, the Prophet had here in view Prov. iv. 26; v. 6, 21) the path (*כְּעָרָל*) only here in Isaiah) of the righteous that it becomes *דִּרְשׁוֹתֵי*. The structure of the sentence forms a prolepsis similar to ver. 1. But in order that the idea of righteousness may attain its full realization in the world, it is necessary that the divine righteousness also should unfold itself freely and unconfined. The unrighteousness which reigns in the world must be judged, the holy nature of God must become manifest in its full splendor. And this manifestation of the holiness and righteousness of God forms an object of the most intense desire of the believers of the Old Testament. This desire finds expression in many Psalms, and the Prophet here again adopts quite the tone of the Psalms. We wait for thee in the way of thy judgments, means: We expect to see Thee march through the world as a righteous judge (comp. xl. 14; Prov. ii. 8; xvii. 23). This manifestation of justice is hoped for by the righteous, not for their own sake, but for the sake of the honor of God. Their desire, therefore, is to the name and remembrance (comp. Ex. iii. 15 and Ps. cxxxv. 13) of the LORD, i. e., that the LORD may so manifest Himself that men may be put in a position to call Him by the right name, and to spread and propagate the right knowledge of Him. But even for the sake of the world, i. e., of unrighteous men themselves, the Prophet most fervently longs for the full manifestation of the divine righteousness, which he here conceives of not exactly as that which destroys the ungodly, but rather as that which punishes them for their own profit (ver. 9). After having hitherto used the plural, *I desire, I seek*. This can be explained only on the supposition that he here gives expression to a wish in which he personally was intensely interested. Was he not himself the object and perpetual witness of human injustice? He whom the question: How can God tolerate such injustice? and the wish that an end may soon be put to it, does not suffer to rest even in the night, is the Prophet himself rather than those who, dwelling already in the glorified city of

God, have behind them the chief stages of the judgment of the world (xxiv.; xxv. 10sq.). We cannot ascribe this longing to carnal vindictiveness. In what follows the Prophet gives reasons for his desire in such a way as to show clearly to what an extent he transfers the actual necessities of the present time to that ideal future which he depicts. We have here another example of the Prophet's manner of representing the future with the materials which the present time supplies. The Prophet longs for the judgments of God, because he hopes that in proportion as the earth is visited by them, men will learn righteousness. We recognize here the teacher and preacher, who deeply laments that words produce but little impression, that facts which make themselves profoundly felt are necessary to bring men to the knowledge and practice of righteousness. In ver. 10 the Prophet declares that if judgments do not take place, if the wicked has favor shown him he does not learn righteousness (*יִלְחָץ* Hoph of *יָלַץ*, only here in Isaiah; it occurs, Prov. xxi. 10. The conditional sentence is without the hypothetical particle, as is often the case). The wicked is not improved when favor is shown to him, but proceeds even when surrounded by the righteous (*נִכְחָתִי* xxx. 10; comp. lvii. 2; lix. 14) to act perversely (*עָלָה*, Piel in the causative sense, besides only Ps. lxxi. 4), and will never perceive the nature of God in all its glory and majesty (*אֵימָה*) a word characteristic of Isaiah's writings, ix. 17; xii. 5; xxviii. 3: it occurs besides only Ps. xvii. 10; lxxxix. 10; xciii. 1). We must indeed acquit the Prophet of a low carnal desire of revenge, but I am decidedly of opinion that the passage, nevertheless, breathes the legal spirit of the Old Testament (comp. Matth. iii. 7; Luke iii. 7), and is not born of the Spirit whose children we are to be. [A corrective to this last observation is furnished in the Exposition, which well sets forth the motives which inspired the Prophet to desire God's judgments on the earth. Without them men will not learn righteousness. God's goodness is despised or made the occasion of licentiousness, if there is no clear demonstration by terrible things in righteousness, that verily there is a God that judgeth in the earth. If John the Baptist's words (Matth. iii. 7 and Luke iii. 7) are, like those of Isaiah, pronounced inconsistent with the Spirit of the New Testament, what shall be said of the words of our Saviour, Matt. xxiii. 33, and elsewhere? The desire that evil-doers should be punished, and that there should be a manifestation of the retributive justice of God, is not at variance with the Spirit of the Gospel, or that love of our enemies which Christ enjoined and exemplified, comp. Rev. vi. 10; xv. 4; xix. 1-2; 1 Cor. xvi. 22; 2 Thes. i. 6-10, etc.—D. M.]

6. THE RESURRECTION OF THE DEAD AND THE CONCLUDING ACTS OF THE JUDGMENT OF THE WORLD. CHAPTER XXVI. 11-21.

- 11 LORD, when thy hand is lifted up, they will not see;
But they shall see, and be ashamed for their envy at the people;
Yea, the fire of thine enemies shall devour them.

- 12 LORD, thou wilt ordain peace for us :
For thou also hast wrought all our works ⁱⁿ us.
- 13 O LORD our God !
Other lords beside thee have had dominion over us :
But by thee only will we make mention of thy name.
- 14 *They are* dead, they shall not live ;
They are ^{deceased}, they shall not rise :
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
- 15 Thou hast increased the nation, O LORD,
Thou hast increased the nation ; thou art glorified :
^{Thou} hadst removed ^{it} far ^{unto} all the ends of the earth.
- 16 LORD, in trouble have they visited thee ;
They poured out a ^{prayer} *when* thy chastening *was* upon them.
- 17 Like as a woman with child, *that* draweth near the time of her delivery,
Is in pain, *and* crieth out in her pangs ;
So have we been ⁱⁿ thy sight, O LORD.
- 18 We have been with child, we have been in pain,
We have as it were brought forth wind ;
We have not wrought any deliverance in the earth ;
Neither have the inhabitants of the world fallen.
- 19 Thy dead *men* shall live :
^{Together with my dead body} shall they arise.
Awake and sing, ye that dwell in dust :
For thy dew *is as* the dew of ^{herbs},
And the earth shall cast out the dead.
- 20 Come, my people, enter thou into thy chambers,
And shut thy doors about thee :
Hide thyself as it were for a little moment,
Until the indignation be overpast.
- 21 For, behold, the LORD cometh out of his place
To punish the inhabitants of the earth for their iniquity :
The earth also shall disclose her ^{blood},
And shall no more cover her slain.

¹ Or, toward thy people.

² Or, for us.

³ Heb. secret speech.

⁴ Heb. bloods.

⁵ they shall see to their shame thy zeal for the people.

⁶ Shades. ⁷ thou hast removed far all the borders of the land.

⁸ fire shall devour them, thy enemies.

⁹ my dead body shall arise.

¹⁰ far from thy sight.
¹¹ lights.

TEXTUAL AND GRAMMATICAL.

Ver. 12. It is not inconceivable that שָׁפַט stood here originally, and was changed through ignorance into רָשַׁף. In that case שָׁפַט would include ideally the transitive notion of awarding, allotting by judicial sentence; and on this ideal transitive notion שָׁפַט would depend. We are struck by the rare word שָׁפַט, while שָׁפַט is suggested by the context. [The correction of the text suggested is unnecessary.—D. M.]

Ver. 13. לְבַר stands here adverbially as Eccles. vii. 20. The normal form of expression would be בְּרֵךְ לְבַר (Ps. li. 6; Prov. v. 17).

Ver. 15. כִּף is properly "to add." But the word is not rarely employed in the sense of "to increase," it being left to the reader to think either of that to which something is added, or of the addition which is made. Niphal נִכְבַּר is found besides here iii. 8; xxiii. 8, 9; xlii. 4; xlix. 5. Piel רִכַּב vi. 12; xxix. 13.

Ver. 16. צָקַן (on this form which is found besides only Deut. viii. 3, 16, comp. OLSENSEN Gr., § 226, p. 449),

is = effundunt (besides here Job xxviii. 2; xxix. 6; xli. 14; Ps. xli. 9). Analogous is the Latin *preces fundens* (Vine. Aem. 6, 55) and יִשְׁפֹּךְ שִׁחוֹ Pa. cil. 1—לְכוֹ מוֹסֵר corresponds to יִצְרֵר in the first half of the verse, and is best taken as a circumstantial clause with a verb to be supplied (comp. EWALD, § 341 a, p. 823). לְכוֹ as אֲרִיץ ver. 9. Comp. iii. 8.—כִּמוֹ is here, as afterwards, ver. 18 a, conjunction (comp. xli. 25; Gen. xix. 15), and signifies not only in ver. 17, but also in ver. 18, if we examine thoroughly the construction, *tanquam*, like as (כִּמֹּאֲשֵׁר). In ver. 17 this is quite evident, for the construction is simple: As a woman with child is in pain, so were we far from Thee. [Or rather, so we were from Thy presence, i. e., our evil condition proceeded from Thee.—D. M.]

Ver. 18. The particle of comparison has the significance "quasi, as if."

Ver. 20. Instead of רִלְתֶּיךָ the Keri reads רִלְתֶּךָ, undoubtedly because a chamber has only one רִלְתֶּךָ, and

not *רָלַתְּ* (*רָלַתְּ*, moreover, is not derived from *רָלַת*, but from a form *רָלַה* which does not elsewhere occur).

But both the assonance with *וְרָלַתְּ* and the anomalous nature of the form *רָלַתְּ* speak in favor of *רָלַתְּ* being a singular form. It can be derived only from *רָלַתְּ*,

which is not met with elsewhere: *רָלַתְּ* is the form in use (in Isa. xlii. 22; xlii. 2). The appearance of the radical Yod is also strange (*רָלַתְּ* instead of *רָלַתְּ*). If this *רָלַתְּ* is to be regarded as a feminine form, this too would be singular; for all the parallel verbal and nominal forms are masculine. The expression *נִכְמַטְרָנָה* is found only here and in Ezra ix. 8. Comp. Isa. lii. 7.

EXEGETICAL AND CRITICAL.

1. A new wonderful scene of the great eschatological drama presents itself to the view of the Prophet: *the resurrection of the dead!* He introduces this revelation with three brief sentences addressed to Jehovah, each of them beginning with the name Jehovah. In the first sentence he expresses the thought that men do not perceive the hand of the LORD already lifted up for judgment. But they shall one day perceive it when God's zeal will display itself. But then they will be confounded, and fire will consume the adversaries (ver. 11). On the other hand, the Prophet expresses the assurance that the judgment of God will promote the peace of the godly, as their works are wrought by God Himself (ver. 12). The Prophet in the third place introduces us into that sphere to which he means to direct especially our attention in what follows. For even this sphere stands in the closest relation to the manifestation of God indicated in vers. 11 and 12. He characterizes this region, first in general, as one whose inhabitants in a certain sense are not under the dominion of God, but are in the power of another lord. [Other lords, it should be said. And the verb is in the past tense.—D. M.] An abnormal condition! The persons here meant cannot praise God; for this can be done only when a man is united to God, when he is in Him (ver. 13). It is at once apparent from ver. 14 that the Prophet means the dead. According to the prevailing opinion the dead cannot live again. God Himself has destroyed and blotted out forever their remembrance (ver. 14). This realm of death goes on increasing; its borders are ever further removed (ver. 15). Yet the longing for deliverance is by no means extinct even in the dead: they seek the LORD, and their whispered prayer ascends to God from their place of trial (ver. 16). Yea, the world of the dead even make exertions to restore themselves to life, which efforts can be compared with the pangs of a woman in travail (ver. 17). But the result is useless: only wind is brought forth (ver. 18). Yet their hope is not disappointed. But only the dead who are the LORD's will rise to life. These are summoned to awake and rejoice. As a dew of luminous substances will it be, when the earth brings to the light the inhabitants of the world of shades (ver. 19). But the earth will restore not merely the bodies of the godly. She will bring to the light all the evil, especially all the blood-guiltiness which is buried in her bosom. This will be a terrible element of wrath and judgment. While this takes place, those who have risen from the dead are to conceal themselves. After a moment the wrath will be past, and then salvation and peace will reign forever (vers. 20, 21). [It is a strange and unique imagination of Dr. NAE-GELSBACH, that the Prophet gives us in ver. 13, the language of the dwellers in Sheol; as it is

most manifest that the speakers in ver. 12, continue in what follows their speech addressed to Jehovah. See how verse 13 begins like the two preceding verses with the name Jehovah. There is nothing to indicate the assumed change of speakers, or to make us suppose that the occupants of an infernal region, an infernal limbus, suddenly and without a pause, take up the address to the Almighty, abruptly dropped by the *ecclesia militans*. The perfect tense, too, in ver. 13, may not be arbitrarily treated as the present, to accommodate the language to the author's theory. This earth, and not Sheol, is unquestionably the theatre of what is described in vers. 15-18. The prayer spoken of in ver. 16 comes not from the shades of the departed, but from the inhabitants of this world when God's judgments are in the earth (comp. ver. 9). It is a purely gratuitous assumption, involving, too, an anti-scriptural error, that a place of trial under the earth is the scene of the vain endeavors so graphically depicted in vers. 18 and 19. I append Dr. J. A. ALEXANDER's brief analysis of vers. 12-21. "The Church abjures the service of all other sovereigns, and vows perpetual devotion to Him by whom it has been delivered and restored (vers. 12-15). Her utter incapacity to save herself is then contrasted with God's power to restore His people to new life, with a joyful anticipation of which the song concludes (vers. 16-19). The additional sentences contain a beautiful and tender intimation of the trials which must be endured before these glorious events take place, with a solemn assurance that Jehovah is about to visit both His people and their enemies with chastisements (vers. 20, 21)."—D. M.]

2. LORD—thy name.—Vers. 11-13. The Prophet perceives the approach of great things, but men perceive nothing of them. He complains of this to the LORD. **Thy hand is lifted up**, says he, and **they see it not**. [The adverb "when" is unnecessarily supplied in the E. V. It is better to render literally "Thy hand is lifted up; they will not see" or "(but) they do not see it."—D. M.] The uplifted hand is ready, and able to smite. The expression *יָרָם* is found in the Pentateuch in more senses than one. May it not signify here the *menacing* high hand? According to Scripture great signs on earth and in heaven will precede the coming of the LORD (Matt. xxiv. 3, 8, 29), but the wicked will not give heed to these signs (Matt. xxiv. 37-39). They will not be willing to see the hand of God in them. But they will be forced to their confusion (*וְיָרָם*) is a parenthetical clause marking a circumstance to recognize the hand of God in the signs from the correspondence between them and the decisive facts following on them, when they shall have perceived the zeal, i. e., the strict,

judging, and avenging righteousness of God (comp. ix. 6; xi. 13; xxxviii. 32; lxi. 15) attesting itself on the people (comp. in regard to the construction, Ps. lxi. 10). [The expression *עַל אֹנֶק* made dependent in the E. V. on *וְשָׁר*, and understood of the envy of the heathen toward the people of God, is rightly made dependent by our author on *וְשָׁר*, and is also rightly understood of the zeal of the LORD of hosts (ix. 6: xxxvii. 32), but this zeal of the LORD is not directed against a people who are none of His, as DR. NAEGELSBACH thinks, but is the zeal of the LORD for His own people.—D. M.]. The fire of this zeal will consume those men who could see, but would not see; will devour thy adversaries (*וְיָאֵשׁ*, prefixed apposition to the suffix in *וְיָאֵשׁ*). From the wicked, who to their dismay are surprised by the judgment of God, the Prophet turns to the pious who wait for the day of judgment as the day of their redemption (Luke xxi. 28). These express the confident assurance that the LORD will assign, prepare them peace on that great day. *אָשׁוּב, ponere, statuere*, is found in Isaiah only here, comp. 2 Kings iv. 38; Ezek. xxiv. 3; Ps. xxii. 16. The righteous justly expect from the judgment the peace of God. For how could the righteous Judge award them aught else, seeing that He Himself has wrought their works? Instead of the second *וְלֵי* we should perhaps rather expect *וְלֵי*; but the Prophet, who delights in significant accords in sound, chose undoubtedly to make a second *וְלֵי* correspond to the first, in order to indicate thereby that the fruit of the judgment must correspond to the fruit of the life. The third sentence begins with *וְהָיָה מְלִיכָאֵי*. The address is thus more forcible, and forms an antithesis to the subject and predicate of the sentence. Is it not a contradiction which cannot be maintained, when it must be said: Thou art indeed our God, but others rule over us? [But the perfect tense should not be treated as a present.—D. M.]. To understand *וְהָיָה* of the worldly powers alone, which is the common view, seems to me quite too restricted, and not to correspond to the context. I translate *וְהָיָה* “in thee” [“By thee,” i. e., by thy power or help, is the common rendering.—D. M.]. The aim of ver. 13 is that of a general introduction into the region which is afterwards to be particularly spoken of. [“As to the lords who are mentioned in the first clause, there are two opinions. One is, that they are the Chaldees or Babylonians, under whom the Jews had been in bondage. This is now the current explanation. The other is, that they are the false gods or idols whom the Jews had served before the exile. Against the former and in favor of the latter supposition it may be suggested, first, that the Babylonian bondage did not hinder the Jews from mentioning Jehovah’s name or praising Him; secondly, that the whole verse looks like a confession of their own fault and a promise of amendment, rather than a reminiscence of their sufferings; and thirdly, that there seems to be an obvious comparison between the worship of Jehovah as *our*, with some other worship and some other deity. An additional argument in favor of the reference of the verse to

spiritual rulers, is its exact correspondence with the singular fact in Jewish history, that since the Babylonian exile they have never even been suspected of idolatry.” ALEXANDER.—D. M.].

3. They are dead—ends of the earth.

—Vers. 14-15. The Prophet proceeds now directly to the thought which he intends afterwards, ver. 19, to bring to light: *the resurrection of the dead*. But that the light of this wonderful divine revelation may shine more conspicuously he presents, as a foil to it, the opinion which had not been hitherto disputed, and which was supposed to be indisputable, viz., that the dead do not come to life again. [But what indication is given that the Prophet in the 14th verse means to relate an opinion said to prevail universally in regard to the impossibility of a resurrection of the dead? Why not rather understand this verse as a declaration that the other lords just spoken of should not merely cease to exist, but even to be remembered? The language used is applicable to the deities of an effete mythology once worshipped by Israel, as well as to the Babylonian and previous oppressors of Israel. In regard to the opinion which “hitherto has passed and even now passes in the whole world as incontrovertible truth, that there is no redemption from the bands of death,” does not Hosea, an earlier Prophet than Isaiah, announce that death and Sheol should be deprived of their prey? Hos. xiii. 14. Isaiah himself, too, does not here for the first time make mention of the vanquishing of death. See xxv. 8; comp. Job. xix. 25-27.—D. M.]. For this

very reason (*וְכֵן*—with reference to this, in so far. Comp. on Jer. v. 2; Isa. xxvii. 9) *hast thou visited and destroyed them and made their memory to perish*. Most interpreters understand verse 15 of the fall and resuscitation of the people of Israel. [And rightly do they so understand it. Few readers will assent to DR. NAEGELSBACH’s singular opinion that the land that is enlarged is the region of the dead. In the E. V. the last clause of verse 15 is rendered “thou hadst removed it far unto all the ends of the earth.” But the words “it” and “unto” are not in the original text, and the pluperfect is not warranted. Omitting these additions and discarding the pluperfect, we have the rendering, “thou hast removed the ends of the land,” i. e., extended the boundaries of the country. Thus we are told that extension of territory had been granted along with increase of population.—D. M.].

8. LORD in trouble—world fallen.—

Vers. 16-18. But even in the realm of the dead the longing for life and the hope of regaining it are not extinguished. Even the dead in their distress seek the LORD, the fountain of all hope. [“Visit is here used in the unusual but natural sense of seeking God in supplication.”—ALEXANDER]. The prayer of the dead in a low whisper

(*שִׁפְחָא*) ascends from their place of trial to the LORD. [If we take our theology from the book of Isaiah, there is no “place of trial” for the godly after this life. The righteous man when he dies enters into peace, lvii. 2. I need hardly state here that a purgatory, according to Roman Catholic doctrine, is not intended for unbelievers.—D. M.]. Verse 17 obviously supposes that a deliverance from Sheol is possible, and that the hope

of this deliverance is not extinct in its occupants. This hope produces rather, according to the view of the Prophet, in the dwellers of Hades, a struggle and endeavor after liberation from prison which can be compared with the pains of child-bearing. But this impulse of hope remains unsatisfied so long as it is a merely natural one. I take *נִפְנֵי* not in the causal but in the local signification=far from (comp. xiv. 19; xxii. 3; Judg. ix. 21). Far from Jehovah, without vital union with Him, a dead man cannot raise himself to new life. [I prefer taking *נִפְנֵי* in the causal signification. The text runs—"So have we been" (*כִּי הָיִינוּ*), not "we are"—D. M.]. All convulsive efforts of the dead which aim at a new life are ineffectual. They are like bringing forth wind, the issue of an apparent pregnancy in consequence of the disease called *empneumatosis* (GEBENUS, DELISZCH). The *נִפְנֵי* must learn by experience that without Jehovah they cannot bless (comp. on *יְשׁוּעָה* ver. 1) the land of their habitation, i. e., here, the earth (comp. afterwards *נִבְלָה*), because, however convulsive their pangs may be, through them no inhabitants of the world (Pa. xxxiii. 8; Isa. xviii. 3; xxvi. 9; Nah. i. 5; Lam. iv. 12) will drop, i. e., no births to a new life will take place.

נָפַל is used here and ver. 19 of the *partus*. Comp. the Greek *πνεύει*, the Latin *cadere*, the German *wesen* (GEB. *Thea*. p. 897). [This meaning of *נָפַל* is in my opinion more than doubtful. But what are we to think of the Shades in Hades striving to give birth to themselves, fruitlessly laboring to get back into the world, and this, not so much for the purpose of releasing themselves from their gloomy abode, as with a view to bless the world with new inhabitants, and to work deliverance or safety for it? Generous Shades! So self-forgetful amid their sufferings in Hades! The judicious reader may be left to make his own comments on this strange notion.—D. M.].

5. *Thy dead—the dead*.—Ver. 19. ["This verse is in the strongest contrast with the one before it. To the ineffectual efforts of the people to save themselves, he now opposes their actual deliverance by God."—ALEXANDER.]. The suffix of the first person in *נִבְלָה* corresponds to

the suffix of the second person in *נָפַל* (ver. 25) is never used in the plural. It is a collective word (comp. Lev. xi. 8, 11 sqq.; Jer. vii. 33; xvi. 4 *& saepe*). We have to refer the suffix of the first person to the Prophet who here speaks in the name of the church. It is he who after the disconsolate words of the Shades [?] speaks as the interpreter of Jehovah here (and afterwards vers. 20, 21) words of consolation, and in the spirit of prophecy utters the triumphant call to awake, which will one day be pronounced by a mightier voice that it may be fulfilled. *עַל עֵפֶר* only here, comp. xviii. 3. The words *כִּי טַר טָר* graphically depict the thought expressed in what goes before. On the morning of the resurrection a wonderful dew will cover the earth. It is no more the earthly dew, it is a heavenly, a divine dew (therefore *טָלָהּ*). If even now the earthly dew, when the rays of the sun

mirror themselves in it, sparkles like pearls, how resplendent will be the drops of that heavenly dew, every one of which will be a glorified luminous body, a body of the resurrection! The plural *אִירוֹת* is found only here; for *אִירוֹת* 2 Kings iv. 39 is a quite different word [?]. *אִירוֹת* also occurs only once; Pa. cxxxvi. 7. The singular *אִירוֹת* is found Pa. cxxxix. 12; Est. viii. 16. That the signification "lights" suits the connection cannot be doubted. For the new resurrection life is a life in the light (John i. 4; viii. 12), and the *δόξα* of which our body, as *σῶμα φάος* with the body of Christ, will partake (Phil. iii. 21) is in its nature light (Matt. xvii. 2). But whence come these forms of light which as heavenly dew-drops will on the morning of the resurrection shine on the surface of the earth? They have arisen, i. e., they come out of the earth in which they hitherto as *אִירוֹת*, as gloomy shades have dwelt. At the almighty word of the LORD the earth was forced to give up (cast out, ver. 18) these *אִירוֹת* that had been hitherto regarded as a spoil that could not be snatched from it (ver. 14).

6. *Come my people—her slain*.—Vers. 20, 21. If we receive the simple natural impression made by the Prophet's representation, we must say that we are transported by these two verses into the time after the resurrection. [?] For what people can be addressed except that which according to ver. 19 has been awakened to new life? And why must this people after it had in Hades pined so long in suspense and anxiety, [?] conceal itself again after it had hardly come forth to the light? And why is it set forth as a characteristic mark of the time during which the people shall remain hidden, that in that time the earth shall disclose all the shed blood it had absorbed, and all corpses of the slain which it had concealed and kept? Is that not a clear reference to the time of the last judgment which brings everything to light and finishes everything? These are questions the answer to which was not known by the Prophet himself. It is the Apocalypse of the New Testament that first solves for us this riddle. It distinguishes a first and a second resurrection. And it makes the setting loose of Satan with the last assault on the city of God follow the first resurrection, after which there ensues the second general resurrection with the great universal judgment (Rev. xx.). [According to this exposition they who partake of the first resurrection were gloomy shades in misery till the earth cast them forth; and after having been raised from the dead they must hide themselves. But the dead in Christ were never shades in misery, and when they are raised, they shall be at once caught up to meet the LORD in the air and to be ever with Him. 1 Thess. iv. 16, 17. The ingenuity displayed by our author in illustrating this passage of Isaiah from the Apocalypse is very striking.—D. M.]. What those chambers are into which the people should go (*אִירוֹת* only here in Isaiah) the Prophet does not explain. But when according to Rev. xx. 9 the *παρεμβολὴ τῶν ἐχθρῶν* and the *πόλις ἡγαπημένη* is surrounded by enemies, I cannot doubt that the saints are enjoined during the short tribulation of the city to withdraw, and

give themselves to solitary prayer in quiet expectation. At the same time this does not, I think, exclude the application of the counsel here given by the Prophet to all cases related to that final and highest storm of indignation as typical and preparatory events. Ver. 21 *Dy! a storm, storm of wrath*, is a word which occurs not rarely in Isaiah; x. 5, 25; xiii. 5; xxx. 27. The storm is comparatively short, but in its intensity surpasses all others. For it comprehends according to Rev. xx. 9-15 nothing less than the overthrow of Satan, and the general judgment. Verse 21 answers to this exactly. If Jehovah rises from His place in order to visit the guilt of the inhabitants of the earth ('עַל כָּל הָאָרֶץ' collectively) on them, and if the earth then discloses all hidden blood-guiltiness, this plainly enough indicates that that storm of wrath involves a work of judgment.

The words "for, behold, the LORD cometh out of his place," are taken literally from Micah, i. 3 comp. Matt. xxv. 31; Rev. xx. 11. As counterpart to the blessed fruits, which the earth according to ver. 19 will bring forth, and at the same time as proof of the all-comprehensive character of the judgment, the slain and the blood that has been shed are specified as what the earth will on that day cause to come to light. The earth opened its mouth to receive the blood of Abel who was the first person slain (Gen. iv. 11). And since that time it has taken in all the blood that has been shed, and all the dead bodies of the slain; and preserves them faithfully for the day of judgment, when they shall come forth as incontrovertible witnesses against the guilty. In the book of the Revelation, too, it is expressly declared that the sea, and death, and Hades will disclose all their dead (Rev. xx. 13).

7. THE DOWNFALL OF THE WORLDLY POWERS AND ZION'S JOYFUL RESURRECTION. CHAPTER XXVII. 1-9.

- 1 IN that day the LORD with his ^asore and great and strong sword,
Shall punish leviathan the ^bpiercing serpent,
Even leviathan, that crooked serpent;
And he shall slay the dragon that is in the sea.
- 2 In that day sing ye unto her,
A vineyard of red wine.
- 3 I the LORD do keep it;
I will water it every moment.
Lest any hurt it,
I will keep it night and day.
- 4 Fury is not in me;
Who ^cwould set the briers and thorns against me in battle?
I would ^dgo through them,
I would burn them together.
- 5 Or let him take hold of my strength,
That he may make peace with me;
And he shall make peace with me.
- 6 ^eHe shall cause them that come of Jacob to take root:
Israel shall blossom and bud,
And fill the face of the world with fruit.
- 7 Hath he smitten him, ^fas he smote those that smote him?
Or is he slain according to the slaughter of them that are slain by him?
- 8 In measure, ^gwhen it shooteth forth, thou wilt debate with it;
^hHe stayeth his rough wind in the day of the east wind.
- 9 By this, therefore, shall the iniquity of Jacob be purged;
And this is all the fruit to take away his sin;
When he maketh all the stones of the altar
As ⁱchalkstones that are beaten in sunder,
The ^jgroves and ^kimages shall not stand up.

^a Or, crossing like a bar.

^b Or, when thou sendest it forth.

^c Or, march against.

^d Or, when he removeth it.

^e Heb. according to the strokes of those.

^f Or, sun-images.

^g hard.

^h In coming days will Jacob take root.

ⁱ images of Ashtoreth.

^j fleeing.

^k he bloweth with his rough blast.

^l will set.

^m stones of mortar.

TEXTUAL AND GRAMMATICAL.

Ver. 2. On the authority of the Septuagint (*ἀνὰ πηγὰς ἐν τῇ ἐρημίᾳ*), of the Targum (*omnes plantatae in terra bone*), and of many codices and editions, many interpreters read *הַכֶּדֶר*, which finds support in *בְּרִמְיָה־הַכֶּדֶר*, Amos v. 11, and *שְׂדֵי הַכֶּדֶר*, Isa. xxxii. 12. Comp. v. 7; Jer. lli. 19. Although *הַכֶּדֶר* is the more difficult reading, *הַכֶּדֶר* is perhaps to be preferred here. For what does *כֶּרֶם הַכֶּדֶר* mean? [But compare *הַיִּין* Numh. vi. 4; Jud. xiii. 14, and such phrases as *a mine of wealth, a well of water*. Though Dr. NACHMANN follows most modern commentators in preferring the reading *הַכֶּדֶר*, there is no necessity for altering here the common text of the Hebrew Bible.—D. M.] If the supposition be made that *כֶּרֶם* denotes a plantation in general, and *יֵת*, Judg. xv. 5, be appealed to, still *כֶּרֶם* alone denotes a vineyard in so many places that the addition *הַכֶּדֶר* appears pleonastic. [But this objection

would equally avail against such an expression as *spring of water*.—D. M.] It cannot be proved that *הַכֶּדֶר* denotes a nobler kind of wine. I prefer therefore, with DACHMANN and DELITZSCH, and many older interpreters, to read *הַכֶּדֶר*.

Ver. 5. DACHMANN is in error in thinking that *יַעֲשֶׂה* cannot be taken as jussive. Comp. NACHMANN, § 90, 3, c.

Ver. 6. *הַשְּׂרִישׁ* *radices agere* (Job v. 3; Ps. lxxx. 10) is denominative from *שָׂרַשׁ* (comp. xlviii. 24).

Ver. 8. The word *כִּמְסֵמָה* is best derived from *כִּמְסָה* *mensura*, so that the word is contracted from *כִּמְסָה כִּמְסָה*. *Dagash forte* in the second *ס* arises from the assimilation of the *ה*, while the first *מ* has completely lost its power as a consonant. Compare *לְקַרְמָת* for *לְקַרְמָת*, *לְקַרְמָת*, *לְקַרְמָת*.

EXEGETICAL AND CRITICAL.

1. If we consider that vers. 1, 10 and 11 of this chapter are directed against the worldly power, while vers. 2-9, and 12, 13, contain words of comfort for Israel, we ascertain that the chapter is divided into two principal parts, each of which again consists of two subdivisions which correspond to one another. The Prophet sees here also the salvation of Israel set off by the foil of the judgment inflicted on the heathen worldly power. If we connect, as many do, ver. 1 with chap. xxvi. we destroy the beautiful parallelism of chapter xxvii., violate the principle of the number two, which dominates chaps. xxiv.—xxvii., and bring ver. 1 into a connection to which it does not belong. For after the words in xxvi. 21, which are of so general a character, chap. xxvii. would not follow naturally; and is not xxvii. 1, by the formula in that day, even as manifestly separated from xxvi. 21 as it is connected thereby with xxvii. 2? As chapter xxv. is related to chapter xxiv., so is chap. xxvii. related to chap. xxvi. As in chap. xxv. Mount Zion emerges from the all-embracing scenes of judgment as the only place of salvation and peace, so the leading thought in chap. xxvii. is seen to be Israel's victory over its enemies, the worldly powers, and its deliverance from their grasp, in order, as a united people, to partake of salvation on Mount Zion. The Prophet in xxv. 10 sqq., set forth the worldly powers under the name of Moab, and he now gives a different emblematic representation of them. He exhibits them under the form of beasts as the straight and the coiled Leviathan, and as the crocodile. Of all these he declares that they will be vanquished by the mighty sword of Jehovah (ver. 1). A call is at the same time made by him to begin a hymn regarding Israel, as he himself had already done, xxv. 1 sqq. (ver. 2). In this hymn Jehovah Himself is introduced as the Speaker. He declares that He will faithfully protect and tend Israel as His vineyard (ver. 3). And if hostile powers, like thorns and thistles, should desire again to injure the vineyard, He will terribly intervene, and burn them up (verse 4): unless they make peace with Him by humble and believing submission under His might (5).

Israel shall accordingly in the distant future take root, blossom and bud, and fill the earth with its fruits (ver. 6). That the prospect of such a glorious future is disclosed to Israel ought not to seem strange. Think how the LORD has hitherto treated Israel. It has never been exposed to such destructive strokes as its enemies (ver. 7). The LORD metes out punishment to Israel in spoonfuls, not by the bushel, punishing it only by temporary rejection when He makes His breath pass over the land like a blast of the east wind (ver. 8). And by these very chastisements Israel's guilt is purged, and Israel reaps then the blessed fruit, that the stones of the altars of its false gods are become as lime-stones that are crushed and cast away, and that therefore the images of Ashtoreth and of the sun will stand up no more (ver. 9).

2. In that day—in the sea.—Ver. 1. The expression in that day indicates here too that what is introduced by this formula belongs to the same stage of the world's history as what precedes. The Prophet freely uses the verb *פָּקַד* in these chapters of punitive visitation: xxiv. 21; xxvi. 14, 21; xxvii. 3. That *פָּקַד* here is connected with *לְפָקַד*, xxvi. 21, may be readily admitted. For truly the visitation spoken of in xxvii. 1 is a part, yea, the chief part of that universal one which has for its object, according to xxvi. 21, the whole population of the earth. But I cannot concede that the visitation xxvii. 1 is absolutely identical with the one threatened in xxvi. 21. For, as has been shown above, chap. xxvii. is not of so general a character as chap. xxvi. And the formula in that day points to a difference as well as to contemporaneity. In xxvii. 1 that part of the judgment is prominently set forth which has respect to the great worldly powers that are the immediate oppressors of Israel, as chaps. xxv. and xxvii. have for their subject the singular position of Israel in the general judgment indicated by *בְּהָר צִיּוֹן וּבִירוּשָׁלַיִם* (xxiv. 23 comp. xxv. 6) or *בְּהָר הַקֹּדֶשׁ וּבִירוּשָׁלַיִם* (xxvii. 13). The sword of Jehovah, symbol of His power that destroys every-

thing opposed to it, is after the original passage, Deut. xxxii. 41 sq., often mentioned; Ps. vii. 13; xvii. 13; Isa. xxxiv. 5, 6; lxvi. 16; Jer. xii. 12; xlvii. 6. This sword with which the LORD will annihilate the enemies of Israel is described as *hard* in respect to its material, *great* in regard to its length, and *strong* with reference to its irresistible action. These enemies of Israel are represented under the image of monstrous beasts. This form of expression is based on views which pervade the divine revelation of the Old and New Testament. Comp. Ps. lxxviii. 31; lxxiv. 13; Dan. vii. 3 sqq.; viii. 3 sqq.; Rev. xii. 3 sqq.; xiii. 1 sqq. The kingdom of God is human (Dan. vii. 13 sqq.), the worldly power is animal, brutal, heartless, cruel. Here, first of all, the question arises whether merely earthly powers of the world are meant, and not rather powers of heaven and of the world as xxiv. 21. In support of the view that the two Leviathans mentioned in this verse are powers of heaven, appeal is made to Job xxvi. 13, where certainly נחש בריו is mentioned as a constellation. Hence the conclusion is drawn

that also נחש עקלתון is a constellation (HITZIG, HENDEWERK, DRECHSLER). But the whole structure of these four chapters proves that powers of heaven cannot be here in question. For our chapter stands parallel to chap. xxv., and treats of the peculiar position of Israel in opposition to the worldly power. But in chap. xxv. the worldly power is represented by what is of the earth, by the personified Moab. Here there is a climax, while three animal forms, placed at the commencement of the discourse, take the part of Moab, which is there placed at the close. More-

over, in this passage, נחש בריו and נחש עקלתון are not the leading terms. But these designations only define more particularly the term Leviathan. The case would be different if the latter term were wanting, and the Prophet spoke only of נחש ב' and נחש ע'. As our text runs, we can only say that the Prophet has in view two powers that in their nature are closely related, nay essentially alike, for which reason he designates both of them by the name Leviathan.—They have, however, their individual peculiarities, wherefore he more particularly defines the one as the *fleeing serpent* and the other as the *coiled serpent*. The predicate "fleeing serpent" is manifestly borrowed from Job xxvi. 13, as we have already observed manifold traces of the use of the book of Job in Isaiah (comp. on xiv. 30; xvii. 2; xxi. 4; xxii. 2, 4, 22, 24; xxiii. 12; xxv. 2). The expression נחש בריו denotes in Job, as is on all hands admitted, a constellation or appearance in the heavens, although the learned still dispute whether it is the dragon, or the milky way, or the scorpion, or the rainbow (comp. LEYER in HERZOG'S R. Ency. XIX., p. 565). Isaiah, however, found the expression in its literal signification fit to be appended as an apposition to the term Leviathan. This is apparent, because Leviathan nowhere else denotes a constellation, and the second apposition נחש עקלתון occurs in no other place as the name of a constellation. The question then is, what is the proper meaning of נחש בריו? That נחש denotes a serpent, is undoubted. The word is found in this signification

in Isaiah xiv. 29; lxv. 25. But בריו which, besides here and Job xxvi. 13, occurs only Isa. xliii. 14, can according to its etymology (ברוּגוּ fuge) have only the meaning "fleeing." A נחש בריו is therefore a serpent which at full stretch flees away in haste. In opposition to it נחש עקלתון is a crooked, coiled serpent. The word נחש עקלתון is ἀν. λεγ. The radix עקל occurs besides only in מַעְקַל (Hab. i. 4 *jus perversum*) and in עַקְלָקְלִית *tortuosa*, crookednesses, crooked ways

(Judges v. 6; Ps. cxv. 5). לִיָּהוּ is a poetic symbolical generic name which is sometimes given to the Crocodile (Job xl. 25; Ps. lxxiv. 14), sometimes to other monsters of the deep (Job iii. 8; Ps. civ. 26). With such a *bellua aquatica* the two worldly powers are here compared in such a way that each is placed in parallel with a species of this genus. For it is plain that two powers are compared with two species of the genus Leviathan, the one with one species, and the other with another species; and that a third power is compared with the לִיָּהוּ. The sword is a single one. It is only once mentioned, and is the subject common to three predicates. But the Leviathan is twice named, each time with a different specifying word. And that the Prophet understands under the לִיָּהוּ a third hostile power is evident from his not putting this term in apposition to the term Leviathan. When afterwards, vers. 12 and 13, the land of the Euphrates, Assyria and Egypt are expressly designated as the countries from which redeemed Israel will return home, is not this to be regarded as a consequence of the LORD having according to ver. 1 crushed these hostile powers and so compelled them to let Israel go free? It has been further observed that לִיָּהוּ denotes Egypt, li. 9 (the only place beside this one where it occurs in Isaiah); Ezek. xxix. 3; xxxii. 2; Ps. lxxiv. 13. The word is in meaning, though not in etymology, closely connected with the term Leviathan. Now if these places where לִיָּהוּ is used in reference to Egypt are borrowed from the one before us, they certainly bear witness to an ancient and indisputable interpretation. We are, therefore, fully justified in understanding Egypt to be denoted by the dragon that is in the sea (regarding D' comp. xviii. 2; xix. 5; xxi. 1). But if the לִיָּהוּ denotes Egypt, then the Leviathan, the fleeing serpent, must be the land of the Tigris, i. e., Assyria, for the serpent shooting quickly along is an apt emblem of the rapid Tigris, which name, according to the testimony of the ancients (STRABO XI. p. 527; CURT. VI. 36), means an arrow. In the Persian and Kurdish *Tir* denotes both an arrow and the Tigris (comp. GÜSEN., *Theo.*, p. 448). In regard to the windings of the Euphrates HERODOTUS speaks (I, 185) and relates that in sailing down the river, Arderikka, a place situated on it, is passed by three times in three days. Might not Jeremiah (I. 17) have had this passage before his mind in writing: "first the king of Assyria ate him, and last this Nebuchadnezzar, king of Babylon, hath crushed his bones?" Assyria, the power that rushed straight upon Israel,

laid hold of him with its teeth. But it tore off as it were only pieces of his flesh, inflicted flesh wounds. But Babylon has as the Boa Constrictor enfolded Israel in the coils of his powerful body and crushed his bones. Comp. NAEGLISBACH on Jer. l. 17. That Isaiah had Babylon before his mind is just as possible here as xxi. 1-10. Both places are to be similarly explained.

3. In that day—wine.—Ver. 2. While the worldly powers are annihilated, Israel is elevated to high joy and honor. The Prophet announces this for the comfort of his people in a hymn which is parallel to the hymn xxv. 1-5. This hymn is peculiar in its structure, as it consists of brief members formed of only two words. It is true that many members of it consist of three or four words. But two constitute always the leading ideas; what is over and above, may be said to be accessory ideas which are only grammatically indispensable. In ver. 4 in the line *מִי־יִתְּנֵנִי* *שִׂכָּר* the first two and the last two words form each one principal notion. The two chief sentences, verses 3 and 4, contain each four such members or lines consisting of two ideas; the introduction (ver. 2) and the close (ver. 5) each contain three of them. The principle of duality is here carried out in such a way that the whole consists of six times two, and eight times two, consequently, of 28 members. That the introduction and close have each only three times two members, imparts to the whole the charm of a sort of *crescendo* and *decrecendo*. Ver. 2 does not properly belong to the song itself. For it contains only the theme and the summons to celebrate it in song. But it is rhythmically constructed as the song itself, and rhythmically regarded, it is a part of the song. The words *כִּרְם* *חֹכֵר* form the title prefixed absolutely (comp. *חֹכֵר* ver. 6). Israel is compared with a vineyard as in v. 1 sqq. But there is this difference, that in v. 1 sqq. Israel appears as a vineyard consigned to destruction as a punishment; here it is a vineyard faithfully protected and tended. *חֹכֵר* is found only here and Deut. xxxii. 14. That the word denotes wine is certain; but it is doubtful how this meaning is reached whether *ab effervescendo* (from fermenting) or *a rubedine*. [The analogy of the cognate Arabic and Syriac supports the former of these derivations, which is the one commonly adopted by modern scholars.

—D. M.]. *לֵה* *עֲנֵנִי* is not to be joined with *בְּיוֹם* *חֲדָשׁוֹ*. For this date plainly refers to all that follows, and *עֲנֵנִי* are not words of the Prophet, but words which people at that day will call out to one another. *לֵה* after *עֲנֵנִי* in the signification "in reference to" as Num. xxi. 17; 1 Sam. xxi. 12; xxix. 5; Ps. cxlvii. 7.

4. I the LORD—peace with me.—Vers. 3-5. The Prophet by putting into the mouth of the people a song in which Jehovah Himself as speaker gives glorious promises to the people, intimates that the people may regard these promises as their own certain possession. For they belong to them as those who publish them, and they are sure to them, because they proclaim them as *verba ipsissima* of Jehovah. The LORD promises now that He will keep His vineyard and abund-

antly water it (*לְכָרִים* *לְרִנָּה*) every moment as *לְכָרִים* which two expressions stand together Job vii. 18. Comp. Isa. xxxiii. 2; Ps. lxxiii. 14 *et saepe*) ye watch it night and day, that it may not be visited

by an enemy (*פָּקַד* with *עַל* which elsewhere denotes a visitation for punishment, comp. Hos. xii. 3; Jer. ix. 24 sq., seems to stand here in the sense of, *עָלָה*, *שָׁלַח*. The fury (*חֵמָה* here for the first time comp. xxxiv. 2; xlii. 25; li. 13, 17, 20, 22 *et saepe* in the second part of Isaiah), which the LORD formerly felt and manifested toward His vineyard Israel (ver. 5 sqq.), no longer exists. Nay more, thorns and thistles, which the LORD according to ver. 6 would for a punishment let grow up in the old vineyard, He wishes now to be set before Him in order to show by destroying them the zeal of His love for the renewed vineyard. Thorns and thistles, which grow from the soil of the vineyard itself, are, in opposition to the wild beasts which break in from without, symbols of internal decay, symptoms of the germs of evil still existing in the vineyard itself. Here external foes are not expressly mentioned as in chap. v., and we have therefore to understand here under thorns and thistles everything which could set itself against the nature and purpose of the vineyard. [But does not the expression *בְּמִלְחָמָה* point rather to external enemies of the Church as denoted under the symbols of briars and thorns? D. M.]. The *asyncliton* briars, thorns, is explained by the lively emotion of the Prophet (comp. xxxii. 13). *כִּי יִהְיֶה* (only here in Isaiah, comp. Job xxix. 2; Jer. ix. 1) is a formula expressive of a wish. The suffix has here a dative

sense. *בְּמִלְחָמָה* is connected by the Masoretes with what precedes, but it belongs necessarily to what follows, as KNOBEL and DELITZSCH have perceived. With war, i. e., with martial impetuosity, would the LORD stride in (*עָלָה* *gradiri*, *ingredi* only here, substantives derived from it 1 Sam. xx. 3; 1 Chron. xix. 4) against them (*בָּהֶן* the feminine suffix refers to the nouns *שָׂמִיר* *שִׁטָּה*, and is to be taken in a neuter sense, as afterwards the suffix in *אֲצִיתֵנָה*) and burn up the bushes all altogether *הָאֲצִית* for *הָאֲצִית* only here.

When in ver. 5 the LORD speaks of people before whom the alternative is placed, either to be overcome by the storm of war just mentioned, or (*וְאִם* as conjunction with omitted *יִפְּקַדְכֶם* comp. Exod. xxi. 36; 2 Sam. xviii. 13 comp. Lev. xiii. 16, 24) to lay hold of the protection of Jehovah (*אֶת הַחֹדֶק* iv. 1; 1 Kings i. 50; *מִעַן* *defence, protection*, xvii. 9, 10; xxiii. 4, 11, 14; xxv. 4; xxx. 3) and to make peace with Him (Josh. ix. 15), we perceive that He thinks of such among the people for whom there is a possibility of repentance and salvation. From this possibility even the external enemies of the theocracy are not excluded (ii. 3; xxv. 6 sqq.), but to Israel it appertains pre-eminently. This is another reason for supposing that under the thorns and thistles (ver. 4) internal enemies arising out of Israel are to be understood. The taking hold of protection is a subordinate matter, involving merely passive submission and endeavor after safety. But in the making of peace with God there is something higher, pos-

tive yielding of one's self to him, union with Him.

To the last thought peculiar weight and emphasis is given by its repetition with שלום the chief term placed first. The close of the song is thus at the same time fitly intimated.

5. **He shall cause—with fruit.**—Ver. 6. The cessation of a uniform rhythm shows that the language of prose is resumed. But what is now said is in sense closely connected with the song, the thoughts of which it explains and completes. For it sounds as the solution of a riddle (comp. ver. 7), when it is now explicitly stated that Israel is the vineyard of the LORD; at the same time the fruit of the vineyard is described as glorious, and spreading far and wide. [DR. NAEGELEBACH'S translation of the first clause: "In the coming days Jacob shall take root" is adopted by the best modern scholars, and is much more natural and accurate than the rendering of the Eng. ver.: "He shall cause them that come of Jacob to take root." The sense of causing to take root is foreign to the form of the verb employed, and the order of the words will not admit of the translation those that come of Israel.—D M.] יָבִים נָאִים supply יָבִים נָאִים, comp. e. g., יָבִים נָאִים Jer. vii. 32; Eccles. ii. 6 and אֲרֵי־לֵית *res futurae* chap. xli. 23; xlv. 7. The accusative marks the duration of time. The names Jacob and Israel designate sometimes the whole people (chaps. 2, 3, 5, 6 and seqq.), sometimes the northern kingdom in particular (ix. 7). Here, however, it seems as if the Prophet by the use of the two names intended to designate the entire people by its two halves. In favor of this view is the plural כְּלָמָא, as only the singular would have been requisite, as in the verbal forms פָּרַח יָצִין יִשְׂרָאֵל. That יָצִין (only here in Isaiah) stands before פָּרַח (*germinare*, sprout, comp. xvii. 11; xxxv. 1, 2; lxvi. 14) is not to be pressed. We too, can say "blossom and bud" or "bud and blossom." At most we might say that the Prophet wished to put the blossom first as the higher of the two. The fruit (תְּבוּאָה *proventus*, produce of fruit, only here in Isaiah) will be in such abundance that the whole earth will be filled with it (xxxvii. 31). Israel will then, when the judgment shall have destroyed the worldly powers and the heathen, be all in all. For mount Zion and Jerusalem shall stand, even if heaven and earth should perish.

6. **Hath he smitten—stand up.**—Vers. 7-9. The declaration that Israel will continue, even if all the rest of the world should be swallowed up by the floods of judgment, is so bold as to require a particular justification. This is given by the Prophet while he shows from history how the LORD always distinguished Israel, and even when He smote him, never smote him as his enemies. (Comp. x. 24 seqq.). Therefore he asks, verse 7: **has Jehovah, his God, smitten him, namely Israel, with the stroke of his smiter** (כִּפָּה as x. 26; xiv. 7; xxx. 26; כִּפָּה (comp. ix. 12; x. 20; xiv. 29) i. e., even so hard as He smote those who smote Israel? Or has he ever been so slain as the enemies of the theocracy that were

slain by him (Israel)? הָרָג in Isaiah besides xxx. 25. Part. הָרִיגִים in Isaiah only here and xxvi. 21. הָרָג Pual only here and Ps. xlv. 23.

The meaning is: Israel has never suffered complete destruction. Turning to address the LORD Himself the Prophet continues: **In small measure by sending her away thou punishest her.** The connection requires the signification *mensura*. Reference is rightly made to Jer. x.

24; xxx. 11 (xlv. 28), where לִפְשָׁט is used in a like sense. KNOBEL objects that מִדָּא does not signify measure in general, but a definite measure, and the figurative use of it would be as hard as if we should say: to punish one by the quart. מִדָּא is by all means a definite measure of grain, and according to the statements of the ancients, the third part of an ephah. But this signification suits admirably. The translation in *measure* is of course not literal. It should be: with the measure of a *seah* by putting away thou punishest her. The meaning accordingly is that the LORD ordains only a small measureful of punishment for Israel. The antithesis to this is then a large measure which causes destruction. The expression "small measure" involves necessarily the idea of clemency. HIRTZIG, EWALD and KNOBEL propose to read מִדָּא מִדָּא Inf. Pilp. from מִדָּא=מִדָּא by his disquietude. But this thought, apart from the artificial etymology, does not suit the context. It appears to me that this מִדָּא מִדָּא was a popular and familiar expression. At all events, it occurs in the language of Scripture only here. The feminine suffix in the last two words shows that the Prophet, in accordance with the notion of "putting away," thinks of Israel as a wife. רִיב stands here with accusative of the person in a signification in which it is commonly

construed with one of the prepositions עִם, אֵל or אֵל, namely = *altercari*, to contend, dispute with, punish. However, this construction with the accusative is found elsewhere: xlix. 25; Deut. xxxiii. 8; Job x. 2; Hos. iv. 4. The imperfect (future) is not used to express repetition in the past; for the Prophet cannot yet say that Israel's exile has terminated. Israel is to-day still in exile. The imperfect rather marks the still uncompleted, enduring fact. That the second person imperfect is used, while before and afterwards Jehovah is spoken of in the third person, has, apart from the ease with which in Hebrew the person is changed, its reason perhaps in this, that the Prophet wishes to make the three words of this clause which are like one another in respect to the ending and number of the consonantal sounds, as conformable to one another as possible in their initial sounds also. For *Tau* is certainly more nearly related to the S-sounds with which the preceding words begin, than *Yod*. Lexicographers and interpreters are inclined to regard הָרָג as an independent verbal stem, to which they ascribe the meaning "*amovere, separare, to sift*," which is supposed to occur only here and Prov. xxv. 4, 5. I believe that our הָרָג is identical with the הָרָג that occurs so frequently. The word is clearly onomatopoeic, and its radical meaning is "to breathe" and it means that kind of breathing which consists in a strong ejection

of air through the throat. The sound that is thus produced corresponds to the rough guttural sound of the roaring lion (xxxi. 4), to the noise of thunder (Job xxxvii. 2), to the moaning of a dove (xxxviii. 14), to the muttering of conjurers (viii. 19), and to the sighing of a man (xvi. 7), and is also the physical basis for human speech, whether this be a speaking with others or a speaking with one's self under profound emotion (*meditari*). Even in Prov. xxv. 4 sq. this signification holds. "Breathe (blow) the dross from the silver" is what we read there. This means, we are to remove by blowing the impure ingredients that swim on the surface of the molten silver. And so (Prov. xxv. 5) the court is to be purified from the hurtful presence of a wicked man, he is to be blown away as scum upon molten silver. In our place, too, הִנָּה is simply "to breathe." He breathes with his rough breath in the day of the east wind means nothing else than: God blows Israel away out of his land by sending, like the storm of an east wind, His breath with great force over the land. The thought involved in שָׁלוּחַ is once more expressed by an image. The Prophet knows that exile is the severest punishment which Jehovah inflicts on His people. Whether it was the case that Isaiah had already witnessed the carrying away of the ten tribes, or that passages of the Pentateuch which threaten the punishment of exile were present to him (Deut. iv. 27 sq.; xxviii. 36, 63 sqq.; xix. 28), he certainly means that Jehovah does not exterminate His people as He, e. g., exterminated the Canaanites, but that He inflicts on them as the maximum of punishment only temporary exile. The use of the perfect הִנָּה is then quite normal, in order to describe further a matter contained in the principal sentence (שָׁלוּחַ). The expression שָׁלוּחַ קָשָׁה does not elsewhere occur. But Isaiah does speak of אֲרָיִים קָשָׁה xix. 4, of a חֲזָזת קָשָׁה xxi. 2, of עֲבֹרָה קָשָׁה xiv. 3, of a חֲזָזת קָשָׁה ver. 1. A mighty political catastrophe which would purify the land is here compared with a stormy wind, or east wind, the most violent wind known in Palestine (Job xxvii. 21; Hos. xiii. 15, which place was perhaps before the mind of the Prophet; Jon. iv. 8; Ezek. xvii. 10; xix. 12); and this wind is marked as רִיחַ יְהוָה as a breath proceeding from the mouth of God; wind being frequently in the O. T. described as

God's breath, or God's breath being described as wind (Ex. xv. 8; Job iv. 9; xv. 30; Hos. xiii. 15; Isaiah xl. 7; lix. 19). As a violent tempest causes much damage, but at the same time does much good by its purifying influence, so this punishment of expulsion from the land is so far from being intended for the destruction of Israel, that the salvation of Israel arises from it. For just thereby (לִּנְיָ as xxvi. 14; Jer. v. 2) the guilt of Jacob is expiated (covered comp. xxii. 14). The words *by this, therefore*, are to be taken together, and point with emphasis backwards. נִסְחָר cannot be referred to the following שְׁלוּחַ, because atonement is not made for Israel by this וְנִסְחָר, but on the contrary, this וְנִסְחָר is the fruit of the expiation. By this expiatory punishment Israel is made partaker of great blessing. The LORD knows how to make good come out of evil (Gen. l. 20). The expiation, i. e., the removal of guilt has the effect that Israel thereby becomes free also from the power and dominion of sin. [כִּפּוּר], though it strictly means *shall be atoned for*, is here metonymically used to denote the effect and not the cause, purification and not expiation. In the very same way it is applied to the cleansing of inanimate objects. ALEXANDER.—D. M.J. הִנָּה refers to פָּרָה and what follows. All fruit of the forgiveness of sin, consequently all sanctification concentrates itself in Israel's keeping now the first and greatest commandment, and in definitively renouncing idolatry. וְהִנָּה is not, however, the demonstrative pronoun, but is to be taken adverbially; this word, as is well known, possessing the two significations *this* and *there*. Hence the construction וְהִנָּה שְׁלוּחַ (not שְׁלוּחַ וְהִנָּה) can follow. Comp. נִסְחָר עָלָיו הִנָּה Num. xiii. 17. Israel by so dashing in pieces all the stones of their idolatrous altars, that they can no longer serve for places of worship for Ashtoreth and images of the sun, exhibits the fruit of the expiation that has been rendered and of the forgiveness that has been received. אֲבָנֵי לִי (δρ. λει.) is lime, אֲבָנֵי לִי are not lime-stones, in the mineralogical sense, but stones in a wall which are covered with lime, mortar [?]. כִּנְסָצוֹת (comp. xi. 12; xxxiii. 3) are the same stones, when they, in consequence of the destruction of the wall which they formed, lie broken in pieces. This shall happen to the stones of the idolatrous altars, and they will in consequence no longer serve as pedestals on which images of Ashtoreth and of the sun (comp. on xvii. 8) stand up.

8. THE DESTRUCTION OF THE WORLDLY CITY AND ISRAEL'S JOYFUL RESTORATION. CHAPTER XXVII. 10-13.

- 10 *Yet the defenced city *shall be* desolate,
And the habitation forsaken, and left like a wilderness:
There shall the calf feed, and there shall he lie down,
And consume the branches thereof.
- 11 When the boughs thereof are withered, they shall be broken off:
The women come *and* set them on fire:
For it is a people of no understanding;

- Therefore he that made them will not have mercy on them,
And he that formed them will show them no favor.
- 12 And it shall come to pass in that day,
That the LORD shall beat off
From the ^bchannel of the river unto the stream of Egypt,
And ye shall be gathered one by one,
O ye children of Israel.
- 13 And it shall come to pass in that day,
That the great trumpet shall be blown,
And they shall come which were ready to periah in the land of Assyria,
And the outcasts in the land of Egypt,
And shall worship the LORD in the holy mount at Jerusalem.

* For.

^b ear of corn.

TEXTUAL AND GRAMMATICAL.

Ver. 10. כָּדָד (only here in Isaiah) is an adverb, or substantive used adverbially. It might also be לְכָדָד (comp. Numb. xxiii. 9; Micah vii. 14). That an adverb can be the predicate is well known.

Ver. 12. אֶחָד אֶחָד, i. e., to one one, to one which is one and nothing else, wholly one. This combination occurs only here (for Eccles. vii. 27 is different). אֶחָד

is the form of the construct state, and can be treated here as such; for the construct state marks in appositional relations nothing but the closest connection (NABGELSBACH Gr., § 64, 1). [To one one, i. e., one to the other, to mark careful attention to each individual, and to express the idea that all will be gathered together and without exception.—D. M.]

EXEGETICAL AND CRITICAL.

1. The Prophet again draws on a dark background the picture of the worldly power. He had represented it, ver. 1, in the form of beasts; here, as already (xxiv. 10–12; xxv. 2, 3, 12; xxvi. 5), the great city of the world, the centre of the worldly power, is made to appear. He depicts it as a desolate forsaken place, overgrown with bushes, whose tender branches the calves eat off, whose withered twigs women gather for fuel. This pitiable lot is the punishment of their folly (vera. 10 and 11). Quite different is the case with Israel. This people finds grace in the eyes of its LORD. Out of the sheaves of the nations, which shall be gathered in the day of judgment, all the ears that belong to Israel shall be separated, and bound together (ver. 12). And when the great trumpet sounds, all the Israelites lost and scattered in the lands of the heathen, shall return home, in order to worship Jehovah on the holy mountain at Jerusalem (ver. 13).

2. Yet the defenced—no favor.—Vers. 10, 11. The city which becomes desolate and finds no mercy (ver. 11) cannot possibly be Jerusalem. It can only be the city which the Prophet has already (xxiv. 10–12; xxi. 2, 3, 12; xxvi. 5) so emphatically set forth as the centre of the worldly power, and distinguished from the earth of which it is the centre. Vers. 10 and 11 are therefore connected with ver. 1. פִּי is here explicative, rather than causal. The defenced city of ver. 10 is identical with the כְּצוּרָה קִרְיָה in xxv. 2.—נִהָ (comp. xxxii. 18; xxxiii. 20; xxxiv. 13; xxxv. 7; lxx. 10) is originally a habitation of Nomades, a place where people can stay with their flocks and herds. Then it is habitation in general; and as the city is here designated as נוֹה נְעִיב, what the city was, and not what it is, is denoted by נוֹה. It was formerly an inhabited city. נוֹה is accordingly not to be

taken here as “pasturage,” but as habitation, dwelling-place. The נוֹה is said by Metonymy to be driven away (מְשֻׁלָּה) although only its inhabitants are so. (Comp. מְשֻׁלָּה קָן xvi. 2; מְשֻׁלָּה הָעֵיר Amos v. 3; and הָאֶרֶץ מְשֻׁבָּת Isa. xiii. 20). As the wilderness can be said to be forsaken, but not driven away, we have to connect

only נֶעוּב with כְּמִדְבָּר, and not מְשֻׁלָּה also. On the place that has been so forsaken calves will feed (comp. v. 17; xxvii. 13 sqq.), and lie down, and consume (xlix. 4) the branches (comp. xvii. 6) thereof, i. e., of the forsaken city. What remains of the branches (קִצְיָר) in the collective sense of foliage, especially in Job xiv. 9; xviii. 16; xxix. 19), and is withered, is broken off (the plural תִּשְׁכַּרְנֶה to be referred to the idea of a multitude of branches contained in קִצְיָר); then women come and kindle it (מִלֹּתָה) as a neuter comp. on ver. 4), i. e., they make an אֵשׁ, a flame of it (xxxi. 9; xlv. 16; i. 11 comp. Mal. i. 10). This judgment comes upon the people (i. e., the nations conceived as one) of the worldly power; because it is a people without right understanding (plural only here. Comp. on xi. 2). Therefore, although Jehovah is the Creator of the heathen also (Gen. i. 26; comp. Job xii. 10; Acts xvii. 26), yet He will not be gracious unto them (עֲשֵׂהוּ as xvii. 7; xxix. 16. יִצְרוּ comp. xxix. 16; xlv. 9 *et saepe*). [Many of the best interpreters hold that the city spoken of in ver. 10 is Jerusalem, and not Babylon. The desolation here described is not so complete as that denounced against Babylon (xiii. 19–22), and corresponds exactly to the judgment foretold elsewhere by Isaiah against Israel and Jerusalem xxxii. 13, 14; v. 17. The people of no under-

standing, whose Maker and Former is Jehovah, certainly looks like Israel. Comp. i. 3.—D. M.]

3. And it shall come—Jerusalem.—Vers. 12, 13. In contrast to the sad image of a wilderness in vers. 10 and 11, the Prophet depicts Israel's final destiny as a harvest of glory and highest honor for Israel. The image of a great harvest-day (Matt. xiii. 39; Rev. xiv. 14 sqq.), forms the basis of the figurative language of vers. 12 and 13. The sheaves are gathered, even in the countries where Israel lives in exile, mainly therefore, in the countries of the Euphrates and the Nile. For these countries are for the Prophet here, as xi. 11 sqq.; xix. 23 sqq., representatives of the lands of exile in general. But when the harvest-sheaves of those countries are borne by the reapers, the LORD shall beat these sheaves (בָּטֵן) of the beating off of olives Deut. xxiv. 20; of the threshing of grain with a staff Jud. vi. 11; Ruth ii. 17; Isa. xxviii. 27), and the ears of Israel will fall out, and then be gathered to be brought back. It is plain that the Prophet means by this image what he afterwards, ver. 13, states in proper terms. For the scattered Israelitish ears amid the great sheaves of the Gentiles are nothing but the עֲרֵב and נְחוּל

ver. 13. I take therefore שְׂבֵלָה ver. 12 as a collective designation of ears of grain. For what significance would it have here to give prominence to the Euphrates being at high water, as it is quite indifferent for the Geographical boundary whether the Euphrates has much water or little (שְׂבֵלָה, *fluvius aquosus*, emphasizes the abundance of water, Ps. lxxix. 3, 6; besides only Jud. xii. 6 where the meaning is a matter of no consequence)? We dare not press the line of the

Euphrates, or the line of the נְחוּלֵי מִצְרַיִם any more than the depth of the Euphrates as a sharply drawn boundary-line. For the grain-ears of the Euphrates are just the ears of the lands of the Euphrates, and the ears of the brook of Egypt are the ears of Egypt, as appears from מִצְרַיִם אֶרֶץ מִצְרַיִם ver. 13. I believe that in regard to grammar we are fully justified in supplying שְׂבֵלָה after עַר and before נְחוּלֵי. The omission of substantives after prepositions of comparison furnishes a perfectly sufficient analogy for this omission (comp. Job xxxiii. 25). [The proposed construction is intolerably hard, and has no clear parallel to support it. It is unwarrantably assumed that שְׂבֵלָה הַנָּהָר must mean the *high water* of the river Euphrates as distinguished from the river at *low water*. שְׂבֵלָה denotes current, flood, and so abundance of water, and it may well be put as an adjunct of the river Euphrates when the other terminus is the insignificant stream of Egypt, the *Wadi el Arish*. It appears to me exceedingly forced to take שְׂבֵלָה here as a collective, meaning ears of grain, and then to suppose an ellipsis of this substantive after עַר.—D. M.]

That the נְחוּלֵי is the *Wadi el Arish* which flows near Rhinocolura into the sea is certain. (Comp. EBERS, *Egypt and the books of Moses*, I. p. 275). But it is not mentioned along with the

Euphrates to designate a boundary of the Israelitish kingdom (Gen. xv. 18; 1 Kings viii. 65), but as emblem of the southern and first land of exile; as the Euphrates is emblem of the second and northern land of exile.

At the signal which will be given by sound of trumpet (xviii. 3; Matt. xxiv. 3; 1 Cor. xv. 52; 1 Thes. iv. 16) all the Israelites who are lost (Jer. l. 6) and scattered (xi. 12 comp. Ezek. xxxiv. 4, 16) in the lands of Assyria and Egypt (in the same lands which were previously designated by נְחוּלֵי and נְחוּלֵי) come to worship the LORD in Jerusalem on the mountain of the Sanctuary (xxiv. 23; xxv. 6, 7, 10). Here ends the *libellus apocalypticus* of Isaiah. This worship he conceives as never ending (comp. xxv. 7 sq.). Israel's return to his own land is type of the restoration of redeemed men (the Ἰσραὴλ πνευματικός) into the heavenly home. It is not possible in this connection to think merely (as even DRECHSLER does) on a single act of worship before taking possession of the land and settling in it.

DOCTRINAL AND ETHICAL.

1. xxiv. 2. "When general judgments take place, no distinction is observed between man and wife, master and servant, mistress and maid, learned and unlearned, noble and plebeian, clergy and laity; therefore let no one rely on any external prerogative or superiority, but let every one without distinction repent and forsake sin."—CRAMER. Though this is right, yet we must, on the other hand, remember that the LORD declares in reference to the same great event, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matth. xxiv. 10 sq.). There is no contradiction in these two statements. Both are true: outward relations will make no difference; there shall be no respect of persons. But the state of the heart *will* make a difference. According to the inward character there will, in the case of those whose external position in the world is perfectly alike, be some who enter life, others whose doom is death.

2. xxiv. 5 sq. "The earth is burdened with sins, and is therefore deprived of every blessing. The earth must suffer for our guilt, when we have as it were spoilt it, and it must be subject to vanity for our sakes (Rom. viii. 20). What wonder is it that it should show itself ungrateful toward us?"—CRAMER.

3. xxiv. 13 sq. "Observe the small number of this remnant; here and there one who shall escape the common calamity (as Noah and his family, when the old world was drowned), who when all faces gather blackness, can *lift up their head with joy*. Luke xxi. 28-28." HENRY.—D. M.]

4. xxiv. 17-20. Our earth is a volcanic body. Mighty volcanic forces were active at its formation. That these are still in commotion in the interior of the earth is proved by the many active volcanoes scattered over the whole earth, and by the perpetual volcanic convulsions which we call earthquakes. These have hitherto been confined to particular localities. But who can guarantee

that a concentration and simultaneous eruption of those volcanic forces, that is, a universal earthquake, shall not hereafter occur? The LORD makes express mention of earthquakes among the signs which shall precede His second coming (Matth. xxiv. 7; Mark xiii. 8; Luke xxi. 11). And in 2 Pet. iii. 5 sqq. the future destruction of the earth by fire is set over against the destruction of the old world by water. Isaiah in our place announces a catastrophe whose characteristic features will be that, 1) there will be no escape from it; 2) destructive forces will assail from above and below; 3) the earth will be rent asunder; 4) it will reel and totter; 5) it will suffer so heavy a fall that it will not rise again (ver. 20 b). Is there not here a prophecy of the destruction of the earth by volcanic forces? And how suddenly can they break loose! The ministers of the word have every reason to compare this extreme exposedness of our earth to fire, and the possibility of its unexpectedly sudden collapse with the above-cited warnings of the word of God, and to attach thereto the admonition which is added in 2 Pet. iii. 11.

5. xxiv. 21. The earth is a part of our planetary system. It is not what it appears to the optical perception to be, a central body around which worlds of a different nature revolve, but it, together with many similar bodies, revolves round a common centre. The earth according to that view of the account of the creation in Gen. i., which appears to me the true one, has arisen with all the bodies of our Solar system out of one primary matter, originally united, common to them all. If our Solar System is a well-ordered, complete organism, it must rest on the basis of a not merely formal, but also material unity; i. e., the separate bodies must move, not only according to a principle of order which governs all, but they must also as to their substance be essentially like. And as they arose simultaneously, so must they perish simultaneously. It is inconceivable that our earth alone should disappear from the organism of the Solar System, or pass over to a higher material condition. Its absence, or ceasing to exist in its previous form and substance, would necessarily draw after it the ruin of the whole system. Hence the Scripture speaks every where of a passing away and renovation of the heaven and the earth (Pa. cii. 26; Isa. li. 6; lxv. 17; lxvi. 22; Matth. v. 18; xxiv. 29, 35; 2 Pet. iii. 7, 10, 13; Heb. xii. 26; Rev. xx. 11; xxi. 1). The heaven that shall pass away with a great noise, whose powers shall be shaken, whose stars shall fall, is the planetary heaven. The same lot will happen to the companions of our earth, to the other planets, and to the centre, the sun, and to all other co-ordinate and subordinate stellar bodies, which will befall the earth itself. This is the substance of the view which serves as a basis for our place. But personal beings are not thereby by any means excluded from the עַלְמֵי הַמָּוֶת. The parallel expression מַלְכֵי הָאֲדָמָה, and the use in other places of the related expression עַלְמֵי הַשָּׁמַיִם lead us rather to suppose personal beings to be included. But I believe that a distinction must be made here. As the heavenly bodies which will pass away simultaneously with the earth, can only be

those which arose together with it, and which stand in organic connection with it, so also the angelic powers, which are judged simultaneously with us men, can be only those which stand in connection with the heavenly bodies of our Solar System, i. e., with the earthly material world. There are heavenly bodies of glorious pneumatic substance. If personal beings stand in connection with them, they must also be pure, glorious, resplendent beings. These will not be judged. They are the holy angels, who come with the LORD (Matth. xxv. 31). But it is quite conceivable that all the bodies of our Solar System are till the judgment like our earth suffered to be the theatre of the spirits of darkness.

6. xxiv. 21-23. It seems to me that the Prophet has here sketched the chief matters pertaining to eschatology. For the passing away of heaven and earth, the binding of Satan (Rev. xx. 1-3), the loosing of Satan again (Rev. xx. 7), and finally the reign of God alone, which will make sun and moon unnecessary (Rev. xxi. 23)—are not these the boundary-stones of the chief epochs of the history of the end of the world?

7. xxv. 6. ["The LORD of hosts makes this feast. The provision is very rich, and every thing is of the best. It is a feast, which supposes abundance and variety; it is a continual feast to believers; it is their fault if it be not. It is a feast of *fat things and full of marrow*; so relishing, so nourishing are the comforts of the Gospel to all those that feast upon them and digest them. The returning prodigal was entertained with the fatted calf; and David has that pleasure in communion with God, with which his soul is satisfied as with marrow and fatness. It is a feast of *wines on the lees*; the strongest-bodied wines, that have been long kept upon the lees, and then are well refined from them, so that they are clear and fine. There is that in the Gospel which, like fine wine, soberly used, makes glad the heart, and raises the spirits, and is fit for those that are of a heavy heart, being under convictions of sin, and mourning for it, that they may drink and forget their misery (for that is the proper use of wine; it is a cordial for those that need it, Prov. xxxi. 6, 7) may be of good cheer, knowing that their sins are forgiven, and may be vigorous in their spiritual work and warfare, as a strong man refreshed with wine." HENRY.—D. M.]

8. xxv. 9. "In the Old Testament the veil and covering were before men's eyes, partly because they waited for the light that was to appear, partly because they sat in darkness and in the shadow of death (Luke i. 79). The fulfilment of this prediction has in Christ already begun, and will at last be perfectly fulfilled in the Church triumphant where all ignorance and sorrow shall be dispelled (1 Cor. xiii. 12)." CRAMER.

9. xxv. 8. "God here represents Himself as a mother, who presses to her bosom her sorrowful son, comforts him and wipes away his tears (Isa. lxvi. 13). The righteous are to believe and appropriate this promise, that every one may learn to speak with Paul in the time of trial: the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18." CRAMER.

10. xxv. 10. "This is now the hope and consolation of the church that the hand of the LORD rests

on this mountain, that is, that He will be gracious, and let His power, help and grace be there seen and felt. But the unbelieving Moabites, i. e., the Jews, with all others who will not receive the gospel, shall be threshed to pieces as straw in the mire; these the Lord's hand will not rescue, as it helps those who wait on Him, but it shall press them down so that they will never rise, according to the saying, Mark xvi. 16." VEIT DIETRICH.

11. xxv. Three thoughts contained in this chapter we should hold fast: 1) When we see the world triumph over every thing which belongs to the LORD and His kingdom, when our hearts are anxious about the preservation in the world of the Church of Christ, which is sore oppressed, let this word of the Prophet comfort our hearts. The world-city which contains all that is of the world, sinks into the dust, and the church of Christ goes from her chains and bands into the state of freedom and glory. We have often seen that it is the LORD's way to let every thing come to maturity. When it is once ripe, He comes suddenly with His sentence. Let us comfort ourselves therewith, for thus will it happen with the world and its dominion over the faithful followers of Christ. When it is ripe, suddenly it will come to an end. 2) No one who has a heart for the welfare of the nations can see without the deepest pain how all hearts are now seduced and befooled, and all eyes closed and covered. The simplest truths are no longer acknowledged, but the more perverse, brutal and mean views and doctrines are, the more greedily are they laid hold of. We cannot avert this. But our comfort is that even this seduction of the nations will reach its climax. Then men will come to themselves. The veil and covering will fall off, and the Gospel will shine with new light before the nations. Therewith let us comfort ourselves. 3) Till this happens, the church is sorrowful. But she shall be full of joy. The promise is given to her that she shall be fully satisfied with the good things of the house of the LORD. A life is promised to her which neither death nor any pain can affect, as she has rest from all enemies. The word of the LORD shall be fulfilled in her: Blessed are the meek, for they shall inherit the earth. The Church that has such a promise may wait in patient quietness for its accomplishment, and praise the LORD in affliction, till it pleases Him to glorify her before all nations." WEBER, *The Prophet Isaiah*. 1875.

12. xxvi. 1. "The Christian church is a city of God. God has built it, and He is the right Master-builder. It is strong: 1) on account of the Builder; 2) on account of the foundation and corner-stone, which is Christ; 3) on account of the bond wherewith the living stones are bound together, which is the unity of the faith." CRAMER. [The security and happiness of true believers, both on earth and in heaven, is represented in Scripture under the image of their dwelling in a city in which they can bid defiance to all their enemies. We dwell in such a city even now, Ps. xvi. 4-5. We look for such a city, Heb. xi. 10, 16; Rev. xxi.—D. M.]

13. xxvi. 2. [These words may be taken as a description of the people whom God owns, who are fit to be accounted members of the church of

the living God on earth, and who will not be excluded from the celestial city. Instead of complaining that only the righteous and the faithful will be admitted into the heavenly city, it should rather give us joy to think that there will be no sin there, that none but the just and true will there be found. This has been a delightful subject of reflection to God's saints. The last words written by HENRY MARTYN were: "Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness? There, there shall in no wise enter in any thing that defileth; none of that wickedness which has made men worse than wild beasts—none of their corruptions which add to the miseries of mortality shall be seen or heard of any more."—D. M.]

14. xxvi. 4. "The fourth privilege of the church is trust in God the Rock of Ages, i. e., in Christ, who not only here, but also Matth. xvi.; 1 Cor. x.; 1 Pet. ii., is called a rock in a peculiar manner, because no other foundation of salvation and of the church can be laid except this rock, which is here called the rock of ages on account of the eternity of His being, merit and office. Hence a refutation can be drawn of the papistical fable which makes Peter and his successors, the Roman Pontiffs, to be the rock on which the church is built." FOERSTER. ["Whatever we trust to the world for, it will be but for a moment. All we expect from it is confined within the limits of time; but what we trust in God for will last as long as we shall last. For in the Lord Jehovah, Jah, Jehovah, in Him who was, and is, and is to come, there is a rock of ages, a firm and lasting foundation for faith and hope to build upon; and the house built on that rock will stand in a storm." HENRY.—D. M.]

15. xxvi. 5. "It is very common with the prophets, when they prophesy of the kingdom of Christ to make reference to the proud and to the needy, and to represent the latter as exalted and the former as brought low. This truth is directed properly against the self-righteous. For Christ and His righteousness will not endure spiritual pride and presumption; but the souls that are poor, that hunger and thirst for grace, that know their need, these Christ graciously receives." CRAMER.

16. xxvi. 6. "It vexes the proud all the more that they will be overcome by those who are poor and of no consequence. For example, Goliath was annoyed that a boy should come against him with a staff (1 Sam. xiii. 43)." CRAMER.

17. xxvi. 8-10. That the justice of God must absolutely manifest itself that the majesty of the LORD may be seen, and that the wicked may learn righteousness, must even from a new Testament view-point be admitted. But the New Testament disputes the existence of any one who is righteous when confronted by the law, and who is not deserving of punishment. [But that there is none righteous, no not one, is taught most emphatically in the Old Testament also.—D. M.]. But it (the New Testament) while it shuts up all, Jews and Gentiles, without exception, under sin (Gal. iii. 22; Rom. iii. 9; xi. 32), sets forth a scheme of mediation, which, while it renders full satisfaction to justice, at the same time offers to

all the possibility of deliverance. This mediation is through the Cross of Christ. It is only when this mediation has not been accepted that punitive justice has free course. It should not surprise us that even the Evangelist of the Old Covenant, who wrote chap. liii., did not possess perfect knowledge of this mediation. Let us remember John the Baptist (Matt. iii. 7; xi. 11) and the disciples of the LORD (Luke ix. 54). [Let us not forget that Isaiah was a true Prophet, and spoke as he was moved by the Spirit of God. The Apostle Paul did not find fault with the most terrible denunciations of judgment contained in the Old Testament, or affect a superiority over the men who uttered them. On the contrary, he quotes them as words which could not be suffered to fall, but which must be fulfilled in all their dreadful import. See e. g. Rom. xi. 9, 10.—D. M.]

18. xxvi. 12. "It is a characteristic of true, sincere Christians, that they give God the glory and not themselves, and freely confess that they have nothing of themselves, but everything from God (1 Cor. iv. 7; Phil. ii. 13; Heb. xii. 2)." CRAMER.

19. xxvi. 16. The old theologians have many comforting and edifying thoughts connected with this place: "A magnet has the power to raise and attract to itself iron. Our heart is heavy as iron. But the hand of God is as a magnet. When that hand visits us with affliction, it lifts us up, and draws us to itself." "Distress teaches us to pray, and prayer again dispels all distress. One woe displaces the other." "*Ex gravibus curis impellimur ad pia vota.*" "*Ex monte myrrhæ procedimus ad collem thuris* (Cant. ix. 6). *In amaritudine crucis exurgit odor devotæ precationis* (Ps. lxxxvi. 6 sq.)." "*Ubi nulla crux et tentatio, ibi nulla vera oratio. Oratio sine malis est tanquam avis sine alia. Optimus orandi magister necessitas.* Τα πῶθ' ἡμᾶρα πῶθ' ἡμᾶρα. Quæ nocent, docent. Ubi tentatio, ibi oratio. Mala, quæ hic nos premunt, ad Deum ire compellunt. Qui nescit orare, ingreditur mare." "When the string is most tightly drawn, it sounds best. Cross and temptation are the right prayer-bell. They are the press by which God crushes out the juice of prayer." CRAMER and FOERSTER.

20. xxvi. 20. As God, when the deluge was about to burst, bade Noah go into his ark as into his chamber, and Himself shut the door on him (Gen. vii. 16); so does the LORD still act when a storm is approaching; He brings His own into a chamber where they can be safe, either for their temporal preservation and protection against every might (Ps. xci. 1), or, on the other hand, to give them repose by a peaceful and happy death." "His anger endureth but a moment; in his favor is life (Ps. xxx. 6)." CRAMER.

21. xxvii. 1. ["Great and mighty princes [nations] if they oppose the people of God, are in God's account, as dragons and serpents, and plagues of mankind; and the LORD will punish them in due time. They are too big for men to deal with, and call to an account; and therefore the great God will take the doing of it into His own hands." HENRY.—D. M.]

22. xxvii. 2-5. "It seems to the world that God has no concern for His church and Christians, else, we imagine, they would be better off. But certain it is, that it is not the angels but God

Himself that will be watcher over this vineyard, and will send it gracious rain." VEIT DIETRICH. ["The church is a vineyard of red wine, yielding the best and choicest grapes, intimating the reformation of the church, that it now brings forth good fruit unto God, whereas before it brought forth fruit to itself, or brought forth wild grapes, chap. v. 4." "God takes care (1) of the safety of this vineyard; *I the Lord do keep it.* He speaks this, as glorying in it, that He is, and has undertaken to be, the keeper of Israel; those that bring forth fruit to God are, and shall be always, under His protection. (2) God takes care of the fruitfulness of this vineyard: *I will water it every moment;* and yet it shall not be over watered. We need the constant and continual waterings of the divine grace; for if that be at any time withdrawn, we wither and come to nothing." HENRY. D. M.]

23. xxvii. 4. "*Est aurea promissio, quæ præcedentem confirmat. Indignatio non est mihi, fury is not in me. Quomodo enim is nobis irasci potest, qui pro nobis est mortuus? Quanquam igitur appareat, eum irasci, non tamen est verum, quod irascatur. Sic Paulo immititur angelus Sathanæ, sed non est ira, nam ipse Christus dicit: sufficit tibi gratia mea. Sic pater filium delinquentem castigat, sed non est ira, quamquam appareat ira esse. Custodia igitur vineæ aliquando cogit Deum immittere speciem iræ, ne pereat luxurie, sed non est ira. Est insignis textus, which we should inscribe on all tribulations: Non est indignatio mihi, non possum irasci. Quod autem videtur irasci est custodia vineæ, ne pereat et fiat securus.* LUTHER. "In order to understand fully the doctrine of the wrath of God we must have a clear perception of the antithesis: the long-suffering of God, and the wrath of God, wrath and mercy." LANGE.

24. xxvii. 7-9. "Christ judges His church, i. e., He punishes and afflicts it, but He does this in measure. The sorrow and cross is meted out, and is not, as it appears to us, without measure and infinite. It is so measured that redemption must certainly follow. But why does God let His Christians so suffer? Why does He not lay the cross on the wicked? God answers this question and speaks: the sin of Jacob will thereby cease. That is: God restrains sin by the cross, and subdues the old Adam." VEIT DIETRICH.

25. xxvii. 13. ["The application of this verse to a future restoration of the Jews can neither be established nor disproved. In itself considered, it appears to contain nothing which may not be naturally applied to events long past." J. A. ALEXANDER.—"This prediction was completely and entirely fulfilled by the return of the Jews to their own country under the decree of Cyrus." BARNES.—D. M.]

HOMILETICAL AND PRACTICAL.

1. On xxiv. 4-6. Fast-day sermon. Warning against dechristianization of the life of the people. 1) Wherein such dechristianization consists: a, transgression of the commandments that are in force; b, alteration of the commandments which are essential articles of the everlasting covenant, as e. g. removing of all state institutions from the basis of religion. 2) Its consequences: a, Dece-

eration of the land (subjectively, by the spread of a profane, godless sentiment; objectively, by the secularization of relations hitherto held sacred); *b*, the curse consumes the land, ver. 4.

2. On xxv. 1-5. The LORD, the refuge of the needy. 1) He has the power to help. This we perceive *a*, from His nature (LORD, God, Wonderful); *b*, from His deeds (ver. 1 *b*, ver. 2). 2) He gives His strength even to the feeble, (ver. 4). 3) These are thereby victorious, (ver. 5).

3. On xxv. 6-9. Easter Sermon, by T. SCHAEFFER (*Manch. Gab. u. ein Geist* III., p. 269):—"The glorious Easter-blessing of the Risen One: 1) Wherein it consists? 2) who receive it? 3) what are its effects? Christmas Sermon, by ROMBERG (*ibid.* 1869, p. 78): Our text represents to us Christmas joy under the image of a festive board. Let us consider, 1) the host; 2) the guests; 3) the gifts."

4. On xxvi. 1-4. Concerning the church. 1) She is a strong city in which salvation is to be found. 2) The condition of having a portion in her is faith. 3) The blessing which she is instrumental in procuring is peace.

5. xxvi. 19-21. The comfort of the Christian for the present and future. 1) For the present the Christian is to betake himself to his quiet chamber, where he is alone with his LORD and by Him made cheerful and secure. 2) For the future he has the certain hope, *a*, that the LORD will judge the wicked, *b*, raise the believer to everlasting life.

6. xxvii. 2-9. How the LORD deals with His vineyard, the church. 1) Fury is not in Him towards it; 2) He protects and purifies it; 3) He gives it strength, peace and growth; 4) He chastens it in measure; 5) He makes the chastisement itself serve to purge it from sin.

THIRD SUBDIVISION.

THE RELATION OF ISRAEL TO ASSYRIA IN THE TIME OF KING HEZEKIAH.

CHAPS. XXVIII.—XXXIII.

As chapters vii.—xii., resting on the facts related vii. 1 sqq., contain the first great cycle of Isaiah's prophecies, so our chapters (xxviii.—xxxiii.), which have for their basis the facts narrated in the historical appendix (xxxvi.—xxxvii.) contain the second great cycle. Chapters vii.—xii. depict the relation of Israel to Assyria in the time of Ahas. Our chapters set forth this relation as it stood in the time of Hezekiah. As the sin of Ahas consisted in his seeking protection against Aram-Ephraim not in the LORD, but in Assyria, so Hezekiah erred in seeking protection against Assyria, that had become a scourge through Ahab's guilt, not in the LORD, but in Egypt. Hezekiah, the otherwise pious king, must have been weak enough to yield so far to the influence of those around him, as to sanction a policy which aimed at concluding a league with Egypt, as the infallible means of deliverance. Isaiah now in chapters xxviii.—xxxiii. assails with all his might this Egyptian alliance, which the government of Hezekiah, knowing it to be contrary to the will of God, was seeking behind the back of the Prophet to bring about with all diplomatic skill, and at great sacrifices of money and property. He follows it from its rise through all stages of its development. He leads us, chap. xxviii., to its source. The Prophet assigns as its source a swamp, if we may employ a figure; the swamp of low carnal passion for drink. From this swamp the policy had already issued which Ephraim was pursuing to its destruction. From this swamp too the disposition was produced which led Judah to condemn the admonitions of the LORD, and to place wicked confidence in its own carnal prudence (xxviii. 14 sq.). In chap. xxix. the Prophet lets it be clearly perceived that the secret plotting behind his back did not remain concealed from him (xxix. 15 sq.). But it is not till chap. xxx. that he plainly declares (ver.

2 sqq.) that those secret machinations were with a view to an alliance with Egypt. But he certifies at once by a written declaration (ver. 8), that this Egyptian alliance will be of no benefit. The LORD only will deliver Israel. He will certainly do it. In chaps. xxxi. and xxxii., which belong together, the LORD proclaims the vanity of Egyptian succor. Assyria will not fall by the sword of a man (xxxi. 8), but the LORD will overturn it; and to this promise of the impending deliverance of Israel from Assyrian oppression the Prophet immediately attaches a glorious picture of the future, which, while it praises the truly noble disposition of those high in rank in the Messianic time, is very severe on the existing aristocracy, composed of the nobility and of public functionaries; and at the same time (as in chap. iii.) addresses with an impressive warning the women who have great influence, and occupy high positions. Finally (xxxiii.), the Prophet speaks directly to Assyria in order to announce its speedy and sudden destruction. This last chapter contains matter which is for the most part of a joyful character for Israel. It has a dark side for the people of the LORD only so far as it sets forth that the predicted glorious deliverance will make a disagreeable impression on the sinners in Israel, who desire to know nothing of Jehovah. Although therefore chaps. xxviii.—xxxiii. are arranged according to a certain plan, they do not form one connected speech. There are rather five speeches delivered at different times, each of which in itself forms a whole, while each presents a complete picture of what the Prophet beheld, embracing threatening and promise. We have here to remark that the Prophet always draws the most remote Messianic future into the sphere of his vision, though he does so every time from a different point of view. The first speech must have been composed before the destruction

of Samaria (722 B. C.), for it addresses Samaria as yet standing. Nay, more, as Samaria is seen flourishing in all her pride, and her inhabitants indulge their evil passions without fear or restraint, the speech must have been written before the commencement of the three years' siege of Samaria by the Assyrians, say in the year 725, and therefore in the commencement of the reign of Hezekiah. Chap. xxix. belongs to a later time. In ver. 1 the Prophet declares that the city of Jerusalem should be shut in. He can only mean that isolation of the city in regard to which Sennacherib states in his inscriptions (comp. SCHRAEDER, pp. 176 and 187), that he had enclosed Hezekiah "as a bird in a cage." This event, according to the usual chronology, happened in the year 714, while according to the Assyrian monuments (comp. SCHRAEDER, *Cuneiform Inscriptions*, p. 299, and our Introduction to chaps. xxxvi.—xxxix.), it took place in the year 700. As this difference, as we will attempt to show in the introduction to chaps. xxxvi.—xxxix., was occasioned by a misunderstanding of later writers, there being originally no disagreement between the biblical and Assyrian chronology, but both originally agreeing in referring the expedition of Sennacherib against Phenicia, Egypt and Judah to the 28th year of Hezekiah, i. e., the year 700 B. C., the speech contained in chapter xxix. would consequently have been delivered about the year 702. We have an aid to fixing the date in the words ver. 1: "Add year to year, let the festivals complete their round." According to our exposition the Prophet intimates by these words that after the expiration of the current year another year should complete its revolution, and then the hour of decision should arrive. That at this time the Egyptian alliance had been already, as is hinted in ver. 15, arranged to a considerable extent in secret consultations, is extremely probable. And when we find, xxx. 2 sqq., the Jewish Ambassadors already on the way to Egypt,

and hear, xxxi. 1 sqq., the futility of Egyptian help again emphatically asserted, and then read xxxii. 10 that, after an indefinite number of days above a year had expired, Jerusalem should be cut off from its fields and vineyards by the enemy, we may draw from all this the conclusion, that chaps. xxx.—xxxii. were produced not long after chap. xxix. But when we read, xxxiii. 7 sqq., that the ambassadors of peace sent by Hezekiah return in sorrow, because the Assyrian king in addition to the great ransom (2 Kings xviii. 14 sqq.) demands the surrender of the city itself; when that passage describes the occupation of the surrounding country by the enemy, in consequence of which Judah (xxxiii. 23) is compared with a ship whose ropes no longer keep the mast firm, when at last the LORD, xxxiii. 10, exclaims "Now will I rise; now will I be exalted; now will I lift up myself," we shall not err in assuming that this prophecy belongs to the time immediately after the return of those ambassadors of peace, and was therefore uttered shortly before the summons given to Hezekiah by Rabshakeh. Each of the five speeches of our prophetic cycle begins with יְהוָה. From the absence of יְהוָה at the beginning of chap. xxxii., as well as from the tenor of this chapter, we see that it forms with chap. xxxi. one whole. יְהוָה is found once, xxix. 15, even in the middle of the discourse.

That Isaiah is the writer of these speeches is almost universally admitted. The doubts which were raised by Eichhorn in regard to separate parts, were seen by GEBENIUS to be unfounded (*Comment.* I. 2, p. 826; and EWALD's conjecture as to the composition of chap. xxxiii. by a disciple of Isaiah, has been sufficiently refuted by KNOBEL.

We have not in the section before us one organic discourse, but five speeches, which from the initial word common to all of them we shall designate as first woe, second woe, etc.

I.—THE FIRST WOE.

CHAP. XXVIII.

1. SWAMP EPHRAIM, SWAMP JUDAH, AND WHAT ARISES OUT OF THE SWAMPS.

CHAP. XXVIII. 1-13.

- 1 WOE to the crown of pride, *to the drunkards of Ephraim,
Whose glorious beauty *is* a fading flower,
Which *are* on the head of the fat *valleys
Of them that are 'overcome with wine.
- 2 Behold, the LORD hath a mighty and strong one;
Which, as a tempest of hail,
And a destroying storm,
As a flood of mighty waters overflowing,
Shall cast down to the earth with the hand.
- 3 The crown of pride, *the drunkards of Ephraim,
Shall be trodden *under feet.
- 4 And the glorious beauty which *is* on the head of the fat valley,
Shall be a fading flower,
And as the ⁴hasty fruit before the summer;

- Which, *when* he that looketh upon it seeth,
While it is yet in his hand he ^{eateth} it up.
- 5 In that day shall the LORD of hosts be for a crown of glory,
And for a diadem of beauty, unto the residue of his people,
- 6 And for a spirit of judgment to him that sitteth in judgment,
And for strength to them that turn the battle to the gate.
- 7 But they also have erred through wine,
And through strong drink are out of the way ;
The priest and the prophet have erred through strong drink ;
They are swallowed up of wine,
They are out of the way through strong drink ;
They err in vision, they stumble in judgment.
- 8 For all tables are full of vomit and filthiness,
So that there is no place clean.
- 9 Whom shall he teach knowledge ?
And whom shall he make to understand 'doctrine ?
Them that are weaned from the 'milk,
And drawn from the 'breasts.
- 10 For precept ^{must be} upon precept, precept upon precept ;
Line upon line, line upon line ;
Here a little, *and* there a little :
- 11 For with 'stammering lips and another tongue,
'Will he speak to this people.
- 12 To whom he said,
This is the rest wherewith ye may cause the weary to rest ;
And this is the refreshing ;
Yet they would not hear.
- 13 But the word of the LORD ^{was} unto them
Precept upon precept, precept upon precept ;
Line upon line, line upon line ;
Here a little, *and* there a little ;
That they might go, and fall backward,
And be broken, and snared, and taken.

¹ Heb. broken.
² Or, hath been.

³ Heb. with feet.
⁴ Heb. stammerings of lips.

⁵ Heb. swalloweth.
⁶ Or, he hath spoken.

⁷ Heb. the hearing.

⁸ of the drunkards of Ephraim.
⁹ early fig.
¹⁰ shall come.

¹¹ valley.
¹² followed by note of interrogation.

¹³ of the drunkards of Ephraim.
¹⁴ followed by note of interrogation.

TEXTUAL AND GRAMMATICAL.

Ver. 1. נָכַל as *subst. cum adj.* would be here abnormal, inasmuch as nothing can come between the *nomen rectum* and *agens*. The normal construction would be נָכַל תַּפְאֲרָתוֹ הַנָּכַל. But we know from i. 30 and xxxiv. 4, that Isaiah uses the participle of נָכַל substantively in the signification of that which is withered, falling off. We have then to regard נָכַל here not as an adjective qualifying צִיץ, but as a substantive co-ordinate with the other members in the series of genitives. Comp. on צִיץ נָכַל ver. 4. The absolute state שָׁמְנִים need cause no surprise. The word does not stand in the genitival relation to what follows. But two genitives are dependent on רִאשׁ, namely, שָׁמְנִים, גִּיָּא and הַלֹּחֲמִי יֵין. [We prefer to say with DELITZSCH that שָׁמְנִים, although standing connected with what follows, has the absolute form, the logical relation carrying it over the syntax. Comp. xxxii. 13; 1 Chron. ix. 13.—D. M.]

Ver. 2. The verb תִּרְכַּסְתֶּנּוּ in the plural has no expressed subject. This is not necessary. For in the

Hebrew language an ideal subject can be readily understood. The proud crown is Samaria. But this one great crown includes many smaller ones. The plural can be referred to this ideal multitude (comp. NAEGELSBACH'S *Gr.*, 8. 61, 1). [It appears to me simpler to say with the Jewish grammarians that the word crown is to be taken here as a collective noun.—D. M.] In ver. 4 צִיץ looks as a hint for the right understanding of נָכַל. We have already remarked on ver. 1 that נָכַל is to be taken as a substantive. If this could be seen from the mere grammatical construction, and from the parallel places, i. 30; xxxiv. 4, it is obvious from the word צִיץ. For we clearly perceive from this nominal form which occurs only here, and which is certainly intentionally chosen, that נָכַל is to be regarded as a substantive, and as a co-ordinate member of the series of genitives.

Ver. 7. פֶּקֶד, Kal, only here. Besides only Hiphil lviii. 10. פֶּלִילִיָּה (accus. loci) only here. Comp. xvi. 3; Job xxxi. 28.

Ver. 9. On the preposition between the governing and the governed noun, see NAEGELSBACH'S *Gr.*, § 63, 4 c.

Ver. 12. אָכְלוּ אָכְלוּ comp. OLSHAUSEN'S *Gr.*, § 228, b, p. 449 sq.

EXEGETICAL AND CRITICAL.

1 Samaria is still standing in proud pomp, but sunk in the vice of drunkenness. Therefore the Prophet proclaims a woe upon it (ver. 1), and announces that a mighty foe as a tempest will cast it to the ground (ver. 2), and tread the proud crown under foot (ver. 3). Then shall this glorious but already decaying flower quickly disappear, as an early fig which a man no sooner sees than he eats it (ver. 4). Not till then is the moment come when the LORD Himself will be to the remnant of His people for an adorning crown, and for a guiding spirit in judgment, and for strength in war (vers. 5 and 6). With Jerusalem it stands no better than with Samaria. There, too, the vice of drunkenness prevails fearfully. Even priests and prophets are under its sway. Even in the sacred moments of prophetic vision [?] and of judging, its effects are visible on them; the holy places are polluted by their vomiting (vers. 7 and 8). And, moreover, they mock the servant of Jehovah who warns them: Whom does he think that he has before him? Are they mere children? (ver. 9). We hear from him continually trifling moral preaching, broken into little bits, which are scoffingly imitated by short, oft-repeated words, which resemble stammering sounds (ver. 10). For this they will have to hear the stammering sounds of a foreign nation of barbarous speech (ver. 11). Because they would not hear the word of Jehovah which offered rest and comfort to the weary (ver. 12), the will of God will be made known to them in words, which in sound resemble their scornful words, but in import are short, sharp words of command. That will of God has this significance, that they will be ensnared in inextricable ruin.

2 **Woe**—*eateth it up*.—Vers. 1-4. It is no honor for Jerusalem, when it is said to her that she walks in the footsteps of Samaria. Jerusalem should be ashamed of this likeness, and seek to remove it. This is, doubtless, the reason why the Prophet first directs his look to Samaria in order to describe the there prevailing vice of literal (and in connection therewith of spiritual) drunkenness, and to threaten it with punishment from God. Thence his look passes over to Jerusalem. Micah had before Isaiah done just the same. In chap. i. 6 sq. Micah first of all threatens Samaria with judgment, although "Judah and Jerusalem were the proper objects of his mission" (comp. CASPARI, *Micah the Morasthite*, p. 105). Isaiah himself had once already (viii. 6 sqq.) announced that the storm of judgment would first come upon Ephraim, and thence spread into the territory of Judah. This way of the judgments of God is not determined simply by the geographic situation. There is also a deeper reason when Jerusalem goes in the ways of Samaria. On הוֹי comp. on i. 4. עֲשֵׂרָה besides only lxii. 3. On נִאֲמָה comp. on xxvi. 10. צִיץ stands in conjunction with נָכַל besides only xl. 7 and 8. On תִּפְאָרְתּוֹ comp. on iv. 2; xiii. 19. This proud crown of Ephraim, this flower of his glorious ornament which lay upon the head of the valley of fatnesses (comp. v. 1; xxv. 6) i. e., on a beautiful hill commanding a fertile valley, is

Samaria (1 Kings xvi. 24; Amos iv. 1; vi. 1). צִיץ הָלוֹכִי (comp. xvi. 8) are *vino obtusi, percussi*. Compare *Qui se percussit flore Liberi*, Plant. Cas. 3, 5, 16; *multo percussus tempora Baccho*, Tib. 1, 2, 3; *mero saucius Mart.*, 3, 6, 8; *οἶνον πληκτός*, etc. Two images are here blended; namely, that Samaria is the crown of the hill, and the crown or garland on the head of the Ephraimites. The accumulation of predicates shows off the vain-glorious pride of the Ephraimites; and

at the same time it is intimated by צִיץ נָכַל and על ראש הלוכי יי that this garland, this crown will not endure long. For the garland is withered, and the crown totters upon the head of the drunkards. For the avenger of this drunken pride is already prepared. The LORD has him at hand (ii. 12). He is the Assyrian. He will overturn to the ground (Amos v. 7) Ephraim's glory with his hand (יְדָ stands over against

the following בְּרָגִלִים), as a storm of hail (xxv. 4; xxx. 30), as a shower of destruction (שָׁעַר only here in Isaiah), as the rushing of mighty waterfloods (רָצַץ only Job viii. 2; xv. 40; xxxi. 25; xxxiv. 17, 24; xxxvi. 5 bis and Isa. x. 13; xvi. 14; xvii. 12, and in this place; שָׁטַף, vers. 15, 17, 18; chap. viii. 7 sq., 10, 22; xxx. 28; xliii. 2; lxi. 12). The meaning is that Ephraim, when standing, shall be dashed to the ground with the hand; when lying, shall be trodden with the feet. Ver. 4. The flower of the fading one is like the expression כְּלִי הַקֶּטֶן xxii. 24. This flower will be destroyed as quietly as an early fig, which is no sooner seen than it is eaten off-hand by him who discovers it. Such a dainty morsel (comp. ix. 10) is not laid by, as the other fruits which ripen at the usual time, which are afterwards eaten at table out of the dish or off the plate. This is the meaning of כְּעֵרֶדֶה. The intentionally lengthened sentence יִיאָהוּ הָרִאשָׁה אֹתָהּ paints how the inquiring look passes slowly and gradually over the tree. The Prophet predicts not a hasty capture of the city (Samaria, as is known, did not fall till after a siege of three years, 2 Kings xvii. 5; SCHRAEDER, *The Cuneiform Inscriptions and the O. T.*, p. 157 sqq.), but a change of affairs in general, which should take place in a surprisingly brief time, considering the proud security that then prevailed. If our prophecy was delivered in one of the first years of Hezekiah, it was fulfilled in such a manner that four or five years later a kingdom of Israel was no longer in existence. Of this no one could have had a presentiment when the Prophet uttered these words.

3 In that day—to the gate.—Vers. 5 and 6. It is self-evident that הָיָה לְיוֹם is again to be taken as a prophetic date, which is not to be judged according to the ordinary human measure. It simply intimates that when Ephraim has lost the deceptive earthly crown, Jehovah will take the place of it. Judgment must make it possible for the LORD to assume the place at the head of His people which belongs to Him. This has virtually

and in principle taken place, as soon as judgment has done its work. But when and how this coronation will be outwardly exhibited, is known to God only. But although it should not happen till after thousands of years, still the word of the Lord is true, and faith may console itself with it in patience. שָׁמַר עִירוֹ is to be referred neither to the Israelites left in the land after the carrying away of the ten tribes, nor to the tribes of the kingdom of Judah, but to the total remnant primarily of Israel, of which those carried captive, yea, all who are still of the seed of Israel, form a part. For the Prophet here speaks first of all of Ephraim. This brief word of promise, vers. 5 and 6, makes, moreover, the impression as if the Prophet would herewith let Israel have his definite and complete portion of threatening and promise. For in what follows he refers to Judah only. But it is obvious, that Ephraim is included in the promises which are given to the remnant of all Israel (comp. on iv. 2 sqq.; vi. 13; vii. 3; x. 20 sqq.). The expression עִירָתָם is found only here. We frequently meet with תְּפִלָּתָם (Prov. iv. 9; xvi. 31; Isa. lxii. 3; Jer. xiii. 18; Ezek. xvi. 12; xxxiii. 42). But Isaiah has here preferred for the sake of the assonance to join תְּפִלָּתָם with the term צִפְרָה (from צֶפֶר in orbem int, orbiculus, hoop, diadem, besides only Ezek. vii. 7, 10). But Jehovah will be not only the source of the highest honor for His people, but also the source of the wisdom and strength so much wanted in the present time. Jehovah Himself, who is one with His Spirit, will fill the judges as a spirit of judgment. (Comp. iv. 4; comp. xi. 1 and 1 Kings xxii. 22). יֹשֵׁב עַל הַשֹּׁפֵט can mean to sit over a forensic cause as over the object submitted to the judge, and we may compare such places as 1 Sam. xxv. 13 עַל-הַיָּדָיִם.

Or עַל stands in a modified signification equivalent to מִלְּפָנָיִם (?), and such places as 1 Sam. xx. 24 לְפָנָיִם עַל-הַיָּדָיִם and Pa. xxix. 10 יָשָׁב עַל-הַיָּדָיִם may be compared. לְ is wanting before כְּשֵׁי. The לְ which stands in the corresponding לְיוֹשֵׁב is to be regarded as carrying its force over to this clause. (Comp. xxx. 1; xlvi. 17; lxi. 7). To turn back the war towards the gate is to be understood of the repulse of the enemy either to the gate through which he entered, or back even to the enemy's own gate. (2 Sam. xi. 23; 2 Kings xviii. 8; 1 Maccab. v. 22.)

4. But they also have erred—no place clean.—Vers. 7, 8. The Prophet now turns from Samaria to Jerusalem. With אֶלֶה he points to his own countrymen in particular. They, too, are seized by a spirit of giddiness which arises from the fearfully prevailing vice of literal drunkenness. The Prophet ingeniously depicts the extent and intensity of this vice, through the accumulation of words related in form: *Shagu—ta-u, shagu—ta-u, shagu—paku*. We hear and see as it were the reeling and staggering of the drunken company. שָׁנָה, to reel, is used only here by Isaiah, תַּעֲרָה of a drunken person, also xix. 14 comp. xxi. 4. How fearfully the vice of drunkenness had spread is seen from the fact that even priests

and Prophets were addicted to it, and that not only in their private life; but they even performed their official functions in a state of intoxication. This is strictly forbidden in the law. Lev. x. 8, 9 (comp. Ezek. xlv. 21). The expression נִכְלָעוּ מִן-חַיִּין occurs only here. It does not mean that they in consequence of drinking wine have been swallowed up one of another. נִכְלָע does not here mark what is mediately or remotely causal; but it denotes the immediate cause. The wine itself has swallowed up those who greedily swallowed it (comp. ver. 4). Not only has the carouser the fit of intoxication, but the fit of intoxication has him. רָמָע stands only here for רָמָה (Gen. xvi. 13; 1 Sam. xvi. 12 *et saepe*)

as חָזָה vers. 15 for חָזָה. Even in such moments when they should be under the influence of the Spirit of God alone, they are by a blasphemous perversion under the influence of the spirit of alcohol. Not less wicked is it when judges, who should speak judgment in the name and Spirit of God (Exod. xviii. 15 sq.; Deut. i. 17; xix. 17; 2 Chron. xix. 6), appear governed by that infernal spirit while performing this sacred function. That pronouncing judgment in the highest instance pertained to a priestly tribunal, may be seen from Deut. xvii. 8 sqq. Comp. xix. 17; HERZOG, *R.-Enycl.* V. p. 58. The wickedness, therefore, of these priestly judges appears so much the greater. For they sit in a commission that has not trifling matters, but the most difficult and important causes to decide. Every one may convince himself that the Prophet has not said too much of the drunkenness of those people, who will take the trouble to visit the places where they sit. He will find there palpable traces of it; all tables full of filthy vomit (מִקֵּי xix. 14 vomit, צִנּוֹר from צִנּוֹר excrementa, sordes, dirt, iv. 4; xxxvi. 12), and consequently,

no place to sit on, or to lay anything (בֵּי especially frequent in Job viii. 11; xxiv. 10; xxxi. 39; xxxiii. 9 *et saepe*; in Isaiah v. 13, 14; xiv. 6; xxxii. 10; comp. מִקֵּס v. 8).

5. Whom shall He teach—there a little.—Vers. 9 and 10. In these words the Prophet lets his drunken adversaries themselves come on the scene. He makes them utter scoffing words, that he may give the same back to them in another sense as a threatening of punishment. They are themselves Prophets and Priests, and therefore full grown men, educated men, and not children. They, therefore, ask indignantly: Does he—namely the Prophet of Jehovah—not know whom he has before him? To whom does he think that he has to impart right knowledge? (רָעָה xi. 9). To whom has he to give understanding by his preaching? (שִׁכּוֹרָה ver. 19 and besides only liii. 1, in the signification "preaching, announcement" = the Greek ἀκοή Rom. x. 16, 17; in another signification Isa. xxxvii. 7). Is it to little children who have just been weaned from the milk (xi. 8), removed from the breasts (פִּתּוּי in this sense only here in Isaiah)? And now the Prophet exhibits them as ridiculing the tenor of his preaching in monosyllabic words, which by their sound and repetition are designed

to produce merriment, while he at the same time turns his opponents into ridicule, as these monosyllabic words admirably represent the stammering of a person intoxicated. מִן from מִיָּה is *praeceptum* (besides here only Hos. v. 11); קֶּ (comp. ver. 17; xviii. 2, 7; xxxiv. 11, 17; xlv. 13) is cord, measuring cord, direction, rule. They reproach the Prophet with bringing forward a mass of little sentences, precepts, rules in wearisome repetition, and without a right plan and order, here a little, there a little (רַעַף! besides Job xxxvi. 2, comp. רַעַף x. 25; xvi. 14; xxiv. 6; xxix. 17). The contemptuous designation *σπερμολόγος* which the Athenian Philosophers gave the Apostle Paul, has been fitly compared (Acts xvii. 18).

6. For with stammering—and taken.—Vers. 11–13. The Prophet replies to this mocking speech, and conceals that it is to a certain extent accurate and just. For these scoffing words will indeed be spoken. But not as those drunkards think. For (עַז ver. 11) the LORD will speak them to them by a foreign and hostile people, whose utterances will be to them as stammering and strange jargon. בָּלְבֻטִים *balbutiens, balbus, barbarus* is found besides only Ps. xxxv. 16. In chap. xxxiii. 19 Isaiah uses in the same sense, and likewise of the Assyrian language the participle Niphal בָּלְבָל. It is easy to conceive that the Assyrian language, as being much less cultivated than their own, and having only the three fundamental vowels *a, i, u*, made upon the Israelites the impression of being as the lisping of children. What a Nemesis! Because this people to whom the LORD spake words of comfort in its own mother tongue would not hear them, it must hear from the enemy's mouth harsh sounds, which fall on the ear like the scoffing words uttered against the Prophet, but have a quite different meaning; for they are words of command intending the destruction of the vanquished and captured people. The words נִמְנוּחָה are

taken from Micah ii. 10. Micah there reproaches the false Prophets with withholding from the people the genuine word of God, which is affectionate and kind, and with instigating the people with lies to forsake that wherein it would truly find rest. [This is hardly the sense of the passage referred to in Micah.—D. M.]. In opposition to this Isaiah characterizes the genuine preaching of Jehovah by the words נִמְנוּחָה. For justly in reference to that of which the false Prophets say לֹא-נִמְנוּחָה, the real Prophet must say נִמְנוּחָה. This true “rest of the people of God,” says Isaiah, Jehovah has not merely shown from afar. He has also commanded to put the weary souls longing for salvation in possession of it, (נִמְנוּחָה to procure rest for one, xiv. 3), and has offered the place of rest, i. e., the real means of grace and salvation. נִמְנוּחָה means elsewhere, place of rest; but here I take it in the sense of rest (comp. lxvi. 1) in opposition to סְרוּעָה the place of rest (ἀρ. λγ. Comp. Jer. vi. 16). Isaiah, in thus referring to a word of his colleague Micah, which he confirms and applies, reaches him here again the fraternal hand. The words appear too general for us to find any political allusions in them. When in ver. 13 the scornful words of the Prophet's adversaries are employed as a weapon turned against themselves, it seems to me that what makes it possible to put them in the enemies' mouth lies not merely in the effect upon the ear, in the resemblance to stammering sounds, but in the actual meaning also. As we found in קֶּ-קֶּ xviii. 2, 7 the meaning of a short, sharp order, this meaning seems still more to lie in the present place. The Israelites will hear nothing but such short, monosyllabic words. But they will be words full of meaning, whose effect will be seen in what we read at the close of ver. 13. For to fall backward and be broken and snared and taken captive will be the doom of the presumptuous people. Ver. 13 ב, from וְשָׁלַי, is an almost literal reproduction of viii. 15.

2. THE FALSE AND THE TRUE REFUGE.

CHAPTER XXVIII. 14–22.

- 14 Wherefore hear the word of the LORD, ye scornful men,
That rule this people which is in Jerusalem:
15 Because ye have said,
We have made a covenant with death,
And with hell are we at agreement;
When the overflowing scourge shall pass through,
It shall not come unto us:
For we have made lies our refuge,
And under falsehood have we hid ourselves:
16 Therefore thus saith the Lord God,
Behold, I lay in Zion for a foundation a stone,
A tried stone, a precious corner stone,
A sure foundation:
He that believeth shall not make haste.

- 17 Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding-place.
- 18 And your covenant with death shall be disannulled,
And your agreement with ^hhell shall not stand;
When the overflowing scourge shall pass through,
Then ye shall be ^htrodden down by it.
- 19 ^hFrom the time that it goeth forth it shall take you:
For morning by morning shall it pass over,
By day and by night;
And it shall be a vexation only ^hto understand the report.
- 20 For the bed is shorter than that a man can stretch himself on it;
And the covering narrower than that he can wrap himself in it.
- 21 For the LORD shall rise up as in mount Perazim,
He shall be wroth as in the valley of Gibeon,
That he may do his work, his strange work;
And bring to pass his act, his strange act.
- 22 Now therefore be ye not mockers,
Lest your bands be made strong;
For I have heard from the Lord God of hosts a consumption,
Even determined upon the whole earth.

¹ Heb. a treading down to it.

² *Sheol*.

³ *flee*.

⁴ Or, when he shall make you to understand doctrine.

⁵ *Sheol*.

⁶ as often as.

TEXTUAL AND GRAMMATICAL.

Ver. 15. שׁוֹט שְׁוֹטָה. So we are to read with the *K^ri*, 1, because the *Kethibh* שְׁוֹט has in xxxiii. 21 the signification "oar," which is not suitable here; 2, on account of the assonance with שְׁוֹטָה, which would otherwise be lost; 3, because in ver. 18 ^b there is a blending of two figures for the sake of the alliteration. For שְׁוֹט is a scourge (x. 26), and שְׁוֹטָה is to overflow, inundate (comp. on ver. 2). A scourge when swung makes a flowing motion; but it does not inundate, overflow. Only the divine judgments do this, and these for another reason can be called the scourge of God. The *K^ri* עֵבֶר יְעֵבֶר,

which is both supported and discountenanced by ver. 18, is anyhow unnecessary, for the perfect can be taken as a *futurum exactum* (comp. iv. 4; vi. 11).

Ver. 16. The *Dagesh forte* in כִּנְיָן is manifestly intended to distinguish the word as a participle from the substantive כִּנְיָן.

Ver. 20. Hithp. וְהִשְׁתַּרְעַע *se extendere, porrigere*, only here, Kal. שָׁרַע only Lev. xxi. 18; xxii. 23.

Ver. 21. On the absence of the preposition of place before וְיָרָא and עָמַק, comp. i. 26; v. 18, 29; x. 14; *GALENIUS Gr.*, § 118, 3, note.

EXEGETICAL AND CRITICAL.

1. Those scoffers, who are here described as the rulers of the people in Jerusalem, had naturally a foundation on which they rested, in opposition to the foundation of the Prophet which they derided. Their foundation was falsehood and deceit, by the aid of which they hoped that they would have nothing to fear from death and Hadea. (Vers. 14 and 15). Against this foundation the LORD now says to them: I have laid in Zion my strong corner—and foundation—stone: only he who holds fast to it will not yield (ver. 16). And on this foundation-stone the building shall be erected by means of judgment and righteousness; but the flood of waters will sweep away that refuge of lies (ver. 17). And that covenant with death and Sheol will not stand. They who made it, shall be trodden down by those who shall come upon them as the scourge of God (ver. 18). That scourge, moreover, shall come not only once, but repeatedly by day and night. Then shall they hear no more a preaching by word, but a preaching by deed; and it will be

nothing but terror (19). For Israel's might will then prove too weak (ver. 20). But the LORD will rise in might as formerly on Mount Perazim, and in the valley of Gibeon, in order to execute His very strange work of destruction, which appears to the secure Jews impossible (ver. 21). Therefore the scoffers should be quiet, that they may not remain *forever* in the snares mentioned ver. 13; for that they should not escape from them is announced by the Prophet as the decree of Jehovah, which cannot be averted (ver. 22). We perceive, therefore, that the section vers. 14-22 corresponds exactly to the preceding one vers. 1-13, and especially to the vers. 9-18. For here the right foundation is set in opposition to that false one, resting on which those scoffers think that they may deride the Prophet (vers. 14-17); then the vanity, yea destructiveness of that false foundation is shown (vers. 18-21), and the scoffers are accordingly exhorted to give up their mocking (ver. 22).

2. Therefore hear—hid ourselves.—Vers.

14, 15. With לָבֵן, ver. 14, the Prophet introduces the judgment of the LORD, which he has to publish on the ground of the accusation preferred vers. 9-13. This judgment is addressed to the scoffers (Prov. xxix. 8), whose derisive speeches (ver. 10) are quoted, and who, after the judgment has been pronounced, are exhorted to mock no more (ver. 22). These scoffers are not insignificant men. They are the leaders of the people (xvi. 1; lii. 5), its Priests and Prophets (ver. 7). פִּי in the beginning of ver. 15 is "because," the illative particle לָבֵן in ver. 16 corresponding to it. The utterance is put in the mouths of these people, which if not actually spoken by them, yet certainly corresponds to their actual conduct: **we have made a covenant with death, etc.** This explains why these people scoffed at the Prophet. They stand with their whole manner of thinking and feeling upon another foundation than his. Isaiah has the LORD Himself for his foundation. But they deride this very foundation. They have another and better, as they imagine. This is the art of falsehood, of cunning policy, of fine diplomacy. By its help they hope to be safe from death and Hades. The Prophet admonishes them to obey the LORD, and to trust in Him in order to find protection against Assyria. But in their opinion these are fanatical means of defence, which good policy could not employ. An alliance with Egypt, artfully planned, carried out with all diplomatic skill, appeared to those politicians to be a much more reliable, yea an infallible remedy against the threatening evils. For they hope through that alliance to be proof against death and Hades. They imagine that they have thereby as it were concluded a friendly alliance with death and Hades (כֶּרֶת כְּרִית as lv. 3; lxi. 8). וְזֶה (comp. רָאָה ver. 7), for which below in ver. 18 וְזֶה stands, has only here the signification "treaty, agreement." The lie of which they speak, may well refer to the relation of dependence on Assyria into which Ahas, the predecessor of Hezekiah, had brought Judah (2 Kings xvi. 7 sqq.). For they may even then have considered the right policy to consist in a secret league with Egypt, while appearing to stand by the obligations entered into towards Assyria. A like course was subsequently pursued (2 Kings xvii. 4; Ezek. xvii. 15, sqq.). The conjunction of וְזֶה and כֶּרֶת is characteristic of Isaiah, comp. ver. 17 and iv. 6.

3. Therefore thus saith—the whole earth.—Vers. 16-22. The scoffers had declared that they had made falsehood their refuge, and that they hope relying on this refuge, to get the better of death and Hades. The Prophet wishes to expose the vanity of this hope. There is only one refuge that guarantees safety. This is the foundation, and corner-stone laid by the LORD Himself in Zion. The water sweeps away the other false foundation, and they who rest upon it go to ruin. Our passage contains, therefore, primarily not a promise, but a threatening. For first of all, the confidence expressed in ver. 15 is to be shown to be unfounded. But naturally the (unreal, resting only on appearance) negation of the truth can be overcome only by the positive setting forth of the truth. And where this real positive

foundation of truth is exhibited, it involves always *eo ipso* a promise. לָבֵן, as has been shown, corresponds to the פִּי in ver. 15. The false affirmation necessitates a protest in which the truth is testified. וְזֶה אֲשֶׁר יִסֵּר = הוֹנִי כִּי comp. xxix. 14; xxxviii. 5. But what sort of a stone is that which the LORD has laid in Zion? It must be a stone which really guarantees truth and right. Consequently it cannot be Zion itself (HITZIG, KNOBEL), nor the royal house of David (REINKE), nor Hezekiah (RABBS, GESSENIUS, MAURER and others; which explanation Theodoret characterizes as ἀνοία ἐσχάτη), nor the temple (EWALD). As Isaiah does not say that they had made Egypt their refuge, but that they had made falsehood their refuge, the antithesis to this refuge of lies can only be a refuge of truth. As such we might, with UMBREIT, regard the law, or, with SCHEGG, the word of God in general. But the law and the word of God, so far as they are laid in Zion as objective means of Salvation, suppose a still deeper, a personal foundation: the law supposes Him through whom the revelation of the law took place; the spoken and written word supposes the living, personal word of God Himself, the Logos (So the Catholic expositors LOCH and REISCHL, comp. REINKE, *the Messianic Prophecies* I. p. 404). The Logos, the only mediator between God and men, the Messiah promised in the Old Covenant, who has appeared in the New, this is the personal and living foundation-stone laid in Zion, on whom the whole building fitly framed together grows unto a holy (erected therefore according to the line of right and justice) building (Eph. iii. 20 sqq.). That the personal Word of the LORD can be called a stone, is apparent from viii. 14, where Jehovah Himself is called אֶבֶן and צֶדֶק. It is not impossible that Isaiah had this last passage in view, and perhaps the composer of the 118th Psalm had in ver. 22 regard to both these passages of Isaiah. Anyhow Peter (1 Pet. ii. 6-8) combines these three places. The LORD Himself (Matt. xxi. 42-44) had in view the place in the Psalms and Isa. viii. 14 sq.; and Paul, Rom. ix. 33, refers to both places of Isaiah; while in Acts iv. 11 reference is made to the 118th Psalm only; and in Rom. x. 11, solely to the place before us. The stone laid in Zion is further called an אֶבֶן בְּרִיחַ, i. e., *lapis probationis*. The term בְּרִיחַ can be taken in an active or passive sense: a tried and a trying stone. The former would mark its tested firmness, the latter would express the idea, that the thoughts of the hearts must be made manifest by it. For no one can escape it, but all must be tried on it, and it must have some effect on all, and be either for their fall or rising. The passages Matt. xxi. 44; Luke ii. 34 speak strongly for the latter view. I do not dispute it, but I believe that the Prophet designedly chose an ambiguous expression. For the former interpretation is likewise recommended, being naturally suggested by the expression employed, and by the context. We expect to hear the nature of the stone extolled, and not merely to be told what service it can render. That the praise should be expressed in this particular form is in accordance with the *usus lo-*

quendi observable in this chapter, in which so many designations of a property are denoted by a substantive in the genitive (vers. 1, 2, 3, 4, 5, 8). **זֶכֶּד** is corner.—And a stone which forms the corner is naturally a corner-stone. (Comp. xix. 13; Job xxxviii. 6; Jer. li. 26; Pa. cxviii. 22.) **יָקָר** is here, as perhaps also Pa. xxxviii. 20; Prov. xvii. 27, a substantive, *preciousness*, so that we must translate; a corner-stone of preciousness of a founded foundation (**מִסְכָּה** after the form **מִסְכָּר**, comp. 2 Chron. viii. 16 **מִסְכָּה** Isa. xxx. 32; Ezek. xli. 8; **מִסְכָּר** Part Hoph.), i. e., a corner-stone well suited (1 Kings v. 31; vii. 9-11) for a firm foundation. The emphatic expression **מִסְכָּר מִסְכָּר** is like **חֲכָמִים חֲכָמִים** Prov. xxx. 24. We have already observed that the Prophet shows here a predilection for the accumulation of substantives in the genitive. The firm foundation-stone manifests its saving efficacy, not in a magical way; but this efficacy is conditioned by the inward susceptibility, or faith. The firm foundation itself requires a keeping fast to it. Therefore the Prophet adds: **He who believes flees not.**—This apothegmatic addition reminds us, both by its form and tenor, of chapter vii. 9 **לֹא תִאֲמָנוּ בִּי לֹא אֶמְצָא** occurs further xxx. 21; xliiii. 10; liii. 1. **יִהְיֶה** is here not indirectly (to make something or another hasten, v. 19; lx. 22) but directly causative; to make haste, to flee hastily, to retreat. There lies in it an antithesis to the idea of firmness, which is contained in what is said of the stone, and in **מִסְכָּה**. The word has this meaning no where else. Where the firm foundation is objectively laid, and the individual subjectively in faith keeps fast on it, then the erection of a holy temple in the LORD is possible, an erection in which right serves for the line (**קֶדֶם** comp. on ver. 10), and righteousness for the plummet (**מִשְׁקָלָהּ** only here, comp. **מִשְׁקָלָהּ** 2 Kings xxi. 13); a figurative expression, the meaning of which can be only this, that this building will arise according to the rules of divine justice, and will consequently be a holy building. **מִשְׁכָּת** and **צִדְקָה** stand here related as in i. 27; v. 16; ix. 6; xxxii. 16; xxxiii. 5; lvi. 1; lix. 9, 14. This building stands firm. But the refuge of lies and the hiding-place of deceit the hall will sweep away (**עָרָה**), whence **עָרָה** a shovel for the clearing away of ashes from the altar, Ex. xxvii. 3; xxxviii. 3; Numb. iv. 14 *ei caepe*, is *ἀπ. λεγ.*) and the waters wash away (ver. 2). In consequence, that covenant with death and Hades, of which they boasted (ver. 15), shall be covered, i. e., obliterated, annulled. The covenant is conceived of as a written document, whose lines are covered, i. e., overspread with the fluid used for writing. Comp. *obliterare offensio-nem, famam, memoriam*. To **יִבְאֲנוּ** in verse 15, **לִמְרָסָם** corresponds. Comp. v. 5; vii. 25; x. 6. The Prophet here leaves the image out of sight. The expression is shaped by his realizing in thought the thing signified by the previous figure, namely, the invading host which

serves as the scourge of God. This host shall stamp the scoffers under foot, shall tread them like dirt on the streets. The Prophet had expressly declared in x. 6 that the army of the Assyrians should do this. But the scourge will come not once only, but often. Ver. 19. The expression **נָקַע** is suggested by another image, namely, the idea of something which takes away (Jer. xv. 15), snatches, washes away, corresponding therefore to **שׁוּבַף**, as a mighty flood which comes along by rushes. In fact, the invasions by the Assyrians and by the Chaldeans, who were called to complete their work, were as waterfloods that kept ever inundating the land till it was entirely desolated (xxiv. 1, 3). The second half of ver. 19 is clearly related to **שְׁמוּעָה** in ver. 9. There the scoffers had asked: to whom will he preach? They thought themselves much too high to need the preaching of the Prophet. In opposition to this language Isaiah now tells them: because you would not hear my well-meant preaching by word, which was designed to give you **מְנוּחָה**, you will be compelled to hear a preaching in act, and it will be naught but terror. **מְנוּחָה** stands therefore opposed to **וַיִּשָּׁע**. If in ver. 9 **שְׁמוּעָה הִבֵּן** signified "to make to know, or understand preaching," it must in the connexion in which it here stands signify "to hear preaching" (comp. xxix. 16; Job xxviii. 23; Micah iv. 12 *et saepe*). For it is not the preacher who experiences terror, but he who hears the preaching. **וַיִּשָּׁע** (only here in Isaiah, besides comp. Dent. xxviii. 25; Jer. xv. 4 *et saepe*; Ezek. xxiii. 46) is *concussio, commotio vehemens, formido*. The subject of the sentence is **יִשְׂרָאֵל** and the predicate **וַיִּשָּׁע**. Is not that a dreadful preaching, when one finds himself in a situation which is fittingly compared to a bed that is too short, or to a covering that is too narrow?—This is a distressful condition. For resistance is encountered on all sides, and the means are insufficient for any undertaking. **קָצַר** in Isaiah besides only 1. 2; lix. 1. **מִפְּנֵי** *stratum, ap. leg.* **מִפְּנֵי** besides only xxv. 7. **דָּבַד**, *colligere, coacervare*, Hithp. *se ipsum colligere*, to make of one's self a heap, only here. **בְּ** in **דָּבַדְתָּ** marks coincidence = when one bends one's-self together, coils one's-self (xviii. 3; xxiii. 5). That such will really be the nature of the situation is now further illustrated by two historical examples. Israel will themselves be in a condition like that in which they through God's help twice brought their enemies. One of these events to which the Prophet here alludes, is the defeat which David inflicted on the Philistines at Baal-Perazim (2 Sam. v. 20; 1 Chr. xiv. 11). David there said **אֶת-אֹיְבֵי לִפְנֵי כִפְרָתִי מִים** i. e., Jehovah has broken through my enemies before me, as water breaks through. VITRINGA perceived that Isaiah was led to think of this passage by what he had said in ver. 17 and ver. 2 of the **מִים שֶׁנִּשְׁפְּטוּ**. The other event I take, with most of the older interpreters, to be the defeat which Joshua inflicted on the Canaanites at Gibeon (Jos. x. 10). There, in ver. 11, it is said expressly that the LORD crushed the enemy by a

great hail-storm. And this circumstance corresponds exactly to what Isaiah in verse 2 and verse 17 had said of the **hail** from which Israel should suffer. That victory of David over the Philistines at Gibeon (2 Sam. v. 22 sqq.; 1 Chron. xiv. 14 sqq.) does not supply such an analogy. יָרֵן comp. on xiv. 9. זֶר מַעֲשָׂוָו (comp. v. 12) and נִכְרִיה עֲבָרָו (ii. 6) are parenthetical clauses, and not in apposition to the preceding מַעֲשָׂוָו and עֲבָרָו; for the putting of the adjective first would in that case be quite abnormal. **Strange**, inconceivable is the **work** of the **LORD** pronounced, because He does something which could not have been expected of Him. Who could have thought that Jehovah would treat Israel as the heathen, that He would thus destroy His own work? אַל-

ter all these statements we see how foolish and infatuated the people were in scoffing at the warning voice of the Prophet, and in relying on their own miserable, self-chosen supports (ver. 15). The admonition which the Prophet adds at the close, and now be ye not mockers is well-meant, and deserving to be laid to heart. Hithp. הִתְלַצְצוּ = *to behave mockingly*, is found only here. If they do not cease to mock, the bands by which they have been bound ever since Ahas foolishly made submission to Assyria (2 Kings xvi. 7 sqq.), can *never* be broken. For that they must bear these bands, and become acquainted with the nature of them, that is the purpose of God, resolved on, and already revealed to the Prophet. On כִּלָּה וְנִחְרָצוּ comp. on x. 23.

THE CHASTISEMENT IN MEASURE.

CHAP. XXVIII. 23-29.

- 23 Give ye ear, and hear my voice;
Hearken, and hear my speech.
- 24 Doth the plowman plow all day to sow?
Doth he open and break the clods of his ground?
- 25 When he hath made plain the face thereof,
Doth he not cast abroad the fitches,
And scatter the cummin,
And cast in ¹the principal wheat,
And the appointed barley,
And the ²rie in their ³place?
- 26 ⁴For his God doth instruct him to discretion,
And doth teach him.
- 27 For the fitches are not threshed with a threshing instrument,
Neither is a cartwheel turned about upon the cummin;
But the fitches are beaten out with a staff,
And the cummin with a rod.
- 28 ⁵Bread *corn* is bruised;
Because he will not ever be threshing it,
Nor break *it* with the wheel of his cart,
Nor bruise it *with* his horsemen.
- 29 This also cometh forth from the LORD of hosts,
Which is wonderful in counsel,
And excellent in ⁶working.

¹ Or, *the wheat in the principal place, and barley in the appointed place.*

² Heb. *border.*

³ Or, *and he bindeth it in such sort as his God doth teach him.*

⁴ *Wheat in rows and barley in the appointed place.*

⁵ *and he beats it properly; his God teaches him this.*

⁶ *Is bread corn crushed?*

⁷ *helping.*

TEXTUAL AND GRAMMATICAL.

Ver. 25. נִסְכָּן is *dr. arg.* It seems to be part Niphal which denotes "marked off, designated by מִסְכָּנִים". This נִסְכָּן is to be considered as *accus. loci* "in the place marked off."

Ver. 28. מִלֵּךְ, if there be not a clerical mistake, is to be derived from a form מִלֵּךְ, which does not elsewhere occur.

EXEGETICAL AND CRITICAL.

1. As the Prophet could not leave the brief word concerning Ephraim (vers. 1-4) without a consolatory conclusion (vers. 5 and 6), so he cannot conclude the word directed against Jerusalem (ver. 14) without making at the close of its rebukes an announcement of salvation. This he does by employing a parable drawn from agriculture. He does not interpret the parable in clear terms. Therefore, before uttering it, he calls for attentive reflection (ver. 23). Then he sets forth the parable. It has, we may say, a double point. First, the Prophet makes us observe that the farmer does not always plough, does not always as it were lacerate the ground with sharp coulter or pointed harrow (ver. 24). No, he casts into the bosom of the earth good seed of various kinds (ver. 25). Moreover, the fruit produced from the seed, which can be divested of its integuments only by the application of a certain force, is yet not too severely handled by him, nor is equal force applied to all kinds of fruit, but he is careful in his treatment as the nature of things appointed by God teaches him (ver. 26). For, not a threshing sledge, or threshing roller is applied to the more tender kinds of fruit, as the cummin, but only a staff (ver. 27). Even the corn-fruits that yield bread are not so threshed that the grain is crushed thereby (ver. 28). That, too, has been arranged by the LORD, that His wonderful wisdom in counsel, and His great power to help may be known (ver. 29). The operations of ploughing and threshing, which are necessary for seed time and harvest, should therefore teach Israel in symbol the certainty that the temporal judgments which they must endure are only correctives in the hand of God, from which Israel will come forth as glorious fruit cleansed and purified.

2. Give ye ear—in their place.—Vers. 23-25. The summons to pay attention (comp. as to the words 1, 2 and xxxii. 9), is owing to the character of the following speech. As it is an ingenious parable, it is necessary for the hearer to consider it with attention and reflection, that

its meaning may be apparent to him. כל היום ver. 24, i. e., continually, perpetually. The expression is found in Isaiah usually in this signification li. 13; lii. 5; lxii. 6; lxv. 2, 5. The ad-

dition לירע might appear superfluous. But the Prophet wishes to intimate that the end in view is cultivation of the soil, and not merely clearing away of vegetation for any other purpose, such as for building a house. This expression לירע conveys a pre-intimation that the LORD's procedure towards His people is not simply of a destructive character, no mere negation without

positively designing their salvation. הכול היום is to be connected also with the second half of ver. 24 (Jer. xlix. 7). פָּתַח is only here used of opening, turning over, ploughing the earth. Yet its use to denote engraving in wood or stone is analogous: Comp. Exod. xxviii. 9, 36; 1 Kings vii. 36, *et saepe*. שָׂרַר occurs, to harrow, besides here only Job xxxix. 10; Hos. x. 11. The suf-

fix in שָׂרַרְתוּ delicately expresses the affection which the farmer cherishes to his own land. Because it is dear to him, he will not wish to injure it. שָׂרַר occurs in the sense of *aequavit, complanavit* only here (Piel besides in Isaiah xxxviii. 13). The Prophet has evidently before his mind a large farm regularly laid out in various kinds of fruits. פִּצְּץָ [not fitches as in E. V., but] black cummin (*nigella arvensis*, common black cummin, or more probably *nigella damascena*, garden black cummin, which grows wild near the Mediterranean) occurs only in this place. פָּתַח cummin, common cummin, *carum carvi*, which belongs to a different order from that of the black cummin (namely to the *umbelliferae*, while the other belongs to the *ranunculaceae*), is mentioned in the Old Testament only here. שָׂרַר is the proper expression for the *placing* or *planting* of the wheat, in reference to which GESSENIUS remarks: "Industrious farmers in the Orient plant as they do garden plants, many kinds of grain which with us are only *sown* (NIEBUHR's *Arabien*, p. 157); they thrive when planted much better. (Comp. PLINIUS, *Hist. Nat.* xviii. 21)." שָׂרַרְהוּ, *ἀπ. λει.* is identical with the Talmudic and Arabic שָׂרַר series, row, order. The planting of wheat spoken of, is done in rows שָׂרַרְהוּ *accus. loci*). פָּתַח [rye E. V.], according to an excursus of Consul WETZSTEIN, in DELITZSCH's Commentary on Isaiah, is a variety of the common vetch (*vicia sativa*) the *Kursenne*. According to the passage before us this plant, which is eaten by cattle much less readily than barley, would be planted around the corn fields as a border or enclosure, in order to serve to protect the nobler kinds of grain, as according to WETZSTEIN, *ut supra*, the *Ricinus* is at present employed for this purpose. גְּבִילָה (Sing. only here, Plur. x. 13) *confinium*, the border, enclosure. The Suffix in גְּבִילוֹתוֹ is to be referred to some such term as a piece of ground (שָׂרַרְהוּ) which is not expressed, but is supposed in what has been previously said.

3. For his God—teach him.—Vers. 26-29. [Dr. NABEGLBACH renders this verse: "He (the farmer, beats (corrects) it properly, his God so teaches him." But the E. V. is correct (comp. Prov. xxxi. 1) D. M.]. The Prophet does not think of the heathen fables of Isis and Osiris, Bacchus and Ceres, *etc.* In what follows the way and manner in which the farmer takes fruits from their husks is spoken of. And here there is a two-fold procedure, a part of the fruits is not threshed in the oriental manner, by means of a threshing sledge or threshing roller, but is beaten out with a staff. To this class belong black cummin and cummin—חֲרִיץ, *acutus*, (the full designation is מִלֵּךְ חֲרִיץ Isa. xl. 15) is the threshing instrument, which consisted either of planks only, or of planks with rollers among them. Those planks and rollers were fitted with sharp iron or stones, which tore the ears of grain

(comp. HERZOG, *R.-Encycl.* III. p. 504). The word is found besides only Job xli. 22; Amos i. 3. [Comp. the Latin *tribula*, a similar threshing machine, whence tribulation, *lū*, a subjection to the

tribula.—D.M.]. עֲגֵלָה, wheel of the wagon, denotes the last mentioned sort of threshing instrument; whether its rollers were themselves movable, and therefore at the same time wheels, or were immovable, and were drawn by the wheels. כֹּסֶף denotes not the turning round of the wagon, its going in a circle, but the turning of the wheels. For כֹּסֶף is also used of the turning of a door on its hinge (Prov. xxvi. 14; Ezek.

xli. 24). לֶחֶם comp. on xxvii. 12. לֶחֶם יֵרֶק must be taken as a question (HITZIG, KNOBEL, DELITZSCH); Is bread-corn crushed? Answer; No! For not incessantly, i. e., till the grain is completely bruised does he thresh it, or drive the wheels of his wagon, and his horses over it. He does not crush it. The other explanation: it is crushed into bread, (i. e., afterwards in the mill, but not in the threshing), for not incessantly, etc.—is refuted by the necessity of under-

standing before לֶחֶם יֵרֶק the words indicated as required to complete the sense; while according to our explanation only the simple "no" must be supplied, and it is implied in the question. לֶחֶם is here as σῖτος bread-corn comp. xxx. 23; xxxvi. 17; Gen. xlvii. 17; Ps. civ. 14. The Prophet distinguishes from the various species of cummin the proper bread-corn, whose grains are harder to separate from the husk. רֶקֶק besides in Isaiah only xli. 15. רֶקֶם, to drive, only here in Isaiah. Ver. 29 וְאֵת גִּם וְאֵת נָם namely, this procedure of the farmer, comp. ver. 26, וְרָנָה. That the punishments spoken of vers. 14-22 proceed from Jehovah, needed not to be particularly affirmed. But that this so simple, unpretending, customary procedure of the farmer is a shell wherein a kernel of divine wisdom is concealed, and therefore according to God's intention a means of teaching men such wisdom—this might well be set forth and emphatically affirmed.

וְהָיָה in Isaiah only here and xxix. 14. God manifests wonderfully wise counsel, both in the ordinances of nature, and in His direction of history, for which latter the former work serves as a type full of instruction and comfort. But the aim of this wonderful wisdom is salvation (וְהָיָה) only here in Isaiah). It seems to me more appropriate to take the word in the meaning "salvation" (Job vi. 13; xxx. 22; Prov. ii. 7; Micah vi. 9), because the idea of "wisdom" is so nearly related to that of "counsel," that almost a tautology would arise from the translation wisdom. It is certainly reasonable to expect that the Prophet in a place like the present, in which the whole fulness of his thoughts is compressed, should in significant, closing words combine in two different words two specifically different thoughts.

[But God's counsel and wisdom, as nearly related ideas, can be very properly extolled together at the close of this chapter. The rendering of the last word וְהָיָה by working in the E. V. is warranted neither by the *usus loquendi* nor

by etymology. The Prophet here simply magnifies the Lord's counsel and wisdom.—D. M.]

DOCTRINAL AND ETHICAL.

1. On chap. xxviii. 1-4. A glorious city on a hill overlooking a broad, fertile plain, when the LORD is not its foundation and crown. What is it else than one of the vanities over which the preacher laments (Ecclus. ii. 4 sqq.)? Samaria and Jerusalem, Nineveh and Babylon have fallen. Cannot Paris, and London, and Berlin [and New York] also fall? How vain and transitory is the pomp of men! [All travellers unite in praising the situation of Samaria for its fertility, beauty and strength. But "the crown of pride" has been trodden under foot.—D. M.]

2. On vers. 7, 8. Those words of Solomon are therefore to be remembered: it is not for kings to drink wine; nor for princes strong-drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted (Prov. xxxi. 4, 5). Most of all is drunkenness unseemly in preachers and teachers. Scripture enjoins that they should be sober and not given to wine (1 Tim. iii. 2, 3). RENNER. *Can. Apost.* 53: "*Si clericus in caupona comedens deprehensus fuerit, segregetur, poeterquam si in diversorio publico in via propter necessitatem diverterit.*" *Can.* 1: "*Episcopus aut presbyter aut diaconus aleae et ebrietati deserviens aut desinat, aut condemnentur.*" [What! a priest, a prophet, a minister, and yet drunk! Tell it not in Gath. Such a scandal are they to their coat. Ver. 8. All tables are full of vomit, etc. "See what an odious thing the sin of drunkenness is—what an affront it is to human society; it is rude and ill-mannered enough to sicken the beholders."—HENRY.—D. M.] In accordance with the rabbinical usage, which not seldom puts מְקַם by a metonymy for God, the expression here employed,

מְקַם כָּל, is translated in *Pirke Aboth* III. 3: "without God." [The passage of the Mishna referred to runs thus: Rabbi Simeon says, Three who have eaten at one table, and have not spoken at it words of the law, are as if they ate of sacrifices to the dead; for it is said, for all their tables are full of vomit and filth, without מְקַם," i. e., place, God the place of all things, or who contains all things. Of course this is only an ingenious diversion of the language of Isaiah from its real meaning.—D. M.]

3. Ver. 9 sqq. "This is the language of scorners and the ungodly, who have always mocked and railed at God's word and its ministers. Job, Jeremiah and David must be their song and mocking-stock (Job xxx. 9; Lam. iii. 63; Ps. lxi. 13). If such dear men of God could not render all the people more pious, what will happen in our age in which there will be no lack of mockers (2 Pet. iii. 3)? CRAMER."

4. Ver. 13. "The severe and yet well-deserved punishment for contempt of the word of God is that they who are guilty of it fall, and not only fall, but also are broken, and not only are broken, but also are snared and taken. For when they have not the love of the truth, God sends them strong delusions that they should believe a lie, that they all might be condemned who believed

not the truth, but had pleasure in unrighteousness (2 Thess. ii. 10).” CRAMER.

5. On ver. 15. This is the direct reverse of trust in God. The people of whom the Prophet here speaks believe themselves secure from death and hell because they had made a friendly alliance with them. And the sign of this covenant is their setting their hope on lies and hypocrisy. For the devil is the father of lies (John viii. 44). He who is in league with him must lie, and learns to lie to the highest perfection. But the fools who have built their hope on this master—and their mastery in lying—must at last, as their righteous punishment, see that they are themselves deceived. For the devil urges a man into the swamp of wickedness, and when he sticks so deep in it that he cannot get out, then he leaves the deluded being in the lurch, and appears as an accuser against him. Hence he is called not only tempter (*πειράζων*), but also accuser (*διάβολος*, *κατήγωρ*, Rev. xii. 10).

6. On ver. 16. “Christ is the head and foundation-stone of the Christian Church, and another foundation cannot be laid (1 Cor. iii. 11; Acts iv. 11). There is, moreover, no other means of laying hold of Christ than faith, whose effect and property it is to be confident of what we hope for, and not to doubt of what we do not see (Heb. xi. 1).” CRAMER. [The image of faith here given is that of a stone resting on a foundation by which it is supported and sustained. When we are told that “he that believeth shall not make haste or flee,” we are taught the confidence, composure and peace which trust in the Lord Jesus Christ imparts.—D. M.]

7. On ver. 17 sqq. “He who relies on his own wisdom, strength, riches, or righteousness, on the help of man, on the intercession of the saints, on letters of indulgence and such like, he makes to himself a false refuge, and cannot endure, but builds his house on a quicksand.” CRAMER. [“They that make any thing their hiding-place but Christ, the waters shall overflow it, as every shelter but the ark was overtopped and overthrown by the waters of the deluge.” HENRY.—D. M.]

8. On ver. 19. “People who are not tried are inexperienced, and have a merely speculative religion, which is of no advantage to them. “*Meditatio, oratio, tentatio faciunt Theologum.*” LUTHER. “As long as all is well with us, and we have the enjoyment of life, there is too much noise around us, and we cannot hear the voice of God. Every affliction is a wilderness, in which a man is in solitude and stillness, so that he understands better the word of God. Every tribulation is a power of the soul. In the noisy day we have hearkened so much to the voices of men. In the wilderness there is quiet, and when human voices are silent, the voice of God begins to speak.” THEOLUCK.

9. On ver. 20. “*Vexatio seu cruz perinde est atque brevis lectus, in quo contrahendum est corpus, nisi algero velimus. Hoc est: Solus verbi auditus retinendus ac sequendus est. Tribulatio autem continet nos cum in brevi lecto, nec similis nos evagari in nostra studia.*” LUTHER.

10. On ver. 21. [“This will be His strange work, His strange act, His foreign deed; it is work that He is backward to; He rather delights in

showing mercy, and does not afflict willingly; it is work that He is not used to; as to His own people, He protects and favors them; it is a strange work indeed if He turn to be their enemy and fight against them (Ixiii. 10); it is a work that all the neighbors will stand amazed at. Deut. xxix. 24.” HENRY.—D. M.]

11. On ver. 22. “*Nolite evangelium et verbum habere pro fabula, alioquin fiet, ut magis constringamini et implicemini efficacioribus erroribus ut fiat improbi ad omne bonum opus.*” LUTHER.

12. On vers. 23 sqq. “God Himself is the husbandman. The field is the Church on earth. Before it can bring forth fruit, it must be ploughed and prepared. The plough is the cross of trial, when the ploughers make their furrows long upon our backs (Ps. cxxix. 3). The seed is the imperishable word of God (1 Pet. i. 23). The rain is the Holy Ghost who gives the increase (Isa. xlv. 3; 1 Cor. iii. 6). Further, when the fruit is gathered in, if men will bake bread out of it, it must be threshed. This is done not for its destruction, but with such moderation as the nature of the grain can bear. The practical application is that we learn to yield ourselves to such husbandry of God, and bear with patience what God does to us. For He knows according to His supreme wisdom to order every thing, that we may be His grain, and good, pure bread upon His table of shew-bread.” CRAMER.

13. [“We see (1) The reason of afflictions. It is for the same reason which induces the farmer to employ various methods on his farm. (2) We are not to expect the same unvarying course in God’s dealings with us. (3) We are not to expect always the same kind of afflictions. We may lay it down as a general rule that the divine judgments are usually in the line of our offences; and by the nature of the judgment we may usually ascertain the nature of the sin. (4) God will not crush or destroy His people. The farmer does not crush or destroy his grain. (5) We should therefore bear afflictions and chastisements with patience. God is good and wise.” BARNES.—D. M.]

14. On ver. 26. [Where men do not cultivate the corn-plants, wheat, rye, barley, etc., the *cereal*, as they are called, they are in the condition of savages. Savages live on what comes to hand without patient culture. Man could never have learned the cultivation of the corn-plants without being taught by God. The *cereal* do not grow as other annuals, spontaneously or by the dispersion and germination of their seed. If left to themselves, they quickly become extinct. They do not grow wild in any part of the world. Their seed must be sown by man in ground carefully prepared to receive it. But while human culture is necessary for the growth and propagation of corn-plants, man is naturally ignorant of their use and value. It would never have occurred to man to prepare the soil for wheat-seed at a particular time of the year, and to wait many months for the grain that would ripen in the ear; and then to grind the hard seeds, and to mix them with water, and to bake this paste is what man, left to himself, would never have thought of. The fact that we have corn-plants alive on the earth at this day demonstrates that they must have been called into existence when man was on

the earth to cultivate them, and that man must have been taught by a Higher Power to do so, and to use them for his support. It is then a matter that can be established by the clearest and most convincing evidence, that God, as the Prophet here tells us, instructed the plowman to plow, to open and break the clods of the ground, and to cast in the wheat and barley. (Vers. 24, 25.) These may appear to us now simple operations. But they must have been at first taught to man by God in order that wheat and barley, and the other cereals which He had made for the use of man, might be preserved on the earth. Beside the natural powers furnished us by God, to whom we owe the capacity of knowledge and the lessons given by Providence in external nature, God still teaches the husbandman through that primeval revelation of the art of agriculture made to man when He put him into the garden to dress it and to keep it.—D. M.]

HOMILETICAL HINTS.

1. On xxviii. 1-6. "In the light of this word of God let the glorious acts of God (the fall of Paris, etc.) be to us a mighty proclamation: 1) of God's judgment, 2) of God's grace." FROMMEL, *Zeitpredigten*, Heidelberg, 1873.

2. On vers. 11 and 12. An earnest warning voice to our people. It bids us consider 1) What the Lord has hitherto in kindness offered to us (How rest may be had is preached to us Matth. xi. 28 sq.); 2) How we have received what has been offered to us (We will not have such preaching); 3) What the Lord for our punishment will hereafter offer to us (He will speak with mocking lips and with another tongue unto this people).

3. On vers. 14-20. Text for a political sermon such as might be delivered before a Christian court, or before an assembly of those who have influence on the direction of public affairs. *God's word to those who direct the affairs of the State:*

1) The false foundation: a. as to its nature (ver. 15), b. as to its consequences (vers. 17 b-20). 2) The true foundation: a. wherein it consists (ver. 16), b. the conditions of its efficacy (giving heed to the word, believing), c. its effects.

4. On vers. 16 and 17. *The foundation and corner-stone of the Christian Church:* 1) Who He is (Matth. xxi. 42; Acts iv. 11; Rom. ix. 33; 1 Pet. ii. 6 sq.). 2) How we partake of His blessing (He who believes flees not). 3) What salvation He brings us (ver. 17). Ver. 16 is often used as a text for discourses at the laying of the foundation-stone of churches.

5. On ver. 19. Affliction teaches us to give heed to the word. *Affliction is the best instructress of the foolish heart of man;* for it teaches us to know: 1) the vanity of earthly things, 2) the power to comfort and to save which lies solely in the benefits offered to us in the word of God.

6. On ver. 22. Warning to scoffers. God will accomplish in the whole world the triumph of His cause. Woe then to the scoffers. Their bands will only become the harder. They hurt themselves by their scoffing.

7. On ver. 23 sqq. Consolatory discourse. God does not always chastise. Chastisement is with Him only a means to an end, as with the husbandman ploughing and threshing. When the chastisement has reached its aim, it ceases. Let us therefore give heed unto the word, and the trial will not be continued.

8. [The Church is God's tilled land. 1 Cor. iii. 9. Paul tells the Corinthians: Ye are God's γεωργον, God's tilled land. Christ has called His Father the γεωργός, the husbandman, John xv. 1. God does not leave us without culture. He treats us as the farmer does his field. He gives us, too, what corresponds to the rain and sunshine, in the influences of His Spirit. He employs means for making us fruitful. Comp. Heb. vi. 7, 8 as to the doom of those who fail to bring forth fruit—set forth by a metaphor taken from agriculture.—D. M.]

II.—THE SECOND WOE.

CHAPTER XXIX.

1. THE FOURFOLD ARIEL. CHAP. XXIX. 1-12.

1 WOE ¹to Ariel, to Ariel,
²The city where David dwelt!

Add ye year;

³Let them ⁴kill sacrifices.

2 ¹Yet I will distress Ariel,
And there shall be heaviness and sorrow;
And it shall be unto me as Ariel.

3 And I will camp against thee round about,
And will lay siege against thee with a ²mount,
And I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground,
And thy speech shall be low out of the dust,
And thy voice shall be as ³of one that hath a familiar spirit, out of the ground,
And thy speech shall ⁴whisper out of the dust.

- 5 Moreover the multitude of thy strangers shall be like small dust,
And the multitude of the terrible ones *shall be* as chaff that passeth away;
Yea, it shall be at an instant suddenly.
- 6 Thou shalt be visited of the LORD of hosts
With thunder, and with earthquake, and great noise,
With storm and tempest, and the flame of devouring fire.
- 7 And the multitude of all the nations that fight against Ariel,
Even all that fight against her, and her munition,
And that distress her,
Shall be as a dream of a night vision.
- 8 It shall even be as when an hungry man dreameth,
And, behold, he eateth;
But he awaketh, and his soul is empty;
Or as when a thirsty man dreameth,
And, behold, he drinketh;
But he awaketh, and, behold, *he is* faint,
And his soul hath appetite:
So shall the multitude of all the nations be,
That fight against mount Zion.
- 9 Stay yourselves, and wonder;
Cry ye out, and cry:
They are drunken, but not with wine;
They stagger, but not with strong drink.
- 10 For the LORD hath poured out upon you the spirit of deep sleep,
And hath closed your eyes:
The prophets and your rulers, the seers hath he covered.
- 11 And the vision of all is become unto you as the words of a book that is sealed,
Which men deliver to one that is learned,
Saying, Read this, I pray thee:
And he saith, I cannot; for it is sealed:
- 12 And the book is delivered to him that is not learned,
Saying, Read this, I pray thee;
And he saith, I am not learned.

¹ Or, O Ariel, that is, the lion of God.

² Heb. peep, or, chirp.

³ Or, letter.

⁴ let the feasts complete a revolution.

⁵ of the spirit of one dead.

⁶ blind yourselves and be blind.

⁷ Or, of the city.

⁸ Or, take your pleasure and riot.

⁹ then.

¹⁰ But.

¹¹ knows writing.

¹² Heb. out of the heads.

¹³ Heb. heads.

¹⁴ post.

¹⁵ she shall be visited (delivered).

TEXTUAL AND GRAMMATICAL.

Ver. 1. By comparing xxx. 1 we see that סָפָה is not נָקָה, but from סָפָה (Jer. vii. 21, *et saepe*). נָקָה (Kal only here, Hiphil further in Isa. xv. 8) is *circuire circularis*. This meaning belongs to נָקָה Ex. xxxiv. 22; 2 Chron. xxiv. 23.

Ver. 7. צִדְדָה is used for the sake of variety instead of צָבָא, comp. וְאֵינִי תִּצְדָּה ver. 2, פְּתָאם לְפָתֵעַ ver. 6. The construction of the suffix is to be explained as in קֶמֶץ Pa. xviii. 40, 49. מְצִידָה is found also in Esek. xix. 9, where the king of Judah is spoken of who was caught by means of net and pit, placed in a cage by means of hooks, and brought to Babylon into מְצִידָה. The whole connection there renders it probable that מְצִידָה denotes a place for wild animals that have been captured—a prison or something of that kind—whereas in Eccles. ix. 12, where only the word again occurs, the meaning “net” is undoubted. When then מְצִידָה, and

not מְצִידָה is in the text, and when, moreover, I consider that the grammatical co-ordination of מְצִידָה with the suffix in צִדְדָה (all her assailants and of her מְצִידָה) would be very abnormal, because we cannot, e. g., say מְצִידָה בְּנִי instead of מְצִידָה בְּנִי וְאֵחֻתָּה—it seems to me much more probable that מְצִידָה is intended to denote here not the fortress Zion, but the siege entrenchments set up against Zion, the מְצִידָה verse 3, which enclose the city as a net, and can therefore be called its net. And this net of bulwarks, together with those who by means of it distress Zion (מְצִידָה comp. הַצִּיקוֹתִי ver. 2), shall disappear as a vision of a dream. Moreover the conjecture of BOETTCHER (*Aehrenlese* p. 32) that we should read צִדְדָה instead of צִדְדָה seems to me not unworthy of attention. For the difficulty still remains to give a specific meaning to צִדְדָה, if it is to stand for צָבָא. BOETTCHER not unjustly remarks, too, that the

צָרָה, the *splendor* of the city (xxiii. 9; xxviii. 1 sqq.; xxiii. 13 sq.) certainly formed a prominent point in the vanishing vision as "the refreshment which they desire, and imagine they will receive." Whoever is inclined to adopt this conjecture of BOETTCHER, which even KNOX accepts, will have no difficulty in connecting וְיִצְדָּקָהּ with what precedes it.

Ver. 8. We should expect a *pronomem separatum* (וְהָיָה)

along with the participles שָׁתָה and אָכַל, and the adjective עָרָה. But it is well known that this pronoun is frequently omitted.

Ver. 11. Instead of יִרְעֶה הַסֶּפֶר we find in the Kri כִּפְּר without the article, as in ver. 12. But the alteration is needless. For in this connection הַסֶּפֶר can also be said, if only we take the article as the generic. Respecting וְאִמְכַּר, vers. 11 and 12, comp. on xl. 6.

EXEGETICAL AND CRITICAL.

1. The Prophet sets forth in vers. 1 and 2 the theme of his discourse. For he announces to Ariel, i. e., to the city of God, Jerusalem, that he will cause her after a time great distress, notwithstanding that she is Ariel, i. e., lion of God; that she, however, in this distress will prove herself to be Ariel, i. e., the hearth of God. This thought is further developed in what follows. The LORD causes Jerusalem to be told that He will besiege and afflict her greatly (ver. 3), so that she, bowed low in the dust, will let her voice sound faintly as the spirit of one dead (ver. 4). But the comforting promise is immediately annexed, that the enemies of Jerusalem will suddenly become as fine dust or as flying chaff (ver. 5). For Jehovah will come against them as with thunder, and tempest, and devouring fire (ver. 6). The whole force, therefore, of the enemies that fight against Ariel, i. e., here the mount of God, will pass away as a vision of a dream in the night (ver. 7); these enemies will be in the condition of one who in a dream thinks that he has eaten and drunk, and only on awaking perceives that he has been dreaming (ver. 8). In vers. 9-12 the Prophet himself depicts the effect of his words on the obdurate people. They build on other aid. They therefore hear the word of the Prophet in fixed amazement (ver. 9). For they are as blind (ver. 10), and in relation to the prophecy they are as one who has to read a sealed document, or as one who has an unsealed writing given him to read, but he cannot read (vers. 11 and 12).

2. **Woe to Ariel—as Ariel.**—Vers. 1, 2. This paragraph begins with הָיָה as xxviii. 1; xxix. 15; xxx. 1; xxxi. 1; xxxiii. 1. The name אֲרִיֶּל occurs 2 Sam. xxiii. 20 (1 Chr. xi. 22) as the name of Moabite heroes; Ezra viii. 16 as the name of a Levite; Ezek. xliii. 15, 16 the altar is called הָאֲרִיֶּל and אֲרִיֶּל (K'ri, Kethibh אֲרִיֶּל); Isa. xxxiii. 7 אֲרִיֶּל is found in the signification "hero." Interpreters take the word as often as it occurs in the passage before us, namely, ver. 1 (*bis*), ver. 2 (*bis*), and ver. 7, either in the signification of "lion of God," or in that of "hearth of God." Only HIRTZIG, who is on this account censured, assumes a play on the word, and takes it in ver. 1 as *ara Dei*, and ver. 2 as *lion of God*. I am of opinion that HIRTZIG has not gone far enough. For it seems to me that the Prophet has each time used the word in a different signification according to the connection, and that it is taken in four different meanings [?]. First of all, Ariel appears as an enigmatical, significant name which the Prophet attributes to the city of Jerusalem in a manner unusual and fitted to excite

inquiry. That Jerusalem is meant by it is clear from the connection, especially from קִרְיַת הַנָּהָר ver. 1, and from הֶרֶם-צִיּוֹן ver. 8. But we mark from the connection in each instance, that the Prophet intends each time a different allusion while employing the same word. In adding in ver. 1 קִרְיַת הַנָּהָר he gives us to understand that under אֲרִיֶּל he alludes to עִיר אֱלֹהִים city of God. The word עִיר is used besides only of the Moabite capital *Ar-Moab*: Num. xxi. 15, 28; Deut. ii. 9; Isa. xv. 1. עִיר אֱלֹהִים may accordingly involve an antithesis to עִיר כִּיכָבֶּת Moab, as in xxv. 10 sq., being thought of as the representative of all opposition to God. The Septuagint translator has referred אֲרִיֶּל to Moab, while he takes this word to designate the Moabite city; for the renders οὐκ ἔστιν Ἀρχή, ἢ David ἐπολέμησεν, whereby he certainly had in his eye the victory achieved by David over the Moabites, 2 Sam. viii. 2. But what led him to think of Moab in connection with אֲרִיֶּל, was either the recollection of the Moabite heroes mentioned 2 Sam. xxiii. 20, or the similarity in sound to the name of the city *Ar* (Greek Ἀρ Num. xxi. 15; Deut. ii. 9) which lies in *Ar-iel*. That the resemblance could have been thought of by the Prophet appears from the manifold permutations which occur between א and ע in Hebrew, and in the cognate dialects (comp. ver. 5 פָּתַע and פָּתַח, מָאֵם and מָאֵס, עָנָם and עָנַם, גָּעַל and גָּעַל, etc. Comp. EWALD, *Gr.*, § 68, a, note 1 and c; GESSEN. *Thes.*

p. 2). The *god* in אֲרִיֶּל does not militate against our exposition. For, apart from the fact that a mere similarity in sound is the matter in question, the "i" would not grammatically stand in the way of the explanation "City of God," as this "i" occurs not rarely as an antique connecting vowel especially in proper names (comp. Gabriel, Abdiel, etc., EWALD, *Gr.*, § 211, δ). Accordingly I consider the words קִרְיַת הַנָּהָר as explanatory of the word Ariel, or as a hint to intimate in what signification the Prophet would have us understand the word here. For Jerusalem, a holy city from a high antiquity (Gen. xiv. 18 sqq.), became the city of God (ch. lx. 14; Ps. xli. 5; xlviii. 2, 9; lxxxvii. 3; ci. 8), and the centre of the theocracy from the day when David, chosen king by all Israel, took up in it his royal residence, (2 Sam. v. 6 sqq.). With the words שָׁנָה תִּי וְיִמְאָדָהּ the Prophet confirms the woe which he had pronounced. First of all, the question presents itself, whether the words כִּפְּר . . . נִקְטִי con-

tain an indefinite or a definite statement of time. If the declaration of time be indefinite, the occurrence of the calamity would be placed in prospect at a point of time incalculably remote. For nothing would indicate how long this adding year to year, and this revolution of the festivals should last. Thereby, however, the effect of the prophecy on those living at the time of its delivery would be neutralized. For they could indulge the hope that the catastrophe would not affect them. The design of the Prophet could not be to produce such an impression.

We must therefore assume that the Prophet wishes to indicate by these words an interval at least approximately defined, and a point of time not very remote, but rather relatively near (as xxxii. 10). The meaning then would be: **Add to the present year another year, and let another annual revolution of festivals be completed.** This would be tantamount to saying, that from the end of the present year another year would run its course, and then the catastrophe announced in what follows would take place. The addition נִקְטָא חֲנֻמִּים is intended to intimate that a full sacred year has yet to run its course. If the time when the Prophet spoke this prophecy was coincident with the beginning of the sacred year, then the addition was really superfluous. But if this coincidence did not exist, then the addition had the meaning that the complete year is not to be reckoned from the day when the Prophet spoke the words, but from the beginning of the next sacred year. It is therefore not probable that the Prophet made the utterance at the time of the Passover festival, which formed the commencement of the theocratic year (Exod. xii. 2). But the Prophet must have spoken the words a considerable time before the Passover. ["Many of the older writers, and the E. V., take the last words of the verse in the sense, *let them kill (or more specifically, cut off the heads) the sacrificial victims*; but it is more in accordance both with the usage of the words and with the context to give חֲנֻמִּים its usual sense of *feasts or festivals*, and נִקְטָא that of moving in a circle or revolving, which it has in Hiphil. The phrase then exactly corresponds to the one preceding, "*add year to year.*" ALEXANDER.—D. M.] Ver. 2 tells what shall happen at the point of time indicated. Then the LORD will cause Ariel difficulty and distress (ver. 7; viii. 23; li. 13); and there shall arise sighing and groaning (besides only Lam. ii. 5 borrowed from this place; the verb אָנַח Isa. iii. 26; xix. 8, comp. the related אָנַח of the snorting of the female camel [wild she-ass.—D. M.] in heat, Jer. ii. 24). Here Ariel is represented as on all sides oppressed, which extorts pitiable groaning. The name Ariel seems therefore to involve here an antithesis to הַצִּיּוֹן: The strong is oppressed, and in this his distress he sighs and groans. When then in this connection the idea of strength

is prominent in אֲרִיֶּל we shall have to take the word here in its common signification = *lion of God*. But this distress does not last forever. The Prophet in this statement passes hastily over the whole field of vision from the bad beginning to the glorious end: Jerusalem (for this is the

subject of הַצִּיּוֹן) shall yet be to the LORD as

אֲרִיֶּל. It is manifest that the word must be taken here as a word of good meaning. In such a signification we find it used Ezek. xliii. 15 sq. For there the altar of burnt offering is so designated. The same altar is also called there

הַרְאֵל. But this designation seems to be given to the altar as a whole. When therefore אֲרִיֶּל

along with הַרְאֵל is an altar-name, we may assume that both words have a signification referring to the nature of the altar. In the case of

הַרְאֵל this is at once evident; the high place of God is put in opposition to the high places (בָּמֹת) of the false gods. It is true that אֲרִיֶּל is found elsewhere only in the signification lion. But the radix אָרָה denotes *corpore* (Ps. lxxx. 13; Cant. v. 1), and can, like בָּעַר, be used of fire. If further we compare the Arabic *irād, focus, caminus*, and consider that in Isa. xxxi. 9, it is said of the LORD that אֲרִיֶּל לִי בָצִיּוֹן, it follows that the Prophets were justified, in a connection in which a manifold playing on a word is ingeniously practised, in finding in the word אֲרִיֶּל an allusion to the place of fire, to the altar. It is particularly to be observed that the Prophet in our place says אֲרִיֶּל as Ariel. He does not say אֲרִיֶּלֶל. Jerusalem is not therefore to become an altar, but it is to prove itself as a holy hearth, which it has long been. It shall be treated as such by the LORD, it shall therefore be again delivered out of distress.

3. **And I will camp—the dust.**—Vers. 3 and 4. What was stated in vers. 1 and 2 with the brevity of a theme is now set forth more fully. And, first, it is shown how the LORD will afflict the strong lion, and compel him to utter lamentable sounds of distress. חֲנֻנֶה, which is employed by Isaiah only in this chapter, denotes here encamping with a view to besieging. The word stands frequently in the historical books in this sense in conjunction with עָל: Josh. x. 5, 31, 34; 2 Sam. xii. 28 *et saepe*. בָּדַד (besides only xxii. 18) = as in a circle. דָּוָר (related to דָּוָר *periodus*) is to be regarded as standing in the *accus. localis*. צִיר (in Isaiah besides only xxi. 2) stands

frequently with עָל in the sense of pressing upon: Deut. xx. 12, 19; 2 Kings vi. 25; xxiv. 11; Jer. xxxii. 2 *et saepe*. מָצַב (ἀπ. λεγ.), is synonymous with מָצַב, מִצְנָה, נִצְבִּי = *Statio, excubiae praesidium*, post. As to construction the word is to be regarded as in the accusative (*accus. instrum.*). מִצְנָה, which occurs in Isaiah only here, is a very general term, which is most frequently equivalent to מָצַב in the expression מִצְנָה מִצְנָה (2 Chron. xi. 10, 23; xii. 4; xiv. 5; xxi. 3). It manifestly denotes not instruments for attacking a place, but fortifications, entrenchments employed by a besieging army, among which are כְּלִלָה (2 Sam. xx. 15; Jer. vi. 8, *et saepe*) and דִּקָּה (2 Kings xxv. 1). The plural then denotes the various parts of the works thrown up by the

besiegers. As the fortifications for defence are also called **מַצְוֵרֹת** 2 Chron. xi. 11. The expression **וְהִקִּימֵתִי** is not opposed to what has been said. For the machines used in a siege, the **מָרְרִים**, as is clear from Ezek. iv. 2, belong to the **מַצְוֵרִים**. Ver. 4 illustrates the words in ver. 2, and there shall be sighing and groaning [E. V., heaviness and sorrow]. The construction **וְשִׁפְלָת תִּרְכָּרִי** is the well-known one, according to which an adverbial notion is expressed by the verb that is placed first. Jerusalem will lie so low that her voice will be only heard as if it proceeded from the dust, yea, from under the earth. There is here a *climax descendens*. The voice comes from a female sitting on the ground, out of the dust, from under the earth. In the clause **וְיִכְעֹרֶנּוּ** we mark a pregnant construction. **וְשִׁפְלָת** is used by Isaiah with tolerable frequency: ii. 9, 11, 17; v. 15; xxv. 12; xxvi. 5. The word is used especially of a suppressed voice Eccles. xii. 4. Regarding **אֵיךְ** and **צַעֲפָךְ** comp. on viii. 19. The voice will, like that of the spirit of one dead, come forth out of the earth.

4. Moreover the multitude—Mount Zion.—Vers. 5-8. These words expand the short promise at the close of ver. 2. The distress of Jerusalem shall not last long. The supplication of her who has been brought so low shall be heard; her enemies shall be brought still lower; they shall be crushed even to dust. **אֵיךְ** comp. v. 24. **הָמוֹן** is used by the Prophet four times in this passage: ver. 5 bis, ver. 7 and ver. 8. Regarding **וְ** comp. on i. 7. The image of chaff carried away by the wind is frequent: xvii. 13; xli. 15; Ps. i. 4; xxxv. 5; Job xxi. 18; Zeph. ii. 2. **עֲרִיצִים** comp. xlii. 11. The crushing of the enemies shall be not only complete, but also sudden. It will be thereby all the more terrible. **פָּתַע** is substantive = the opening of the eyes, a moment; but **פָּתָאֵם** is an adverb (comp. **הִלֵּם**, 'likem'). In regard to the permutation of **ע** and **א** see on ver. 1. The two words stand together Num. vi. 9, where, however, we find **פָּתָאֵם** and Isa. xxx. 13. **ל** denotes the measure (*momentaneo modo*, comp. **לִבְכָּת**, **לִבְצֹק**, **לִבְצֹק**, etc.). Ver. 6 describes the means, by which the LORD crushes the enemy of Jerusalem. **וְתִפְקֶר** is taken by GESSENIUS, HITZIG, KNOBEL, DELITZSCH impersonally: A visitation shall be made. But it seems to me that this would require the passive of the causative conjugation, namely Hophal. (Comp. on xxxviii. 10). The reference to Jerusalem is suggested by vers. 2, 7 and 8. The Prophet says therefore, that Jerusalem will be graciously visited, i. e., delivered (xxiv. 22) [According to this interpretation we must translate "and she shall be visited, etc." If we use the second person as in the E. V., "thou shalt be visited," then the enemy must be addressed, and not the city Jerusalem, which would require the verb to be in the feminine form of the second person.—D. M.]. **בְּרַעַם וְגוֹ**, observe here the similarity of sound in these words. **בְּרַעַם**, the cracking, roaring (of

thunder Ps. civ. 7; lxxvii. 19), is found only here in Isaiah. **וְעָשָׂה** *conquassatio*, *συνεσμός* (hence earthquake 1 Kings xix. 11; Amos i. 1), is further used by Isaiah ix. 4. **וְעָשָׂה** from **סִפְפָּה** (**סִפְפָּה** *אֵפֶסֶת*) *aufferre*, *rapere*, is rather the whirlwind, *turbo*, comp. v. 28; xvii. 13; xxi. 1; lxvi. 15. **וְעָשָׂה** tempest, hurricane, comp. xl. 24; xli. 16. Both words are found in conjunction elsewhere only in Amos i. 14. The flame of devouring fire, comp. xxx. 80. The plural **לְהַבִּים** xlii. 8; lxvi. 15. Besides **לְהַבִּים** iv. 5; v. 24; x. 17; xliii. 2; xlvii. 14. **אֵשׁ אֹכֵלָה** comp. xxx. 27, 30; xxxiii. 14. VITRINGA thinks that we ought to take these words literally, and find in them an intimation that the LORD destroyed the Assyrians in that night (xxxvii. 36) by a frightful thunderstorm. But this is a manifest misconception of the Prophetic style. In vers. 7 and 8 the Prophet depicts at the close the disappointment which the enemy will feel. This is expressed by a simple image. The Assyrians, so far as they had really seen Jerusalem before them, and had it in reach of their power, will, after their overthrow, have the impression that they had seen Jerusalem only in a dream, in a vision of the night: and in so far as they had hoped to be able easily to conquer Jerusalem, they will be as if they had eaten in a dream, but on awaking, should feel themselves as hungry as before. By the two images the Prophet expresses very emphatically the thought that the whole attempt of Assyria upon Jerusalem should be as if it had not been; should be in fact as empty and unreal as the fabric of a dream. The subject of ver. 7 is **וְכָל-צָבִי וְגֵר** and **הַמְּקוֹרֵי**. The expression **וְכָל-צָבִי וְגֵר** is found besides only Job xxxiii. 15, where we read **וְכָל-צָבִי וְגֵר** (comp. Job iv. 13; xx. 8). They who fight against Ariel will be as a vision of a dream (**וְכָל** as a verb in Isaiah besides only xxxi. 4). In what sense we have to take Ariel here, is evident from ver. 8. For there the whole phrase "the multitude of all the nations that fight against" is repeated, but instead of "Ariel" we read "Mount Zion." This makes it clear that the Prophet would have us take **אֲרִיֶּאל** here in the sense of **הַרְאֵל** Mount of God [?]. **א** and **ה** are interchanged just as frequently as **א** and **ע**, comp. **אֵיךְ** and **הֵיךְ**, **וְהֵיךְ** and **וְהֵיךְ** 1 Kings xii. 18 and **וְהֵיךְ** 2 Chron. x. 18; (See GESSENIUS. *Theo.* p. 2). Ezekiel too has in chap. xliii. 15 got from our **אֲרִיֶּאל** his **הַרְאֵל**. In ver. 8 the Prophet compares the departure of the Assyrians from Jerusalem to the awaking of a hungry or thirsty man who perceives that he has only dreamt that he has been eating or drinking. The term **נִפְשָׁה** as in v. 14; xxxii. 6. **שׁוֹקֵקָה** (Ps. cvii. 9) has the significance "panting for, hungry" as a derivative meaning from the radical notion "to run to and fro," (xxxiii. 4). The concluding words of this verse "the multitude of all the nations that fight against Mount Zion," which correspond exactly

to what we find in ver. 7, except that there instead of "Mount Zion" the name "Ariel" occurs, furnish the key to the understanding of the enigmatical word Ariel. Can it be deemed accidental that the Prophet in ver. 8 repeats those words of ver. 7 with the sole change of substituting for "Ariel" the words "Mount Zion"? Is not this a hint which the Prophet at the close gives to assist in understanding his meaning? And the first who understood this hint was Ezekiel (chap. xliii. 15).

5. Stay yourselves—not learned.—Vers. 9-12. The prediction contained in vers. 1-8, must have been received by the hearers of the Prophet with very mingled feelings, because it holds out to them the prospect of deliverance, but deliverance in a way not agreeable to them. For the saying כָּעֵם יִהְיֶה תַּפְקֹר ver. 8 did not please them. Although then the Prophet is aware that he does not say what corresponds to their wishes, still they must just hear it for their punishment. Yes, stop and wonder, whether it please you or not, whether you comprehend it or not; it is so as I have said to you. The Hithpael הִתְכַּוְּחָה (to stand questioning, refusing, delaying Gen. xliii. 10; Ps. cxix. 60 *et saepe*) is found only here in Isaiah. הִתְכַּוְּחָה in Hab. i. 5 as here) occurs further in Isaiah xliii. 8. Both verbs denote amazement at what is offered, with unwillingness to receive it. The Hithpael הִתְכַּוְּשָׁה stands Ps. cxix. 16, 47 undoubtedly in the signification *oblectari, delectari*. Many expositors would take the word here too in this meaning, while they consider the two imperatives as marking an antithesis (be joyous and yet blind). But we do not perceive from the context why they should be joyful. It is better therefore to take הִתְכַּוְּשָׁה in the original signification of Kal which is "*per-mulsum, oblitum esse*" (comp. Isa. vi. 10). Hence the significations "*oblectari*" (xi. 8; lxvi. 12) and "*to become blind*" are equally derived. Kal occurs only in this passage where it has this last signification. The threatening of a punishment, which should first affect the spirit, is here announced to the Israelites. But this punishment will also produce its outward and visible effects. Because these effects follow in the way of punishment, the Prophet speaks of them no more in the imperative, but in the perfect. He sees the people reel and stagger like drunken men, although this intoxication does not proceed from wine. יָן with שָׁכְרוּ is the accusative of the instrument. Where a capacity to receive the divine word is wanting, there it works an effect the very opposite of what it should properly produce; it hardens, blinds, stupefies. It is as if the spirit of understanding had become in those who do not desire the knowledge of the truth, a spirit of stupefaction, of stupidity. תִּרְכָּכָה, which is found only here in Isaiah, has here this spiritual sense. עָצָם is used xxxiii. 15 of the binding up of the eyes, but in xxxi. 1 in its usual signification of being strong. That these two significations are closely connected in other cases also is well known. Compare חָזַק, חֵזֶק (xxii. 21) קָשָׁר (Gen. xxx. 42), גָּחַל, גָּחָלָה, The Piel עָצַם, which is used by Jeremiah (l. 17) as a denomi-

native in the sense of "to break the bones, to bone," occurs only here in Isaiah. The words prophets and seers, if omitted, would not be missed in ver. 10. For this reason it is utterly improbable that they are an interpolation of a glossator. They obscure the meaning, instead of making it more apparent. We might almost conjecture that there were Prophets of a first, and of a second rank. The latter would have been the interpreters of the former, as in the New Testament the speech of those who spoke with tongues was explained by interpreters (1 Cor. xii. 10, 30; xiv. 5, 13). Not as if these prophets of the second rank or interpreters had an official position. For there is no trace of this. But there were persons who, when the meaning of the prophetic utterances was the subject of conversation among the people, pushed themselves in the foreground, claiming to be specially endowed with the capacity of explaining what the prophets had spoken; and perhaps they acquired as such here and there a certain authority. The prophetic word of the great Isaiah may have been often thus interpreted to the people by such prophets. But these subordinate prophets, although perhaps their possession of a certain physical gift of prophecy was not to be disputed, (comp. Saul, 1 Sam. x. 10 *et saepe*) stood yet in a nearer relation to the people than to the LORD. Therefore their prophetic gift was often not sufficient; often it was even abused by them (comp. 1 Cor. xiv. 32; 1 Kings xxii. 6 sqq.). Isaiah alludes here to this state of matters. The people were often puzzled by the prophecy of Isaiah, and even their prophets who were wont to be their eyes for such things, had as it were bound-up eyes or covered heads. נִבִּיאַ

אֶתְּנֶה, comp. נִבִּיאַ and נִבִּיאָה 1 Sam. ix. 9. The figure employed in vers. 11 and 12 suits very well to the explanation proposed. Reading was an art which was not understood by every one. He who could not himself read, must request another to read to him. Thus was it too with the prophecy of Isaiah. The people must apply to their prophets to interpret it for them. But it happened then, says Isaiah, as it often happens to one who applies to another in order to have a writing read to him. It can be the case that the person asked is able to read, but yet cannot read the document reached to him, because it is sealed. But what can this mean? If any one reaches me a sealed paper, in order that I may read it to him, he must unite with his request the permission to unseal it. Or, were there seals which could not be removed by every one? It appears to me, that the comparison here made use of is purely imaginary. It is very unlikely that any one could not comply with the request to read a document, because it was sealed. The Prophet only imagines such a case. But what he meant to intimate thereby was most real. The words of Isaiah were to many among those prophets of the people sealed words, i. e., intelligible as to their verbal meaning, but incomprehensible as to their inner signification. To others, or partially perhaps even to all, they were not intelligible even in their verbal meaning. They did not know what to make of them. They stood before them as one who cannot read stands before what is written. It seems that this prophecy regarding

Ariel proved to be one of the most obscure prophecies of Isaiah. This gives occasion to the Prophet's expressing himself in this manner regarding the reception and understanding of his prophecies. *הכל חזות* denotes not merely the im-
 mediately preceding prediction, but the prophecy of Isaiah in general. For why should it have happened thus with only those words that immediately precede? *חזות* (comp. xxi. 2; xxviii. 18) is synonymous with *חזון* chap. i. 1.

2. THE SECRET COUNSEL OF MEN, AND THE SECRET COUNSEL OF GOD.

CHAPTER XXIX. 13-24.

- 13 Wherefore the LORD said,
 Forasmuch as this people draw near *me* with their mouth,
 And with their lips do honor me,
 But have removed their heart far from me,
 And their fear toward me is taught by the precept of men;
 14 Therefore, behold, 'I will proceed to do a marvellous work among this people,
 Even a marvellous work and a wonder;
 For the wisdom of their wise *men* shall perish,
 And the understanding of their prudent *men* shall be hid.
 15 Woe unto them that seek deep to hide their counsel from the LORD,
 And their works are in the dark,
 And they say, Who seeth us? and who knoweth us?
 16 'Surely your turning of things upside down shall be esteemed as the potter's clay;
 For shall the work say of him that made it, He made me not?
 Or shall the thing framed say of him that framed it, He had no understanding?
 17 Is it not yet a very little while,
 And Lebanon shall be turned into a fruitful field,
 And the fruitful field shall be esteemed as a forest?
 18 And in that day shall the deaf hear the words of the book,
 And the eyes of the blind shall see
 Out of obscurity, and out of darkness.
 19 The meek also 'shall increase *their* joy in the LORD,
 And the poor among men shall rejoice in the Holy One of Israel.
 20 For the terrible one is brought to nought,
 And the scorner is consumed,
 And all that watch for 'iniquity are cut off:
 21 That make a man an offender 'for a word,
 And lay a snare for him that reproveth in the gate,
 And turn aside the just 'for a thing of nought.
 22 Therefore thus saith the LORD, who redeemed Abraham,
 Concerning the house of Jacob,
 Jacob shall not now be ashamed,
 Neither shall his face now wax pale.
 23 'But when he seeth his children, the work of mine hands, in the midst of him,
 They shall sanctify my name,
 And sanctify the Holy One of Jacob,
 And shall fear the God of Israel.
 24 They also that erred in spirit 'shall come to understanding,
 And they that murmured shall learn doctrine.

¹ Heb. *I will add.*

² Heb. *shall add.*

³ Heb. *shall know understanding.*

⁴ O your perverting! Or is the clay esteemed like the potter, that the work should say to its maker, etc.

⁵ *mischief.* ⁶ by word. ⁷ by deceit. ⁸ For when he, when his children, see the work of my hands, etc.

TEXTUAL AND GRAMMATICAL.

Ver. 13. That we are to read not *וְיָנִי* (with the Targum antithetic *וְיָנִי*). That contrary to the accentuation and many MSS. and Editions, in the sense of "to urge, *וְיָנִי* is to be connected with *וְיָנִי*, is apparent from this, trouble, torment one's self,") but *וְיָנִי*, is shown by the that the people are to be reproached, not with drawing

near to God in general, but with the outward, deceitful approach to Him. The great liberty which in Hebrew is indulged in with reference to person and number, is seen from שָׁפְטִי, בְּפִיזִי in relation to יְרֵמְיָהּ and כְּבָרְוֹנִי and לְבֹ. We have to take רָחֵק as a causative, and at the same time intensive Piel (to make removal with seal = to strive to get away).

Ver. 14. On יִקָּח as the third person comp. on xxviii. 16. יִקָּח is the third person of the future. There is an ellipsis to be supplied: *Behold, I (am he who) will add, etc.*—D. M.]. אַחֲרַי is not the sign of the accusative, but is the preposition. Instead of a second infinitive, a noun of the same stem פָּלַא is attached to the infinitive absolute (comp. xxii. 17, 18; xxiv. 19).

Ver. 15. חָצְמִיק is the proper causative Hiphil—to make a deepening, a sinking. At the same time the construction with כֵּן is a pregnant one; but לִסְתִּיר [syncopated Hiphil comp. xxiii. 11—D. M.] is not a statement of the design, but is the ablative or gerundine infinitive *modalis*, which when united with a causative conjugation, can be expressed by us by a verb with any adverb, as here: *who deep from Jehovah hide, etc.* Comp.

Jer. xlix. 8, 30, and as to the *usus loquendi* Isa. vii. 11; xxx. 33; xxxi. 6. חָצְמִיק in ver. 16 corresponds to the Latin *am*, and marks the second member of a disjunctive question, the first of which is to be supplied.

Ver. 20. שָׁקַר *swoudágar, alacrem esse, vigilare*, is elsewhere always construed with עָל (Jer. i. 12; v. 6; xxxi. 28; xlv. 27; Prov. viii. 34; Job xxi. 32). This word is found in Isaiah only here. The construction in this place is to be judged according to such forms of expression as שָׁקַר פֶּשַׁע (Isa. 20), חֲלוֹן צָבָא (Numb. xxxii. 27) and similar phrases. The form יִקָּשֶׁן might, considered by itself, be the perfect (comp. יִקָּשֶׁן Jer. i. 24), as the form יִקָּשֶׁן with the primitive יִקָּשֶׁן according to the rule that a closed syllable can be without the tone only when it has a short vowel, and an open syllable precedes (comp. יִקָּשֶׁן—Ewald, § 85, a; 88, c). But if we have regard to the syntax, the imperfect (future) is more correct, because the Prophet has in his mind not merely single definite facts, but the permanent habit of those people. The form is in this case to be derived from קָשַׁל, which occurs only here.

EXEGETICAL AND CRITICAL.

1. The Prophet urges the people to fear Jehovah, and to trust in Him alone. Even in Hezekiah's times the people were not pleased to do so. On this account the preceding announcement (vers. 1-8), notwithstanding the glorious promise with which it ends, was to so many an offence (vers. 9-12). The Prophet, therefore, directs now his discourse against those who honor the LORD with merely external, ceremonial service, and not from the heart (ver. 13), and announces that the LORD will deal strangely with them, and that their wisdom will be brought to shame (ver. 14). He further reproves those who imagine that they can carry out in the most profound secrecy the plans of their untheocratic policy (ver. 15), by reminding them that the clay can never be equal to the potter, or the work formed from clay be able to deny the potter, or accuse him of ignorance (ver. 16). A great change will soon happen: Assyria, which is like Lebanon, shall be brought low; Judah, which resembles only Carmel, shall be highly exalted. Then people will understand the words of the Prophet, which they had before despised, and will perceive that they are true and salutary. But behind that deliverance, which belongs to the history of the nation, the Prophet discerns also Messianic blessing. The comparison has therefore this meaning also for him, that the wilderness shall become uncultivated land, while uncultivated land shall become a wilderness (ver. 17). This means that a poor condition of external nature shall be remedied by the divine favor, and, conversely, a condition of high culture shall, by the withdrawal of the divine favor, pass into a state of wildness; the deaf shall hear, the blind see (ver. 18); the poor and oppressed shall become strong and joyful in the LORD (ver. 19). The violent and false shall be exterminated (vers. 20 and 21). For the LORD, who redeemed Abraham will bring Jacob to honor (ver. 22). For when Jacob shall see the

LORD's wonderful work for his salvation, he will sanctify the LORD (ver. 23), and understand what makes for his peace (ver. 24).

2. Wherefore the Lord said—be hid.—Vers. 13 and 14. By means of וַיֹּאמֶר the Prophet connects what he has to say with the immediately foregoing. He indicates by this verbal form that what follows is occasioned by the stupid and perverse behaviour of the people (vers. 9 and 10). That perversity had its root in the people trusting more in themselves and their wisdom than in the LORD. They, therefore, thought that they could satisfy the LORD, whose worship Hezekiah lately imposed on them, by the performance of outward ceremonial service. For the rest, in what concerned their life and conduct, and especially in their policy, they went their own ways. The LORD had already said (Deut. vi. 4 sqq.), that He is not satisfied with mere ceremonial service, but desires hearty love from His people. But it was this chief and greatest commandment (Matt. xxii. 38) which Israel never learned. Hence till the time of the exile the inclination to idolatry prevailed, and if they at times served the LORD, this was only as a pause in the song. And the reformations of Hezekiah and Josiah were no expression of the mind of the people, and were consequently not of long duration. Manasseh followed Hezekiah, and Jehoiakim and Zedekiah followed Josiah. But Isaiah here takes up earlier utterances (Ps. i.; Amos v. 21 sqq.; Micah vi. 6 sq.). He afterwards returns to this subject (lviii. 2 sqq., comp. i. 11 sqq.). The expression מִצֹּחַ מְלִמְדָּה is found only here. When we compare such expressions as מְלִמְדָּה Hos. x. 11, מִלְמִדֵי־שִׁיר 1 Chron. xxv. 7, מְלִמְדֵי מִלְחָמָה Cant. iii. 8, we perceive that in מְלִמְדָּה, as here used, there lies the idea of training, of external discipline and accustoming. [The complaint is that their religion, instead of

being founded on the authority of God's word, rested on human ordinances.—D. M.]. The punishment for this hypocritical conduct of the people towards Jehovah is that the LORD continues to deal with them in a wonderful way. Wonderful had been all the ways which the LORD had from the beginning pursued towards the people. The Prophet seems to wish by the word *הסתתר* to prepare the transition to ver. 15. From the wisdom, which must hide itself, because it is brought to disgrace, he passes over to the wisdom which desires to hide itself, while it cannot do so.

3. Woe unto them—understanding.—

Vers. 15 and 16. We clearly perceive here how significant was the position of the great Prophets. They might be said to be the eye and the mouth of Jehovah. They watched over the course of the theocracy, and the leaders of it could not but respect them. If then the policy approved by the leaders was untheocratic, they must fear the word of the Prophets. For their word was the word of Jehovah. When, therefore, there was a consciousness of an untheocratic aim, care was taken to conceal the political measures from the Prophets. Thus Ahas sought to hide from Isaiah his Assyrian policy (vii.). Here likewise Hezekiah tries to keep secret his Egyptian policy. For even Hezekiah does not seem to have risen to the height of the only truly theocratic policy, which must consist in having the LORD alone as their support. *והיה וגו'*. Not merely is the plan secretly concocted, but the execution of it, too, takes place with all secrecy. *בסתר*. In Isaiah besides only xlii. 16. *מַעֲשֵׂיהֶם*, so far as the form is concerned, might be singular. But as the copula *היה* precedes, *מַעֲשֵׂיהֶם* can also be the plural, and this view corresponds better to the *usus loquendi* elsewhere (xli. 29; lix. 6; lxvi. 18). *הפככם* ver. 16 is an exclamation: **O your perverting!** That is, how ye pervert things! They act, as if their wisdom were greater than the wisdom of God, as if they could therefore review, determine, and according to their pleasure influence and direct the thoughts of the LORD, while they are but clay in the hand of the potter. The word *הפככם* (on account of the *Dagesh lene*, not from the Infm Kal, but from the substantive *הִפְכָּה*, which occurs only here, comp. *הִפְכָּה* Ezek. xvi. 34) is to be taken in an active signification, so that it marks not so much perversity, as the perversion of ideas which proceeds from perversity, as is in ver. 15 implicitly, and in ver. 16 explicitly evinced. If the potter were clay, and the clay were potter, then the clay could determine and direct the potter, could for this purpose lead him astray, deceive him, etc. Either, then, the Israelites are perverse, or the potter is not clay. If indeed the clay were potter, then the former could justly say: he, the potter made me not,—or he understands and observes nothing. This is what Israel says in imagining that he is able to lead astray the Prophet, that is, the omniscient LORD Himself. While the politicians forge Hezekiah's plans, they think that they knead them, as potters do their vessels, according to their pleasure, and unobserved by the LORD, while they themselves are yet but clay.

4. Is it not yet—a thing of nought.—

Vers. 17–21. An end will be put to this evil condition. The LORD Himself will reform His people, and that thoroughly. Then the deaf will hear, and the blind see, and to the poor the Gospel will be preached. But those proud, imperious and infatuated politicians, who forcibly suppress all opposition against their line of action, will go to ruin. When the Prophet holds out the prospect of this reformation within a brief period, he does this in the exercise of that prophetic manner of contemplation which reckons the times not according to a human but a divine measure. For in fact the Prophet here beholds along with, and in what is proximate the time of the end. The prospect of blessedness which he presents belongs also to the days of the Messiah, as we clearly perceive from vers. 18 and 19. The expression *עוד כעס כוֹרֵךְ* is used thus in x.

25 also. Comp. xxvi. 20; liv 7. In a short time, therefore, **Lebanon shall become a fruitful field, and the fruitful field a forest.** The expression can be variously explained. It seems to me to denote primarily that the LORD can bring down that which is high, and raise that which is low. And in this sense the word was fulfilled in the overthrow of Sennacherib. Then Assyria, the lofty Lebanon, became the low Carmel; but Judah, which was a little mount, and low plain, became a lofty wooded mountain-range. Thereby it became at the same time evident how false the untheocratic policy was in its calculation, and how truly the LORD's mouth spoke by the Prophet. Lebanon and the forest represent wild nature, or the natural wilderness; the fruitful field again represents a state of culture (x. 18; xxxvii. 24). All depends on the essential character, the nature of a thing. What in its nature and essence is good, although it looks rough and wild as the wooded mountain-range, shall yet gradually, even in outward appearance, become a fruitful cultivated land; but what is in its nature rough and wild, even when it appears to be cultivated, will certainly sooner or later manifest its true nature as a wilderness, in a corresponding external appearance. In short, the true nature of things must at last be manifested. ["The only natural interpretation of the verse, is that which regards it as prophetic of a mutual change of condition, the first becoming last and the last first."—ALEXANDER. D. M.].

This form of speech was probably proverbial, and seems to me in the form in which it here lies to bear the meaning assigned to it. That it was used in yet another form, and then naturally in a signification modified as the case required, we can see from xxxii. 15. Instead of *שׁוּב* we find *והיה* in xxxii. 15. The passage before us seems to be the only one in which *שׁוּב* is undoubtedly employed in this wider signification = to turn one's self from one direction to another (it properly signifies; to turn one's self back). The definite article before *כרמל* and *יער* is the generic (comp. ver. 11). *כרמל* is used nine times by Isaiah: x. 18; xvi. 10; xxix. 17 (*bis*); xxxii. 15, 16; xxxiii. 9 and xxxv. 2 (proper name); xxxvii. 24. The expression *וְהָיָה לְ* is not meant to affirm that the fruitful field is merely esteemed as a forest, without really being such. That it

really is such, is what the Prophet means to affirm. In the following verses the proverbial and figurative expression, ver. 17, is illustrated. The deaf shall in that day (i. e., in the time indicated by כִּעֵט כֹּזֵעַר) hear words of the writing, and the blind will see out of obscurity, and out of darkness.—When the bound senses of the deaf and dumb can freely unfold themselves, when the love of life, which is kept under in the poor and wretched, can display itself without impediment, then Lebanon, the wooded mountain range, has become a fruitful field, for then nature has advanced from neglected disorder to a well-ordered, cultivated condition. When it is said that the deaf will hear, דָּבָרִי סָפֵר, the word סָפֵר seems superfluous. But the Prophet alludes evidently to ver. 11, from which it is at the same time clear that he is not speaking of physical deafness, etc. It was there declared of the people present that the LORD had poured out upon them a spirit of sleep (in which, as all know, one does not hear), and bound up their eyes so that the prophecy was to them as the words of a sealed book. When then Lebanon has become a fruitful field, and nature shall have given place to grace, then too the ears of the people that were previously deaf will be opened, and they will understand the דְּבָרֵי סָפֵר הַחֲתוּמִּים, i. e., the words of the prophecy proceeding from the LORD through His Prophets, and will emerge from gloom (אֶפֶל only here in Isaiah) and darkness, (in which they hitherto were with their eyes bound up by the LORD), so as to behold the light (comp. xxxv. 5). They will, therefore, perceive also the errors of their policy, and see that the word of the Prophet which shocked them, pointed out the true way of safety. They who were deaf and blind were also unhappy, just for this cause. When they hear and see, then are they happy men, delivered from oppression and distress, and joyful in their God. עֲנִיִּים outwardly and inwardly oppressed, in Isaiah besides xi. 4; lxi. 1; עֲנִי means meek, and is to be distinguished from עָנִי poor.—D. M.]. כִּפְּנו comp. xxxvii. 31; they obtain joy not only once, but continually, i. e., they increase joy. כִּירוֹהוּ comp. ἐν κυρίῳ in the New Testament; it is therefore not merely = through, but = in the LORD, namely as those who are rooted and grounded in the LORD. The expression אֲכִילוֹי אֲדָם is found only here, comp. Ex. xxiii. 11.

קָרוֹשׁ comp. on i. 4. יִילוּ, —the rejoicing too has the LORD first for its basis, afterwards for its object (xli. 16). Is not the purport of these two verses, 18 and 19, reproduced in the saying of Christ, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. xi. 5; Luke vii. 22)? In this passage in the Gospel allusions are commonly found only to Isa. xxxv. 5; lxi. 1. Without wishing to deny these references, we yet remark that Isaiah xxix. 18 and 19 contains the ideas conjoined, which the other places present apart. And when the LORD in dealing with John, who had fallen into doubt regarding His Messiahship, describes His works by pointing to this passage, are we not justified in saying that this passage is of Messianic import? We of course

admit that Matt. xi. 5 is not an exact quotation of our passage. The joy of the pious has as its condition the removal of the wicked, whose unchecked display of themselves is identical with the deterioration of the fruitful field into a forest. Hence vers. 20 and 21, which explain ver. 17 b; are connected by וְ with what immediately precedes. אָפֶס besides only xvi. 4. לֵן only here in Isaiah, but comp. xxviii. 14, 22. Hiphil הִחֲסִיתִי to make, to declare a sinner, (Deut. xxiv. 4; Eccles. v. 5), only here in Isaiah. They make people sinners by words, i. e., they bring about their condemnation not by actual proofs, but merely by lying words. [The rendering of the E. V. is much more easy and natural: that make a man an offender for a word, and is justly preferred by EWALD, ALEXANDER and DELITZSCH.—D. M.]. כֹּזֵעַר the reprover, reprehensor, he who maintains the truth. Comp. Job xxxii. 12; xl. 2; Prov. ix. 7; xxiv. 25, et saepe; Ezek. iii. 26. Isaiah seems to have had specially before him Amos v. 10. הִפְתָּ with the accusative of the thing (Deut. xxvii. 19; Prov. xvii. 23; Amos ii. 7), or the person (Prov. xviii. 5; Amos v. 12), to designate a violent deed perpetrated by wresting judgment, is of frequent occurrence. But where it is joined with וְ, it denotes the sphere in which, or the means by which the wresting of judgment is accomplished, not the terminus in quem. As moreover תוֹהוּ denotes everywhere in Isaiah what is null, vain, empty, and is synonymous with רֵיחַ (wind) הִבֵּל אָפֶס (comp. xxiv. 10; xxxiv. 11; xl. 17, 23; xli. 29; xlv. 9; xlv. 18, 19; xlix. 4; lix. 4), we have to regard תוֹהוּ as designating the empty lying accusations which were brought against the Prophet.

5. Therefore thus saith—doctrine.—Vers. 22-24. These verses contain the comprehensive close. According to verses 13 and 14, Israel had omitted to serve the LORD in the proper manner, and according to verse 15, they had omitted to trust in the LORD alone. That on this double sin a double crisis must follow, which will make the good elements of the people ripe for salvation, the bad elements ripe for judgment, had been declared vers. 16-21. Now the close follows: As the ancestor of Israel had been delivered from the danger of idolatry like a brand plucked from the fire, so shall Israel also be delivered, when it shall have seen that judgment on the wicked. It will sanctify the name of the LORD, it will learn the true wisdom, and that will be its safety. אֶל-בֵּית י ver. 22 = in reference to the house of Jacob (comp. Gen. xx. 2; Ps. ii. 7 et saepe), for in what follows it is spoken of in the third person. The clause אֲשֶׁר פָּדָה נֹרַי refers to יהוה. That God, who had formerly saved Abraham, the progenitor of Israel, from the snares of idolatry (Josh. xxiv. 2, 14, 15), will also redeem Israel from the internal and external dangers which now threaten him. Israel will in the end not be put to shame (xix. 9; xx. 5; xxxvii. 27; xlv. 16, 17; liv. 4 et saepe). תוֹרִי candidum esse, pallescere is ἀπ. λεγ. DELITZSCH

here observes "that people whose faces are of a bronze color know in their language only of a growing pale for shame, and not of a blushing for shame." Both the correction (vers. 20 and 21), and the deliverance (vers. 18 and 19), will bear fruit. The Prophet intends both when he speaks of the work of Jehovah among the people. When Israel (i. e., not the patriarch but his descendants, יִשְׂרָאֵל is added by way of explanation to אֲמֹתָיו to obviate any misunderstanding) shall see this, he will sanctify the LORD, i. e., regard Him as holy (comp. on viii. 13, and the first petition of the LORD's prayer). [But the E. V., which puts the work of my hands in apposition to his children, is better, comp. xlix. 18-21.—D. M.]. The Prophet states in ver. 23 b, that the effect of the sanctification of the name of God will be that the people will esteem as holy the Holy One of Jacob, and will fear the God of Israel. Beside the variation of Jacob and Israel, which is so frequent in the second part of Isaiah, mark how the Prophet distinguishes between sanctifying the name of God, and sanctifying the Holy One of Jacob. This sanctification must be substantially one and the same. But when the Holy One of Jacob and the God of Israel is named as object of the second sanctification (ver. 23 b), a sanctifying seems to be thereby intended, which gives in a way which all men can perceive, the glory to this God above the gods of the heathen. The fruit of the inward disposition of heart which is externally perceptible and operative, seems to be thereby intended. As יִקְרִישׁ שְׁמִי refers to viii. 13, so עֲרִיצוֹ refers to viii. 12. Thus Israel will become truly wise. That wisdom which they thought they must conceal from God, was both foolishness and destruction. But when they shall have learnt to sanctify the LORD, then they who hitherto erred in spirit (comp. Ps. xcv. 10), will attain the true wisdom, and they who heretofore murmured against God's counsel and direction (יָגַל Kal only here), will be satisfied with the discipline of God, and let it have its effect upon them (מִןּ, what one takes, Prov. i. 5; iv. 2 *et saepe*, only here in Isaiah).

DOCTRINAL AND ETHICAL.

1. On xxix. 1-8. The Prophet designates Jerusalem as Ariel in a four-fold sense. Taking Ariel as denoting the city of God, the name suits Jerusalem as the holy, separated dwelling-place in which the church of God, and all saving ordinances have their seat and centre. Taking Ariel as the lion of God, the name applies to Jerusalem as the *ecclesia militans*, as the host of God fighting against the worldly power and conquering it. Taking Ariel as denoting the Altar of God, it sets forth Jerusalem as the place in which reconciliation with God, and the bestowal of all the gifts of His grace take place. And, lastly, Jerusalem appears as Ariel in the signification of Mount of God, because it is the height of God which overtops all other heights, in which He manifests His glory to all the world, and to which all nations flow in order to worship Him (ii. 2 sqq.). But when Jerusalem forgets

these her high honors, and neglects the obligations thereby laid upon her, she is corrected and humbled as any other city. [There may be an allusion made by the Prophet to the two-fold meaning of Ariel as lion of God, and hearth of God, but sober exegesis will be slow to admit the other meanings attached to the name of Ariel, and supposed to be here significantly alluded to by Isaiah.—D. M.].

2. Ver. 3. ["It was the enemy's army that encamped against Jerusalem; but God says that He will do it, for they are His hand, He does it by them. God had often, and long, by a host of angels, encamped for them round about them, for their protection and deliverance; but now He was turned to be their enemy, and fought against them: The siege laid against them was of His laying, and the forts raised against them were of His raising. Note, when men fight against us, we must, in them, see God contending with us." HENRY.—D. M.].

3. On ver. 7 sq. "A very consolatory comparison. The Romans and all enemies of the church are as blood-thirsty dogs. But when they have drunk up a part of the blood of the saints, and imagine, that they have swallowed up the church, it is only a dream. Since we see, that Christ and His Christians are, thank God, not yet destroyed."—CRAMER.

4. On vers. 9-12. "Awful description of the sorest punishment from God, which is spiritual, confirmed blindness; which is at this day so manifest in the Jews. For although they are confuted by so many clear and plain Scriptures of the Prophets, although they must themselves confess that the time is past, the place no more in existence, the lineage of David extinct, so that they can have no certain hope of a Messiah, they yet remain so hardened and obstinate in their opinion, as if they were drunken, mad and drowned in the snares of the devil by which they are bound, and could not come to sober and rational thoughts. This we ought to take as a mirror of the wrath of God, that we, while the book is yet open to us, may freely and diligently look into it, that it may not be closed and sealed before our eyes also."—CRAMER.

5. On vers. 9-12. To all those who bring to the reading of the Holy Scripture not the Spirit, from whom it proceeded, but the opposite spirit, the spirit of the world, the Scripture must be a sealed book, into which they can stare with plastered eyes, which see and yet do not see, which watch and yet at the same time sleep (vi. 9, 10; Luke viii. 10; Acts xxviii. 26, 27).

6. On ver. 13. Ah! how pious people would be, if only piety consisted in lip-service, and external behavior! *Dévotion aisée*, convenient religion, that is the business of all those who would willingly give to God what is God's, and to the devil, what is the devil's; that is, who would like to have a religion because it is required by a voice within the breast, and the power of custom and example, without thereby paining the flesh. Comp. Isa. i. 11 sqq.; lviii. 2 sqq.; Amos v. 23; Matt. xv. 7 sqq.

7. On ver. 14. ["They did one strange thing, they removed all sincerity from their hearts; now God will go on and do another, He will remove all sagacity from their heads: the wisdom

of their wise men shall perish. They played the hypocrite, and thought to put a cheat upon God, and now they are left to themselves to play the fool; and not only to put a cheat upon themselves, but to be easily cheated by all about them. . . . This was fulfilled in the wretched infatuation which the Jewish nation were manifestly under, after they had rejected the gospel of Christ . . . Judgments on the mind, though least taken notice of, are to be most wondered at.—HENRY, D. M.].

8. [Formalism in worship is here assigned as the cause of the judicial blindness which has happened to Israel. Mark the logical connection between vers. 13 and 14. The same judgment inflicted for the same reason, has befallen a large part of the nominal Christian Church. They who worship God *must* worship Him in spirit and in truth. We are amazed at the ignorance in matters of religion displayed by men of great mental capacity and learning, who have appeared among the Jews, and professors of a corrupt Christianity. That which excites our astonishment is here accounted for.—D. M.].

9. On ver. 18 sqq. "Here everything is reversed. Before, he had said, the wise shall be blind. Here he says, the blind shall see. The scope of all that is said is that they who were in office and were called priests and Levites, together with the bulk of the people, should be blinded for their unbelief. On the other hand, the poor, wretched people, that had neither office nor reputation, together with the heathen, shall be called, and shall be the people of God, who truly know God, invoke His name, and have joy, comfort and help in Him." VEIT. DIETRICH.

10. On ver. 23. ["The emphatic mention of the Holy One of Jacob and the God of Israel, as the object to be sanctified, implies a relation still existing between all believers and their spiritual ancestry, as well as a relation of identity between the Jewish and the Christian church. ALEXANDER.—D. M.].

HOMILETICAL HINTS.

On xxix. 1-8. *How the Lord regards and deals with His church.* 1) She is precious in His eyes, a. as the city of God; b. as the lion of God; c. as the altar of God; d. as the mount of God. 2) He brings her very low (vers. 2-6). 3) He delivers her wonderfully (vers. 7, 8).

2. On vers. 9-12. As the light of the sun does not illuminate, but dazzles and closes an eye which is not adapted for receiving it (e. g., that of the mole), so also the word of God is for those who are not born of God and cannot receive the Spirit of God, by no means a light which enlightens their inner sense, but rather an element which dazzles their mental eye, and confuses their senses, so that they stand before the word as one who can read stands before a sealed book, or as one who cannot read before a writing which is handed to him.

3. On vers. 13-14. *Warning against hypocrisy.* 1) Its nature (it consists in honoring God with self-invented, external, ceremonial service, while yet the heart is far from Him); 2) its punishment (the wisdom which is self-asserting and forgets God will come to shame).

4. On vers. 15-24. Every man has his task in this life. Some, however, are minded to transact their affairs without God. For either they do not believe that there is a God, or if they believe it, they wish to be independent of Him. They wish to execute everything according to their own mind and their own lusts. But when they imagine that they can carry out their plans as it were behind God's back, unobserved by Him, this cannot be (vers. 15 and 16). This is great folly, too. For such a work cannot succeed. Therefore the Prophet utters a woe on such an attempt, ver. 15. They, on the other hand, who do everything with God, partake of the most manifold blessing; the deaf hear, the blind see, the wretched rejoice, the poor are enriched, the oppressed and despised are delivered.

III.—THE THIRD WOE.

CHAPTER XXX.

1. THE SIN OF THOSE WHO SEEK HELP FROM EGYPT, NOT FROM JEHOVAH.

CHAPTER XXX. 1-5.

- 1 WOE to the rebellious children, saith the LORD,
That take counsel, but not of me;
And that "cover with a covering, but not of my spirit,
That they may add sin to sin :
- 2 That walk to go down into Egypt,
And have not asked at my mouth ;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt !
- 3 Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt *your* confusion.
- 4 For his princes "were at Zoan,
And his ambassadors "came to Hanes.

- 5 They were all ashamed of a people *that* could not profit them,
Nor be an help nor profit,
But a shame, and also a reproach.

* make an alliance.

• have been.

• come.

TEXTUAL AND GRAMMATICAL.

Ver. 1. If we take סוררים in a causative sense = making apostasy, which view is justified by the form of the word, (which is after the Pilel conjugation), and by its use elsewhere, (Lam. iii. 11), we can then join with it לעשות as the infinitive of nearer specification. This infinitive then expresses wherein and how far they are סוררים בנים (i. 23; lxv. 2).

Ver. 2. The Kal עז, from which many derive עזן, does not occur. We find only Hiphil העזין, x. 31; Ex. ix. 19; Jer. iv. 6; vi. 1. The context too appears to me not to require by any means the signification "confugere and refugium," as this meaning is contained in the following clause, and a repetition of the same thought cannot be expected. I prefer, therefore, to take עזן in the signification "to be strong" and עזן, as it is often used = munimentum, defence, protection (xvii. 10; xxv. 4; xxvii. 5, *et saepe*). חזקה is confugere; it is found united with עז Judges ix. 15; Ps. xxxvi. 8; lvii. 2.

Ver. 3. חזתו (= כִּחְזָהוּ iv. 6; xxv. 4; xxviii. 15, 17, is *ā. ley*.

Ver. 5. חֲבֵאֵשׁ is a mongrel form arising from חֵבֵשׁ, the former of which itself proceeding from a confusion of the two roots חָבַשׁ and חָשׂ, signifies *pudorem produxit*, to produce shame, to be ashamed, to come to disgrace, while חֲבֵאֵשׁ denotes *foetorem protulit*, both together therefore signify "to produce stinking disgrace, or disgraceful stench, to make a stinking, disgraceful figure, therefore, ignominiously to come to shame." All (Ewald, § 236, c) are disgraced on account of a people that does not profit them (the senders of the embassy), is not for help, nor for profit. This לֹא עִלִּי לְהוֹעִיל strikes us as tautological. It is probably occasioned by the effort clearly apparent in this sentence to multiply the "L" and "O" sounds, and especially the combination of the two.

EXEGETICAL AND CRITICAL.

1. The subject treated by the Prophet in these chapters is unfolded more and more fully, so as to be perfectly clear. What he had hitherto only hinted at, he now declares in plain terms: *the alliance with Egypt* is the sin against which he contends with all the force of his spirit. This alliance is no longer a subject of deliberation. It has already taken shape. An embassy to conclude this league is already on the way. The Prophet therefore utters another (the third) woe against the apostate people, because they form such purposes without the LORD, only to heap sin upon sin (ver. 1). They have gone down to Egypt without consulting the Lord, in order to find there increase of power, and protection (ver. 2). But power and protection shall be changed into disgrace (ver. 3). It was possible to try to invalidate this threatening of the Prophet by a denial of the facts. But he leaves no room for such contradiction. For, says he, the Jewish princes are already in Zoan, and will come to Hanes (ver. 4). Therefore, he repeats with emphasis his threatening: Israel will be ashamed of the Egyptian nation which can bring to the people of God no advantage, but only disgrace.

2. *Woe to—a reproach.*—Vers. 1-5. הוֹי comp. on xxix. 1. עֲשׂוֹת עֶזָּה = to execute a counsel (2 Sam. xvii. 23). וְלֹא כִי as Hos. viii. 4. We had כִּסְכָּה xxv. 7; xxviii. 20 (comp. כִּסְכָּה Judges xvi. 13, 14) in the signification "woven or plaited covering;" but in this chapter, ver. 22, (comp. xlii. 17) the word has the signification "what is molten, cast." That כִּסְכָּה נֶסֶךְ signifies here (ver. 1) to form an alliance, is placed out of doubt by the context. But it is questionable whether the expression originally denotes "to weave a web," or "σπενδον σπενδον" *decebat*. The latter is to me the more probable,

not although, but because מִסְכָּה from נָסַךְ to pour, to cast, denotes a molten image. For it seems to me that the Prophet intends a double sense by the expression: *libationem effundere and idolum fusile fundere*. He hints therewith at the idolatrous character of such a league, which is a transgression of the first [second] commandment.

This agrees very well with וְלֹא רוּחִי, an expression which, both in sense and construction, is connected with וְלֹא כִי, as we are to regard רוּחִי as dependent on the preposition כִּי. The clause that they may add sin to sin does not express the conscious, subjective design, but only affirms that the objective fact is of such a character as to warrant the conclusion as to the conscious design (comp. Amos ii. 7; Jer. xlv. 8 *et saepe*). כִּפְתּוֹ comp. on xxix. 1. וְהָלְכִים ver. 2 (apposition to סוררים ver. 1) marks the going away, the *terminus a quo*, לָרֶדֶת the *terminus ad quem*. In וְהָלְכִים we must not press the notion of time, but only the notion of the word, i. e., the Prophet does not set forth that they are now going away (*praesens*), but states the simple fact of their going away. If we so understand the word, every appearance of a contradiction

with ver. 4 disappears. וְשָׁלַח פִּי besides only Josh. ix. 14 comp. Gen. xxiv. 57. Ver. 4 contains a proof which is introduced by כִּי. It appears to me that the Prophet supposes the attempt on the part of his hearers still to deny this league with Egypt which had been laid to their charge. He therefore says: Everything stated in verses 1-3 is true, for the ambassadors have been already in Zoan, and are now on the way to Hanes. וְהוֹי is therefore the proper perfect; the imperfect וְיָלַח (comp. Gen. xxviii. 12) stands

for the designation of a fact yet incomplete, still in progress, i. e., the ambassadors are only about to reach Hanes. The accusative is *accus. loci*. How Isaiah could so speak is easily seen, if we do not forget that he was the Prophet of Jehovah, and that the Spirit of the LORD, whom the others excluded in their consultations (ver. 1), assisted the Prophet. Men told him nothing at all of the embassy; assuredly the ambassadors themselves sent him no message, nor was a message sent by them communicated to him. But yet he knows that the ambassadors have actually arrived in Egypt. His mentioning the cities Zoan and Hanes is not to be pressed, i. e., he does not mean to mark precisely the exact points between which the ambassadors now are. He has other reasons for naming these cities. I do not comprehend how DELITZSCH can say, "the Tanitic dynasty then bore rule, which preceded the Ethiopian: Tanis and Anyais were the two royal seats." For after the middle of the 8th century B. C., the Ethiopian (the 25th) dynasty already bore rule (DUNCKER, *Geschichte des Alterth.* I p. 598). Hezekiah cannot therefore have formed an alliance with the predecessor of the Ethiopian dynasty. DELITZSCH seems here to rely too much on Herodotus, II., 137 *init.*, where a king Anyasis of Anyasis, i. e., Hanes, is named as predecessor of the Ethiopian Sabakos. Moreover, Ewald's assumption resting on Herodotus, II. 141, that the Egyptian king, with whom Sennacherib had to do, was the Ethiopian Setthon, priest of Hephæstos, who was at the same time ruler of lower and middle Egypt with Tanis for his royal seat, is refuted by Assyrian monuments. For, although the first inscriptions that mention the name Tirhaka (Assyrian *Tur-ku-u*), belong to the time after Sennacherib, yet the monuments

of Sennacherib expressly name his Egyptian opponent "king of Meroë" (SCHRADER, *die Keilinschriften und das A. T.*, p. 203), which could not possibly be said of a Tanitic king. When Isaiah here mentions Zoan (situated in the Delta of the Nile, southwest of Pelusium), he is probably led to do so, because this city, since the end of the second millennium before Christ, had been the capital of the kingdom. For till the expulsion of Hyksos, Memphis, then Thebes, had been the capital; then, from the epoch mentioned, Zoan, (comp. DUNCKER, *Geschichte des Alterth.* I, p. 598). Isaiah had already (xix. 11) mentioned Hanes (Egyptian *Hnès, Ehnes*, afterwards Herakleopolis, situated in the neighborhood of lake Moeris), because it had been last after Tanis the royal seat of a native dynasty (comp. Herodotus, II., 137). If then Zoan and Hanes are the cities which had last been royal seats, and if they were known as such to the Prophet, there is really no reason with HIRTZIG, KNOBEL and others to adopt the reading *חֲנַנִי*, which lies at the basis of the Alexandrine version, but has in it only a very uncertain support. It is likewise unnecessary, and does not correspond to the context to refer the suffix in *חֲנַנִי* to the Egyptian king as having vainly summoned the warrior caste by his messengers (Herodotus, II. 141). It is most natural to refer the suffix in *חֲנַנִי* to the same subject to which the suffix in *שְׁרִי* belongs. If the Prophet wished the suffix in *חֲנַנִי* to have a different reference from that in *שְׁרִי*, he must have made this known in a way not to be misunderstood.

2. THE PROPHET AS HE OUGHT TO BE, AND AS HE OUGHT NOT TO BE.

CHAPTER XXX. 6-14.

- 6 The burden of the beasts of the south :
 *Into the land of trouble and anguish,
 From whence *come* *the young and old lion,
 The viper and fiery flying serpent,
 They will carry their riches upon the shoulders of young asses,
 And their treasures upon the bunches of camels,
 To a people *that* shall not profit *them*.
- 7 For the Egyptians shall help in vain, and to no purpose ;
 Therefore *have I cried *concerning this, Their strength *is* to sit still.
- 8 Now go, write it before them in a table,
 And note it in a book,
 That it may be for *the time to come for ever and ever :
- 9 That this *is* a rebellious people,
 Lying children, children *that* will not hear the law of the LORD :
- 10 Which say to the Seers, See not ;
 And to the prophets, Prophecy not unto us right things,
 Speak unto us smooth things, prophecy deceits :
- 11 Get you out of the way, turn aside out of the path,
 Cause the Holy One of Israel to cease from before us.

- 12 Wherefore thus saith the Holy One of Israel,
Because ye despise this word,
And trust in 'oppression and perverseness,
And stay thereon:
13 Therefore this iniquity shall be to you as a breach ready to fall,
Swelling out in a high wall,
Whose breaking cometh suddenly at an instant.
14 And he shall break it as the breaking of 'the potters' vessel,
That is broken in pieces; he shall not spare;
So that there shall not be found in the bursting of it a sherd
To take fire from the hearth,
Or to take water *withal* out of the pit.

¹ Or, to her.² Heb. *the latter day*.³ Or, *fraud*.⁴ Heb. *the bottle of potters*.⁵ *through a land of trouble*.⁶ *loneliness and lion*.⁷ *I call it; Boaster that sits still*.

TEXTUAL AND GRAMMATICAL.

Ver. 11. The form כִּנֵּי is found only here. The Masoretic note under the text is to be read "Two Nuns with Tseri." כִּנֵּי is formed after the analogy of the forms

עָלִי, אֶחָדִי, etc., and has the same meaning as the more common כִּנֵּי (xlv. 8).

EXEGETICAL AND CRITICAL.

1. In order to set forth right vividly the certainty of his prophecy, Isaiah tells the people that he has been commanded to mark his utterance concerning the Egyptian help as a particular *massa*, to which he now gives an emblematic title similar to what we find in chapters xxi., xxii. The purport of this *massa* is this: The Jewish ambassadors drag rich treasures laboriously through the perilous wilderness to Egypt, in order to purchase the assistance of the Egyptians which will prove to be empty vapor; wherefore Jehovah Himself gives Egypt the name "Boaster, sitting still" (vers. 6 and 7). This *massa* is to be preserved till the remotest future, as a witness for the truth of what was said by the Prophet (ver. 8). In this way it must be made possible to establish objectively the truth of the prophetic testimony, as all sense for the truth is wanting in the people of Israel, for they are a lying race, that will not hear the law of Jehovah (ver. 9). They show this by actually demanding of the prophets that they should not tell them the truth, but only what is agreeable, even when it is pure falsehood (verse 10); and, further, by requiring that they (the prophets) should depart from the right way, and remove from their (the people's) eyes the Holy One of Israel (ver. 11). Because then they despise the word of the LORD, and rely only on violence at home and a perverse foreign policy (ver. 12), this their sin shall be to them as a rent wall which bulges out and threatens every moment to fall (ver. 13). And it will also fall, and its remains will through the violence of the fall become reduced to small pieces such as the sherds of a pot, none of which is large enough for one to carry in it fire from the hearth or water from the pit (vers. 14).

2. **The burden—and ever.**—Vers. 6-8. Very unjustly is the spuriousness of the inscription כִּנֵּי בְרִיחוֹת נֹכַח maintained. In ver. 8 the Prophet is commanded to record it, i. e., the preceding brief, sharply marked saying in a particular tablet to serve as documentary evidence in the future. I understand this saying to be verses 6 and 7. For they are essentially of the same im-

port as verses 1-5. But they reproduce this import in a quite peculiar, emblematic, mystical form. They bear, we might say, a decidedly prophetic character. Their purport is designedly set forth in this peculiar form for the purpose of being specially recorded. If now this brief saying is manifestly designed to have an independent existence, why should it not also have its own name, its particular inscription? The Prophet has recorded from xiii.—xxiii. a series of prophecies against foreign nations, to each of which he gives the title כִּנֵּי. He has, in particular, in chapter xxi. brought together some rather short utterances under the title כִּנֵּי with an emblematical addition (xxi. 1, 11, 13). Might he not designedly insert here in the text such a brief emblematic כִּנֵּי, as he was led to do so by the peculiar circumstances attending its origin? As he states, ver. 8, he received, after having orally delivered the words, the command also to make a particular record of them in writing. As now this recording formed an interlude to his oral teaching, and as he committed to writing all his oral teaching, why should he not record this interlude also? It could not possibly be passed over. Nor could he place it as an independent כִּנֵּי among the rest, for it would have been unintelligible in that connection. It is a rash conclusion to declare that the very expression כִּנֵּי is an evidence that the inscription did not proceed from Isaiah, because he never used the word. It is only in such prophecies as immediately refer to the theocracy that Isaiah does not use the word. It is with him a standing designation of prophecies concerning foreign nations. On this very account the word is here entirely appropriate. This only may be admitted, that when Isaiah orally delivered the prophecy contained in vers. 6 and 7, he did not then employ the words כִּנֵּי בְרִיחוֹת נֹכַח. Possibly they may have been put as an inscription only to the writing mentioned in ver. 8. The purport of the *massa* is denoted by the words כִּנֵּי בְרִיחוֹת נֹכַח. I believe that these words are ambiguous, and are purposely used in their ambigu-

ity. The emblematic inscriptions xxi. 1, 11, 13; xxiii. 1 are ambiguous. נָגַב is the south generally (Josh. xv. 4; xviii. 15, 19, *et saepe*), but also specially the south of Judah (comp. on xxi. 1). It is clear that the word cannot be taken here in the latter sense. For although the ambassadors on the way to Egypt crossed the south of Judah, they went also far beyond it. They made a journey into the south, into southern lands in general, and to these Egypt, the end of their journey, belongs. The נִבְחֹמוֹת נָגַב are therefore beasts which belong to the south generally. As then the Prophet above all means to warn against Egypt, must not also an Egyptian beast belong to these נִבְחֹמוֹת נָגַב?

In fact נִבְחֹמוֹת recalls to mind the נִבְחֹמוֹת Job xl. 15, the hippopotamus, in Egyptian probably *p-che-mou*, from which there is formed in Hebrew נִבְחֹמוֹת resembling the plural of נִבְחָה (Comp. Lepsius in *HEBZ. R.-Enc.* I, p. 141), which could the more easily happen, since the Egyptian word signifies *bos aquaticus*, as the animal is called among the Arabians *gamūs el-bahr*, the river buffalo, and among the Italians *bomarino*. Comp. HEROD. II. 71. But the Prophet does not think of the *behemoth* only. He has certainly also in his eye the beasts going to the south, bearing the treasures of Judah. Yea, I believe that the editors of DRECHSLER'S *Isaiah* (II. p. 65, note) are perfectly right, when they say that we are to regard also as a subject of the oracle "the Mag-nates of Judah sent to Egypt, who more devoid of knowledge than ox and ass, belong to the beasts of burden." This kind of irony corresponds to the manner of Isaiah, and suits the context well. For not the innocent beasts, but those fools and untrustworthy Egypt must be regarded as the objects of the divine *massa*. [The beasts of the south are simply the asses and camels that bear the treasures to Egypt.—D. M.] בְּמֶרְץ צִוִּי is

to be connected with יִשְׁמֹן לִבִּיא. מְעוֹפֵף is parenthetical. The expressions צָרָה (*angustiae*) and צָרָה (*coarctatio*) occur also in the verse, viii. 22; yet they are found combined as here only in Prov.

i. 27.—לִבִּיא comp. on chap. v. 29. לִישׁ is found combined with לִבִּיא only here, and occurs besides only in two other places: Job iv. 22; Prov. xxx. 30. מְדֹמָם refers to אֶרֶץ, there being substituted for this term in the singular the idea of the many separate localities from which such beasts may come. We, who are more accustomed to mark the place where, than the place whence anything appears (comp. e. g. מִקֵּץ Gen. i. 7), can fitly render "wherein are lions and lion." מְדֹמָם *viperæ, regulæ*, besides here lix. 5; Job xx. 16. שֶׁרֶף מְעוֹפֵף comp. on xiv. 29. Observe the irony: through so dangerous a country the grandees of Judah drag their treasures, in order to purchase a help which will leave them in the lurch. עֵרִיס (Kethibh עֵרִיס) comp. ver. 24; Gen. xxxii. 16; Judg. x. 4; xii.

14. The plural of חֵיל occurs besides only in the signification "forces, bands of warriors," and is mostly preceded by לְבָרִי or לְבָרִי (1 Chron. vii. 5, 7, 11, 40; Jer. xl. 7, 13; xli. 11, *et saepe*). Only

in Eccles. x. 10 does the word stand in the general signification "vires." חֵילִי hump, bunch, is *δρ. λεγ.* But Egypt will help vapor and emptiness (חֵילִי only here) i. e., the result of its assistance will be nothing but empty vapor.

חֵילִי are therefore not to be taken as adverbs (which they can indeed be, comp. Ps. lxxiii. 13; Job xxi. 34; xxxv. 16, *et saepe*), but as accusatives of the object depending on an idea of making, effecting latent in עוֹר (comp. xix. 21; Exod. x. 26; Job vi. 4; Zech. vii. 5). The Lord gives Egypt also a characteristic name, as it were, to serve as a warning that no one may rely on this deceitful help to his own detriment. He names Egypt רֶהֱבָהּ הִם שְׁבֵת. Here, first of all, it appears to me that the Prophet chose this expression with reference to a place in Job. We read, Job ix. 13, in a context which treats of the might and majesty of the supreme God: "Eloah turns not His anger, under Him bow themselves רֶהֱבָהּ הִם."

Whatever the author of the book of Job may have understood by these רֶהֱבָהּ, at all events in view of Isaiah's unquestionable acquaintance with the book of Job, and of his frequent references to it, it is certainly not to be regarded as accidental that he applies to Egypt the two words עוֹר and רֶהֱבָהּ which stand together in that remarkable passage in Job which we own to be for us very obscure—רֶהֱבָהּ (from רֶהֱבָהּ *tumultuari, strepere* iii. 5; Prov. vi. 3; Ps. cxxxviii. 8; Cant. vi. 5) is *ferocia, superbia*, and is used poetically to designate a huge aquatic animal (Job xxvi. 12; Isa. li. 9) which is conceived of as symbol of Egypt; hence רֶהֱבָהּ occurs simply as symbolical name of Egypt: Ps. lxxxvii. 4; lxxxix. 11. רֶהֱבָהּ is then also here a designation of Egypt in the sense of *ferocia, superbia*, haughtiness, boasting. The words רֶהֱבָהּ are a closer specification, involving at the same time an antithesis. We best fill up the ellipsis by supplying אֶשֶׁר before הִם, as hereby the abruptness of the construction is avoided.

Cases such as אֶתְּהִי הַשִּׁירִים הָאֵלֶּם הַפִּלֹחַ בְּלֶעַץ Gen. xiv. 2, 3 are not analogous; as in them an unknown name is explained by one that is known. But in our passage a new essential antithetic element is to be added to the first name; the whole name is to be marked as consisting of two parts in contrast to one another: Boasting that is at the same time sitting still. This thought is best expressed in German [and English] by the total omission of the pronoun, Boasting—sitting still.

["Those who approve of our common rendering, Their strength is to sit still, consider the words as designed to teach that the true strength and security of the Jews consisted in the exercise of quiet and patient confidence in God, assured that He would deliver them in His own way. To justify such rendering, however, the first two words must be joined, רֶהֱבָהּ. But against this construction there lie two objections. First, the pronominal suffix could not with propriety be referred to any antecedent but Egypt at the beginning of the verse. Secondly, the

noun **רָהַב** never occurs with the acceptation *strength*, but always signifies *pride, insolence, rage*. HENDERSON. If we only keep in mind, as a Hebrew would do, the significance of the name *Rahab* as meaning arrogance, we shall hardly find a happier translation of this expression than that given by LOWTH, *Rahab the Inactive*.—D. M.]. The same explanation is to be given of the plural **רָהִיב** as of **רָהַב** in ver. 6. DRECHSLER is disposed, after the example of COCCZEUS and VITRINGA, to derive **רָהַב** from **רָהַב** *desinere*. But, not to mention that such a derivative **רָהַב** does not occur (for in Gen. xxi. 19; Prov. xx. 3 **רָהַב** is certainly the infin. of **רָהַב**), the notion of ceasing, of doing nothing more is here quite unsuitable. The context requires the idea of inability to do anything, notwithstanding great noise with words and gestures. The Prophet, after having hitherto delivered his prophecy orally, received the command also to write it down immediately. And this should be done **רָהַב**, i. e., before their (the people's) eyes (lix. 12; Job xii. 3 *et saepe*). For it was to be established that the Prophet had predicted the fruitlessness of the effort to obtain aid from Egypt, in order that, when this should be demonstrated by fact, the omniscience of Jehovah, and the trustworthiness of His servant as a Prophet, might appear indubitable. It appears to me that **רָהַב** intimates that the Prophet could not do the writing on the spot where he was speaking, but must repair to a place where he would find the materials necessary for writing. **רָהַב** and **רָהַב** differ only rhetorically in the parallelism. For, in fact, the word was to be not twice, but only once, written down. It is not necessary to read **רָהַב** for **רָהַב**. Observe the climax in the three specifications of time.

3. That this is a—of the pit.—Vers. 9-14. The writing down which was commanded would not be needful, if there were alive in the people a mind for the truth and for what was really conducive to their welfare. But as they now refuse to hear the warning voice of truth, so they would also hereafter deny that they had been warned, if it could not be proved to them, as we say, on black and white. The Prophet, therefore, gives a reason for what he had said, vers. 6-8, by the words **רָהַב** **רָהַב** **רָהַב** vers. 9 sqq. The expression **רָהַב** is found only here in Isaiah. He had, perhaps, Numb. xvii. 25 [E. V. xvii. 10] in view, where the command is given that the rod of

Aaron should be kept **רָהַב** **רָהַב** **רָהַב** is found only here. So corrupt are the people that they actually dare to attempt to prescribe to the Prophets what they ought, and what they ought not to prophesy, as if the true Prophet could see anything else than what Jehovah shows him (comp. the demand made upon the Prophet Micaiah, the son of Imlah, and his answer to it, 1 Kings xxii. 13, 14, also the answer of Balaam Numb. xxii. 38, sqq.). The distinction between **רָהַב** and **רָהַב** has merely a rhetorical significance; for there is no real difference between them (comp. xxix. 10 and 1 Sam. ix. 9). **רָהַב**

occurs in this signification in Isaiah only here. These people would have best liked entirely to forbid the Prophets of Jehovah to see anything as Prophets. But where this failed, they tried to induce them at least to accommodate their visions to the wishes of the public. They said to them: **see not right things** (the truth xxvi. 10; lix. 14) for us (*dat. commodi*), **speak unto us what is agreeable** (properly smooth, going smoothly on, Ps. xii. 3, 4, only here in Isaiah), **and see deceptions** (**רָהַב** *π. λεγ., comp.* **רָהַב** Job xvii. 3 and Hiph. **רָהַב** Gen. xxxi. 7; Judg. xvi. 10 *et saepe*). Yea, they proceed quite consistently still further; they call upon the Prophets to turn aside altogether from the right way, that is, to forsake the LORD Himself, and to remove Him, the Holy One of Israel (on xxix. 19) entirely from the face of the people. They thus require that the Prophets should not only apostatize to idolatry, but even take up an offensive attitude against the LORD. **רָהַב** (xiii. 11; xvi. 10; xxi. 2) is used of the abolition of idolatrous institutions, e. g., 2 Kings xxiii. 5. This wicked conduct cannot remain unpunished. Because they thus contemptuously reject (**רָהַב** with **רָהַב** comp. vii. 15 sq.; xxxiii. 15; comp. Amos ii. 4) the warning word of the LORD, which Isaiah announced to them respecting their Egyptian policy, and hope for their deliverance by exacting by violence the money needed to purchase the aid of Egypt (ver. 6, comp. 2 Kings xv. 20), and by sinful reliance on the help of the

heathen (**רָהַב** part. Niph., *perversum, pratum*, only here in Isaiah, besides only in the Proverbs of Solomon ii. 14; iii. 32; xiv. 2 comp. iii. 21; iv. 21), this godless procedure of theirs shall be to them the precursor of certain destruction. As the breach in a wall and its bulging out is the sure precursor of its fall, (comp. Ps. lxxii. 4), so this Egyptian alliance shall be a symptom, not of the deliverance, but of the ruin of Judah. **רָהַב** (besides only lviii. 12) is manifestly not simply the mere rent, but that which is rent or

burst in pieces. **רָהַב** is a part of a wall that has burst asunder, which is falling, i. e., about to fall. It is also **רָהַב** (*tumescens*, **רָהַב** to swell up, boil up, lxiv. 1, to desire eagerly xxi. 12; except in Isaiah the word occurs only Obad. 6) in a high wall. The higher the wall, the more dangerous the breach. **רָהַב** comp. xxix. 5. The suffix in **רָהַב** refers to **רָהַב**.

When we read in the next verse **רָהַב**, Jehovah is evidently the subject, and the object is the wall, by which Judah is to be understood—a rapid transition from the image to the thing signified, which is here the less surprising as another image is immediately employed in what follows. That the subject of **רָהַב** must be a person, clearly appears from the nature of the figure, as it is more closely defined by the following words **רָהַב** **רָהַב**. For it is not a potter's vessel that breaks of itself that is spoken of, but one which is intentionally (**רָהַב**) broken in pieces (**רָהַב**) is therefore the nearer specification

of שָׁכַר: the transition from the infinitive to the finite verb in חָסַל לֹא occurs frequently, and is here rendered necessary especially by the negation). כִּכְרָה *contusio*, then as the abstract for the concrete, that which is broken in pieces, the fragments. חָסַר *capere*, to fetch, besides here only Ps. lii. 7; Prov. vi. 27; xvii. 10; xxv. 22. חָרַךְ (the verb חָרַךְ in Isaiah only x. 16; lxv. 5 and here), is that which is kindled, burning, the glowing fire. חָרַךְ is properly *nudare, relegere*.

But while we take off the surface, we, as it were, uncover the fluid. חָרַךְ, *nudare*, is likewise used of pouring out, because the bottom of the vessel is thereby uncovered—(Gen. xxiv. 20; 2 Chron. xxiv. 11; Isa. liii. 12). חָרַךְ occurs further in Isaiah xx. 4; xlvii. 2; lii. 10. חָרַךְ is a cavity, a deep place in the earth only here in Isaiah (comp. Ezek. xlvii. 11). That the Prophet alludes here to the exile is evident. But the passage did not receive its complete fulfilment till the second, or Roman exile.

3. THE PRESUMPTUOUS AND THE WELL-FOUNDED CONFIDENCE.

CHAPTER XXX. 15-18.

- 15 For thus saith the LORD God, the Holy One of Israel;
In returning and rest shall ye be saved:
In quietness and in confidence shall be your strength:
And ye would not.
- 16 But ye said, No; for we will *flee upon horses;
Therefore shall ye flee:
And, We will ride upon the swift;
Therefore shall they that pursue you be swift.
- 17 One thousand *shall flee* at the rebuke of one;
At the rebuke of five shall ye flee:
Till ye be left as a ^bbeacon upon the top of a mountain,
And as an ensign on an hill.
- 18 And therefore will the LORD wait, that he may be gracious unto you,
And therefore will he be exalted, that he may have mercy upon you:
For the LORD is a God of judgment:
Blessed are all they that wait for him.

¹ Or, a tree bereft of branches: Or, a mast.

^a hasten.

^b a pine.

EXEGETICAL AND CRITICAL.

1. That the way of deliverance pursued by Israel was wrong, appears not only from its roots (vers. 9-11) and from its fruit (vers. 12-14), but also from setting over against it that which is declared by Jehovah to be alone salutary: Returning and rest in Him; quiet, patient trust in Him who only is strong and makes strong. But Israel declined to take this latter way (ver. 15). According to their notion, only Egypt's horses could help them. But these horses are to serve only for precipitate flight. Runners, too, there shall be, but at the disposal of the pursuers of fleeing Israel (ver. 16). A great number of Israelites will flee from a petty band of enemies, and Israel's whole might will be reduced to but a small remnant, that might be compared with a single pine or a solitary banner on a mountain-height (ver. 17). And the final consequence will be that the LORD, as He is a God who exercises justice, must delay His help, which eventually will not be withheld. Then will it appear that only they are to be pronounced happy who hope on the LORD (ver. 18). [I understand the purport of

ver. 18 differently. See exegetical and critical remarks on it.—D. M.]

2. Vers. 15-18. For thus saith—wait for him.—שָׁכַר (*ἀπ. λεγ.*) is certainly not quickening, *vivificatio*, but returning. For the question here relates to what Israel was bound to do. And שָׁכַר is that very significant leading term in the prophecy of Isaiah, and especially in that of Jeremiah, which we have already (i. 27) taken notice of, and have particularly remarked in the name שָׁכַר (comp. on vii. 3). נָחַת, from נָחַת, to rest (comp. ver. 30, *et saepe*), as נָחַת, ver. 24, from נָחַת, marks, as it were, the point where the שָׁכַר ends. For Israel has to return to the LORD and then rest in the LORD (comp. "Syria resteth on Ephraim," vii. 2). This meaning seems to me more appropriate than that of "rest from one's own self-confiding endeavor" (DEL.). [DELITZSCH appears to me to set forth the exact idea intended by נָחַת. It is hard to assume an ellipsis of the words "in the LORD" after rest.

But the supplement proposed by DELITZSCH is naturally suggested by the context.—D. M.]—**הַשָּׁקֶט** includes the idea of abstaining from making one's self outwardly busy, as well as that of inward composure. Isaiah called **הַשָּׁקֶט** (vii. 4) to Ahaz, who was seeking safety in external military and political measures. **בְּשָׁקֶט** (*ἀν. λεγ.*) forms a fine counterpart to **הַשָּׁקֶט**: the true repose rests on the confidence which casts every concern on the Lord (comp. xxxii. 17, where also **הַשָּׁקֶט** and **בְּשָׁקֶט** stand together. In this union of self-restraint and of yielding one's self to the LORD would consist Israel's strength (**בְּיָמֵינוּ**, iii. 25; xi. 2; xxviii. 6; xxx. 15; xxxiii. 13; xxxvi. 5; in the second part only the plural **בְּיָמֵינוּ**, lxiii. 15, occurs). But alas! Israel refuses to make this self-surrender to the LORD (ver. 9). The people say rather: **עַל כֹּס נָסוּ** (ver. 16). The Vulgate translates: *ad equos fugimus*, as in x. 3. But it is apparent that the rhyme between **נָסוּ** and **כֹּס** is designed; and for the sake of the rhyme a modification of the meaning of **נָסוּ** is allowable. The following words—we will ride upon the swift—make clear the thought which the Prophet desired to express by **עַל כֹּס נָסוּ**. I therefore take **נָסוּ**, as many modern interpreters do, in the sense of *celeriter ferri, festinare* (comp. **נָסוּ**, *ניע*, in German *fliehen* and *fliegen* [in English to flee and to fly]). If the clause signified "on horses will we flee" (**DRECHSLER**), then it must be said in opposition: therefore shall ye flee on foot. We should then expect a word which would indicate *slow* flight. But in using this language the Israelites were thinking of *meeting* the enemy on swift horses. The appropriate antithetic statement which the Prophet makes is: no, horses will serve you only for *flight*. Parallel to "we will hasten upon horses" is the clause **עַל-קַל נִרְכָּב**. Only here is **קַל**, *celer*, *αἶψα* (comp. v. 28; xviii. 2; xix. 1) used of the swift horse. The Israelites were warned in the Law against the horses of Egypt (Deut. xvii. 16; comp. 1 Kings x. 25, 28), and our Prophet utters soon after (xxx. 1, 3) in plain words the same blame which we find here. [Beside the play of words in **כֹּס**, **נָסוּ**, **נָסוּ**, **נָסוּ**, that in **קַל** and **קָלִי** should not be overlooked.—D. M.] Ver. 17 depicts the disgraceful haste and senselessness of their flight in terms that evidently allude to passages in the Law (comp. Lev. xxvi. 17; and especially Deut. xxxii. 30). [Lowth supposes that after **הַשָּׁקֶט** there stood originally **רִכְבָּה**, which has dropped out of the text. But the connection with the following words would be disturbed by this proposed emendation: "at the rebuke of five shall ye flee till ye be left," etc. HENDERSON properly quotes the censure of KOCHER on such intermeddling with the sacred text: *Quin tandem aliquando suae sibi viae certum valem ire vinentes nostros errores corrigimus!*—D. M.] This wasting, destructive flight will last till there remains of Israel only a small remnant. The smallness of this remnant is set forth by the Prophet under a double image. He compares it first

with a single pine (**אֶרֶץ = אֶרֶץ**, xlv. 14, originally the pine, then the mast made out of it, xxxiii. 23; Ezek. xxvii. 5), on a high mountain, which is all that remains of a thick wood; and then with a solitary signal-pole (Numb. xxi. 8 sq.; Isa. v. 26; xi. 10, 12, *et scepe*) set up on a bare height (xiii. 2). The choice of this second image was perhaps determined by the resemblance in sound between **נָסוּ** and **נָסוּ**. Ver. 18 describes the second and last effect of the **לֹא אֶמְנָתָם** in ver. 15. The first was destruction and dispersion, the second is the delay in God's showing favor (?) **חָכַח** with **ל** to wait for something, Pa. cvi. 13; Job iii. 21; Isa. viii. 17; lxiv. 3. The sense of delaying lies in this word in 2 Kings vii. 9; ix. 8. This sense, too, is not foreign to the passage, Job xxxii. 4. The parallelism indicates that the words **יָרוּם לִרְחֹמֶיךָ** must have an analogous sense. I understand **יָרוּם** here with Rashi (comp. **גֶּשֶׁן**, *Thea*. p. 1274) in the sense of **יִתְרַחֵק**, he is high, i. e., gone away upwards, because he dwells on high. He takes a high, i. e., retired, distant position in relation to pitying you (comp. **מָרוֹם מְשַׁפֵּטֶיךָ**, Psalm x. 5). It must be admitted that we should expect **מִרְחֹמֶיךָ** instead of **יָרוּם**. The matter is still dubious. Perhaps we should read **יָרוּם** or **יָרוּם** (with Houbigant, Lowth, Ewald, Cheyne, and some Codices). That God delays in granting deliverance, is according to His justice. He must punish you. Divine justice requires this. If He should only show mercy, this would not be good for the sinner himself (xxvi. 10). It is therefore on the ground of the declarations Ex. xxxiv. 6, 7; Numb. xiv. 18 said of him [rather the LORD Himself says]: "I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. xxx. 11; xlv. 28). Yet from this correction in measure, which satisfies justice and love, there is a deliverance to the enjoyment of the full light of salvation for those who wait on the LORD in faith. This thought forms the transition to the second part of the chapter, which is of a consolatory character. The last clause of ver. 18 recalls to mind the closing words of the second Psalm. [Must we then give up using the hallowed phrase: "The LORD waiteth to be gracious" as an encouragement to come to Him, and in deference to just criticism regard these words as rather a threatening that the LORD will *delay* to show favor? Though one or two instances of the rare use of **חָכַח** in the sense of delaying may be adduced, yet the word more naturally marks a tending or inclining to the object of waiting. Here we have **חָכַח** followed by **ל**, which forces us to give the word a sense the very opposite of deferring or delaying. Dr. NABGELSBACH confesses the unsatisfactoriness of the explanation which must be given to the following parallel clause, if the first clause of the verse is to be understood of Jehovah delaying to be gracious. But, it may be asked, how is **לִכֵּן** at the beginning of the verse to be explained, if it does not contain a threatening? I connect "therefore" with the

miserable condition of Israel described in the preceding verse. This misery awakens the divine compassion. Therefore the LORD "repents Himself for His servants when He seeth that their power is gone," Deut. xxxii. 36. He seeks opportunity to relieve the distressed because "He delighteth in mercy." And "He is exalted above the heavens," not to be remote, not to withdraw Himself and to withhold aid, but that "His beloved may be delivered," Pa. cviii. 5, 6. Need

I add that it is in accordance with Scripture to represent the LORD as displaying His righteousness when He fulfils His promise to show mercy, and is faithful in keeping His gracious covenant? See how in the next, the 19th, verse the Prophet illustrates what he means by the LORD waiting that He may be gracious to Israel, when He declares "He will be very gracious unto thee at the voice of thy cry."—D. M.]

4. THE SANCTIFICATION AND SALVATION OF THE PEOPLE.

CHAPTER XXX. 19-26.

- 19 For "the people shall dwell in Zion at Jerusalem :
Thou shalt weep no more :
He will be very gracious unto thee at the voice of thy cry ;
When he shall hear it, he will answer thee.
- 20 And *though* the LORD give you the bread of adversity, and the water of 'affliction,
Yet shall not thy teachers be removed into a corner any more,
But thine eyes shall see thy teachers :
- 21 And thine ears shall hear a word behind thee, saying,
This is the way, walk ye in it,
When ye turn to the right hand, and when ye turn to the left.
- 22 Ye shall defile also the covering of 'thy graven images of silver,
And the ornament of thy molten images of gold :
Thou shalt 'cast them away as a menstruous cloth ;
Thou shalt say unto it, Get thee hence.
- 23 Then shall he give the rain of thy seed,
That thou shalt sow the ground withal ;
And bread of the increase of the earth,
And it shall be 'fat and plenteous :
In that day shall thy cattle feed in large pastures.
- 24 The oxen likewise and the young asses that ear the ground
Shall eat "clean provender,
Which hath been winnowed with the 'shovel and with the fan.
- 25 And there shall be upon every high mountain and upon every "high hill,
Rivers *and* streams of waters
In the day of the great slaughter,
When the towers fall.
- 26 Moreover the light of the moon shall be as the light of the sun,
And the light of the sun shall be seven-fold,
As the light of seven days,
In the day that the LORD bindeth up the breach of his people,
And healeth the stroke of their wound.

¹ Or, oppression.

² Or, savory. Heb. leavened.

³ a people.

⁴ Heb. the graven images of thy silver.

⁵ Heb. lifted up.

⁶ full of sap and fat.

⁷ salted.

⁸ Heb. scatter.

⁹ fan and fork.

TEXTUAL AND GRAMMATICAL.

Ver. 19. יְיָ for יְיָ as Gen. xliii. 20. Comp. OLSHAUSEN, *Gr.*, § 243, a. י before שְׂמֵעֲתוּ marks coincidence. Comp. Gen. xxiv. 30; xxxiv. 7; xxxix. 16, et *sepe*. The Infinitive שְׂמֵעֲתוּ with the feminine ending is found only here.

Ver. 20. מִים is in the absolute state instead of the construct. [On this kind of apposition the note in DARTMOUTH's Commentary *in loco* may be consulted.—D. M.] מִים occurs as a verb only here. There is no reason

apparent why this word should not be the root of כָּנַף covering, wing, and accordingly signify to cover, to hide, in the Niphal to hide one's-self. The singular is used because כָּנַף is the prefixed predicate.

Ver. 21. לְיָמֵינוּ for תְּלִימָנוּ (comp. EWALD, *Gr.*, § 122, e). This form occurs only here.

Ver. 22. כָּלִי דָוָד is abbreviation for דָּוִד דָּוָד. DEL.

Ver. 23. מִקֵּינִי could be in the singular. But forms such as מִקֵּינִי Ex. xvii. 3; Numb. xx. 19, show that the word is also actually used in the plural. יִרְעָה is therefore singular as יִכְנֹף in ver. 20. (See remark on the latter place).

Ver. 24. מִזֶּרֶךְ is either Pual part. for מְזַרְזֵר, or Part. Kal as a verbal form in which the subject is implied (comp. li. 9; xxiv. 2; xxix. 8).

Ver. 26. LOWTH, GRAEVIUS, MITZIO, HENDREWICK and KNOEL regard the words כָּנַעַת הַיְּבִים as a gloss because they are wanting in the LXX. and form a needless epexegetis which disturbs the parallelism. But their absence in the LXX. is no reason for treating them as an interpolation. They are found in the Targum, in the Syriac and in Jerome. There is here no fixed metre. We can neither affirm that the verse consists of four members, nor that a definite length is required for each line. And in regard to the sense, the epexegetis is not so needless. For who is not sensible that the שְׂבָעִתִּים is set more vividly before us by the addition that follows?

EXEGETICAL AND CRITICAL.

1. The Prophet, after preparing the way by ver. 18, looks into the distant future. It presents itself to him as a blessed time. He gives a general picture of it in colors borrowed from the present. We call it a general picture, because it will not be realized in a fixed time; but it comprehends as in a frame what will take place for the good of the people from the proximate till the most remote future. But this picture of the future is painted with colors of the present, for the circumstances of the present supply the images under which the Prophet represents the blessings of the future. He assumes that there will always be a people dwelling in Zion, i. e., Jerusalem. This people will not always have to weep; a time will come when its requests will be speedily answered (ver. 19). They will not indeed be without bread of distress and water of tribulation in the future, but their eyes will also be constantly able to see the teachers who will show them the way out of distress (ver. 20); and the ears of the people will hearken every moment to the voice which will call from behind the direction as to the way they should go (ver. 21). Then will the people put away the abominations of idolatry (ver. 22). And the LORD will grant rain and glorious fruit to nourish men and cattle (vers. 23, 24). Springs of water, too, will gush forth on the high mountains in the time when the LORD by rivers of blood has made this possible (ver. 25). The light of sun and moon will shine many times brighter than now, in that time when the LORD shall have healed the wounds of His people (ver. 26).

2. For the people—Get thee hence.—Vers. 19–22. The cheering prospect of which ver. 18 permitted a view, is now fully and completely unfolded. First of all, the Prophet promises that in Zion—Jerusalem a people will always dwell, i. e., the holy city will never like the world-city become a desert forsaken by men (xiii. 19 sqq.; xxv. 2; Jer. l. 13 *et saepe*). יְרוּשָׁלַם is added for nearer explanation, and as if to prevent a misunderstanding. If the Prophet had written only Zion, it might have been supposed that he speaks of the kingdom whose proper centre was Zion, the seat of the house of David (comp. Ps. ii. 6; cx. 2 *et saepe*). By the addition "Jerusalem" the Prophet renders it impossible to mistake that he means the city. And in fact Jerusalem has never ceased to be in-

habited, whereby it is distinguished from the world-cities Babylon and Nineveh, which have lain desolate for thousands of years. We may not take עַם as a vocative, though in that case תִּכְכֹּה would fitly follow; but the first clause would then have no meaning. The sudden change of person, which occurs frequently in this paragraph, should not cause surprise. Comp. ver. 20 לָכֵם, ver. 21 אֲנִיךְ, ver. 22 כָּפָךְ. שְׂבָעִתִּים. The infinitive absolute שָׁבַע has evidently the force that the weeping will not be long continued, as the LORD will speedily have mercy. In the future to which the look of the Prophet is directed, Israel will not be without tribulation. But this tribulation the Prophet comprises in the expression bread of distress, water of affliction. לָחֶם צָר is found only here. 1 Kings xxii. 27; 2 Chron. xviii. 26 we find לָחֶם וְיָמִין לָחֶם to designate the meagre fare of prisoners. As the Prophet according to what follows (comp. especially ver. 26) has the entire future in his eye, we cannot refer the expressions "bread of distress and water of affliction" merely to the siege of Jerusalem by the Assyrians (xxix. 3 sqq.). But, although that siege stands in the fore-ground of the Prophet's field of vision, we have to look upon that siege with its bread of distress and its water of affliction only as a type and representative of all the affliction which Israel must endure in the future. And if this affliction is here alluded to only in sparing terms, this is owing to the character of this second part of our prophecy, in which the threatening almost disappears behind the promise. But Israel will bear affliction quite otherwise than formerly. Hitherto they displayed in times of need their rage against the Prophets of the LORD. These were called those who trouble Israel (1 Kings xviii. 17), were treated as ring-leaders of sedition (Amos vii. 10), and traitors to their country (Jer. xxxviii. 4 sqq.); all misery was attributed to the forsaking of the worship of idols owing to their urgent effort (Jer. xlii. 16 sqq.). Then the Prophets were persecuted, and must conceal themselves (Matt. xxiii. 37; Jer. xxxvi. 26). This will happen henceforth no more. But Jerusalem will, on the contrary, in affliction direct its eyes to the teachers in order to follow them; it will open its ears to the word

of the LORD which the servants of God, who are conceived as commanders marching behind a procession, will call to it, and will direct its steps exactly according to their commands.

["Their teachers were to be before them, but when they declined from the right way, their backs would be turned to them, consequently, the warning voice would be heard behind them. The first and last clauses of the verse closely cohere."—HENDERSON. D. M.] This obedience to the word of Jehovah implies that they will abandon idola. This will be done while they treat the silver and golden images, without (see command Deut. vii. 25) regard to the precious metal, as impure things, yea, cast them away as objects of abhorrence (comp. ii. 20). אִמָּא as 2 Kings xxiii.

8, 10, 16 (only here in Isaiah). אֶפֶס is the metal covering of statues (Deut. xvii. 3, 4; Ex. xxxviii. 17, 19) אֶפֶס is found besides only in Ex. xxviii. 8 and xxxix. 5 in the expression אֶפֶס אֶפֶס, a part of the priest's dress. ["The word is the feminine of אֶפֶס; but here, as parallel with אֶפֶס, it signifies a covering or plating over the body of an image."—HENDERSON]. כֶּסֶף (ver. 1) *fusio, fusura, fusile*, a molten image (Exod. xxxii. 4, 8 *et saepe*, further in Isaiah only xlii. 17). The expression תֹּרֵם תֹּרֵם thou shalt scatter them, recalls Exod. xxxii. 20. אֵץ is a strong expression (comp. 2 Sam. xvi. 7). The singular

לִי here involves the notion of something contemptible: Get out! thou wilt say to the trash.

3. Then shall he give—their wound.—Vers. 23-26. To the change of life described there is now attached the promise of the richest blessing even of a temporal kind. First, to the seed the necessary rain is promised, a blessing which could never be wanting in an oriental picture of prosperity, and is therefore also so frequently referred to in the theocratic promises: Lev. xxvi. 4; Deut. xiv. 11; Joel ii. 23; Jer. v. 21; Zech. x. 1 *et saepe*. The rain which is to fructify the seed is the seed-rain or early rain (זֶרַח) which falls in October. The expression "He shall give the rain of thy seed" instead of "to thy seed" recalls places such as Gen. xxxix. 21; Numb. xii. 6. אֲשֶׁר תִּזְרַע = with which thou shalt sow (comp. xvii. 10) [אֲשֶׁר is here construed with a double accusative].

לֶחֶם is by הַבְּרִיאָה generalized. It is therefore all that the earth produces for the food of man, as לֶחֶם is used also in this comprehensive sense in the expression "to eat bread" (Gen. xxxi. 54; xlii. 16; Jer. xli. 1 *et saepe*). All these products of the field serving for food shall be of the best quality, full of sap and strength (רָעִי as an adjective only here in Isaiah: comp. Ps. xcii. 15; Gen. xlix. 20). בָּר in the signification of *pascuum* only here and Ps. xxxvii. 20; lxx. 14. The Niphal בָּרָךְ *dilatatum, spatiosum esse* is likewise found only here. The *oxen and asses* which till [In the E. V., we have the word ear which is now obsolete and means to plough or to till.—D. M.] the land are the animals employed by the farmer for draught and carrying burdens. These shall be fed with the best provender. בָּלִיל (only here in Isaiah, be-

sides Job vi. 5; xxiv. 6) is a mixture, a mash, provender consisting of grain (comp. the following זֶרַח) and chopped herbs. חֲמִץ leavened, salted (comp. חֲמִץ, חֲמִץ) is *ἀπ. λεγ.* The provender is salted with salt or saltish herbs, in order to make it more palatable. It has previously to be cleansed from impurities that it may be more excellent. This is done by winnowing. The implements which serve for winnowing are רֶחֶת and סוּרָה which are still called *Racht* and *Midra*.

The former is a flat shovel and serves, according to the interesting Excursus of WETZSTEIN in DELITZSCH's Commentary, to winnow leguminous fruits, and the mixed remains of the better kinds of grain. The latter is a five or six pronged fork which is employed in winnowing the superior kinds of grain. If the Prophet had mentioned the winnowing shovel only (*racht*), the meaning would be that the cattle would be fed only with inferior provender. The mention of the רֶחֶת intimates that they should also have grain of wheat and barley. רֶחֶת is *ἀπ. λεγ.*

מִזְרָה occurs further in Jer. xv. 7. On all high mountains and towering hills were the places of idolatrous worship, where flowed the blood of the offerings so offensive to God, especially of the children sacrificed to Moloch (1 Kings xiv. 23; 2 Kings xvii. 10; Jer. ii. 20; iii. 6; Ezek. vi. 16; xx. 28). Instead thereof there should now flow on the mountains and hills water-brooks, a blessing hitherto confined to the valleys (xli. 18). פְּלִיגִים are certainly natural

brooks; יְבֵלִים (besides xli. 4) are perhaps water-courses turned off from them. But as the Prophet had already, ver. 20, intimated by the mention of bread of distress and water of affliction, that distress and affliction would not be wanting, so here at the close of his discourse he sets forth the prospect of great slaughter and falling of towers. By these intimations he lets us perceive that the glorious time of the end lies beyond a dreadful period which first must be passed through. This latter he has described often enough (comp. xxiv. sqq.), to be able to suppose that these brief allusions would be quite well understood by his readers. בָּיִת is to be taken here in that general sense in which we have already frequently met it (comp. *e. g.*, xxvii. 1); but in our place the occurrence following that time is placed first. It is implied, too, in the בָּיִת that there is a certain connection between the occurrences mentioned. There is no chasm lying between them, so that the following time has absolutely nothing to do with the foregoing. That water-streams of blessing succeed streams of blood is not accidental. These streams of blood must atone and purify so as to prepare the ground for blessing. הִרְגָּה occurs further xxvii. 7. I

find in הִרְגָּה and נָפַל מְדִלִים simply an allusion to the great judgments which must fall on people and city before the day of redemption. The old, theocratic Jerusalem with its towers and its temple is reduced to ruins, while streams of blood have at the same time flown. And here the Prophet takes in one view the first and second destruction of Jerusalem. But immediately behind

this destruction he sees the time of blessing. That long periods of time must intervene between these occurrences is matter of no moment. Verse 26 transports us into a time which lies beyond the present state of things, though not into the time of the new heaven and new earth, for the present sun and the present moon still exist. But their influence is intensified; they are elevated in the scale of existence. DELITZSCH is certainly right in saying: "It is not the new heaven of which the Prophet here speaks, but that glorification of nature promised both in Old and New Testament prophecy for the final period of the world's history." Comp. Rev. xx. 1-4.

The light of the moon (לְנֹחַר) besides only xxiv. 23; Cant. vi. 10) will then be as the light of the sun (זָרוּחַ), likewise in xxiv. 23 and Cant. vi. 10, besides Job xxx. 28); but the

light of the sun will be the seven-fold (*septuplum* Gen. iv. 15, 24; Ps. xii. 7) of what it now is. For it will be as the light of seven days, i. e., the quantity of light which has hitherto been sufficient for seven days will then be concentrated in a single day. On this day all the wounds which the LORD must inflict on His people before and after the time of the Prophets (vers. 20 and 25), will be healed. שָׁכַר is a word of very frequent use by Isaiah. כִּחָץ סִכְרוֹ is the fracture, contusion of the bone caused by the stroke which it receives. כִּחָץ seems to indicate a sorer evil than שָׁכַר. [Instead of the E. V., the stroke of their wound, we should rather render the wound of their stroke. It is doubtful whether the suffix in כִּחָץ should be referred to עָם or יְהוָה.—D. M.]

5. THE MUSIC OF THE WORLD'S JUDGMENT.

CHAPTER XXX. 27-33.

- 27 Behold, the name of the LORD cometh from far,
Burning with his anger, ¹and the burden thereof ²is heavy;
His lips are full of indignation,
And his tongue as a devouring fire:
28 And his breath, as an overflowing stream,
Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity:
And there shall be a bridle in the jaws of the people,
Causing them to err.
29 Ye shall have a song, as in the night
When a holy solemnity is kept;
And gladness of heart, as when one goeth with a pipe
To come into the mountain of the LORD,
To the ³mighty One of Israel.
30 And the LORD shall cause ⁴his glorious voice to be heard,
And shall show the lighting down of his arm,
With the indignation of his anger,
And with the flame of a devouring fire,
With scattering, and tempest, and hailstones.
31 For through the voice of the LORD
Shall the Assyrian be beaten down,
⁵Which smote with a rod.
32 And ⁶in every place where the grounded staff shall pass,
Which the LORD shall ⁷lay upon him,
It shall be with tabrets and harps;
And in battles of shaking will he fight ⁸with it.
33 For ⁹Tophet is ordained of old;
Yea, for the king it is prepared;
He hath made it deep, and large,
The pile thereof is fire and much wood;
The breath of the LORD, like a stream of brimstone,
Doth kindle it.

¹ Or, and the grievousness of flame.

² Heb. every passing of the rod founded.

³ Heb. from yesterday.

⁴ Rock.

⁵ with the rod will he smite.

⁶ Heb. heaviness.

⁷ Heb. cause to rest upon him.

⁸ every stroke of the rod of doom.

⁹ Heb. the glory of his votes.

¹⁰ Or, against them.

¹¹ a place of burning.

TEXTUAL AND GRAMMATICAL.

Ver. 28. ^{וְהָיָה} for ^{וְהָיָה} x. 15 is a verbal noun used as an infinitive. Comp. Esther ii. 13.

Ver. 32. Instead of ^{בָּהָר} which we must refer to the land of Assyria, the K'ri has the preferable reading ^{בְּהָר}.

Ver. 32. The reading of the K'ri ^{וְהָיָה} has probably arisen through the attempt to produce a conformity with the feminine suffix in ^{בְּהָרָהּ}.

EXEGETICAL AND CRITICAL.

1. The Prophet sees the LORD appear with all His attributes as Judge, and the nations brought to Him as beasts compelled by the bridle to come to be destroyed (vers. 27 and 28). Meanwhile Israel's song is heard as the rejoicing at a festival (ver. 29). Then Jehovah's majestic voice sounds forth, and His arm is seen to descend to strike (ver. 30). It is Assyria that stands trembling before Him and receives the strokes (ver. 31), and every stroke is inflicted with the music of tabrets and harps, to which the sound of the heavy blows forms as it were the accompaniment (ver. 32). This is the immolation of Assyria, as we see from the broad and deep place of burning which is prepared with a huge pyre, which the breath of the LORD, as a brook of burning brimstone, will kindle in order to consume the slaughtered victim Assyria, i. e., the worldly power (ver. 33).

2. Behold the name—to err. Vers. 27 and 28. The name of Jehovah that comes from far to judgment is not a mere word, nor does it stand simply for God Himself, but it is a manifestation of Deity in which He reveals His holy and righteous nature and His almighty majesty for the purpose of judgment. We have here to refer to Ex. xxiii. 21, where the LORD declares of His angel: *my name is in him*;—and to all those places where it is said that the name of Jehovah dwells in His holy temple; and, lastly, to places such as Pa. lxxv. 2 where we read “Thy name is near.” The name of Jehovah that comes to judgment is a person. It is He who is the Agent in every revelation of the Godhead, and accordingly He to whom the Father has committed all judgment (John v. 22; Acts xvii. 31; Rom. xiv. 10; *et saepe*). The name of God comes from far, because He comes from heaven (Pa. cxxxviii. 6). But as far as the eye can reach He is seen. His appearance is like a tempest. ^{בָּעָרָם} recalls Pa. ii. 12. ^{וַיִּכְרַם מַלְאָכָה} supply ^{וַיִּכְרַם}. ^{וַיִּכְרַם} is lifting up, and according to Judg. xx. 38 of smoke. It occurs only here. ^{וַיִּכְרַם} foam, foaming rage, (x. 5, 25; xiii. 5; xxvi. 20). ^{וַיִּכְרַם} occurs Ex. xxiv. 17; Deut. iv. 24; ix. 3; hence in Joel ii. 5 and Isaiah xix. 6; xxx. 27, 30; xxxiii. 14. It has been rightly remarked that two images—that of a tempest and that of a raging man—are here blended. The LORD moves along in His wrath like an overflowing brook which divides (^{וַיִּכְרַם}) the man who has fallen into it into two unequal parts, only the smaller appearing above the water (viii. 8). He sifts the people with the sieve (^{וַיִּכְרַם} *ἀπ. λεγ.*) of emptiness, i. e., a sieve which lets the light, useless grain fall through it. [This explanation is not natural. The sieve of vanity, or emptiness, or destruction is so-called as marking the result of the sifting, a reduction to nothingness.—D. M.]. The LORD comes as Judge.

The nations are brought to Him against their will. A bridle is put into their jaws which compels them to go from the way which they intended (^{וַיִּכְרַם} the expression only here, ^{וַיִּכְרַם} in Isaiah iii. 12; ix. 15; xix. 13 sq.; lxiii. 17).

3. Ye shall have a song—Israel. Ver. 29. The Prophet marks by the article before ^{וְהָיָה} the customary solemn festal song. ^{וְהָיָה} is the *dat. commodi*. The night when the festival is kept or consecrated is the night from the fourteenth to the fifteenth of the month Nisan, the night in which the paschal lamb was eaten amid solemn songs; for this was the only festival which was celebrated at night. On the fifteenth the feast of unleavened bread began, to which the passover served as an introductory dedication. Israel's preservation in the night when the destroying angel smote the host of Sennacherib (xxxvii. 36 sqq.) can be regarded as one, but not the only one, of the events which Isaiah had here in his eye. The Prophet comprehends in the section vers. 27-33, all that is future, as he had done in the parallel section vers. 19-28. ^{וְהָיָה} is *vox solemnis* for the consecration preparatory to the festival (Ex. xix. 22; Numb. xi. 18; Josh. iii. 5; vii. 13 *et saepe*). But in those places the people or the priests are the subject. Here it is the festival. The expression is a metonymy, the festival being put for those who celebrate it. ^{וְהָיָה} *ἐξ ὅλης* is elsewhere the feast of tabernacles. Here the festival is definitely marked as that of the passover by ^{וְהָיָה}. Beside the solemnity celebrated at night with song, the Prophet makes mention in the second part of the verse of another such solemnity happening by day. He also employs the manifold festal processions which with accompaniment of song and music moved to the temple, as types of the joy granted to Israel in destination from the heathen. ^{וְהָיָה} — ^{וְהָיָה} comp. v. 29; x. 10; xiii. 4, *et saepe*. ^{וְהָיָה}, v. 12; 3. marks accompaniment, xxii. 6; xxiv. 9. ^{וְהָיָה}. In order to avoid using the same preposition, twice ^{וְהָיָה} is here used instead of ^{וְהָיָה} or ^{וְהָיָה}. The expression ^{וְהָיָה} occurs besides here only 2 Sam. xxiii. 3. The expression suits admirably the context in which it is said that Israel stands while all else falls. How could what has this rock as a refuge fall?

4. And the LORD—kindle it. Vers. 30-33. The verses 27 and 28 had depicted the approach of the judge (comp. ^{וְהָיָה} ver. 27). The description of the judgment begins with ver. 30. Jehovah makes the glory of his voice to be.

heard, the action of his arm he makes to be seen. The image of corporal chastisement is employed by the Prophet to make his picture of the judgment the more incisive. **נָחַם** snorting, *anhelitus*, only here in Isaiah. **נָחַם** is *ἀπ. λγ.* The root **נָחַם** denotes "to scatter, to break or dash in pieces" (xi. 12; xxxiii. 3; Jer. li. 20 sqq.). As snorting of the nose and flame of fire point to a thunder storm, while **נָחַם** and **נָחַם** are kinds of rain, **נָחַם** must also belong to this category. We take it as signifying the breaking, the rending of a cloud, a water-spout. **נָחַם** comp. on xxviii. 2. **נָחַם** comp. xxviii. 17; Josh. x. 11. **נָחַם** in ver. 31 is explicative. What is the nature of the chastisement in question is explained. First, we are told who is the party punished. It is Assyria. He stands before the LORD and trembles as a boy before his punisher's rebuke—**נָחַם** comp. vii. 8; xxxi. 4; li. 6, 7 et *saepe*. He who administers the punishment is Jehovah. It is He who strikes with the staff. Hence the repeated lighting down of his arm. The words **נָחַם** I do not refer to Assyria notwithstanding the agreement with x. 24. For it was not needful to mention that Assyria formerly smote Israel with the rod. But it was necessary to say that Jehovah now strikes Assyria with the rod, in order to explain **נָחַם** ver. 30 and also **נָחַם** ver. 32. The staff makes strokes, passes (**נָחַם** here in the active sense, the passing over). The staff is called **נָחַם** because it is handled according to divine appointment and ordination (Hab. i. 12) comp. xxviii. 16 and Ezek. xli. 8. **נָחַם** is related to **נָחַם** ver. 30. The meaning is "to make rest," so that the ceasing, the extreme point of the motion is thus indicated (comp. Ezek. v. 13; xvi. 42; xlii. 30; Exod. xvii. 11). Every stroke, which Jehovah makes to fall or rest on Assyria, is inflicted amid the noise of timbrels (v. 12; xxiv. 8) and harps (v. 12; xvi. 11; xxxiii. 16; xxiv. 8). This is doubtless that joyous noise with which Israel as it were accompanies the acts of judgment of his God (ver. 29). Thus there arises a complete concert. The timbrels and harps form the soprano; "the battles of shaking," i. e., the battles of the LORD fought with shaken, brandished hand, beat as it were the time, and also represent the bass. The strokes spoken of in vers. 30 and 32 are deadly strokes. This appears from the altar being already prepared for the slaughtered victim. And a dreadful altar it will be, a Tophet, deep and broad, with a huge pile of wood, which will be set on fire by the breath of the LORD in the form of a burning stream of brimstone. The Prophet had already said (x. 16 sqq.), that Assyria's glory will perish by violent fire. Who does not here think of the destruction of Nineveh, in which fire played a prominent part (comp. OTTO STRAUSS on Nah. iii. 15)? **נָחַם** is *ἀπ. λγ.*

נָחַם occurs most frequently in Jeremiah. The derivation is uncertain (comp. my remarks on Jer. vii. 31). The form **נָחַם** is after the analogy of **נָחַם**. The Tophet in the valley

of Hinnom was a place of sacrifice dedicated to Moloch; the Tophet here spoken of is intended to burn up the **נָחַם** himself, in which word there

is probably an allusion to **נָחַם**. It is therefore a place like Tophet, and this may be the force of the form enlarged by the addition of **נָחַם**. The form **נָחַם** occurs only here and Micah ii. 8.

With the preposition **נָחַם** it is commonly **נָחַם**. It cannot possibly mean here the definite past (yesterday). It denotes the indefinite past which is represented by yesterday. From the fact that the place of burning has been long ago prepared, we see that those strokes (vers. 30 and 32) are not mere chastisements administered in love, but destructive, deadly strokes. With **נָחַם** the second sentence begins. These words cannot be referred to **נָחַם**, for then they must come after it.

But the Prophet intends to say that Ashur shall not only be slaughtered, but also solemnly consumed in a vast place of sacrifice specially prepared for this purpose. But why this consuming by fire? Not simply to denote total annihilation. If the supposition should not be established that the worship of Moloch which Ahas introduced was connected with Assyrian influences (comp. Keil on 2 Kings xvi. 3), still Assyria was essentially a representative of the idolatrous worldly power. And when Ashur is now told that the dreadful end of a sacrifice to Moloch awaits him, there lies therein a not indistinct allusion to the everlasting fire of that infernal lake which burns with fire and brimstone, which we find again xxxiv. 9, 10, whose name Gehenna is derived from the place Tophet **נָחַם**, a trace of which drawn from Isaiah we meet with Dan. vii. 11, and which is more fully unfolded in the eschatological discourse of our LORD (Matt. xxiv. and xxv. where xxv. 41 *ἡ πόλις ἡ ἀιώνιον ἡ τρομασμένη* clearly recalls "ordained of old" in our passage), and the Revelation of John, xiv. 10, 11; xix. 20; xx. 9, 10, 14. When mention is made in these places of a pool of fire and brimstone, it may be maintained that the idea of the *ἀβυσσος* is drawn from the expression "he hath made it deep and wide," while the idea of fire and brimstone comes from the latter half of this verse. **נָחַם** from **נָחַם** (xxii. 18; xxix. 3) is the round pile of wood, the pyre. The word is found besides only Ezek. xxiv. 9 comp. *ibid.* ver. 5. I do not look on **נָחַם** as a hendiadys; for we see from the last clause of the verse that the Prophet desires to give prominence to the circumstance that fire will not be wanting to kindle properly the huge pile of wood. The two ideas of wood and fire are therefore not to be blended, but to be kept distinct. The words **נָחַם** accordingly tell us whence the mighty fire will come which is destined to kindle the pile of wood. The breath of Jehovah (ii. 22; xlii. 5) is here described as a stream of brimstone (**נָחַם** comp. xxxiv. 9). Brimstone is set forth in Scripture as a destructive means of judgment, on the ground of that rain of brimstone which fell on Sodom and Gomorrah (Gen. xix. 24). **נָחַם** in the signification

accendere or *accendi* Hos. vii. 4; Ps. ii. 12. Not slowly and gradually from a spark will the flame spread, but suddenly and in an imposing manner a whole stream of burning brimstone shall kindle the pile of wood. Thus the view of the Prophet, which embraces together the near and the most remote, is directed from the temporary occasion of the Egyptian embassy to the end of the present dispensation.

DOCTRINAL AND ETHICAL.

1. On vers. 1-14. "Such false trust as the Jewish people placed in Egypt is the sin of idolatry, which is so strictly forbidden; and all who here-in follow the example of the Jews are fitly called rebellious, disobedient, lying children. God brings them to shame and derision in regard to what they relied on, and ordains a curse and destruction upon them. Therefore the Scripture saith: 'The fear of man bringeth a snare; but whose putteth his trust in the LORD shall be safe.'" Comp. also Pa. cxlvi. 3 and Jer. xviii. 6-8. RENNER. ["God is true, and may be trusted; but every man a liar, and must be suspected. The Creator is a Rock of Ages, the creature a broken reed; we cannot expect too little from man, or too much from God."] HENRY.]

2. Ver. 8. ["The Prophet must not only preach this, but he must write it. 1. To shame the men of the present age who would not hear and heed it when it was spoken; their children may profit by it, though they will not. 2. To justify God in the judgments He was about to bring upon them; people will be tempted to think He was too hard upon them, and over severe, unless they know how very bad they were. 3. For warning to others not to do as they did, lest they fare as they fared."] HENRY.]

3. Ver. 10. A faithful minister must not suffer men to prescribe to him what he should preach. For some would tell him to prophecy of wine and strong drink (Mic. ii. 11), the covetous would ask that he should preach how they might practice extortion and oppression. Or if they dare not be so impudent, they would at least desire that he should pass over in silence what would be disagreeable to them, and speak what their ears itched for (2 Tim. iv. 3). But faithful ministers preach sharply against sin that it may be avoided. Examples: Ahijah, 1 Kings xiv. 6; Micaiah, 1 Kings xxii. 18." CRAMER.

4. Ver. 15. "*Negus in religione solum valet hic locus sed etiam in politica. Sic enim fere accidit quod praecepta consilia fallunt. Contra felicia sunt ea, quae timide et cum ratione suscipiuntur. Ideo laudant Romani cunctatorem Fabium qui cunctando restituit rem. Semper etiam fallit praesumptio de nostris viribus. Bene igitur dictum est illud 'patiens terit omnia virtus.' Et Paulus: 'Vincite in bono malum' . . . non enim possunt durare impii, et est verissimum, quod dicitur 'malum destruit se ipsum.' Simus igitur quieti et commendemus omnia manibus Dei. Deinde etiam speremus futuram liberationem et experiemur, quod spes non confundet nos, sed confundentur adversarii nostri, qui impietatis causam contra Christum impie defendendam susceperunt.*" LUTHER.

5. Ver. 18. "Precious consolatory discourse for all who have to bear the cross. God waits till the right time to help come." CRAMER.

6. Ver. 19. ["He will be very gracious — and this in answer to prayer, which makes His kindness doubly kind: He will be gracious to thee at the voice of thy cry; the cry of thy necessity, when that is most urgent; the cry of thy prayer, when that is most fervent. *When He shall hear it*—there needs no more—at the first word He will answer thee, and say, *Here I am.* Herein He is very gracious indeed."] HENRY.]

7. Ver. 20. [It was a common saying among the old Puritans, "Brown bread and the Gospel are good fare."] HENRY.]

8. Ver. 22. ["Note: To all true penitents sin is very odious; they loathe it, and loathe themselves because of it; they cast it away to the dunghill."] HENRY.]

9. Ver. 29. ["It is with a particular satisfaction that wise and good men see the ruin of those who, like the Assyrians, have insolently bid defiance to God, and trampled upon all mankind."] HENRY.]

HOMILETICAL HINTS.

On vers. 1-3. *What one who needs counsel has to do.* 1) He is not to take counsel without the LORD; for a. thereby he apostatizes from the LORD, and heaps sin on sin; b. the counsel thus resolved on leads only to disgrace and misery. 2) He is to let himself be led by the Spirit of the LORD, while he a. invokes Him in prayer; b. seeks to know His will out of the word of God; c. according to such direction makes conscientious use of the means at his command.

2. On ver. 8. Text for a sermon at a Bible festival. *The importance of the written word—littera scripta manet.*

3. On vers. 9-14. *A mirror which the Prophet holds before our churches also.* 1) Do you make the same demands on your minister which the contemporaries of Isaiah, according to vers. 9-11, made on the prophets? If so, it will happen to you according to the word of the prophet in vers. 12-14. 2) Or will you hear the law of the LORD (ver. 9)? Then you will be spared the judgments of God, and the peace of God will be imparted unto you.

4. On vers. 15-17. We have many and severe conflicts against outward and inward foes to stand. For this we need strength. *Wherein does the right strength consist?* 1) Not in horses and runners, etc. 2) The right strength is in the LORD, which we obtain when a. we make room for it by being still; when b. by believing hope we attract it to us.

5. On ver. 18. ["He will wait to be gracious; He will wait till you return to Him, and seek His face, and then He will be ready to meet you with mercy. He will wait, that He may do it in the best and fittest time, when it will be most for His glory, when it will come to you with the most pleasing surprise. He will continually follow you with His favors, and not let slip any opportunity of being gracious to you."] HENRY.—D. M.]

6. On vers. 20 and 21. *The importance of a faithful teacher.*

7. On vers. 26-33. We can in treating of the last things cite these words, and show that the judgment has two sides, according as it has respect to the children of God, or to the ungodly.

IV.—THE FOURTH WOE.

CHAPTERS XXXI.—XXXII.

1. EGYPT CANNOT PROTECT WHAT THE LORD DESTROYS.

CHAPTER XXXI. 1-4.

- 1 WOE to them that go down to Egypt for help ;
And stay on horses,
And trust in chariots, because *they are* many ;
And in horsemen, because they are very strong ;
But they look not unto the Holy One of Israel,
Neither seek the LORD !
- 2 Yet He also is wise,
And will bring evil, and will not ¹call back His words :
But will arise against the house of the evil-doers,
And against the help of them that work iniquity.
- 3 Now the Egyptians *are* men, and not God ;
And their horses flesh, and not spirit.
²When the LORD shall stretch out his hand,
³Both he that helpeth shall fall, and he that is holpen shall fall down,
And they all shall fail together.
- 4 For thus hath the LORD spoken unto me,
Like as the lion and the young lion ⁴roaring on his prey,
When ⁵a multitude of shepherds is called forth against him,
He will not be afraid of their voice,
Nor abase himself for the ⁶noise of them :
So shall the LORD of hosts come down to fight ⁷for mount Zion,
And for the hill thereof.

¹ Heb. *remove*.² Or, *multitude*.³ But.⁴ And.⁵ growling.⁶ the totality.⁷ against.

TEXTUAL AND GRAMMATICAL.

Ver. 1. לְעֹרֶךְ comp. on x. 3; xl. 6.—Note the structure of sentence in this verse. First a participle depends on וְלִי, which, according to familiar Hebrew usage, in the second clause immediately changes to a verb. *Amittum*, and that the Imperfect, because a continuous, not concluded action is meant; to this is joined the third clause by the *For consecutivum*, because it contains a special consequence of the preceding *general* clause; whereas the two negative concluding clauses are in the perfect, because they express the fundamental fact, complete and present, that conditions all that precedes. Comp. v. 8, 11, 18, 20 sq.—נִשְׁמָעִים

comp. on xxi. 7, 9; xxii. 6 sq.; xxviii. 22.—שָׁעָרָה comp. on xvii. 7 sq.; xxii. 4.—קָדַשׁ comp. on i. 4.

Ver. 2 The aorist וַיִּבֶן depicts the certainty.—בֵּית מִדְבָּר comp. Josh. xi. 15.—The expression מִדְבָּר occurs only here: yet comp. i. 4; xiv. 20; Ps. xxii. 17; xxvi. 5; xlv. 3.—עֲזָרָה stands here as *abstractum pro concreto*: the help for the totality of those helping.

Ver. 4. הִנֵּה of the growling of a lion only here; comp. on viii. 19.—כָּלָם, comp. vi. 3; viii. 8, is the full number the totality.

EXEGETICAL AND CRITICAL.

Woe to them—the hill thereof.—Vers. 1-4. The Prophet raises anew his warning voice against trusting to Egyptian help, by representing its uselessness; on the other hand, he promises most glorious help from the grace of Jehovah, on condition of turning back from idols. For the fourth time from xxviii. on וְלִי, "woe," appears here at the head of a section, so that we may regard this resemblance as a sign that these chapters belong together. We must understand

by "those that go down," not only those physically going down to Egypt, but also those that accompanied them in spirit and shared their intention. Five clauses depend on "woe," which all belong to one and the same degree of time, and in our way of speaking depend on one relative notion: woe to those who go down . . . lean on . . . trust . . . but look not to God . . . and seek not the LORD. See *Text and Gramm.*

The sending to Egypt seemed to the friends of

this policy a particularly prudent measure. They plumed themselves far too much on their penetration. In antithesis to it the Prophet says: Jehovah, too, who opposes that policy, is wise. [The comparison is double-edged: "God was as wise as the Egyptians, and ought therefore to have been consulted; He was as wise as the Jews, and could therefore thwart their boasted policy."—J. A. A.] This statement, humble as it appears, contains, however, only a divine irony. For if God, comparing His wisdom with that of men, says: "I am wise also," it means in effect: "I am wise and ye are fools." The words that the LORD will not recall must be threatenings that He had uttered against the Egyptian alliance (comp. xix. 14 sqq.; xxx. 12 sqq.). That God keeps His word under all circumstances is declared Num. xxiii. 19; 1 Sam. xv. 29. The people in Egypt are indeed persons, therefore *אנשים*, yet only finite, creature persons, thus not of a divine sort, and no equals of God. But their horses are not even spirit, not even creature spirit, but only weak, perishable flesh. Therefore neither man nor horse in Egypt is to be relied on, and Jehovah has but to stretch forth His hand, and both Egypt that is called to help and Judah that is supported by this help will be laid low.

Ver. 4 proves the statement of ver. 3 by a comparison. It might, for instance, seem strange that the LORD, ver. 3, made no difference between Judah and Egypt, as if the former were no more to Him than the latter. Therefore He assures most expressly that no power will be able to deter Him from the judgment determined against Judah. The formula of transition, "for thus hath the LORD spoken unto me," we had identically or at least similarly viii. 11; x. 24; xviii. 4; xxi. 16; xxviii. 16; xxx. 15. For when a lion has stolen one of the flock, all the shepherds are called to help (note the allusion to the calling on Egypt to help) and save it. But the lion is not alarmed (comp. vii. 8; xxx. 31; li. 6 sq., etc.) by their cry and does not crouch (xxv. 5) at their noise. He does not let them deprive him of his prey. From BOCHART (*Hieros. I.*, cap. 44) on, expositors here recall similar images in HOMER, *Il.* XII. 298 sqq.;

XVIII. 161 sqq. So the LORD does not suffer Jerusalem, in as far as He has made it the object of His wrath, to be seized from Him by the mutual aid of Judah and Egypt. Mount and hill of Zion are put antithetically, also x. 32. It is seen from this passage that the Prophet understands by the mount the highest summit, the places of the temple and of the king's house; but by the hill the other dwelling-places of the people. But most expositors understand ver. 4 of the protection that the LORD would extend to Jerusalem. [Thus BARNES, J. A. ALEXANDER, BIRKS, etc.] The meaning would then be, not that Egypt, but that He, the LORD, would protect Zion and not suffer His city to be taken from Him. But (with HIRTZIG, HENDEWERK, DELITZSCH) I am decidedly of the opinion that the Prophet would say that the LORD will not suffer Jerusalem, as the prey of His anger, to be taken from Him (comp. xix.

1 sqq.; and regarding *אשר* with *על*, xxix. 7, 8; Num. xxxi. 7). In ver. 3 He has emphatically said, in fact, that both, the protector and the protected, should be destroyed. To this thought the "For" (*כי*, *init.*) of ver. 4 must relate. For did it only relate to *אשר עזר* ("the helper shall stumble"), there would arise a direct contradiction between ver. 3 and 4. It is urged that ver. 5 requires ver. 4 to be taken in a sense favorable to Jerusalem [see Translator's note on ver. 5]. But then the fact is overlooked that ver. 5 has no sort of connecting word that joins it to ver. 4. It follows abruptly, whereas ver. 4 is closely joined to ver. 3 by *כי*. The Prophet purposes here an abrupt transition from darkness to light. In all preceding chapters night and sunshine alternate. All begin with severe threatening, that is to change to glorious promise. This transition is effected in the preceding chapters in a variety of ways. But it accords with the facile spirit of our Prophet once, in the present case, to effect this transition with a leap, as I might say. Would he thereby intimate, perhaps, that the deliverance also shall presently come, with a leap, quite suddenly and unexpected?

2—JEHOVAH PROTECTS HIS EARTHLY HOME THAT HONORS HIM.

CHAPTER XXXI. 5-9.

- 5 As birds flying, so will the LORD of hosts defend Jerusalem;
Defending also he will deliver it;
And passing over he will preserve it.
- 6 Turn ye unto him
From whom the children of Israel have deeply revolted.
- 7 For in that day every man shall cast away
His idols of silver, and his idols of gold,
Which your own hands have made unto you *for* a sin.
- 8 Then shall the Assyrian fall with the sword, not of a *mighty* man;
And the sword, not of a *mean* man, shall devour him:
But he shall flee *from* the sword,
And his young men shall be *discomfited*.
- 9 And he shall pass over to his strong hold for fear,

And his princes shall be afraid of the ensign,
Saith the LORD, whose fire is in Zion,
And his furnace in Jerusalem.

¹ Heb. *the idols of his gold.*

⁴ Heb. *for melting, or tribute.*

⁵ *with.*

² Or, *for fear of the sword.*

⁶ Heb. *his rock shall pass away for fear.*

³ omit *mighty.*

⁷ omit *mean.*

⁸ Or, *tributary.*

⁹ Or, *his strength.*

TEXTUAL AND GRAMMATICAL.

Ver. 5. הָנָן Hiph. הָנָן — “to make a cover,” is always joined to על (אֵל) xxxvii. 35; xxxviii. 6 comp. 2 Kings xix. 34; xx. 6; Zech. ix. 15 or בָּעָר Zech. xii. 8. — הָנָן וְהָכִיל is to be judged grammatically thus: 1). The *infinn. absol.*, are to be regarded as put after the verb. הָנָן. 2) the perfects וְהָכִיל and הָכִיל signify by means of the *Vav consec.* the immediate consequences of that fact of the future intimated by הָנָן וְהָכִיל, which may be expressed by “that.” There is accordingly no reason for regarding הָכִיל and הָכִילִית (with *Genetivus in loc.*), as rare infinitive forms.

Ver. 6. After הָכִילִית one might look for הָכִילִית, or perhaps, too, according to the connection, לִי. But הָכִילִית is to be construed as a relative word in the broadest sense, or as universal relative adverb (“where”), that involves any kind of relative reference,

however determined. הָכִילִית comp. i. 5; Hos. v. 2; ix. 9. — I would not take בְּנֵי יִשְׂרָאֵל as vocative to שׁוֹנֵי, because the third person הָכִילִית intervenes: it must be regarded as the subject of הָכִילִית.

Ver. 7. הָכִילִית is in the accusative as the *casus adverbialis* signifying the (inward) modality: “sinful-fashion,” as quite similarly the substantives הָכִילִית, הָכִילִית, הָכִילִית, are used.

Ver. 8. הָכִילִית, *etc.*, comp. לֹא אֵל Deut. xxxii. 5; Amos vi. 13; Jer. xvi. 20; x. 15, *etc.* On the distinction between הָכִילִית and אֵל comp. ii. 9. — חָרִיב comp. i. 20. — נֶס לֹא *det. ethicus*, comp. ii. 22; xxxvi. 9. — הָיָה לִבְמֶה “to be held in villanage, made to serve, made a slave” (Gen. xlix. 15; Deut. xx. 11, *etc.*), only here in Isaiah.

Ver. 9. אֵשׁ “fire, flame,” is quite an Isaianic word. For excepting Ezek. v. 2, it occurs only in Isa. xlii. 16; xlii. 14; i. 11, and here — כְּנֹגֶר only here in Isaiah.

EXEGETICAL AND CRITICAL.

1. Judah gains nothing by self-elected human means. But the LORD will help in *His* fashion. As a bird spreads its feathers over its young, so the LORD protects Jerusalem (ver. 5). But, of course, only on condition that it turns from its deep falling away to its God (ver. 6). And this condition will be fulfilled; Israel shall cast away its idols (ver. 7). And so then Assyria shall be destroyed in all its parts by the sword of the LORD. This will certainly happen, for Jehovah has said it, who has His dwelling in Zion (vers. 8, 9).

2. As birds flying—in Jerusalem.— Vers. 5-8. עֹפֹת is not predicate, but attribute of צִפֹּרִים; therefore not “as birds fly,” but as “flying birds.” Of course the form of expression is short, and only suggestive. For it is not said what sort of flying is meant. One sees from the *res comparata* that the Prophet thinks of birds that, hovering over their young, protect them (comp. Deut. xxxii. 11). That עֹפֹת may mean such hovering appears from its being used for every sort of flying (Deut. iv. 17; Isa. vi. 6; xi. 14; lx. 8; Zech. v. 1, 2; Ps. xviii. 11). [These citations prove the very reverse of the Author's idea.—Tr.] צִפֹּרִית is used sometimes as masculine, sometimes as feminine. Being used here as feminine, one sees that the Prophet thinks of the female bird, therefore of maternal love. In פֶּסַח [from which is derived פֶּסַח, “passover”] there lies a plain allusion (comparable to that in xxx. 19) to that sparing of the avenging angel in “passing over” the Israelites, Exod. xii. 13, 23, 27 (the only passages, with the text, in which the word occurs in this sense).

[Most readers will likely hesitate to take the Author's leap from ver. 4 to ver. 5, but will rather agree with the almost universal sentiment that embraces them in one paragraph. The transition to light is plainly marked (even rhetorically marked by “turn ye”), at ver. 6. The Author's division is prompted by the interpretation of the simile of ver. 5, which is the common, perhaps the universal interpretation. If this interpretation is correct, and the Author's interpretation of the simile of ver. 4 be correct, then the division he makes of the context seems necessary. Certainly the view of ver. 4 given above seems obvious. The simile expresses “the intensity of God's purpose” (BARNES). Jerusalem, as the object of His anger, shall not escape Him, or be wrested from Him, no matter how many Egypts may be summoned to thwart Him. This is in perfect accord with the many passages that construe these alliances as rebellion against God Himself. Why shall we not let this clear sense prescribe the meaning of the next simile? The Author shows how, *vice versa*, the supposed obvious meaning of ver. 5 has controlled the interpretation of ver. 4 (see above). The simile of ver. 5, then, is but a change of figure, such as is common in Isaiah, and represents by the motions of a bird of prey what was before represented by a beast of prey. It is a picture to the very life. עֹפֹת describes the strong-winged bird. It covers (לִי with גָּל) its quarry with its wings, and snatches it away (חָצִיל, the common primary sense of חָצַל in Isa. who frequently uses it in both parts; see *List* at the end of the volume; comp. also xxxviii. 6, where

both נָל and נָל occur and imply the same figure as here); passing over (פָּסַח), say the heads of those that would frighten it from its prey, it gets off with it (הִסְלִיחַ; comp. Job xx. 20 and FUESTER *Lex. s. v.* פָּסַח). To this there seems absolutely no objection. The Author's inference, from the use of פָּסַח in the feminine, is not well grounded, seeing that the word is always feminine, there being only two exceptions (see FUESTER's *Lex.*). Moreover the word is explicitly used by Ezekiel (xxxix. 4, 17) of birds of prey along with beasts of prey. The interpretation just given has the advantage of imparting to our context consistent sense and rhetorical harmony.—TR.]

But to that protecting and sparing grace of God is attached a condition, which is expressed ver. 6. Israel must turn back from its idols (ver. 7) to its God. As we supply in thought this condition here, so at ver. 7 we must supply the thought that Israel is ready to fulfil this condition. In that day points into the time that the Prophet has before his eyes in all these promises. It is the day of salvation that begins with the deliverance from Assyria as its first morning twilight, and continues to the end of all days (comp. xxx. 26). Within this time will fall the entire conversion of Israel from idols. But the precise moment of this the Prophet does not declare. For he does not distinguish the stages of time. He does not see the things one after the other, but beside one another. Idols of silver, etc.—See ii. 20; comp. xxx. 22; xxvii. 9; xvii. 8. What has just been said is confirmed anew by ver. 8. For there it appears as if the overthrow of Assyria would follow the time in which Israel would renounce the worship of idols, whereas in fact the reverse was true. [Why may not 2 Kings xviii. 1-8, with the history of Sennacherib following, be taken as a literal fulfilment, in its degree, and in the actual order of the text? So BARNES.—TR.] The Prophet even sees Assyria's fall along with the events of the last time. To determine the ex-

act time relation is not his affair. It is enough for him to settle the "that" of the great facts of the future. The "when" can only become perfectly clear by the fulfilment.

For the understanding of ver. 9 it must first of all be settled that Assyria shall fall, not by human, but by God's power! By this means we will avoid several explanations that are prosaic or far-fetched. The antithesis to שָׂרִים, "princes" (comp. also xxxii. 2) suggests that by שָׂרִים is to be understood the king of Assyria (LUTHER, HENDEWERK, DELITZSCH). This hitherto strong and never shaken refuge of His army shall now suddenly abscond and disappear (comp. xl. 27; Deut. xxvi. 13; 1 Kings xxii. 24, etc.). The parallelism with מִסְכָּנוֹ indicates that מִסְכָּנוֹ refers not to the Assyrian standard that the princes desert, but to the Jewish, whose appearance is enough to put them to cowardly flight. Israel may assuredly rely on this comforting promise, for it proceeds from the mouth of God, who has chosen Zion above every other place in the whole earth as His dwelling-place. It is implied that He Himself is interested in bringing to nought the plan of the Assyrian; for it would, so to speak, have driven Jehovah Himself out of His own favorite dwelling. אֵשׁ is the fire at which one warms himself, and תִּנּוֹר is the oven in which one cooks, and especially bakes bread. It never signifies the hearth for sacrificial fire. The expression is anthropomorphic, but for Israel uncommonly honorable and comforting. For by it Zion is signified to be not a mere place of worship, but actually the earthly home of Jehovah. ["But this use of *fire* and *furnace* is not only foreign from the usage of the Scriptures, but from the habits of the Orientals, who have no such association of ideas between *hearth* and *home*. The true explanation of the clause seems to be that which supposes an allusion both to the sacred fire on the altar and to the consuming fire of God's presence, whose altar flames in Zion, and whose wrath shall thence flame to destroy His enemies."—J. A. ALEXANDER, *ib. loc.*].

3. THE FALSE AND THE TRUE NOBILITY.

CHAPTER XXXII. 1-8.

- 1 Behold, a king shall reign *in righteousness.
And princes shall rule *in judgment.
- 2 And a man shall be as an hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a 'great rock in a weary land.
- 3 And the eyes of them that see shall not be *dim,
And the ears of them that hear shall hearken.
- 4 The heart also of the *rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak *plainly.
- 5 The *vile person shall no more be called 'liberal,
Nor *the churl said to be bountiful.
- 6 For the *vile person will speak 'villany,
And his heart will work iniquity,

- To practise 'hypocrisy, and to utter error against the LORD,
 To make empty the soul of the hungry,
 And he will cause the drink of the thirsty to fail.
 7 The instruments also of the 'churl are evil :
 He deviseth wicked devices
 To destroy the poor with lying words,
 Even 'when the needy speaketh right.
 8 But the 'liberal deviseth 'liberal things ;
 And by 'liberal things shall he 'stand.

¹ Heb. *heavy*.² Heb. *hasty*.³ Or, *elegantly*.⁴ Or, *when he speaketh against the poor in judgment*.⁵ Or, *be established*.⁶ according to.
⁷ folly.⁸ plastered up.
⁹ uncleanness.¹⁰ fool.
¹¹ cheat.¹² noble.
¹³ persevera.¹⁴ the cheat be called baron.

TEXTUAL AND GRAMMATICAL.

Ver. 1. לְצַדִּיק is found only here. ל' here signifies the norm, as in מִשְׁפָּט. It is thus — *secundum*, comp. xi. 3. ["The use of ל' here may have been intended to suggest, that he would reign not only justly, but for the very purpose of doing justice." J. A. A.],—ל' before שְׂרִים—*quod attinet ad*, comp. Eccl. ix. 4. Manifestly this unusual construction is for the sake of having the L-sound maintained, which thus occurs consecutively in five words.—שְׂרִי, from which the imperfect יִשְׂרִי, Prov. viii. 16, occurs only here in Isaiah.

Ver. 2. כְּחֹמֶת, "hiding corner, place of hiding," *ḥ.* *ḥ.* *ḥ.* comp. 1 Sam. xxiii. 23.—סֶתֶר comp. xvi. 4; xxviii. 17.—פִּלְגֵי מַיִם comp. xxx. 25.—צִיּוֹן comp. xxv. 5.—צֶלֶל comp. iv. 6; xxv. 4, 5.—עִפְפָּה again only Pa. cxliii. 6.

Ver. 3. תִּשְׁעֶינָה can hardly be derived from שָׁעָה. It comes nearer to take it in the sense of שָׁעָה "obscure, to close up; plaster up," in which sense this latter verb often occurs in Isa.: vi. 10; xix. 2.—קֶשֶׁב, probably kindred to קָצַב "to point, to prick" (the ears), occurs only here in Kal.

Ver. 4. עֲלֵנָה, "balbus," *ḥ.* *ḥ.* *ḥ.* comp. xviii. 4) are *nitentia, clara*, clear, plain words.

Ver. 5. Isaiah uses נָבֵל only here; נָבֵלָה again ix. 16.

כִּלִּי, written כִּלִּי in ver. 7 for the sake of similarity in sound with כִּלְיִין, is to be derived from כִּלְיָנִים *fraudulenter egit* (Raschi, Kimchi, Gesen., and others), Gen. xxxvii. 18; Num. xxv. 18; Ps. cv. 23; Mal. i. 14, so that from כִּלִּי, by rejecting the י, as in חֶמֶל, שָׂמָ, etc., there results כִּל with the rare ending יִ (comp. שְׂרִי גִבִּי, שְׂרִי שְׂרִי). See GREEN, § 194, 2, b.—שֹׁרֵץ (from שָׁרַץ—*amplus, dives fuit*) kindred to יִשָּׁרֵץ is the rich man, independent on account of his means.

Ver. 6. עֲשֵׂה אֵין occurs only here (comp. lix. 6); the idea is always expressed elsewhere by אֵין עֲשֵׂה.—לְעֵשׂוֹת, gerundive.—חֲזָנָה, *ḥ.* *ḥ.* *ḥ.* comp. Jer. xxiii. 15; substantive from חָזַן ix. 16; x. 6; xxxiii. 14.—תְּוֹקֵה "error," comp. xxi. 24; again only Neh. iv. 2.—Hiph. הוֹחִסִּיר again only Exod. xvi. 18.—The construction לְהוֹרִיק—הוֹחִסִּיר is to be explained as a return of the subordinate form into the principal form.

Ver. 7. A mutual attraction appears to have happened here: 1) כִּלִּי chosen for the sake of כִּלְיִין; 2) כִּלְיִין changed to כִּלִּי for the sake of כִּלְיָנִים.—"constitutum" (Job xvii. 11) then especially *constitutum primum, scilicet*, occurs only here in Isaiah.—הָחֵל "to destroy," comp. xlii. 8; lii. 16.

Ver. 8. נִרְכָּה occurs again only Job xxx. 15.

EXEGETICAL AND CRITICAL.

1. This passage, which strongly reminds one of xxix. 18-24, and somewhat also of xxx. 20 sqq., must necessarily be joined to what precedes, as it can neither stand alone, nor be regarded as belonging to what follows. We see in these verses an amplification of xxxi. 6, 7. For the latter passage only presents to view in a negative way the turning back and abandonment of idolatry. But in our passage is set forth what positive forces of blessing will become operative in the entire ethical life of the nation, and especially in the relation of the powerful and nobles to the lowly. It is manifest that the Prophet, in enumerating what shall no more be, has in mind the irregularities of his own time. It is very probable that he even alludes to particular, concrete facts, in a way that his contemporaries would understand.

2. Behold—speak plainly.—Vers. 1-4.

The king that will rule righteously must be the Messiah. For the time when Israel will be cleansed and purified, and live and be ruled according to truth and righteousness, is the Messianic time (comp. i. 24 sqq.; ix. 6, 7; xi. 1 sqq.; xvi. 5; xxviii. 16 sqq.). Nothing justifies us in assuming that such a condition as our vers. 1-8 describe, will intervene *before* that time. In that time only the Messiah can be king. Of an under-king prophecy knows nothing. One must only say, that, in distinction from passages like ix. 6 sq.; xi. 1 sqq., the person of the Messianic king appears more in the background, and the Prophet depicts the admirable surrounding of the expected Messiah, rather than His personality. One may suppose that the state of things under Hezekiah furnished the occasion. The king himself was good; but his surroundings did not correspond. Hence the Prophet emphasizes here,

that in the Messianic time, the glorious central figure, whom he only briefly names ver. 1, will have also a suitable environment. Thus the point of this passage is directed against the magnates that surrounded the king. Instead of oppressing the nation as heretofore (i. 23; iii. 15; x. 2; xxviii. 15; xxix. 20), each of them (the princes) will himself be a protector of the oppressed, like a sheltering, covering place of concealment protects from wind-storm and rain. Yea, they will even afford positive refreshment to the poor and wretched, as water-brooks and dense shade do to the traveller in the hot desert. **The eyes of them that see**, the ears of them that hear (ver. 3), are eyes and ears that can see and hear if they will. It is well-known that there are ways of plastering up such eyes, and of making such ears deaf (i. 23; v. 23; xxxiii. 15). The like of that shall not be with these princes.

DELITZSCH well remarks that, according to ver. 4, Israel shall be delivered also from faults of infirmity.

I would only so modify this remark as to make ver. 4, like that which precedes and follows, refer, not to Israel in general, but to the princes. Thus the נָדָוִים "the rash, reckless," are such judges as are naturally inclined to judge hastily, and superficially (comp. on xxxv. 4). These will apply a reflecting scrutiny (comp. on xi. 2) in order to know what is right. The stammering are such as do not trust themselves to speak openly, because they are afraid of blundering out the truth that is known to them, and so bringing themselves into disfavor. Thus all the conditions for the exercise of right and justice will be fulfilled. The judges will be what they ought to be in respect to eyes, ears, heart and mouth.

3. **The vile person—shall he stand.**—Vers. 5-8. From those in office the Prophet passes to the noble apart from office. In this respect there often exists in the present conditions the most glaring contradiction between inward and outward nobility. This contradiction will cease in the Messianic time. For then a fool will

no longer be called a noble. A fool, נָבִיל, is, according to Old Testament language, not one intellectually deficient, but one that practises gross iniquity; for sin in its essence is perverseness, contradiction, nonsense. The wicked surrenders realities of immeasurable value for a seeming good that is transitory; whereas the pious surrenders the whole world in order to save his soul, and this is at the same time the highest wisdom (comp. Deut. xxxii. 6; Jer. xvii. 11; Jud. xix. 23 sq.; xx. 6; 1 Sam. xxv. 25; 2 Sam. xiii. 12). —וְלִיבֵי [Eng. Bibl.: "liberal"] undoubtedly involves originally the notion of voluntariness (Exod. xxv. 2; xxxv. 5, 21, 22, 29, etc.). But he that does good from an inward, free impulse is a noble man. Thus gradually נָבִיל acquires the sense of noble, superior man, and indeed so much without regard to inward nobility, that the word is used with a bad side-meaning (Job. xxi. 28). Isaiah uses it again only xlii. 2. One will not call a swindler baron, the prophet proceeds to say, ver. 5 b.

By the following causal sentence, ver. 6, the Prophet proves the sentence "the fool will no

more be called noble." His argument may be represented by the following syllogism: In the Messianic time each will be called what he is. But in that time also there will be people that are fools. Therefore in that time these will also be called fools and not noblemen. [It is not the Prophet's aim in ver. 6, to state what fools will do in that time, as if their doing then will be different from now, which obviously it will not be. He would say there will be fools, and they will be called fools, and nobles and they will be called nobles.—TR.]. Of course for the Prophet the only important thought is that in the last time falsehood will no longer reign as in the present, and that accordingly a man's being and name will no longer be in contrast, but in perfect harmony. One sees that it is a point with him to say to the cheats of his day and age how they ought to be called, if every man had his dues. The general thought of ver. 6 a, is particularized in what follows. One does and speaks folly when he practises unclean, shameful things (by which the land is defiled before God, xxiv. 5; Jer. iii. 1), and utters error, (what misleads) against Jehovah. This doing and speaking is for the purpose of enriching one's self by robbery of the poor and weak (i. 23). This is figuratively expressed: to make empty the soul of the hungry (i. e., to take away what can satisfy the need of the hungry, comp. xxix. 8) and to "cause the drink," etc. כִּלִּים, ver. 7, are properly *instrumenta*. Not the physical implements are meant here, but the ways and means in general of which the swindler makes use. ["He deviseth plots to destroy the oppressed (or afflicted) with words of falsehood, and (i. e., even) in the poor (man's) speaking right (i. e., even when the poor-man's claim is just, or in a more general sense, when the poor-man pleads his cause)."]—J. A. ALEXANDER].

In ver. 8 we must remark the same in regard to נָבִיל that we did in regard to נָבִיל and כִּלִּי vers. 6 and 7. The Prophet will not in general give a characteristic of the נָבִיל, but he would say in what regard the names נָבִיל and נָבִיל will be held in the Messianic time. Thus vers. 6-8 are proof of ver. 5. According to these verses none will be given a name that does not become him. He that is called נָבִיל "fool," will also speak נָבִיל, and he that is called נָבִיל will certainly confirm his claim to this name by having noble thoughts, *generosa meditatur*.—קִיּוֹם עַל נִיבִיּוֹת can hardly mean "to stand on noble ground" (MEIER), for נִיבִיּוֹת are *generosa facta*, the exhibitions of generosity, not this generosity as a moral fundamental habit. Otherwise the second נִיבִיּוֹת would have a meaning different from the first. Therefore קִיּוֹם נִיבִיּוֹת must mean: and he perseveres in his noble thoughts, i. e., he not only conceives them, but he carries them out. In bestowing the name, men will not be influenced only by the thoughts that proclaim themselves; men will make the name depend on one's steadily adhering to them his whole life. קִיּוֹם often has this sense of continuing, persevering. Comp. xl. 8; Lev. xxv. 30; xvii. 19.

v. 11.—פֶּרִי comp. xvii. 6; Ps. xxxviii. 3; Esak. xix. 10.

Ver. 13. קִיץ "thorn, thorn bushes," again in Isaiah only xxxiii. 12, and is joined with שְׁמִיר only here. Everywhere else Isaiah joins this word with שִׁית (v. 6; vii. 23 sq.; ix. 17; x. 17; xvii. 4). One might grammatically regard the words קִיץ שְׁמִיר as having a genitive relation. But as the words שְׁמִיר שִׁית, xxvii. 3, occur in apposition (שְׁמִיר which is שִׁית), we may assume the same construction here. The general notion קִיץ (*rescandum*, from קִיץ = קִצָּץ comp. קִצּוֹת, "locks") is more exactly defined as שְׁמִיר ("prickly thing").—The בְּתֵי כְשׁוֹשׁ are not necessarily the houses of עליזוֹ. קְרִיהָ. For there are such houses of pleasure, not only in the capital, but in all cities and villages of the land. Therefore I can as little take בְּתֵי כְּ in the genitive with קְרִיהָ as I could assume that construction xxviii. 1. As there "דְּלוּמִי", so here קְרִיהָ is dependent on עָלָ.

Ver. 14. This verse is subordinated to the last clause of ver. 13, for it explains how the city has become overgrown with thorns.—There is a metonymy in the expression הֶכֶן עֵיר עֹנֵב, the effect being put for the cause, i. e., עֵיר חֲמִידָה stands for עֵיר עֹנֵב xxii. 2.

Ver. 15. The expression רוּחַ מְכָרוֹם occurs only here; מְכָרוֹם occurs in Isaiah, often: xxii. 16; xxiv. 18; xl. 26; lviii. 15; lviii. 4, etc.

Ver. 17. מַעֲשֵׂה (comp. v. 2; iv. 10; Hab. iii. 17) is "the yield;" עֲבָדָה in the sense of "fruit of service," comp. נִפְלְאָה, occurs, as far as I can see, only here.—נִפְלְאָה in the same sense as here xxxiii. 20; xxxiv. 13; xxxv. 7.—מִנְחָחִים in Isaiah only here.—מִנְחָחָה xi. 10; xxviii. 12; xvi. 1.

Ver. 19. The verb בָּרַר occurs only here: but comp. xxviii. 2, 17; xxx. 30 — שְׁפָלָה is ἀρ. λεγ.—Note that בָּרַר and בָּרַדְתָּ, שְׁפָלָה and תִּשְׁפָּל on the one hand, and יָעַר and עֵיר on the other correspond in assonance.

EXEGETICAL AND CRITICAL.

1. As in chapter iii. so here, the Prophet addresses men and women separately, having in mind especially those of the higher, and highest ranks. According to the foregoing exposition, vers. 1-8, under the guise of a glorious Messianic prophecy, contain a sharp reproof for powerful ones in Jerusalem. The second part of the chapter, on the other hand, is directed against the proud, secure women, announcing a season of disaster for them (vers. 9-14), ["until by a special divine influence a total revolution shall take place in the character, and, as a necessary consequence, in the condition of the people."—J. A. A., on ver. 15] (vers. 15-20).

2. Rise up—pasture of flocks.—Vers. 9-14. The form of the introduction calls to mind i. 2; xxviii. 23, but more especially the address of Lamech to his wives Gen. iv. 23. I do not think that "rise up" demands a physical rising up. Like our German "auf" "up," it may signify the merely inward rousing of the spirit to give attention (comp. Num. xxiii. 18). שָׁמַן has elsewhere also the secondary meaning of proud ease: Ps. cxxiii. 4; Amos vi. 1; Zech. i. 15.

The specification of time in יָמִים עַל-שָׁנָה ver. 10, does not relate to the continuance of the desolation, as is evident from ver. 15 "until the spirit," etc. According to xxix. 1, which is manifestly related to our passage both as to matter and time (see the exposition there), it is probable that the Prophet means an indefinite number of days added to a year. (See *Text. and Gram.*). Evidently the Prophet has in mind women that have heretofore never known any want, but have continually lived in abundance and luxury. Just for this reason will trembling and dismay seize them. For they would assuredly not have dispensed with the products of the wine and fruit harvest, had not the enemy occupied the territory about Jerusalem and made gathering and plucking impossible. Thus the scarcity of those noble products, felt as a sure token of the enemy's presence, most of all in the apartments of women of rank, will frighten the women out of their secure and proud repose. Comp. xvi. 7 sqq. בָּצִיר "the wine har-

vest" (comp. xxiv. 13). אֶסְפִּי, elsewhere אֶסְפִּי (Exod. xxiii. 16; xxxiv. 22), is "the fruit harvest" (Mic. vii. 1). The word occurs again only xxxiii. 4, and there only in its fundamental sense. That which ver. 10 is presented as in prospect, is announced in ver. 11 as the command, the will of God. Hence it *must* happen. Strip you, etc. The command to disrobe is that garments of mourning may replace those before worn (Joel i. 13; Isa. xv. 3; xxii. 12).

Though we may translate בִּי, ver. 13 b, by "yea" (*immo*), as more accordant with our speech, still there underlies it a causal relation. That the land is overgrown with thorns and thistles, will appear the more credible, when it is perceived that even the houses of pleasure, indeed the very capital grows rank with such weeds. (See *Text. and Gram.*). The joyous city means Jerusalem (comp. xxii. 2; Zeph. ii. 15). עֲלִיזָה, as was shown at xxii. 2, has the secondary meaning "presumptuous joy." The propriety of this sense here in reference to the women of careless ease is evident. (On the logical connection of ver. 14 see *Text. and Gram.*). Inasmuch as "joyous city" and "multitude of the city," (which expressions are conjoined xxii. 2), occur only in xxii. 2 and our text, one properly infers a relationship between these chapters both as regards matter and time.

As not every city has an Ophel, and thus Ophel may not be taken as a general attribute of cities, but as something peculiar to Jerusalem (though not in distinction from all cities, for Samaria had an Ophel, 2 Kings v. 24), so we may understand by it the locality mentioned, 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26 sq.; xi. 21, "the southern steep, rocky prominence of Moriah from the south end of the temple-place to its extremest point, the Ὀφλά, Ὀφλάς of JOSEPHUS." (ARNOLD in HERZOG'S *R. Ency.* VIII., p. 632).—בָּחֵן (ἀρ. λεγ.) is anyway kindred to בָּחֵן or בָּחִין (xxiii. 13) and must, according to the fundamental meaning of the verb בָּחֵן (*probare, explorare, examinare*) signify a locality suitable for this, a watch-tower,

look-out. But whether towers in general or a particular tower is meant, is hard to say. מִצְדָּה does not occur elsewhere; yet the common word for "tower," מִגְדָּל, signifies also watch-tower (2 Kings ix. 17; xvii. 9, etc.), and wall-towers (Neh. iii. 11; xii. 38). Perhaps this would have been used here, were only towers in general spoken of. Hence it is rather probable that this word מִצְדָּה named along with עֵצָה, and occurring only in this passage, signifies a tower especially designated by this name, located in Ophel; perhaps "the great tower" of Neh. iii. 27 that is mentioned in connection with Ophel. Ophel and מִצְדָּה shall be *pro speluncis* or *vice speluncarum*. עֵצָה which everywhere involves the notion of something separating, has here the meaning "for, instead of." For what intervenes for another, in a measure puts itself before it, and in this way forms a partition between it and the observer. Wild, lonely, and far remote from all human intercourse must be the caves in which the wild ass (חֲמִשְׁתָּה only here in Isaiah) has as much joy as a man in his finely built dwelling (ver. 13).

3. **Until the spirit — and the ass.** — Vera. 15-20. As all the preceding prophecies are double-sided, including as it were day and night, such too is the case with the present one. But here, too, the Prophet does not promise *immediate* salvation. He sets the glorious Messianic last time over against the pernicious present time, yet in a way that overleaps the long centuries that intervene, and sees that future directly behind the present. Thus וְ that begins ver. 15 is both a restriction of the hyperbolic עַד-עוֹלָם (immeasurable extent of time as e. g., lxiii. 16; Jer. ii. 20), and a bold bridge from the present into the remote future. He portrays the latter in that aspect that corresponds to the things he reproves in the present. Proud security now reigns, for which however there is no reason. But in that time there will reign security and repose, resting on the securest foundation. For Israel will then be filled with the spirit of God, and serve in this spirit, by which shall be assured to them God's protection and support against all enemies. The expression רוּחַ is very strong, meaning properly: the spirit from on high will be emptied out on us, completely poured out (comp. xi. 9, and respecting the word Gen. xxiv. 20 comp. Isa. iii. 17; xxii. 6; liii. 12). How far-reaching and comprehensive is the gaze of the Prophet here! He regards the spirit from on high not merely as an ethical and intellectual, but also as a physical life-principle. He speaks here, as he does xi. 2-9, of nature and of persons as wholly pervaded by spirit. **And the wilderness will be a fruitful field, etc.**, which has a proverbial sound, must certainly be taken in another sense than that of xxix. 17. The latter passage speaks of retrogression; here progress is meant. There is a descending climax, Lebanon, fruitful field, forest; here an ascending, desert, fruitful field, forest, in which the Prophet manifestly treats the forest, not as representing absence of cultivation, but as representing the most prodigious development of vegetation. He would say: what is now waste will then be fruit-

ful field, and what is now fruitful field will then be forest, i. e., will stand high as a forest. Then a very different, a higher principle of life, originating from the divine דֹּעַר will penetrate even nature. Of course, then, the personal life of men also. And how beautifully the Prophet depicts this harmony of both! He names again the wilderness and the fruitful field (ver. 16) in order to say that judgment and righteousness shall dwell in them (comp. i. 27; v. 16; ix. 6; x. 22; xxviii. 17). And the fruit of this spiritual right-being will in turn make its impress by a right glorious outward appearance, viz., in everlasting peace, rest and security. What a picture for the proudly secure women (ver. 9 sqq.)! They may see why they are so called in a reproving sense. Their ease and security lack foundation.

When it shall hail, etc. I can only regard ver. 19 as the sombre foil which the Prophet uses to enhance the splendor of that future which he displayed to his people. [Some think there is an allusion to the hail in Egypt while Goshen was spared; see Exod. ix. 22-26.—Tr.]. We have had several such pictures of the future with a dark background (xi. 14 sq.; xxv. 10 sqq.; xxvi. 5 sq., etc.). Every one admits that 19 a, relates to Assyria. We had the forest as emblem of Assyria ix. 17; x. 18, 19, 34. This forest shall fall under a storm of hail. On וְ comp. Deut. xxviii. 52; Zech. xi. 2. It is not said that the forest shall break down by the hail, but that it shall hail when the forest breaks down. Thus this breaking down may be effected by something else, say by the blows of an axe. Anyway the forest will break down under a storm of hail, some phenomenon coming from on high and accredited as a divine instrument of judgment. Very many expositors understand the city in a low place to mean Jerusalem (HITZIG, KNOBEL, CASPARI, DELITZSCH, etc.). But why of a sudden this dark trait in the picture of light? Is not the abasement of Jerusalem sufficiently declared in vera. 13, 14? Why a repetition here? or, if not repetition, why thus suddenly a new judgment in the midst of the blessed, spirit-effected condition of peace? If the forest means the world-power generally, then the city must mean the centre of it, the world-city (comp. xxiv. 10-12; xxv. 2, 3, 12; xxvi. 5. It is worthy of remark that, xxv. 12; xxvi. 5, the Prophet uses לְיִשְׁרָאֵל thrice in reference to the judgment on the world-city. That he does not elsewhere in xxviii.-xxxiii., mention the world-city is no reason why he may not once mention it here. Why need he mention it oftener? Is it more probable that he would not mention it at all, than that he should do so once?

In ver. 20 the Prophet returns exclusively to Israel. In contrast with the desolations (near for Israel, remote for the world-power), he promises to his people the possession of the land in its widest extent, and the freest use of it for cultivation and pasture. **Blessed are ye** (comp. xxx. 18; lvi. 2) he says, who sow beside all waters, i. e., on all fruitful lands. Thus all well-watered and so fruitful land-stretches will be at Israel's service, and Israel shall cultivate them, and raising cattle shall be unhindered (comp. xxx. 23).

In fact the earth shall be theirs, and they may use as much land as they wish for either. Cattle may pasture in full freedom, unrestrained by fetters or fence. The whole land "shall be for the sending forth of oxen," vii. 25.

DOCTRINAL AND ETHICAL.

1. On xxxi. 1, 2. "Against the perverted confidence and fleshly trust in human wisdom, power and might, because the people doubt God's help, and because of such wicked doubt put their trust in human power, wit and skill. It is true the Scripture does not deny that one may use means and call in human aid in danger, yet so that even the heart looks rather to God, and knows that if He watches not and keeps not Israel, all other human help and means are in vain (Ps. cxxvii. 1; Jer. xvii. 5)."—CRAMER.

2. On xxxi. 3. "*Noletur diligenter sententia israhel prophetas: Aegyptus homo et non Deus, adeoque symboli loco semper in ore habeatur et usurpatur tum ad doctrinam, tum ad consolationem* (Ps. lxxii. 10; lxxiii. 18 sq.)."—FOERSTER.

3. On xxxi. 4, 5. The LORD, on the one hand, compares Himself to a lion, that will not suffer his prey to be torn away from him, and means by that that He will not suffer Himself to be turned from His counsel against Jerusalem by those false helpers, to which Jerusalem looks for protection against the punishments that it has deserved. But on the other hand the LORD compares Himself most touchingly and fittingly to the eagle that stretches its feathers over its young to protect them (Deut. xxxii. 11) [see Tr's. note on ver. 5]. Blessed is he that sits under the shelter of the Highest, and abides under the shadow of the Almighty (Ps. xci. 1; comp. Matt. xxiii. 27).

4. On xxxi. 7. FOERSTER remarks on this verse, that it is used by the Reformed as a proof-passage against the use of images in churches. He distinguishes between *imagines superstitiosae*, whose use is of course forbidden, and *imagines non superstitiosae*, the like of which were even permitted and used in the worship of Jehovah, e. g., the cherubim and other images of art in the Tabernacle and in the Temple.

5. On xxxi. 8. "God has manifold ways by which He can head off tyrants, and does not need always to draw the sword over them. Examples: Sennacherib, 2 Kings xix. 35; Nebuchadnezzar, Dan. iv. 30; Herod, Acts xii. 23."—CRAMER.

6. On xxxi. 9. That the LORD has in Zion His fire and His hearth in Jerusalem is at once the strength and the weakness of the Old Covenant. It is its strength so far as, of course, it is a high privilege that Israel enjoys above all nations of the Gentile world, that the point of the earth's surface that the LORD has made the place of His real presence on earth is the central point of their land and of their communion. But it is its weakness so far as this presence is only a transient and outward one, which, when misunderstood, can minister only to an outward worship and a false confidence (comp. Jer. vii. 4) that affords only a treacherous point of support that is dangerous to the soul. How totally different is the real presence of the LORD in

the church of the New Covenant! To it the LORD is organically joined as a member, as on the other hand the LORD joins all members of His church really to Himself by His Spirit and His sacraments.

7. On xxxii. 1-8. "The picture which the Prophet paints here of the church of the last time is the picture of every true congregation of Christ. In it, the will of the LORD must be the only law according to which men judge, and not any fleshly consideration of any sort. In it, there must be open eyes and ears for God's work and word; and if in some things precedence is readily allowed to the children of this world, still in spiritual things the understanding must be right and the speech clear. Finally, in it persons must be valued according to their true Christian, moral worth, not according to advantages that before God are rather a reproach than an honor. But the picture of the true congregation mirrors to us our own deformities. All this is not found in us. Everywhere appears worldly consideration, looking to the world, much weakness in spiritual judgment, and in speech far too much respect for the advantages that worldly position and wealth give the church member. May the LORD mend these things in us; and if only at the last He transforms the old church in its totality into the new, so let each of us pray the LORD that still He would more and more transform each worldling into a true, spiritual man."—WEBER. *The Prophet Isaiah*, 1875.

8. On xxxii. 1-4. Men of all times may learn from the Prophet's words what sort of persons true kings, noblemen and officials ought to be. Underlying the whole discourse of Isaiah is the thought that those in authority are there for the sake of the people [comp. Luke xxii. 25, 26.—Tr.], and that truth and honor are the first conditions of flourishing rule (comp. HERZ., *R.-Encycl.* XI. p. 24).

On ver. 8. Old FLATTIG once met the Duke of Wurtemberg on the latter's birth day. "Well, FLATTIG," inquired the Duke, what did you preach on my birth-day?" "Serene highness, what did I preach? I just preached that princes ought to have princely thoughts." The Duke rode on without making any reply. Where there is no princely heart, there can come forth no princely thoughts. And only then does one have a princely heart when the LORD is the heart's prince.

9. On xxxii. 9. "One must not suppose that it was no part of the Prophet's office to reform women, seeing God includes all men under sin, and the proud daughters of Zion with their ostentation, were a great cause of the land being laden with sins (iii. 16)."—CRAMER.

["The alarm is sounded to women,—to feed whose pride, vanity and luxury, their husbands and fathers were tempted to starve the poor."—M. HENRY, *in loc.*]

HOMILETICAL HINTS.

1. On xxxi. 1-4. WARNING AGAINST CONFIDING IN HUMAN HELP. 1) It is insulting to God. 2) It proves idle at last, for a, the power of men is in itself weak; b, it is wholly powerless against the strong hand of God.

2. On xxxi. 5-9. THE LORD ALONE IS THE SHELTER OF HIS OWN. 1) He *will* be such (ver. 5); 2) He *must* be such (ver. 9 b, His own interest demands this); 3) He alone *can* be such (ver. 8); 4) He *will* be such on *one* condition (ver. 6).

3. [On xxxi. 6, 7. A GENUINE REFORMATION. 1) *It is general*: every one shall cast away his own idols and begin with them before trying to demolish those of other people, which there will be no need of when every man reforms himself. 2) *It is thorough*: for they shall part with their idolatry, their beloved sin, made more precious by the gold and silver devoted to it. 3) *It is on the right principle*: a principle of piety and not of policy; because idolatry was a sin and not because it was profitless ("deeply revolted," "sinfully made idols"). After M. HENRY, *in loc*—TR.].

4. On xxxii. 1-8. As there are always poor people, so there must always be persons of power and superior rank. The latter must know that they are there for the sake of the people, as guardians of right, as protectors of the poor and weak, so to speak, as the eyes, ears and tongues of the commonwealth. But as in God's kingdom descent from Abraham counts for nothing any more, and true worship is no more that which is offered in Jerusalem, but that which is in spirit and in truth, so, too, the nobility of the flesh must yield precedence to nobility of the spirit. Not he that is noble according to the flesh, but a fool according to the spirit shall be called noble. Only he that has princely thoughts shall be called a prince; for truth reigns in the kingdom of God.

5. [On xxxii. 2. This may be given a spiritual application by a special reference to Christ, as eminently true of Him, the King of kings. This application is old and precious. Wind and tempest, rain and hail and burning heat are em-

blems of the calamities of life, and especially of God's judgments on sin. Distress and impending judgment make men seek shelter. Christ is the only adequate hiding-place and covert. Let men run to Him with the eagerness of travellers in the burning desert taking refuge under a rock from the coming storm. The same rock-cliff often has a bountiful stream issuing just there where its cavernous recess affords the best shelter. While the traveller is safe from the tempest, he may rest and refresh himself from the distress he has endured. The rock "not only excludes the rays of the sun, but it has itself a refreshing coolness that is most grateful to a weary traveller."

—BARNES. "Some observe here, that as the covert, and hiding-place, and the rock, do themselves receive the battering of the wind and storm, to save those from it that take shelter in them, so Christ bore the storm Himself to keep it off from us."—M. HENRY. TR.].

6. On xxxii. 9-11. When a land goes to ruin a great part of the blame of it rests on the women. For they are more easily prompted to evil, as they are to good. Where evil has once taken root, they are the ones that carry it to an extreme. "*Und geht es zu des Bösen Haus, das Weib hat tausend Schritt voraus.*" Therefore the punishment falls the hardest on them. As the weaker and more delicate, they suffer the most under the blows of misfortune.

7. On xxxii. 15 sqq. When once the Spirit of God is poured out on all flesh (Joel iii. 1) then the personal and impersonal creation will be glorified. Then Satan will be bound, and the Lord alone will rule in men, and in nature. Then at last will it be beautiful on earth. For then right and righteousness will reign on earth, and peace, and that rest that is promised to the people of God (Heb. iv. 9).

V.—THE FIFTH WOE.

CHAPTER XXXIII.

1. THE GLORIOUS TURNING POINT: THE WOE UPON ISRAEL BECOMES A WOE UPON ASSYRIA.

CHAP. XXXIII. 1.

1 WOE to thee that spoilest and thou *wast* not spoiled;
And dealest treacherously, and they dealt not treacherously with thee!
When thou shalt cease to spoil, thou shalt be spoiled;
And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

TEXTUAL AND GRAMMATICAL.

שׁוּד and כִּנְיָן conjoined as in xxi. 2.—The primary meaning of כִּנְיָן is "to cover;" hence כִּנְיָן "the cover, garment." Hence the secondary meaning of perfidious, treacherous doing [like the secondary meaning of the English word "to cloak."—TR.].—On the inf. כִּתְּמֶךָ

see EWALD, § 114 a, GREEN, § 141, 3.—כִּנְיָן stands for כִּתְּמֶךָ, comp. iii. 8; the *Dag. f.* in the ך is because of the Masorets assuming a synkope, whereas, properly, there is an elision.

EXEGETICAL AND CRITICAL.

The season of preparation for withstanding the Assyrian foe, that Israel has spent in so perverse a fashion, is past. The enemy is at hand (comp. ver. 7). But now, too, is the time when God will fulfil His word that He would smite the Assyrian (xxx. 18 sqq.; 31 sqq.; xxxi. 8 sq.). Now, therefore, the Prophet turns the woe against Assyria. This power, hitherto unconquered, will be overthrown (ver. 1). This is the principal thought of the chapter, which the Prophet puts at the head ver. 1, as a theme. But as a stone thrown into the water makes wave-lines that extend in concentric circles wider and wider,

so the Prophet joins on to this primary theme three declarations which, enlarging in extent and contents, state the particulars of the condition, the completion and consequence of that act of deliverance. This woe follows as a fifth those of xxviii. 1; xxix. 1; xxx. 1; xxxi. 1. But unlike the preceding, which are directed against Israel, this is against Assyria (comp. x. 1, 5). For, according to the contents of the chapter, none but Assyria can be the desolator. This announcement of its destruction is opposed to that audacious presumption that regarded itself as invincible (x. 5-14).

2. THE PRAYER OF FAITH QUICKLY HEARD.

CHAPTER XXXIII. 2-6.

- 2 O LORD, be gracious unto us; *we have waited for thee:
Be thou their arm every morning,
Our salvation also in the time of trouble.
3 At the noise of the tumult the people *fled;
At the lifting up of thyself the nations *were scattered.
4 And your spoil shall be gathered *like* the gathering of the caterpillar;
As the running to and fro of the locusts shall he run upon them.
5 The LORD is exalted; for he dwelleth on high:
He *hath filled Zion with judgment and righteousness.
6 And wisdom and knowledge shall be the stability of the times,
And strength of *salvation:
The fear of the LORD is his *treasure.

¹ Heb. *Salvations*.

² we wait.

³ flee.

⁴ are.

⁵ fills.

⁶ treasure-house.

TEXTUAL AND GRAMMATICAL.

Ver. 2. ¹comp. Ps. cxliii. 3; lvi. 2; li. 3, etc.—²often in the Ps., mostly with the Accusat. With ³referring to God it occurs only Ps. cxix. 95, compare Ps. lxi. 21. But Isaiah often construes the word thus: viii. 17; xxv. 9; lx. 9.

Ver. 3. ¹is from ²(Niph. of ³inflected like the Kal ⁴, perhaps because ⁵does not occur except in this and in two analogous Niph. forms (Gen. ix. 19; 1 Sam. xiii. 11).

Ver. 4. ¹may not be taken passively (with CAPPELLUS, DODERLIN, DRECHSLER, etc.), as appears from the image itself, and from ²(*Ar. Ar. comp.* נָח Nah. iii. 17; ³Amos vii. 1, certainly a name of the locust, although of uncertain derivation and meaning. Comp. *Hez. R. Enc.*, VI. p. 70). This latter word is expressly active.—On ⁴comp. xxiv. 22. ⁵is here as ⁶10 a noun (Mic. vii. 1). As to construction, it is to be regarded as in the *acc. modalis*.—⁷only here

in Isaiah; see Joel i. 4; ii. 25.—⁸שָׁקַק (xxix. 8) used in the same sense Joel ii. 9.—⁹שָׁקַק, "*desecratiō*," *Ar. Ar.*—¹⁰refers to the camp, not before named, yet ideally present.

Ver. 5. ¹נִשְׁבַּח, li. 11, 17; xli. 4.—²שָׁכַן מְרוֹם again only lvi. 16; comp. xxxiii. 16.—³מִלֵּא Piel, again xlii. 2; lxv. 11, 20.

Ver. 6. The Plural עֲתִידִים occurs principally in later books; still also Job xxiv. 1. Only here in Isa.: comp. Ps. xxxi. 16.—¹אֲמֹנֶת עֲתִידִים is predicate, the following substantives to עֲתִידִים are subject.—²חֶסֶן "*opes, thesaurus*," only here in Isaiah comp. Prov. xv. 6; xxvii. 24; Jer. xx. 5; Ezek. xlii. 25.—³יִשְׁנֶנָּה xxi. 18, elsewhere only in the Ps. xviii. 51; xxviii. 8; xlii. 6, 12; xliii. 6, etc.—The suffix in יִשְׁנֶנָּה relates to the same subject as the suffix in עֲתִידִים. Interchange of person often occurs in Isaiah, but it is not always so easily traced to its motive as in ver. 2. See below in *Exeget. and Crit.*

EXEGETICAL AND CRITICAL.

1. The first wave-circle! In grand, rapid flight the Prophet's gaze hastens through three stages: he shows what must precede the overthrow of Assyria, then this itself, then its contrast in the remote future. For having by a prayer intimated that believing trust in Jehovah is the condition of salvation (ver. 2), he describes the immediately consequent overthrow of Assyria (vers. 3, 4). But on this present earthly salvation follows for the Prophet at once the Messianic future with its blessings, of which the deliverance from Assyria is a type.

2. O LORD—His treasure.—Vers. 2-6. This short prayer, that unexpectedly interrupts the prophecy, is assuredly not an involuntary sigh, but it occupies a place in the discourse chosen with deliberation. The Prophet intends two things by it. First he would present to the people what they must do on their part to obtain deliverance. They must believe and confide in the LORD, according to the words "if ye will not believe, surely ye shall not be established" (vii. 9), and "he that believes will not yield" (xxviii. 16.). But as the Prophet gives, not a warning to pray merely, but an example of it, and himself intercedes, he gives on the one hand an example to men, and on the other hand a proof to God that there are still righteous men in Israel (comp. Gen. xviii. 24 sq.) that love the people and trust in God. A people from which issues such prayer is no dead heap of ashes. There is a glow in them that can be kindled up again (xlii. 3). The prayer has the form of those in the Ps. (comp. xii.).

The (suffix of the) third person in זרעם "their arm," that occurs in such harsh dissonance with (the suffixes of) the first person preceding and following, is to be explained, it seems to me, by the word זרע "arm" itself. The Prophet means here those called to protect city and state with the power of their arm. He and many others do what they can with heart, and head and otherwise. But when it concerns defence against an outward enemy, then those that serve with the arm are very important. Therefore the prayer that the LORD Himself might be the arm of those who have devoted their arm to the country. Comp. Ps. lxxxiii. 9; lxxxix. 11, 22, etc. לַבְּקָרִים comp. Ps. lxxiii. 14; ci. 8. אֶךְ comp. xxvi. 9; Ps. xvi. 6; xviii. 49, etc. Also יְשׁוּעָה is very frequent in the Ps.: lxviii. 20; xxxv. 3; lxii. 2, etc. בָּעַת צָרָה, see Ps. xxxvii. 39; comp. Ps. xx. 2; i. 15.

In vers. 3, 4 is announced the hearing of the prayer. In very drastic form, but, with all its brevity, still vivid, the flight of the Assyrian and the plundering of their camp are depicted. The enemy hear a loud tumult like the onset of an army. But it is no human army: for, as appears from מְרַמְמֵת and from xxix. 6; xxx. 30 sq., the LORD effects that noise. He brings about a panic among them by letting them hear a tumult that has no actual existence (comp. Ps. liii. 6; Exod. xiv. 24 sq.; xv. 16; Judg. iv. 15; vii. 22; i Sam. vii. 10). The fleeing nations are of course those of Assyria. The LORD arises (comp. ver. 10; xxx. 18; Ps. xxi. 14; xlii. 11,

etc.), to smite the enemy. The expression is anthropomorphic, he, so to speak, raises himself high aloft. In ver. 4 the Prophet addresses the Assyrian. He sees the Israelites plundering his camp, gathering the spoil with a celerity like locusts clearing off a field. Seeing in this coming victory a type of the final, crowning triumph of Jehovah over the world-power, he contemplates this glory in ver. 5, chiefly from its inner side. He would intimate that the treasures of salvation, that Israel will then acquire, will, because of a spiritual sort, be more glorious than the goods found in the Assyrian camp (comp. ver. 23; xxxvii. 36, comp. 2 Kings vii. 16). On account of this typical relation, the two periods are treated as a connected whole, without regard to their temporal disconnection. In this the Prophet does not contradict what he had said xxxii. 15 of the continuance of the desolation till the initiation of the great regeneration of the last time. For that period of the desolation falls precisely in the period that the Prophet over-leaps from the stand-point of his manner of regarding the matter. He thus sees the LORD elevated on high and withdrawn from every hostile attack because enthroned on high. From this height the LORD fills Zion with right and righteousness, which plainly recalls xxxii. 15, 16. Likewise ver. 6 recalls xxxii. 17; the very beginning with יְהוָה coincides. But "the stability of thy times" corresponds to what in xxxii. 17 sq., is called "peace, assurance, sure dwelling, quiet resting place." Thus we must give אֲמוֹנָה here the meaning "security," a condition that guarantees peace, tranquility, confidence (ver. 16). When the times are such that there is no disturbance of the public welfare apprehended, then they have the quality of אֲמוֹנָה, then one may speak of an אֲמוֹנָה עָתִיד. But of course אֲמוֹנָה occurs only here in this sense (comp. אֲמוֹנָה ver. 16).

As in xxxii. 16 the security appears as the fruit of moral inworkings, so here also. Fulness of salvations, wisdom and knowledge shall be the stability, etc. As in the familiar declaration *L'empire c'est la paix* the copula has a tropical sense, so here there is the trope of the metonymy, since two things that actually stand related as cause and effect are, apparently, identified in expression. Thus the security of those times is the effect of the treasure, the wealth in treasures of salvation. It will not rest on subjective human possessions, as the women at ease (xxxii. 9) suppose, but upon objective, God-given treasures of salvation. The kind is declared in what follows, viz.: inward, spiritual goods: wisdom and knowledge (on these notions comp. xi. 2). "The fear of the LORD" is named last, although it is the beginning of wisdom (Prov. i. 7). But it seems to me the Prophet would distinguish between אֲמוֹנָה and חָסֶן. The fear of the LORD is the treasure-house (אֲמוֹנָה as e. g. Joel i. 17; 2 Chr. xi. 11, etc., = אֲמוֹנָה יְהוָה Jer. l. 25, etc.), that hides that treasure in itself. Our passage recalls xi. 2 in many ways: also in this that, rightly counted, seven spiritual goods are named: 1) judgment, 2) righteousness, 3) security, 4) riches of salvations, 5) wisdom, 6) knowledge, 7) the fear of the LORD.

3. WHERE NEED IS GREATEST HELP IS NEAREST.

CHAPTER XXXIII. 7-12.

- 7 Behold, their ¹valiant ones shall cry without:
The ambassadors of peace shall weep bitterly.
- 8 The highways lie waste,
The wayfaring man ceaseth:
He hath broken the covenant, he hath despised the cities,
He regardeth no man.
- 9 The earth mourneth *and* languisheth:
Lebanon is ashamed *and* ²hewn down:
Sharon is like a wilderness;
And Bashan and Carmel shake off *their* fruits.
- 10 Now will I rise, saith the LORD;
Now will I be exalted;
Now will I lift up myself.
- 11 Ye shall conceive chaff, ye shall bring forth stubble:
Your breath, *as* fire, shall devour you.
- 12 And the people shall be *as* the burnings of lime:
As thorns cut up shall they be burned in the fire.

¹ Or, *messengers*.

² Or, *withered away*.

TEXTUAL AND GRAMMATICAL.

Ver. 7. The LXX. have somehow derived אֲרָאִים from יִרָא "to be afraid," for they translate: "εὐμνησθησιν φεβησεντες." The other ancient versions refer the word to אָרָא. Thus the VULG. *ecce videntes clamabunt foris*. SYR. and THEOD. "אֲרָאִים אֲרָאִים." AQUILA: *δραβησονται*. It appears that they read אֲרָאִים as if it were אֲרָאִים (syncopated from אֲרָאָה לְהֵם, like מִלְכָּם from מִלְכָּה (לִכְם). Similarly the Chald. and Syr. (comp. GREEN. *in loc.*). But these derivations and explanations are ungrammatical and do not suit the context. In 2 Sam. xxiii. 30 אֲרָאִים seems to serve as designation for heroes, and in fact as *nom. propr.* though still retaining its fundamental appellative meaning, since it reads there אֲרָאִים אֲרָאִים and not אֲרָאִים אֲרָאִים. But from אֲרָאִים may be derived either אֲרָאִים (like אֲכָנִי from אֲכָנִי 1 Sam. xiv. 50), and this form underlies the patronymic אֲרָאִים (Gen. xli. 16; Num. xxvi. 17); or אֲרָאִים like e. g., אֲכָנִי (1 Chr. vi. 8, 22) from אֲכָנִי (Exod. vi. 24), אֲכָנִי from אֲכָנִי (1 Sam. xxii. 20 sq., etc.). From אֲרָאִים comes our present word. "God's lion," i. e., hero, a designation that occurs also in the Arabic and Persian (comp. *asadallah* and *schir-choda*. BOCHART *Heroes*. II., p. 7, ed. ROSENKRUEGER, and GREEN. *Thea*, p. 147). But this does not explain the dagheesh forte in the ל. I would side with those that read

אֲרָאִים or אֲרָאִים or אֲרָאִים, as eight codices actually have אֲרָאִים. Taking אֲרָאִים as the mean between the Masoretic reading and what is otherwise demanded, we must in addition construe it as collective (*ihre Heldenschaft*).—מָר (comp. v. 20; xxxviii. 16, 17) is as accusative to be regarded as dependent on בְּכִיָּן: "they weep bitterness," i. e., bitter tears (comp. Zeph. i. 14).—The form יִרָאִים occurs again only Job xxxi. 38; comp. Isa. xxi. 12; xxxi. 3.

Ver. 8. מָרָם with following accusative Job ix. 21; with ב, Judg. ix. 38; Job xix. 18. Comp. Ps. lxxxix. 30, where מָרָם is used in the same sense as נָתַן.

Ver. 9. אֲכָל in the masculine as a prepositive and remote predicate. Comp. xxiv. 4, 7; xxvi. 8; xix. 8.—הוֹרֵסִי, direct causative Hiphil—*puerum producit*, liv. 4.—קָמַל only again xix. 6. Pattahh in pause, Gz. § 65 a.

Ver. 10. אֲרָוֶם stands for אֲרָוֶם, see GREEN's *Gr.*, § 82, 5 a.

Ver. 11. הִרָה with the accusative of fulness: comp. lix. 4; Ps. vii. 15.—חֹשֶׁשׁ see v. 24.—קָשׁ see v. 24; xii. 2; xlvii. 12.

Ver. 12. קָרַעִים comp. on xxxii. 13.—קָרַעִים is *desecare, abscondere*: the word only here in Isaiah. Comp. Ps. lxxx. 17.—צִיָּהֵן, comp. ix. 17; Jer. xli. 58; xlix. 2. GREEN's *Gram.*, § 24, c, 140, 1.

EXEGETICAL AND CRITICAL.

1. The second wave-circle. It is broader as to extent than the foregoing, but as regards intensity it is narrower. For it issues from the same point as the first, but extends only to the eve of the saving act. The distress occasioned by the hostile Assyrian is portrayed concretely and visibly, and

just as visibly then do we see the LORD, as it were provoked by the intolerable distress, come to the rescue. A respectable embassy that Hezekiah had sent with a ransom had returned without accomplishing anything (ver. 7). They could only say that the Assyrian had indeed accepted

the ransom, but spite of that ravaged the land (vers. 8-9). This is the overweening ⁷²³ spoken of in ver. 1. Then Jehovah declares that now He will arise against the enemy (ver. 10). He threatens them that their plan shall come to naught, yea that it shall turn to their own destruction (ver. 11), and that they shall burn up like limestone, yea like dry brushwood (ver. 12).

2. Behold their valiant ones—burned with fire.—Vers. 7-12. By כִּנְיָן and עֲרֵץ the Prophet intends to express contrasts. Heroes raise a loud cry of lament; messengers of peace, that should bring and feel joy, weep. Almost all commentators agree that the Prophet means by these heroes and messengers of peace the ambassadors that Hezekiah sent to the Assyrian king to Lachish (2 Kings xviii. 14). They were to purchase the withdrawal of the Assyrians at the cost of subjection and a heavy ransom. Both were accepted. But after the prodigious sum of 300 talents in silver and 30 talents in gold was paid, the Assyrians still would not retire, but demanded beside the surrender of the capital. The ambassadors came back with this sad news, that was afterwards confirmed by the message of Rabshakeh, and with news of all the ruin that the Assyrians had wrought in the land. In verses 8, 9 they give information of the condition of the land as they had found it in consequence of these desolations. The roads lay desolate (comp. Judg. v. 20); passengers along them had ceased (Ps. viii. 9; Isa. xxiii. 2; Lam. i. 12; ii. 15); there was no commerce over them. He, i. e., the king of Assyria had broken covenant, in that, spite of the ransom he had accepted, he still did not retire, but made further demands. He treated the cities lightly, that is, not he despised them, but he captured them by his superior force that enabled him to make little account of their resistance. The words contain an intimation of the capture of the cities of Judah of which xxxvi. 1; 1 Kings xviii. 13; 2 Chr. xxxii. 1, speak. Moreover he does not regard

man; i. e., he sacrifices human life unsparingly (comp. ii. 22; xiii. 17).

To this point the discourse is prose. Now it becomes poetry. For ver. 9 the Prophet personifies things of nature. The general notion earth is specified by naming the particular parts distinguished by their vegetation. First Lebanon, to the north of the Holy Land, is named. It is ashamed, withered. Sharon, rich in flowers, the plain between Caesarea and Joppa, has become like a steppe (lxv. 10). The two fruitful elevations east and west, Bashan and Carmel, especially noted for their forests (ii. 13) autumnlike shake off their leaves (lii. 2, comp. Exod. xiv. 27; Ps. cxxxvi. 15). The sad news of the embassy is at an end. It bows the hearts of the Israelites down deep, but for the LORD it is the signal that now has come the moment to interfere. But with Him the interference is bitter earnest. This appears in the three-membered sentence with its thrice repeated self-summons, ver. 10. The LORD announces to the Assyrians the vanity of their purpose, yea its ruin to themselves. "Ye shall conceive hay," i. e., your plans shall be like hay; not fresh, full of life, but utterly dry, without strength or sap; and hence when they come to the light they shall prove to be dry, dead stubble. That they shall prove their own destruction the Prophet expresses by saying: your puffing (comp. xlv. 4; xxx. 28) shall be a fire to devour you (i. 31; ix. 17). This is characterized by a two-fold image (ver. 12). The first is burning lime. Water poured on lime causes it to sink away without flame (comp. Jer. xxxiv. 5; Deut. xxvii. 2, 4; Amos ii. 1). But thorns burn with a bright flame, a loud crackling and much smoke. It seems to me the Prophet would say that, in the overthrow of the Assyrians, many nations would disappear in the great conflagration unnoticed and leaving no trace, whereas the fall of others (he means, doubtless, the greater and better known) will make the world wonder at the grand spectacle they present.

4. THE ALARM OF SINNERS; THE COMFORT OF THE PIOUS.

CHAPTER XXXIII. 13-22.

- 13 Hear, ye *that are* far off, what I have done;
And, ye *that are* near, acknowledge my might.
- 14 The sinners in Zion are afraid;
Fearfulness hath surprised the 'hypocrites.
Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
- 15 He that walketh 'righteously, and speaketh 'uprightly
He that despiseth the gain of 'oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of 'blood,
And shutteth his eyes from seeing evil;
- 16 He shall dwell on 'high:
His place of defence *shall be* the munitions of rocks:
'Bread shall be given him;
His waters *shall be* sure.

- 17 Thine eyes shall see the king in his beauty :
They shall behold 'the land 'that is very far off.
- 18 Thine heart shall meditate terror.
Where is the scribe? where is the 'receiver?
Where is 'he that counted the towers?
- 19 Thou shalt not see 'a fierce people,
A people of deeper speech than thou canst perceive :
Of a 'stammering tongue, *that thou canst not understand.*
- 20 Look upon Zion, the city of our solemnities :
Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle *that shall not be taken down ;*
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.
- 21 But there the glorious LORD *will* be unto us
'A place 'of broad rivers *and* streams ;
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby.
- 22 For the LORD is our judge, the LORD is our 'lawgiver,
The LORD is our king ; he will save us.

¹ Heb. *in righteousness.*

² Heb. *bloods.*

³ Heb. *weigher.*

⁴ Heb. *statutemaker.*

⁵ Heb. *uprightness.*

⁶ Heb. *heights, or, high places.*

⁷ Or, *ridiculous.*

⁸ Or, *decoits.*

⁹ Heb. *of far distances.*

¹⁰ Heb. *broad spaces, or hands.*

¹¹ *unclean.*

¹² *the inscriber of the towers.*

¹³ *A place of streams, of rivers broad on either side.*

¹⁴ *His bread.*

¹⁵ *the audacious.*

¹⁶ *a wide extended land.*

¹⁷ *that does not wander.*

TEXTUAL AND GRAMMATICAL.

Ver. 14. רָעָדָה only here in Isaiah. Comp. Ps. ii. 11; xlviii. 7; Job iv. 14.—יָגֵר with *accus. loc.* comp. Judg. v. 17; Ps. v. 5; cxx. 5. Elsewhere Isaiah construes יָגֵר with prepositions; xl. 6; xvi. 4; liv. 15.—לָנוּ is the so-called *dativus ethicus*. Though elsewhere this dative refers to the actual subject (comp. Gen. xxi. 16; xxxi. 41; Isa. ii. 22; xxxi. 8; xxxvi. 9, etc.), according to which it would need to read here לִי יָגֵר, it is in this place related to the ideal subject, i. e., to the speakers, who properly affirm of themselves this inability to dwell with Jehovah. This dative everywhere represents a phrase that affirms an intensive relation to the interests of the speaker: in this place say: who will dwell (we say this in relation to ourselves, in our own interest) with devouring fire, etc.—מוֹקֵד again only Ps. cii. 4.—כִּי יָגֵר is the beginning of Ps. xv. Moreover the words מִשְׁמַח הוֹלֵךְ צִדִּי ver. 15 recall Ps. xv. 2.

Ver. 15. The plural צִדִּיקוֹת, *justs facts* occurs again in Isa. xiv. 24; lxiv. 5.—דִּבְרֵי מִשְׁרִים comp. Prov. xxiii. 16; the latter word again in Isa. xxvi. 7; xlv. 19.—בָּצַע (comp. Exod. xviii. 21) again in Isa. lvi. 11; lvii. 17. What sort of בָּצַע is meant is explained by the addition מַעֲשֵׂהוֹת (oppressions, again only Prov. xxviii. 16).—נָעַר see ver. 9.—The construction with מִן is *constr. pregnans*. For the preposition depends on the notion of refraining ideally present in נָעַר, "to shake."—שָׁחוּ comp. Ps. xv. 5; Isa. i. 23; v. 23; xlv. 13.—אֶמְנֵל with following מִן occurs Prov. xxi. 13, comp. Prov. xvii. 28.—דָּמִים is "bloodshed, murder," (comp. Exod. xxii. 1; Isa. iv. 4).—עָצָם rhyming with אֶמְנֵל, we find here in Kal. with the same meaning that it has in the Piel xxix. 10.—רָאָה בָּרָע "to look on evil with pleasure."

Ver. 16. מְרוֹמִים, plural, in Isaiah only here; comp.

Judg. v. 18; Prov. viii. 2, etc.—מִצְדֹּת as *st. constr.* comp. 1 Sam. xxiv. 1.—מְשֻׁנָּב, "asylum," "refuge," again only xxv. 12.

Ver. 17. The 2 pers. masc. suffix, as in vers. 6 and 20, refers to the nation regarded as a unit.

Ver. 18. חָנָה, "to think, consider, meditari" (Josh. i. 8; Ps. i. 2; ii. 1, etc.; Isa. lix. 13) may relate also to what is past.—מִיָּהוּ, "terror," only here in Isaiah.—סָפַר again xxxvi. 8; xxxvii. 2.—שָׁקַל as substantive only here in Isaiah; the verb "to weigh out" money xlv. 6; lv. 2.

Ver. 19. The two halves of this verse contain the antithesis of seeing and hearing. This proves that the explanation of וָעֵן = וָעֵן *barbare loquens* (Ps. cxiv. 1) does not agree with the context. That וָעֵן means "mute beckoning" according to the Arab. wa'asa (Hirz) is disproved by Gesenius, *Thes.* p. 607 sq. There remains thus the explanation that takes וָעֵן as part. Niph. from וָעֵן = וָעֵן (comp. וָעֵן and וָעֵן, וָעֵן and וָעֵן, וָעֵן and וָעֵן) and that with the meaning "hard, audacious, overweening conduct" (ΣΤΥΧ. ἀνδραγα, Vulg. *impudens*). The word, moreover, is אַ. אַר., and for this reason it may be possible that Isaiah hints at some Assyrian word at present unknown to us.

Ver. 20. צָעַן אַ. אַר., Arab. ta'ana of the roaming of the nomads.

Ver. 21. כִּי יִם corresponds to the negations of ver. 21.—מִדְּרִי in Isaiah again only x. 34.—Delissac after Lussatto has proved that מִקּוֹם is not to be taken = *loco*, "instead." The suffixes in וָעֵן and יִם are manifestly to be referred to מִקּוֹם.—שֵׁט "oar" (comp. מִשּׁוֹט Esek. xxvii. 29 and מִשּׁוֹט Esek. xxvii. 6)

is *אֵר. אֵר*.—*י* contracted from *יָי*, *cavum, rotundum*, *aliquid*, is a great bellied-out ship (Num. xxiv. 24; Ezek. xxx. 9; Ps. cv. 41).

Ver. 22. Since it does not read *כִּי־יִשְׁׁנָה* (xliii. 3; xlv.

15, etc.), I would accord with HIRSH, who takes *כִּלְכִּלְנוּ שְׁפָטָנוּ*, *כִּחְקָקָנוּ*, not as predicates but as apposition with *יִשְׁׁנָה*, so that *יִשְׁׁנָה* is the sole predicate of the foregoing three subjects which are comprehended emphatically in the *כִּלְכִּלְנוּ*.

EXEGETICAL AND CRITICAL.

1. Here we have the final and broadest circuit of waves before us. According to ver. 10, Jehovah was about to arise and come to the rescue. He has done so. The rescue is accomplished in an astounding fashion. The present passage belongs to time after the rescue. It presupposes it. For it contains glances into the future, that rest upon that deed as their foundation. First the LORD summons those far and near to give proper attention to what He does (ver. 13). Then the Prophet describes the effect of what has been done on the sinners in Jerusalem. They are terrified: they would flee the neighborhood of this mighty God, for they are ill-at-ease in it. Hence they ask: who can abide by this devouring fire? (ver. 14). To this is replied: this fire is harmless for the pious, the lovers of truth, the righteous (ver. 15), for such will dwell in Jerusalem in security and abundance (ver. 16); and will see the king of Israel sitting in might and glory at the head of a wide empire (ver. 17). As one thinks of something that has disappeared from memory, so shall men reflect on the time of war's distress (ver. 18), and of the terrific presence of the barbaric nation in the land (ver. 19). Zion will be a secure fortress, a quiet, abiding place of worship, and no more a shifting tabernacle as in the time of the journey through the wilderness (ver. 20). For Jehovah is there Himself in His majesty; protecting waters surround the place (ver. 21), and the LORD Himself as judge, law-giver and king is the deliverer of His people (ver. 22).

2. **Hear—my might.**—Ver. 13. The piece begins with the cry of a herald that makes known to the whole world the accomplished mighty act. For the perfect *אֵשׁ־יְיָ* without doubt designates the act of rescue as accomplished, which verses 1, 3, 10 held in prospect; and we must regard *נִכְרָה* (as often in the Books of Kings, where *אֵשׁ־יְיָ* and *נִכְרָה* continually stand parallel: 1 Kings xv. 23; xvi. 27; xxii. 46, etc.), in the concrete sense as a display of power, and, because of *אֵשׁ־יְיָ*, as already come to pass. But the herald's cry would intimate that an event of vast and wide effect has happened, of concern to all men, even to those far remote. For they may know from this who is the true, and therefore also who is their God. For He that did what happened to the Assyrian host in the neighborhood of Jerusalem in Hezekiah's time must be God over all gods (comp. xxxvi. 18-20; xxxvii. 10-13) and LORD over all lords. Those near are plainly the Israelites, who had in great part been witnesses of the deed. These should acknowledge the demonstration of the LORD's power. According to their inward condition they should draw from it comfort or warning.

3. **The sinners—seeing evil.**—Vers. 14-15. The Prophet first presents that mighty deed as a warning to the wicked. Such were the

idolaters who had no joy in a proof so irrefragable of the sole power and divinity of Jehovah. Therefore these sinners (i. 28; xlii. 9) and the unclean (ix. 16; x. 6; xxxii. 6—there lies in the word a hint at idolatry) in Zion are terrified. Devoid of the right knowledge of God, because they would not, not because they could not have it, the nearness of this almighty, and above all of this holy God is in the highest degree burdensome to these people. Living in Jerusalem where this God has His fire and His furnace (xxxi. 9) is painful to them. Hence they cry: who among us, etc. It is manifest that by the devouring fire they mean Jehovah. By the *strages Assyriorum* He had proved Himself to be such. And shall they ever remain near this power that is as irresistibly present as it is terrible? The expression is taken from Deut. iv. 24; ix. 3, comp. Isa. xxix. 6; xxx. 27, 30. *מוֹקֵד* designates here the place where the fire burns, "the hearth." By calling this *everlasting* they judge themselves: for they show by that a knowledge, that it is a veritable divine fire, that burns there, not an imaginary one. But just with this they will have nothing to do.

The Prophet (ver. 15) replies to their inquiry, that one may dwell very well by this burning fire. But with the Holy One, one must live holy. The image He proceeds to draw of a holy life is an Old Testament one. The traits of it are chiefly taken from passages in the Psalms (see *Text*, and *Gram.*). Shaking the hands, (thus refraining them) from taking a bribe, is a strong expression for striving to keep and prove the integrity of the hands.

4. **He shall dwell—will save us.**—Vers. 16-22. This is the confirmation that one may dwell happily with the devouring fire. For these verses show what blessings they shall have who live agreeably to the holy being of God. And since there shall never be wanting such in Zion, the salvation and glory of Zion is assured for all time. Thus these verses contain the same thought uttered by the Prophet already xxviii. 16 sqq.; xxix. 22 sqq.; xxx. 15, 19 sqq.; xxxi. 6 sq.; xxxii. 1 sqq., 16 sqq., that Israel's deliverance depends on an upright and thorough conversion to the LORD; that on this condition, however, it is secure forever. *בְּיָדָיו* "what is certain, never deceives expectation, never fails" (comp. ver. 6; Jer. xv. 18; Isa. xxii. 23, 25). As happened vers. 5, 6, so here, for the Prophet the salvation of the near present merges into one with the great, final Messianic period. And so, influenced perhaps by the then oppressed look of the king of Judah, he contemplates the latter beaming with the joy of victory, and at the same time as the type of the Messiah, resplendent in the supreme beauty and glory, whose beauty the author of Ps. xlv. (ver. 3) had also seen prefigured in the appearance of the bridegroom-king whom he cele-

brated. That the Prophet's glance penetrates into the Messianic future appears from the expression **the land that is very far off** (viii. 9; Jer. viii. 19). The expression is too strong to be understood merely of free motion in the land in contrast with the confining siege, or of the normal extending of Israelitish territory according to Deut. i. 7; xi. 24. As royal pomp and beauty adorns the person of the king, so immeasurable extent does his land. **וְאֵין סוֹף** is thus not a far distant, but a wide extended land. It is the same thought that meets us ii. 2 sqq.; ix. 7; xi. 10; xxv. 6 sqq.

The Prophet in vers. 18, 19 connects his glorious image of the future with the mournful condition of the present. For he describes it as a chief blessing of that future, that the bad things of the present will be present to thoughtful contemplation as things that one rejoices to have overcome. *Et hoc meminisse iuvabit*. In his graphic way the Prophet gives prominence to particular terrors that must have left a peculiarly deep impression.

The **שֹׁכֵל**, "writer," and the **שֹׁקֵל**, "weigher," before whom one had to appear and pay tribute, and who then weighed the valuables received, and made a list of them, were certainly persons of terror from whose mouths they had often had experience of the *Vae victis* (I. iv, 5, 48). ["The Apostle Paul in 1 Cor. i. 20, has a sentence so much like this, in the threefold repetition of the question *where*, and in the use of the word *scribe*, that it cannot be regarded as a mere fortuitous coincidence." "It may be regarded as a mere imitation, as to form and diction, of the one before us."—J. A. ALEXANDER, *in loc.*] Again it must have made a terrible impression, when from the walls they saw the enemy taking the first steps toward attacking the city by one of the leaders riding around the walls, regarding the towers, counting them and taking notes of his observations (comp. Ps. xlviii. 13). What happiness to be able to call out: "where are they now those fearful men? They have disappeared forever!" What felicity to be quit of the foreign, repulsive appearance of this enemy; no more to be compelled to see the overweening nation; no more to hear its barbarous sounds! The Israelites will no more hear "the nation too deep of lip to be understood" and "stammering and jabbering with the tongue (comp. on xxviii. 11; xxxvii. 22) without meaning."

The Prophet having enumerated the bad things, now directs attention to the good that is to be

seen in and about Jerusalem. He first describes Zion as the religious centre of the nation. There is the temple; there Jehovah dwells (comp. on ver. 14); thither the people assemble to worship the LORD and keep His feasts. Thus He calls the city **קִרְיַת מוֹעֵדוֹ** (comp. **הָרַם מוֹעֵד** xiv. 13, comp. i. 14). That he intends an antithesis to

מִוֶּעַר אֹהֶל מוֹעֵד appears from ver. 15. Israel then has no more a *tabernacle*, a city for festival gathering (of the people with one another, and with Jehovah). As such Zion must be especially looked to. And if one looks more narrowly, then the meaning of this designation appears to be that Jerusalem will be a secure, quiet abode (xxxii. 18), of course still a tabernacle, but no longer so in the original, nomadic sense; not like the travelling tent of the wilderness, but one that does not move about. The Prophet signifies that there shall happen to it neither a voluntary nor a violent breaking up of the tabernacle (**קִרְיַת** means a violent rending, comp. v. 27, not the usual striking of a tent). This permanent tabernacle shall be attended with a glorious rest for the people of God in the future that is described, that shall be founded on the presence in the midst of them of Jehovah, the highest Majesty. The LORD is called a **place of rivers**, of course in a figure. In all this figurative description lies the notion of defence, refuge. Hence "a place of rivers" may as appropriately be used of Jehovah, as "rock, tower, shield, horn of salvation," (Ps. xviii. 3). But commentators are right in saying that the Prophet has in mind cities like Babylon, Nineveh, No-Ammon (Nah. iii. 8), that were defended by great rivers and river canals. The present Jerusalem lacked such defences, but, such is the meaning, Jehovah Himself will be river-defences. **נָחַרִים** may allude to the cities of Mesopotamia, and **אֲרָמִים** to the similarly located cities of Egypt; for **הַנְּחַר** is **καρ' ἑξοχῆς** the Euphrates (viii. 7; xi. 15) and **אֲרָ**, the Nile (xix. 7, 8; xxiii. 10). Those streams and canals that recede right and left, and thus are very broad, are called **יְרֵכִי** (comp. Ps. civ. 25; Isa. xxii. 18; Gen. xxxiv. 21; Judg. xviii. 10; 1 Chr. iv. 10; Neh. vii. 4). Neither oared-ship, nor sail-ship shall be able to pass these mighty waters. The Prophet ends with rhymes that make the conclusion sound like a hymn. Jehovah, Israel's judge (ii. 4; xi. 3, 4), lawgiver (comp. Deut. xxxiii. 21), and king, is also its deliverer.

Recapitulation and Conclusion.

CHAP. XXXIII. 23, 24.

- 23 ¹Thy tacklings are loosed;
 They could not well strengthen their mast,
 They could not spread the ²sail:
 Then is the prey of a great spoil divided;
 The lame take the prey.
- 24 And the inhabitant shall not say, I am sick:
 The people that dwell therein *shall be forgiven their iniquity.*

¹ Or, *They have forsaken thy tacklings.*

² *They hold not erect their mast.*

³ *flag.*

TEXTUAL AND GRAMMATICAL.

Ver. 23. We must take $\text{נִפְּחַ$ Niph. as the passive of the notion *missum facere*, "to slacken" (comp. Exod. xxiii. 11; Prov. xvii. 14). Expositors take $\text{נִפְּחַ$ to mean the socket in which the mast sets in the bottom of the ship. But that (the *corrodera*) is not held by the cables. And when VERRINGA says that the cables *malum sustinentes thecas succurrunt*, that is even not $\text{נִפְּחַ$. For this word denotes *adstringere, firmum reddere*, and can only relate directly to the mast, as occurs in the text. Hence DRECHSLER would not take cables but the seamen as subject of $\text{נִפְּחַ$; in which case the negative expression appears strange. Hence I think that $\text{נִפְּחַ$ here is not the substantive, but the adjective derived from $\text{נִפְּחַ$, *erectus stetit*, which means *rectus*, and would here be

taken in its original physical sense, though everywhere else, indeed, it is used in a spiritual or moral sense (unless, perhaps, 1 Kings vii. 29, 31 form exceptions).—The suffix in $\text{נִפְּחַ$ (comp. xxx. 17) is also proof that the cables are subject. For it is their chief aim to hold the mast (comp. GÖLL, *Kulturbilder aus Hellas und Rom*. II., p. 197). This may, therefore, be called their mast. The tangled cables hinder the unfurling of the flag (the *triangulum* or *trapézium*, (comp. Ezek. xxvii. 7).— $\text{נִפְּחַ$ denoting "booty" occurs again only Gen. xlix. 27; Zeph. iii. 8.

Ver. 24. Ver. 23 and $\text{נִפְּחַ$ make it clear that $\text{נִפְּחַ$ refers to Jerusalem.— $\text{נִפְּחַ$ occurs only here; but comp. Ps. xxiii. 1 and Isa. iii. 3; ix. 14.

EXEGETICAL AND CRITICAL.

1. We regarded ver. 22, in form and contents, as a conclusion of the prophetic perspective that joins on to the act of deliverance spoken of before ver. 13, and presupposes it. With ver. 23 the Prophet returns into the immediate present distress from which proceeds the entire prophetic cycle of chaps. xxviii.—xxxiii. At ver. 23 we stand again in the period *before* the overthrow of the Assyrians. With few, yet vigorous and clear lines the Prophet portrays, in the first three clauses of ver. 23, the present distress, using an image suggested by ver. 21. He compares the kingdom of Judah to a ship whose cables hang loose and hold neither flag nor mast [but see comment below]. For *then* (i. e., in the great moment referred to, vers. 1 and 3, whose approach he had announced as immediate ver. 10, and presupposes ver. 13 sqq.), in this great moment great booty is distributed, and in fact plunder is so easy that the lame themselves can share in it (ver. 23 end). Now Israel is reinvigorated to a healthy, strong life. It has in that deliverance the pledge that God has forgiven its sin, and that is the pledge of all salvation (ver. 24). Thus the prophecy concludes with a brief word as it began. And the pith of it is the same fact to which ver. 1 refers from another side.

2. **Thy takings—iniquity.**—Vers. 23, 24. Expositors down to EWALD, whom DRECHSLER and DELITZSCH join [so also BARNES, J. A. ALEXANDER, BIRKS], understand the image of the ship to refer to Assyria, and to form a continuation of the allegory of ver. 21: did the enemy succeed in crossing those trenches, they would be wrecked, and Israel would divide the spoil. The following considerations conflict with this view: 1) ver. 22 concludes the preceding discourse; 2) according to ver. 21 the hostile ships will *not* cross over those water trenches; the mention of them is in respect only of plundering and destruction; 3) the description of ver. 23 does not suit a vessel disabled in conflict, but only one badly equipped for battles; 4) what is said of the lame plundering implies a locality that such can reach, they cannot be supposed to take part in a sea-fight; 5) the feminine suffix in $\text{נִפְּחַ$ refers to Zion, because Assyria is nowhere else made feminine. For in the sole passage quoted in proof

that it is (xxx. 32) the reading is doubtful, and if the reading $\text{נִפְּחַ$ be correct, still the suffix must refer to the *land* of Assyria, which is impossible in our text. [The Author hardly does justice to the view he controverts, which, as put by J. A. ALEXANDER, *in loc.*, seems more natural than his own. "There is, at the beginning of this verse, a sudden apostrophe to the enemy considered as a ship. It was said (ver. 21) that no vessel should approach the holy city. But now the Prophet seems to remember that one had done so, the proud ship Assyria. But what was its fate? He sees it dismantled and abandoned to its enemies."—TR.]

The ship of the Jewish state presents a desolate spectacle. But patience! *Then* (i. e., in the moment, that is partly predicted, partly presupposed in what precedes, spoil will be divided, which implies complete victory. The accumulation of words meaning booty (נִפְּחַ , נִפְּחַ , נִפְּחַ) denotes the rich abundance of it. What is said of the lame intimates plainly enough that the field of plunder must have been near Jerusalem, and that the enemy had fled. For only then could such reach the camp or venture into it. Manifestly the Prophet has in mind the same fact to which he refers ver. 4 (2 Kings xix. 35 sqq.; Isa. xxxvii. 36 sqq.). As in vers. 5, 6 the spoiling of the Assyrian is made the pledge of all other displays of divine grace, so, too, here. The nation that has experienced such salvation from God may comfort itself with the assurance of all support both for the body (24 a) [comp. Jer. xiv. 18] and for the soul (24 b). Both hang closely together (comp. Luke v. 20 sqq.). But forgiving sin is the chief matter: for sin separates God and man; and as soon as it is taken away, both are closely united, and the way is opened for blessing men (comp. vers. 5, 6).

DOCTRINAL AND ETHICAL.

1. On xxxiii. 1. *Per quod quis peccat, per idem puniatur et ipse.* Jer. xxx. 16; comp. Adonibeseck, Judg. i. 5 sqq.; Matth. vii. 2.

2. On xxxiii. 10. God alone knows when the proper moment has come for Him to interpose. Till then He waits—but not a moment longer. Till then it is our part to wait with patience.

But let the right moment come, and let the LORD once say: "Now will I rise," then what is not of God falls to pieces, then the nations must despair and kingdoms fall; the earth must pass away when He lets Himself be heard (Ps. xlv. 7). Then the hidden truth of things becomes manifest: what appeared strong then appears weak, and the weak strong, that the LORD alone may be high at that time (il. 11; v. 15).

3. Ver. 14. Here we get a deep insight into the obstinate and despairing heart of man, and recognize why it will not endure a living and personal God. As Peter said: "Depart from me, for I am a sinful man, O Lord" (Luke v. 8), so they would turn the living God out of the world, because they feel themselves to be sinful men, who cannot renounce their sins, because they will not; for did they but earnestly will to do so, then they could also. The inmost reason of all practical and theoretical heathenism is the feeling of the natural man that he and the holy God cannot exist side by side in the world. One or other must yield. Instead of adopting the way and means which God reveals, by which from natural and sinful men we may become holy children of God, we rather deny the living God and substitute either demons (1 Cor. x. 20) or abstractions for Him. But the Prophet here awakens the presentiment that we may become holy children of God (ver. 15); the Son of God, however, in the new covenant teaches us this with perfect clearness (1 Pet. ii. 9 sq.).

HOMILETICAL HINTS.

1. Vers. 2-6. *Help in great distress.* 1) On what

condition (believing prayer, ver. 2); 2) Its ground a. the grace of God (ver. 2a); b. the power of God (ver. 3 b, v. 5 a); 3) Its two sides, in that it is a. corporal (vers. 3, 4); b. spiritual (vers. 5, 6).

2. [Ver. 5. When God's enemies and ours are overthrown, both He and we are glorified. "1. God will have the praise of it (ver. 5 a); 2. His people will have the blessing of it (ver. 5 b)." M. HENRY].

3. Vers. 10-13. *The Lord's acts of deliverance.* 1. They come at the right moment (ver. 10). 2. They are thorough in their effects (vers. 11, 12). 3. They teach us to know and praise God.

4. [Ver. 14. "1. The hypocrites will be greatly alarmed when they see punishment come upon the open and avowed enemies of God. 2. In such times they will have none of the peace and quiet confidence which His true friends have. 3. Such alarm is evidence of conscious guilt and hypocrisy. 4. The persons here spoken of had a belief in the doctrine of eternal punishment—a belief which hypocrites and sinners always have, else why should they be alarmed? 5. The punishment of hypocrites in the church will be dreadful." A. BARNES].

5. [The character of a righteous man (ver. 15). The reward of the righteous (ver. 16 sq.). See M. HENRY and BARNES in loc.—TR.]

6. Vers. 20-22. *Comfort for the church in adversity.* The church of the Lord stands fast. For 1. It is the last and highest institution of God (ver. 20). 2. The Lord Himself is mighty in it, a. as Judge, b. as a Master (Teacher), c. as King (vers. 21, 22).

FOURTH SUBDIVISION.

THE CONCLUSION OF PART FIRST.

CHAP. XXXIV.—XXXV.

Chapters xxxiv., xxxv. are the proper conclusion of the first part of Isaiah's prophecies. For chaps. xxxvi.—xxxix. are only an historical supplement, though a very important one. Hence I do not think that chaps. xxxiv., xxxv. are only the finale of chaps. xxviii.—xxxiii.; for that we have already found in chap. xxxiii. Rather chaps. xxxiv., xxxv. form a conclusion of the first half of the book that sums up and finishes the announcements of judgment and salvation of the first part, and prepares for and introduces those of part second. For we notice already in these chapters the language of xl.—lxvi. First of all the Prophet carries us in chap. xxxiv. to the end of days. As if to make an end corresponding to the beginning, i. 2, he summons the earth and all its inhabitants to notice the announcement of the final judgment that is to comprehend heaven and earth (xxxiv. 1-4). But he is not in condition to represent the *how* of the world's destruction. As remarked in the introduction to xxiv.—xxvii., he can only paint that remote judgment in colors of the present. He gives at once a vivid and an agreeable picture of it by representing it as a judgment against Edom. For the negative basis

of Israel's hope of salvation is that its enemies shall be destroyed. That the Prophet means here to conclude all announcement of judgment against their enemies appears from the demand of ver. 16 that they shall search "the book of the LORD," and compare the prediction there with the fulfilment. We shall try to show that this appeal to "the book of the LORD" implies the entire foregoing book.

In chap. xxxv. the Prophet presents the other side of the judgment of the world, *viz.*, the final redemption of Israel. It appears as a return home to Zion out of exile. Not a word intimates that the Prophet has in mind only the return from Babylon. He names no land; he speaks only of return (פָּנֵה, ver. 10) in general. Already in Deut. xxx. 3 sq. it is promised that the LORD will gather the Israelites and bring them back out of *all* lands, even though driven out to the end of heaven, thence too the LORD will fetch them. On the ground of this passage Isaiah had already held out a similar prospect (xi. 11 sq.; xix. 23 sq.; xxvii. 12 sq.), and after him Jeremiah especially deals much in this particular of the glorious last

time (xvi. 14 sqq.; xxiii. 3; xxix. 14; xxxii. 37; xl. 12; xli. 27). Therefore the Prophet promises here glorious and joyful return home—that to the Israelite must be dearest of all—and the object of his greatest longing (Ps. cxxxvii. 5, 6), and in that home *eternal* joy (ver. 10). One may say that he draws here the outline of the picture that he afterwards carries out in chaps. xl.—lxvi. in all the varieties of its forms.

Their contents show that the two chapters belong together. Chap. xxxv. is the necessary obverse of xxxiv. The expressions נֹחַם חֲצִיר ל' xxxv. 7, which manifestly contrasts with xxxiv. 13, form a close bond between the two chapters; and it is to be noted that חֲצִיר in the sense of חֲצִיר occurs only in these two places. Also the metonymic use of נֶקֶע (xxxiv. 15; xxxv. 6) which occurs beside only lviii. 8; lix. 5, is a peculiarity of language that points to the correlation of the two chapters.

EICHORN, GESEN., ROSENMUELLER, DE W., MAUR., HITZIG, EW., UMBR., KNOBEL and others ascribe these chapters to a later author that lived in the time of the captivity. They only differ in that some (GESENIUS, ROSENMUELLER, HITZIG, EWALD) put this unknown author at the end of the exile, the others at an earlier period. We will show in the exposition, by exact investigation of the language, that both the contents and the form of language of these chapters connect them intimately with xl.—lxvi., yet that in both these respects there is also a common character with part first. This view is confirmed by the undeniable fact that these chapters are variously quoted by prophets before the exile. This will be proved in respect to Jer. xli. 10 in the comment on xxxiv. 5 sqq. I have shown the connection between these chapters and Jer. l. 27, 39; li. 40, 60 sqq. by an extended examination in my work: "*Der Prophet Jer. und Babylon*, Erlangen, 1850." Comp. KUEPER, *Jerem. libr. sacr. interpr. atque vindex*, Berolini, 1837, p. 79 sqq. CASPARI, *Jerem., ein Zeuge für d. Echtheit von Jer. xxxiv., etc.*, *Zeitschr. von Rudelbach und Guericke*, 1843, *Heft* 2, p. 1 sqq. The proof that Jer. has drawn on our chapters carries with it the proof that the resemblances noticed between Zeph. i. 7, 8 and Isa. xxxiv. 6, and between Zeph. ii. 14 and Isa. xxxiv. 11, are to be regarded as a use of these chapters by Zephaniah, the older contemporary of Jeremiah, and not a quotation of Zephaniah by these chapters.

The reasons adduced against Isaiah's authorship of these chapters will not stand examination. KNOBEL thinks the hatred of Edom in the degree shown in xxxiv. 5 sqq. is to be found only in passages that belong to the time after the destruction of Jerusalem by the Chaldeans. But not to mention Obadiah (especially vers. 10–14), there are found in Joel (iv. 19) and Amos (especially i. 11 sqq.) proofs enough that there could be in Isaiah's time a hatred like that expressed in our chapter xxxiv. We will show in the exposition of xxxv.

that it does not presuppose the Babylonish exile, but the second, great and last exile in general. It is incomprehensible how the announcement of a great judgment on the heathen generally (xxxiv. 2, 3, 5 sqq.; xxxv. 8) can denote a later authorship, seeing the same is announced in the acknowledged prophecies of Isa. ii. 4, 11 sqq., and even in xxx. 25 sqq. (see comm. in loc.). But we may refer in this matter to the entire *liber apocalypticus* (xxiv.—xxvii.), by assailing which the critics of course becloud for themselves the conspectus of Isaiah's field of vision. What KNOBEL further urges of the extravagant expectations (xxxiv. 3, 4, 9; xxxv. 1, 2, 5 sqq.), affects only the bold and grand images in which the Prophet utters these expectations. And these images are too bold, too hyperbolic for Isaiah! If the genuineness of chs. xiii., xiv., xxiv.—xxvii. is denied, then the analogies for the dissolution of the heavens (xxxiv. 4) and for the goblins of night and wild beasts (xxxiv. 11–17) are surrendered. On this subject we can only refer back to our defence of the genuineness of chap. xiii., xiv. Finally KNOBEL mentions a number of expressions in these chapters which in general, or at least, in their present meaning, occur only in later writers, putting in the latter class some expressions that are peculiar to this author. One may admit that many expressions occur in Isaiah that only later writers employ, or that are analogous to expressions of later use. But is this any proof of the later origin of these chapters? Isaiah is so opulent a spirit, he reigns with such creative power even in the sphere of language, and his authority is so great with his successors, that we may confidently affirm, that very many later words and expressions are to be referred to him as the source or exemplar. Moreover that argument loses weight when we consider that in our chapters much ancient linguistic treasure occurs, e. g., שָׁמַיִם, xxxiv. 3; מִן, xxxiv. 7; דָּבַר and מִלֵּל, xxxiv. 8.

Isaiah, then, is doubtless the author of our chapters. But he wrote them in his later period, when Assyria was for him a stand-point long since surmounted, and when, withdrawn from the present, he lived, with all his prophetic seeing and knowing, in the future. I agree with DELITZSCH in assuming that Isaiah, in preparing the book as a whole (if he actually himself attended to this matter), put these chapters here as a conclusion of the first part of his prophetic discourses. I only add that on this occasion Isaiah must have added vers. 16, 17 with their reference to the now completed "book of the LORD."

The division of the chapters is simple:—

1. The judgment on all nations, xxxiv. 1–4.
2. The judgment on Edom as representation of the whole in one particular example, of especial interest to Israel, xxxiv. 5–15.
3. Concluding remark: summons to compare the prophecy with the fulfilment, xxxiv. 16, 17.
4. The obverse of the judgment: Israel's redemption and return home, xxxv.

1. THE JUDGMENT ON ALL NATIONS.

CHAPTER XXXIV. 1-4.

- 1 COME near, ye nations, to hear;
And hearken, ye people:
Let the earth hear, and 'all that is therein;
The world, and all things that come forth of it.
- 2 For ^athe indignation of the LORD is upon all nations,
And ^bhis fury upon all their armies:
He ^chath utterly destroyed them,
He hath delivered them to the slaughter.
- 3 Their slain also shall be cast out,
And their stink shall come up out of their carcases,
And the mountains shall be melted with their blood.
- 4 And all the host of heaven shall be dissolved,
And the heavens shall be rolled together as a scroll:
And all their host shall ^dfall down,
As the leaf falleth off from the vine,
And as a ^efalling fig from the fig tree.

¹ Heb. *the fulness thereof*.


^a the LORD has wrath on.

^b hath cursed.

^c will.

^d or, *wilted leaf-fall*.

TEXTUAL AND GRAMMATICAL.

 [For the sake of economy in labor and space we will omit in this and subsequent chapters the Author's abundant and laborious citations of texts illustrative of Isaiah's style, and involving proof of the common authorship of parts first and second. The Author has prepared a comprehensive list of the words and texts concerned in these chapters, which appears at the close of the volume and, except where the commentary furnishes additional matter, we shall refer to that list by the sign *see list*.—*TR.*]

Ver. 1. קָרְבוּ, לְאֻמִּים, הַקֹּשֶׁשׁ *see list*.—נָוִים occurs often in both parts, *a. g.*, i. 4; ii. 4; x. 7; xi. 10; xi. 15; xii. 2. The expression וְכָל־אֶרֶץ וְכָל־אֶרֶץ occurs Deut. xxxiii. 16; Ps. xxiv. 1; Mic. i. 2, and often; in Isaiah only here. Comp. וְכָל־הָאֲדָמָה xiii. 10; vi. 8; viii. 8; xxxi. 4.—תָּבֵל תָּבֵל (comp. on xiii. 11) occurs only in part first.—מִצְאָיִם (plur tant.) are τὰ ἱερεῖα, "the products." The expression is based on Gen. i. 12, 24 (הַיָּצֵר הָאֲדָמָה). The Prophet thus does not mean only men, as many, influenced by the LXX. and Chald., have supposed. The word, being made parallel with כָּל־מִצְרָא, denotes everything that as production of the earth fills it.

Vers. 2, 3. קָצַף, צָבָא, טָבַח, חָלָלִים *see list*.—פְּנִיָּה־מָוֶת *casus absolutus*, comp. EWALD, § 309 b. מָוֶת only here in Isaiah. Comp. Joel ii. 20; Amos iv. 10.

Ver. 4. מָקָן (as verb only here in Isaiah), is used Ps. xxxviii. 6 of a festering wound, in Zech. xiv. 12 of rotting flesh, *i. e.*, eyes and tongues rotting in their natural place. In Lev. xxvi. 39; Ezek. xxiv. 23; xxxiii. 10 it is used in the more general sense of passing away, disappearing; Isa. iii. 24; v. 24. מָקָן is "that which has rotted, mouldered." Add to this that מָקָן Ps. cvi. 43; Job xxiv. 24; Eccles. x. 18, denotes *corrumpere, collabi*; מָקָן Lev. xxv. 25, 35, 39, 47 means "to collapse, decline, wax poor," but מָקָן (Amos ix. 5, 13; Ps. lxx. 11, *etc.*), *dissolvere*. Thus we must recognise as the fundamental meaning of this family of words "decomposition, dissolution, rotting, mouldering, turning to dust" occasioned by the departure of the spirit of life. But this effect may be variously brought about. Fire, *e. g.*, can produce it in a tree by scorching it. Such appears the sense here. Thus 2 Pet. iii. 12 σπῆλαι πυρὸς ἀποφάγοντες *corra* seems to me to correspond to our נִמְקֵין.—נָגַל for נָגַל *see GREEN'S Gram.*, § 140, 2. Niph. only here in Isaiah; Polat. ix. 4.—נָבֵל comp. i. 30; xxiv. 4; xxxviii. 1, 4; xl. 7, 8; lxiv. 5, especially as regards נָבֵל *see on xxxviii. 1, 4.*

EXEGETICAL AND CRITICAL.

1. It is a mighty matter, the concern of all nations that the Prophet has to announce: hence he summons all to hear his address (ver. 1). For the wrath of the LORD is kindled against all nations and all that belong to them. They are all to be given up to the slaughter (ver. 2), and shall be cast out so that the stench shall mount

up, and whole mountains shall run with blood (ver. 3). Yea, the heavens shall roll up as by strong heat, and the heavenly bodies shall fall like dry leaves (ver. 4).

2. Come—fig tree.—Vers. 1-4. The expression מִצְאָיִם occurs only in Job and Isaiah (*see on xxii. 24*). The use nearest like the pre-

sent is xlii. 5. In ver. 2 only the nations are mentioned as the object of the judgment. Though impersonal nature shares in it, still this is only the means to an end. כָּל-בָּשָׂר (see *Tett. and Gram.*), denotes not the host merely, but the host of mankind in general. Already, by virtue of the decree of wrath determined against them, the LORD

has laid on them His curse or ban (יָרַם יְהוָה xi. 15; xxxvii. 11), and devoted them to slaughter. On the description ver. 3 comp. xiv. 19; xxxvii. 36; lxvi. 24; x. 18; xiii. 7; xix. 1. The passages Matt. xxiv. 29; 2 Pet. iii. 7, 10, 12; Rev. vi. 13, 14 are founded on the present text. For that the Prophet has in mind the destruction of the world, is manifest from this description comprehending the earth and heavens.

2. THE JUDGMENT ON EDOM, AS REPRESENTATION OF THE WHOLE IN ONE PARTICULAR EXAMPLE OF SPECIAL INTEREST TO ISRAEL.

CHAPTER XXXIV. 5-15.

- 5 *For my sword shall be bathed in heaven :
Behold, it shall come down upon Idumea,
And upon the people of my curse, to judgment.
- 6 The sword of the LORD is filled with blood,
It is made fat with fatness,
And with the blood of lambs and goats,
With the fat of the kidneys of rams :
For the LORD hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.
- 7 And the *unicorns shall come down with them,
And the bullocks with the bulls ;
And their land shall be *soaked with blood,
And their dust made fat with fatness.
- 8 *For it is the day of the LORD's vengeance,
And the year of recompences for the controversy of Zion.
- 9 And the streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
- 10 It shall not be quenched night nor day ;
The smoke thereof shall go up for ever :
From generation to generation it shall lie waste ;
None shall pass through it for ever and ever.
- 11 But the *cormorant and the *bittern shall possess it ;
The owl also and the raven shall dwell in it :
And he shall stretch out upon it the line of confusion,
And the stones of emptiness.
- 12 *They shall call the nobles thereof to the kingdom,
But none *shall be* there,
And all her princes shall be *nothing.
- 13 *And thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof.
And it shall be an habitation of *dragons,
And a court for *owls.
- 14 The wild beasts of the desert shall also meet with *the wild beasts of the island,
And the *satyr shall cry to his fellow ;
The *screech owl also shall rest there,
And find for herself a place of rest.
- 15 There shall the *great owl make her nest, and lay,
And hatch, and gather under her shadow :
There shall the vultures also be gathered,
Every one with her mate.

- ¹ Or, *rhinoceros*.
² Or, *ostriches*.
³ Heb. *lham*.

- ⁴ Or, *drunken*.
⁵ Heb. *daughters of the owl*.
⁶ Or, *night monster*.

- ⁷ Or, *pelican*.
⁸ Heb. *salm*.

- ⁹ Because my sword has become drunken.
¹⁰ For a day of vengeance has Jehovah.
¹¹ Its nobles—there are none to proclaim the monarchy.
¹² And its palaces soar aloft in thorns.
¹³ Shaggy monster.—J. A. A.

- ¹⁴ buffaloes.
¹⁵ porcupine.
¹⁶ no more.
¹⁷ jackal.
¹⁸ arrowsnake.

TEXTUAL AND GRAMMATICAL.

Ver. 5. Only by great ingenuity can בִּי be explained to mean "for." Hence KNOX construes it as pleonastic, connecting the discourse, and appeals, a. g., to viii. 23. But there exists a plain causal connection between vers. 4 and 5, only the *res causans* is in verse 4 and not in ver. 5. Hence בִּי here = "because" and not "for." Because the sword of God has become drunken in heaven it comes down to earth (comp. Gen. iii. 14; xxxiii. 11; Exod. i. 19, etc.).—רָחַץ (comp. xvi. 9) is direct causative Piel = *ebriatatem facere*, "to produce drunkenness." As, a. g., הִשְׁמִיךְ not only means "fatten," i. e., others, but also "make, produce, grow fat," i. e., grow fat one's-self, so this verb means not only "make others drunk" (Jer. xxxi. 14; Ps. lxxv. 11), but also "make one's-self drunk."—לְכַשְׁפֹּת—in behoof of accomplishing judgment; comp. Hab. i. 12; Ezek. xlv. 24 K'ri; comp. Isa. xli. 1; liv. 17, in another sense Isa. v. 7; xxxii. 1; xxxviii. 26.

Ver. 6. DECHSLER refers לַיהוָה מִלְּחָם to the sword is to the LORD (the LORD has His sword) full of blood. But then it would need to read הוֹרֵרֵךְ, as the sword has already been mentioned. Would one translate: "Jehovah has a sword that is full of blood," that again does not suit the previous mention of the sword verse 5, though this translation would best suit the three other instances of the use of לַיהוָה in this section (verses 2, 4, 9). The context requires the rendering "the sword of the LORD is full of blood." For verses 6, 7 manifestly tell what the sword, (that ver. 5 was to come on Edom), when actually come, has done to Edom. This is intimated by describing the sword after the execution. Thus the same sword as ver. 5 is meant. The article is wanting because לַיהוָה הוֹרֵרֵךְ, (instead of הוֹרֵרֵךְ הוֹרֵרֵךְ, which occurs only 1 Chron. xxi. 12) seems to be *vox solennis* (Jud. vii. 20; Jer. xli. 12; xlvii. 6).—הַדְּשֵׁנָה instead of הוֹרֵרֵךְ. Hothpaal from דָּשַׁן, comp. verse 7; xxx. 23; GREEN'S *Gram.*, § 96, a.—That מִן before רַם is to be explained according to ii. 6, does not seem probable. Rather it seems that the notion of causality, that lies in הַדְּשֵׁנָה מוֹחֵל, has passed over to what follows: such as was before intimated, the sword has become from the blood of the sacrificial beasts.—כִּי again only xvi.

1.—חָתַךְ again only i. 11; xiv. 9.—אֵילִים again in Isa. i. 11; ix. 7. חָתַךְ and חָתַךְ (verse 3) correspond in sense and sound. On חָתַךְ see list.

Ver. 8. The Plural שְׁלֹמִים occurs only here: comp. the sing. Hos. ix. 7; Mic. vii. 3.—If the pointing לִרְיִן is correct, then רִיב is to be construed as substantive. For as such it is in the construct state and has given its tone to the governing noun; then לִ does not stand directly before the tone syllable. But if it is a verb, then it has the tone, and לִ in that case receives pretonic kamets (comp. לִרְיִן iii. 13). As noun רִיב means *causae actio, defensio*, in the same sense as the verb with following accusative (L 17; II. 22) is used (comp. xix. 20).

Ver. 10. לִנְצַח נְצָחִים (the Masoretic form of writing נְצָח occurs four times; Ps. xlix. 20; 1 Sam. xv. 29; 1 Chron. xxix. 11) occurs only here.—קִי; תָּלוּ see list.

Ver. 12. חֲרִיץ is put absolutely before.—מְלוֹכֵם; אֲמַם, see list.

Ver. 13. אֲרִכּוֹן comp. xxiii. 13; xxv. 2; xxxii. 14.—סִירִים; קִמּוֹשׁ; and חוּחַ (kindred חוּחַ xxxvii. 29) occur only here in Isaiah. מְבַצֵּר, locus munitus xvii. 8; xxv. 12.—נֶחֱרֵץ see list.

Vers. 13, 14, 15. בְּנוֹת יְעֵנָה, צִיִּים, אֵיִים, שְׂעִיר, שָׂעִיר, חֲצִיר (= חֲצִיר, locus septus) occurs again in Isaiah only xxxv. 7 (see Comm. in loc.).—חֲצִיר in Isaiah only here.—אֶמֶץ has here also its restrictive sense. When GENSENIUS (*Theo.* p. 89) says: that the *vis restringendi* relates non at proximum sed ad sequens quoddam vocabulum, and translates here accordingly: non nisi spectra tibi habitant, non nisi vultures tibi congregantur, the two statements exclude each other. For where only spectra dwell, the vulture cannot also dwell, and vice versa. To express that, the אֶמֶץ must be joined to לִיִּית and רִיִּית (vers. 14, 15). But both times it is joined to שָׁם. Hence it appears that the Prophet would say: only there does the lilieth rest, only there does the vulture congregate: i. e., there is no other place so suitable for them.—Hiph. חֲרִיץ again ii. 4 in another sense; in xxxviii. 12 we had the noun חֲרִיץ "resting place." Also כְּנוּחַ "resting place," only here in Isaiah; comp. Gen. viii. 9; Lam. i. 3.

EXEGETICAL AND CRITICAL.

1. If the Prophet would not deal only in indefinite generalities in regard to the judgment on the nations of the earth, he must give prominence to the case of *one nation instar omnium*. Among neighboring nations Moab, and Edom, and Ammon, were most detested by the Israelites (comp. Deut. xxiii. 3-6; Ezek. xxxv. 5 sqq.; Amos i. 11; Obad. 10 sqq.; Ps. cxxxvii. 7, etc.). As Isaiah elsewhere, in a similar connection, mentions the Moabites by way of exemplification

(xxv. 10 sqq.), it is natural he should give similar prominence also to Edom, as he does here and lxiii. 1 sqq. Now, because the sword of Jehovah has already become drunken in heaven with blood, it descends to earth, because it finds no more work above.

2. For my sword—of Zion.—Vers. 5-8. The relation of this section to what precedes is this: the Prophet has said (vers. 2, 3), what the LORD purposes to do on earth. חוֹרִיִּים and

דנן ver. 2 are to be understood of acts of the will, not of performance: ver. 3 describes prophetically what shall once take place on earth in consequence of that divine decree. Ver. 4 pictures the judgment that shall be executed on the heavens, but here the Prophet combines intention and performance. He contemplates the judgment of God as *beginning* in heaven, and continued on earth.

[On the construction of יָא see *Text. and Gram.* "It may be construed in its proper sense, either with ver. 3 (HITZIG), or with the whole of the preceding description. All this shall certainly take place *for my sword* (the speaker being God Himself) *is steeped*," etc.—J. A. ALEX., in *loc.*].

The expression is a bold poetic one. Isaiah speaks of the sword of the LORD again xxvii. 1; lxvi. 16. But only here does he personify it. He may, as regards the sense, have in mind Deut. xxxii. 41–43. Inevitable and irresistible are the judgments of the LORD. This the Prophet expresses by saying that the sword of the LORD, intoxicated with the judgment accomplished on "the host of the high ones that are on high" (xxiv. 21), and thirsting for more blood, descends to earth, and that first on Edom, as the nation that above all has become an object of the divine ban. (סֵרֵר the *segregatio ad internecionem*, 1 Kings xx. 42; Isa. xliii. 28). Vers. 6, 7 describe the effects of the execution. The sword of the LORD is not only full of blood, but is fattened, dropping fat. As in the second clause of ver. 6, the Edomites are regarded as a sacrifice, they are here compared to sheep, goats and rams.

Bozra stands for Edom also lxiii. 1. Concerning this city see on Jer. lxix. 13.

The enumeration of buffaloes, bullocks and bulls (ver. 7) denotes that the entire nation shall perish, great and small, high and low. דָּמָא (only here in Isaiah, elsewhere only Num. xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9 sq.; Ps. xxii. 22; xxxix. 6; xcii. 11). It is now universally understood to mean the buffalo (see HERZ. *R.-Encycl.*, XI. p. 28). מִצֵּר see on i. 11. מִצֵּר meaning "bull" occurs only x. 13 K'thibh. יָר meaning "to fell" trees, beasts or men, is peculiar to Isaiah (see xxxii. 19). For Jer. xlviii. 15; l. 27; li. 40 the use of the word is not quite the same. In consequence of the slaughter the earth itself is drunk with blood, and fat with fat, comp. on vers. 5, 6. The parallelism reigns not only in these verses, but in the entire complexity of vers. 6–8. For the description of the judgment in ver. 6 a. and ver. 7 correspond, and the reasons assigned ver. 6 b. and ver. 8. But progress appears in the thought because ver. 8 gives particularly the object of the "sacrifice" and the "slaughter." The LORD will thereby satisfy His vengeance, and give Zion justice by a righteous recompense.

The expression for the day of the Lord's etc., recalls ii. 12 and lxiii. 4. But the Prophet seems moreover to have in mind Deut. xxxii. 35, 41. For in those passages, as here, the notions of vengeance and recompense underlie the discourse.

But beside this, our passage lay before Jeremiah. For Jer. xlv. 10 is penetrated with elements drawn from Isa. xxxiv. 5–8. The follow-

ing considerations show that our passage is the source from which Jer. drew. 1) The grand, drastic boldness and loftiness of the language of our passage, of which the words of Jer., after the fashion of that Prophet, are but a tempered imitation. 2) Isaiah uses the expression יָרָרָה twice (vers. 5, 7); Jer. says, יָרָרָה. It is much more likely that Jeremiah would dilute the strong expression of a predecessor, in his well-known fashion (see my comm. on Jer. *Introd.* § 3) than that an author living much later in the exile, should intensify the normal but weaker expression of Jer. 3) Jer. says יָרָרָה; Isaiah יָרָרָה. Now in general יָרָרָה is the older form of the word, and is used only in Lev. xxvi. 25; Deut. xxiii. 35, 41, 43; Judg. xvi. 28; Ps. lvi. 11; Prov. vi. 34; Mic. v. 14, and in Isa. (xxxv. 4; xlvii. 3; lix. 17; lxi. 2; lxiii. 4). In the exceptions Ezek. xxiv. 8; xxv. 12, יָרָרָה is evidently said for the sake of the effect of sound; in Ezek. xxv. 15 the expression יָרָרָה is used along with יָרָרָה. On the other hand יָרָרָה is the form exclusively used by Jeremiah, and in Ezekiel it is the prevalent form (the exceptions being given above) and beside these is used only here and there (Num. xxxi. 2, 3; Lam. iii. 60; Ps. cxlix. 7). But it is not probable that a writer later than Jeremiah has introduced the old form into a passage borrowed from Jeremiah.

3. And the streams—emptiness.—Vers. 9–11. Edom was situated at the southern point of the Dead Sea. The following description recalls the pitchy and sulphurous character of this sea and its surroundings. It seems as if the Prophet would allude to that event which, recorded in Gen. xix. 24, 25, 28, had impressed that character on the region. At least the sulphur, the overturning (הִפְּךָ) and the ascending smoke are traits that he seems to have borrowed from that passage. מִצֵּר occurs again only Exod. ii. 3. מִצֵּר we had already where xxx. 33 the breath of God is called "a stream of brimstone." When the streams are flowing pitch and the dust of the land is sulphur, the whole land will become a fearful place of conflagration. Day and night (the expression occurs Deut. xxviii. 66, beside comp. Isa. iv. 5: xxi. 8; lx. 11), forever, for it is the flame of the last judgment, the burning shall continue. The burning land is the subject of תִּכְרָה which is used intensively also xliii. 17; lxvi. 24.—Ver. 10. On יָרָרָה as defining time see on xiii. 20. מִדּוֹר לְדוֹר occurs only here. מִדּוֹר לְדוֹר, *exareare, exsiccare*, comp. xix. 5, 6; xlv. 27; lx. 12. מִדּוֹר לְדוֹר again only lx. 15. It does not agree well to say of the same land that it shall become an everlasting burning, and that it shall be a pathless desert. But the Prophet describes the future by means of the present, and contemplates the earth as an Edom cursed of God, and thinks of the latter as a scorched desert land. [The same may be said of the similarly inconsistent descriptions in all that follows in this section.—Tr.]

Ver. 11. As such the land is inhabited only by beasts of the desert. [On the names of beings enumerated in this and the following verses see

J. A. ALEX. *comm.* in *loc.*, especially on לִילִית ver. 14.—**TA.**] קִמָּא (from קִמָּא "to vomit") is the pelican (Lev. xi. 18; Deut. xiv. 17; Zeph. ii. 14), קִפָּר "the porcupine" (see on xiv. 23; Zeph. ii. 14), נִשְׁוִי "the owl" (only here in *Isa.* comp. Lev. xi. 17; Deut. xiv. 16),—עֵרֵב "the raven" (in *Isaiah* only here). As right building can only be done by means of measuring line and plummet (Job xxxviii. 5), so shall right destruction be directed by aid of the same implements. The image is the same as Amos vii. 7-9, comp. 2 Kings xxi. 23; Lam. ii. 8. "The stone" is the weight that makes the line plumb. The expression אֲנִי בְרוּךְ is אֲנִי בְרוּךְ; and Isaiah uses no where else (see Gen. i. 2; Jer. iv. 23).

["The sense of the whole metaphor may then be—that God has laid this work out for Himself and will perform it (BARNES),—that even in destroying He will proceed deliberately, and by rule (KNOBEL), which last thought is well expressed in ROSENMUELLER's paraphrase (*ad mensuram vastabitur, ad regulam depopulabitur*)."—J. A. ALEXANDER.]

4. They shall call—with her mate.—Ver. 12-15. The Prophet now describes the desolation as it affects the territory of the nobility of Edom, both as to their persons and their castles. חֲרִירָה being nominative absolute, the words must be translated: "as to her nobles, there are none there that call out a monarchy (election of king, accession to regency)." As the presence of the nobility is the necessary condition of a king's election, and not *vice versa*, I regard this translation as more correct than the other which is also grammatically possible, *viz.*: "there is no kingdom that they may proclaim." Moreover it is logically more correct that in the phrase with חֲרִירָה the word put before absolutely should be the subject. Royalty in Edom was not inherited, but Esau's descendants formed a high nobility from which the king proceeded by election (Gen. xxxvi. 15 sqq.; 31 sqq.). חֲרִירָה, *liber, ingenuus, nobilis* Isaiah uses only here. Comp. Eccl. x. 17; Jer. xxvii. 20 and often.

[On חֲרִירָה, J. A. ALEXANDER gives a copious synopsis of interpretations and then adds: "This great variety of explanations, and the harshness of construction with which most of them are chargeable, may serve as an excuse for the suggestion of a new one, not as certainly correct, but as possibly entitled to consideration." Beside the meaning nobles, חֲרִירָה in several places "no less certainly means holes or caves" (see 1 Sam. xiv. 11; Job xxx. 6; Nah. ii. 13). Now it is matter of history not only that Edom was full of caverns, but that these were inhabited and that the aboriginal inhabitants, expelled by Esau, were expressly called *Horites* (חֲרִירָה) as being inhabitants of caverns (xiv. 6; xxxvi. 20; Deut. ii. 12, 22). This being the case, the entire depopulation of the country, and especially the destruction of its princes, might be naturally and poetically expressed by saying that the kingdom of Edom should be thenceforth a kingdom of deserted caverns." For the appropriateness of description see in ROBINSON's "Researches" the account of Petra.—**TA.**]

Ver. 13. The ruin of the nobility is followed by that of their palaces. They are said to mount up (עֲלִיתָה) but only ironically, for they appear great and high only by the rank wild growth on them.

Not only beasts of the desert, but also repulsive demons of the desert disport themselves in the desolate ruins of Edom. The Prophet mentions a female being, the ghost-like, restlessly wandering (comp. Matt. xii. 43) Lilith, but which just there in those dreadful places finds a congenial resting place. The name לִילִית certainly comes from לַיִל "the night," and denotes a being of the night, a spectre. According to the TALMUD Lilith is the chief of the nocturnal *Schedim*, of the לַיִלִין or טְלִינִין (comp. BUXTORF, *Lex. rabb.*, p. 1140 and 877), and bears the name אֲגַרֶּת בַּת קַחְלֵה, i. e., "Agrath the (female) dancer." Comp. KOHUT, *Jüd. Angel. und Dämonol.*, 1866, p. 61 and 86 sqq. Certainly Lilith is a production of popular superstition, to which various attributes and forms of appearance are ascribed. Comp. BUXTORF, *l. c.* BOCHART, *Hiéros.* III., p. 829, ed. ROSENMUELLER, *GES.* *Thes.* p. 749. [SMITH'S *Dict. of Bible*, under the word Owl]. לִילִית is אֲנִי. לֵג.

["In itself it means nothing more nor less than nocturnal, and would seem to be applicable to an animal or to any other object belonging to the night." "This gratuitous interpretation of the Hebrew word" (*viz.*, as referring to the superstitions mentioned above) "was unfortunately sanctioned by BOCHART and VITRINGA, and adopted with eagerness by the modern Germans who rejoice in every opportunity of charging a mistake in physics, or a vulgar superstition on the Scriptures. This disposition is the more apparent here, because the writers of this school usually pique themselves upon the critical discernment with which they separate the exegetical inventions of the Rabbins from the genuine meaning of the Hebrew text. GESenius for example, will not even grant that the doctrine of a personal Messiah is so much as mentioned in the writings of Isaiah, although no opinion has been more universally maintained by the Jews, from the date of their oldest uncanonical books. In this case, their unanimous and uninterrupted testimony goes for nothing, because it would establish an unwelcome identity between the Messiah of the Old and New Testament. But when the object is to fasten on the Scriptures an odious and contemptible superstition, the utmost deference is paid, not only to the silly legends of the Jews, but to those of the Greeks, Romans, Zabians and Russians." "Beside the fact that לִילִית means nocturnal, and that its application to a spectre is entirely gratuitous, we may argue here, as in xiii. 25, that ghosts as well as demons would be wholly out of place in a list of wild and solitary animals. Is this a natural succession of ideas? Is it one that ought to be assumed without necessity?" . . . "Of all the figures that could be employed, that of resting seems to be the least appropriate in the description of a spectre." . . . The quotation of Matt. xii. 43 in this connection

is "strange" and "incongruous," "where the evil spirit is expressly said to pass through dry places seeking rest and finding none." . . . "The sense is sufficiently secured by making לילית mean a nocturnal bird (ABEN EZRA), or more specifically, an owl (COCCERUS), or screech-owl (LOWTH). But the word admits of a still more satisfactory interpretation, in exact agreement with the exposition which has already been given of the preceding terms as general descriptions rather than specific names. If these terms represent the animals occupying Idumea, first as belonging to the wilderness (דִּשְׁיָ), then as distinguished by their fierce and melancholy cries (דִּשְׁיָ), and then as shaggy in appearance (שְׁעִיר), nothing can be more natural than that the fourth epithet should also be expressive of their habits as a class . . . nocturnal or belonging to the night."—J. A. ALEXANDER, *in loc.*—TR.]

Ver. 15. BOCHART in his *Hieros.*, II. p. 194 sqq., has proved that קֶשֶׁף means arrow-snake. In lonely places, out of danger it harbors and lays its eggs. כָּלַט Piel = "to cause slipping

away," like the Hiph. lvi. 7: the imperf. with Vav consecutive makes what must hypothetically be regarded as a repeated fact, appear paratactically as occurring once. בָּקַע "to cleave," for by cleaving open the young are brought forth, comp. xxxv. 5; lviii. 8; lix. 5. דָּגַר "to cherish" (only here and Jer. xvii. 11), cherishes the young in its shadow (i. e., of its own body)—דָּוָר "vulture," again only Deut. xiv. 13. The expression מִשְׁה רְעוּתָה only here and ver. 16 in Isaiah. DRECHSLER justly construes it as asyndeton, and as in apposition with the subject, as must be done also ver. 16.

["As to the particular species of animals referred to in this whole passage, there is no need, as CALVIN well observes, of troubling ourselves much about them. (*Non est cur in iis magnopere torqueamur*). The general sense evidently is that a human population should be succeeded by wild and lonely animals—implying total and continued desolation."—J. A. ALEXANDER. For rich illustration of the subject from modern travellers see BARNES' Notes on Isaiah, *in loc.*—TR.]

3. CONCLUDING REMARK: SUMMONS TO COMPARE THE PROPHECY WITH ITS FULFILMENT.

CHAPTER XXXIV. 16, 17.

- 16 SEEK ye out of the book of the LORD, and read,
No one of these shall fail,
None shall want her mate:
For my mouth it hath commanded, and his spirit it hath gathered them.
- 17 And he hath cast the lot for them,
And his hand hath divided it unto them by line:
They shall possess it for ever,
From generation to generation shall they dwell therein.

* fails, Neither one nor the other does one miss.

† its breath.

TEXTUAL AND GRAMMATICAL.

Ver. 16. Comp. כָּתַב with עַל xxx. 8; Jer. xxxvi. 29; Deut. xxvii. 3, 8, etc.—וְקָרָא comp. xxix. 11, 12.—The LXX. reads קָרָא instead of דָּרָשׁ, and refer the word to what goes before. Moreover it has somehow confounded קָרָא with קָרָא, and derived קָרָא from קָרָא occurs, for it reads thus: ἐκεῖ διαφύει συνήντησαν καὶ ἰδὼν τὰ πρὸς οὐρα ἀλλήλων ἀριθμῶ παραβλῶν. In the παραβλῶν is doubtless a reference to Gen. ii. 19. Strangely enough late expositors (KNOX, MILLAR) adopt this rendering through misconception of the passage.—I do not believe that the feminines in מוֹתָה מוֹתָה רְעוּתָה relate only to the living beings enumerated in vers. 8-15. For why are not other traits of the prophecy, murder, burning, etc., to be fulfilled? And why conceive of all the living beings as feminine? The Prophet changes the gender ver. 17. I agree with those that take these feminines in a neuter sense, and as relating to all the traits of the predicted judgment, which is grammatically quite justifiable (comp. xii. 22).—עָרַר is used xl. 26, as here, in the

sense of desiderari, desesse.—As מוֹתָה מוֹתָה is said of inanimate things (Exod. xxvi. 3, 5, 6, etc.) so the same is possible of מוֹתָה רְעוּתָה (asyndeton like ver. 15). פָּקַדוֹ is — "to miss," (properly: to verify by inspection the non-existence, comp. 1 Sam. xx. 6; xxv. 15). The 3d pers. plur. denotes the impersonal subject — "one."—"B occasions great difficulty. Some (as DRECHSLER) would refer the suffix in פָּקַדוֹ to the Prophet and in רְעוּתָה to God. But could the Prophet say: my mouth has commanded it? He could only say "announced," (הִגִּידוֹ or the like). Thus the Vulg. translates: quod ex ore meo procedit, ille mandavit. But the LXX. has simply, ἐκ ἐμῶν ἐπείτατο αὐτοῖς. It is better, with several Rabbinis and DELRASCAS, to refer both suffixes to God: "my mouth has commanded it and its spirit, i. e., the spirit of my mouth has gathered them." Still this is a strange form of expression. For it appears as if the Lord distinguished between His spirit and the spirit of His mouth, as if the latter were not His spirit; a distinction that does not appear Ps. xxxiii. 6; Job xv. 30. More-

over the explanation of GEMARUS, who would take מִן for the women *repses* belonging to 'B (comp. מִן נָחִי Nah. ii. 9), is not satisfactory. This construction is quite abnormal; for Nah. ii. 9 is not similar. With the exception of the clause "for my mouth—hath gathered them," not only the entire preceding part of the chap. but also verses 16, 17 are spoken only by the Prophet. A corruption of the text was very possible, in as much as מִן, by reason of the מִן after מִן, could easily

change to מִן. Hence I think that we must simply translate "his mouth."—קִבֵּץ (Piel, see *list*) is to be referred to the same objects as the fem. suffixes preceding.

Ver. 17. הָפִיל גּוֹרֵל only here in Isaiah; comp. Pa. xlii. 19; Esek. xxiv. 6, etc. גּוֹרֵל alone and הָלַק see *list*.—קִי and יִרְשׁוּהוּ and יִשְׁכְּנוּ בָהּ comp. on verse 11.—לְדוֹר דּוֹר see verse 11.

EXEGETICAL AND CRITICAL.

1. The Prophet translates himself in spirit into the time when his prophecy shall have been fulfilled. As a pledge to his present readers of the reliability of his predictions he, so to speak, stakes his own and God's honor on the fulfilment, which must be compromised by the non-fulfilment. For what the mouth of the LORD has announced, that the Spirit of the LORD will bring to pass. Though the immediate reference of these words is to the prophecy against Edom, it lies in the nature of things that the present summons concerns in the same way all predictions of the Prophet. It is hard to see why only the prophecy against Edom should be provided with such a postscript as the present. It is therefore a natural conjecture that this postscript stands connected with the position, and general significance of this prophecy against Edom. The latter concludes part first: for with xxxvi. the historical pieces begin. We have found, too, this prophecy against Edom to be an exemplification in one nation of what is to happen to all (vers. 1-4). We may then take this postscript as pertaining to all the preceding threatening prophecies, because all of them are, so to speak, comprehended in this last one against Edom. Now as chap. xxxiv. is certainly more recent than most of the foregoing pieces, it is probable that this postscript was first added when the collection was made, to which perhaps the expression "Book of the LORD" refers. But, one may ask, why is this postscript put at the end of xxxiv.? The verses 16, 17 are by their contents most intimately connected with xxxiv. 5-15. But why such an appeal to the written word only after a threatening prophecy? Christ, too, speaks the significant words "behold I have told you before" (Matt. xxiv. 25; Mar. xiii. 23) after announcing judgments. God's salvation comes to the pious, and they know from whose hand it comes. But the wicked will not hear of God's sending judgments. They ascribe them to accident or fatalistic necessity. Therefore it specially concerns them to prove, that the judgment is something announced beforehand, and thus is something previously known and determined, that it is therefore the act of Him who knows all His works from the beginning of the world (Acts xv. 18). Added to this, xxxv., points forwards more than backwards. It is the bridge to chapters xl.-lxvi., as it were, the morning twilight of the day of salvation, which dawns with chap. xl.

2. *Seek ye—dwell therein.* Vers. 16, 17. The summons to read in the written book seems to me to indicate that the Prophet has just been busy with a book and finished it, which he

calls "the book of the LORD." GESEN., and DRECHSL., explain this to mean that the Prophet "had in mind the insertion of his oracle in a collection of holy Scriptures;" that he "knew it to be a part of a greater whole, into which, in its time, it must be adopted." But then why does he think this only of this prophecy? Even though elsewhere there is mention of recording single prophecies for the purpose of appealing to them afterwards (viii. 1; xxx. 8), still there is nowhere, beside the present, any mention of an entire book that deserved to be called "the book of the LORD." But we evidently stand here at a boundary. The prophecies of part first conclude. Chapters xxxvi.-xxxix., form an historical supplement. With xl., the second part begins. And at this significant point a "book of the LORD" is mentioned. This is certainly not to be explained by saying that in closing his prophecy the Prophet happened here to mention the future book of which it was to become a part. It is much more likely that the Prophet provided this prophecy with such a conclusion, when he put this prophecy at the end of a great book, that he called Jehovah-book, as containing the entire Jehovah-word announced by him. The expression סֵפֶר יְהוָה occurs only here. Only a work in which Jehovah had space to give an all-sided revelation of His nature and will, deserved this name. And only a Prophet that was conscious of having been God's faithful instrument in all he had said and written, could set such a title to his book.

The prophecy must be fulfilled because God is author of it. This is the general sense. But as to particulars 'B occasions difficulty, on which see *Text. and Gram.* The Spirit of God, or perhaps more correctly the breath of God drives, or rather blows together, from all quarters what God needs in one place for the accomplishment of His counsel. Compare an analogous use of רָפָּ Mic. i. 7. The various beings or powers mentioned in vers. 5-15 are partly masculine, partly feminine. The Prophet repeats with emphasis that the total of them, i. e., the representatives of both genders are endowed with the land of Edom in eternal possession. He has similarly expressed the difference in gender by the different gender terminations, iii. 1.

[On ver. 17. "An evident allusion to the division of the land of Canaan, both by lot and measuring line. (See Num. xxvi. 55, 56; Josh. xviii. 4-6). As Canaan was allotted to Israel, so Edom is allotted to these doleful creatures."—J. A. ALEXANDER.]

4. OBTVERSE OF THE JUDGMENT: ISRAEL'S REDEMPTION AND RETURN HOME.

CHAPTER XXXV. 1-10.

- 1 *THE wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose.
- 2 *It shall blossom abundantly,
And rejoice even with joy and singing:
The glory of Lebanon *shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the LORD,
And the excellency of our God.
- 3 Strengthen ye the weak hands,
And confirm the feeble knees.
- 4 Say to them *that are* of a ^{1d} fearful heart,
Be strong, fear not:
Behold, your God *will come *with* vengeance,
Even God *with* a recompense;
He will come and save you.
- 5 Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
- 6 Then shall the lame *man* leap as an hart,
And the tongue of the dumb sing:
For in the wilderness shall waters break out,
And streams in the desert.
- 7 And the *parched ground shall become a pool,
And the thirsty land springs of water:
*In the habitation of dragons, where each lay,
Shall be *grass with reeds and rushes.
- 8 And an highway shall be there, and a way,
And it shall be called The way of holiness;
The unclean shall not pass over it; *but it *shall be* for those:
The wayfaring men, though fools, shall not err *therein*.
- 9 No lion shall be there,
Nor any ravenous beast shall go up thereon,
It shall not be found there;
But *the redeemed shall walk *there*:
- 10 And the ransomed of the LORD shall return,
And come to Zion with songs
And everlasting joy upon their heads:
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

¹ Heb. *hasty*.² Or, a court for reeds, etc.³ Or, for he shall be with them.⁴ Be glad desert—rejoice steppe, etc.⁵ Bloom, bloom let it.⁶ is given.⁷ disconcerted.⁸ vengeance comes, recompense of God! He comes that He may save you.⁹ mirage.⁹ In the habitation of jackals is their encampment, an enclosure for reeds and rushes.¹⁰ redeemed ones.

TEXTUAL AND GRAMMATICAL.

Ver. 1. [The Author, like the LXX., translates the futures of this verse, (and also of ver. 2) as imperatives. But, as J. A. ALLEX. says, "there is no sufficient reason for departing from the strict sense of the future."—*Tr.*]. The abnormal form נִצְחָה must not be regarded as an error in copying, as has been done by LOWTH, EICHHORN, HITZIG, UMBREIT, OLSH. (Gram.). Nor can the ending הָ be treated as a suffix, as is done by GESSENIUS, ROSENTH.

MAURER, DRECHSLER, who regard it as put for הָ with reference to "the felicitous revolution of all things that is announced in the present chapter." Such a reference would be harsh, and a departure from the analogy of the construction of verbs of rejoicing. It is better (with ARON EZRA, KIMCHI, EWALD, (291, b), KNOBEL, DELITSCH) to explain the form as an assimilation of the הָ

to the following כ: as in Numb. iii. 40 פְּרִיֹם כִּי stands for כִּי, פְּרִיֹם, and as, according to WERTHEIM (accuses in DELITZSCH, p. 688), at the present day even in Arabic *n* becomes *m* before a labial. In Greek also *ῥα* occurs for *ἐν* *ῥα* *ῥα* occurs for *ἐν* *ῥα*. On the recurrence of שָׁשׁ, עֲרִכָה, in Isaiah, see list.

Ver. 2. נִלְיָהּ see list. The inf. לָנֶן again only Pa. xxxii. 16. כְּבוֹד and הוֹדֵר see list.

Ver. 3. The words are manifestly borrowed from Job iv. 3, 4. By a comparison of the Hebrew original it is seen that the first clause quite agrees with the words of Job; but the second combines elements of the two following clauses in Job, and כְּשָׁלוֹת is substituted for כְּרִעוֹת. But the two expressions רַפּ וְחֹק דִּי רַפּ and חֹק דִּי רַפּ occur only in these two places.

Ver. 4. DELITZSCH, DELITZSCH, as some Rabbins before them, take נָקָם as *acc. modalis* (DELITZSCH: "Rückens kommt er," i. e., as much to do vengeance, as also in vengeance, in exhibition of vengeance). But no example can be cited of designating the object of coming by the accusative, or of the use of נָקָם adverbially as denoting the manner of appearance, like the use of נִרְאָהוּ, נִרְאָהוּ, שָׁקַר, הִכָּל, etc. The parallel passages that are cited (xiii. 9; xxx. 27; xl. 10) prove only that אֱלֹהִים can be joined to יָבוֹא as its predicate, something that is not doubted. The accents indeed favor this connection here, but they are not binding. In an entirely similar sentence as to structure (Jer. xxiii. 19; xxx. 33) they make such a distribution as I think is also the correct one here. With most expositors, therefore, I take הִנֵּה אֱלֹהִים as first clause, which incontestibly is grammatically possible (comp. e. g. xvi. 14; Gen. xii. 19), and יָבוֹא as the second. Thus בָּרוּךְ, as it were with the index finger, the Prophet points to God as He draws near, and then with the following words explains His coming. Vengeance, says he (comp. on xxxiv. 8), comes, divine recompense. אֲנִי is in apposition with נָקָם. אֱלֹהִים denotes not merely the author, but also the manner of the recompense: it is such as God only can visit, viz., as just in principle as it is complete in execution. The expression therefore recalls חֶסֶד אֱלֹהִים "the terror of God," Gen. xxxv. 5; Ps. lxxx. 11; Ps. civ. 16, etc.—יָבוֹא emphasizes the coming of the Lord for a positive object.—The form וְיִשְׁעֶכֶם stands for וְיִשְׁעֶכֶם, as Prov. xx. 23 יִשְׁעֶכֶם for יִשְׁעֶכֶם. The abbreviated (Jussive) form denotes that the clause is to be construed as marking intention: "that he may save you."

Ver. 5. חָרַשׁ, see list.

Ver. 6. הִלֵּן "to spring" (Ps. xviii. 30) and אֵיל only here in Isaiah. comp. xxxiii. 23.—אֵלִים, see list.

Ver. 7. כְּבוֹד and אָנֹכִי (Ecol. xii. 6), see list.—צִמְאוֹן again only Deut. viii. 15; Ps. cvii. 32.—Both as to sense and grammar it gives a harsh construction to take רַבְצָה in apposition with נֹה, and to refer the suffix to תָּנִים. What need is there of saying that the נֹה of the jackal is also its רַבִּץ? Nor would I, with DELITZSCH, refer the suffix in רַבְצָה to מִים: for רַבִּץ is a place of repose (comp. lxx. 10; Jer. i. 6; Prov. xxiv. 16). רַבְצָה is manifestly to be referred to Israel. It is true that in what precedes there is no word to which the suffix רַבְצָה may be grammatically referred. But we know the great liberty of the Hebrew, in which verbal and nominal endings, as also suffixes are referred to ideal notions or such as are implied in the context (comp. on xxxiii. 4). It is in this case to be referred to some feminine notion of the author's mind, such as Zion or daughter of Zion. The following words, too, רַבְצָה are an echo of xxxiv. 13 b (רַבְצָה לְכָנוֹת). Hence the latter passage seems to me to indicate what must be the explanation of the present, and that we must here also take רַבְצָה in the sense of רַבְצָה. This interchange, indeed, does not occur in any other than the passages named. But grammatically it is not impossible (comp. פָּלַט and פָּלַט, יָנַע and יָנַע, עָתָק and עָתָק, Ewald, § 149, e) and the sense demands it in xxxiv. 13. For the ostrich does not eat grass. Hence I construe רַבְצָה in this place as רַבְצָה and in apposition with נֹה.

Ver. 8. The ו before הוּא might be taken in a causal sense (Ewald, § 353, a). But it seems to me more suitable to regard the clause לְמֹה הוּא as the negative correlative of לֹא יַעֲבִירוּ טָמֵא, and to translate ו accordingly by "but" (Ewald, § 354, a, p. 843). Note here, too, what freedom the Prophet takes with the gender of the words. The fem. לָהּ after יִקְרָא is immediately followed by the masculines יַעֲבִירוּ, הוּא.—דֶּרֶךְ is most commonly masculine (fem. only Deut. i. 22; Ps. i. 6; cxix. 33; Ezra viii. 2). But it is incredible that this interchange of gender is conditioned by the double gender of דֶּרֶךְ, for that would not justify such interchange in one and the same passage. But לָהּ relates to מַסְלָה, i. e., to the notion מַסְלָה which is here in an exceptional way represented by the other word.—הֵלֶךְ is *part. absolutum*, and prepositive conditional clause. In respect to the sense comp. xlii. 16.—אֵיִל again only xix. 11.

Ver. 9. פְּרִיִּץ only here in Isaiah.—The 3 pers. fem. in תִּמְצָא is to be referred to הָיוּ, for this 3-pers. fem. involves an ideal plural (comp. on xxxiv. 13) again only li. 10; xli. 12; Ps. cvii. 2; [but also, see list].

Ver. 10. אֲנֹחָה, יָגוֹן, נָשָׁל, פְּרִי, see list. comp. xlii. 13; li. 3, 11; xli. 3.

EXEGETICAL AND CRITICAL.

1. As in all sections of Isaiah's prophecies, so here the perspective closes with a glorious future (comp. xi. and xii.; xxiii. 15-18; xxvii.; xxxiii. 13-24). As exile is the sum of all terrors for the Israelite, so exile's end, return to Zion to everlasting, blessed residence there is the acme and sum of all felicity. Thus here the prospect of joyful return home is presented to Israel in con-

trast with the frightful judgments that (xxxiv.) are to come upon the heathen, and at the same time as a transition and prelude to chapters xl.-lxv.

The desert through which the way lies shall flourish like Carmel and Sharon (vers. 1, 2). There all the weary and languishing shall receive new strength (ver. 3). The fearful and

timid shall gain fresh courage at the prospect of the vengeance and deliverance from their God (ver. 4). The blind shall see; the deaf hear (ver. 5), the lame walk, the dumb speak; springs shall well up in the desert (ver. 6); the mirage shall become reality, the lair of the jackal will become a place of grass and water fitted for an encampment (ver. 7). A highway will appear that shall be a holy way. For as, on the one hand, nothing unclean shall go on it, so, on the other, the simple ones of Israel will not lose their way on it (ver. 8). No ravenous beast shall render it insecure. Only the redeemed of the LORD shall travel it (ver. 9). They shall return on it to Zion with joy. Then shall everlasting joy go in there, and sorrow and sighing flee away (ver. 10).

2. The wilderness—of our God.—Vers. 1, 2.

These verses, as it were, prepare the theatre in general for the return of Israel. This return is to be through the desert. There is not a word to intimate that the Prophet has a definite desert in view. The march of Israel through the Arabian desert when returning from the Egyptian captivity, is as much the type for all home returns of Israel, as that first captivity is the type for all that follow. For so says Isa. xi. 16: "And there shall be an highway for the remnant of her people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." The Nile and Euphrates shall be made passable by dividing their beds into seven small streams (xi. 15), and the desert, (according to Jer. xxxi. 21), by setting up signs and way-marks, and preparing the road. Especially in Isa. xliii. 19 sq.; xlviii. 21 it is promised that those returning home shall enjoy abundance of water in the desert. Thus then our passage sees in the wilderness the chief territory for the march of the home-returning Israelites. The desert shall conform to the blessed people that wander through it. It will change its nature. Hitherto a place of curse, abode of demons (xxxiv. 14), it will become a place of blessing, a paradise. The principle of a higher, spiritual, eternal life, the principle of glorification will become operative in it. This idea of the glorification of nature is peculiar to Isaiah (see iv. 2; vi. 3; xi. 7 sqq.). חֲכָלָה translated "rose," occurs only here and Song of Solomon ii. 1. It is variously translated rose, lily, narcissus, crocus. That it denotes some sort of bulbous plant appears from צִנְצִן (Numb. xi. 5) which means "onion." חֲכָל is often used to form quadrilaterals, comp. חֲכָלִי, חֲכָלִי, GESEN., *Thea.*, p. 436. Some suppose that the meadow-saffron, *colchicum autumnale* is meant, because the Syriac translates the word *chamzaloito* (see GESEN., *Comm. in loc.*). But it seems impossible that such a poisonous weed could be meant here and Song of Sol. ii. 1. If a bulbous plant is meant, it may (distinguished from צִנְצִן), the *lilium candidum*, the *λίλιον* of the Greeks), be the *lilium bulbiferum*, the fire lily (comp. PLIN. *Hist. nat.* XXI. 5, 11, *est et rubens lilium, quod Graeci κρινον vocant*). In fact the LXX., translate it here by *spivov*. But it might even be the narcissus, "the miraculous flower, at the sight of which gods and men wonder, that raises itself out of the earth with a hundred heads, whose fra-

grance rejoices heaven, sea and earth" (VIKTOR HEHN, *Kulturpflanzen, u. Haustihere*, Berlin, 1870, p. 164). ARNOLD (HERZ, *R.-Encycl.*, XI. p. 25) holds this view. [The translation "rose" is true to the poetry if not to the botany.—BARNES, J. A. ALEXANDER]. But however this may be, the meaning is, that the entire steppe, covered with the bloom of this flower, shall appear like one single individual flower of the sort. Lebanon. (see list) Sharon (*ibid.*) and Carmel appear united, xxxiii. 9, as types of the most glorious vegetation. חֲכָל must be referred to the gloriously adorned meadows. For just because they are honored with beholding the glory of God, they must themselves appear in adornment to suit.

3. Strengthen—the desert.—Vers. 3-6.

The Prophet ver. 3 addresses his own word of encouragement to the returning ones, and then ver. 4 prescribes to them the words with which they are to reassure any that are dismayed (see on xxxii. 4 where the word is used for hurry in judging), to whom the undertaking may seem too bold and daring. The words "be strong, fear not" are evidently borrowed from Deut. xxxi. 6 (comp. 2 Chr. xxxii. 7). How can Israel fear since the LORD their God hastens to them to visit vengeance on the enemy and to redeem His people!

What is said vers. 5, 6 of opening eyes, ears and tongues, and of the free use of members before crippled, we will need to understand as much in a spiritual as in a corporeal sense. For the "hasty of heart," ver. 4, proves that also spirit and spiritual defects on the part of the returning Israelites are still to be removed. And פָּקַד is the specific technical term for opening the eyes generally (only once of the ears xlii. 20) and for opening the spiritual eyes in particular (xxxvii. 17; xlii. 7). ["As HENDERSON justly says, there is no proof whatever that Christ refers John the Baptist to this prophecy (Matt. xi. 5; Luke vii. 22): He employs none of the formulas which He uniformly uses when directing attention to the Old Testament (e. g., in Matt. ix. 16; xi. 10; xii. 17; xiii. 14), but simply appeals to His miracles in proof of His Messiahship: the language is similar, but the subjects differ. To the question, whether this prediction is in no sense applicable to our Saviour's miracles, we may reply with CALVIN, that though they are not directly mentioned, they were really an emblem and example of the great change which is here described. So, too, the spiritual cures effected by the gospel, although not specifically signified by these words, are included in the glorious revolution which they do describe.—J. A. ALEXANDER].

The clause ver. 6 b. gives a reason, not specially for the healing of the dumb, lame, etc., but in general for the exhortation to be of good cheer that is given to those returning, and to rejoice that is given to the desert itself from ver. 1 onwards. Abundance of water shall be given in the desert. This explains why the desert is to flourish and rejoice, and those that journey through it should be of good cheer. נִכְסֵי "to break out" (comp. at xlviii. 21) stands in the well-known metonymic sense as elsewhere (see list). But this verse forms at the same time the transition to what follows, viz.: the more particular description of the road, by which the redeemed shall return.

4. And the parched—*flee away*.—Vers. 7-10. [פָּרָחַ it is now agreed denotes the illusive appearance often witnessed both at sea and land, called in English *looming*, in Italian *fata morgana*, and in French *mirage*. In the deserts of Arabia and Africa, the appearance presented is precisely that of an extended sheet of water, tending not only to mislead the traveller, but to aggravate his thirst by disappointment. "More deceitful than mirage" (or *serab*) is an Arabian proverb. The word (which occurs again in the Old Testament only xlix. 10) adds a beautiful stroke to the description, not only by its local propriety, but by its strict agreement with the context. Comp. J. A. ALEX., and BARNES, in loc. HERZ, *R.-Encycl.* XXI., p. 607. CURTIUS, VII. 5, 3 and 4.—Tr.]

This torture shall not be experienced by the returning Israelites. Instead of the mocking atmospheric illusion there shall be an actual lake, and the dry region shall become a region of *bubbling* (בִּבְרָב) springs. Where before was only the lair of jackals, there Israel will bivouac as in a place where now is a green spot hedged in for cane and reed. The Prophet has in mind his own description xxxiv. 13 b.

On רִבְצָה and רִבְצָה see *Text. and Gram.* By the construction defended there we see that the Prophet explains why a former lair of jackals has now become fit for a resting place. It has become a fence enclosure for reed and cane. Once dry, it is now moist; so much so that plants requiring great moisture grow there. Wherever the moisture extends these plants grow. Their station, therefore, being sharply defined, may be called really a *septum*, a hedge. But this is a natural fence, not artificial; depending on organic life, not on stone walls. It is well remarked by GEBENIUS (*Theo.* p. 512) that the meanings of רִבְצָה and רִבְצָה hang together. For the nomadic רִבְצָה extends exactly as far as there is רִבְצָה. So also the Greek *χόρος* (by which the LXX. generally translate רִבְצָה) is at once fodder, grass and fence, court (comp. *hortus* and *chora*, *cors*, *cohors*). We may then in the text take רִבְצָה as having the additional notion of the natural hedge, the district of vegetation. קֵנֶה "cane" see xix. 6. נֶכֶד, properly the papyrus reed (see on xviii. 2) stands here for rushes generally (Job viii. 11). Ver. 8. The LORD's care extends further: He will make in the desert an embanked highway, a causeway; an impossible construction for men! מַסְלֹחַ

(= מַסְלָה see list) is ἀπ. λεγ. The expression "a highway and a way" is plainly a hendiadys. This way shall be holy. The LORD built it and destined it to lead to His house. It is a pilgrim way. Hence nothing unclean, neither unclean person nor thing, may come up on it; it belongs only to them, i. e., the Israelites, which notion here, as well as in רִבְצָה (see *Text. and Gram.*), must be regarded as ideally present. Another advantage of this *via sacra* is that even the simple-minded ("Thumbe"), cannot go astray on it. For whoever goes on it is a sanctified one, under God's protection and care. הֵלֵךְ דֶּרֶךְ is in contrast with לֹא יַעֲבִירוּ טָמֵא: an unclean person will not cross the way, but as regards him who goes, i. e., who has once entered on the way,—

even fools will not go astray. All that can make unclean or occasion danger will remain at a distance from the holy way. (Comp. comm. on xliii. 20). Instead of that, redeemed, and only they shall journey on it. Hence the way will be a, or rather *the* way of salvation. Ver. 10, which is identical with li. 11, defines the goal of the travellers and the success of their journey.

The ransomed of the LORD will return home. The idea פָּרָח in all its modifications plays a great part in Isaiah and Jeremiah. Comp. on vii. 3; x. 20-22; Jer. iii. 1; xxxi. 22. Joy and peace as the promised blessings (Deut. xxviii. 2, 15) the redeemed shall receive, but sorrow and sighing shall flee. [On their heads may be an expression denoting that joy is manifest in the face and aspect. GEBENIUS, BARNES.]

DOCTRINAL AND ETHICAL.

1. On xxxiv. 1-4. Because Rev. vi. 12-17 has express reference to this passage, some would conclude that the Prophet here has in view only that special event of the world's judgment (the opening of the sixth seal). But that is not justified. For other passages of the New Testament that do not specially relate to the opening of the sixth seal are based on this passage (Matth. xxiv. 29; 2 Pet. iii. 7 sqq.; Rev. xiv. 11; xix. 11 sqq.). It appears from this that the present passage is, as it were, a magazine from which New Testament prophecy has drawn its material for more than one event of fulfilment.

2. On xxxiv. 16. The word of God can bear the closest scrutiny. Indeed it desires and demands it. If men would only examine the Scriptures diligently and with an unclouded mind and love of truth, "whether these things are so," as did the Bereans (Acts xvii. 11; Jno. v. 39)!

3. On xxxv. 3. "The Christian church is the true Lazaretto in which may be found a crowd of weary, sick, lame and wretched people. Therefore, Christ is the Physician Himself (Matth. ix. 12) who binds up and heals those suffering from neglect (Ezek. xxxiv. 16; Isa. lxi. 1). And His word cures all (Wisd. xvi. 12). His servants, too, are commissioned officially to admonish the rude, to comfort the timid, to bear the weak, and be patient with all (1 Thess. v. 14). Therefore, whoever feels weak, let him betake himself to this Bethania; there he will find counsel for his soul." CRAMER.

4. [On xxxv. 8, 9. "They who enter the path that leads to life, find there no cause of alarm. Their fears subside; their apprehensions of punishment on account of their sins die away, and they walk that path with security and confidence. There is nothing in that way to alarm them; and though there are many foes—filthy represented by lions and wild beasts—lying about the way, yet no one is permitted to 'go up thereon.' This is a most beautiful image of the safety of the people of God, and of their freedom from all enemies that could annoy them." "The path here referred to is appropriately designed only for the redeemed of the LORD. It is not for the profane, the polluted, the hypocrite. It is not for those who live for this world, or for those who love pleasure more than they love God. The church should not be entered except by those who have

evidence that they are redeemed. None should make a profession of religion who have no evidence that they belong to "the redeemed," and who are not disposed to walk in the way of holiness. But for all such it is a highway on which they are to travel. It is made by leveling hills and elevating valleys; across the sandy desert and

through the wilderness of this world, infested with the enemies of God and His people. It is made straight and plain, so that none need err; it is defended from enemies, so that all may be safe; because 'He,' their Leader and Redeemer, shall go with them and guard that way." BARNES *in loc.*]

FIFTH SUBDIVISION.

THE HISTORICAL PIECES: CONTAINING THE CONCLUSION OF THE ASSYRIAN AND THE PREPARATION FOR THE BABYLONIAN PERIOD.

CHAPTERS XXXVI.—XXXIX.

These four chapters run parallel with 2 Kings xviii. 13—xx. 19. It is not hard to see why they are here. Chaps. xxxvi. and xxxvii. represent to us the contemporaneous fulfilment of the prophecies relating to Assyria. Chaps. xxxviii. and xxxix. show how "from afar" (מרוֹקֹק) was begun the spinning of the first threads of that web of Babylonish complications that were at last so fatal. There is good internal ground for putting *side by side* these two retrospective and prospective histories, which DELITZSCH aptly compares to the head of Janus. It is, moreover, natural that the retrospective should come before the prospective piece. But researches among the Assyrian monuments have established beyond doubt that the overthrow of Sennacherib did not occur in the *fourteenth*, but in the *twenty-eighth* year of Hezekiah; therefore not in 714 B. C., but in 700 B. C.

According to the annals and according to the Canon of Ptolemy, Sargon ascended also the throne of Babylon in 709 B. C. (see on xxxviii. 1). For the latter calls the year 709 the first of 'Apkānos, i. e., Sargon. Therefore Sennacherib cannot possibly have reigned as early as 714. The lists of regencies (comp. SCHRADER, p. 331, 268 sqq.) say distinctly that Sennacherib, after the murder of his father on the 12th Ab (July) of the year 705, ascended the throne. LENORMANT, as learned as he is positive in his opinions (*Les prem. civilis.* II. p. 237) says: "In fact the attack of Sennacherib on the kingdom of Judah is fixed in a precise way at the third campaign of that king and at the year 700 B. C. by the text of the annals of his reign inscribed on a cylinder of baked earthenware possessed by the British Museum. It is said, in fact, that it precedes by one year the installation of Asurnadinsum as viceroy in Babylon, an event which, in the astronomical Canon of Ptolemy, is inscribed in 699. Consequently the expedition against Judah took place in the twenty-eighth and not in the fourteenth year of Hezekiah." It appears not clearly made out whether Sennacherib's expedition against Judah occurred in 701 or in 700. LENORMANT says 700, but SCHRADER (*l. c.*) is still in doubt. The difference is unessential. It appears to be occasioned by different computations of the beginnings of the years. I will follow that of LENORMANT.

Now while it appears that chaps. xxxvi. and xxxvii. relate the events of 700 B. C., or of the twenty-eighth year of Hezekiah's reign, it is equally certain chaps. xxxviii. and xxxix. relate the events of 714, or of the fourteenth year of Hezekiah. For according to xxxviii. 5 (see comm. *in loc.*) the LORD prolongs Hezekiah's life fifteen years. We know also from 2 Kings xxi. 1 (2 Chr. xxxiii. 1) that Manasseh was twelve years old when he succeeded his father Hezekiah. From this results that he could only have been born after the seventeenth year of Hezekiah's reign. In the fourteenth then he was not yet born. And this explains both the grief of Hezekiah (xxxviii. 3) and his great joy (xxxviii. 19). But the following considerations show that Hezekiah's sickness and recovery and the embassy from Babylon did not occur before Sennacherib's overthrow: 1) The treasury chambers, still full, in contrast with 2 Kings xviii. 14 sqq. (see xxxix. 2 and comm.). Had this been the spoil of an enemy, Hezekiah would have displayed it as such, and the Prophet (see comm. at xxxix. 6) would not have called it "that which thy fathers have laid up in store." 2) The deliverance from Assyria is spoken of as in the future (xxxviii. 6). 3) We do not find in Hezekiah's psalm (xxxix. 10 sqq.) the slightest reference to the miraculous deliverance spoken of in xxxvi. and xxxvii. which would be inexplicable if that glorious event were a thing of the past.

Accordingly it appears that chaps. xxxvi.—xxxix. are not chronologically arranged, but according to their contents, as already explained. [On the misunderstandings to which this has led and the possible change of the captions, see Introduction, §§ 3, 4.] The important question arises: which of these records is the original one—this in Isa. xxxvi.—xxxix., or the parallel one in 2 Kings xviii. 13—xx. 19? It seems to me that no impartial reader can remain in doubt on this subject. The text of the Book of Kings is the older.

This appears probable from the fact that it is more comprehensive and stands in an historical book. For as certainly as prophecy needs history, so certainly it needs only such facts as verify its fulfilment. And the presumption is that this in Isaiah being the shorter, has been abbreviated for the ends of a prophetic book. Moreover it is

better to think, if any alterations must be admitted, that they are of the nature of abbreviations, rather than arbitrary additions, which is the alternative, if the shorter text be regarded as the older. These probabilities become certainties when we view the difference in these passages in *concreto*. The differences on the part of Isaiah form two chief classes, abbreviations and corrections. Additions, i. e., where the text in Isaiah gives something more than the Book of Kings, there are none, except the psalm of thanksgiving, xxxviii. 9-20. But this exception proves the rule. For it proves that the author of each book had in view his own object. Such a psalm suits better in a prophetic book to which song and prayer are kindred elements, than to historic annals. Moreover this psalm is so far important that it proves that, beside the two writings before us, there must have existed a third, that probably served as the source of both.

The abbreviations in Isaiah's text are of two sorts. They are partly the omission of historical data that seemed unsuited to the aim of the prophetic book. To this sort belong xxxvi. 1, 2; xxxvii. 36; xxxviii. 4-7 (where the whole text is much contracted). And partly also they are omissions of rhetorical and grammatical redundancies. Such are xxxvi. 2, 6, 7, 11, 12, 13, 14, 17; xxxvii. 4 (comp. ver. 17 and xxxix. 2), 11, 21, 25; xxxix. 2. I will refer for the particulars to the following commentary. But here I will call special attention to a few passages. Can any one deny that the accumulation of predicates in

2 Kings xviii. 17 *יַעֲלֹ ויבֹא יְרוּשָׁלַם ויעלו ויבאו* are contracted into one word in Isa. xxxvi. 2, wherein, besides, *יַעֲלֹ* must become *יַעֲלֹ* because Isaiah leaves out two of the three ambassadors? Or can it be denied that the picturesque, circumstantial *וידבר ויאמר* of Kings has been contracted to the simple *יאמר*, Isa. xxxvi. 13? Or must the editor of 2 Kings xviii. 29 have added the surprising *כִּדְּרִי*? Did not rather the editor of the Isaiah text leave that word out because it was superfluous for him and seemed harsh?

But still more common are the differences that are due to corrections. They are the following: xxxvi. 5, 7, 10, 11, 13, 15, 19, 21; xxxvii. 2, 6, 9, 12, 13, 14, 15, 17, 18, 19, 23, 24, 26, 27, 29, 30, 32, 34, 35, 36, 37; xxxviii. 2, 3; xxxix. 1, 2, 3, 5, 6, 7, 8. I will notice here the following: xxxvi. 5 we have *אֲמַרְתִּי* instead of *אָמַרְתִּי*. The latter—though at first sight strange—is undoubtedly correct (see comm.). Can *הַכִּקִּים* have come from *הַאֲרִץ* (2 Kings xviii. 25 and Isa. xxxvi. 10), or *הַחֲרִישׁ*, 2 Kings xviii. 36, have come from *יַחֲרִישׁ*, Isa. xxxvi. 21? Is the *פַּ* of xxxix. 8 changed into *אֵם*, 2 Kings xx. 19? These few examples and the others that are commented on more at length in the exposition below seem to prove irrefragably that we have in 2 Kings a more original text. DELITZSCH (in DRECHSLER's *Comm.* II. p. 151 sqq. and in his own *Comm.*, p. 373) is certainly right in saying that our chapters were not composed by the author of the Book of Kings himself, or drawn from the annals of the kingdom. I agree perfectly with his explanation

of the difference between annalistic and prophetic writing of history, and according to which he ascribes our chapters to a prophetic source. I also quite agree with him, that an account composed by Isaiah must essentially be that source. For he justly appeals to the fact that, according to 2 Chr. xxvi. 22, Isaiah wrote a history of king Uzziah, and elsewhere weaves historical accounts into his prophecies (vii., viii., xx.), and in them speaks of himself partly in the third person, as he does in xxxvi.—xxxix. I moreover willingly admit that the mention of the locality xxxvi. 2, on account of almost literal agreement, connects with vii. 3, in fact presupposes it. And finally I have no objection to the statement that the author of 2 Kings had Isaiah's book before him, and that 2 Kings xvi. 5 compared with Isa. vii. 1, may be adduced as proof. I even add to this that the two passages now reviewed are proof of this. For the author of 2 Kings could have accepted for his book the arrangement according to the contents and contrary to the chronology, only on the ground of the book of prophecy that lay before him. But I must controvert the view that 2 Kings xviii. 13—xxx. 19 is drawn from Isa. xxxvi.—xxxix. as its source. For reasons already given I think the text of 2 Kings the more original and better.

Isaiah may have written down an account of the remarkable events of which our chapters treat, a matter that is at least highly probable. From this source was first drawn what we have in xxxvi.—xxxix. These chapters are so suitable and even necessary where they are, that we may refer the idea of them to the Prophet himself, and even admit that he directed his account to be adopted into his book of prophecy, not unaltered, but with a suitable transposition of events and abbreviation of the text. Both were done, but the latter not quite in the sense of the Prophet. The result was as described in the Introduction, §§ 3, 4 (at the end). But we must not suppose the false dates of xxxvi. 1; xxxviii. 1; xxxix. 1 were put by this first editor. The author of the Book of Kings, too, who wrote in the exile (probably 562-538 B. C.) must have known the right relations of these chapters and the proper dates. For he had at the same time before him that historical account of the Prophet as his source, and reproduced it more perfectly and unaltered than his predecessors that had used it for the prophetic book. Possibly, while following the order of Isaiah, he may have retained the original dates of their common source. But in time, and for reasons easily conjectured, his text would experience the same alterations as to dates as did the parallel passages in Isaiah, and perhaps by the same hand. And if, in respect to chronological arrangement of the account, the Book of Kings differed from the prophetic book and agreed with their common original source, then it is probable that a later hand, perhaps the same that changed the dates in Isaiah, brought the Book of Kings in this respect into accord with the prophetic book.

Thus it is found, that the transposition of events in the prophetic book for material reasons has become the origin of that discrepancy between the Assyrian and Bible chronology of this historical epoch. We have seen in respect to the taking of Samaria that these two sources completely agree.

Also for Manasseh's time the agreement is satisfactory. Only for Hezekiah's time there existed this fatal difference of fourteen years in reference to the all-important event of Sennacherib's overthrow. This difference is seeming. It dissolves when we consider the misunderstandings occasioned by the transposition of the chapters.

So it can have been. I do not say that it must have been so. For in these ancient matters we will hardly be able ever to make out the exact course things have taken. Only that chap. xxxvi.—xxxix. are not derived from Isaiah in their present form, but have proceeded by alteration and abbreviation from the original account of Isaiah seems to me certain.*

DELITZSCH, in proof of the authenticity of the present text of Isaiah, appeals to 2 Chron. xxxii. 32: "in the vision of Isaiah the prophet, the son of Amoz, (and) in the book of the kings of Judah and Israel." He finds in this that "an historical account of Hezekiah out of the collection of Isaiah's prophecies with the superscription יְהִי כִּנְיָן passed over into the "book of the kings of Judah

and Israel." I admit that the words of the Chronicler have this sense, which is favored by 2 Chron. xx. 34. But what is gained by that? Only that then, when the Chronicler wrote, the books of Isaiah and Kings were in existence, and that he supposed the text in Kings to be taken from Isaiah. He might have been moved to take this view by the recognized priority of Isaiah's book, and by the conviction that Isaiah was certainly the author of the text contained in his book. But this view of the Chronicler does not weaken the fact that the text in 2 Kings is more original and purer than that in Isaiah.

It has been objected to the claim of originality for the text in 2 Kings, that 2 Kings xxiv. 18—xxv. 30, although the original text, is still more corrupt than the parallel text, Jer. lii. This is in general true (see my comm. on Jer. lii.). But there one sees that the text of 2 Kings, being the older and more disintegrated, is, on account of adverse experiences, less preserved. But the text of Isa. xxxvi.—xxxix., on the contrary, has not become worse in process of time and by unfavorable circumstances, but it is from its origin worse through the faulty epitomizing and unfortunate emendations of its author.

The division of the chapters is very simple. Embassies play a great part in them. Chapters xxxvi. and xxxvii. contain the conclusion of the relations between Israel and Assyria. This first part has six subdivisions. 1) The embassy of Sennacherib to Hezekiah, chap. xxxvi. 2) The embassy of Hezekiah to Isaiah, xxxvii. 1-7. 3) The writing of Sennacherib to Hezekiah, xxxvii. 8-13. 4) Hezekiah's prayer, xxxvii. 14-20. 5) Isaiah's message to Hezekiah, xxxvii. 21-35. 6) The deliverance, xxxvii. 36-38. The second part that paves the way for the relations to Babylon has three subdivisions: 1) Hezekiah's sickness and recovery, chap. xxxviii. (a. sickness, vers. 1-3; b. recovery, vers. 4-8; psalm of thanksgiving, vers. 9-20 [22]). 2) The Babylonian embassy, xxxix. 1-8.

* [The reader versed in studies belonging to the general subject of Introduction will be reminded by the foregoing of the *Urevangelium*, the original Gospel, the fascination of German critics of the New Testament. Its foundation is conjecture, and nothing better than probability at best. Though one accumulate a mountain of such conjectural probabilities, they will no more sustain a fact or make a fact than a cloud will sustain a pebble or condense into a pebble. The same may be said of the Author's original Isaiah history. On the general subject treated of in the foregoing, J. A. ALEXANDER, in his introduction to chapter xxxvi., says: "The simple, common-sense view of the matter is, that since the traditional position of these chapters among the writings of Isaiah corresponds exactly to the known fact of his having written a part of the history of Judah, the presumption in favor of his having written both the passages in question cannot be shaken by the mere possibility, or even intrinsic probability of other hypotheses, for which there is not the least external evidence." And again on xxxviii. 1 he says: "Why may we not suppose that the overthrow of Sennacherib occurred in the interval between Hezekiah's sickness and the embassy from Merodach-baladan? It is altogether natural that the Prophet, after carrying the history of Sennacherib to its conclusion, should go back to complete that of Hezekiah also."—Ta.]

I.—THE CONCLUSION OF THE RELATIONS OF ISRAEL TO ASSYRIA.

CHAPTERS XXXVI., XXXVII.

1. THE EMBASSY OF SENNACHERIB TO HEZEKIAH.

CHAP. XXXVI. 1-22.

- 1 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.
- 2 And the king of Assyria sent Rabshakeh from Lachish unto Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in
- 3 the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.
- 4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great
- 5 king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now

- 6 on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this 'broken reed, on Egypt; whereon if a man lean, it will go into
7 his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem,
8 Ye shall worship before this altar? Now therefore 'give 'pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou
9 be able 'on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, 'and put thy trust on Egypt
10 for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.
11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants 'in the Syrian language; for we understand it: and speak not to us 'in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?*
13 Then Rabshakeh stood, and cried with a loud voice 'in the Jews' language, and
14 said, Hear ye the words of the great king, the king of Assyria. Thus saith the
15 king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.
16 Harken not to Hezekiah: for thus saith the king of Assyria, 'Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;
17 Until I come and take you away to a land like your own land, a land of corn and
18 wine, a land of bread and vineyards. *Beware* lest Hezekiah 'persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out
19 of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and 'have they delivered Samaria out of my
20 hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?
21 But they held their peace, and answered him not a word: for the king's command-
22 ment was, saying, Answer him not. Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the 'scribe, and Joah, the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

¹ Or, secretary.

² Or, hostages.

³ Heb. a word of lips.

⁴ Or, seek my favor by a present.

⁵ Or, but counsel and strength are for war.

⁶ Heb. make with me a blessing.

⁷ the chancellor.

⁸ confidest.

⁹ I say it is mere lip work the counsel and strength for carrying on war.

¹⁰ bruised.

¹¹ make a wager.

¹² for thee (i. e., for thy advantage).

¹³ And trustest thou, etc.?

¹⁴ in Aramaic.

¹⁵ in Judaic.

¹⁶ incite.

¹⁷ (where were your gods) that delivered Samaria, etc.

TEXTUAL AND GRAMMATICAL.

Ver. 2. The form חָזַק occurs only here and 2 Kings xiv. 17 as *staf. absol.* Yet comp. חָזַק, which differs in meaning xvi. 1.—כֹּחַ in the sense of "considerable for number," comp. Num. xx. 20; 1 Kings iii. 9; x. 2; 2 Kings vi. 14.—עֲזָרָה, abbreviated compared with 2 Ki. xviii. 17 b.; see introduction to this chapter. 2 Kings xviii. 18 begins with "And when they had called to the king," which are wanting here in accordance with the tendency to abbreviate.

Ver. 5. Instead of אֲמַרְתִּי 2 Kings has אָמַרְתִּי. I regard the latter as the correct reading, and that in Isaiah to be a correction, occasioned by not knowing that אֲמַרְתִּי is parenthetical, and thus not understanding how Hezekiah could speak words that in the mouth of the Assyrian king could have good sense, but

in Hezekiah's none. According to the question ver. 4, "what confidence," etc. ? the contents of this confidence is set forth: "thou sayest namely: counsel and strength for war." The words אֲמַרְתִּי are parenthetical, and words of the Assyrian, by which he gives his opinion of the expression imputed to Hezekiah. This expression is put as an exclamation, thus as a clause without explicit predicate. This is a somewhat pathetic form of sentence. It reveals an intention of making Hezekiah's words appear to be empty pathos, absurd boastfulness. If the entire first clause of verse 5 were to be construed as the utterance of the Assyrian, then the second clause must begin with כִּי instead of עַתָּה. For then a reason would need to follow showing Hezekiah's words to be empty boast. But if ver. 5 a contain in its chief clause Hezekiah's words, then עַתָּה is perfectly

in place. For then by means of it Hezekiah is summoned to establish his (so-called) boast. Come, now! in what dost thou trust that thou rebellest against me?

Ver. 6. *עָתָה* before *הִנֵּה* and *לֵךְ* after *בְּטַחַת* are missing here for abbreviation's sake.—*אֲשֶׁר יִסְמַךְ וְנִי* is paratactic.

Ver. 7. *תִּאְמָרוּן* and *תִּאְמָרוּ* and the omission of *בִּירוּשָׁלַיִם* at the end of the verse are further marks of simplifying and abbreviating.

Ver. 8. *לָךְ* after *לִתְּךָ* evidently means "to thy advantage." It is *dat. commodi*: meaning, "thou mayest use these horses for your advantage against me, in case you can mount them with riders."

Ver. 9. *הִשִּׁיב פָּנִים* elsewhere means "to turn away, refuse," in reference to suppliants (comp. 1 Kings ii. 16, 17, 20). Only here is it used of turning away an attack. But comp. xiv. 27.—*פָּחוּהוּ*, which occurs first 1 Kings x. 15, of Solomon's *פָּחוּהוּ הָאֲרָצִי*, i. e., governors of the land, has been since BENFAY (*Monatsnamen*, p. 195), derived from the Sanscrit, from *pakscha*, *socius*, *amicus*. But SCHRADER (p. 88 sq.) places the Semitic origin of the word beyond doubt. He lays stress on its appearance in such ancient Hebrew documents, and maintains that this is proved by the Assyrian documents. "In Assyrian the word is used and modified like any other word of pure Semitic origin. From a singular *pahat* is formed a plural *pahat*; not less immediately from the root the abstract *pihat* = *satrapy*." The word does not occur again in Isaiah; but does in Jer. ii. 23, 28, 27; Esak. xlii. 6, 23; Hag. i. 1, 14; ii. 2, 21; Mal. i. 8.—Preceding *וְהִנֵּה* there is no explicit verbal form on which the Vav consecutive can support itself; but the Prophet connects it with the implied affirmation "thou canst thyself do nothing."

Ver. 10. 2 Kings xviii. 25 begins without *וְעָתָה*. The here is likely imitated from vers. 7, 8, 9. But ver. 10 is not parallel with what precedes. For the Assyrian here turns their weapons against them. Hence the reading in 2 Kings is the correct one. Moreover the first clause of ver. 10 has *עַל-הַמָּקוֹם* instead of *עַל-הָאָרֶץ* 2 Kings xviii. 25, which also appears to be a correction, occasioned either by the thought that Sennacherib did not come up merely against Jerusalem, or by the fact that *הָאָרֶץ* stands also in the second clause, or both. That *עַל* is exchanged here for *אֶל* is of inferior significance (comp. xxxix. 9).

Ver. 12. The consonants of the K'thibh, according to the view hitherto prevalent (comp. a. g., Furst in the *Propylæa Masoræ*, p. 1366), are to be pointed *חֲרָאִיָּהִם* (2 Kings xviii. 27 *חֲרָאִיָּהִם*) which word implies a singular *חָרָא*. But DELITZSCH points *חֲרָאִיָּהִם* or *חֲרָאִיָּהִם*, taking *חָרָא* as the ground form, which is quite possible. The word occurs beside only 2 Kings vi. 25, where perhaps simply *חָרָא יוֹנִים* is to be read. The meaning is *stercus*, *excrementum*. For the Masoretes the expression is indecent. Hence they substitute *צִאֲתָם* (from *צִאָה* = *excrementa*, comp. iv. 4; xxviii. 8; Prov. xxx. 12); as immediately afterwards for *שִׁינֵיהֶם* (from *שִׁין*, Plur. *שִׁינִים*, *urina*, only here and 2 Kings xviii. 27) they put *רִגְלֵיהֶם* *נִימֵי*.

Vers. 11, 12. The differences between the present readings and 2 Kings are inconsiderable. In verse 11 "son of Hilkiah" is omitted, *אֵלֶיךָ* before *יְהוֹדִית* in-

stead of *עָמְנִי* (a correction because the latter seemed too familiar). In verse 12 *אֵלֶיךָ* is omitted before *רַב־הַחֵקֶל*; we have *הָאֵל* instead of *הָעֵל* before *אֲנִיךָ* (in order to restore likeness of expression when there is likeness of meaning; 2 Kings however would avoid the many *חֲרָאִיָּהִם* instead of *חֲרָאִיָּהִם* (the *א* in Isaiah being intended likely to make the etymology more noticeable). Here then appears a tendency to abbreviate and correct.

Vers. 13, 14. *נֶשָׂא*, unused in Kal, may be used in the Hiph., also in the direct causative sense, and hence may mean "to cause *נֶשָׂא*, i. e., *fraudem*, deception," which explains the construction (here and Jer. xlix. 8) with the dative, along with the construction with the accusative (Gen. iii. 13; Jer. xxxvii. 9; 2 Kings xix. 10, etc.).—In ver. 13 the *וְיִדְרֶךְ* of 2 Kings xviii. 28 omitted as superfluous: we have *דָּכַר* instead of *דָּכַר* because they are many words. Ver. 14 does not end as 2 Kings xviii. 29 with *כִּידּוֹ*, which is both abbreviation and removal of the harshness of combining "let not Hezekiah deceive," which are the words of the king and "from his hand," which are spoken by the ambassador.

Ver. 15. *הָעֵר* gives an easier construction than *אֶת-הָעֵר* 2 Kings xviii., though the latter is the correct reading. As to the third pers. fem. *תִּנְתֵּן* see 1 Sam. xxx. 6; 2 Sam. xiii. 2; Ps. xxxiii. 9; Lam. iii. 37. On *יִבְטַח* comp. Jer. xxviii. 15; xxix. 31.

Ver. 16. *וְאֵכְלוּ* *וְשָׂתוּ* are imperatives by attraction of those preceding and supply the place of Futures.

Vers. 17, 18. The end of the verse shows considerable abbreviation compared with 2 Kings xviii. 32, which see. Isaiah omits the description of the land of exile as superfluous, and also the repetition of the warning against Hezekiah.—*פֶּן* beginning ver. 18, (occasioned by the omission last mentioned), stands here independent of any foregoing verb, of which there are other examples (Job xxxvi. 18; Jer. ii. 46).—*הַיִּסִּית* or *הִסִּית* properly means "stimulare, to incite, set on," from which develops the meaning "seduce, deceive" (comp. Josh. xv. 18; 1 Sam. xxvi. 19; 2 Sam. xxiv. 1).—The omission of *הָעֵל* found in the parallel of 2 Kings xviii. 32 is again a plain proof of abbreviation.

Ver. 19. If the text of the second clause be correct (*וְכִי* here instead of the simple *כִּי* 2 Kings xviii. 34), the construction is bold and unusual. The subject of *הַצִּילֹו* is wanting and must be supplied from what precedes. It might be, say: *יִשְׂרָאֵל וְאֵלֶּה אֱלֹהֵי אֲת־שִׁמְרוֹן* :—Isaiah omits the words *וְהֵנִי וְעָתָה* that appear in 2 Kings xviii. 34. These words are in both texts, Isa. xxxvii. 13 and 2 Kings xix. 13. DELITZSCH supposes they are patched into 2 Kings from Isa. xxxvii. 13. To me it seems more probable that they were purposely omitted in our verse. For consider that xxxvii. 10-13 Hezekiah is addressed. There it is said: "Let thy God not deceive thee; where is the king of Hamath," etc. ? Thus the sense there is: it will be no better for thee, king Hezekiah, than for the king of Hamath, etc. But xxxvi. 14-20 the people are addressed: Let not Hezekiah deceive you by pointing you to Jehovah's help. Where are the gods of Hamath, etc. ? Readers that construed the words *וְהֵנִי וְעָתָה* as verbs (see on xxxvii. 13) must have found it as improper to say: *deos expulsi et subvertit*, as they found it proper to say: *regem expulsi et subvertit*.

Ver. 20. The plural *הַצִּילֹו* does not conflict with *כִּי*, for this interrogative is found only in the singular: this

singular may be taken as collective.—יָ, after a question referring to the future, may be taken in the sense of *ut*; but fundamentally it means *quod*, and has a causal sense: Who has delivered? Are there any way gods (beside the Assyrian gods) that deliver? because (according to your opinion) Jehovah will deliver Jerusalem.—[The parallel 2 Kings xviii. 35 omits *these* before *laws*; another exception to the general statement that the narrative of Isaiah is an abridgement.—J. A. A.]

Ver. 21. וְהָרִישׁוּ חֵם instead of וְהָרִישׁוּ חֵם of 2 Kings xviii. 36. Hezekiah had commanded his representatives to make no response. With that וְהָרִישׁוּ corresponds. The reading of 2 Kings is usually translated: "and they kept silence, the people," עַם being construed in apposition. Rather than this strange construction I think a more probable rendering is: "and they hushed the people." מִתּוּם נָעַם means *mutum esse, silent* (Ps. xxviii. 1; xxxv. 22; L 3, etc.). Hiphil means first *mutum red-*

dere, ad silentium redigere aliquem. Yet it is true that it occurs seldom in this sense (Job xl. 8). Usually Hiphil is direct causative — "*mutitatem facere*, to make silence, to be silent." Here, "they made the people be silent" would imply that many of them wanted to reply to the words of ver. 12 sqq., but that Hezekiah's messengers, even before Rabshakeh had finished, had commanded silence and themselves made no response. According to this the perfect וְהָרִישׁוּ does not merely continue the recital, but states an accompanying circumstance that had already occurred before Rabshakeh had done speaking. But the reviser of Isaiah's text was not acquainted with this meaning of the Perfect [1]. He thought the word meant only to continue the recital. Therefore he changed it to the Imperfect with *Vav consec.*

Ver. 22. קְרוּעֵי בְּנֵי־נָדָם, the participle in the construct state retains the construction of its verb with the accusative; comp. 2 Sam. xiii. 31.

EXEGETICAL AND CRITICAL.

1. In the fourteenth year (after the sickness of) Hezekiah Sennacherib conquered all Judea excepting the capital. He sent Rabshakeh from Lachish with a considerable army to demand the surrender of the latter. Rabshakeh first seeks to convince the messengers of Hezekiah that they could rely neither on Egypt (ver. 6), nor on Jehovah (ver. 7), nor on their own might (vers. 8, 9), especially as the king of Assyria had undertaken his expedition against Judea by Jehovah's express commission (ver. 10). These words he had spoken in the dialect of Judea. Hezekiah's messengers having requested him to speak in Aramaic (ver. 11), Rabshakeh answered that his mission was properly just to the dwellers of Jerusalem hearkening there on the city wall (ver. 12). Then he calls with a loud voice to them (ver. 13) not to let Hezekiah deceive them by any illusion about their own power, or about the aid of Jehovah (vers. 14, 15). Let them rather give themselves up to the king of Assyria. He will for the present leave them in peaceful possession of their own (ver. 16), till He shall come for the purpose of deporting them to a good land like their own (ver. 17). They must the less expect help from Jehovah seeing no god had been able to protect his land from the power of Assyria (vers. 18-20). By Hezekiah's command the messengers made no reply, but with rent garments, in token of dismay at what they heard, they conveyed the message to the king (vers. 21, 22).

2. Now it came—took them.—Ver. 1. According to the Assyrian monuments Sennacherib (Assyrian *Sin-ah-irib* or *Sin-ah-ir-ba*, i. e., *Sin* (= *Luna*) *multiplicat fratres*, Heb. הִרְבָּה אֶחָד) became king in the year 705 B. C., on the 12th of the month Ab (SCHRADER, p. 331). He was the son and successor of Sargon, and reigned to the year 681. Sennacherib relates to us the events of his third campaign on two monuments with nearly identical inscriptions, viz.: an hexagonal clay cylinder, and the bulls at the portal of the palace at Kuyyundschik. Their contents is chiefly as follows. Sennacherib moved first against Phoenicia. King Elulæus of Sidon fled to Cyprus. The Assyrians conquered all Pheni-

cia, and Sennacherib installed Etobal as king. The kings Menahem of Samaria (?), Etobal of Sidon, Abdilit of Arvad, Urniski of Byblos, Mitinti of Ashdod, Puduil of Ammon, Kamsonadab of Moab, Malikram of Edom, the whole of the kings of the westland (?) did homage and brought presents. But Zidka of Ascalon would not do homage. Hence he was expelled and another put in his place. Also the cities of his territory (?) Bet-Dagon, Joppa, Benabarak, Azur were conquered. The inhabitants of Ekron had imprisoned their king Padi, who held faithfully to the Assyrians, and "in the shadow of the night" had delivered him to Hezekiah. But the kings of Egypt and Meroë, as allies of the Palestinian opponents of Assyria, had led up a great army. In the vicinity of Altaku (Eltekeh Josh. xix. 44; xxi. 23 in the territory of Dan, between Timnat and Ashdod) there was a battle. The Assyrians claimed the victory.

Thus it appears that what was undertaken against Judah formed merely an episode of this expedition. Sennacherib relates that he took forty-six of the fortified cities of Judah, and shut Hezekiah up in his capital "*like a bird in its cage*." He then threw up fortifications against Jerusalem and caused the exit of the great gate to be broken through. The conquered cities he gave to Mitinti of Ashdod, Padi of Ekron, and Ismibil of Gaza. Thereupon Hezekiah was greatly alarmed and agreed to pay tribute, and by his messengers paid thirty (30) talents of gold and eight hundred (800) talents of silver. So far the Assyrian inscriptions.

One sees how accurately they agree with the Bible account, in our text and in 2 Kings xviii. The Bible account says three hundred talents of silver (2 Kings xviii. 14). This difference is only apparent. For 800 Assyrian talents are exactly equal to 300 Palestinian (SCHRADER, l. c., p. 197, 25).

But with this agreement there is a considerable discrepancy in these two accounts in respect to chronology. Both accounts agree in giving the year 722 B. C., for the taking of Samaria by Sargon. But before and after this the statements diverge. According to the monuments Sennacherib became king only 705 B. C., while the Biblical

account places this expedition which he himself calls his third in the year 714. This difference between the Assyrian and Biblical chronology is limited for the time after 722 to the date of expedition of Sennacherib against Palestine and Egypt. For, as SCHRADER (p. 300) expressly says, in respect to the time of Manasseh both reckonings "agree satisfactorily:" [For the Author's method of reconciling this discrepancy in date, see the general introd. § 3, and the introduction to chapters xxxvi.-xxxix.]. The omission of three verses 2 Kings xviii. 14 sqq., relating to the payment of ransom show the designed abbreviation of this account.

3. **And the king—the recorder.**—Vers. 2, 3. SCHRADER (p. 199) remarks on Rabshakeh that there occurs no mention on the monuments of the chief cup-bearer, as a high dignitary and officer of state. But *rab-sak* is mentioned. That however is not the chief cup-bearer. For *sak* means chief, captain, collective chiefs. Therefore *rab-sak* is the chief of the captains (comp. *rab sarisim*, *rab tabbachim*), perhaps the chief of the general's staff. Then the form *רַב־שָׂקֵה* is a Hebraizing occasioned by accordance of sound with *מִשְׁקֶה* Gen. xl. 1 sqq. Chald. *מִשְׁקֵי* or *שָׂקֵי*, which means *pincerna*, *potillator*. The names Tartan and Rabearis 2 Kings xviii. 17 are omitted here. Lacish, whence this detachment of troops came, is the modern Umm-Lākhia, in the S. W., of Judea near the border of Philistia, on the road from Jerusalem to Gaza. This was the extreme southern point to which Sennacherib penetrated at that time. On the approach of the Egyptian army he retired to Altaku (Eltekeh) that lay N. E. of Lacish. There is a bas-relief (SCHRADER, p. 170) with the inscription: "Sennacherib, the king of the nations, the king of the land of Assyria, sits on an exalted throne and receives the spoil of the city Lacish."

And he stood, etc. The locality is described by exactly the same words that vii. 3 describe the place where Isaiah was to meet Ahaz. That now the Assyrians stand in such threatening attitude by the conduit of the upper pool is the fruit of Ahaz having so insolently rejected the promise given him at that time, and in the same place, and having preferred to call Assyria to his aid. We do not err, therefore, in understanding by this literal agreement of the naming of the place in both passages, that an intimation of the divine nemesis is intended. On Eliakim the chamberlain and Shebna the scribe see xxii. 15, 20 sqq.

The *סֹפֵר* "scribe" appears as a state officer first under David, 2 Sam. viii. 17, where he is distinguished from several other officers. He was the king's secretary, who wrote all that the king's service demanded. Thus his office would lead him to meddle with every branch of government, and we find him expressly mentioned in matters of finance (2 Kings xxii. 3 sqq.), and of war (2 Kings xxv. 19; Jer. lii. 25). The *מְבַרֵּר* (LXX. *ὑπομνηματογράφος*, *ἐπὶ τῶν ὑπομνημάτων*, VULG., a *commentarius*), is certainly not the monitor (THEOPH.), but the one that was charged with recording the *res gestas* of the king, and of the kingdom, and preserving them for posterity (comp. 2 Sam. viii. 16; xx. 24; 2 Kings iv. 3; 2 Chr.

xxxiv. 8). As is well-known, national archives are found not only among civilized but also among uncivilized people. Of Joah, Asaph's son, nothing more is known. Both the names are Levitical, comp. 1 Chr. vi. 6; xxix. 12; xxvi. 4. In 2 Chr. xxxiv. 8 is mentioned a Joah son of Joahaz, who was recorder to king Josiah.

4. **And Rabshakeh—destroy it.**—Vers. 4-10. On the Assyrian monuments the kings designate themselves, or are designated, "great king," "mighty king," "king of the nations." The Assyrian seeks to prove to Hezekiah that his only recourse is to yield himself unconditionally to the great king. "That thou rebellest." It may be asked: does this refer to the matter mentioned 2 Kings xviii. 7, or to that mentioned 2 Kings xviii. 14 sqq., viz.: the refusal to surrender the city in addition to the ransom? Both must be understood. For to the Assyrian, that refusal was only a symptom that the rebellious disposition was not sufficiently broken.

In showing further, how nugatory every thing was on which Hezekiah relied, he calls Egypt a bruised reed, that breaks when one rests on it and pierces the hand. This reproach was well founded. Isaiah himself says the same xxx. 3, 5, 7 in other words. Ezek. xxix. 6, 7, employs this figure, amplifying it. In another sense and connection Isaiah uses the image of the bruised reed xlii. 3, where *רָצוץ* and *שָׁבַר* used together show that the former word does not mean "broken" but "bruised." What the Assyrian says ver. 6 is an undeniable truth. But he omits making it general as the prophets did. For what was true of Egypt was equally true of Assyria, and of any other world-power. They do no favor for nothing, but sell their aid so dear, that it becomes doubtful whether friend or foe harms the most. [The charge of relying on Egypt may be true, or it may be a malicious fabrication, or a shrewd guess from analogy.—J. A. ALEXANDER.]

Ver. 7. As proof that even Jehovah cannot be expected to help; the Assyrian appeals to the fact that Hezekiah has done away with all the high-places and altars of Jehovah, and has left remaining only a single spot for worship in Jerusalem. As is well-known Hezekiah did away with all high-places in Judea, even those that were monotheistic, consecrated to Jehovah (2 Kings xviii. 4, comp. J. G. MÜLLER in *HERZ. R.-Encycl.*, VI. p. 176), and thus had stringently carried out the principle of the *one*, and only authorized central sanctuary. In 2 Chr. xxxii. 12 it reads "ye shall worship before one altar, and burn incense upon it," instead of, as here, "ye shall worship before this altar." The Assyrian, ignorant of the higher commandment that had prompted Hezekiah's obedience, saw in this conduct a reduction, an arrest of Jehovah-worship. Less probable is the explanation that the Assyrian has in mind what is related 2 Kings xvi. 10-17, and has confounded Ahaz and Hezekiah. For such confusion is hardly credible. Ver. 8. He next holds up to contempt Hezekiah's own power. His derisive proposition intimates both the abundance of Assyria's cavalry and war chariots (comp. chap. v. 28) and the weakness of Judah in this respect. *עָלָה* is "to pledge," then "to pledge for others," i. e., go security, and in fact

in the double sense of a benefit to be done to a third party (e. g., **אֶתְּנָהּ לְךָ** xxxviii. 14, **אֶתְּנָהּ לְךָ** Gen. xliii. 9) or of a performance incumbent on a third party. But *there* is a pledging when two or more bind themselves to a performance in common, even when the pledging is not specifically made prominent or is silently presumed. Thus the word acquires the meaning, "to enter into, become one, to mix oneself in with." Here the notion *sponsio* appears evident: pledge thyself, i. e., unite thyself by a mutual pledge with the king of Assyria. But as under the present circumstances the one party pledged himself to conditions he thinks impossible to the other, the pledging acquires the significance of a *wager*, in which sense also CLERICUS has taken the word.

Ver. 9. Two inferences are drawn from the representation of ver. 8; the positive, that Hezekiah cannot hope to resist the least captain of Assyria, and the negative, that this personal inability explains how Judah must be leaning on Egypt. The relation of **אֶתְּנָהּ לְךָ** to what follows is not simple genitive of the subject (commander of the small servants, KNOBEL), but is a partitive genitive: of one captain from among the most inferior servants of my lord, i. e., who belongs to the most inferior servants of my lord. Ver. 10. The Assyrian feigns to have received a commission direct from Jehovah to go against Judah and destroy it. That this was false appears from xxxvii. 6, 21 sqq., where the LORD Himself pronounces the words of the Assyrian blasphemous, and takes Judah in protection after a grand fashion. The Assyrian may possibly have heard something of Isaiah's prophecies, who, he may have known, was then in Jerusalem, which prophecies treated of a subjection of Judah to Assyria (comp. vii. 17 sqq., x. 5 sqq.). These and similar prophetic utterances may have afforded the occasion for this pretext. But no prophecy "go up against this land and destroy it," nor anything like it exists in Isaiah, or any other Prophet.

5. Then said Eliakim—words of Rabshakeh.—Vers. 11-22. Hezekiah's messengers had so far hearkened in silence. But apprehensive of the effect of the words of ver. 10 on the people assembled on the wall, they beg the messenger of the Assyrian not to speak the Jewish tongue but to speak in Aramaic. The people might easily take this pretended mandate for reality. Had not the LORD Himself called Assyria "the rod of mine anger" (x. 5)? Discouragement might arise from this among the people, and paralyze every effort at self-defense. **יְהוּדִי** means primarily the dialect of the tribe of Judah. It was thus spoken in Jerusalem and was the purest and best Hebrew. Rabshakeh spoke this dialect. A considerable time had elapsed since that fatal resort of Ahaz to Assyria spoken of in chap. vii., certainly more than twenty-five years. During this time the Assyrian rulers were in constant intercourse with Judah, and were properly attentive to Jewish affairs. This explains how there would be in their court persons that could speak the dialect of Judah. Besides the Assyrian and Hebrew languages were daughters of the same Semitic stem, and an Assyrian would find no great difficulty in learning

Hebrew. See the Assyrian Grammars of OPPERT, 1859 and of MENANT, 1868. Eliakim would not have called the dialect of the northern Israelites, Jewish had Rabshakeh spoken that. For at that time the name Judah had not become the national name as it did after the exile. At the latter period **יְהוּדִי** comprised all that was Hebrew, even what had perhaps attached itself to the tribe of Judah from the isolated elements of the other tribes (comp. Neh. xiii. 24). By **אֶתְּנָהּ לְךָ** Eliakim understood, not the mother-tongue of the Assyrian, but the Syro-Chaldaic-Aramaic, thus the language whose territory lay between that of the Hebrew and of the Assyrian and that was suited for mediating between them. According to ALEX. POLYHISTOR. in EUSEBIUS, *Chron., arm.* I., p. 43, Sennacherib erected a monument to himself with a Chaldaic inscription, and with the later Persian kings Aramaic seems to have been the government language for intercourse with the nations of western Asia (Ezr. iv. 7). Our passage shows that Aramaic would not be known to all people of Judah without study and of course.

Eliakim's remonstrance only exposed a weak place, of which Rabshakeh immediately took advantage. He noticed, that his words were regarded as likely to produce an impression among the people prejudicial to Hezekiah's intention, and at once he acts as if his mission were to the people, and not at all to Hezekiah, though ver. 4 and 2 Kings xviii. 18, 19 show the contrary. He proceeds therefore to warn the people to save themselves from the dreadful fate that impended, and to beware of letting Hezekiah deceive them. In **וְעִמָּךְ**, "with you," end of ver. 12, there is emphasis implying reproach for those addressed. The Assyrian means: those sitting on the wall will fare well *with us* (comp. "come out to me" ver. 16), but they will have to endure the dreadfulest distress *with you*. Vers. 16, 17. Rabshakeh makes definite proposals in the name of the king of Assyria, in opposition to the designs of Hezekiah against which he warns them. "Make with me a blessing," i. e., an alliance of blessing, he says. **בֵּרַכְהוּ** is not merely the blessing itself, but also, by metonymy, either what the blessing involves (comp. Gen. xii. 2 **וַיְבָרֶכְהוּ**), or what the blessing produces (e. g., a rich gift 1 Sam. xxv. 27, etc.). Thus here the alliance, the treaty is called **בֵּרַכְהוּ** because, in the opinion of the Assyrian, it would be a source of blessing. The word occurs in this sense nowhere else. **וְאֶתְּנָהּ לְךָ** often occurs in the sense of *deditio*: 1 Sam. xi. 3; 1 King xx. 31; Jer. xxi. 9; xxxviii. 2, 21. To eat his vine and his fig tree, and drink his waters (metonymic expressions, comp. on i. 7; v. 18) is a figurative description of a peaceful and undisturbed existence (comp. Mic. iv. 4; 1 Kings v. 5). On ver. 17 SCHRADER remarks: "Such a recommendation of surrender to the Assyrian were even for an Assyrian a little maladroit." I cannot see that. The fate that Rabshakeh proposed was relatively a mild one. Humanly speaking, there was no hope of deliverance. If the Assyrian would revenge the revolt of Hezekiah on the capital, who would hinder him? Even after a glorious defence, which was sure to be attended with much suffering, they must pre-

pare for entire destruction attended with great cruelties. This or the proposition of vers. 16, 17 were the alternatives to the Assyrian. It certainly never entered into his mind to treat them with sentimental mildness. "A land of bread and vineyards" is a more comprehensive expression than "a land of corn and wine." For "bread" (see xxviii. 28) represents here every sort of vegetable that gives bread, and in vineyards not only vines grow, but also other noble trees: (comp. כרם זית Judg. xv. 5).

Vers. 18-20. Rabshakeh repeats the warning against illusive hopes of help from Jehovah, and would prove that they are illusive by appealing to facts that showed how the heathen gods had been unable to save their lands. The question **where are the gods of Hamath and Arpad?** etc., is not meant as denying the existence of these gods generally, but only to demonstrate their inability and unworthiness to let themselves be seen, i. e., to show themselves in a clear light. They are brought to shame and must hide themselves. On Hamath and Arpad see x. 9. According to the Assyrian monuments (see SCHRADER, p. 152), Sargon, in the second year of his reign, therefore a year after the conquest of Samaria, conquered

king Ilubid of Hamath, and took as the royal share of the spoils 200 chariots and 600 horsemen. From this is inferred that he transported most of the rest of the inhabitants. And in fact we read 2 Kings xvii. 24 that, among others, people from Hamath were transplanted in Samaria. Arpad, that is never named except with Hamath, does not appear in the inscriptions after Sargon (SCHRADER, p. 204). It likely shared therefore the fate of Hamath. Rabshakeh does not mean to enumerate here the conquests of Sennacherib. But he would remind the men of Judah of *examples of transplanted nations well-known to them*. By which Assyrian king it was done was unimportant. It was enough that Assyrian kings could do this. The words vers. 18, 19, are, besides a fulfilment of the prophecy x. 7-11.

Vers. 21, 22. Hezekiah's prohibition of any reply was wise. A single incautious word might occasion great harm, as was in fact proved by Eliakim's blundering interruption ver. 11. Every reply needed to be maturely considered. Those were serious and significant moments in which only he ought to speak who was qualified, and authorized to represent the entire nation.

2. HEZEKIAH'S MESSAGE TO ISAIAH.

CHAPTER XXXVII. 1-7.

- 1 AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and
- 2 covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth unto Isaiah the prophet the son of Amoz.
- 3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of 'blasphemy: for the children are come to the birth, and there is
- 4 not strength to bring forth. 'It may be the LORD thy God will hear the words of Rabshakeh, 'whom the king of Assyria his master hath sent to reproach the living God, and will 'reprove the words which the LORD thy God hath heard: 'wherefore
- 5 lift up thy prayer for the remnant that is 'left. So the servants of king Hezekiah
- 6 came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith
- 7 the 'servants of the king of Assyria have blasphemed me. Behold, I will 'send a blast upon him, and he shall hear a rumor, and return to his own land; and 'I will cause him to fall by the sword in his own land.

¹ Or, provocation.

² Heb. found.

³ Or, put a spirit into him.

⁴ chancellor.

⁵ with which the king commissioned him.

⁶ and thou wilt lift up a prayer.

⁷ I fell him.

⁸ peradventure.

⁹ administer punishment for the words.

¹⁰ the boys.

TEXTUAL AND GRAMMATICAL.

Ver. 3. צרה יום comp. Pa. xx. 2; i. 15; Obad. xii. 14; Nah. i. 7, etc.—The expression יום תוכחה is taken from Hos. v. 9.—נאצה from נאץ contemptus, aspersari (i. 4; v. 24; ix. 14). contemptus, opprobrium occurs only here. In Neh. ix. 18, 26 נאצה is found in the sense of βλασφημία, blasphemy. Our present word must be taken in this sense (comp. verse 4).—The expression the "children are come to the birth" occurs again only 2

Kings xix. 3. But comp. Hos. xiii. 13.—לרד inf. nom. again only Jer. xiii. 21.

Ver. 4. אשר שלח with double acc. like verbs of teaching, commanding: comp. lv. 11; Exod. iv. 28, etc.—אלהים חיים, except here and ver. 17, the expression always reads חיים אלהים (Deut. v. 23; 1 Sam. xvii. 26, 36; Jer. x. 10; xiii. 36). The constant absence of the article in the expression is noteworthy. Thus it appears

to me to designate God, not as *the* only living God, but only in general as *living* God in contrast with the dead idols, whereby is not expressly excluded that there may be still other *חיים* א' (comp. *δέσας βλασφημίας* Jude 8).—The two perfects *וְהוֹכִיחַ* and *וְשָׁמַת* connect with the imperfect *יִשְׁמַע*. Many older expositors have explained *וְהוֹכִיחַ* to be an infinitive, and have taken it as the continuation of *לְהוֹרֶה*. But then one must make the word mean "to condemn," which it does not. It must therefore be construed as perfect. The meaning is direct causative: "exercise reproof." (comp. II. 4; xl. 4). The prefix *נ* before *יִשְׁמַע* has a causal sense: "and he will use reproof (judicial decision) (moved) by the words, etc." Comp. I. 1; VIII. 17.—The perf. *וְשָׁמַת* formally connects with the Imperf. *יִשְׁמַע* although materially the reverse is the proper relation.—*רִשְׁמֵי* *וְהַנְּמָאָה* is the remnant in fact as opposed to that which ought to be. Comp. xlii. 15; xlii. 3.

Ver. 6 *נִרְיָ* occurs only in Piel (Num. xv. 30; Ps. xlii. 17; Ezek. xx. 27; 2 Kings xix. 6, 29); it means "to wound, insult, blaspheme."

Differences between the text of Isaiah here and 2 Ki. xviii. appear in verses 2, 4, 6. In verse 6 Isaiah has *מְלִידִים* instead of *לְחָם* because the former is the more usual, at least in these chapters (comp. 2 Kings xviii. 19, 22, 26, 27; xix. 3, 10; xx. 1, 8, 14, 16, 19). The simple *ל* after *מִכֹּרֶם* occurs only once, 2 Kings xviii. 22.

EXEGETICAL AND CRITICAL.

1. **And it came—Amox.**—Vers. 1, 2. It is perhaps not unimportant to note that, except here, when Isaiah speaks of putting on sackcloth he uses the expression *שָׁחַר* (iii. 24; xv. 3; xxii. 12) and never employs the general article that occurs in Kings, and elsewhere also (2 Kings vi. 30, comp. 1 Kings xxi. 27). The expression "elders of the priests" beside here and 2 Kings xix. 2, occurs only Jer. xix. 1. CEHLER (HERZ., *R. Enycl.*, XII. p. 182 sq.), distinguishes these priest-elders from the *זִקְנֵי* or *זִקְנֵי הַכֹּהֲנִים* (2 Chr. xxvi. 14; Ezer. x. 5; Neh. xii. 7), and understands by the latter the overseer of the priestly class, and by the former only "the most respected priests on account of their age." The embassy to Isaiah as one sees from those composing it, was one commensurate with the importance of the subject, and also very honorable for Isaiah.

[Hezekiah resorted to the temple, not only as a public place, but with reference to the promise made to Solomon (1 Kings viii. 29) that God would hear the prayers of His people from that place when they were in distress.] On ver. 2. "The king applies to the Prophet as the authorized expounder of the will of God. Similar applications are recorded 1 Kings xxii. 9; 2 Kings xxii. 14; Jer. xxxvii. 3."—J. A. ALEX.]

2. **And they said—in his own land.**—Vers. 3-7. One may say that *צָרָה* "anguish" relates only to the Jews, *תּוֹכַחָה* "rebuke" is received from the Lord through the Assyrians, and the object of *נִמְאָה*, "contempt," is Israel and their God. Thus it appears, they intimate that the matter concerns, not them only, but also God, and that in an active and in a passive sense. [The metaphor in the last clause expresses, in the most affecting manner, the ideas of extreme pain, imminent danger, critical emergency, utter weakness, and entire dependence on the aid of others.—J. A. ALEX.] Judah had done all in its power to keep away the supreme power of Assyria. But the latter has taken the whole land (xxxvi. 1); and moreover an immense sum of gold has been sacrificed (2 Kings xviii. 14). But the Assyrian demands the capital itself, and Judah is powerless to hold him back. There is no going backwards, i. e., what was done in vain to ward off the Assyrian cannot be made a thing not done; and there is no going forwards, i. e., there are no means left to ward off the worst. Therefore the very life is in peril. Such is the mean-

ing of the figurative language. In ver. 4 the messengers present their request. It begins timidly with *מִלִּי*, "peradventure." It refers to two things: 1) that Jehovah will hear and punish the words of Rabshakeh, 2) that Isaiah will make supplication. The order may seem an inverted one. But they produce the things sought for, not in the order in which they are to be realized, but according to their importance. The most important is that Jehovah hears and punishes. The means to this is Isaiah's intercession. ["The preterite *שָׁמַע* denotes a past time only in reference to the contingency expressed by *יִשְׁמַע*. Perhaps he will hear and then punish what he has heard. The reproach and blasphemy of the Assyrian consisted mainly in his confounding Jehovah with the gods of the surrounding nations (2 Chr. xxxii. 19), in antithesis to whom, as being impotent and lifeless, He is here and elsewhere called the *living God*.—J. A. ALEX.]. Comp. viii. 9; Ps. cvi. 28; cxv. 4 sqq. "To reproach the living God," strongly reminds one of the blasphemy of Goliath, 1 Sam. xvii. 26, 36, 45. Such an one the Assyrian here appears. "The remnant extant" (see *Text. and Gram.*). The deportation of the Ten Tribes, and xxxvi. 1 show that Jerusalem was at that time only a weak remnant of the theocracy.

[Ver. 5 "is a natural and simple resumption of the narrative, common in all artificial history. It affords no ground for assuming a transition in the text, nor for explaining *וְאִמְכֹרִי* ver. 3, as a subjunctive."—J. A. ALEX.]. Vers. 6, 7, contain Isaiah's answer. The Assyrian messengers are contemptuously called *נַעֲרִים*, i. e., "boys, striplings" of the king of Assyria. The expression *Behold, I am putting a spirit in him* designates the subjective side of a resolve accomplished in the king of Assyria, and he shall hear a report the objective cause. It had manifestly been the purpose of the king of Assyria to go immediately at that time against Jerusalem. Sending Rabshakeh was the prelude to it. On the return of the latter with Hezekiah's refusal, the advance on Jerusalem was instantly to be made. This is confirmed vers. 9, 10 by the warning to Hezekiah not to cherish unwarranted expectations from the unlooked for diversion made by the Ethiopian army. Thus the Prophet says here, "I impart to him a spirit, i. e. I occasion him a mind, a tendency of the will

(comp. xix. 14; xxix. 10, etc.), and he shall hear a report." This is the first stage of the deliverance. It intimates that the Assyrian's next intention *now at once* to advance on Jerusalem shall not be realized. But that only wards off the immediate danger. Perhaps to reprieve is not to relieve. Thus the Assyrian himself seems to have thought according to vers. 10-13. But there is no danger. He shall not come before Jeru-

salem at all (ver. 33), but shall return into his land, and there fall by the sword. Let those believe that, "and I will fell him by the sword," etc., is ascribed to Isaiah by the narrator *post eventum*, who cannot believe that there may be such a thing as a spirit of God, that can look freely into the future, and, when it seems good to him, can declare the future.

3. THE WRITING OF SENNACHERIB TO HEZEKIAH.

CHAPTER XXXVII. 8-13.

- 8 So Rabshakeh returned, and found the king of Assyria *warring against Libnah:
9 for he had heard that he *was departed from Lachish. And he heard say concerning
Tirhakah king of Ethiopia, He is come forth to make war with thee. And when
10 he heard *it*, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah
king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.
11 Behold, thou hast heard what the kings of Assyria have done to all lands by de-
12 stroying them utterly; *and shalt thou be delivered? Have the gods of the nations
delivered them which my fathers have destroyed, as Gozan, and Haran, and Re-
13 zeph, and the children of Eden which *were* in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

* fighting.

* had decamped.

* and thou wilt be delivered.

TEXTUAL AND GRAMMATICAL.

Ver. 9. The variations from 2 Kings xix. 9 are slight; על here instead of אל, and a second וישמע instead of וישמע 2 Kings xix.; which latter is doubtless the correct reading. That second וישמע seems to be merely a copyist's error, unless the reviser of the Isaiah text overlooked the familiar adverbial meaning that the word has here.

Ver. 10. On וישא, comp. on xxxvi. 14.—בוסח בן see on xxxvi. 7.—לא תנחך ו see on xxxvi. 15.

Ver. 11. להחרימם (see xi. 15; xxxiv. 5) is that verbal form which we translate by the ablative of the gerund.

Ver. 13. The words ונע ועוד are difficult. The Masorets seem to have regarded them as verbs, seeing that

they have punctuated the former as perf. Hiph., and the latter as perf. Piel. So also the CHALD. (*expulerunt eos et in captivitatem duxerunt*) and SYMMACHUS (*ἀποστρέψαντες καὶ ἐκράδοντες*). But the context demands names of localities. The LXX. translates 2 Kings xix. 13 'Αρα καὶ 'Αουά; also the Vulg. both 2 Kings and our text.

In vers. 11-13 the variations from the text in 2 Kings xix. are inconsiderable. But such as they are they also give evidence of an effort at simplification and accommodation to the prevalent *usus loquendi*. For example Isaiah, הַלִּישָׁר (according to sound) instead of 2 Kings הַלִּישָׁר (which would correspond to the Assyrian *Tul-Assuri*, i. e., hill of Assyria).

EXEGETICAL AND CRITICAL.

1. While the events narrated vers. 1-7 were taking place, Rabshakeh returned to report to his master, whom he found at Libnah. The news received there of the movement of the king of Ethiopia made it impossible to undertake anything against Jerusalem just then. In the event of a prolonged siege, Sennacherib might find himself in the bad situation of having the Jews in his front, and Tirhakah in his rear. This he must not risk. But to check the triumph of Hezekiah, he sends the message of vers. 10-13, which is virtually a repetition of Rabshakeh's words xxxvi. 18-20, except that while the latter warned the people against Hezekiah Sennacherib warns Hezekiah not to let his God deceive him.

2. So Rabshakeh—saying.—Vers. 8, 9. Rabshakeh it seems did not tarry long before

Jerusalem for a reply. The silence (xxxvi. 21) that followed his words was itself an answer. He returned, therefore, to his master to report that neither in king nor people did he meet with any disposition to make a voluntary submission. Libnah, in the siege of which he found his master engaged, was an ancient Canaanite royal city (Josh. x. 29 sqq.). It belonged (Josh. xv. 42) to the low country of Judah, and was later (Josh. xxi. 13; 1 Chr. vi. 42) a Levitical and free city. It must have been near to Lachish (Josh. x. 29 sqq.), and between that place and Makkedah. VAN DE VELDE supposes it is identical with the Tell of 'Arak-el-Menschijeh, because "this is the only place in the plain between Sumel (Makkedah) and Um-Lakhis, that can be recognized as an ancient fortified place" (HERZ, *E-Encycl.*

XIV. p. 753). Ver. 9. The subject of "he heard" beginning ver. 9 is, of course, Sennacherib. Tirhakah was the third and last king of the twenty-fifth or Ethiopic dynasty. Sabako, or Sevechos, I. and II., were his predecessors. He resided in Thebes, where, on the left bank of the Nile, in the palace of Medenet-Habu, sculptures still exist, that represent Tirhakah wielding the war-mace over bearded Asiatics. See WILKINSON, "*Popular Account of the Ancient Egyptians*," I. p. 393 sqq. According to HEROD., II., 141, there appears as his contemporary, probably as subordinate king (comp. EWALD, *Gesch.*, d. V. *Isr.* III. p. 678), Sethon, a priest of Hephaistos, who ruled over middle and lower Egypt. According to the Assyrian monuments, Sargon conquered Seveh (Sevechos) king of Egypt in the year 720 B. C., at Rephia (comp. on xx.). Again in 715, the canon of regents mentions a payment of tribute by the Pharaoh of Egypt. In the arrow-headed inscriptions of Sennacherib's time, the name of Tirhakah has not been found as yet. But Asurbanipal (Sardanapalus), the grandson of Sennacherib, and successor of his son Esarhaddon, relates, that he directed his first expedition against the rebellious Tar-ku-u of Egypt and Meroe (SCHRADER, p. 202 sq.). As Sennacherib reigned till 681, and Esarhaddon till 668, the statement of MANETHO, that Tirhakah arose 366 years before Alexander's conquest of Egypt, agrees, of course, better with the Assyrian statement, according to which Sennacherib came to the throne in 705, and undertook the expedition against Egypt in 700, than with the chronology hitherto accepted, that places this expedition in 714 B. C.

3. Thus shall ye—and Ivah?—Vers. 10-13. [The design to destroy, not the people's confidence in Hezekiah, but Hezekiah's confidence in God, makes Sennacherib's blasphemy much more open and direct than that of Rabshakeh.—J. A. ALEX.]. The servant could in flattery ascribe conquests to his master (xxxvi. 18-20) which the latter (ver. 11 sqq.) more honestly acknowledges as the deed of his predecessors. ["Others, with more probability, infer that the singular form, employed by Rabshakeh, is itself to be understood collectively, like "king of Babylon" in chap. xiv."—J. A. ALEX.]. Gozan, in the form Guzanu, is often mentioned in the Assyrian inscriptions, and that as a city (SCHRADER, p. 323, 9), and a province (*ibid.* p. 327, 11, 12; p. 331, 8). But opinions differ as to its location, some taking it for a Mesopotamian locality (GESEN., KNOBEL, on the authority of PROLEMAEUS V. 18, 4, also SCHRADER, p. 161, because, in an Assyrian list of geographical contents, Guzana is named along with Nisibis, and in our text with Haran and Rezep. But others, on the authority of Arab geographers, seek for Gozan in the mountainous region northeast of Nineveh. There is a river Chabur there, flowing from the mountain region of Zuzan. This Chabur, a left branch of the Tigris, appears to be the נַחַר נִינִי mentioned 2 Kings xvii. 6; xviii.

11, and must be distinguished from the נַחַר or Chaboras (Chebar) Ezek. i. 3, etc., that is a branch of the Euphrates. Comp. DELITZSCH in loc.: EWALD, *Gesch.* d. V. *Isr.* III. p. 638, 658: "*The Nestorians, or the Lost Tribes*," by ASAHEL GRANT. According to 2 Kings xvii. 6; xviii. 11, Gozan belongs to the lands into which the Israelites were deported. Now we find these (Ezek. i. 3; iii. 15, 23; x. 15, 22) settled on the נַחַר, i. e., Chebar. The subject is not yet cleared up. Haran, occurs often as *Harra* in the inscriptions as a Mesopotamian city (SCHRADER, p. 45). It is a very ancient city (Gen. xi. 31; xii. 5; xxvii. 43, etc.), and well-known to Greeks and Romans under the name *Káppa*, *Carras* [famous for the great defeat of Crassus.—TB.], (see PLUTARCH, *vit. Crassi*, 25, 27 sq.). Rezep, too, is a Mesopotamian city, west of the Euphrates, that frequently appears in the inscriptions as *Ra-sa-appa* or *Ra-sap-pa*. Later it appears under the name *Resafa*, or *Rosafa* (comp. EWALD, l. c. III. p. 639). Regarding the "B'ne Eden in Telassar," it must be noted that Ezek. xxvii. 23 mentions a people נַחַר, that were merchants dealing between Sheba, i. e., Arabia and Tyre, along with נַחַר and נִינִי (i. e., Arabia or Tyre, along with נַחַר and נִינִי Isa. x. 9). Moreover Amos i. 5 mentions a נַחַר that, as part of the people of Syria, was to emigrate to Kir. Telassar is mentioned only once in the inscriptions, where it is related, that Tiglath-Pileser brought an offering in Tul-Assuri to the god "Marduk (i. e., Merodach) that dwelt at Telassar" (SCHRADER, p. 203 sq.). We must thus consider Eden and Telassar as Mesopotamian localities, though views differ much as to their precise locations. The question (ver. 13) "where is the king of Hamath," etc., is a repetition of xxxvi. 19, excepting that we have here "king" instead of "the gods." It is moreover remarkable that here it reads: מֶלֶךְ לְעִיר ס'. The reason for this form of expression, if it is not a mere variation, is not clear. For analogies see Josh. xii. 18; Num. xxii. 4, and in the Chaldee Ezra. v. 11. ["Another explanation of these words is that suggested by Luzzatto, who regards them as names of the deities worshipped at Hamath, Arpad and Sepharvaim, and takes מֶלֶךְ in the sense of idol or tutelary deity, which last idea is as old as CLERICUS. This ingenious hypothesis Luzzatto endeavors to sustain by the analogy of *Adrammelech*, and *Anamelech*, the gods of *Sepharvaim* (2 Kings xvii. 31), the second of which names he regarded as essentially identical with *Hena*. In favor of this exposition, besides the fact already mentioned that the names, as names of places, occur nowhere else, it may be urged that it agrees not only with the context in this place, but also with 2 Kings xviii. 34, in which the explanation of the words as verbs or nouns is inadmissible."—J. A. ALEX.].

4. HEZEKIAH'S INTERCESSION.

CHAPTER XXXVII. 14-20.

- 14 AND Hezekiah received the letter from the hand of the messengers, and read it :
 and Hezekiah went up unto the house of the LORD, and spread it before the LORD.
 15, 16 And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel,
 that dwellest between the cherubim, thou art the God, even thou alone, of all the
 17 kingdoms of the earth : thou hast made heaven and earth. Incline thine ear, O
 LORD, and hear ; open thine eyes, O LORD, and see : and hear all the words of
 18 Sennacherib, which hath sent to reproach the living God. Of a truth LORD, the
 19 kings of Assyria have laid waste all the nations, and their countries, And have
 cast their gods into the fire : for they were no gods, but the work of men's hands,
 20 wood and stone : therefore they have destroyed them. Now therefore, O LORD
 our God, save us from his hand, that all the kingdoms of the earth may know that
 thou art the LORD, even thou only.

¹ Heb. lands.^a seated on the, etc.
^a and.^a Heb. given.^b to.
^c thou Jehovah alone (art it).^c living divinity.

TEXTUAL AND GRAMMATICAL.

Ver. 14. ספרים, properly *scripta*, stands, like the Latin *litterae*, for one writing (comp. 1 Kings xxi. 8 ; 2 Kings x. 1, where verse 2 ספר interchanges with ספרים ; 2 Kings xx. 12, comp. Isa. xxxix. 1). The singular suffix following refers to the singular notion ספר, *scriptum*.

Ver. 15. The contents of this verse forms in 2 Kings xix. the beginning of ver. 15, and instead of אל-יהוה לאמר, which is the more usual form of speech, it reads in 2 Kings ויאמר לפני.

Ver. 16. אמת הוא האלהים. Grammatically it is, of course, not impossible to take הוא as predicate and אמת האלהים as in apposition with it. But then הוא is in effect a formal, rhetorical emphasis of the predicate. But if הוא is construed in apposition with the subject, then it is materially significant. For then it acquires meaning "*talis*," and refers emphatically to the being of God as the inward ground of His works. This emphatic sense (= *talis*) הוא has in reference to men Jer. xlix. 12.

Ver. 17. עיניך, according to the punctuation and according to 2 Kings xix. 16, עיניך, is to be construed as plural. פקח is used only of opening the eyes and the ears xlii. 20, comp. Dan. ix. 18.

Ver. 18. Instead of את-כל-הארצות we read in 2 Ki. xix. 17 והגוים את. If the reading in Isaiah be correct, then the following ואת-ארצם can only mean that the Assyrians have destroyed their own land, and that "by depopulation in consequence of constant war" (comp. xiv. 20.—Ta.). But את-מלכם introduces a concession of the truth of what the Assyrian says, who boasts only of what they have done to other nations. It must then be admitted that 2 Kings has the more correct reading. There appears to be an alteration in Isaiah, probably occasioned by the יהוה הרריכו less used of nations than of lands, and possibly also by the את-הארצות ver. 11.—החוריק, which reminds of הוריק ver. 11, means properly "to make withered," then generally "to waste, desolate." In its radical meaning and primarily it is

used of lands, then also of nations (xlix. 17 ; lx. 12 ; Jer. l. 27). [ארצות] is used here in the sense of nations, as the singular seems sometimes to denote the inhabitants of the earth or land. This would at the same time account for the masculine suffix in ארצם.—J. A. ALEX. The Author's hypothesis to account for the variation in Isaiah's text is noticed by J. A. ALEX., as urged by Gaxentus, as is the case with much beside that the Author has to present on the same subject. In reference to the present instance J. A. ALEX. says: "Besides its fanciful and arbitrary character as a mere make-shift, and its gratuitous assumption of the grossest stupidity and ignorance as well as inattention in the writer, it is sufficiently refuted by the emphatic combination of the same verb and noun lx. 12,—(which) proves that such a writer could not have been so shocked at the expression as to make nonsense of a sentence merely for the purpose of avoiding it. The reader will do well to observe, moreover, that the same imaginary copyist is supposed, in different emergencies, to have been wholly unacquainted with the idioms of his mother tongue [comp. Dr. NAEGLER above at xxxvi. 21 on יהוה רריכו, and at xxxvii. 9 on וישמע], and yet extremely sensitive to any supposed violation of usage. Such scruples and such ignorance are not often found in combination. A transcriber unable to distinguish sense from nonsense would not be apt to take offence at mere irregularities or eccentricities in the phraseology or diction of his author." The wisdom of this remark will no doubt in most minds outweigh the considerations that the Author offers, in the progress of his commentary on the present section, in proof of our text being second hand.—Ta.]

Ver. 19. ויאמרו describes, according to the succession of verbs והוריקו—ונתן, the concluding result.

Ver. 20. יהוה אלהים. In 2 Kings xix. 19 the reading is יהוה אלהים, and according to the accents these words belong together, whether construed as predicate or apposition with the subject אמת. Moreover the author of the Isaiah text seems to have combined them, and

for this reason to have treated **יְהוָה** as superfluous. But it is certainly the most natural to separate the two words and take **יְהוָה** as predicate so that we obtain the sense: "that thou Jehovah alone art God." Then

the Isaiah text must be so understood, and **יְהוָה** be taken as in apposition with the subject **יְהוָה**, while the notion God is supplied from the context: "that thou Jehovah, alone art (it, viz. God)."

EXEGETICAL AND CRITICAL.

1. **And Hezekiah—saying.**—Vers. 14, 15. We learn here for the first that the messengers were to deliver a written message, for vers. 9, 10 spoke only of an oral commission. The spreading out of the letter was a symbolic transaction. It verified on the one hand, the reality of the present necessity, on the other, it would, as it were, itself cry to heaven, the blasphemy of it should itself call down the divine vengeance. It recalls all the passages where mention is made of impiety that cried to heaven: comp. e. g., Gen. iv. 10; Job xvi. 18; xxiv. 12; xxxi. 38; Hab. iii. 11.

2. **O LORD—thou only.**—Vers. 16-20. That the Cherubim are *only* symbolic and not personal angel forms, as LANGE would have it (Gen. iii. 24) is hard to believe. What Ezekiel saw (i. 4 sqq.; ix. 3; x. 2 sqq.), were not mere symbols, for symbols are likenesses, in which from a known greatness one infers the unknown. That partially agrees with the Ezekiel visions. For the rest these are of a transcendental nature. They open to us glimpses into the depths of the divinity, consequently into realities in fact, but into such before which we stand as before one that speaks in tongues. We must modestly refer the cherubim to the class of riddles that will not be resolved until the next life. It is a reflection of those heavenly functions of the cherubim, as they are described in Ezekiel, when we see the cherubim forms appear on the ark of the covenant as the bearers of the presence of God in the midst of the congregation of the Old Testament (Exod. xxv. 18 sqq.). From the Kapporeth, from out the space between the two cherubim (*ibid.* 22) the LORD will reveal Himself. Hence He is repeatedly designated as the **יְהוָה הַכְרִיבִים** (1 Sam. iv. 4; 2 Sam. vi. 2; xxii. 11; 1 Chr. xiii. 6; Ps. lxxx. 2; xcix. 1). The **thou art the God, even thou Hezekiah took from the**

glorious prayer of thanksgiving of his ancestor David (2 Sam. vii. 28) in which the latter made known his faith in the glorious promise given to his house (*ibid.* ver. 12 sqq.). [See *Text. and Gram.*]. In reference to God, comp. Ps. xlii. 5. Moreover one needs to examine closely in its context every single passage which may besides be drawn hither (Deut. xxxii. 39; Isa. xli. 4; xliii. 10, 13, 25; xlviii. 12; li. 12; Neh. ix. 6, 7), see on xli. 4. Hezekiah evidently is at pains right thoroughly to emphasize the aloneness of God. Rabshakeh and Sennacherib himself (ver. 12) had most incisively expressed the heathen idea that every land has its gods. In contrast with this Hezekiah most decisively makes prominent that Jehovah is not merely a God, but *the* God *alone* for all nations of the earth: and that because he made heaven and earth (Gen. i. 1; Isa. xlii. 24; li. 13, etc.).

The causal clause **for they were no gods, etc.** ver. 19, gives at once the reason why those victories of the Assyrians were possible, and the negative ground of comfort for Israel's hope. They could desolate those lands and destroy their gods, because the latter were only men's work of wood and stone. But therein lay the reason for Israel's hope. For Israel's God was something very different: therefore the victory over those gave no ground for inferring that Assyria would conquer also the God of Israel. Ver. 20 contains the prayer itself.

[“The adverb *now* is equivalent to *therefore*, or since *these things are so*. The fact that Sennacherib had destroyed other nations, is urged as a reason why the LORD should interpose to rescue His own people from a like destruction: and the fact that He had really triumphed over other gods, as a reason why He should be taught to know the difference between them and Jehovah.” —J. A. ALEX.]

5. ISAIAH'S MESSAGE TO HEZEKIAH CONCERNING THE DANGER THREATENED BY SENNACHERIB.

CHAPTER XXXVII. 21-35.

- 21 **THEN** Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, *Whereas thou hast prayed to me against Sennacherib king of As-
 22 syria : this is the word which the LORD hath spoken *concerning him ;
 The Virgin, the daughter of Zion hath despised thee,
 And laughed thee to scorn ;
 The daughter of Jerusalem hath shaken her head *at thee.
 23 Whom hast thou reproached and *blasphemed ?
 And against whom hast thou exalted *thy* voice,
 And lifted up thine eyes on high ?
 Even against the Holy One of Jehovah.

- 24 'By thy servants hast thou reproached the LORD, and hast said,
By the multitude of my chariots am I come up
To the height of the mountains, to the sides of Lebanon;
And I will cut down 'the tall cedars thereof, *and the choice fir trees thereof*;
And I will enter into the height of his 'border, *and 'the forest 'of his Carmel.*
- 25 I have digged and drunk water;
And with the sole of my feet have I dried up all the rivers 'of the 'besieged places.
- 26 'Hast thou not 'heard long ago, *how* I have done it;
And of ancient times, that I have formed it?
Now have I brought it to pass,
That thou shouldest be to lay waste defenced cities *into ruinous heaps*,
- 27 'Therefore their inhabitants *were* 'of small power,
They were dismayed and confounded:
They were *as* the grass of the field, and *as* the green herb,
As the grass on the housetops,
And *'as corn* blasted before it be grown up,
- 28 'But I know thy 'abode, and thy going out, and thy coming in,
And 'thy rage against me.
- 29 Because 'thy rage against me, and thy 'tumult, is come up into mine ears,
Therefore will I put my hook in thy nose,
And my bridle in thy lips,
And I will turn thee back by the way by which thou camest.
- 30 And this *shall be* a sign unto thee,
Ye shall eat *this* year such as groweth of itself;
And the second year that which springeth of the same:
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruit thereof.
- 31 And 'the remnant that is escaped of the house of Judah
Shall again 'take root downward,
And bear fruit upward:
- 32 For out of Jerusalem shall go forth a remnant,
And 'they that escape out of Mount Zion:
The zeal of the LORD of hosts shall do this.
- 33 Therefore thus saith the LORD concerning the king of Assyria,
He shall not come into this city,
Nor shoot an arrow 'there,
Nor come before it with 'shields,
Nor cast a bank against it.
- 34 By the way that he came, by the same shall he return,
And shall not come into this city, saith the LORD.
- 35 For I will defend this city to save it
For mine own sake, and for my servant David's sake.

¹ Heb. *By the hand of thy servants.*

² Heb. *the tallness of the cedars thereof, and the choice of the fir trees thereof.*

³ Or, and his fruitful field.

⁴ Or, fenced and closed.

⁵ Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps?*

⁶ Heb. *short of hand.*

⁷ Heb. *the escaping of the house of Judah that remaineth.*

⁸ Heb. *shield.*

⁹ Or, *sitting.*

¹⁰ Heb. *the escaping.*

¹¹ *regarding that that thou hast prayed to me respecting Sennacherib.*

¹² *against.*

¹³ *after.*

¹⁴ *reviled.*

¹⁵ *summit.*

¹⁶ *his most luxuriant forest.*

¹⁷ *of Egypt.*

¹⁸ *heard? from far back I have done it, from ancient days I have formed, etc.*

¹⁹ *a field before the stalk.*

²⁰ *thy raging.*

²¹ *(haughty) security.*

²² *add.*

²³ *And.*

²⁴ *into it.*

EXEGETICAL AND CRITICAL.

Ver. 21. שָׁלַח is here, not merely "to send" generally, but to send a message, as appears from לֵאמֹר: comp. Gen. xxxviii. 25; 2 Sam. xiv. 32; 1 Kings xx. 5; 2 Kings v. 8, etc.—The clause וְגַם אֲשֶׁר הִתְפַּלֵּלָתָּ וְגַם

be construed grammatically as the premise to the apodosis וְגַם הִרְבֵּר וְגַם ver. 22, or as a relative explanatory clause to יְהוָה אֱלֹהֵי ver. 21. The latter is possible because in Hebrew, by a prepositive אֲשֶׁר, even the *casus*

oblique of the pronouns of the first and second persons can receive a relative meaning. Comp. xli. 8, 9; xlii. 10; Gen. xiv. 4. But the latter explanation seems to me unsuitable because a clause like "I to whom thou hast prayed," does not sound well in the mouth of God. For does not that assume that Hezekiah might have prayed to some other? But the harshness of the first explanation, according to which in the premise Jehovah Himself speaks, while in the conclusion He is spoken of, is an objection to it. Hence the reading of 2 Kings xix. 22, at the end, שְׁמַעְתָּ, which the Isaiah text omits as needless, is the more correct; especially as there appears to be an intentional echo of God's promise to Solomon 1 Kings ix. 3.

Ver. 22. The accents designate the verb בָּוֹה as *Milra*. According to that, it would be either part. fem. from בָּו, or 3 pers. masc. Kal from בָּוה. The latter would be grammatically possible, so far as בָּוה can be regarded as prepositive predicate. But, although בָּו and בָּוה mean the same, still the latter is more frequently joined with the accusative and the former with the dative. For בָּוה occurs with ל only 2 Sam. vi. 18 (1 Chron. xv. 29), whereas בָּו mostly appears joined with ל (Prov. vi. 30; xi. 12; xlii. 13; xiv. 21; xlii. 9; xxx. 17; Zech. iv. 10; Song of Sol. viii. 1, 7). Besides these בָּו occurs only Prov. i. 7; xlii. 22. As the Masoretic pointing is not binding, I would rather regard our בָּוה as 3 pers. fem. Kal. from בָּו, corresponding to לַעֲנֶה—Also לַעֲנֵנִי is mostly joined with ל; Ps. ii. 4; lxx. 7; Prov. xvii. 5; xxx. 17; Jer. xx. 7, etc.—חָנִיעַ רֹאשׁ a gesture of derision as in Ps. xxii. 8; cix. 25; Job xvi. 4; Lam. ii. 15.

Ver. 23. קָדַשׁ נָהָר and חֲרִף comp. vers. 4 and 6.—קָדַשׁ is a specifically Isalaic expression.

Ver. 24. This verse contains a number of variations on 2 Kings xix. 23, that, from the stand-point of our author, represent emendations.—On קִימָה see x. 33.—In כִּרְמִלִי יָקָר of an adjective notion is made a substantive. For כִּרְמִל has here its appellative meaning: "fruitful field or garden."

Ver. 25. אֲרִי מִצּוֹר comp. on xix. 1 and 6.

Ver. 26. לְמִרְחֹק is, like מִיָּמִי קָדַם (simplified from מִיָּמִי 2 Kings xix. 25), to be referred to what follows. Properly the prep. מִן before רִחֹק would suffice; but the Hebrew favors the cumulation of prepositions (comp. 2 Sam. vii. 19; Job xxxvi. 9; 2 Chron. xxvi. 15, etc.). By the prefixed ל is expressed the thought that the divine doing relates to a period beginning far back.—On עָתָה הִבְטָחְתָּ comp. xlii. 7; li. 9.—By הִבְטָחְתָּ (comp. xli. 11) the Prophet affirms that precisely what the Assyrian pretended he had done by his own power, was only the accomplishment of Jehovah's thought. Hence הִבְטָחְתָּ must also be construed as 2 pers. masc. and referred to the Assyrian. הִיחַ with ל following is used in the sense of "to serve for something" as in v. 5; xlii. 15.—הִשְׁאֹתִי is Hiph. from שָׂאָה *strepere, tumultuari*. But the word means also the noise, the cracking of something falling in, and hence not only Kal (vi. 11) and the corresponding Niph. (*ibid.*) and Hiph. (our text and 2 Kings) have the meaning "to fall in ruins, to be laid waste," but also the substantive שָׂאָן means *intertus, perniciēs* (Ps. xi. 3; Jer. xli. 11).—The words גִּלְיָם נִצִּים, according to Heb. usage, express the result of the destruction in the form of apposition with the

thing to be destroyed; comp. vi. 11; xxiv. 12. נִצִּים is part. Niph. from נָצַח, and occurs in the sense of "waste" only here and Jer. iv. 7.

Ver. 27. The expression קָצָר־יָד "short-handed," 4. c., weak, original in Num. xi. 23, occurs again only 1. 2; lix. 1, the adjective קָצָר only here.—וְחָתוּ וְכָשֻׁ as in xx. 5.—Everywhere else the expression "grasses of the field" reads עֵשֶׂב הַשָּׂדֶה as in Gen. ii. 5; iii. 18, etc.—רִשָּׁא only here; comp. Ps. xxxvii. 2.—In 2 Kings xix. 28 the fourth comparison is שְׂרָפָה "blasting," or "blasted field," instead of שְׂדֵמָה "a field." It is no doubt a stronger figure, and as a climax, more in place. It is far more likely that it is the primitive reading and that our text is secondary.

Ver. 29. On יָעַן first depends the infin., which then as in xxx. 12, continues in the verb מָלַח.—Instead of שְׂאֲנִיךָ 2 Kings xix. 27 has שְׂאֲנִיךָ. [In some editions it is precisely the reverse.—Ta.] Are both Infin. as OLSENHAUSEN (§ 187, a and § 251, b, p. 552) maintains; or is only the former, as EWALD seems to assume (§ 157, b, comp. § 120, a) [also GREEK, see § 122, 1 and 187, 1, d.—Ta.] To me the latter seems more probable, for I do not see why, when שְׂאֲנִיךָ is infin., it would be pointed שְׂאֲנִיךָ, whereas this is quite easily explained if שְׂאֲנִיךָ be derived from the adjective שָׁאֵן "quiet."

Ver. 30. אֶכֹּל in the *inf. absol.* presents the verbal notion without determining the time or manner. The Prophet thereby affirms simply what actually is, what occurs according to nature.—שָׁחִים is *ar. ley*. 2 Kings xix. 29 has כָּחִישׁ. The latter word is devoid of any etymological basis, as there is no root כָּחֵשׁ either in Hebrew or the kindred dialects. Moreover there is no agreement about the root of the form שָׁחִים. There is no root שָׁחֵם in Hebrew. Of various explanations, that may deserve the preference which connects שָׁחִים with the Arabic *schahis*, which means "scattered, standing thin," unless perhaps the fundamental meaning is "to divide itself, to cut loose from," so that שָׁחִים would mean "that which separates itself from the root, grows out of it." שָׁחִים would then be the sprouts of the root (AQUILA and TAYLOR translate *αὐτοφυῆς*).—The imperative in וְנָקְנוּ involves so far an exhortation that the Prophet would say to the Israelites to lay aside all anxiety about the enemy for the third year, and carry on agriculture confidently.—Instead of וְאֶכֹּל K'ri has וְאֶכְלִי which is also the reading of 2 Kings xix. 29, and seems to be the more original. For וְאֶכֹּל may be suspected of being limited from the same word beginning the verse, and moreover it would involve a certain emphasis which, accurately considered, would be out of place here. It would — "and—in short—eat your fruit;" thus it would recapitulate and say in brief. It can, however, naturally refer only to כִּרְמִים (comp. lxx. 21; Jer. xlix. 5, 28; Amos ix. 14).

Ver. 32. The word צִבְאוֹת is wanting in K'thibh of 2 Kings xxi. 31. The books of Kings have this word of the divine name only three times, viz. 1 Kings xviii. 16; xix. 10 and 14; 2 Kings iii. 14 in the history of the prophets Elijah and Elisha. In Isaiah, on the other hand, it is of frequent occurrence; see ix. 6 (7) the parallel passage and on i. 9.

Ver. 33. שָׁמָּה here stands for שָׁמָּה as in 1 Sam. ii. 14; 1 Kings xviii. 10; Jer. xix. 14.—קָרַם is never used in the transitive sense — "to make come before, cause to

meet," so as to construe the word with a double accusative of the place and the nearer object. But as after other verbs the instrument can be designated by the accusative (comp. 1. 20), as well as the use of **בְּ**, so also **בְּכִי** can be used with **בְּ** (comp. Deut. xxiii. 5; Isa. xxi.

14; Ps. xcv. 2) and with the simple *accus. instrum.* as in Ps. xxi. 4. We have here a double accusative of the place and of the instrument.

Ver. 34. **כִּי** intimates that the Assyrian must be thought of as not in the land, but on the way to Jerusalem.

Ver. 35. On **וְיָרֵם** see on xxxi. 5; xxxviii. 6.

EXEGETICAL AND CRITICAL.

1. To Hezekiah's prayer (vers. 16-20) the LORD gives an answer through Isaiah, which announces the triumph of Jerusalem (ver. 22), convicts the Assyrian of blasphemy against God, in that he spoke haughtily against the Holy One of Israel, and ascribed to himself the glory of conquests in which he was only the instrument (vers. 23-27). But the LORD knows him thoroughly, and will make him know himself by unmistakable treatment (vers. 28, 29). To Judah a sign is given, that it is to be free forever from the Assyrian (vers. 30-32). For the immediate future it is announced that the Assyrian shall not even come near Jerusalem, but shall return home by the way he came; and God is declared to be the protector of Jerusalem (vers. 33-35).

2. Then Isaiah—at these—Vers. 21, 22. See *Text. and Gram.* Jerusalem shall see the Assyrian retreating with aims unaccomplished. Then it will look after him (**וְיִרְחֹק**) with derision. [**HITZIG** supposes that the shaking of the head, with the Hebrews as with us, was a gesture of negation, and that the expression of scorn consisted in a tacit denial that Sennacherib had been able to effect his purpose. Thus understood, the action is equivalent to saying in words, *no, no!* i. e., he could not do it. A similar explanation is given by HENGSTENBERG, on Ps. xxii. 8.—J. A. ALEX. For another view see BAHR, on 2 Kings xix. 21.—TR.]

3. Whom hast thou reproached—besieged places.—Vers. 23-25. The question extends to "thine eyes;" and thus "against the Holy," etc., is the answer to all the preceding questions (VITRINGA, GESEN., DELITZ.). Others construe "against the Holy," etc., with the foregoing words "and lifted up," etc., as the answer; so that the question ends with "voice." But against the latter it may be urged that the question and answer do not correspond; the question is not answered, and the answer given refers to something about which nothing is asked. According to our construction it is asked: "Whom hast thou blasphemed, and against whom hast thou insolently raised voice and eyes (comp. Ps. xviii. 28; ci. 5; Prov. vi. 17; xxi. 4)?" The answer is: "against the Holy," etc.; wherein, according to familiar usage, the form of the answer corresponds to the final member of question. This appears more evident in 2 Kings xix. 22, as **עַל-קִדְשׁ** connects more exactly with **עַל-מִי**.

[**EWALD** carries the interrogation through the verse, and renders **י** at the beginning of the last clause, *that or so that*, while **HITZIG** makes the whole of that clause an exclamation. This construction is more natural—the answer begins with the next verse where he is expressly charged with blasphemy against Jehovah.—J. A. ALEX.]—Vers. 24, 25 express more exactly how he has

blasphemed. It was done by his servants. (The "hand of" figurative expression for "organ, service, means" generally xx. 2; Jer. xxxvii. 2; 1. 1; Hag. i. 1, 3; ii. 1). The emphatic thought is that *servants* of men have blasphemed the LORD of the world.

This blasphemy consisted mainly (xxxvi. 7, 15, 18) in representing trust in Jehovah as folly, and in the inference that, because they had conquered heathen nations, it was logically necessary that the people of God might be conquered, and thus in placing Jehovah on a level with idols. Moreover what they did, they supposed they had done by their own might, and that what was to be done yet could be done in the same way. Isaiah expresses this thought in vers. 24, 25, with close adherence to the circumstances, so as to divide as it were the task of the Assyrian into two parts. The first part was the conquest of the Syrian, Phœnician and Palestinian districts. All these lands lie about Lebanon. One traveling from Nineveh by Carchemish to Phœnicia must in any case go past Lebanon, which, by its lofty, snow-covered summits, gives distant notice of the locality of these lands. Lebanon therefore may serve as an emblem. Moreover in the Scriptures it is not uncommon to represent Zion under the image of Lebanon (comp. Jer. xxii. 6, 7, 23; Ezek. xvii. 3), partly because in general Lebanon is the image of what is lofty and admirable (comp. ii. 13; x. 33 sq.; xxxv. 2; lx. 13; Hos. xiv. 6 sq.; Zech. xi. 1 sq.), partly and especially because the king's palace in Zion had grown on Lebanon, i. e., was built of cedars of Lebanon, (comp. 1 Kings vii. 2 "house of the forest of Lebanon," or "house of the forest," Isa. xxii. 8). It is inconceivable that Sennacherib or one of his predecessors ever scaled Lebanon with horse and chariot, and destroyed the cedars. The Prophet rather makes him boast that he had conquered the lands of Lebanon. And Hamath, Arphad, Syria, Phœnicia, the kingdom of the Ten Tribes, the greater part of Judah and Philistia, were actually in his possession. With reference to this, one might well represent him as saying: I have ascended up the heights of the mountains, up the sides (properly the shanks, comp. on xiv. 13) of Lebanon. The chief work seemed done, the chief summits were surmounted. It only remained to penetrate into the inmost part, and there destroy the ornament of Lebanon, its glorious standing timber of cedar and cypress. By **עֲלִיתִי** the Prophet manifestly refers to what has been accomplished, i. e., the occupation of the Lebanon districts. But **וְאֶכְרֶת** and **וְאֶכְרֹם** refer to what remains to be done. Only Jerusalem remained for Sennacherib to conquer (comp. on xxxvi. 1). Thus the best, the real ornament, the central point of the Palestinian Lebanon lands was not yet his. Jerusalem with its

temple and its king's palace, the two Lebanon houses (because with both cedars of Lebanon had so much to do, comp. 1 Kings vi. 9 sqq.; vii. 2 sqq.) might well be compared to the crown of Lebanon with its ornament of cedars. Such is the understanding of THENIUS and BAEHR, with whom I agree. The expression "tall-growth of its cedars, choice of its cypress," quite agrees with the Latin mode of expression, by which can be said *e. g. cibum partim unguis tenacitate arripunt, partim a duncitate rostrorum*" (CIC. *Deor. Nat.* II. 47, 122). Comp. FRIEDR. NAEGLISBACH'S *Lat. Stilistik*, § 74; Isa. i. 16; xxii. 7; xxv. 12; xxx. 30. The Prophet does not ascribe to the Assyrian the intention of destroying the height of the cedars, while he would leave them their other qualities, but that he would utterly cut down the high cedars as they are.—On כִּרְשׁ, the cypress, comp. on xiv. 8. "The height of his end or border" is also no more than his highest summit. The notion height is not already expressed in "the uttermost," as BAEHR supposes. For a mountain has an uttermost in every direction. One may therefore speak of an uttermost in the direction upward, and of a height of the uttermost.—The forest of his garden-land is then the forest that, as it were, forms the garden of Lebanon, that adorns Lebanon like a pleasure park. The most luxuriant, glorious standing forest of Lebanon is meant.

In ver. 25 the Prophet speaks of the second task presented to Sennacherib, which was to conquer Egypt. That concerned a certain campaign, not in a mountainous region, but in a level land, partly waste and without water, partly abounding in water. While Sennacherib stood on the south of Palestine the great army had no superabundance of water. When, *e. g.*, we read of Moses' request to Edom (Num. xx. 17 sqq.) it cannot seem strange that the Prophet imputed to Sennacherib the boastful assertion that so far he has provided his mighty host with water in a strange land, that he has dug wells, because the existing ones were insufficient, and had drunk away their water from the inhabitants. For such is the meaning of מִן הַיָּם 2 Kings xix. 24, which our author has omitted for the sake of simplicity. Had the Assyrian traversed the desert *et-Tih*, digging wells would, of course, have been a still greater necessity. But on the border of it, whither Sennacherib penetrated, it may have been needful. He boasts, moreover, that where there is much water, and the water is a bulwark for the inhabitants, as the Nile with its canals is to Egypt, he will easily destroy this bulwark. For by the sole of his tramp shall the streams of Egypt be dried up. Thus his warriors will dry up the streams of Egypt like a puddle, merely by the tramp of their feet. The expression "sole of the tramp" is found only here. It is metonymy. Still in respect to the act of stepping, "step" and "foot" are often interchanged. Comp. Ps. cxl. 5 with lvi. 14; cxvi. 8; Ps. xvii. 5 with xxxviii. 17, *etc.* ["The drying up of the rivers with the soles of the feet is understood by VITRINGA as an allusion to the Egyptian mode of drawing water with a tread-wheel (Deut. xi. 10)."]—J. A. ALEX.]

4. **Hast thou not heard—thou camest?**—Vers. 26-29. The Assyrian imagined that he pushed, and he was pushed. He regarded all he

did as the product of his own free fancy, and of his power to do. The Prophet however says to him that he had only been an instrument in the hands of God. With "hast thou not heard," the Prophet, so to speak, appeals to the better understanding of the Assyrian. Has it not somehow, if not from without, still from within, come to thy hearing (comp. Ps. lxii. 12) that it is not as thou thinkest? Does not thy conscience, the voice of God within thee say that it was not thou that hast planned and carried out all this, but that I, the Almighty God, long ago (xxii. 11; xxv. 1) laid it out and have accomplished it? Therefore the Assyrian was to be a thorough destroyer of things. But when God destroys the things, He intends always a corresponding effect on the persons. The latter is the thought of ver. 27. Their inhabitants (*i. e.*, of the cities named ver. 26), as short-handed, (*i. e.*, weak), are dismayed and confounded. Then with strong figures this effect is more nearly characterized. The sorely visited inhabitants are compared to the "grass of the field," "the green herb," "the grass on the house tops" (in shallow soil, weak rooted; the expression again only Ps. cxxix. 6), "the grain field before the standing fruit" (*i. e.*, all blade and no stalk), and thus soft and tender like grass.—But not only is the foregoing true of the Assyrian as the instrument of God's purpose, but all his doing and not doing has been directed by the LORD without his knowing it: what he proposed at home, his march forth, his coming into the Holy Land, and his hostile raging against the people of God, all was under the notice of the LORD, and must run the course determined by Him. "Sitting, going forth, coming home," are expressions for the total activity of a man (comp. Deut. xxviii. 6; Ps. cxxi. 8; cxxxix. 2). מִן עֵדָה stands for every vehement emotion whether of fear, of anger, or of joy (comp. v. 25; xiii. 13; xiv. 9, 16; xxiii. 11; xxviii. 21, *etc.*). The Hithp. occurs only here and ver. 29. Because the Assyrian with this מִן עֵדָה had sinned against the LORD and rebelled, and would not hear of his being dependent on the LORD, but only the report of his proud security came to the LORD, he must feel his dependence in the most incisive way. He must return home by the way he came, as it were, led by a ring through the nose like a wild beast (comp. Ezek. xix. 4, 9; xxix. 4; xxxviii. 4), or by a bridle between the lips, like a tame beast. On the ruins of Chorsabad are figures of prisoners whom the "royal victor holds to a rope by means of a ring fastened in their lips." Comp. THENIUS on 2 Kings xix. 28.

5. **And this shall—do this.**—Vers. 30-32. The Prophet turns to Hezekiah. In vers. 22, 29 he had in a general way held out the prospect of the pitiful retreat of the Assyrian out of the Holy Land. Now he names a sign to the king that shall be a pledge of the promise given and place it in the right light. It may be asked: how can this sign, that requires two years for its accomplishment, be a pledge for an event that is to take place at once; according to 2 Kings xix. 35, even that very night? I believe that two things are to be considered here. First: Israel receives the promise, not merely of a momentary, but of a definite deliverance from the power of Assyria. This appears evident from our prophecy itself. The

scorn with which Zion greets the retreat of the Assyrian (ver. 22) would be ill-timed if he could return to take vengeance. According to ver. 29 he is so thoroughly led off that he is certain to have no wish to come back. According to vers. 33, 35 he is not to come before Jerusalem. It is not said, however, that this shall not happen only this time and in the present danger. The Assyrian shall *never* come any more. Assyria is done away. The Theocracy has nothing more to fear from it. We have shown above that this thought occurs in chaps. xxviii.—xxxiii., especially in xxxiii. It cannot surprise one that a promise so all-important, that Assyria shall *nevermore* hurt the Theocracy, is guaranteed by a sign requiring years for its realization. A promise to be fulfilled after some hours properly requires no pledge.

In the second place: it is to be noticed that there is no exact statement in our prophecy as to the way in which Assyria is to be expelled from Judah. It is neither said that it shall be so suddenly, nor in this fashion. Hence the question might arise after the event, whether this sudden expulsion is to be explained by accidental or natural causes, or as the operation of divine omnipotence. Did the LORD give a sign and the sign come about, it would prove that that first mighty blow carried out against Assyria was also intended by the LORD. But it may be asked: how can a series of events serve for a sign, which in fact take a very natural course, which could not happen otherwise? It might be urged that it took mighty little prophetic insight to know that no regular seeding and harvest could be possible before the third year. That is true. Yet only He for whom there is properly no future could know beforehand that in the third year there would certainly be a seeding and harvest. For it was quite possible that the Assyrian invasion would last for years still. What the Prophet predicts here is the favorable aspect of the future that was in general possible. Better could not happen. I construe ver. 30 essentially as DRECHSLER does, and think that the subject has been needlessly made hard. According to the Assyrian monuments, the expedition of Sennacherib against Syria, Palestine and Egypt occupied only the *one* year, 700 B. C. For in the year 699 we find him on another theatre of war, employed against Suzub of Babylon. Comp. the canon of Regents in SCHRAEDER, p. 319, and our remarks on xxxix. 1. If, then, this campaign lasted no longer than a year, still it certainly demanded the whole of the time of a year suitable for warfare. Therefore Sennacherib certainly was in Palestine in Spring before the harvest, and when it was ripe seized on it, for his immense army. He conquered in fact the whole land, and shut up Hezekiah in Jerusalem "like a bird in its cage." But he must have remained in Canaan till late in the year. For when one considers that in this year he made the conquest of Phenicia, several Philistine cities (Beth-Dagon, Joppa, B'ne-Barak, Azur), forty-six fortified cities of Judah, besides countless castles and smaller places, and then also fought a considerable battle with the Ethiopic army, there is presented a labor for whose accomplishment three-quarters of a year does not appear too much time. But with that the invasion lasted so long that the season for preparing a har-

vest had passed by; especially when it is considered that the inhabitants needed first to assemble again, put their houses to rights, and provide beasts of labor, as their stock must certainly have fallen a prey to the enemy. Comp. xxxii. 10, 12, 13 and xxxiii. 8, 9, which may be taken as a suitable description of the condition brought about by this invasion. For the year after the invasion, therefore, there was no product of the land to be expected in general, but such as would spring up of itself. Not before the third year could there be regular cultivation and a corresponding harvest. And, as already said, that was much, in fact, the best that could happen as things then were. For that end it would be necessary that the Assyrian by the end of the second year should no more be in the land, and have no more power to hinder field-labor. According to this explanation, we have no need of assuming a Sabbatic year, nor a year of jubilee, nor a return of the Assyrian out of Egypt to Palestine, nor an invasion lasting three years, nor that agriculture in Palestine at that time was carried on in the same ceremonious way that, according to WETSTEIN (in DELITZSCH, p. 389 sq.), is the case now-a-days. Naturally, during the invasion, in the first year, there was no fruit of harvest to eat, since the Assyrian had carried it off, but only פִּיט (Lev. xxv. 5, 11; Job xiv. 19). The word comes from פָּדַד, which undoubtedly means *effundere, profundere, infundere* (Hab. ii. 15; Job xxx. 7; Isa. v. 7), in Niph. and Hithp.: "to pour" (of rivers), "to mouth, debouch" i. e., *se adjungere, adjungi* (xiv. 1; 1 Sam. xxvi. 19). פִּיט, therefore, is *effusio*, "the outpour, what is poured out, spilt." Thus all field produce is meant that comes from spilling at seeding or harvest, or that comes from such spilt fruit. In the present case it would be first the former, like crumbs from the rich man's table, and then the latter, of which the Israelites would get the benefit. On פִּיט see *Text. and Gram.* See in GESEN. and KNOBEL proof that in warm countries grain propagates itself partly by spilt seeds and partly by shoots from the root. [The stooling of winter wheat is familiar to agriculturists.—Tr.]

But the Prophet has not only deliverance from ruin to announce to Judah, but also new growth.

The escaped פְּלִיטָה, comp. iv. 2; x. 20; xv. 9) of the house of Judah ("פִּיט, again only xxxii. 21), the remnant (comp. xi. 11, 16), shall add on root downwards (xxvii. 6). It shall, however, also bear fruit upwards, thus be a firm-rooted and fruitful tree. It is true that Judah somewhat more than an hundred years later was uprooted. Still it was not, like Israel, quite and forever wrested away from its indigenous soil, but only transplanted for a while, to be replanted again, in order to go and meet a new and final judgment, with which, however, was also combined a transition into a new and higher stage of existence. And precisely for this higher stage of existence the remnant, according to our passage and former statements of the Prophet (iv. 3; vi. 13; x. 20 sqq.), formed the point of connection. By ver. 32 a the Prophet explains how this revivescence of Judah shall be brought about. All Judah fell into the hand of the enemy, and by him was hostilely treated and desolated. Only the

capital remained unhurt. Therefore in it had been preserved an untouched nucleus, formed partly of the inhabitants of Jerusalem themselves, partly of such men of Judah as had taken refuge in the capital. Hence the Prophet can say: "out of Jerusalem shall go forth a remnant, and the escaped from mount Zion." For of course the repeopleing and restoration of the land must proceed from Jerusalem, as from the intact core and heart of the land. On the last clause of ver. 32 see on ix. 6. The words here are evidently intended in a consolatory sense, and to intimate that what the LORD has promised, He will perform with zeal.

6. **Therefore thus saith—David's sake.**—Vers. 33-35. In these verses, what was given in the foregoing in a general way is now definitely formulated and applied to the present situation. The Prophet affirms most positively that Jerusalem shall not be besieged by the Assyrian. It is commonly assumed that the Assyrian of course enclosed Jerusalem, and that he met the fearful overthrow narrated ver. 36 before its walls. But when Sennacherib received intelligence of the approach of the Ethiopian army, he was at Libnah. From there he retired a little further north to Altkai (Eltekeh), where occurred the battle. Evidently he avoided encountering the Ethiopian near, and especially obliquely south of Jerusalem, so as not to tempt the Jews to aid the enemy, and to avoid having to sustain their attack on his rear. But it is thought that the "great army" (xxxvi. 2) with which Rabshakeh appeared be-

fore Jerusalem remained there while he returned to the king (ver. 8). The text, however, says nothing of this, and moreover, it is internally not probable. For with the prospect of encountering so great a host as the army of Egypt and Ethiopia doubtless was, Sennacherib would not have weakened himself by sending away a great part of his own army. He might have sent a small corps of observation: but the 185,000 men of which ver. 36 speaks certainly did not lie before Jerusalem. There is therefore a climax in ver. 33. First it says, Sennacherib shall not come into the city. Then, he shall not shoot an arrow into it. In sieges among the ancients, the shield played a great part as a protection against spears, stones, etc., that were hurled down from the walls, as also against melted pitch (comp. *HEEZ. Real-Encycl.* IV. p. 392 sqq.). סללה, "the besiegers' wall" (2 Sam. xx. 15; Jer. vi. 6; Ezek. iv. 2, etc.). Ver. 35 is causal as to its contents. The first clause names, as the reason of the Assyrian's expulsion, Jehovah's purpose to protect Jerusalem. But the reason for this protection is the promise given to David (2 Sam. vii. 12 sqq.; comp. 1 Ki. xv. 4) whereby the honor of the LORD itself was at stake (comp. xliii. 25; xlviii. 11) and thus the preservation of Jerusalem was necessary. It is true that Jerusalem was destroyed, after all, at a later period, and the kingdom of David demolished; but this occurred under circumstances that did not exclude a restoration. Had Judah been destroyed at that time by Sennacherib, it would have had the same fate as the kingdom of Israel.

6. THE DELIVERANCE. CHAPTER XXXVII. 36-38.

36 THEN the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, 37 and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of 'Armenia: and Esar-haddon his son reigned in his stead.

¹ Heb. *Ararat*.

EXEGETICAL AND CRITICAL.

1. **Then the angel—in his stead.**—Vers. 36-38. In 2 Kings xix. 35 it is said: "And it came to pass that night that the angel," etc. If these additional words were supplied by some later copyist or glossarist, it is incomprehensible how they do not appear in both texts. For whoever made the addition must have wished to be credited. But in order to credibility both documents must agree in this respect. Or if it be assumed that these words were originally in the Isaiah text, but were omitted by some one who could not harmonize them with the view of ver. 29; then the question arises: why did not the same one omit the words at 2 Kings xix.? We must therefore hold that the words in 2 Kings xix. are genuine, and that the Author of our text omitted them, as he has done much beside, because they appeared to him superfluous or ob-

scure. Of course, on a first view, this datum may appear strange. The events narrated in vers. 9-35 are unmarked by any data to indicate the time they required. Thus it may appear that they followed in quick succession, and that there is left no room for the battle between Sennacherib and Tirhaka, if the 185,000 were destroyed the night following Isaiah's response. Yet that battle must have occurred between the announcement of Tirhaka's approach (ver. 9) and the destruction of the 185,000.

According to the inscriptions on the hexagon cylinder (SCHRADER, p. 171) and on the *Kufundschick* bulls (*ibid.* p. 184), the battle of Altkai took place even before the payment of tribute by Hezekiah. But SCHRADER is undoubtedly correct in remarking (p. 190): "he (Sennacherib) purposely displaces the chronological

order and concludes with the statement of the rich tribute, as if this stamped its seal on the whole, whereas we know from the Bible that this tribute was paid while the great king was encamped at Lachish, and before the battle of Altaku (2 Kings xviii. 14). The Assyrian documents, therefore, cannot prevent us from placing the battle in the period between vers. 9-36. But it could not have been attended with decisive results. For had Sennacherib sustained a decisive defeat, he must have retreated, and the destruction of the 185,000 would not have been necessary. On the contrary, had he conquered, then the Egyptians must have retreated, of which we have no trace. Moreover the Assyrian account of the battle sounds pretty modest. For though it speaks of a defeat of the Egyptians, and of the capture of "the charioteer and sons of the Egyptian king, and of the charioteer of the king of Meroe," yet there is wanting that further statement of the number of prisoners taken, the chariots captured, etc., statements that otherwise never fail to be made. SCHRADER also concludes from this that it must have been a Pyrrhus victory, if a victory at all. According to xxxi. 8, Assyria was even not to fall by the sword of man. The LORD had reserved him for Himself.

If the battle of Altaku occurred as we have said, then it follows that the events narrated, vers. 9-36, cannot have occurred in such very rapid succession. "In that night," 2 Kings xix. 35, therefore does not refer to a point of time immediately near the total events previously narrated. It seems to me to relate only to the day in which Isaiah gave his response. When Sennacherib heard of the approach of Tirhaka (ver. 9) he did not necessarily send off at once his message to Hezekiah. He had likely more important matters on hand. It sufficed for his object if he sent his messengers two or three days later. Then the messengers would require several days to reach Jerusalem. If, then, on the same day [of its receipt] Hezekiah spread the letter of the Assyrian before the LORD, still it is not at all to be assumed that the response immediately followed. That could not follow sooner than the LORD commissioned the Prophet. But the LORD postponed His response to the moment when the fulfilment could follow on the heels of the promise. It is apparent that, after days of anxious waiting, the facts of the comforting assurance and of the unspeakably glorious help, coming blow on blow, must have had a quite overpowering effect. It is, after all, but the LORD's wise and usual way, in order to exercise men in faith and patience, to let them wait for His answer, that, when they have stood the trial, He may then let His help burst in on them mightily, to their greater joy (comp. Pa. xxii. 3; Prov. xiii. 12; Jer. xlii. 7; 1 Sam. xiv. 37, 41 sq., etc.).

The mention of "the angel of the LORD" calls to mind the destruction of the first-born in Egypt (Ex. xii. 12 sqq.), and the plague in Jerusalem (2 Sam. xxiv. 15 sqq.). In these three places the angel is said "to smite" (חָבַד Exod. xii. 12 sq.; 2 Sam. xxiv. 17 or חָבַד Exod. xii. 13, 23; 2 Sam. xxiv. 21, 25). He is therefore designated as מַשְׁחֵת "destruction" (Exod. xii. 13, 23; 2 Sam. xxiv. 21, 25). But in 2 Sam. xxiv. 15 the

destruction wrought by the angel is expressly called נֶפֶשׁ, "pest," which word is employed by Amos iv. 10, probably with reference to that destruction of the first-born. Thus, then, in our passage a pest is to be understood as the sword with which the angel smote the host of Assyria; to the rejection of other explanations, such as a tempest, a defeat by the enemy, or forsooth poisoning (comp. WINER, *R. W. B.*, Art. Hezekiah). Even that plague in David's time carried off in a short space (probably in less than a day, according as one understands מָוֶת 2 Sam. xxiv. 15) 70,000 men in Palestine. Other examples of great pest-catastrophes in ancient and modern times, none of which however equal what is told here, see in GESEN. and DELITZSCH. What is told here receives indirect confirmation from HEROD. (II. 141), who narrates that "Sanacharibos, king of the Arabians and Assyrians" was compelled to retreat before king Sethos at Pelusium, because swarms of field mice had gnawed away the leather work of the Assyrian arms. As a monument of this victory there stands in the temple of Hephaestus [Vulcan], whose priest Sethos was, a stone statue of this king with a mouse on his hand, and the superscription "ἐκ τῆς τῆς ὀφθῶν εὐσεβείας ἑστῶτα." This superscription HERODOTUS accounts for, by narrating that this king in his necessity before the battle prayed to his god, and received the assurance of divine help. If this be perhaps a trace that the overthrow of Sennacherib was recognized as evidently a demonstration of divine help, so, too, the mouse is probably a reminiscence of the rescuing plague. For the hieroglyphics employ the mouse as the symbol of *wasting and destruction*; so that the narrative of HERODOTUS contains probably only the signification of the mouse supporting statue ascribed to it by those of later times. This combination was first made by J. D. MICHAELIS, who has been followed by GESEN. [?], HITZIG, THENIUS [BARNES, J. A. ALEX., *per contra* see BAEHR, 2 Kings xix.]. Comp. LEYER in HERZ, *R.-Encycl.* XI. p. 411.

Though the plague is a natural agent, still the great number carried off in *one* night is something wonderful. It appears inadmissible to me to assume with HENSLEY and others (DELITZSCH, too,) a longer prevalence of the plague. The deliverance of Israel was not to come about by the sword of Egypt, nor by a natural event of a common sort. Both Israel and the heathen must recognize the *finger of God*, that every one may fear Him and trust in Him alone. Comp. x. 24 sqq.; xiv. 24-27; xvii. 12-14; xxix. 1-8; xxx. 7-15 sqq.; 30 sqq.; xxxi. 1-9; xxxiii. 1-4, 10 sqq., 22 sqq. The subject of וְיִשְׂרָאֵל is the surviving Assyrians, as those who actually in the morning came upon the corpses. In מָוֶת is evidently to be made prominent the notion of inability to act, especially to fight. The strong warriors of Sennacherib were become motionless, harmless corpses. The וְיִשְׂרָאֵל as has often been remarked, recalls CICERO's *abii, evasii, excessii, erupii*. The three verbs depict the haste of the retreat. In "and dwelt at Nineveh" the verb וְיִשְׂרָאֵל has manifestly the meaning of *remaining*, comp. Gen. xxi. 16; xxii. 5; xxiv. 55; Exod. xxiv. 14, etc. In fact, after this overthrow,

Sennacherib reigned still twenty years, and undertook five more campaigns. But these were all directed toward the north or south of Nineveh. He came no more to the west (SCHRADER, *l. c.* p. 205). What is narrated, therefore, in ver. 38, did not occur till twenty years after this.

According to OFFERT (*Exped. scient. en Mesop.* II. p. 339) 𐤒𐤍𐤕 means "binder, joiner," and as the prayers that have been found addressed to him have for their subject chiefly the blessing of marriage, the conclusion seems justified that Nisroch corresponded to Hymen of the Greeks and Romana. SCHRADER assents to this view, only that, according to him, the root "sarak" in Assyrian means "to vouchsafe, to dispense," rather than "to bind," so that 𐤒𐤍𐤕 would more properly be "the good, the gracious" or "the dispenser." An inscription of Asurbanipal, the son and successor of Esar-haddon, in which he narrates his mounting the throne in the month Iyyar, calls this month "the month of Nisroch, the lord of humanity" (SCHRADER, p. 208). In the list of gods found in the library of Asurbanipal (comp. on xlvi. 1, and SCHRADER in the *Stud. and Krit.*, 1874, II. p. 336 sq.), the name of Nisroch is not found. While Sennacherib worshipped in the house of his god, his two sons slew him. An awful deed: parricide and sacrilege at the same moment, each aggravating the other. Such was the end of the haughty Sennacherib who had dared to blaspheme the God of Israel. He, who had boasted that no god nor people could resist him, must fall before the swords of his sons. He that regarded himself unconquerable by the help of his idols, must suffer death in the temple and in the presence of his idol. [How different the experience of Hezekiah in the temple of Jehovah, and the fate of Sennacherib in the temple of his idol!—TR.] HENDEWERK cites, as parallel instances of monarchs murdered while at prayer, the cases of Caliph Omar, and the emperor Leo V. No mention has been discovered thus far, in the Assyrian inscriptions of the murder of Sennacherib, whereas they do inform us of the murder of his father Sargon. POLYHYSTOR, among profane historians, relates (in EUSEB. *Armen. Chron. ed. Mai.* p. 19) the murder of Sennacherib. But he only names Ardumusanus, *i. e.*, Adrammelech as the murderer. ABYDENUS, on the other hand (*ibid.* p. 25) makes Nergilus the son of Sennacherib succeed the latter. This one was murdered by his brother Adramelus, and the latter in turn by his brother Axerdis. Here Adramelus is evidently = Adrammelech, Axerdis = Esarhaddon. Nergilus, however, according to SCHRADER's sagacious conjecture, = Sarezer. For Sarezer in Assyrian is *Sar-usur*, *i. e.*, protect the king. But to this imperative is prefixed the name of the god that protects, so that the complete name may sound, sometimes *Bil-sar-usur*, sometimes, *Asur-sar-usur*, sometimes *Nirgal-sar-usur*, etc. But the name

may also be used in an abbreviated form, *vis.* : with the omission of the name of the god : so that thus this Sarezer when the name in full was spoken, may have been *Nirgal-sar-usur*. ABYDENUS then may have preserved the first half of this name, while the Bible preserved the latter half (SCHRADER, p. 206.) Adrammelech occurs as the name of a god 2 Kings xvii. 31. The word in Assyrian is *Adar-malik*, *i. e.* Adar is prince. (SCHRADER, p. 168).

According to Armenian tradition, the two sons of Sennacherib were to have been offered in sacrifice by their father (see DELITZSCH in *loc.*). According to the book of Tobit (i. 18 sqq.), Sennacherib wreaked his vengeance for the overthrow he suffered on the captives of the Ten Tribes. On the other hand he was a hated person by the Jews, whence also they held his murderers in high honor. Later Rabbins were of the opinion that these became Jews, and in the middle ages their tombs were pointed out in Galilee (comp. EWALD, *Hist. d. V. Isr.* III. p. 690, *Anm.*). Our text says the parricides escaped to the land of Ararat, *i. e.*, Central Armenia. The Assyrian for Ararat is *Ur-ar-ti*. The word often occurs in the lists of government as the designation of Armenia (comp. SCHRADER, p. 10, 324, lines 37-40, 42, 44; p. 329, lines 31, 39). According to Armenian historians, the posterity of those two sons of the king long existed in the two princely races of the Sassunians, and Arzerunians. From the latter descended the Byzantine Emperor Leo the Armenian, from whom in turn a long row of Byzantine rulers were descended. "Not less than ten Byzantine Emperors, if such were the case, may be regarded as the posterity of Sennacherib : so that thus the prophecy of Nah. i. 14 received its fulfilment only very late. DELITZSCH, in *loc.*; RITTER, *Erdkunde*, X. p. 585 sq. *Esar-haddon* in Assyrian is *Asur-ah-iddin*, *i. e.*, Asur gives a brother (SCHRADER, p. 208). According to the canon of regents (*ibid.* p. 320), Esarhaddon ascended the throne in the year 681 B. C. EWALD places the date of Isaiah's entrance on his office under Uzziah in the year 757, his death under Manasseh in the year 695 (*Gesch. d. V. Isr.* III. p. 844, 846). DELITZSCH, following DUNCKER sets the beginning of Esar-haddon's reign in the year 693, and admits that in this case Isaiah must have been almost ninety years old. Now in as much as, according to the very certain data of the Assyrian documents, Isaiah, if he lived when Esar-haddon's reign began, must have become almost 100 years old, one must recognize at least in vers. 37 sq., an addition by a later hand, which also DELITZSCH admits. [The reader that desires to inform himself more particularly on these questions of chronology, and to see a defence of Isaiah's data, is hereby referred to BIRK's *Comm. on Isa., Appendix III.*, "THE ASSYRIAN REIGNS IN ISAIAH." The same article will serve as an introduction to the English literature on the subject.—TR.]

II.—THE WAY PREPARED FOR THE RELATIONS WITH BABYLON. HEZEKIAH'S SICKNESS AND RECOVERY, AND THE EMBASSY FROM BABYLON THIS OCCASIONED.

CHAPTERS XXXVIII. XXXIX.

1. HEZEKIAH'S SICKNESS AND RECOVERY.

CHAPTER XXXVIII.

a) The Sickness. XXXVIII. 1-3.

- 1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, 'Set thine house
2 in order: for thou shalt die, and not live. Then Hezekiah turned his face toward
3 the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept 'sore.

¹ Heb. *Give charge concerning thy house.*

² Heb. *With great weeping.*

TEXTUAL AND GRAMMATICAL.

Ver. 1. In לָמוֹת we have a *constructio praeognans*, in as much as the preposition depends on a notion of movement onward, nearing, that is latent in the verb חָלָה. Unless ל be regarded as a particle denoting design; he was sick in order to die, in which case the consequence would be represented as intention, as elsewhere similarly the reason is substituted as an object in clauses with בִּי, עַל, בֵּן. It is said in like manner Jud. xvi. 18, וַתִּקְצֹר נָפֶשׁ לְכוֹת. In the parallel place 2 Chr. xxxii. 24 עַל-לְכוֹת stands for our לָכוֹת, which corresponds essentially with the first of the two explanations given above.—The expression "to command his house," for "to make his last will known to his house" is found again only 2 Sam. xvii. 23, where, however, the preposition אֶל is used instead of ל. The expression כִּי-מָת תַּחֲיָה וְלֹא תָמוּהָ denotes the dying as certain, surely determined, by using the positive affirming participle (which presents death as abstract, timeless fact, thus a fact determined as to substance, though undetermined as to form, comp. Gen. xx. 3) and the negative clause וְלֹא תַחֲיָה that excludes the contrary. As analogous to the meaning "to remain living," comp. חָיָה = "to retain alive," vii. 21 and the comment.

The differences between our text and 2 Kings xx. 1-3 are inconsiderable as to sense, and yet are characteristic: חֲזוֹנִיהוּ omitted at the beginning of ver. 2, and לָאִמֶּר substituted at the end for our וַאֲמַר beginning ver. 2. Here our passage again gives evidence of an amended text. The absence of a subject for וַיִּסֹּב, when previously Hezekiah and Isaiah and Jehovah had been

named, and Hezekiah in fact the furthest from the predicate, lets it be possible (though only grammatically) to think of Isaiah or Jehovah as subject. And the emphatic וַאֲמַר ver. 3 corresponds to the importance of the brief prayer much better than the short לָאִמֶּר, that is only equivalent to our quotation marks. Thus we see here again that 2 Kings has the more original text. For it is inconceivable that the correcter and completer text has been changed into that which is less correct and complete. [The foregoing reasoning on the differences of the two texts must strike most readers as simply the fruit of a foregone conclusion. When, moreover, one takes the latter statement concerning וַאֲמַר and לָאִמֶּר and compares the two texts at Isa. xxxvii. 15 and 2 Ki. xix. 15, this impression is confirmed. See the Author's comm. on xxxvii. 15 under *Text. and Gram.* There we find precisely the reverse of what the Author remarks here on the occurrence of the two words in the parallel texts. In using לָאִמֶּר xxxvii. 15, instead of the וַאֲמַר found in 2 Kings, does the Isaiah text do injustice to the importance of the solemn prayer of Hezekiah in the Temple? And does he fail to observe how much better "the emphatic וַאֲמַר corresponds to that importance?" The reader is also referred to the comparison between vii. 1 (*in loc.*) and 2 Kings xvi. 5. When all the details of this argument, (*viz.* for the text of 2 Kings being more original and the Isaiah text being amended from that, and so still more remote from a genuine Isaiah text), have been gone over, we may anticipate that the conclusion of most students will agree with the opinion of J. A. ALLEN, (see his comment on xxxvii. 17, 18), who characterizes most of it as "special pleading" and "perverse ingenuity."—TA.]

EXEGETICAL AND CRITICAL.

1. In the fourteenth year of his reign, Hezekiah fell dangerously ill. It was no doubt a proof of especial divine grace when Isaiah announced to him his approaching end, and thereby gave him time to command his house. But Heze-

kiah was terrified at the intelligence. He prayed weeping to the LORD, and appealing to his life spent in the fear of God.

2. In those days—wept sore.—Vers. 1-3. We have, above in the introduction to chaps.

xxxvi.-xxxix. sufficiently shown what is the relation of chaps. xxxviii.-xxxix. to the two that precede it. It can no longer be a matter of doubt that the time of Hezekiah's sickness preceded the overthrow of Sennacherib. The former as certainly belonged to the year 714 as the latter to the year 700. The transposition of the chapters, which was for the sake of the connection of the subject matter in them with the general contents of the book, occasioned the belief that the overthrow of Sennacherib also happened in the year 714. In consequence of this, expositors only differ in this respect, that some put all the events narrated xxxvi.-xxxvii. before those narrated xxxviii.-xxxix. while others put the sickness of Hezekiah before xxxvi.-xxxvii. but the embassy after them. An end is made to all this by the fact, now put beyond doubt, that Sennacherib only began to reign in the year 705, and made his first and only campaign against Phoenicia, Judea and Egypt in the year 700. For these reasons "in those days" ver. 1 and "at that time," xxxix. 1 are equally unauthentic and not genuine. Both must owe their origin to emendation. [See introduction before xxxvi. Comp. SMITH'S *Dict. of the Bible*, article Hezekiah.].

It cannot be certainly determined what was the nature of Hezekiah's sickness. Many have inferred from שחין ver. 21; 2 Kings xx. 7, that he had the plague, and have associated this with the plague in the Assyrian camp. (xxxvii. 36), and even used this as proof that Hezekiah's sick-

ness occurred after Sennacherib's overthrow. But שחין (שחן), a root unused in Hebrew, but meaning in the dialects ("*incaluit, calidus fuit*") stands not only for the plague boil (*bubo*), but also for other burning ulcers, as it occurs in reference to leprosy (Lev. xiii. 18 sqq.), and other inflammable cutaneous diseases (Exod. ix. 9 sqq.; Deut. xxviii. 27, 35; Job ii. 7). If שחין ver. 21 be not taken collectively, so that there was only *one* boil, then the next meaning would be a carbuncle (i. e., a conglomeration of ulcerous roots). In respect to God's promises and threatenings being, as it were, dependent on the subjective deportment of men, for their realization, comp. Jer. xviii. 7 sqq.; where especially the שחין, connecting with the celerity with which the potter transforms the clay, denotes the celerity with which the LORD, under circumstances alters His decrees. Comp. my remarks in *loc.* Hezekiah turned his face to the wall because at that moment he neither wished to see the face of men, nor to show his countenance to men. He would, as much as possible, speak with his God alone. It was different with Ahab, 1 Kings xxi. 4. לֵב שָׁלֵם is *animus integer*, i. e., a whole, full, undivided heart (1 Kings viii. 61; xi. 4). It is an Old Testament speech, that Hezekiah makes. A Christian could not so speak to God. Hezekiah applies to himself the standard that Ps. xv. offers, and that Christ proposes in the Sermon on the mount (Matt. v. 21 sqq.).

b) The Recovery. CHAP. XXXVIII. 4-8.

4, 5 THEN came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I 6 have seen thy tears: behold, *I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will de- 7 fend this city. And this *shall be* a sign unto thee from the LORD, that the LORD 8 will do this *thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down *in the *sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

¹ Heb. *degrees by, or, with the sun.*

² I add.

³ word.

⁴ *auf der Stufenuhr Ahas' vermoegs der Sonne, or, on the degrees, or steps of Ahas with the sun.*—J. A. ALEX.

TEXTUAL AND GRAMMATICAL.

Ver. 5. On the construction of הִנְנִי יֹסֵף see on xxxviii. 16; xxix. 14.

Ver. 21. The word דְּבִלָּה, *st. constr.* דְּבִלָּה, beside the text, and 2 Kings xx. 7, occurs only 1 Sam. xxx. 12; 1 Chr. xii. 40. The Greek word *καλάθη*, which means a cake of dried fruits, especially of figs, seems to have been derived from דְּבִלָּה through the Aram. דְּבִלָּהָ.

The 3 pers. plur. עָשָׂה has for subject those who naturally performed the service in question. We use in such cases the indefinite subject they (Germ. "*man*"): (comp. Jer. iii. 16 sq.; Isa. xxxiv. 16).—כִּרְחֹק occurs elsewhere only in the substantive form כִּרְחֹק (contritus

scil. testiculos contritus habens, Lev. xxi. 20.) The meaning is "to crush, triturate." It is thus a *constructio progre-ssans*: let them crush figs (and lay them) on the boil. On שחין. See on ver. 1.

In 2 Kings xx. 7 at the end of the verse it reads וַיֵּחַי, "and he lived," i. e., recovered, instead of as here וַיִּחַי, "that he may live." Our text appears to be an effort to remove a difficulty. For וַיִּחַי seems primarily to mean that Hezekiah immediately recovered. But that such was not the case is seen from the king's asking: "what shall be the sign that the LORD will heal me, and that I shall go up to the temple the third day?" (2 KI. xx. 8). It was, therefore, no instantaneous cure: and

this our text would intimate by יָרִי. But the word in 2 Kings xx. 7 is only an anticipation of the narrator, who states the effect immediately after the application of the means although other events intervened.

Vers. 21, 22, are an epitome of 2 Kings xx. 7, 8, with the omission of what is less essential. But it is to be noted, as a further proof of the second-hand nature of our text, that the words "what is the sign," etc. 2 Ki. xx. 8 have there their proper foundation in that the promise is expressly given (2 Kings xx. 5) that the king should go up to the temple, whereas that item is wanting in our ver. 5.—Whether or not our vers. 21, 22 were intentionally or accidentally put where they are by some later copyist cannot be certainly determined, and is in itself indifferent. But it seems to me most natural to assume that some later person, with the feeling that there was a disturbing gap, thought he must supply it from 2 Kings. An interpolation between vers. 6, 7 would have involved a change in his actual text, thus he supplemented at the end. As they are found in the LXX, the addition must be very ancient. They are important,

too, as proof in general that the text in our chaps. has suffered alterations; and especially that the dates have been changed.

On the text at ver. 8 b. An important difference is to be noted between this and 2 Kings xx. 9-11. Our text assumes an actual going backward of the sun, probably, as is also assumed by many expositors, because it was thought that this miracle must be put on a level with the sun standing still at Gibeon (Josh. x. 12). In the Book of Sirach (Ecclus. xlviii. 23) it is expressly said: "in his days the sun went backward and he lengthened the king's life." The older and original text of the Book of Kings knows nothing of this construction.*

* [This use of Ecclus. xlviii. 23 conflicts with the appeal the Author makes to the same text in his Introduction, § 4 (at the end), in support of the genuineness of the Isaiah text. If it there serves to prove that an entire section, viz., the historical part, xxxvi.—xxxix. is Isaiah's own work, it must certainly prove as much for the particular language that Sirach actually refers to.—T_h.]

EXEGETICAL AND CRITICAL.

1. Then came the word—was gone down.—Vers. 4-8. In 2 Kings xx. 4 we are told that the word of the LORD came to the Prophet when he had hardly left the king, when he had not yet traversed the עֵיר אֲבִיכֶנָה, or, as the K^ri and the ancient versions have it probably more correctly, הֶחָצֵר אֲבִיכֶנָה, i. e., the inner court of the residence. Therefore actually הֵינֵּן (Jer. xviii. 7), i. e., suddenly, Jehovah recalled the announcement so categorically made ver. 1. Just that so harsh sounding announcement had brought forth that fervent sigh of prayer from the depths of Hezekiah's heart. Precisely this was intended. Necessity must teach Hezekiah to pray. The LORD calls Himself "the God of thy father David" in order to give Hezekiah one more comforting pledge of deliverance. For He intimates that He will be still the same to him that He had been to David. The LORD had heard the prayer, He had seen the tears. Both were well pleasing to Him, He regarded both. And thus He promises the king that He will add yet fifteen years to his life.

I cannot accord with all that BAEHR remarks on our passage (see the vol. on 2 Kings xx. 4 sqq.). But I agree with him when he says: "The Prophet announces to the suppliant that God has heard him, and promises him not only immediate recovery, but, in fact, that he shall reign as long again as he has already reigned." Accordingly Hezekiah must already have reigned fifteen years. This could easily be the case if the historian (xxxvi. 1) reckoned the fourteen years from the first day of the calendar year, beginning after Hezekiah's becoming king, while the LORD reckoned so favorably for Hezekiah that He counted the fragment of the first calendar year when he began to reign and the fragment of the current year as a whole year. Then is explained how by divine reckoning Hezekiah reigned 15+15 years, and by human reckoning only 14+15. In 2 Kings xx. 5 the additional promise for the immediate future is given: "Behold, I will heal thee: on the third day thou shalt go up unto the

house of the LORD." This is manifestly omitted in our text because included in the larger promise. The promise of ver. 6 is of course conceivable even after the overthrow of Sennacherib. For the latter was to the Assyrians, though a serious, yet by no means an annihilating blow. They could recover themselves after it, and fall on Judah with augmented force and redoubled rage. But our passage stands primarily in undeniable connection with xxxvii. 35, especially when we regard it in the construction of 2 Kings (comp. 2 Kings xix. 34 with xx. 6, where only לְהוֹשִׁיעָהּ וְלָעַל for לְהוֹשִׁיעָהּ wanting in xx. 6 makes the difference). If we are correct in construing the temporal relations of xxxviii., xxxix., to xxxvi., xxxvii. (see on xxxviii. 1), then our passage is older than xxxvii. 35. But the latter passage promises deliverance from Sennacherib in words evidently taken on purpose from our passage, so that the promise there given to Hezekiah appears as a renewal and repetition of that he had received already fourteen years before. In addition to this, both our passage and xxxvii. 35 have their common root in xxxi. 5. There as

here נָנִן and הִצִּיל occur together; there, too, נָנִן is illustrated by the touching image of a hovering bird. There it is expressly said that, not Egypt shall protect the people of Israel, but Jehovah has reserved this care for Himself. And this deliverance of Judah from Assyria was in fact definitively and forever decided by the defeat of Sennacherib. Assyria, as we have already seen, is done away. The deportation of Manasseh (2 Chr. xxxiii.) was more a benefit for Judah than a punishment. One may say: Sennacherib's losing his army, not by the sword of Egypt, but by the hand of the LORD, is the true and proper fulfilment of the promises, xxxi. 5; xxxvii. 35; xxxviii. 6. For these reasons I believe that our passage is to be referred to Sennacherib's defeat and, because that was decisive for Judah's relations to Assyria, to no later event. But then our passage also puts a decisive weight in the scale in favor of the assertion that the events narrated

xxxviii. precede the events narrated xxxvi. and xxxvii.

In our text are wanting after ver. 6 the words that 2 Ki. xx. 7, 8 are found in the proper place, viz. "And Isaiah said, Take a lump of figs," etc. Instead we have in vers. 21, 22 an epitome of what is there said. We will, therefore, anticipate here the exposition of these verses. The Prophet proceeds at once to the fulfilment of the promise of vers. 5, 6. To this end he orders a piece of fig-

cake to be laid on the diseased spot. כֶּכֶל means a round (sometimes four-cornered) cake of dried summer figs, that were pounded in a mortar and put up in this form for better preservation and transportation (see WINER, *R.-W.-B. art. Feigenbaum* [SMITH'S *Bib. Dict. art. Figs*]). It is well known that anciently, as now-a-days, too, figs were applied as an emollient to hasten the gathering of a boil. Comp. GESENIUS on ver. 1 and BAER on 2 Kings xx. 7. Already JEROME mentions the opinion that the sweet fig was a *contrarium*, i. e., an aggravation of the evil, and adds: "Ergo, ut Dei potentia monstraretur, per res noxias et adversas sanitas restituta est." According to SEB. SCHMIDT, *Hebraei communiter et Christianorum quidam* (e. g., GROTIUS) share this opinion. We are told in the Scriptures of countless miraculous cures in which divine omnipotence made no use of natural means. Why such means were still sometimes employed (comp. Mar. vii. 33; viii. 23; Jno. ix. 6 sq.) we will hardly be able to fathom. If the means used in the present case were already known at that time as a cure of this disease, why did not the physicians apply it? Or was this cure still unknown at that time? Or did the physicians not understand the disease correctly? Or had the LORD, beside the object of the bodily cure, some other higher objects to which that means stood in a relation to us unknown? Such are the questions that men raise here, but can hardly answer to satisfaction.

Asking and giving signs is nothing unusual in the Old Testament, and especially in the life of our Prophet. The more the life of faith stands in the grade of childhood, the more frequent it is. Christ would give no sign on demand (Matth. xii. 38 sqq.; xvi. 1 sqq.; Luke xi. 16; John ii. 18; vi. 30). But Moses received and gave them in abundance (Exod. iv.). Also in the times of the judges and of the kings they were frequent (Judg. vi. 17, 36 sqq.; 1 Sam. ii. 34; x. 1 sqq.). Isaiah himself was more than once the medium of such signs (vii. 11 sqq.; viii. 1 sqq.; xx. 3 sqq.; xxxvii. 30). They are sometimes threatening, sometimes comforting in their promissory contents, and are, accordingly, given now to the wicked as a warning, now to the pious for comfort and to strengthen their hopes. Thus Hezekiah here receives the second comforting sign. That his life shall be prolonged the LORD makes known to him by means of an implement used for measuring time. At Hezekiah's request the LORD actually causes the shadow on the sun-dial to go backward ten steps or degrees. Here we must note the not inconsiderable difference between our text and that of 2 Kings xx. 9 sqq. According to our text, the Prophet does not propose to the king the choice whether the shadow shall go forwards or backwards; moreover he does not

call on the Lord to do the miracle. But the Prophet declares at once that he will (of course by the power of God) turn the shadow back. Finally our text says, ver. 8, that the sun returned back the ten degrees that it had gone down, whereas 2 Kings xx. speaks only of the return of the shadow (וַיָּשֹׁב אֶת-הַצֵּל וְהָיָה אֲחֵרָהּ) (וַיָּשֹׁב אֶת-הַצֵּל וְהָיָה אֲחֵרָהּ). The last mentioned difference is so far especially important because it intensifies the miracle. We have hitherto learned, in the character of an abstract that the Isaiah text bears, to recognize a mark of its later origin. This magnifying the miraculous may be regarded as a further symptom of the same thing. See *Text. and Gram.*

It is now admitted by all that by סֵעָלוֹת we are to understand a sun-dial. The ancient notion found in the LXX., in JOSEPHUS (*Antiq. X. 2, 1*), the SYR., various Rabbis, SCALIGER (*Praef. ad can. chronol.*) was that the steps were a simple flight of stairs exposed transversely to the sun. But to this it is objected that one may imagine the withdrawal of the shadow from ten stair-steps, but not the going down. For the sun must stand so that the upright faces or risers of the stair cast their shadows on the flat steps. But then all the flats must be shaded equally from the top to the bottom. One may of course picture that the ten lower steps lost their shade, but not that the shadow descended ten steps further, as all the steps must already have their shadow. This ascent or descent of the shadow is only possible where there is one object to cast the shadow, and serve as an indicator, whatever may be its form. Hence all expositors understand a sun-dial to be meant. [The words in the Hebrew literally mean "the degree or steps of Ahaz in (or by) the sun."]

סֵעָלוֹת, like the Latin *gradus*, first means steps, and then *degrees*. The nearest approach to the description of a dial is in the words: "degrees of Ahaz," which certainly do not obviously mean a dial. As investigation shows, there is no historical necessity for assuming that a dial could not be meant, and that we must assume that the shadow here meant was the shadow cast upon the stairs of Ahaz. "The only question is, whether this (latter) is not the simplest and most obvious explanation of the words, and one which entirely exhausts their meaning. If so, we may easily suppose the shadow to have been visible from Hezekiah's chamber, and the offered sign to have been suggested to the Prophet by the sight of it. This hypothesis relieves us from the necessity of accounting for the division into ten, or rather twenty degrees, as Hezekiah was allowed to choose between a procession and a retrocession of the same extent." J. A. ALLEX. A neighboring wall might have cast its shadow on such a stair, which might be called the shadow of the stair, as God's shadow is called "thy shadow." חַיִּל, Ps. cxxi. 5; comp. חַיִּל, Num. xiv. 9. The stair may have served designedly or undesignedly for a rude or even comparatively accurate gauge of time, or it may not.—TR.]

We learn from *Herodotus* (II. 109) that the Greeks received the sun-dial from the Babylonians, and he says expressly that the Greeks learned from them τὰ δυνάμενα μέτρα τῆς ἡμέρας.

Thus the Babylonians seem already to have known the division into twelve day and twelve night hours. The sun-indicator of Ahaz may also have had this division. For the mention of ten degrees does not warrant the inference that it was divided according to the decimal system. The sun-dial could easily pass from the Babylonians to the Syrians, and from the latter to the Jews. Ahaz was disposed to introduce foreign novelties (comp. 2 Kings xvi. 10 sqq.), and may have introduced this with other things from Syria. But this is only conjecture. The same is true of any thing that may be offered concerning the form of Ahaz's sun-dial [see BARNES *in loco*; SMITH'S *Bib. Dict.*].

As the Prophet offered the choice of letting the shadow rise or fall ten degrees, it must have been at a time of day that allowed room for both on the dial. Of course this room was measured by the length of time represented by the degrees. Did they represent hours or a like larger measure, then a gnomon arranged for only twelve would not have sufficed. But what was proposed could have been done did the degrees mark half or quarter hours. DELITZSCH says: "If the performance of the sign took place an hour before sundown, then the shadow, going back ten degrees, of half an hour each, came to where it was at noon." But how then could the shadow at 5 o'clock, P. M., go also ten degrees further down? Could the dial mark the tenth hour after noon? It is thus more probable that the Prophet came to the king nearer mid-day. [According to the old view defended above, it would be, say half-way, between sunrise and meridian.—Tr.]

The expression מעלות is manifestly used with different meanings. It designates first the degrees or steps, however they may have been marked. And, in my opinion, it has this sense four out of the five times that it occurs in our passage. Moreover מעלות צל seems to me to be "the shadow of the degrees," not "the shadow of the gnomon." For it is not correct to say: "the shadow of the gnomon that is gone down on the gnomon of Ahaz." For if מעלות be taken in the concrete sense, meaning that particular gnomon, that would

be to distinguish what in fact is identical. But if the word be taken generally—the sun-dial shadow—that is on every dial in general, then מעלות is quite superfluous. Hence I think that מעלות means here the degrees, and "the shadow of the degrees" is the shadow that, connected with the degrees, marks the hours, be it that the degrees themselves cast the shadow, or that the shadow strikes the degrees (be they lines, points, circles, or the like), and thereby marks the position of the sun or the time of day. Moreover, the third, fourth and fifth time the word means "degrees." For in these it is only said that the sun has retrograded over the same degrees on which it went down. But the expression מעלות אחר is manifestly to be taken as a metonymy, as far as it is *pars pro toto*. The language had no name for the novelty. It had only a word for the chief features of it, and thus that became the name of the whole. מעלות אחר is both times the accusative of measure. נשכש stands in an emphatic antithesis: by means of the sun's movement, thus in consequence of a natural cause, the shadow had gone down; but I, says the Prophet in the consciousness of the will and power of Jehovah, I bring it about that, contrary to nature, it must return ten degrees. This could happen indirectly by refraction of the sun's rays (comp. KEIL on 2 Kings xx. 9), or perhaps directly by an optical effect. It remains a miracle any way. [See BARNES *in loc.* for a full presentation of this subject.] Various natural explanations see in WINNER, R.-W.-B. *Art. Hist.* THENIUS (on 2 Kings xx. 9) supposes an eclipse of the sun, which, according to SEYFFARTH, took place September 26th, 713 B. C. But this date does not sufficiently agree with our event, nor would an eclipse explain the retrocession of the shadow. I believe that the LORD desired to give to His anointed, at a very important epoch of his personal and official life, the assurance that He, the LORD, could as certainly restore the sands of Hezekiah's life that were nearly run out, and strengthen them to renew their running, as He now lets the shadow of the sun-dial return a given number of degrees.

c) Hezekiah's Psalm of Thanksgiving.

CHAPTERS XXXVIII. 9-20.

No one doubts the genuineness of this song. That it was not composed during the sickness, appears from the second half, which contains thanks for recovery. But it is probable, too, that the song was no involuntary burst of joyful and grateful feeling, such as might well forth from the heart in the first moments after deliverance. For, as DELITZSCH has remarked, the song bears evident marks of art, and of choice, and partly of antiquated expression. Such forms of expression are: פקדתי (again only Exod. xxxviii. 21) and חדרל (δπ. λγ.) ver. 11; דור in the sense of "dwelling" (perhaps again Pa. xlix. 20), רע,

(adjective form only here), קצר and דלה meaning "lucium" (δπ. λγ.) ver. 12; שנה meaning "composed animum" (again only Pa. cxxxix. 2) ver. 13; סיד קנור (again only Jer. viii. 7) and עשקה (δπ. λγ.) ver. 14; Hithp. הדרה (again only Pa. xlii. 5) ver. 15; חשק ver. 17 and גן ver. 20 with the accusative instead of the usual construction with ב; בל as substantive = *interitus*, and joined with שחת (only here) ver. 17. Added to this are echoes from Job, especially in the first, lamenting part of the song: נסע Niph. ver. 12 (again only in Job iv. 21). נצעני ver.

12, comp. Job vi. 9 (chap. xxvii. 8); תְּשִׁילֵנִי ver. 12, comp. Job xxxiii. 14. מִיּוֹם עָרִילִיָּה ver. 12, Job iv. 20; וְלִי וְנִי ver. 14, comp. Job xvi. 20; עָרִבְנִי ver. 14, comp. Job xvii. 3; חָלַם ver. 16, comp. Job xxxix. 4. Compare the list by DELITZSCH in DRECHSLER's *Komm.* II. p. 620

sq. It is, therefore, conjectured, not without reason, that the learned king, well acquainted with the ancient literature of his people, produced this song later as he had time and leisure for it, as a monument both of his art and learning. Apart from the superscription ver. 9, the song has evidently two parts; a lament (vers. 10-14), and a joyful thanksgiving (vers. 15-20).

a) SUPERScription. XXXVIII. 9.

9 The writing of Hezekiah, king of Judah, when he had been sick, and was recovered from his sickness.

EXEGETICAL AND CRITICAL.

It is doubtful if כָּתַבְתִּי = כָּתַבְתָּ. For although *b.* and *m.* are in general kindred sounds, still an interchange specially of the roots כָּתַב and כָּתַם never occurs. For neither כָּתַם (Jer. ii. 22, see my remarks *in loc.*), nor the noun כָּתָם has anything to do with כָּתַב. We have besides, as derived from the unused root כָּתַם only כָּתַם in the superscriptions of Ps. xvi. lvi.-lx. Why should the exchange of כ and ט be made just for this species of Psalm? Why was not כָּתַב used in the superscription of those Psalms as well as for our passage, if both words are actually of like meaning? Beside כָּתַב occurs elsewhere, and means either abstractly the writing, mode of writing (Exod. xxxii. 16; xxxix. 30; Deut. x. 4; 2 Chr. xxxvi. 22; Ezra. i. 1), or in the concrete sense, a something written, piece of scripture, copy (2 Chr. xxi. 12; xxxv. 4). Here, too, it means a writing, a written document or record. The word would give us to know that another source for this song lay before the author than for other parts of chapters xxxvi.-xxxix. The Book of Kings does not contain the song of Hezekiah. From that therefore the author could not take it. There lay before him a document that was either held to be a writing of Hezekiah's or actually was such. In fact we may take the word "writing"

ing" in the sense of original manuscript. For the unusual word, כָּתַבְתִּי, doubtless chosen on purpose, and on purpose put first, intimates that not only the contents of the writing came from Hezekiah, but also that the manuscript of it was his. It may be remarked as a curiosity, that GORIUS conjectures that the song was dictated to the king by Isaiah, thus was properly the production of the latter. Excepting this no one has doubted Hezekiah's authorship. He is known to have been a very active man in the sphere of art and literature. He was the restorer of the Jehovah-cultus in general, and of the instrumental and vocal temple music of David in particular (2 Chr. xxix.). According to Prov. xxv. 1, he had a college or commission, called the מְנַשֵּׁי הַזִּקְיָה, which appears to have been charged with collecting and preserving ancient documents of the national literature. See DELITZSCH in DRECHSL. *Komm.*

II. 2, p. 221. From the words כָּתַבְתִּי and יָרֵי מִחֲלִי we see that the sickness and recovery are treated as a total. In the second of these periods, inexactly defined, the song originated. The second period is named, not by the infinitive as the first, but by means of the *verb. fin.*, according to that frequent Hebrew usage, in which the discourse quickly returns from subordinate to the principal form. Comp. xviii. 5.

β) THE DISTRESS. CHAPTER XXXVIII. 10-14.

- 10 I said in "the cutting off of my days,
I shall go to the gates of the grave:
I am deprived of the residue of my years.
- 11 I said, I shall not see the LORD,
Even the LORD, in the land of the living:
I shall behold man no more
With the inhabitants of the "world.
- 12 "Mine age is departed, and is removed from me as a shepherd's tent;
I have "cut off like a weaver my life:
He will cut me off "with pining sickness:
From day even to night wilt thou make an end of me.
- 13 "I reckoned till morning, that, as a lion,
So will he break all my bones:
From day even to night wilt thou make an end of me.
- 14 Like "a crane or a swallow, so did I chatter:
I did mourn as a dove;

Mine eyes ¹fail with looking upward :
O LORD, I am oppressed ; ²undertake for me.

- ¹ Or, from the thrum.
² In the pause of my days.
³ rolled up.
⁴ languished upward.

- ⁵ Or, ease me.
⁶ non-existence.
⁷ I composed myself.
⁸ be my surety.

- ⁹ My dwelling is broken up.
¹⁰ a swallow, a crane.

TEXTUAL AND GRAMMATICAL.

Ver. 10. Views differ very much about רָמַי כִּי. The Ancient Versions guess at it. The LXX. have ἐν ὕψι (they probably read רָמַי); the Vulgate, "in dimidio" (if this was not for the sake of resemblance in sound between רָמַי and *dimidium*, then it was from a calculation that the point of culmination is at the same time *aestivum*). The SYRIAC, also, by reason of the same combination, has in *medis diebus meis*; TAR. JONATAN has in *moerore dierum meorum*; Aq. and Sym. have ἐν ἀσθενείᾳ (they take the root רָמַי = רָמַי); the ARAB. and various Rabbins translate "in adomione, excisione dierum meorum," in which they proceed from the meaning "to destroy," which רָמַי certainly has, especially in the Niph. (comp. Hos. x. 15; Isa. vi. 5; xv. 1, etc.). Many modern expositors, following the precedent of EBERH. SCHMID (*Dis. philol. exeg. ad Cant. Hist. Lugd. Bat. 1760*), translate the word as do the Vulg. and Sym., viz., in *dimidio, medio* (comp. רָמַי בְּצֶמֶחַ Ps. cii. 26). This meaning is supported by reference to the supposed still-stand of the sun in the midst of its course; but it is over ingenious and entirely isolated here. For in other places of its occurrence רָמַי undoubtedly means: "being still, pause" (Isa. 6. 7; Ps. lxxiii. 2). Most expositors now adopt this sense (Gesenius, Maurer, Umbreit, Drechsler, Knobel, Delitzsch). Yet they differ also; some understanding by the stillness the political still-stand consequent on Sennacherib's defeat (Gesenius, Maur., Drechsler), and that promised to follow the hoped-for retreat of the Assyrians (Knobel). Others refer to the expression חַדָּשׁ חַדָּשׁ ("in the days of my harvest" Job xxix. 4), and suppose the meaning to be "the time of manly maturity when the spirit of men begins to be clearer and quieter" (Umbreit), or "the quiet course of healthful life" (Del.). Thus all these expositors take רָמַי in a good sense, i. e., of quiet, happy condition, of rest of spirit, of vigor of life, vigor. But I cannot think it has this positive meaning. One must not transfer to רָמַי the sense of נָחַם. The root רָמַי has the predominant meaning "not to be, to bring to nought, to annihilate," whether this comes from the notion of making like (the earth), or elsewhere. For רָמַי means "to destroy," once in Kal. (Hos. iv. 5), always in Niph. (Hos. iv. 6; x. 15; Isa. xv. 1; vi. 5; Jer. xlvii. 8; Obad. 5; Zeph. i. 11); in Piel in the solitary instance of this conjugation (2 Sam. xxi. 5). Kal. occurs beside only in the sense of negative rest, of being no more, ceasing (cessare): Jer. xiv. 17; Lam. iii. 49. And also רָמַי, in the three instances where it occurs (Isa. 6. 7; Ps. lxxiii. 2), is primarily only a designation for ceasing to speak, being silent, as Delitzsch himself remarks c. lxxiii. 6. Accordingly I think that רָמַי כִּי means rather "being still, standing still, the quenching of life-power." Thus the king would say: "as I noted that the clock of my life gradually stopped, I thought: now it goes in the gate of Hades." It is plain that, with this construction רָמַי must be referred to אֲמַרְתִּי, whereas those who construe רָמַי positively must refer it to אֲלַכְהָ. For it is self-evident that one whose life-clock stops must enter the gates of Hades, whereas it needs to be made emphatic that one, still in the vigor of life, must make up

his mind to this fatal entry. The Masorets understood the words in the latter sense; hence the pause in רָמַי כִּי indicated by Tiphthha. One is necessitated thereby to construe רָמַי emphatically "to go off," and the connection with בְּשַׁעֲרֵי שָׁ as a pregnant construction, which is needless with our exposition. The cohortative form in אֲלַכְהָ seems to me to mean that the speaker, as it were, spurs himself on to do what he must do, but does unwillingly (comp. Ewald, 228, c).—Pual פָּקַד occurs again only Exod. xxxviii. 21, where it means "to be mustered, inscribed, inventoried." It is plain that it cannot mean this here. Hence some take it—"made to miss, deprived of, frustrated." But Delitzsch justly remarks that then it ought to read הִפְקַדְתִּי (comp. on xxix. 6) Gesenius translates: "I am missed through the rest of my years," grammatically correct but flat. The most inviting is the rendering: "I am fined the residue of my years," which is grammatically possible since פָּקַד occurs with the accusative of the person meaning "to visit, punish" (Jer. vi. 15; xlix. 8; Ps. lix. 6).

Ver. 11. Concerning הָאָרֶץ see on xii. 2.—If the words כְּאֶרֶץ חַיִּים are taken as parallel with הָאָרֶץ, then of course one must cast doubt upon וְהָאָרֶץ (Ar. Lev.) as Chrysostom, Delitzsch, Dierckx and others do, and read וְהָאָרֶץ, i. e., "world in the sense of earthly presence" (Ainsworth) Ps. xvii. 14; xlix. 2; lxxxix. 48. But if we are correct in referring כְּאֶרֶץ הָאָרֶץ to the object and not to the predicate (see comm. below), and if, according to the principle of parallelism, the same construction obtain in the second half of the verse, then the position of אֶרֶץ after אֲדָם, and then also the difficulty of connecting כְּאֶרֶץ הָאָרֶץ and also חַדָּשׁ עִם אֲדָם, show that חַדָּשׁ is not to be joined to the object but to the predicate, that therefore there is an antithetical parallelism. Therefore חַדָּשׁ is correct, and is to be taken in the sense אֶרֶץ חַדָּשׁ, of a relative not being, or being no more.

Ver. 12. If חַדָּשׁ is taken in its usual sense of "eternity, time, life-time" (Drechsler) there ensues the disadvantage that the predicates נָכַם וְנָגַל do not fit to it. For they contain the notion breaking off, removal in respect to space, which is applicable to dwelling-places, but not to the time of dwelling. Hence most expositors recur to the dialects wherein חַדָּשׁ (likely because of a relation to חָדַשׁ) has very constantly the sense of "dwelling." Thus in Chaldee חַדָּשׁ is a very common word for "dwelling," Dan. ii. 38; iii. 31; iv. 2, 18, 32. Thence come the expressions of the Targum חַדָּשׁ "the inhabitant," חַדָּשׁ "the dwelling." In Syriac, too, *datro*, *dajoro*, *datrono* is "the dwelling;" and in Arabic *dar*. It seems that the radical idea "rotundum, orbis" has in Hebrew developed more to the meaning "circuit, period, age," whereas in the dialects it has been restricted more to the meaning of the round tent-dwelling. Still there are not wanting examples to prove that in Hebrew also the word has retained its original sense

of "being round" in reference to things of space. Thus xlii. 11 כדור means "ball;" xlix. 3 כדור = *circumcirca*; Ezek. xxiv. 5 כדור = כדורה "the wood-pile in round layers." Indeed Ps. xlii. 30 דור very likely means specifically "dwelling." It is very probable that Heseekiah, a learned prince and well acquainted with the ancient monuments of the national tongue, in solemn poetry, availed himself of an antiquated expression.—נָסַע used for pulling up the tent-pegs, xxxiii. 30; Niph. found again only Job iv. 21, and with the same meaning.—נָלַח from נָלַח "to uncover," "to clear out the land, *evacuare*," then specifically "*migrare*," Niph. — "*migrare factus, deportatus*."—רֵעִי is an adjective formation from רֵעָה — *pastoricius*: it occurs only here. That קָפַר (s. *arg.*) does not mean "to cut off" seems probable to me also. For all kindred roots קָפַר, קָפַר, קָפַץ, קָפַץ, as also the derivative קָפַץ "the porcupine," indicate that it means "to contract, wrap together, lay together." Thus many moderns translate: "I have wound up my life." But if one so understands it: "I regard my life as wound up," i. e., done, finished, I have finished with life, then it seems to me not to suit the first person, nor the primary sense of קָפַר. My rendering (see *Ezek.* and *Cril.* below) makes plain why we find the first and then the third person. רֵעִי (reminds strongly of Job vi. 2, comp. xxvii. 8).—עַרְלִיָּה recall Job iv. 20; and תְּשִׁלִּיכֵנו Job xxiii. 14.

Ver. 13. שָׁוָה is "*componere, complanare*." We had the word with a physical sense xxviii. 25; here it has a moral sense like Ps. cxxxi. 2, where it means *composui animum*. In our text שָׁוָה is wanting. It is seen from this that the poet uses the word in that direct causative sense, so frequent in Hebrew, according to which שָׁוָה can mean, not only "to make alike, even, mild, quiet," but also "to effect equality, evenness (*aequalitatem animi*), equanimity, quietness."—כָּאֲרִי (pointed with the art. like Ps. xxii. 17), though referred by the Masorets to שָׁרִית, still manifestly, as to sense, belongs to what follows. For the lion is no example of that *animus componere*.—The retrospective בָּ after אֲנִי immediately preceding occurs here like it does directly after, at the beginning of ver. 14.

Ver. 14. The words כָּסוּס עֵינָי are difficult. First, as to כָּסוּס, it is to be remarked that Jer. viii. 7, the only other place where the words occur, K'ri would read

כָּסִי. This shows that the word has nothing to do with כָּסוּ "horse," whatever may be the etymology of the latter word. The conjecture of VILHELMUS (*Beitrag zur Aufklärung des Dankliedes Hiskias zur Befreiung theol. Kenntnisse von J. A. CRAMER, P. I. p. 61 not.*), seems to me reasonable, that the Masorets, beside the pronunciation *cas*, intimate another *sis* or *sic*, because the latter better corresponds to the sound-mimicry of the word. For it is very probable that the bird receives its name from the sound it makes (like cuckoo, *Uhu* "owl," etc.).—עֵינָי. There is no root עֵינָי in Hebrew. It is regarded as coming by transposition from עֵינָי *increpare*, but which in Ethiopic is said to mean "to sigh," in Arabic "to implore plaintively." BOETTCHER (*Aehrenlese, p. 33*) takes עֵינָי for a softened עֵינָי — "disturbed, troubled," and this "as the peculiar mark of the restless swallow that flies back and forth." But this does not suit Jer. viii. 7, where it is pure arbitrariness to omit י.—It is certainly no accident that in many languages the crane is designated by a word containing the sound *g* (*k*) and *r*, and it shows that all these denominations are *onomatopoeiæ*. The name in Arab, is *Kurki*; Aram., *kurkfa*; Greek, *ýpavov*; Lat. *grus*, etc. This meaning suits very well Jer. viii. 7, but is less suitable in our text.—כָּסִי עֵינָי is the same as כָּסִי עֵינָי (FUSAT): The asyndeton (the like occurs Nah. ii. 12; Hab. iii. 11) gives emphasis: "like a swallow, (still more) like a crane I sigh." There are cases where, not the species, but the individual forms the basis of comparison. Thus the rule that would require it, to read כָּסִי עֵינָי if עֵינָי is co-ordinate and not subordinate, cannot

be strictly carried out. Beside the examples just given, comp. Num. xxiii. 24; xxiv. 9, 6; Job xvi. 14.—חֲנָנִי is used for the note of the dove also lix. 11, comp. Ezek. vii. 16; Nah. ii. 8.—עֵשֶׂה עֵשֶׂה; so punctuated עֵשֶׂה can only be perf. 3d per. fem., and the fem. is to be construed as neuter. But עֵשֶׂה occurs nowhere else in an intransitive sense. Hence, and for the sake of antithesis to עֵרַבְנִי (as LUSATTO well remarks, see in DELITZSCH), it is better to read עֵשֶׂה עֵשֶׂה, which must then be taken as substantivative — "*oppressio, anxiety*."—רָלָל "to hang down limp," Job xxviii. 4, then, generally, "*languidum, debilem esse*," comp. xix. 6; Ps. lxxix. 8; cxvi. 6; cxlii. 7).—עֵרַבְנִי is *spondeo pro me*. The construction with the accusative of the person like Gen. xliiii. 9; xlii. 32; Prov. xi. 15.

EXEGETICAL AND CRITICAL.

1. The poet depicts how he felt in the moment of extreme peril of life, when he thought he must enter the gates of Hades, and, as it were, pay the penalty of the remnant of his days (ver. 10). Then he believed he would for ever be robbed of the blessing that is enjoyed in contemplating the works of Jehovah and in the companionship of men, by his exile in the land of unsubstantial shades (ver. 11). He sees his body already broken up and removed away like the tent of a wandering shepherd; he was in the midst of the labor of weaving his life and rolling it up, like the weaver his web on the weaver's beam; but in the midst of this labor he sees his life suddenly cut off. By day still untouched, it is mortally smitten before night comes (ver. 12). In anxious expectation he drags on till morning. But that

brings only new suffering. Like a lion the disease falls upon him to crush his bones, and anew it seems as if between day and night his life must end (ver. 13). Mortally sick, he can only utter weak murmurs and groans, like the complaining sounds of the swallow, the crane, the dove. Yet his languishing eyes look upwards; he has great anguish, but he is able still to call on the LORD to be surety for him (ver. 14).

2. I said—of the world.—Vera. 10, 11. אֲנִי before אֲמַרְתִּי, beginning ver. 10, seems to stand in antithesis to אֲמַרְתִּי, ver. 15. I thought; the poet would say, that all was up; but the LORD thought otherwise. אֲמַר stands for what one says, i. e., thinks inwardly to himself (comp. Gen. xxvi. 9; xlii. 28; 1 Sam. xx. 3, etc.).

The expression *gates of Hades* occurs only here: comp. Ps. ix. 14; cvii. 18; Job xxxviii. By the rest of my days Hezekiah means, of course, the extent of life he hoped for according to the natural conditions of life. It is the same as is expressed in "the half of my days" (Ps. cii. 25; Jer. xvii. 11). Having mentioned the evil that was in prospect (10 a), and named the good in a general way of which he was to be deprived (10 b), Hezekiah proceeds in ver. 11 to specify the particulars of this good. He puts first that he shall no more see JAH, namely, JAH in the land of the living. But can one any way see JAH? With the bodily eye, certainly not, and least of all in the land of the living. But to see Jehovah means nothing else than to observe and enjoy the traces of His being and essence. For "to see" stands here, as often, in the wider sense of perception of the senses generally (comp. Ps. xxxvii. 13; xxxiv. 13; Jer. xxix. 32; Eccl. iii. 13; ix. 9, etc.). [It is both more obvious and more edifying, and more to the honor of Hezekiah, to explain this seeing Jehovah by a reference to Psalm lxiii., especially vers. 2, 6; coll. ver. 20 of the text. The whole Psalm *mutat. mutand.* may be taken as the amplification of our ver. 11 a; or, *vice versa*, 11 a may be taken as Hezekiah's epitome of Ps. lxiii., which may have been his solace in the languishing night-watches. It is strong confirmation of this explanation of "the seeing," that Isaiah communicates to Hezekiah his near recovery by promising that in three days he shall enjoy what he here represents as the prime blessing of life: "the third day thou shalt go up unto the house of the LORD" (2 Kings xx. 5). The promise may be completed in the words of Psalm lxiii. 2: "to see (לראות) Jehovah's power and glory, as thou hast seen Him in the sanctuary." According to the exposition that follows, "the third day" might be from the beginning of the disease.—TR.]

The clause *in the land of the living* is a limitation and nearer definition. Not that he means that Jehovah is not to be observed in the land of the dead, and as if that land lay outside of Jehovah's power and dominion. How contrary to Old Testament Scripture that sentiment would be appears from Amos ix. 2; Job xxvi. 6; Psalm cxxxix. 8; Prov. xv. 11. Hence the poet defines his meaning: "I thought never more to see the JAH who reveals Himself in the land of the living." This is the first and greatest good that the deceased loses. But he loses also the compa-

nionship of men. And this, again, is not to be understood absolutely, but relatively. For in Hades the dead person is with other dead men. But they are even no right and proper men any more, but only shades. Comp. NÄGELSBACH: *Homer Theol.* VII. § 25, p. 398 sqq.; *Die nachhomer. Theol. des griech. Volksglaubens* VII. § 25, p. 413 sqq. (see *Text. and Gram.*).

3. Mine age—for me.—Vers. 12-14. The king depicts in these verses, by a succession of images, the progress of his sickness to its culmination, then the turn brought about by his believing prayer. "לון" means "my dwelling" and not "mine age" (see *Text. and Gram.*). By this Hezekiah evidently means his body (comp. 2 Cor. v. 1, 4; 2 Pet. i. 13, 14). Though in the body still, he contemplates the separation of body and soul as already accomplished. Comparing the body to a shepherd's tent, which after a while is struck, so his tent he regards as already struck and removed. The next image is drawn from the weaver (see *Text. and Gram.*). I understand the words thus: I sit at the loom and roll up my life continually on the weaver's beam; He cuts me

off from the thrum (לול, i. e., the ends of the threads attached to the beam). The LORD, by His cutting off, interrupts the labor of Hezekiah, who is, so to speak, weaving his life. "From day to night thou finishest me." This seems to depict the feeling of the poet at the close of his first day of suffering. Such was the rapid progress of the disease that it seemed about to do its work in one day. By evening, indeed, he was not dead, but only by the greatest effort the patient wards off despair. "I composed myself to the morning" (on לָמָח see *Text. and Gram.*). On the following day the torments of the disease continue. He feels its power like that of a lion that crunches the bones of its prey (comp. Prov. xxv. 15, where is a different sense). A second time he thinks the evening will end his sufferings, and awaits the issue with murmurings and groanings comparable to the querulous notes of the swallow, crane and dove.

The second clause of ver. 14 forms the turning point. With painful longing, under severe oppression, the poet lifts his eyes to the LORD. His prayer is only a short one. He regards himself as a debtor hard pressed by his creditor, and prays the LORD to be surety for him. לַיָּהּ is, moreover, a literal quotation from Job xvii. 3. Hezekiah thinks of suffering Job, and concludes a similar event with the same appeal.

γ) THE DELIVERANCE. CHAPTER XXXVIII. 15-22.

15 What shall I say?

He hath both spoken unto me, and himself hath done it:

I shall go softly all my years

In the bitterness of my soul.

16 O LORD, by these things men live,

And in all these things is the life of my spirit:

So wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness:

But thou hast in love to my soul delivered it from the pit of corruption:

For thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee,

Death can not celebrate thee:

They 'that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day:

The father to the children shall make known thy truth.

20 The LORD ^{was} ready to save me:

Therefore ^{we} will sing my songs to the stringed instruments

All the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon

22 the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

¹ Or, on my peace came great bitterness.

² Heb. thou hast loved my soul from the pit.

^a walk solemnly.

^b For.

^c And to the full life of my spirit strengthen me thereby and let me live.

^d Behold for peace bitterness insured to me.

^e destruction, or nothingness.

^f that are gone down.

^g is present.

^h we will touch the stringed instruments.

TEXTUAL AND GRAMMATICAL.

Ver. 15. The Hiph. **הִדְרֵךְ** (denoting the solemn walk of those visiting the temple), occurs again only Ps. xlii. 8. To take it as meaning the walk of life seems to me unwarranted in view of that passage, and in the entire absence of any supporting passage. The same may be said of taking **עַל** here, as in other passages after verbs or nouns denoting cumulation (xxxviii. 5; xxxii. 10; Lev. xv. 25), in the sense of "according to." Nor may we take **עַל** — "spite of," which it never means. It is here simply causal.

Ver. 16. The suffix in **עֲלֵיהֶם** can only refer to the two notions **אִמְרָה** and **וְעֵשָׂה**. The plur. masc., need not surprise: comp. Ezek. xviii. 26; xxxiii. 18, 19. — **עַל** joined to **וְדָרַךְ** denotes the ground or cause of life; and it is to be noted that a Hebrew regards as the basis of life what we regard as the means of living. Hence that from which one lives in the usual sense, i. e., his support, is joined with **עַל** (Gen. xxvii. 40; Deut. vii. 3). Much more **הָיָה** may stand with **עַל** when the absolute foundation of life is to be designated. The plural **יְדֵי** has for subject the living generally, for which we may use "one." — Among the many explanations, more or less forced, of the following clause, the most admissible seems to be that of Gesenius, afterwards amplified by Dauterive. It takes all from **וְלֹכֵל** as one clause, and thus has the double advantage of obtaining for **וְלֹכֵל** a suitable reference and for the verbs at the close a suitable connection. "And to the totality, i. e., the completeness, full power of the life of my spirit mayest thou by the same both strengthen and make me live." **וְלֹכֵל** refers to **וְעֵשָׂה** ver. 15. The change of gender is common in Hebrew. The insertion of **בֵּן** between **כָּל** and **חַי** corresponds to the frequent insertion of **עוֹד** after **כָּל**, a form of expression that occurs once in Hos. xiv. 3 in reference to **שָׂאֵן**, and in Isaiah even xl. 12 in reference to **שָׂאֵן**. **וְלֹכֵל** with that meaning that alone suits here occurs only in this Hiph. and again in Kal, Job xxxix. 4. The meaning of Kal is "*pinguis, fortis fuit*;" thus Hiph. would mean "to make fat, strong, healthy." Instead of **וְלֹכֵל** the Vulg. and Talmud seem to have read **וְחַיִּי**. One Codex reads **חַי**, and many expositors adopt it. In fact there is no alternative but either to read **וְחַיִּי** [Lowth], or to take **י** before **תְּחַלִּימֵנִי** in that demonstrative re-

spective sense in which we had it xxxvii. 26; xvii. 14; ix. 4, and which, in fact, occurs generally in clauses that are expanded either extensively or intensively. Comp. 2 Sam. xiv. 10; Prov. xxiii. 24; Num. xxiii. 3; Isa. lvi. 6 sqq. According to this the **י** would refer to the remote **וְלֹכֵל**. But **וְחַיִּי** would denote emphatically the chief result contemplated by the poet. Hezekiah was convalescent when he composed this song. He could therefore wish that he might be restored to the full power of his spirit. But if, instead of this imperative, one reads **וְחַיִּי**, then the double Var before the verbs — **עַל** — **עַל**, as in ver. 15. The sense remains essentially the same.

Ver. 17. **לְשָׁלוֹם** is not — **בְּשָׁלוֹם**. But the meaning is "for peace, for good it was bitter to me." It is not to be objected to this that then **וְדָרַךְ** ought not to be wanting, for, apart from its absence being quite normal here (comp. ver. 20), **וְדָרַךְ** may itself be regarded as a verb ["preterite Kal of **דָּרַךְ**, not elsewhere used, though the Hiph. is of frequent occurrence." — J. A. Alex.] (Comp. xxiv. 9; Job xxii. 2; Ruth i. 20). But it is more likely that **וְדָרַךְ** is adjective used as noun as in Ruth i. 13; Lam. i. 4. Comp. **וְעֵשָׂה**, ver. 14. — According to our construction of **לְשָׁלוֹם** we must regard **וְאִתָּה חֶשֶׁק** a causal clause expressive of the situation. — **וְחֶשֶׁק** — "to be lovingly attached" (Deut. vii. 7; x. 15, etc.); but while elsewhere construed with **י**, it is here (comp. **וְיִי**) ver. 20, with the accusat. though elsewhere always with **י** joined with the accusat. of the object, and beside this with **כֵּן** to designate the *terminus a quo* of the way of deliverance (construct. *prægnans*) [coll. Heb. v. 7, *καὶ ἀνακολληθεὶς ἀπὸ τοῦ ἑλθεῖν*. — Tr.]. — The combination **שְׁחַת בְּלִי** "the pit of destruction," occurs only here; even the substantive use of **בְּלִי** does not occur elsewhere.

Ver. 18. **לֹא** before **שָׂאוֹל** ^{ת'}, by a familiar usage, (xxiii. 4; 1 Sam. ii. 3, etc.) extends to the following clause. — The **וְיָרֵד בֹּר** (comp. xiv. 19; Ps. xlviii. 1; lxxxviii. 5, etc.) are not those going down, but those gone down. For in Hebrew the Participle is in itself devoid of tense signification, which must be ascertained from the nature of what is affirmed or from the context. Here the hopelessness is during the endless stay in Hades.

Ver. 19. **וְיָרֵד** with **אֵל** arises from the direct causative use of this Hiph. For **וְיָרֵד** — "to make, prepare

דָּעַת, knowing, knowledge." Accordingly he for whom the knowledge is prepared, i. e., to whom it is imparted must be in the dative. The object of knowledge is designated by לִּי in accordance with the frequent use of this preposition with *verbis decaudis* (comp. Gen. xx. 2; 1 Sam. iv. 19; 2 Kings xix. 9, etc.).

Ver. 20. In יְהוָה לְרוּחִי יֵיחֹד we are to supply דָּעַת (comp. ver. 17; xxi. 1; xxxvii. 26). We must not translate: "Jehovah was there to save me," for Hezekiah certainly did not feel the saving hand of God as something

that withdrew after accomplishing its work. He felt it as something still present. He still needed it, as appears from ver. 16. This is precisely the sense of this periphrastic construction, that it does not represent the verbal notion simply, but with the additional notion of continued occupation with something.—[כִּנֹּר] is *pulsare*, and is used of playing stringed instruments (1 Sam. xvi. 16, 23, etc.). Hence כִּנֹּרֵי נְיָ is to be understood of *instrumentum pulsatile*, (not *cantus*), as in the superscriptions of many Psalms: iv., vi., liv., etc.; Hab. iii. 19.

EXEGETICAL AND CRITICAL.

1. In this second part of his song Hezekiah expresses his gratitude to the LORD. "What shall I say?" he begins, as if he could not find the proper word to express in a suitable manner what he had been permitted to experience. In two brief words, he first expresses comprehensively what he has to say. "He promised it, and has also done it!" But I, as long as I live, will walk before the LORD, in gratitude for His imparting to me by means of bitter suffering so much joy (ver. 15). Such is, as it were, the theme. In what follows the details are amplified. First, the king expresses the great truth that God's word and act are the foundation of life for all, and adds the petition that God would by word and act, also fully restore him to life (ver. 16). This petition forms the transition to further thanksgiving. The poet acknowledges that his suffering had inured to his salvation: the LORD had precisely in the depth of suffering made him to know the height of His love. But how could such salvation accrue to the sinner? Because the LORD graciously forgave his debt (ver. 17). But also because it is in a measure important to the LORD Himself to preserve man alive. For in Hades there is no thanksgiving to God nor any more trusting in Him (ver. 18). Only the living can do this, and that both for themselves, and by handing down the praise of the divine faithfulness to their posterity (ver. 19). Because he knows the LORD to be near as his redeemer and Saviour, he will, in the church and in the house of the LORD, let his song sound as long as he lives (ver. 20). Verses 21, 22, which are here out of place, were explained above at ver. 6.

2. What shall I say—my soul.—Ver. 15. The sentiment is, that there is properly an infinite amount to say. What shall the poet select from mass of material. One may compare 2 Sam. vii. 20. Hezekiah resolves to make two things prominent: 1) that the LORD was as good as His word. 2) that he, for his part, will give solemn thanksgiving as long as he lives. The construction 'עַד חַיִּי אֶמְדַּר must not be taken as giving a reason. The antithesis of "saying" and "doing" reveals that we have here two correlative members, and that יָדַע before אֶמְדַּר does not point backward, but forward. The יָדַע—יָדַע is here simply *et. et.* In the second number אֶמְדַּר "idem" is added for emphasis. For the "truth" that is so lauded vers. 18, 19 only exists when the performer is identical with the promiser (comp. Num. xxiii. 19). Therefore אֶמְדַּר "He hath said" refers back to ver. 5, and stands in an emphatic sense, as in general the notion אֶמְדַּר

is capable of various emphasis (comp. 2 Chr. xxxii. 24). The second clause of the verse expresses in brief the thanks that Hezekiah means to pay. He promises zealous Jehovah-worship (on דָּעַת see *Text. and Gram.*), as proof of his thanks for the misfortune sent him that had become the source of so much good fortune to him, as he expressly confesses ver. 17. The thought recalls xii. 2, where the Prophet thanks Jehovah for being angry at him.

3. O LORD—to live.—Ver. 16. These words contain a nearer definition of "he said and he did" ver. 15, from which is seen that the poet attaches great importance to this thought.

By the words אֶחָד לְיְהוָה he first utters the general sentence, that all life rests on God's word and deed (DRECHSLER appropriately refers to the creative word and act Gen. i.). The following clause applies this universal truth to the poet himself. (See *Text. and Gram.*)

4. Behold, for peace—thy truth.—Vers. 17–19. In these verses the poet gives in brief outline the story of his suffering and the deliverance from it. The bitter distress of death serves him as a foil that lets the light of the deliverance shine all the brighter. He praises the miraculous power of God that has brought it about that precisely what was bitter accrued to his salvation. Therefore he repeats emphatically כִּי "bitterness" (comp. חֵרָה ver. 19; xxiv. 16; xxvii. 5). This gracious deliverance comes from the LORD's no more remembering the poet's sins (Ps. xc. 8), and casting them behind Him (Ps. li. 11; Mic. vii. 19).

In vers. 18, 19 Jehovah's deliverance is explained from another side. It is shown that the LORD Himself has an interest in preserving Hezekiah alive. The Sheol (metonymy: the total for the individuals that constitute it) does not praise the LORD; death (also metonymy) does not celebrate Him: those that have gone down into the pit hope not in His faithfulness. We have here quite the Old Testament representation of the condition of the dead as something that excludes all free and conscious action. Thus in Ps. vi. 6 (5). "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Bring together also in one conspectus the expressions Ps. lxxxviii. 11–13; xxx. 10; Eccl. ix. 5, 6 and comp. Job xiv. 10 sqq.; Ps. cxv. 17. One sees that the spiritual activity of the dead was looked upon as paralyzed by the shades of death. They cannot hope, etc. points to the future as what precedes does to the past. The dead have as little remembrance of the benefits received from God in life, as they

have hope in the faithfulness of God that rules over them and promises a better future. ["The true explanation of the words is given by CALVIN, *viz.*, that the language is that of extreme agitation and distress, in which the prospect of the future is absorbed in contemplation of the present, and also that, so far as he does think of futurity, it is upon the supposition of God's wrath. Regarding death, in this case, as a proof of the divine displeasure, he cannot but look upon it as the termination of his solemn praises." —J. A. ALEX.].

With jubilant emotions, Hezekiah feels that he again belongs to the living, hence the repetition of **וְיִחְיֶה** who lives, who lives, he praises, *etc.*, and the joyous **כִּי הַיּוֹם** as I this day, in which appears how much the contrast between the mournful yesterday, and the blessed to-day moves the heart of the poet. The words *father to the children, etc.*, have a peculiar significance in Hezekiah's mouth. His successor Manasseh, according to 2 Kings xxi. 1, ascended the throne at twelve years of age. Consequently he cannot have been born at this time. Indeed, since it was customary for the eldest son to succeed, it is very probable that at that time Hezekiah had no son at all, which seems to be confirmed by **וְיִחְיֶה** xxxix. 7. Considered from this point of view our words appear prophetic. Yet, when one reflects what sort of a son Manasseh was, it would almost seem to have been better had Hezekiah done nothing to avert the sentence of death ver. 1.

5. The LORD—house of the LORD.—Ver. 20. Concluding verse, containing once again the chief thought, and a summons to continual praise of Jehovah. "Jehovah is present to save me," see *Text. and Gram.* So will we touch my stringed instruments, *ibid.* The song accompanying the stringed instrument is not excluded, though the latter alone is mentioned. The plural has been urged as favoring the meaning "song." But could not the musical King Hezekiah understand various sorts of playing on stringed instruments? Or, if not this, may not the plural be that of the general notion? Some suppose, that by the plural **נָנוּחַ** "we will touch," Hezekiah sets himself as the chorus-leader of his family. But one must not forget the Levitical musicians that he himself had instituted for the service of God's house (2 Chr. xxix. 30). Corresponding to the **בְּתֵּי** ver. 15, Hezekiah thinks here not of private divine service, but of the worship of Jehovah in the temple. The preposition **בְּ** is surprising. Perhaps one may compare Hos. xi. 11. Perhaps, too, the preposition has reference to the elevated way which, according to 2 Kings xvi. 18, led the king into the temple, and afforded him an elevated place from which he saw the greater part of the house beneath him. Moreover it is to be remarked, that tarrying in the house of the LORD has a prominent place in many Psalms: xv. 1; xliii. 6; xlii. 5; xliii. 4; lxxxiv. 2 *sqq.* 11, *etc.*

2. THE BABYLONISH EMBASSY.

CHAPTER XXXIX. 1-8.

- 1 At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was
- 2 recovered. And Hezekiah was glad of them, and showed them the house of his 'precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his 'armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.
- 3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said,
- 4 They are come from a far country unto me, *even* from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in
- 5 mine house have they seen: there is nothing among my treasures that I have not
- 6 shewed them. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be
- 7 left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the word of the LORD which
- 8 thou hast spoken. He said moreover, For there shall be peace and truth in my days.

¹ Or, *spicery.*

² Or, *jewels.*

³ Heb. *vessels or, instruments.*

⁴ *chamberlain.*

EXEGETICAL AND CRITICAL.

On ver. 1. The text of 2 Kings xx. 12 sqq., reads **מֶרֶדָּאֲךְ בַּלְאֲדָן** instead of **מֶרֶדָּאֲךְ בִּלְאֲדָן**. According to the monuments the reading of Isaiah appears to be decidedly the correct one. For the name in Assyrian is "Marduk-habal-iddina," i. e. Merodach gave a (or the) son (SCHRAEDER, p. 213). The form **מֶרֶדָּאֲךְ בַּלְאֲדָן** seems to have sprung from the attraction of sound of the three following words, which begin with ב. What has been said shows that Merodach-Baladan does not mean "Merodach Baladani filius," as our text and 2 Kings seem to understand it. [This imputed misunderstanding seems quite gratuitous in the Author.—Ta.]. We have here, also, an evidence of a later writer who was indifferently acquainted with the subject.—On **סְפָרִים** comp. on xxxvii. 14.—Our text differs from 2 Kings xx. 12, in reading **וַיִּשְׁמַע** and **וַיִּחַן**. Both seem to me traceable to correction. The editor of the text in Isaiah might take offence at the double ב, and thus have replaced the first by י. But he also stumbled at its only being said 2 Kings: "he had heard that Hezekiah was sick." For it seemed to him that the wonderful recovery of Hezekiah, and the proof it gave of his being a ruler under the protection of a mighty god, had as much to do with the Babylonian's sending an embassy.

On ver. 2. Here, too, the two texts differ. The **וַיִּשְׁמַע** of 2 Kings xx. 13, is the more difficult reading, compared with which **וַיִּחַן** appears an emendation: being the easier and more natural reading.

On ver. 3. At the end of the verse our text has **אֲלֵי** after **בָּאֵן**, which is wanting in 2 Kings xx. 14.

On ver. 5. Our text has **וַיִּבְרָאֵן** at the end, which is wanting 2 Kings xx. 16. It may be here the same as in

the case of chap. xxxvii. 32, compared with 2 Kings xix. 31.

On ver. 6. Our text has **בְּבִלָּה**, 2 Kings xx. 17, **בְּבִלְה**.

On ver. 7. Our text has **יָקוֹן**; 2 Kings xx. 18 only K'ri has this reading, whereas K'thibh reads **יָקוֹ**. Certainly the latter is the more difficult, and **יָקוֹן** appears as an emendation. The sing. may be taken either as the predicate of an indefinite subject (one) or, more correctly, as seems to me, as predicate of a definite subject, which, however, is present only in idea, viz.: the king of Babylon.

On ver. 8. 2 Kings xx. 19 has **וְהָלָא דָּם** where our text has simply **בִּי**. **וְהָלָא דָּם** does not occur elsewhere. EWALD (§ 324 b), takes it in the sense of "yes, if only." But that is neither grammatically justified, nor does it give a clear meaning. According to my view of the context (see *Exeg.* and *Crit.* below) **וְהָלָא** = *nomme*. I, therefore, take **וְהָלָא דָּם** not as a particle expressive of desire, as many do, but it has its conditional meaning, — "if, in so far as." The **בִּי** in the text of Isaiah has essentially the same meaning, as DELITZSCH also has admitted. For it says, that between the sentiments that Hezekiah had betrayed in reference to the ambassadors and his affirmation "good is the word," etc., there was no contradiction, because, in fact, while he lived peace and fidelity would certainly be undisturbed. At least, our text can be so understood. Whether its author really meant this, is another question. For it were possible, too, that he substituted for the obscure **וְהָלָא דָּם** the general, indefinite **בִּי** perhaps only in its pleonastic sense, that introduces the *oratio recta*.

EXEGETICAL AND CRITICAL.

1. As the text needs no special comment, it may be well for the better understanding of the circumstances involved, to present briefly the chief points of Babylonian history relating to them, according to the data of the Assyrian monuments as far as the latter have been deciphered. Our chapter speaks of two Baladans, viz.: Merodach-Baladan, who sent the embassy and Baladan his father. Yet there appears in this a misunderstanding. According to the Assyrian monuments (comp. LENORMANT, *les premières civilisations*, Paris, 1874, Tom. II, in the essay "*un patriote babylonien*," p. 210) our Merodach-Baladan was a son of Jakin. Comp. also the ostentatious inscription of Tiglath-Pileser mentioned above at xxi. 1, which states that he received the homage of "Merodach-Baladan, son of Jakin, king of the sea, in the city of Sapiga." We remarked above at xxi. 1, that by **tihamtu** (**תִּיְחַמְטוּ**, "sea, sea-land") is to be understood south Chaldaea, the watery region at the mouth of the united rivers Tigris and Euphrates. Merodach-Baladan, when he did homage to Tiglath-Pileser, was king of Bit-Jakin (such was the name of the residence and of the small territory of his father), and so remained till the year 721. In the year 721, when Sargon ascended the throne, this energetic man, who was an enthusiast for the independence of Babylon, succeeded in mounting the throne of all Chaldaea in Baby-

lon. The canon of Ptolemy names Mardocempad, under this year as king of Babylon, a name that is universally regarded as identical with Merodach-Baladan. Sargon states, that in the first complete year of his reign (i. e., in the year 721), after having in the year 722 completed the conquest of Samaria, he marched against Merodach-Baladan. But his undertaking was not successful. For Merodach-Baladan maintained himself, and reigned, according to the Canon, yet twelve years as acknowledged king of Babylon. Not till the year 710 did Sargon again take the field against him. The struggle extended into the year 709, ending in the dethronement of Merodach-Baladan (see the interesting description of this campaign in LENORMANT, l. c. p. 243 sqq.). In this year Sargon himself mounted the throne of Babylon. The Canon, from the year 709 onwards, names **Ἀπατα-βος**, i. e. Sarrukia or Sargon, as king of Babylon. But the courage of Merodach-Baladan was not yet broken. He fled back into his own hereditary land Bit-Jakin, a narrow strip of land on the Persian gulf, extending from *Schat-el-arab* to Elam. Sargon marched against him again and stormed first the strongly fortified position where Merodach-Baladan awaited him, then the city Dur-Jakin, his opponent's last refuge on the mainland. Merodach-Baladan escaped with great difficulty. But still he did not submit. Sargon was compelled, in the beginning of the year 705,

to send his son Sennacherib against the obstinate rebel. But not long after, Sennacherib received in camp the intelligence of the murder of his father by a certain Belkaspai, probably a patriotic Chaldean and adherent of Merodach-Baladan's.

Then there followed a period of two or three years, filled up with the strifes of various pretenders to the crown, and hence designated by the Canon as *καὶροὶ ἀβασίλευτος*. Thus it appears by the account of POLYHISTOR in EUSEBIUS (*chron. armén.* ed. MAI, p. 19), that after Sargon's death, his son and a brother of Sennacherib ascended the Babylonian throne. But after a short term this one was obliged to give place to a certain Hagias, who, after not thirty days' reign, was killed by Merodach-Baladan. That this was our Merodach-Baladan can scarcely be doubted. The implacable enemy of the Assyrians boldly raised his head anew. Sennacherib marched against him and conquered him at Kis, a city that Nebuchadnezzar afterwards incorporated in the city territory of Babylon by means of his great wall. Sennacherib gave the throne of Babylon to a certain Belibus or Elibus, the son of a "wise man," whom, says the king, "they had brought up in the company of the small boys in my palace." Hence this Belibus was not an independent pretender, as would seem according to POLYHISTOR, but a subordinate king recognised by Sennacherib after the expulsion of Merodach-Baladan. According to the Canon of regents (SCHRAEDER, p. 319), this expedition against Merodach-Baladan fell in the year 704 B. C. In the year 700 Sennacherib accomplished his unfortunate expedition against Judah and Egypt, according to the entirely credible testimony of the Assyrian monuments. The news of his defeat appears to have been the signal for a new insurrection to the Chaldean patriots. For in the following year (699), according to the Taylor-cylinder (SCHRAEDER, p. 224), we find Sennacherib on the march against the rebellious Babylonians. Merodach-Baladan had allied himself with a young prince Suzub, son of Gatul, of the race of Kalban, and Belibus found it best to enter into negotiations with these opponents. For this, according to BEROSEUS, he was deposed and carried prisoner to Assyria. Sennacherib first attacked Suzub, whose troops were defeated; he himself escaped. Then Sennacherib turned against Merodach-Baladan, who gave way before the threatening danger. He fled by ship to the city Nagit-Raggi, situated on an island in the Persian gulf. The territory of Bit-Jakin was desolated. Sennacherib made his son Eear-Haddon king of Akkad and Sumir, i. e., Babylon (699). After that were eleven years of quiet. During this period, Merodach-Baladan, whom the king of Elam, Kudhir-Nakhunta, had made lord of a strip of the coast, had moved the discontented elements of Babylon and Chaldea to emigrate in mass into his land. This led Sennacherib to build a fleet in Nineveh (they were called "Syrian ships" because Phœnician seamen manned them), with which he attacked the island and the coast possessed by Merodach-Baladan, and entirely devastated them (see the remarks on xliiii. 14). At this point Merodach-Baladan disappears from history. It is related that the influential Babylonians then forsook him. On the other hand, they moved the king of Elam to send

that Suzub to Babylon. Suzub, indeed, ascended the throne of Babylon. Their purpose was to cut Sennacherib from his own land. But the latter returned in time and defeated his opponents in two battles. He took Suzub prisoner, but spared his life. This happened in the year 687. But in the following year Suzub escaped from prison, was again proclaimed king in Babylon, and, in alliance with Umman-Menan, king of Elam, the successor of Kudhir-Nakhunta, and with Nabusimiskim, the eldest son of Merodach-Baladan, he opposed a considerable army to Sennacherib at Kalul on the Tigris. Sennacherib conquered again, and still again in another battle, by which he utterly destroyed the power of his opponents. He then resolved *utterly to destroy Babylon*: and this resolve was actually executed (685). Yet only four years after, the city was rebuilt. Sennacherib died 681, and his son and successor determined to put an end to the everlasting strife with the Babylonians by an opposite policy. He raised Babylon to equal rank with Nineveh, and made it his residence.

The eldest son of Merodach-Baladan, Nabusimiskun, was taken prisoner at the battle of Kalul and beheaded by Sennacherib. His brother next of age to him, Nabozirnapatiashir, reigned after him in the land Bit-Jakin. A third brother, Nahib-Marduk, submitted to the Assyrians on the condition that he be put in possession of the land Bit-Jakin. Eear-Haddon, in the year 676, actually invaded the land and conquered it. Probably Nabozirnapatiashir then lost his life (LENORMANT, *l. c.*, p. 303). Nahir-Marduk's son, Nabobelsum, returned to the sentiments of his grandfather. He took part in the insurrection made by Samulsumukin, the second son of Eear-Haddon and viceroy of Babylon, against his elder brother Asurbanipal, great king of Assyria (651). Asurbanipal conquered. Samulsumukin burned himself in his palace in Babylon (648). After many negotiations, and finally after an expedition that devastated the whole land of Elam, the king of Elam, Ummanaldas, was obliged to promise that he would surrender Nabobelsum. The latter procured his death at the hands of a master of the horse. Asurbanipal, when the head of the corpse was sent to him, had it preserved in salt. A small bas-relief, found in the palace of Kujundschik, displays Asurbanipal banqueting in a garden with his wives, and the head of Nabobelsum hanging before him on a tree. Only thirty-five years later Nineveh was destroyed by Nebuchadnezzar and Cyaxares (605)!

According to our chapter, the embassy of Merodach-Baladan to Hezekiah fell in the time when the former reigned undisputed king of Babylon. As shown above, this was a period of twelve years, reaching from 721-709. It must not be supposed that Merodach-Baladan would not have sought the friendship of Hezekiah had he not heard of his victory over Sennacherib. An inscription of Sargon's (LENORMANT, *l. c.*, 231) says of Merodach-Baladan: "For twelve years had he sent *embassies* contrary to the will of the gods of Babylon, the city of Bel, the judges of the gods." These twelve years are manifestly the twelve years of Merodach-Baladan's undisputed reign. During this period the latter had sought allies for the event of war breaking out again. Is it to be

wondered if, under these circumstances, he should send such an embassy to Hezekiah? According to 2 Chron. xxxii. 31, the messenger came from Babylon to Hezekiah "to inquire of the wonder that was done in the land." The context shows that Hezekiah's miraculous recovery and the miracle of the sun-dial are meant. It is, therefore, probable that the report of this miracle penetrated to distant lands. If it came to astrological Babylon, what wonder if the king of this city had his attention drawn to the king of Judea, especially as it was known of this people that more than once they had been an opponent or an ally of the Assyrians that was not to be despised.

2. At that time—shewed them not.—Vers. 1, 2. The author would say that Hezekiah gave ear to the words of those ambassadors (see *Text. and Gram.*). Probably there is in this an intimation that they already made propositions of a political nature not displeasing to Hezekiah. And as he was pleased to hear what they said, so he wished them to see the things that gave him joy. There appears to me, therefore, in this antithesis of hearing and showing, to be a hint of Hezekiah's sin. נָכַח is an obscure word both as to derivation and meaning. In Gen. xxxvii. 25; xliii. 11 נָכַח either means spices in general, or, which is more likely, a particular sort of spice (storax—or tragacanth gum. Comp. LEYBER in HERZOG's *Real-Encyclop.* XIV. p. 664). Many expositors are disposed to recognize in our נָכַח (K'ri, 2 Kings xx. 13, נָכַח) the same word, and to understand by נָכַח a spice magazine; on which LEYBER, l. c., remarks that this would imply a great monopoly carried on by the kings of Judah in this particular. Others generalize the meaning and regard "spicery house" as a *denominatio a potiori* for "provision house" in general. Others, finally, derive נָכַח, not from נָכַח ("to beat, pound," hence נָכַח, "that which is pounded in a mortar"), but from a root נָכַח, not used in Hebrew, but which is kindred to נָכַח, "to gather, preserve," and in Arabic means (Pl. *kajjata*) "to cram, stuff full." Of this נָכַח would be a Niphal form (xxx. 12), and mean "provision, treasure." Thus HITZIG, KNOBEL, FUERST (*Lex. under נָכַח* and נָכַח), DELITZSCH (comp. EWALD, *Gesch. d. V. Isr.* III. p. 690, *Anm.* 1). The items that follow, in which, beside gold, silver and spiceries (שָׁמִים), the most general expression for aromatic substances, comp. LEYBER, l. c., p. 661) are particularly named, of course correspond best with a word of such general significance as "provision." Still the subject is not satisfactorily cleared up. On "the precious ointment," MOVERS (who translates נָכַח "styrax house") makes the following remark: "Here Jewish expositors, no doubt on the best grounds, understand the *balsam oil* got from the royal gardens, comp. 2 Chron. xxxii. 27. Olive oil, that was obtained in all Judæa, was not stored in the treasures along with gold, silver and aromatics, but in special store-houses, 2 Chron. xxxii. 28" (*Phæn.* II. 3, p. 227 *Anm.*). כִּלִּים is likely "the arsenal," as כִּלִּים often signifies all sorts of war implements, and the arsenal doubtless

was of prime importance to those ambassadors.

In this case כִּלִּים is identical with the כִּי הָיָה of xxii. 8. It appears that Hezekiah in this display observed a *cimæx descendens*, beginning with the precious articles of luxury and ending with the things of practical need. אֹצְרוֹת (probably the store-houses like e. g. Joel i. 17; 2 Chron. xi., etc.) to contain stores in case of siege. It is to be noted that had this embassy come after the overthrow of Sennacherib, Hezekiah would verily have had nothing to show "in his dominion" outside of Jerusalem. For the whole land outside of the capital had been in the power of the enemy, who would have left little worth seeing. "His store-house, the spiceries, the fine oil," do not intimate specially war booty. Moreover it would then need to read: Hezekiah showed them the spoil he had taken from the Assyrians. Comp. on ver. 6.

3. Then came Isaiah — my days.—Vers. 3-8. Apart from the internal probability of it, one may conclude from כִּי that Isaiah came to the king with the inquiry of ver. 3 while the ambassadors were still in Jerusalem. For this Imperfect can only have the meaning that the coming was in a certain sense still an incomplete transaction, although the king had then shown them every thing (ver. 4). The Prophet regarded them as *adventus*, arrivals, and that is a quality they have as long as they are in Jerusalem (comp. xxxvii. 34 with 2 Kings xix. 33; Josh. ix. 8 with Gen. xlii. 7). But it also seems very probable to me that the Prophet addressed his inquiries to the king in the presence of the ambassadors, and that "these men" is to be understood *δευταρίως*. This suits entirely the free and exalted position that the prophets assumed as the immediate messengers and instruments of Jehovah, even toward the kings themselves. Comp. on vii. 14. If thereby those ambassadors enjoyed the opportunity of observing for once a genuine prophet of the true God in the exercise of his office, and if thereby the true God Himself drew near to them, it was one of those revelations of His being such as the LORD at times vouchsafed to the heathen, e. g., Moses before Pharaoh, Balaam before Balak, Elisha before Naaman, Daniel before the kings of Babylon. To the question *what said these men?* Hezekiah gives no answer, and Isaiah presses it no further. Their very presence there and the reception they found were adequate proof that Hezekiah allowed himself to treat with them, that once again, as he had done by the Egyptian alliance (xxvii.—xxxii.), he had extended to the world-power at least the little finger. That, in his answer, he lays stress on the far country, betrays an attempt to excuse himself. One cannot show men the door who come from a distance to show one honor and friendship. And Hezekiah ought not to do that. Neither ought he to indulge in vain boasting nor to seek false support. O, had he only known how ill-timed both were in the case of Babylon! He would surely, without violating the duties of hospitality, have yet avoided with anxious care every approach to more intimate relations. That he adds the name Babylon so briefly to the preceding "they are come from a far country unto me" seems to betray a certain embarrassment, a presentiment

of having committed a fault. [See remarks of *Tr.* below.]

We stand here on a boundary of immeasurable importance. Assyria is done away, but Babylon rises aloft. Ahas had formally introduced Assyria by seeking its help. Here Babylon offers itself. With cat-like friendliness it creeps up. Hezekiah ought to have maintained an attitude of polite refusal. His vanity betrayed him into boasting and coquetting. Still by just this he yielded himself to the world-power. The Theocracy was later, under Zedekiah, ground to pieces between Egypt and Babylon. Only by leaning solely and wholly on the LORD could it maintain itself between the southern and the northern world-power, between the Nile kingdom on the one hand, and the Euphrates-Tigris kingdom on the other. Hezekiah had unfortunately indulged in intimacies both with Egypt and with Babylon. The necessary consequence was that the Theocracy succumbed to the mightier of these. Hence it is announced to him that the precious things, of which he had made a boastful display, must go to Babylon, yea, that the posterity that was to issue from him who as yet was childless, would once do chamberlain service in the palace of the kings of Babylon. With this the Prophet points to a new and fatal future. Here, between the first and second parts of Isaiah, we stand on the bridge between Nineveh and Babylon. For what Nineveh was for the first part of Isaiah, Babylon is for the second.

Let it be particularly noted that Isaiah says: that which thy fathers have laid up in store until this day (ver. 8). Had Hezekiah's treasures been emptied by the event narrated 2 Kings xviii. 14 sqq., the Prophet could not have spoken so. For then what the fathers had gathered came into the hands of Sennacherib; and whether, after the defeat of the latter, all was found again, one must doubt very much. Sennacherib, who knew that he would not be pursued, could take all the spoils with him. Therefore the expression: "*what thy fathers have laid up*" shall be carried captive to Babylon" favors the view that Hezekiah showed the ambassadors the *gatherings of his fathers*, that therefore this embassy did not come after the defeat of Sennacherib. [If the foregoing has any force, it would equally prove that the Babylonian captivity must have preceded the invasion of Sennacherib, "for then, after the latter event, what the fathers had gathered came into the hands of Sennacherib," etc., as just above. —*Tr.*]

That *ד"ר* is not simply the "eunuch" appears from Gen. xxxvii. 36; xxxix. 1. The word often stands for court officer, chamberlain generally (1 Ki. xxii. 9; 2 Ki. viii. 6; ix. 32; xxv. 19, etc.). It is clear that *בן* must not be understood of direct generation, and that is agreeable to usage. Hezekiah's son Manasseh went, indeed, as prisoner to Babylon (2 Chron. xxxiii. 11), but he did not act as chamberlain. Yet the prophecy was fulfilled by what is related Dan. i. 3.

Hezekiah humbly submits himself to the declaration of the LORD. The expression *Good* is the word, etc. involves in general the sense of approval and acquiescence (comp. 1 Kings xviii. 24), especially that of submission under a severe judgment, but one that is recognized as just

(comp. 1 Kings ii. 38, 42). For the meaning of *בן* (ד"ר *ל*, 2 Kings xx. 19), see *Text* and *Gram.*

I fall back on the conjecture given above, that the ambassadors were present at this interview. If one then considers that the prophecy of vers. 6, 7 presupposes war between Babylon and Judah, and that this poorly corresponds with the assurances of friendship just interchanged between Hezekiah and the ambassadors, he can see that the word of the Prophet would embarrass these parties. It would the king, because it must seem strange that he, at the moment when an honorable embassy had brought him offers of peace and friendship, should call the announcement of the termination of the friendship (though it should turn to his disadvantage) a "good word." It might appear as if *he*, Hezekiah, were a weathercock, an unreliable man, who in turning about knew how to transform himself from a friend into an enemy. To ward off this evil appearance from himself, Hezekiah speaks these words, which are primarily addressed to the ambassadors. He would say: is it not self-evident that I call the prophetic word good only on the assumption that peace and truth shall continue while I live? By this construction disappears also the objection that has been made to Hezekiah, as if he betrayed by this expression a sentiment like that depraved motto: "*après moi le déluge*."

It may be seen from 1 Kings xxi. 27 sqq. that the LORD lets Himself be moved by a penitent mind to postpone punishment beyond the lifetime of the man whom it primarily threatens.—*וַיָּשָׁלֶם* occurs again Jer. xxxiii. 6; comp. xiv. 13; Esther ix. 30. It means here, manifestly, peace and faithfulness in the sense of political peaceableness and fidelity to alliances.*

* [In his conjectural interpretation of Hezekiah's conduct and its relation to Isaiah's prophecy the Author has only built on a foundation dating back to the earliest traditional exposition. And the building, one must admit, agrees with the foundation. He has only built further than others, but in the same style. Yet, when so much is built, and of such a sort, one is constrained to look at the foundation to see if such a structure is justified. The Author admits that he resorts to conjecture; his confidence is in the natural reasonableness of it. But his work may be challenged down to the very foundation as, not only without warrant in Scripture, but actually against Scripture. See *BARNES*, on 2 Kings xi. p. 241. And if this appear to be so, then the judgment of expositors against Hezekiah, though it be the judgment of ages, must be reversed.

The only Scripture that can seem to give positive support to the (so commonly accepted) injurious view of Hezekiah's conduct in the case before us is 2 Chr. xxii. 25, 31. Ver. 31 clearly relates to the transactions of the text. But ver. 25 clearly does not, and must not be brought in to shed light on them. It is in the context separated from him by the statement of ver. 26, viz.: that "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah." What follows this verse is but descriptive proof of the last statement in it, and is included in this proof is ver. 31. See the comm. of Dr. O. ZÖCKLER in the *LAWSON*, E. W. in loc. p. 27. The rendering of the Eng. Ver. "Howbeit" for *וַיִּבֶן* ver. 31 is forced, and that by the pressure of the very opinion here combated. It means "And so" or "in this manner." The particle introduces the additional statement of the trial Hezekiah underwent, and refers to the prosperity just described as having providentially led to it. Ver. 31 does not imply reproach of Hezekiah or anything contrary to what may be included under the statement of ver. 26. *וַיִּבֶן*, God "left him," does not. For it remains to be determined to what he left him. The context must supply this, and we must not under-

DOCTRINAL AND ETHICAL.

1. On xxxvi. 4 sqq. "*Hæc proprie est Satanas lingua et sunt non Rabæacis sed ipsissimi Diaboli verba, quibus non muros urbis, sed medullam Eze-*

stand simply divine desertion in general, especially as that conflicts with all the recorded facts. The verse itself only supplies the event of the Babylonian embassy, and we may include of course Isaiah's interpretation of it. To that the LXX left Heseekiah. Comp. 2 Chr. xii. 5 "and therefore I have left (נָטַחְתִּי) you in the hand of Shishak." It is gratuitous to infer that God left Heseekiah to the workings of his own heart. It is equally so to infer that, because God so left Heseekiah, therefore Heseekiah must first have left God, as in the case just cited. Without leaving God or his own humility (ver. 26) Heseekiah might be thus left of God to this extraordinary providence. Comp. Ps. xxii. 1

with Matt. xxvii. 46. לְנִסְתּוֹתָיו "to try him," etc., does not imply reproach any more than the trial of Abraham Gen. xxii. 1. The sentiment of these words and even the very words are drawn from Deut. viii. 2, 16. As an obvious quotation from the most familiar part of the Law, the only proper completion of their sentiment must be found in the completion of the quotation. That must be: "to know what was in his heart to know whether he would keep his (God's) commandment or not." The records of Isa. xxxix. 8, and 2 Kings xx. 19 furnish the only documentary information of what was revealed by this trial to be in Heseekiah's heart. It was nothing but resignation and acquiescence in the will of God, the only form of obedience and keeping God's commandment that the case admitted. It is, therefore, not only gratuitous to infer that the trial revealed the sinful vanity of Heseekiah's heart, it is contrary to the very record. That he showed his treasures is thought to be evidence of such vanity. But this is only prejudice growing out of the very assumptions now combated. Why should this hospitality be so bad in Heseekiah, when that of Solomon to the queen of Sheba, substantially the same, is mentioned only with approval, and is even elevated to typical importance?

As for the rest of Heseekiah's answer Isa. xxxix. 8 b; 2 Kings xx. 19 b, "Good is the word of the Lord," etc., it may be interpreted best in the light of Deut. viii. 16. A promise of good is given there for the latter days of those that stand the proof of God's trials and keep His commandments. Heseekiah had the consciousness of such integrity (Isa. xxxviii. 3), he therefore gratefully rested in the expectation of such good for his latter days; in which he was also justified by the terms of Isaiah's prophecy, if not by some more explicit announcement (2 Chr. xxxii. 35).

The event of the Babylonian embassy, as it appears in our book, must be viewed as subservient to the ends of prophecy. It is told for the sake of the prophecy in vers. 5-7. Our Author himself well remarks (at the beginning of the introduction to chapters xxxvi.-xxxix.), that our chapters "show how 'from afar' (מִרְחֹק) was begun the spinning of the first threads

of that web of complications, that were at last so fatal." The event of the embassy was providentially ordered for prophetic purposes. It may be compared to such events as Melchisedec, Esau selling his birth-right, the queen of Sheba's visit, the birth of Maher-shal-al, the wise men of the east at the crib of Christ, the Inquiring Greeks, Jno. xii. 20-24. The questions of Isaiah, and the replies of Heseekiah as recorded, bring out precisely the traits needed for the prophecy about to be made. The "from far country" was a providentially fitted expression, like that of Caiaphas Jno. xi. 49, sqq. Previous prophecy, likely familiar to Heseekiah, had made known that a visitation of wrath was coming on Judah "from far" x. 3, xxx. 27. Now this event strangely brings to Jerusalem and its king representatives of the very people that were to be the instruments of this wrath, and the Prophet appears, and identifies them and their destiny. And from this onward the Babylonians become more distinctly the theme of prophecy. Heseekiah submits, not like one receiving a well merited rebuke, but like Moses when the people were turned back from Kadesh-Barnes. All that the Author says about negotiations looking to alliance between Heseekiah and Babylon, does not pretend to be more than shrewd conjecture. As it does not find one word of corroboration in the Scripture, it would be well to make little or no account of it. Comp. the Author's conjectures on vii. 10-16, and the additions by Ta. that follow—Ta.]

chiæ, hoc est, terribilissimæ ejus fidem oppugnat."—LUTHER. "In this address the chief-butler, Satan performs in the way he uses when he would bring about our apostacy. 1) He urges that we are divested of all human support, ver. 5; 2) We are deprived of divine support, ver. 7; 3) God is angry with us because we have greatly provoked Him by our sins, ver. 7; 4) He decks out the splendor, and power of the wicked, vers. 8, 9; 5) He appeals to God's word, and knows how to turn and twist it to his uses. Such poisonous arrows were used by Satan against Christ in the desert, and may be compared with this light (Matt. iv. 2 sqq.). One needs to arm himself against Satan's attack by God's word, and to resort to constant watching and prayer."—CRAMER.

The Assyrian urges four particulars by which he would destroy Heseekiah's confidence, in two of which he was right and in two wrong. He was right in representing that Heseekiah could rely neither on Egypt, nor on his own power. In this respect he was a messenger of God and announcer of divine truth. For everywhere the word of God preaches the same (xxx. 1-3; xxxi. 1-3; Jer. xvii. 5; Ps. cxviii. 8, 9; cxlvi. 3, etc.). But it is a merited chastisement if rude and hostile preachers must preach to us what we were unwilling to believe at the mild and friendly voice of God. But in two particulars the Assyrian was wrong, and therein lay Heseekiah's strength. For just on this account the LORD is for him and against the Assyrian. These two things are, that the Assyrian asserts that Heseekiah cannot put his trust in the LORD, but rather *he*, the Assyrian is counseled by the LORD against Heseekiah. That, however, was a lie, and because of this lie, the corresponding truth makes all the deeper impression on Heseekiah, and reminds him how assuredly he may build on the LORD and importune Him. And when the enemy dares to say, that he is commissioned by the LORD to destroy the Holy Land, just that must bring to lively remembrance in the Israelite, that the LORD, who cannot lie, calls the land of Israel *His* land (Joel. iv. 2; Jer. ii. 7; xvi. 18, etc.), and the people of Israel *His* people (Exod. iii. 7, 10; v. 1, etc.).

2. On xxxvi. 12. ["In regard to the indelicacy of this passage we may observe: 1) The Masorets in the Hebrew text have so *printed* the words used, that in reading it the offensiveness would be considerably avoided. 2) The customs, habits and modes of expression of people in different nations and times, differ. What appears indelicate at one time or in one country, may not only be tolerated, but common in another. 3) Isaiah is not at all responsible for the indelicacy of the language here. He is simply an historian. 4) It was of importance to give the *true character* of the attack which was made on Jerusalem. The coming of Sennacherib was attended with pride, insolence and blasphemy; and it was important to state the true character of the transaction, and to record *just what was said and done*. Let him who used the language, and not him who recorded it bear the blame."—BARNES *in loc.*]

3. On xxxvi. 18 sqq. "*Observandum hic, quod apud gentes olim viguerit κοῦδυνα adeo, ut quævis etiam urbs peculiarem habuerit Deum tutelarem.*

Cujus ethnicismi exemplum vicium et spirans adhuc habemus apud pontificios, quibus non inasite obijci potest illud Jeremias: Quot civitates tibi, tot etiam Dei (Jer. ii. 28).—FOERSTER.

4. On xxxvi. 21. Answer not a fool according to his folly (Prov. xxvi. 4), much less the blasphemer, lest the flame of his wickedness be blown into the greater rage (Ecclus. viii. 3). Did not Christ the Lord answer His enemies, not always with words, but also with silence (Matt. xxvi. 62; xxvii. 14, etc.)? One must not cast pearls before swine (Matt. vii. 6). After FOERSTER and CRAMER.

5. On xxxvi. 21. *"Est aureus textus, qui docet nos, ne cum Satana disputemus. Quando enim videt, quod sumus ejus spectatores et auditores, tum capit occasionem majoris fortitudinis et gravius premit. Petrus dicit, cum circuire et quaerere, quem devoret. Nullum facit insidiarum finem. Tutissimum autem est non respondere, sed contemnere eum."—LUTHER.*

6. [On xxxvii. 1-7. "Rabshakeh intended to frighten Hezekiah from the LORD, but it proves that he frightens him to the LORD. The wind, instead of forcing the traveler's coat from him, makes him wrap it the closer about him. The more Rabshakeh reproaches God, the more Hezekiah studies to honor Him." On ver. 3. "When we are most at a plunge we should be most earnest in prayer. When pains are most strong, let prayers be most lively. Prayer is the midwife of mercy, that helps to bring it forth."—M. HENRY, *in loc.*]

7. On xxxvii. 2 sqq. Hezekiah here gives a good example. He shows all princes, rulers and peoples what one ought to do when there is a great and common distress, and tribulation. One ought with sackcloth, i. e., with penitent humility, to bring prayers, and intercessions to the LORD that He would look on and help.

8. On xxxvii. 6 sq. "God takes to Himself all the evil done to His people. For as when one does a great kindness to the saints, God appropriates it to Himself, so, too, when one torments the saints, it is an injury done to God, and He treats sin no other way than as if done to Himself. He that torments them torments Him (Ixiv. 9). Therefore the saints pray: 'Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily' (Ps. lxxiv. 22)."—CRAMER.

9. On xxxvii. 7. "God raises up against His enemies other enemies, and thus prepares rest for His own people. Example: the Philistines against Saul who pursued David, 1 Sam. xxiii. 27."—CRAMER.

10. On xxxvii. 14. VITRINGA here cites the following from BONFIN *Rerum Hungar. Dec. III. Lib. VI. p. 464, ad annum 1444*: "*Amorathes, cum suos laborare cerneret et ab Vladislao rege non sine magna coede fugari, depromptum e sinu codicem initi sanctissimæ foederis explicat intentis in oculum oculis. Haec sunt, inquit ingeminans, Jesu Christe, foedera, quae Christiani tui mecum percussere. Per nomen tuum sanctum jurarent, datamque sub nomine tuo fidem violarent, perfide suum Deum abnegarent. Nunc Christe, si Deus es (ut ajunt et nos hallucinamur), tuas measque hic injurias, is quaeso, ulciscere et his, qui sanctum tuum nomen nondum agnovere, violatae fidei poenas co-*

tenda. Viz haec dixerat . . . cum proelium, quod anceps ac dubium diu fuerat, inclinare coepit, etc."

[The desire of Hezekiah was not primarily his own personal safety, or the safety of his kingdom. It was that Jehovah might vindicate His great and holy name from reproach, and that the world might know that He was the only true God. We have here a beautiful model of the object which we should have in view when we come before God. This motive of prayer is one that is with great frequency presented in the Bible. Comp. xlii. 8; xliiii. 10, 13, 25; Dent. xxxii. 39; Ps. lxxxiii. 18; xli. 10; Neh. ix. 6; Dan. ix. 18, 19. Perhaps there could have been furnished no more striking proof that Jehovah was the true God, than would be by the defeat of Sennacherib. The time had come when the great Jehovah could strike a blow which would be felt on all nations, and carry the terror of His name, and the report of His power throughout the earth. Perhaps this was one of the main motives of the destruction of that mighty army."—BARNES, on ver. 2].

11. On xxxvii. 15. *"Fides Ezechiae verbo confirmata magis ac magis crevit. Anle non ausus est orare, jam orat et confutat blasphemias omnes Assyrii. Adeo magna vis verbi est, ut longe alius per verbum, quod Jesajas ei nunciari jussit, factus sit."—LUTHER.*

12. On xxxvii. 17. ["It is bad to talk proudly and profanely, but it is worse to write so, for this argues more deliberation and design, and what is written spreads further and lasts longer, and does the more mischief. Atheism and irreligion, written, will certainly be reckoned for another day."—M. HENRY].

13. On xxxvii. 21 sqq. ["Those who receive messages of terror from men with patience, and send messages of faith to God by prayer, may expect messages of grace and peace from God for their comfort, even when they are most cast down. Isaiah sent a long answer to Hezekiah's prayer in God's name, sent it in writing (for it was too long to be sent by word of mouth), and sent it by way of return to his prayer, relation being thereunto had: 'Whereas thou hast prayed to me, know, for thy comfort, that thy prayer is heard.' Isaiah might have referred him to the prophecies he had delivered (particularly to that of chap. x.), and bid him pick out an answer from thence. The correspondence between earth and heaven is never let fall on God's side."—M. HENRY.].

14. On xxxvii. 31 sqq. "This is a promise of great extent. For it applies not only to those that then remained, and were spared the impending destruction and captivity by the Assyrians, but to all subsequent times, when they should enjoy a deliverance; as after the Babylonish captivity, and after the persecutions of Antiochus. Yea, it applies even to New Testament times from the first to the last, since therein, in the order of conversion to Christ, the Jews will take root and bring forth fruit, and thus in the Jews (as also in the converted Gentiles) will appear in a spiritual and corporal sense, what God at that time did to their fields in the three following years."—STARKE.

15. On xxxviii. 1. "Isaiah, although of a no-

ble race and condition, does not for that regard it disgraceful, but rather an honor, to be a pastor and visitor of the sick, I would say, a prophet, teacher and comforter of the sick. God save the mark! How has the world become so different in our day, especially in our evangelical church. Let a family be a little noble, and it is regarded as a reproach and injury to have a clergyman among its relations and friends, not to speak of a son studying theology and becoming a servant of the church. I speak not of all; I know that some have a better mind; yet such is the common course. Jeroboam's maxim must rather obtain, who made priests of the lowest of the people (1 Kings xii. 31). For thus the parsons may be firmly held in rein (*sub ferula*) and in political submission. It is not at all good where the clergy have a say, says an old state-rule of our *Politicorum*." FEUERLEIN, pastor in Nuremberg, in his *Novissimorum primum*, 1694, p. 553. The same quotes SPENER: "Is it not so, that among the Roman Catholics the greatest lords are not ashamed to stand in the spiritual office, and that many of them even discharge the spiritual functions? Among the Reformed, too, persons born of the noblest families are not ashamed of the office of preacher. But, it seems, we Lutherans are the only ones that hold the service of the gospel so low, that, where from a noble or otherwise prominent family an *ingenium* has an inclination to theological study, almost every one seeks to hinder him, or, indeed, afterwards is ashamed of his friendship, as if it were something much too base for such people, by which more harm comes to our church than one might suppose. That is to be ashamed of the gospel."

16. On xxxviii. 1. ["We see here the boldness and fidelity of a man of God. Isaiah was not afraid to go in freely and tell even a monarch that he must die. The subsequent part of the narrative would lead us to suppose that, until this announcement, Hezekiah did not regard himself as in immediate danger. It is evident here, that the physician of Hezekiah had not informed him of it—perhaps from the apprehension that his disease would be aggravated by the agitation of his mind on the subject. The duty was, therefore, left, as it is often, to the minister of religion—a duty which even many ministers are slow to perform, and which many physicians are reluctant to have performed.

No danger is to be apprehended commonly from announcing to those who are sick their true condition. Physicians and friends often err in this. There is no species of cruelty greater than to suffer a friend to lie on a dying bed under a delusion. There is no sin more aggravated than that of designedly deceiving a dying man, and flattering him with the hope of recovery, when there is a moral certainty that he will not and cannot recover. And there is evidently no danger to be apprehended from communicating to the sick their true condition. It should be done tenderly and with affection; but it should be done faithfully. I have had many opportunities of witnessing the effect of apprising the sick of their situation, and of the moral certainty that they must die. And I cannot now recall an instance in which the announcement has had any unhappy effect on the disease. Often, on the contrary, the

effect is to calm the mind, and to lead the dying to look up to God, and peacefully to repose on Him. And the effect of THAT is *always* salutary." BARNES in loc.]

17. On xxxviii. 2. It is an old opinion, found even in the CHALD., that by the wall is meant the wall of the temple as a holy direction in which to pray, as the Mahometans pray in the direction of Mecca. But הקיר cannot mean that. Rather that is correct which is said by FORERIUS: "*Nolunt pii homines testes habere suarum lacrymarum, ut eas liberius fundant, neque sensu distrahi, cum orare Deum ex animo volunt.*"

18. On xxxviii. 8:—

"*Non Deus est numen Parcarum carcere clausum.
Quale putabatur Stoicus esse Deus.
Ille potest Solis cursum inhibere volantes,
At veluti scopulos flumina stare facit.*"

—MELANCHTHON.

19. On xxxviii. 12. "Beautiful parables that picture to us the transitoriness of this temporal life. For the parable of the shepherd's tent means how restless a thing it is with us, that we have here no abiding place, but are driven from one locality to another, until at last we find a resting-spot in the church-yard. The other parable of the weaver's thread means how uncertain is our life on earth. For how easily the thread breaks." CRAMER. "When the weaver's work is progressing best, the thread breaks before he is aware. Thus when a man is in his best work, and supposes he now at last begins really to live, God breaks the thread of his life and lets him die. The rational heathen knew something of this when they, so to speak, invented the three goddesses of life (the three *Parcas minime parcas*) and included them in this little verse:

*Clotho colum gestat, Lachesis trahit,
Atropos occidit.*

But what does the weaver when the thread breaks? Does he stop his work at once? O no! He knows how to make a clever weaver's knot, so that one cannot observe the break. Remember thereby that when thy life is broken off, yet the Lord Jesus, as a master artisan, can bring it together again at the last day. He will make such an artful, subtle weaver's-knot as shall make us wonder through all eternity. It will do us no harm to have died." *Ibid.*—*Omnia sunt hominum tenui pendencia filo.*

["As suddenly as the tent of a shepherd is taken down, folded up, and transferred to another place. There is doubtless the idea here that he would continue to exist, but in another place, as the shepherd would pitch his tent in another place. He was to be cut off from the earth, but he expected to dwell among the dead. The whole passage conveys the idea that he expected to dwell in another state." BARNES in loc.]

20. On xxxviii. 17. ["Note 1] When God pardons sin, He casts it behind His back as not designing to look upon it with an eye of justice and jealousy. He remembers it no more, to visit for it. The pardon does not make the sin not to have been, or not to have been sin, but not to be punished as it deserves. When we cast our sins behind our back, and take no care to repent of

them, God sets them before His face, and is ready to reckon for them; but when we set them before our face in true repentance, as David did when his sin was ever before him, God casts them behind His back. 2) When God pardons sin, He pardons all, casts them all behind His back, though they have been as scarlet and crimson. 3) The pardoning of sin is the delivering the soul from the pit of corruption. 4) It is pleasant indeed to think of our recoveries from sickness when we see them flowing from the remission of sin; then the cause is removed, and then it is in love to the soul." M. HENRY in loc.]

21. On xxxviii. 18. [Cannot hope for thy truth. "They are shut out from all the means by which Thy truth is brought to mind, and the offers of salvation are presented. Their probation is at an end; their privileges are closed; their destiny is sealed up. The idea is, it is a privilege to live because this is a world where the offers of salvation are made, and where those who are conscious of guilt may hope in the mercy of God." BARNES in loc.] God is not willing that any should perish, but that all should come to repentance (2 Pet. iii. 9). Such is the New Testament sense of these Old Testament words. For though Hezekiah has primarily in mind the preferableness of life in the earthly body to the life in Hades, yet this whole manner of representation passes away with Hades itself. But Hezekiah's words still remain true so far as they apply to heaven and hell. For of course in hell, the place of the damned, one does not praise God. But those that live praise Him. These, however, are in heaven. Since then God wills rather that men praise Him than not praise Him, so He is not willing that men should perish, but that all should turn to repentance and live.

22. On xxxix. 2. "*Primo (Deus) per obsidionem et bellum, deinde per gravem morbum Ezechiam servaverat, ne in praesumptionem laberetur. Nondum tamen vinci potuit antiquus serpens, sed rediit et levat caput suum. Adeo non possumus consistere, nisi Deos nos affligat. Vides igitur hic, quia sit afflictionum unus, ut mortificet scilicet carnem, quae non potest res ferre secundas.*" LUTHER.

23. On xxxix. 7. "God also punishes the misdeeds of the parents on the children (Exod. xx. 5) because the children not only follow the misdeeds of their parents, but they also increase and heap them up, as is seen in the posterity of Hezekiah, viz.: Manasseh and Amon."—CRAMER.

HOMILETICAL HINTS.

[The reader is referred to the ample hints covering the same matter to be found in the volume on 2 Kings, chapters xviii.-xx. It is expedient to take advantage of that for the sake of keeping the present volume within reasonable bounds. Therefore but a minimum is here given of what the Author offers, much of which indeed is but the repetition in another form of matter already given.—Tr.]

1. On xxxvii. 36. "1) The scorn and mockery of the visible world. 2) The scorn and mockery of the unseen world." Sermon of *Domprediger ZAHN* in Halle, 1870.

2. On the entire xxxviii. chapter, beside the 22 sermons in FEUERLEIN's *Novissimorum primum*, there is a great number of homiletical elab-

orations of an early date; WALTHER MAGIRUS, *Idea mortis et vitae* in two parts, the second of which contains 20 penitential and consolatory sermons on Isa. xxxviii. Danzig, 1640 and 1642. DANIEL SCHALLER (STENDAL) 4 sermons on the sick Hezekiah, on Isa. xxxviii. Magdeburg, 1611. PETER SIEGMUND PAPE in "*Gott geheiligte Wochenpredigten*," Berlin, 1701, 4 sermons. JACOB TICHLERUS (ELBURG) *Hiskiae Aufrichtigkeit bewiesen in Gesundheit, Krankheit und Genesung*, 18 sermons on Isa. xxxviii. (Dutch), Campen, 1636. These are only the principal ones.

3. On xxxviii. 1. "I will set my house in order. This, indeed, will not be hard for me to do. My debt account is crossed out; my best possession I take along with me; my children I commit to the great Father of orphans, to whom heaven and earth belongs, and my soul to the Lord, who has sued for it longer than a human age, and bought it with His blood. Thus I am eased and ready for the journey." THOLUCK, *Stunden der Andacht*, p. 620.

4. On xxxviii. 1. "Now thou shouldest know that our word 'order his house' has a very broad meaning. It comprehends reconciliation to God by faith, the final confession of sin, the last Lord's Supper, the humble committing of the soul to the grace of the Lord, and to death and the grave in the hope of the resurrection. In one word: There is an ordering of the house above. In reliance on the precious merit of my Saviour, I order my house above in which I wish to dwell. Moreover taking leave of loved ones, and the blessing of them belongs to ordering the house. And finally order must be taken concerning the guardianship of children, the abiding of the widow, and the friend on whom she must especially lean in her loneliness, also concerning earthly bequests." AHLFELD, *Das Leben im Lichte des Wortes Gottes*, Halle, 1867, p. 522.

5. On xxxviii. 2-8. This account has much that seems strange to us Christians, but much, too, that quite corresponds to our Christian consciousness. Let us contemplate the difference between an Old Testament, and a New Testament suppliant, by noticing the differences and the resemblances. I. THE RESEMBLANCES. 1) Distress and grief there are in the Old, as in the New Testament (ver. 3). 2) Ready and willing to help beyond our prayers or comprehension (vers. 5, 6) is the LORD in the Old as in the New Testament. II. THE DIFFERENCES. 1) The Old Testament suppliant appealed to his having done nothing bad (ver. 3). The New Testament suppliant says: "God be merciful to me a sinner," and "Give me through grace for Christ's sake what it pleases Thee to give me." 2) The Old Testament suppliant demands a sign (vers. 7, 8; comp. ver. 22); the New Testament suppliant requires no sign but that of the crucified Son of man, for He knows that to those who bear this sign is given the promise of the hearing of all their prayers (Jno. xvi. 23). 3) In Hezekiah's case, the prayer of the Old Testament suppliant is indeed heard (ver. 5), yet in general it has not the certainty of being heard, whereas the New Testament suppliant has this certainty.

III.—THE SECOND PART.

THE TOTAL SALVATION TO COME, BEGINNING WITH REDEMPTION FROM THE BABYLONIAN EXILE AND CONCLUDING WITH THE CREATION OF A NEW HEAVEN AND A NEW EARTH.

CHAPTERS XL.-XLVII.

This second principal part is occupied with the redemption of Israel. And the Prophet contemplates this redemption as a total, although from its beginning, which coincides with redemption from the Babylonian exile, to its conclusion, it takes up thousands of years. For to the gaze of the Prophet, that, which in point of time, is most remote, is just as near as that which is nearest in point of time. He sees degrees, it is true; but the intervals of time that separate the degrees one from another he is unable to measure. Things of the same kind he sees along side of one another, although as to fact, the single moments of their realization take place one after another. Consequences that evolve out of their premises only after a long time he contemplates along with the latter. Thus it happens that the representations of the Prophet have often the appearance of disorder. To this is joined still another thing. Although, in general, the Prophet's view point is in the midst of the people as already suffering punishment and awaiting their redemption out of it, thus the view-point of the Exile, yet at times this relative (ideal, prophetic) present merges into the absolute, i. e., actual history of his own time where both have an inherent likeness. But this inherent likeness becomes especially prominent where the punishment of sin is concerned, which is the concern of both epochs in common, that is the epoch in which the Prophet lived, and the epoch of the Exile.

These are the chief points of view, which must be held fast in order to make it possible to understand this grand cycle of prophecy.

The twenty-seven chapters that compose this cycle subdivide into three parts containing each nine chapters. (This was first noticed by FRIEDRICH RUECKERT, *Heb. Propheten übers. u. erläutert*, 1831.)

The first Ennead (chapters xl.-xlviii.), has *Kores** (Cyrus) for its middle point; the second (chapters xlix.-lvii.), the *personal Servant of Jehovah*; the third (chapters lviii.-lxvi.), the *new creature*.

In regard to the critical questions, see the Introduction.

[In regard to the above division the following may be appropriate which DR. J. A. ALEXANDER says concerning the division proposed by himself, and which does not materially differ from the one above, though it makes three heads of what above is comprised in the first (xl.-xlviii.). "These are the subjects of the Prophet's whole discourse, and may be described as present to his mind throughout; but the degree in which they are respectively made prominent is different in different parts. The attempts which have been made to show that they are taken up successively, and treated one by one, are unsuccessful, because inconsistent with the frequent repetition and recurrence of the same theme. The order is not that of strict succession, but of alternation. It is still true, however, that the relative prominence of these great themes is far from being constant. As a general fact, it may be said that their relative positions in this respect answer to those they hold in the enumeration above given. The character of Israel, both as a nation and a church, is chiefly prominent in the beginning, the Exile and the Advent in the middle, the contrast and change of dispensations at the end. With this general conception of the Prophecy, the reader can have very little difficulty in perceiving the unity of the discourse, and marking its transitions for himself. *Abridged Ed. Vol. II. p. 18.*]

*[The Author uses this Hebrew form of the name throughout the following context. We substitute for it the common form.—Ta.]

A.—KORES. CHAPTERS XL.—XLVIII.

The first Ennead of chaps. xl.-lxvi. has two characteristic elements that distinguish it from the two following Enneads: 1) The Promise of a Hero that will come from the east, that will redeem Israel out of the Babylonian captivity, and who in fact is called by his name "Kores" xlv. 23; xlv. 1: 2) The affirmation that Jehovah, from the fulfilment of this fact predicted by Him, must also necessarily be acknowledged as the only true God, as also, on the other hand, from the inability of idols to prophesy and to fulfil must evidently be concluded that they are no gods. One sees from this that the Prophet wishes primarily to attain a double object by the first nine chapters of this book of consolation: First, Israel shall have the prospect presented of

bodily deliverance by Cyrus; but Second, its deliverance also from the worship of idols shall be made possible by means of that promise. For the LORD intends to make it so evident that the deliverance by Cyrus is *His* work, and at the same time His victory over the idols that Israel can no longer resist acknowledging Him as alone divine. These two aims manifestly go hand in hand. But now a Third is added to them. Cyrus and Israel are themselves prophetic types that point to a third and higher one. Each of them represents *one* factor of the development of salvation. In that third both factors find their common fulfilment. Cyrus is only the initiator of the redemption. He brings to an end the seventy years' exile, and opens up the era of sal-

vation. But the salvation which he immediately brings is still only a faint twilight. On the other hand, in himself considered, Cyrus is a grand and glorious appearance. He beams like the sun in the heavens, that is unobscured by clouds, and that, indeed, not only in our prophecy, but also in profane history. In this respect he prefigures the element of *glory* that must appear in the fulfiller of redemption. In chap. xlv. 1 He is called מָשִׁיחַ (*Messiah, anointed*). He is therefore the messiah in a lower degree. Lowliness, reproach, suffering, nothing of this sort is found in him. On the contrary Israel is the lowly, despised, much enduring *servant* of Jehovah, who, however, in his lowliness is still strong, and in the hand of Jehovah a mighty instrument, partly to punish the heathen nations, and partly to save them. This particular also attains its conclusion in Him who fulfils the redemption. Therefore He is called *Messiah* and *Servant of Jehovah* in one person. He unites both in one: the glory and the lowliness, the kingly form and the servant form. Thus it happens, that in xl.-xlviii. beside the promise of Cyrus (as far as it relates to the deliverance out of the Babylonian exile), and the proof of divinity (drawn from prophecy and fulfilment) which form the peculiar subjects of these chapters, we see those two other elements appear in a preparative way; the element of glory represented by Cyrus, and the form of the servant of God by the people Israel. Those first named subjects are concluded in xl.-xlviii. For after xlviii. nothing more is said either about Cyrus or about prophecy and fulfilment. But that in Cyrus and in the people (regarded as the servant of Jehovah) which is typical has its unfolding in the two following Enneads, of which the former is chiefly devoted to the servant of God, and the latter to the glory of the new creation. Thus, therefore, we may say: the first Ennead forms the basis of the two that follow, in as much as it carries out to completion the two fundamental factors of the initiation of the redemption by Cyrus, and the proof of the divinity of Jehovah drawn therefrom, but partly, too, in that it lays the foundation for the representation of Him who in the highest degree is the Servant of God and King.

Let us now observe how the Prophet carries out in detail the plan which we have just sketched in its outlines.

In chap. xl. after the prologue, the Prophet presents first the *objective* then the *subjective* basis of the redemption. For this chapter, after a general introduction (vers. 1-11) referring to the whole book, and thus also to the subsequent parts of chap. xl., contains first a presentation of the absolute power and wisdom of God, from which follows also the impossibility of representing Him by any natural image (vers. 12-25). If then redemption is *objectively* conditioned by the omnipotence and wisdom of God, so it is *subjectively* by that trust that Israel must repose in its God (vers. 27-31). This chap. contains, therefore, three parts, and has wholly the character of a foundation.

To chapter xli. we give the superscription: *First appearance of the redeemer from the east and of the servant of Jehovah, as also the first and second realization of the prophecy relating to this as proof of the divinity of Jehovah.* For in chapter xli.

the Prophet begins by bringing forward as the principal person of his prophetic drama the form of him who as *beginner of the redemption* has to stand in the foreground of the first Ennead. He does not yet name him, but he draws him with traits not to be mistaken, and designates him as the one called of God, and his calling a test of divinity which it is impossible for idols to give (xli. 1-7). Immediately after the redeemer the Prophet lets the redeemed appear, *viz.*: the people Israel, whom he introduces as "servant of Jehovah" in contrast with the glorious potentate from the east, for in him must appear that other typical element, poverty and lowliness, which still does no detriment to his strength. The Prophet characterizes this servant of Jehovah primarily as the *chosen one* of God, whom God will not reject but will strengthen to victory (xli. 8-13), then again as *poor and wretched*, who, notwithstanding, will be a *mighty* instrument of judgment and *rich in salvation and knowledge* (xli. 14-20). After he has thus described the *redeemer* and the redeemed *servant of God*, he employs in conclusion precisely this prophecy of redemption a second time as the basis of an argument which has for its conclusion the sole divinity of Jehovah, and the nothingness of idols (xli. 21-29).

In Chapter xlii. the *third principal person* appears on the scene, *viz.*, the personal *Servant of God* to whom both the chief personages before mentioned pointed; the first of them prefiguring His glory, the second His lowliness. He is represented first as meek, who at the same time will be a strong refuge of righteousness (xlii. 1-4); then as the personal representative of a new covenant, who shall mediate for all nations light and right; and at the same time this is the third prophecy which the LORD presents as pledge of His divine dignity (xlii. 5-9). These two strophes are like a ladder that leads up to the culmination. For chapter xlii. is a pyramidal structure. In verses 10-17 the Prophet has reached the point of the pyramid. In them the expression "Servant of God" is no longer used. And yet the discourse is concerning the same that ver. 1 was designated as the Servant of Jehovah. He appears here in His unity with Jehovah in which He Himself is El-Gibbor [*God a mighty one*]. As such, He issues out of Israel into the blind heathen world in order partly to judge, partly to bring them to the light of knowledge and of salvation. From this elevation the following strophes recede again. And in vers. 18-21 the Servant of Jehovah, who appears here again under this name, is portrayed as one, who can indeed make others see and hear, but Himself, as one blind and deaf, goes to meet His destruction, yet precisely thereby secures the favor of God, and becomes the founder of a new *Tora (law)*. Unhappily this new institution of salvation is not accepted by unbelieving Israel. For this reason the Prophet sees Israel as a people robbed, plundered, and languishing in kennels and prisons (xlii. 22-25). From his heart he wishes that Israel might take warning from this threatening in time, and the sooner the better. But, alas, the Prophet knows that Israel, spite of the Exile, in which it has already so emphatically experienced the chastening hand of

its God, will not yet lay to heart this warning. With this the second discourse concludes.

Having in xli.-xlii. introduced especially the chief persons of the redemption, *vis.*: the redeemer from the east, then the redeemed or servant (people) of God, finally the personal Servant of God, in whom the two former combine, the Prophet now portrays in xliii. chiefly the redemption itself. He gives first a survey of the chief particulars of the redemption (vers. 1-8). Having ver. 1 assigned the reason for the redemption, he depicts it, ver. 2, as one that shall come to pass spite of all difficulties; in vers. 3, 4, as such that it must come to pass though even heathen nations must be sacrificed for the sake of it; in vers. 5-7 as all-comprehending, *i. e.*, as such that it will lead back into their home out of all lands of the earth the members of the people of Israel; finally, in ver. 8, is indicated the condition that Israel must fulfill in order to partake of this salvation, *vis.*: that it must have open eyes and ears in a spiritual sense. To this representation of the redemption in general, the Prophet adds (vers. 9-13) the statement, that recurs thus for the fourth time, that prophecy and fulfilment are a test of divinity, and that Israel in its capacity as servant of God is called to be witness by furnishing this test. After carrying out this thought, that recurs so like a refrain, the Prophet turns again to the chief thought of chapter xliii. He describes the return home of Israel especially out of the Babylonian captivity. Yet not without finding in the LORD's manner of bringing this about a reference to the distant Messianic salvation, in respect to its exercising also a transforming influence upon nature (vers. 14-21). In the fourth strophe of the chapter (vers. 22-28) the Prophet treats the thought of the inward, moral redemption, *vis.*: the redemption also from sin. He lets it be known here that this inward redemption will by no means follow close on the feet of the outward redemption from exile. For Israel has never kept the law. The LORD has already hitherto borne Israel's sin, and will in future blot out the guilt of it. But the Israel that contemns the grace of God in proud self-righteousness will have to be destroyed. The LORD, however, will break the power of sin by the rich effusion of the holy and holy-making Spirit upon that seed of Israel that shall be chosen to serve the LORD as His servant; and this is the thought of the fifth strophe that includes xlv. 1-5.

Having portrayed in xli. the first redeemer and then the redeemed, *i. e.*, the servant (people) of God, then in xlii. the antitype of both, the second Redeemer and Servant of God in a personal sense, then in xliii. the redemption itself, and all this in such a way that, interspersed, He has appealed four times, in a refrain like repetition, to the ability of Jehovah to prophecy in contrast with the inability of idols, as proof of His divinity, the Prophet now xlv. 6 sqq., makes a decided use of this last element for which He has made such preparation. This entire chapter is an edifice whose substructure consists of the members of just that argumentation, that whoever can prophecy is God, and the crowning point of which appears to us in naming the name "Kores" (Cyrus), the way for naming it being now well prepared, and the motive sufficient. That is to

say, in xlv. 6-20, for the fifth time, in a drawn-out recapitulation extending through three strophes, it is set forth that Jehovah, as the only true God, can alone prophesy, and that He is God He will now prove by a grand prophetic transaction for the salvation of Israel. Accordingly, in the first strophe (xlv. 6-11) the Prophet shows that Israel possesses the stronghold of its salvation in its living, everlasting God, who can prophesy, and has prophesied, which Israel also as a witness must testify to, whereas the senseless makers of idols must go to destruction. In the second strophe (xlv. 12-17), in order to set forth the senselessness of idol worship most convincingly, the manufacture of idols is described in a drastic way. In the third strophe (xlv. 18-20) in order on the one hand to explain the possibility of such senseless acts as making idols, the deep reason of it is pointed to, *vis.*: the blindness of men's hearts and minds; on the other hand however the Prophet points to the destructive effects of this insane behaviour. In the fourth strophe (xlv. 21-28) the Prophet attains finally the culmination. He first deduces briefly the consequences from the foregoing. Before all he reminds that Israel is Jehovah's servant, *i. e.*, property, which the LORD has bought for Himself by graciously blotting out his guilt. This ransomed servant may return home (note the highly significant *יָשׁוּב* xlv. 22). Then there is a second brief reminder of Jehovah's omnipotent divinity, and, in contrast with it, of the necessary disgrace of idols and their soothsayers. In contrast with the latter it is finally declared with all emphasis: Jehovah makes true the word of His prophets. Therefore Israel will and must have a happy return home, and Cyrus shall the prince be called who shall accomplish this decree of Jehovah.

With this we have the culmination of the cycle of prophecy in chapters xl.-xlviii. and in respect of space have reached the middle of it. For, if, we leave aside xl., as a general laying of a foundation, and remember that the prophecy relating to Cyrus begins with xli., we have here at the close of xlv., four discourses behind us, and still four discourses before us.

In chapter xlv., the prophecy remains at the elevation which it attained at the close of chapter xlii. We may therefore designate this discourse as the culmination of the cycle of prophecy in xl.-xlviii. and its contents as "Cyrus and the effects of his appearance." For we are informed in xlv. 1-7 what shall be brought about by Cyrus, whom the LORD has chosen and designates as His anointed (*מָשִׁיחַ*), and what three-fold object will be secured thereby. But we learn xlv. 8-13 that Cyrus is the beginner and founder of the era of salvation promised to Israel, although according to appearance this seems not to be, and the faint-heartedness of Israel requires the assurance that Cyrus is certainly called to accomplish the outward restoration of the holy people and of the holy city. The Prophet even gives the further assurance, that, beside that northern world-power directly ruled by Cyrus, even the southern, *i. e.*, Egypt with the lands of its dominion, convinced by the salvation accruing to Israel from Cyrus, shall be converted to Jehovah and will join itself to His people (xlv.

14-17). Finally, however, in consequence of the saving effect proceeding from Cyrus, this greatest advantage shall eventuate, *viz.* : that Israel, when it sees the heathen north and south converted to Jehovah, shall at last and definitively abjure idols, and give itself up wholly and entirely to its God, so that from that time on humanity entire shall have become a *spiritual Israel* (xlv. 18-25). In the *seventh discourse* (chapter xlv.), as also in the *eighth* (chapter xlvii.) the *obverse side* of this picture of the future brought about by Cyrus is shown. In xlv. namely, we have presented first *the downfall of the Babylonian idols*; but connected with this, also the gain that Israel shall derive from this, for its knowledge of God. That is to say, Israel will come to see that there is a great difference between Jehovah *who carries His people*, and those idols *that are carried* by beasts of burden into captivity (xlv. 1-4). In fact Israel will know, too, which just such a difference exists between Jehovah and the images that are meant to represent Him (of which xl. 18, 25 has discoursed), for the latter also are idols that need to be *carried* (xlv. 5-7). Israel will actually draw the conclusion that the LORD here presses home *for the sixth time, viz.* : that the God who can prophecy and fulfill, who, in particular, has correctly announced beforehand the ravenous bird from the east, must be the right God (xlv. 8-11). But the Prophet foresees that not all Israelites will draw from the facts so far mentioned that advantage for their religious life that, according to Jehovah's intention, they ought. Will not this make problematical the realization of the promised salvation? He replies to this question, "No." For the righteousness and salvation of God must come in spite of the hard-heartedness of Israel (xlv. 12, 13). The *eighth discourse* is occupied wholly with Babylon. It paints in drastic images the *deep downfall* of it, exposes the *reasons* (the harshness against Israel transcending the measure that God would have, and the secure arrogance xlvii. 1-7), and shows the *uselessness* of all the *means* employed to *rescue* Babylon, both those derived from the worship of demons and those which the connections with

other nations seem to offer (xlvii. 8-15). The *ninth discourse*, finally, (xlviii.) is *recapitulation and conclusion*. After an *address* to Israel that displays the *motives* that prompt Jehovah's interest in the nation (xlviii. 1, 2) the Prophet makes prominent for the *seventh time the importance of prophecy for the knowledge of God*. He points Israel to the fulfilment of the *old prophecies*, that they had experienced and verified in order to move them to faith in the *new* that concern the redemption from exile (xlviii. 3-11). Then the chief contents of this *new prophecy* is repeated: what idols cannot, Jehovah can do, for He promises and brings on a redeemer that shall accomplish the will of God on Babylon (xlviii. 12-15). But Israel is summoned to go out of Babylon as out of an opened prison house, and to proclaim to all the world that the LORD by Cyrus has led His people out of Babylon and home, as He did by Moses out of Egypt (xlviii. 20-21). We join these verses close on ver. 15 because the contents of both passages demand it. The verses 16 and 17-19 are two insertions. The first, which is very obscure, appears to be a side remark of the Prophet's, to the effect that the wonderful things discoursed in xl.-xlvii. were to himself not known from the beginning, but learned only in the moment of their creation (in a prophetic sense, comp. on xlviii. 6), but now by the impulse of the Spirit he has made them known. Verses 17-19 are of a retrospective nature. They contain the lament of the LORD that Israel did not sooner give heed to His commands; for thereby it would have partaken of the blessing given to the patriarchs *without* the chastening agency of the Exile. Ver. 22 finally (which occurs again as to the words at the close of chap. lviii., and in respect to sense at the close of chap. lxvi.) is a refrain-like conclusion intended (in contrast with the consolatory words that begin the entire book of consolation chapters xl.-lxvi. and its principal parts) to call to mind the important truth, that this consolation is not unconditionally offered to all. For the wicked can have no share in it.

This, in its essentials, is my opinion of the plan and order of chapters xl.-xlviii.

I.—THE FIRST DISCOURSE.

The Prologue: the Objective and Subjective basis of Redemption.

CHAPTER XL.

1. THE PROLOGUE OF THE SECOND PART AND OF THE FIRST DISCOURSE.

CHAPTER XL. 1-11.

- 1 COMFORT ye, comfort ye my people,
Saith your God.
- 2 Speak ye 'comfortably to Jerusalem, and cry unto her,
That her 'warfare is accomplished,
That 'her iniquity is pardoned:
'For she hath received of the LORD's hand
Double for all her sins.
- 3 The voice of him that crieth 'in the wilderness,
Prepare ye the way of the LORD,
Make straight in the desert a highway for our God.
- 4 Every valley shall be exalted,
And every mountain and hill shall be made low:

- And the crooked shall be made 'straight,
And 'the rough places 'plain :
- 5 And the glory of the LORD shall be revealed,
And all flesh shall see *it* together:
For the mouth of the LORD hath spoken *it*.
- 6 'The voice said, Cry. And he said, What shall I cry ?
All flesh is grass,
And all the goodness thereof *is* as the flower of the field :
- 7 The grass withereth, the flower fadeth :
Because 'the spirit of the LORD bloweth upon it :
Surely the people *is* grass.
- 8 The grass withereth, the flower fadeth :
But the word of our God shall stand forever.
- 9 'O Zion, that bringest good tidings, get thee up into the high mountain ;
'O Jerusalem, that bringest good tidings,
Lift up thy voice with strength ;
Lift *it* up, be not afraid ;
Say unto the cities of Judah, Behold your God !
- 10 Behold, the Lord God will come 'with strong hand,
And his arm shall rule for him :
Behold his reward *is* with him,
And 'his work before him.
- 11 He shall feed his flock like a shepherd :
He shall gather the lambs with his arm,
And carry *them* in his bosom,
And shall gently lead those 'that are with young.

¹ Heb. *to the heart*.

² Or, *appointed time*.

³ Or, *a straight place*.

⁴ Or, *a plain place*.

⁵ Or, *O thou that tellest good tidings to Zion*.

⁶ Or, *O thou that tellest good tidings to Jerusalem*.

⁷ Or, *against the strong*.

⁸ Or, *recompense for his work*.

⁹ Or, *that give suck*.

¹⁰ *her guilt has been enjoyed*.

¹¹ *that*.

¹² *prepare in the wilderness*.

¹³ *the connecting ridges become valley bottoms*.

¹⁴ *Hark! there speaks, "cry! And there replies: "what" etc.*

¹⁵ *the breath of Jehovah blew on it*.

¹⁶ *as a strong one*.

TEXTUAL AND GRAMMATICAL.

Ver. 1. The rhetorical form of anadiplosis (epanalepsis, epizeuxis) occurs, indeed, principally in the second part (xl. 1; xli. 27; xliii. 11, 25; xlviii. 11, 15; li. 9, 12, 17; lli. 1, 11; lvil. 6, 14, 19; lxii. 10; lxv. 1). But it occurs also not unfrequently in passages of the first part that are the acknowledged productions of Isa. (viii. 9; xviii. 2, 7; xxi. 11; xxviii. 10, 13; xxxix. 1. Comp., beside xv. 1; xxi. 9; xxiv. 16; xxvi. 3, 15; xxvii. 5; xxxviii. 11, 17, 19. Agreeably to the character of this section, the Piel פָּלַח occurs oftener in the second part: xl. 1; xlix. 13; li. 3, 12, 19; lli. 9; lxi. 2; lxvi. 13 (Pual liv. 11; lxvi. 13). Piel occurs twice in the first part: xli. 1; xxii. 4. The passages xlix. 13; li. 3, 12; lli. 9; lxvi. 13, are manifest echoes of the present passage— עַם with the suffix referring to Jehovah, as it suits the contents of the second part, is found there oftener than in the first: comp. iii. 12; x. 2, 24; xxxii. 13, 18, with xl. 1; xliii. 20; xlvii. 6; li. 4, 16; lli. 5 sq.; xxviii. 5; xxx. 26; lviii. 1; lxv. 10, 19, etc.

The expression 'אָמַר, as an introductory formula, is peculiar to Isaiah; for it is found only in Isaiah, and that in both parts: i. 11, 18; xxxiii. 10; xl. 1, 25; xli. 21; lxvi. 9 (comp. Klemm, *Echtheit der Jesajan, Weissag.* I. p. 239 sqq.). The Imperfect 'אָמַר corresponds to the aim of chapters xi.—lxvi. Comp., the formula with which the Prophet introduces the prophecies he addresses to the present church ('שְׁמַע יְהוָה' i. 10; 'נָא' i. 24; 'אֲשֶׁר חָזָה וְנָא' i. etc., comp. vii. 3, 7, 10; viii. 1, 5, 11; xiv. 28; xx. 2, etc.). 'אָמַר, taken exactly, is for us an untranslatable verbal form,

that, according to its original sense, designates the thought neither as present nor future, nor in any way as one to be estimated by time measure, but one to be estimated by the measure of its mode of existence. That is, the Imperfect designates, not that which has objectively come into actual existence, but what is only present some way subjectively. In other words, 'אָמַר, standing at the beginning of the second part, characterizes it as addressed to an ideal church. In itself, indeed, 'אָמַר can mean, "he will speak." Thus it is taken by Stier, v. Hofmann (*Schriftbau*. II. 1. p. 91, *Ausg.* v. J. 1853), and Klostermann (*Zeitschrift f. Luth. Th. u. K.* 1876, I. p. 24 sqq.); the last named of whom, however, errs in thinking that the following discourse vers. 2-11 gives the Imperfect the direction toward the future. For what follows, and is separated by intermediate members can never determine the specific sense of a Hebrew verbal form. 'אָמַר can, also in itself mean frequent repetition (*Delirascu*). But all these significations are too special. The subjective force of the Imperfect is capable of various signification according to the context. Here at the beginning we are much too little *au fait*, to assign to the word a construction as definite as those expositors would do. Here we know from the 'אָמַר only this much, that what follows is to be regarded, not as something that has just gone forth, something to be executed at once for the present church, but as an ideal word of God according to its point of departure and aim.—We have said above that עַם with a suffix referring to Jehovah occurs much oftener in the second part than in the first. The same is to be said

of אֱלֹהִים with the suffix referring to Israel. אֱלֹהִי occurs twice in the first part (vii. 13; xxv. 1), five times in the second (xl. 27; xlix. 4, 5; lvii. 21; lxi. 10); אֱלֹהֵינוּ six times in the first part (l. 10; xxv. 9; xxvi. 13; xxxv. 2; xxxvi. 7; xxxvii. 20), eight times in the second (xl. 3, 8; xlii. 17; lili. 10; lv. 7; lix. 13; lxi. 2, 6); אֱלֹהֵיךְ in the first part properly only once in the sense here under review (vii. 11; beside this xxxvii. 4, 10), six times in the second (xli. 10, 13; xliii. 3; xlviii. 17; li. 15; lv. 5); אֱלֹהֵיךְ occurs not at all in the first part, on the other hand nine times in the second (li. 20, 22; lili. 7; liv. 6; lx. 9, 19; xlii. 3, 5; lxvi. 9); אֱלֹהֵיכֶם in the first part only xxxv. 4, in the second xl. 1, 9; lix. 2; אֱלֹהֵיו in the sense meant here only l. 10; lviii. 2; אֱלֹהֵיהֶם and אֱלֹהֵיהֶם occur in this sense in neither part. It is quite natural that the affectionate words of endearment should occur oftener in the book of comfort than in the book of threatening.

Ver. 2. The question might be raised whether כִּי is to be construed as a causal particle. But in that case קרא must be referred to what precedes, and that, say, in the sense of קרא מלאך (Jer. iv. 8) in order that it may not stand as flat and superfluous. This construction is not allowable here because קרא must be closely connected with the preceding ערל לב רבנו.

We must therefore refer קרא to what follows, and כִּי, in the sense of "that," introduces the objective clause.—עבא only here and Dan. viii. 12 is used as feminine. The reason seems to me to lie in this, that in both passages the word is conceived as collective, i. e., as designation, not of a single conflict, but of a multitude of conflicts, of a long continued period of conflict.—מלא of time (comp. Gen. xxv. 24; xxix. 21; Jer. xxv. 12) occurs again in Isaiah only lxv. 20 in the Piel.—The expression כפלים occurs elsewhere only Job xl. 6; the singular, also, כפל, duplication, only Job xli. 4.

Ver. 3. Piel עָשָׂה, "make straight," occurs again only xiv. 2, 13.—עֲרֹבָה, regio arida, apart from xxxv. 1, 6, occurs in part first only xxxiii. 9; whereas in part second, beside the present it occurs xli. 19; li. 2.—מסלה occurs in the same sense as here xl. 16; xix. 23; lxi. 10; comp. xxxiii. 8; xlix. 11; lix. 7. It occurs beside vii. 3; xxxvi. 2. It is "the highway, embankment road, chaussée."

Ver. 4. שָׁפַל a word of frequent recurrence, especially in the second introduction: li. 9, 11, 12, 17; v. 15; then x. 33; xlix. 4; xxxii. 18; also the antithesis of הָרָה and גְּבוּעָה in parallelism occurs very often in part first: li. 14; x. 32; xxx. 17, 25; xxxi. 4, and somewhat oftener still in part second: xl. 4, 12; xli. 15; xlii. 15; liv. 10; lv. 12; lxv. 7.—עָקַב in the present sense only here; comp. Jer. xvii. 9.—מִישׁוֹר xl. 4 in the ethical sense; xlii. 16.—רָכַס ὁ ἄγρ., from רָכַס alligasti Exod. xxviii. 28; xxxix. 21, like *fugum* from *fungere*, "the joining," particularly the union between two mountains, "the yoke."

Ver. 5. נָקְעָה again in Isaiah only xli. 18; lxiii. 14.—The expression כִּי כְכֹד is found in Isaiah again only xxxv. 2; lviii. 8; lx. 1. כִּי נָגְלָה כְכֹד does not occur again in Isaiah. The expression seems to connect

with נִגְלָה כְכֹד in the Pentateuch: Exod. xvi. 10; Lev. ix. 6; Num. xiv. 10, etc.—כָּל-כֶּשֶׁר found again only xlix. 28; lxvi. 16, 23, 24; with following יָדָה again only in Job xxxiv. 15.—The clause וְיָדָה וְיָדָה is to be referred to what precedes, and not to what follows. For if רָאוּ were to be taken in the sense of spiritual seeing, of knowing, still it would be a secondary thought that all flesh shall know that revelation as one that was announced beforehand. The chief thing will be that they will verify with their own eyes that revelation. And this seeing shall win them to the Lord. Moreover רָאוּ evidently corresponds to the preceding נָגְלָה. Therefore the pronominal object must be supplied to רָאוּ as is often the case. The causal clause כִּי פִי אֵשׁ relates to all that precedes.

Ver. 6. Notice the verbal form אָמַר with a simple *Vav copulativum*. It does not say וַיֹּאמֶר. That would be to present this saying as a new chief member of the *consecutio rerum*, of the succession of facts that naturally unfold themselves. That might and perhaps would have happened were it a merely earthly transaction that is treated. To represent such in the completeness of its successive points, it must have read: וַיֹּאמֶר קוֹל אֱמִיר וַיֹּאמֶר מֶה אָקְרָא וַיֵּעַן וְגו'. But the Prophet translates us into the spirit world where time and space cease. There what with us develops one after another is side by side. For this reason the Prophet here makes use of a form of speech which otherwise serves only to fill out some trait or to mention accompanying circumstances: comp. vi. 3; xxi. 7; xxix. 11 sq.; lxv. 8.—כָּל-הַבָּשָׂר כָּל-בָּשָׂר is meant collectively or as designation of the genus: whereas in כָּל-בָּשָׂר ver. 5 (each flesh) it has individual signification.

Ver. 7. The perfects יָבֵשׁ and נָבֵל must not be compared with the *aoristus gnomicus* of the Greeks (nor even xxvi. 9; comp. my remarks in loc.). For only that Hebrew verbal form that has, too, the notion of succession, therefore includes that of time, viz.: the imperf., with *Vav cons.*, can be compared with the Greek aorist. Here, as in xxvi. 9, the perf., designates timeless objectivity and reality. כִּי is not "for," but "when." Were it taken in the sense of "for," then the nature of the wind would be designated as the constant cause of the withering of vegetation. But it withers also when its time comes, without wind. But when a hot desert wind (xviii. 4; Jer. iv. 11) blows, then it withers especially quick. נָשָׁב *flavit, inflavit*, occurs in Kal only here. Hiph. Gen. xv. 11; Ps. cxlviii. 18.—There is much uncertainty about the origin of the particle אָמַן. GEMM. (*Thes.* p. 688 under *לָבֵן*), FÜRST. (*Lex.* under אָמַן and כֵּן) and EWALD § 206 d seem to me to be right in maintaining that אָמַן, on account of its derivation from כֵּן, has resident in it an argumentative meaning. Thus FÜRST. regards it primarily as "a strengthened כֵּן—therefore in a resumptive apodosis." He refers in proof to Exod. ii. 14 and to our passage. And in fact Exod. ii. 14 seems to involve the drawing of a conclusion. For after Moses perceived the defiant answer of the Hebrew man, he cries out: אָמַן נִירָע חֲרֹבָה. Would not this be most correctly rendered: "Is the matter therefore really known?"—It is clear that the omission of ver. 7 in the Alexand. and Vatic. text of the LXX. is owing to arbitrariness, if not to oversight. KOPPE, GEMMIVS, HIRSH, who regard the whole verse, or at least 7 b as a gloss, as "a very diluted, sense-disturbing

thought," as "an ejaculation of a reader," only prove thereby how little they have understood the sense and connection of the prophetic discourse.

Ver. 8. The words *בְּשׁוֹר הַצִּיר* are taken *verbatim* from xv. 6, like *נָבַל צִיץ* from xxviii. 1, where we find *צִיץ נָבַל*. The expression *דָּבַר יָקוֹם* occurs in Isa. viii. 10, comp. vii. 7.

Ver. 9. *בְּשׁוֹר* is exclusively peculiar to part second: xli. 27; lli. 7; lx. 6; lxi. 1, a fact that need occasion no surprise. For it is natural that the word, which means *εὐαγγελίζω*, should be found chiefly in the *εὐαγγέλιον* of the Old Testament—*הָרִים קוֹל* xlii. 2, lviii. 1.—*בְּכַח דִּי* comp. *בְּכַח* x. 13. With that exception *פָּח* occurs only in the second part: (xxvii. 3; xl. 26, 29, 31; xli. 1; xlii. 12; xlix. 4; l. 2; lxi. 1. —The expression *הָרִים הַיָּדָא* is very frequent not only in Isaiah but also in the whole Old Testament; vii. 4; viii. 12; x. 24; xxxv. 4; xxxvii. 6; xl. 9; xli. 10, 13, 14; xlii. 1. 5; xlii. 2; li. 7; lii. 4, 14.—*הִנֵּה אֱלֹהֵינוּ* strongly reminds one, and just by reason of what follows, of xxxv. 4. Comp. beside xxv. 9. The expression is found in no other Prophet.

Ver. 10. *בְּחֹק* *בְּחֹק* occurs again xxvii. 1; xxviii. 2.—*יְהוָה אֱמִי* occurs ten times in the first part: lii. 15; vii. 7; x. 24, etc., and thirteen times in the second part: xlviii. 16; xlix. 23; l. 4, 5, 9, etc.—The clause *וְזָרַע מְשֻׁלָּה לִּי* is not co-ordinate with the foregoing chief clause, but subordinate to it. It is a clause expressive of situation (comp. Ewald, § 308, c; 341 a,

sq.), that more precisely explains the notion *בְּחֹק*. —*לִי* is properly *Dat. commodi*, not mere *Dat. ethicus* as in *עָלֵי לֵךְ* ver. 9, which is, moreover, to be seen from the masculine *לִי*. For were it *Dat. ethicus*, then, corresponding to the gender of *וְזָרַע*, it must read *לָהּ*.

Ver. 11. It is remarkable that the verb *רָעָה* is never used in part first in the sense of "to pasture," the action of the shepherd, although *רָעִים* "shepherds" occurs xxxi. 4 (xxxviii. 12), (comp. v. 17; xl. 7; xiv. 30; xxvii. 10; xxx. 24). In part second, also, the word means "pasture" in the active sense only once: lxi. 5, three times "pasture" of beasts: xlii. 20; xlix. 9; lxi. 25.—*רָעָה* "shepherd" in part second: xlii. 23; lvi. 11; lxiii. 11.—*עֶרְוָה* "the flock" found again xlv. 2; xlix. 14.—*מְלָאִים* — *מְלָאִים* from *מָלָא* occurs in Isaiah only here (comp. 1 Sam. xv. 4). Beside this *מָלָא* lxi. 25.—*חִיק* occurs again only lxi. 6, 7.—The word *תְּלוֹת* is joined Gen. xxxiii. 13 with *צֶמַח* and *בְּקָר*; is used therefore of sucking beeves and sheep, 1 Sam. vi. 7, 10 of sucking beeves alone, Ps. lxxviii. 71 as here used of both without addition. The word occurs only here in Isaiah. But comp. *עוֹלָה*, "the suckling" xlix. 15; lxi. 20.—*נִגְנָה*, which has in Gen. xlvii. 17 the meaning "to bring through," *sustentare*, 2 Chr. xxxii. 22, the meaning "to protect, hedge about," and also Isa. li. 18 the meaning "careful guiding," occurs in Isaiah beside here and the passage just named, only xlix. 10.

EXEGETICAL AND CRITICAL.

1. We have here before us the Prologue both of the first discourse and of the entire prophetic cycle of xl. 12—lxvi. 24. For the representation of Jehovah as the comforter after protracted suffering (vers. 1, 2), as the true One, whose word abides when all that is earthly is destroyed (vers. 6-8), and as the true shepherd that leads His people with paternal care (ver. 11) corresponds to what follows (xl. 12 and onwards), wherein Jehovah is portrayed as the infinite, incomparable, almighty God, and the restorer of His people, so that we find in our passage the keynote of the whole of part second of Isaiah's prophecies. Their contents are predominantly consolatory; but our passage is like the outline of the thoughts of peace therein unfolded. The outward form of the discourse, moreover, bears the imprint of this inward correspondence. The entire second part is dominated by the fundamental number *three*. For it is composed of three subdivisions, of which each consists of three times three, therefore nine discourses. But our Prologue consists first of an introduction that contains twice three clauses. By three imperatives, namely ("comfort ye," "speak ye," "cry") it is announced that the LORD has a comforting message for His people, and by three clauses, each of which begins with *וְ* ("that," "that," "for") is stated what is the contents of this joyful message (vers. 1, 2). HAHN was the first to maintain (what DELITZSCH, too, finds "not without truth," p. 408) that these three clauses beginning with *וְ* correspond to the three calls that follow (vers. 3-5, 6-8, 9-11) and to the three parts of the book, not only in respect to

number but also their contents. That there is a correspondence in respect to *number* can hardly be doubted. But that the contents corresponds to the three times three corresponding degrees can only be made out by great ingenuity.

After the prologue of the prologue, there follow, as remarked, three calls, each of which comprises three Masoretic verses. But by the similar beginnings of the three calls, and by their internal arrangement, it appears certain that the Masoretic division into verses corresponds in general here to that division into periods intended also by the author. Only in regard to the first *הִנֵּה* (behold) at the close of ver. 9 (comp. below) there may be a divergence. Each of the three calls begins with a vivid dramatic announcement. And here, in fact, occurs a remarkable gradation. The first call is introduced by the simple *קוֹל* ("Hark! a call"). The second call begins with the extended formula, containing a summons to call *אָמֵר קָרָא וְאָמֵר מָה אָקָרָא*. The third call, finally, begins with a still more comprehensive formula of summons. It contains three members: 1) *go up on a high mountain evangelist Jerusalem*; 2) *raise with might thy voice evangelist Jerusalem*; 3) *raise it, fear not, say to the cities of Judah*. Here-with it is worthy of notice that the third member itself has again three verbs ("raise," "be not afraid," "say"). There follows then on this threefold formula of summons a threefold *הִנֵּה* (behold) vers. 9, 10. Here, perhaps, the Masoretic division into verses may not quite correspond to the meaning of the Prophet. For if the

first הַנֶּחֱמָה corresponds to the two that follow, then the clause introduced by it ought rather to be referred to what follows. Verse 9, accordingly, ought to end with the word Judah. The concluding verse (11) also contains three members: 1) *he shall feed his flock like a shepherd*; 2) *he shall gather — boom*; 3) *shall gently lead — with young*. According to this the division into threes is not absolutely carried out in the prologue, but only just so far as it could be done without spiritless, outward mechanism, and tiresome monotony, and with such delicacy that it reveals itself only to close observation and not at all in a disagreeable way. Thereby the Prophet has proved himself to be a real artist. Moreover this tripartite division has its complete analogy in Isaiah's style in that twofold division that we noticed in the second introduction and in chaps. xxiv.—xxvii.

In regard to the order of thought, the three calls contain a threefold specification of that general announcement of salvation contained in vers. 1 and 2. The first call (vers. 3-5) expresses the thought that now is the time to get out of the way every outward and inward obstacle that may obstruct the promised revelation of glory. The second call (vers. 6-8) declares that all earthly glory—even of the elect people—must be destroyed before and in order that Jehovah's promise of glory may be fulfilled in its complete sense. The third call, finally, (vers. 9-11) summons Israel, which is in exile, to rally to its LORD, who comes as Redeemer, and to commit itself to His faithful, parental guidance.

2. *Comfort—all her sins.*—Vers. 1, 2. With three emphatically comforting words the Prophet begins. For the twice-repeated נֶחֱמָה, that stands significantly at the head, as the stamp, so to speak, of the entire second part, is not alone comforting. The object "my people," that depends on it, is quite as much so. Although judged and exiled, Israel had not ceased to be Jehovah's people, the elect peculiar people. It is usual to understand the prophets to be the ones addressed. But it was not possible for every Israelite to hear the voice of a prophet directly. Hence there lies also in the words a summons to carry the prophetic word further. Every one shall help to comfort. Each one shall contribute his part, so that the comforting word of God may come to all the members of the people. Not once only will the LORD assure Israel of His consolation. With emphasis in ver. 2 He summons the same ones whom He had already commanded in ver. 1 to comfort His people, to speak to the heart of Jerusalem (personification and metonymy at the same time, comp. iv. 4; xl. 9; xli. 27). The phrase

לֵב עַל-לֵב (to speak out over the heart, to charm the heart, to cover with words, to sooth, to quiet) occurs elsewhere eight times in the Old Test.: Gen. xxiv. 3; 1. 21; Jud. xix. 3; Ruth ii. 13; 2 Sam. xix. 8; 2 Chron. xxx. 22; xxxii. 6; Hos. ii. 16. Whereas "speak ye to the heart" implies affecting address, קָאָרַר (call ye) involves rather the notion of loud, strong and clear speaking. By every means the conviction must be brought to the people that now the time of grace is at hand. —מִלְחָמָה, *militia*, "warfare" is used here figuratively as in Job vii. 1; x. 17; xiv. 14. As in

general the trials and troubles of this life can be set forth as conflicts (comp. Eph. vi. 11 sqq.; 1 Tim. vi. 12; 2 Tim. ii. 3 sqq.; iv. 7), so here the whole time of Israel's affliction and suffering and especially the exile is designated as a time of conflict.

The second clause כִּי נִרְצָה עֲוֹנָה ("for her guilt is thoroughly tasted"), is difficult. First of all it must be noted that the Prophet has here in mind the passages Lev. xxvi. 34, 41, 43. It is said there that when the judgment of exile shall come upon the people Israel the land will be desert, and by that means shall enjoy the rest which it could not enjoy so long as the land was inhabited by a disobedient people that would not observe the prescribed Sabbath seasons (אֶת אֲשֶׁר לֹא-שָׁבְתָהּ בְּשַׁבְּתֶיהָ בְּשַׁבְּתֵיכֶם עָלֶיהָ Lev. xxvi. 35). The land will then enjoy its time

of rest (אֶת-שַׁבְּתֶיהָ ver. 34). נִרְצָה with the accusative is "to have pleasure in something, enjoy something, *delectari aliquare*." The Hiph. הִרְצָה that stands parallel with הִרְצָה is nothing else than a direct causative Hiphil which means "*delectationem agere*, to pursue pleasure," thus signifies continued, undisturbed enjoyment; as e. g. הִשְׁקִיט is not merely *quietum facere* but *quietum agere* (vii. 4), and like expressions, such as הִשְׁמִין, הִלְבִּין, etc., signify not merely "make fat, make white," but a continued activity whose product is "to be fat, to be white." In contrast with this thought that the land shall enjoy its period of rest stands now the other (Lev. xxvi. 41, 43) that the people in exile shall enjoy their guilt: "the land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity" (וְהָם יִרְצוּ אֶת-עֲוֹנֵם) "they shall enjoy their fault," ver. 43). This expression "enjoy their guilt," is manifestly ironical. Whereas the absence of the wicked people is for the land a benefit, an enjoyment, the people in exile must enjoy the fruit of their disobedience. They must at last taste how bitter and bad it is to forsake the LORD (Jer. ii. 19), after having been unwilling to believe that apostacy from the LORD was ruinous. If now הִרְצָה עֲוֹנָה is *frui culpa*, *delectari culpa*, then הִנֵּרְצָה עֲוֹנָה is the passive of it, and means "the fault is enjoyed, thoroughly tasted." Niph. הִנֵּרְצָה, it is true, occurs in many places where it is used of the favorable acceptance of sacrifices. But there it means "enjoyed," "accepted as lovely enjoyment," "to be pronounced welcome." Moreover this use is found only in Leviticus: i. 4; vii. 18; xix. 7; xxii. 23, 25, 27.

If עֲוֹנָה ever had the meaning "guilt offering," then the matter would be quite simple. For then הִנֵּרְצָה עֲוֹנָה would mean "their guilt offering is favorably accepted." But it never has this meaning. We can only say therefore that the Prophet construes נִרְצָה in the sense of "is enjoyed," so that it forms the antithesis of עֲוֹנָה, *Levit. xxvi. 41, 43*.

That mournful time when Israel must enjoy the

bitter fruits of its sin is now gone. The peculiar ironical antithesis of "the land shall enjoy her sabbaths," and "they shall enjoy their fault," has the effect that we are necessitated to hear now of an enjoyed, thoroughly tasted guilt-broth into which they have broken crumbs for themselves and have now eaten it up. The third clause beginning with **וְ** is best construed as an objective clause parallel with the two preceding objective clauses. For if it were a causal clause, as HAHN would have it, it must be so indicated by an unmistakable causal particle opposed to the two objective particles preceding. But that the Perfect

לִקְחָהּ is not to be taken in a future sense ("in time to come receives," HAHN) is plain from the parallelism with the foregoing Perfects. Nor can **כִּפְּלִים** mean the double amount of salvation (HAHN, comp. lxi. 7), for neither **לִקְחָהּ**, nor **כִּלְכִּל-הַמַּטְמָחִים** suits that. The former does not for the reasons already given; the latter does not because it must in that case read **מִכִּלְכִּל**. For how HAHN can say that the sins are the means by which Jerusalem comes into possession of a double amount of salvation is incomprehensible. If Jerusalem had not committed these sins, would it then have been the worse off for it? The Prophet can therefore only mean to say that Jerusalem has received double punishment, has been chastised with double rods. Then **וְ** is the preposition of recompense, as the recompense may be regarded as the means in order to acquiring the thing

["comp. Gen. xxix. 18, **וְיָחֹל**, properly by means of Rachel, as the price is the means by which one acquires the work or the wares." *From Dr. N.'s Gramm.—Tr.*].

But how can it be said that Jehovah has laid on double the punishment deserved? How does this agree with His justice? One must remember first that the executors of the judgments against Israel did not merely restrict themselves to the measure of chastisement determined by Jehovah, but *ex propriis* intensified it, and thus brought on Israel a measure of punishment pressed down and shaken together (x. 7; Jer. l. 7, 11, 17, etc.). Yet if Jehovah permitted this, He is still accountable for it, seeing He could hinder it. And Jer. xvi. 18: "And first I will recompense their iniquity and their sin double" shows that this severe measure was intended by God. But was it really too severe? DELITZSCH is right in saying that the expression is not to be taken in a juristic sense. It is rather to be taken rhetorically. It is an hyperbola, meant to set forth the compassionating love of God in the clearest light. For this love is at once so high and so humble that it accuses and excuses itself as if it had done too much in the way of punishment. Thereby, too, it betrays the motive for that overflowing salvation it proposes to display. For if one has given others so much pain, he will gladly make it up by so much the greater benefaction.

It is to be noticed that in vers. 1, 2, first the Prophet speaks. For by means of "saith your God" he takes up the word himself in order to introduce the LORD as speaking the remaining words to **עוֹלָם**. In the latter half of ver. 2 the

Prophet himself again speaks, as appears from "the hand of the LORD." The Prophet therefore partly cites the *verba ipsissima* of Jehovah, partly states what the LORD has done. This is the usual manner of prophetic announcements. It is necessary to note this here, because in what follows there is joined in climax fashion an unusual form of announcement.

2. The voice—hath spoken it.—Vers. 3-5. The Prophet hears a voice. He does not say whence or from whom the voice came. This is unusual. For if now and then in other cases the prophets hear terrestrial or super-terrestrial voices, still in every case the source of it is explained. The context makes known whence and why the voice sounds (comp. xxi. 11; Ezek. i. 28; Dan. x. 9). Here one learns only that a voice sounded. This is manifestly a rhetorical embellishment. The Prophet would make prominent thereby the importance of what follows by saying that it was important to him in an especially solemn way by a special superterrestrial voice. **קוֹל קוֹרָא** can in itself mean:

"a voice cries" (comp. e.g. Mic. vi. 9). But it is more drastic and consonant with other analogies to take the words as an exclamatory phrase and as a genitive relation (comp. vi. 4; xlii. 4; lii. 8; lxvi. 6). A heavenly messenger, then, brings the command to prepare for the LORD the way through the desert (vers. 3, 4). This command has evidently a double sense. For in the first place the people shall in fact be redeemed out of exile and be brought back home. And Jehovah Himself will conduct this return, as appears beyond doubt from vers. 9-11. But the LORD will lead them in order that the journey of the people may be made easy and prosperous without obstacle or attack (comp. xli. 17 sqq.; xliii. 1 sqq., 14 sqq.; xlviii. 20 sq.; xlix. 9 sqq.; lv. 12 sq.; lvii. 14). Such is certainly the immediate sense of our passage. In fact, the whole context, especially in its immediate connection with the comforting prologue, proves that it contains a promise and not an exhortation to repentance. With this agrees ver. 5, which plainly declares that vers. 3, 4 announce the fulfilment, evident to all the world, of a promise given long before by the LORD. But of course it cannot be doubted that the old figurative meaning given already by John the Baptist is also justified. For in the first place it comports with the universal and everywhere to be assumed principles of the divine pedagogy, that that physical desolation of the way homewards were not possible without an ethical desolation of the ways of the heart. And in the second place, since the language is such that it can mean both, this possibility of double-meaning makes it a natural conjecture that such was actually intended. In the third place it is to be noticed that this first voice announces the chief matter, redemption and return home, in a general way. The second (vers. 6-8) gives explanation respecting the *when* of its accomplishment. The third (vers. 9-11) defines the manner of fulfilment, and contains only in this respect those two points, one after the other, which in vers. 3-5 we observe in one another. For what is that "behold your God," ver. 9, but the announcement that the LORD by repentance and

faith will come to His people? And what are vers. 10 and 11 but the statement that the LORD Himself as a parental guide will come home with His people?

נִכְדָּר ver. 3 is referred by the LXX, the VULG. and the Evangelists (Mat. iii. 3; Mark i. 3; Luke iii. 4) to what precedes. This is not only contrary to the accents, but to the very sound of the words, since נִכְדָּר evidently corresponds to the following נִעְרָה, and must be construed like the latter. John the Baptist, in the application of these words, calling himself a φωνὴ βοῶντος ἐν τῇ ἐρήμῳ (John i. 23), followed the LXX. He found in that sound of words familiar to his hearers, which our passage has in that translation, a fitting expression for what he would say, without meaning to give thereby an authentic interpretation of the original text (comp. THOLUCK, *The Old Testament in the New*, 1838, p. 5). For when DELITZSCH says: "One may, indeed ought, as it appears, to represent to himself that the caller, going out into the desert, summons men to make a road in it," I can find no point of support for this statement in the Hebrew text. The command to make a road in the desert does not of necessity sound out of the desert itself. If the matter itself presents no necessity for this view, I see nothing else in the Hebrew text to indicate that the voice which the Prophet heard sounded out from the desert. Therefore the meaning which the Baptist, following the LXX, gives to the words נִכְדָּר קוֹרָא seems to me to belong to the category of those free citations that occur so often in the New Testament in reference to Old Testament passages, and which constitute one of those departments of biblical hermeneutics that still remain the most obscure. Of course from our point of view no objection arises against the meaning and application given by the Evangelists (especially Luke iv. 3-6) to the words that follow נִכְדָּר.

The Piel נִפְּחָה, used elsewhere also of clearing out a house (Gen. xxiv. 31; Lev. xiv. 36) occurs again in reference to ways, in the sense of "making clear, light, opening a road;" lvii. 14; lxii. 10; Mal. iii. 1, the last of which passages is likely a reference to the present. The subject of lvii. 14 and lxii. 10 is also that road on which the people shall return out of exile to their home. If the customary route from Babylon to Canaan did not pass through the desert, yet the properly nearest one did. And from שָׁרִי and ver. 4 it is seen that Israel was to go along, not only the most convenient, but also the directest way home. From Egypt, also, the people had to traverse the desert in order to reach Canaan. The notion "desert" plays an important part in all the pictures of the future that relate to the deliverance out of exile. How consonant to Isaiah's style it is to represent, that on their return home also from the second exile Israel will wander through the desert, may be seen from xi. 15, 16. The meaning of שָׁרִי is evidently that the way of the people shall go out straight, and thus be as short as possible. To be such, it must make no deviations either in horizontal or vertical directions. The former appears to be the meaning of ver. 3 b; the latter is made prominent ver. 4. The valleys

(the form מִצְּלָה only here) shall raise themselves (מָצְלָה used antithetically with שָׁפֵל 11, 12; comp. ii. 2, 13, 14; vi. 1; xxx. 25; xxxiii. 10; lii. 13; lvii. 7, 15), and all mountains and hills shall lower themselves [שָׁפֵל, see *Text. and Gr.*] the rugged places shall become even and the connection of mountains [בֶּרֶךְ *Bergloch* see *Text. and Gram.*] shall become valley depths. The Prophet would say, therefore, that the obstacles that would prevent the coming of the LORD into the heart of His people, and thereby hinder the coming of the people into their land, shall be rid away. And should not thereby the glory of Jehovah become manifest to the world? When the nations see how gloriously the people Israel serve their God and how gloriously He serves His people, will they not make efforts to attain the righteousness and salvation of this people and seek the LORD who is the author of both (comp. ii. 2 seq.)? The great, glorious promise, which the Prophet has just announced, must be fulfilled, for the mouth of the LORD hath spoken it, and the mouth of the LORD does not lie. The expression occurs in Isaiah again i. 20; lviii. 14. Comp. on i. 2.

4. The voice—stand forever.—Vers. 6-8. The rhetorical dress of this second call, contains in relation to the first a climax. For there it is simply said: "voice of one crying." But here: "voice of one saying, cry! And answer: what shall I cry?" Thus a second voice here precedes the voice of the one calling, and summons him to cry. This is indeed primarily rhetorical embellishment. Yet this embellishment has its material reason. In the first place, not only is the importance of the call set in the clearest light, but also its divine source, as we have already seen was also the aim of קוֹרָא ver. 3. In the second place we have this additional, that the caller must be summoned to call. The reason for this seems to me to be, that the second call expresses properly as its immediate thought something unpleasant. It is like a shadow that not only suddenly, but also almost incomprehensibly breaks in on the full light of the foregoing announcement of consolation. For is it not an oppressive thought, that not only all glory of the kingdoms of this world (that alone were indeed consolation for Israel), but also that all merely earthly glory of the elect people is subject to change? Is it not a deep humiliation that comes also on the people of God, that it is said to them, they must be divested of all their own human strength and adornment, and thus first share the fate of the totality of profane flesh, before the divine promise can be fulfilled to them? Behind the caller, therefore, there appears another that commands him to call out what, of himself, he would not have called. The first call is quite spontaneous: the second is by special command. The LXX. and VULG. take the view, that the summons to call is directed to the Prophet, whence they translate מְצַלֵּה by *cal elra, et dixi*. But this is plainly caprice. The Prophet describes a visionary transaction: he relates only what he has seen and heard. מְצַלֵּה [see *Text. and Gram.*] must therefore signify that all that is related here took place simultaneously, and

together, and not one after another. This suits capably the pregnant brevity which the Prophet studiously observes here generally. He marks out the chief features with only a few strong touches of the brush. Hence he leaves

unnoted whether we are to regard **וְנִרְאֶה** as the language of the one calling or of the questioner. It could be both. The questioner could have noticed the answer without the Prophet hearing it. Or the caller could answer audibly to the Prophet. It was then unnecessary to make the questioner say again what was heard. In short, the Prophet tells us only once what from the nature of the case must have been spoken twice.

As vers. 3, 4 are no exhortation to repentance, so too vers. 6-8 are not meant to be a sermon on the perishableness of all that is earthly. For what fitness were there in such a sermon here? Israel is to be comforted; the downfall of the world-power at present so flourishing, the end of their period of conflict, and a corresponding period of glory and triumph is to be held up to view. But at the same time Israel is to be warned, in reference to its entrance upon these, not to surrender itself to rash, fleshly hopes. For the promises of that time of glory will not be so quickly fulfilled. Israel thinks, perhaps, that the present generation, that the nation as at present constituted, that the present reigning Davidic dynasty, that the present Jerusalem as now existing is to behold that glory. Just that is false hope. For all these are flesh, and therefore grass and flower of the field, and as such will and must perish. Thereupon, naturally, the fleshly Israel asks: how can then the promises of the LORD be fulfilled? If Jerusalem with the temple is destroyed, and the posterity of David extinct, the nation dissolved as a state and scattered in all lands, where then does there remain room and possibility for the realization of that which God has promised? The word of the LORD standeth forever, replies the Prophet. The perishing of all that is flesh in the people of God is no obstacle to the realization of what God has promised. On the contrary! The Prophet makes us read between the lines, that the word of the LORD, precisely because of its own imperishable nature, finds in what perishes rather a hinderance than a condition of its own fulfilment. Such is in general the sense of our passage. If we have correctly apprehended it, then the Prophet means thereby to prevent erroneous representations in regard to the time and manner of fulfilling what he has before, and especially in ver. 5, held in prospect.

Grass as an image of the perishable, Ps. xxxvii. 2; xc. 5 sq.; ciii. 15; cxxix. 6; Job viii. 12. Also flowers: Job xiv. 2; Ps. ciii. 15. The word **נֶחֱדָר** occurs only here in the sense of physical loveliness, agreeableness. Elsewhere it is always used of the ethical friendliness, favor, complacency of persons (men and God). But has not the poet a right to personify things, and to represent lovely, gracious appearance as the favor and friendliness that they show us? Whence the rendering *gloria* (LXX.), *gloria* (VULG.) is inexact (more suitable *simplicitas*, Jas. i. 11), but to retain the meaning "piety" would be pedantry. If the loveliness of human things is like the grass and the flower

of the field, then it must resemble these not only in blossoming, but also in casting its blossoms. The continuance of bloom here as well as there is short. Indeed grass and flower do not even complete the brief period of bloom appointed them by nature. They wither before their time when the LORD breathes on them with the scorching wind as with a hot breath. The wind is called **רוּחַ**—not only because it is Jehovah that charges it with its mission, but because, as breath, as life respiration of nature, it has a likeness to the Spirit of God. Thus in other places not only is the Spirit of God that operates like the wind (1 Kings xviii. 12; 2 Kings ii. 16) designated **רוּחַ**, but also the wind that operates like the Spirit of God (Hos. xiii. 15; Isa. lix. 19).

From the antithesis to the concluding words, **the word of the Lord shall stand forever**, we may infer that the Prophet in vers. 6-8 has in mind primarily the people Israel. For would the Prophet thus here in the prologue to his great consolatory discourse comfort the heathen? Does he not begin with the words: "comfort, comfort ye my people?" Thus we must understand by "the word that stands" primarily that word of promise given to Israel. The continuance of *this* is made prominent in contrast with the perishing of *all* flesh; thus, also, of the outward, fleshly Israel. From the general statement, "*all* flesh is grass," ver. 6, the Prophet draws the conclusion, ver. 7: therefore, verily, the people is grass, and to this is joined the further consequence that therefore the people as grass and flower must wither and fade (ver. 8). Hence the literal repetition of "the grass withereth, the flower fadeth." From what has been said already, it results of course that we must understand by **דְּבַר**, ver. 7, Israel and not human kind (xlii. 5). At the same time it is made clear that there is nothing superfluous in the text, but rather that the Prophet employs only what is needful to express his thought. He would say that, even if in the remote future all that is earthly, and even what is earthly in the holy people, will have perished, still the word of the LORD will remain and demonstrate its truth by the fulfilment of its contents.

5. O Zion—that are with young.—Vers. 9-11. The third call begins also with a solemn summons to let the call sound forth, and this third formula of summons is the most copious of all, so that in this respect a gradation occurs. The Prophet so far had heard the summons to call and the contents of the call from above, so that he only cited to his readers things heard; but here it is himself that emits the summons to call, and defines the contents of what is to be called. As a man he turns to, an ideal person, it is true, yet one conceived as human, to Zion or Jerusalem personified, and commissions it to assemble all its children, that they may rally about the newly appearing, strong Saviour, and commit themselves to His faithful guidance into their home. The relation of this call therefore to the two that precede, is that it points to the gathering for the journey and the guidance and providence during the journey, after that the first call had treated of the inward and outward preparation of the way, and the second had dealt with the period of the journey. The first announcement of a call, ver. 3, contained one member; the second, which at the

same time is a summons to call, ver. 6, contained two members; the last, ver. 9, that contains two summons, has three members. Thus we see the inward emotion of the Prophet grows more intense and seeks its expression in a climax. For this purpose the personification of the central point of the nation is distributed, that is to say, the function is assigned to a twofold personification, **Zion and Jerusalem**, although each of these two and both together represent only *one* subject, viz., the ideal centre of the nation that must now again become active and head the cities of Judah. This distribution of the role of representation among the two notions Zion and Jerusalem is frequent in both parts of our book: ii. 3; iv. 3, 4; x. 12, 32; xxiv. 23; xxxi. 9; xxxiii. 20; xxxvii. 22, 32; xli. 27; xlii. 13; lii. 1, 2; lxii. 1; lxiv. 10. It is worthy of notice, that this form of expression is by no means found in all the prophets. First we find it in Joel: iii. 5; iv. 16, 17; next in Amos: i. 2; then in Micah, the contemporary of Isaiah: iii. 10, 12; iv. 2. It is remarkable that Jeremiah uses the expression only in two places: xxvi. 18, as a citation from Micah iii. 12, and li. 35. In Lamentations the expression occurs three times: i. 17; ii. 10, 13. It is found beside Zeph. iii. 14, 16 and Zech. i. 14, 17; vii. 3; ix. 9.

Zion must ascend a high mountain in order to be heard afar (comp. xlii. 11; the expression **זִיּוֹן יִשְׁמָע** again xxx. 25; lvii. 7). Zion and Jerusalem are addressed as **מַבְשֵׁרֵינוּ**. This word therefore has not the genitive relation to Zion and Jerusalem = "Zion's herald of joy." Such it is taken to be by the LXX., VULG., TARG., and after these by GENSENIUS, HITZIG, KNOBEL, HAHN, etc. It is the attribute of Zion and Jerusalem, as the following reasons show: 1) According to the view of those that assume the genitive relation, **מַבְשֵׁרֵינוּ** is to be construed collectively, and designate the messengers of salvation as a totality, so that it stands for **מַבְשֵׁרִים** and means the "embassy of salvation" (*Heilbotschaft*, KNOBEL). But even if grammatically this is allowable, still such a collective designation of messengers or of prophets is quite contrary to the *usus loquendi*. In this sense the sing. masc. **מַבְשֵׁר** is used Isa. lii. 7; Nah. ii. 1. Moreover one would expect, in order to obviate indistinctness, that the verbs would be in the plural (**הִרְיִכּוּ**, etc.). **קָהֳלָת**, which is quoted as analogous, means, according to Eccl. i. 1, not a plurality, but a single person. 2) HAHN says it were "inadmissible to use Jerusalem antithetically to the cities of Judah, seeing it belongs itself to them." But it is just the constant *usus loquendi* with Isaiah to distinguish Jerusalem and Judah (meaning the cities of Judah): i. 1; ii. 1; iii. 1, 8; v. 23; xxii. 21; xxxvi. 7; xlii. 26. This finds, too, its echo in later books: Jer. iv. 5; ix. 10; xi. 12; xxv. 18; Zech. i. 12; Psalm lxix. 36. Precisely this prominent part, which we thus see Jerusalem play, justifies us in maintaining that the Prophet means not to rank Jerusalem with the cities of Judah, but would

summon it to exercise its primacy over them. It is even a very important point in salvation, that at once, still in the exile, the old domestic constitutional organism should have effect. Jerusalem must at once exercise her maternal right over her daughters (comp. e.g. Ezek. xvi. 48, 55). She must gather them like a hen gathers her chicks under her wings, and require them to receive well their LORD and rally under His leadership for the return home. Involuntarily we are reminded here of the fact, that a great part of the Israelites, when they received the permission or rather summons to return home to Palestine, preferred to remain in the land of exile. These did not recognize the visitation of their God in that altered sentiment of the world-power toward the kingdom of God, in that wonderful summons to return home, as also later, when the LORD came in person to His own, His own did not receive Him (John i. 11). [See LANGE on John i. 11, which he refers to the theocratic advent in the Old Testament, and thus exactly to the present subject as included.—Ta.] **By Behold your God, the LORD is, as it were, presented to His people.** What the LORD, who has thus appeared in the midst of His people, would now further reveal, how especially He would show Himself toward the people, this is now described by a series of imperfections only, because these were still purely latent facts. First, it is said the LORD comes as a strong one. Not only will the LORD be strong, but He will also *show* Himself strong. His arm will so rule that it shall benefit *Him*, not others, as is the case under a weak regent. As there lies in the for him the idea that He undertakes for Himself, so the following clause expresses that, opposed to others, He knows also how to preserve the *sum cuique*. He has for friend and foe the reward prepared that becomes each. One will not err in taking **שָׂרָא**, which is never used in *malam partem*, in a good sense. On the other hand, **פַּעֲלָה**, which occurs also of retributive punishment (Ps. cix. 20; Isa. lxv. 7), may be understood in a bad sense. **פַּעֲלָה** is primarily *labore partum*, that which is wrought out, then, generally, what is acquired, effected, retribution (Lev. xix. 13; Isaiah xlix. 4; comp. Job vii. 2; Jer. xxii. 13). The words **הָנָה שָׂכְרוּ** occur literally again lxii. 11. **יָרַע** occurs in the symbolical sense also xxxiii. 2, yet much oftener in part second: xl. 10; xlviii. 14; li. 5, 9; lii. 10; liii. 1; lix. 16; lxiii. 5, 12. The passages lix. 16; lxiii. 5 are especially worthy of notice, because the form of expression **וְהִתְשַׁע יָרַע** occurs there reminding us of **לֹא יִשְׁלָה לֹא**. Verse 11 makes the impression as if thereby the prophet would obviate the dread of the hardships of the return journey, especially in reference to the delicate women and children. Hence it is said that the LORD will lead His people as a good shepherd leads his flock. The tender lambs that cannot walk, the good shepherd gathers in his strong arm and carries them in his bosom—that is, in the bosom of his garment.

2. JEHOVAH'S INFINITUDE AND INCOMPARABLENESS THE OBJECTIVE BASIS OF THE REDEMPTION.

CHAPTER XL. 12-26.

- 12 WHO hath measured the waters in the hollow of his hand,
And 'meted out heaven with the span,
And 'comprehended the dust of the earth in a 'measure,
And weighed the mountains in scales,
And the hills in a balance?
- 13 Who hath 'directed the Spirit of the LORD,
Or *being* 'his counsellor hath taught him?
- 14 With whom took he counsel, and *who* 'instructed him,
And taught him in the path of judgment,
And taught him knowledge,
And showed to him the way of 'understanding?
- 15 Behold, the nations *are* as a drop of a bucket,
And are counted as the small dust of the balance:
Behold, he taketh up the isles as 'a very little thing.
- 16 And Lebanon *is* not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
- 17 All nations before him *are* as nothing;
And they are counted to him less than nothing, and vanity.
- 18 To whom then will ye liken God?
Or what likeness will ye compare unto him?
- 19 The workman 'melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.
- 20 He that '*is* so impoverished that he hath no oblation
Chooseth a tree *that* will not rot;
He seeketh unto him a cunning workman to prepare a graven image, *that* shall not
'be moved.
- 21 'Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood 'from the foundations of the earth?
- 22 '*It is* he that sitteth upon the circle of the earth,
And the inhabitants thereof *are* as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in:
- 23 That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.
- 24 Yea, they 'shall not be planted;
Yea, they 'shall not be sown:
Yea, their stock 'shall not take root in the earth:
And 'he shall also blow upon them, and they 'shall wither, ..
And the whirlwind 'shall take them away as stubble.
- 25 To whom then will ye liken me,
Or shall I be equal?
Saith the Holy One.
- 26 Lift up your eyes on high, and behold
Who hath created these *things*,
That bringeth out their host by number:
He calleth them all by names by the greatness of his might, for that *he is* strong
in power;
Not one faileth.

¹ Heb. a tierce.
⁴ Heb. *understandings?*

³ Heb. *man of his counsel.*
⁵ Heb. *is poor of oblations.*

² Heb. *made him understand.*
⁶ Or, *Him that sitteth, etc.*

^a comprehended.
^b has moulded.
^c he that sitteth.
^d withered.

^e all.
^f totter.
^g were not.
^h took.

ⁱ judicious conduct.
^j know ye not? hear ye not?
^k did not.
^l ?

^m fine dust.
ⁿ omit from.
^o he just blew.

TEXTUAL AND GRAMMATICAL.

See the *List* for the recurrence of the words: Ver. 12.

מִזְנוֹנִים פִּלֶּם שְׁלִישׁ הֶבֶן יָרֵת שֶׁל מִדֶּד Ver. 12.
הֶבֶן נִינֵעַץ Ver. 14. הֶבֶן נִינֵעַץ Ver. 15. הֶבֶן נִינֵעַץ Ver. 16.
נִינֵעַץ שֶׁחֶק דָּלִי מִרְאֵי נִינֵעַץ Ver. 17. הֶבֶן נִינֵעַץ Ver. 18. הֶבֶן נִינֵעַץ Ver. 19.
רְחִיקָה רָקַע צֶרֶף חָרָשׁ נִסְבֵּן פֶּסֶל Ver. 20. מִכֹּדוֹת מִרְאֵשׁ Ver. 21. לֹא יָפֹט רָקַב תְּרוּכָה Ver. 22.
שׁוֹפֵט רִיוֹן Ver. 23. מִתַּח דֶּק נִמְחָה חֹג Ver. 24. קֶשׁ כְּעֶרְהָ נִשְׁף בֶּל־אֵף Ver. 25.
מִרוֹם Ver. 26. אֲנִים מִרְב־בְּרָא

Ver. 12. The perfects כִּדְד, תִּכַּן, שָׁקֵל do not mean: who can or will measure, etc.? But: who *has* measured, etc. The fact that no one has been able can (poetically) serve for proof that it is on the whole impossible. כִּדְד, which occurs only twice in Isaiah, is used by Ezekiel thirty-six times; a proof that the use of a word often depends, not on the subjectivity of the author, but also on the objectivity of the contents.—[תִּכַּן, related to תִּקַּן on the one hand, and to כָּנַן on the other, involves the fundamental meaning "to establish." In this sense it is used in various relations wherein it concerns determining a level, evenness, likeness. Piel תִּכַּן is used Ps. lxxv. 4 of setting up pillars according to the balance; also of raising and leveling a road (Ezek. xviii. 25, 29; xxxiii. 17, 20), then of weighing itself (Job xxviii. 25), then of testing by means of weighing (Prov. xvi. 2; xxi. 2; xxiv. 12), and also of weighing out money (1 Ki. xii. 2). But when "determining the level," has once acquired the meaning "to test," it may stand for all kinds of making trial, even such as occurs without using the scales. Thus it stands here for a testing by measurement by means of the span, and in the same sense ver. 13 of testing and examining the divine spirit. Hence I have in both places translated תִּכַּן by "comprehend," because the former (spanning) is a physical, and the latter (examining) is a spiritual comprehending.—Notice that also לֹא כִל־עֵפֶר depends as object on תִּכַּן. On the insertion of כִּל־שֶׁלֶשׁ after כִּל see xxxviii. 16. [GRIENBERG construed כִּל as "the whole" in his *Lehrgebäude*. But having afterwards observed that the Hebrew text has כִּל with a conjunctive accent, he corrected the error in his *Lexicon* and *Commentary*, and referred the word to the root כָּלַל, which does not occur elsewhere in Kal, but the essential idea of which, as appears from the Chaldean and Arabic analogy, as well as from its own derivations in Hebrew, is that of measuring, or rather that of holding and containing, which agrees with the common English Version (*comprehended*).—J. A. A. See FURBER, *Lex. s. v.—Ta.*]

Ver. 13. The clause וְאֵשׁ עֲצָתוֹ יוֹדִיעָנִי is dependent on the interrogation 'מִי תִכַּן'. The imperf. is to be construed as jussive, and the paratactic *Vav. copul.* is to be translated in our syntactical way with "that," as also afterwards in the last clause of ver. 14.

Ver. 14. I think that כִּשְׁפֹט is to be taken in the wide sense meaning the norm that governs the life of every thing, thus in a certain sense, the natural law and right of everything (comp. *a. g.* אֲרִמּוֹן Jer. xxx. 18; comp. Exod. xxvi. 30; 2 Kings i. 7; Jud. xiii. 12).—לִמְדָּה stands with בִּי only here; more frequently הוֹדָרָה is so construed: 1 Sam. xii. 23; Ps. xxv. 8, 12; xxxii. 8, etc.—וְעֵת־וּבְנוֹנָה conjoined also xlv. 19 (comp. Exod. xxxi. 3; xxxv. 31; Prov. ii. 6).

Ver. 15. לִפְלוֹ is imperf. Kal from פָּלַל = "tellers, to lift up."

Ver. 18. דָּמָה Piel occurs in Isa., meaning "to think, combine, meditari" x. 7; xiv. 24: meaning "to make like," it occurs reflexively xiv. 14 in Hithpael; in part second xl. 25; xlv. 5. דָּמָה is joined here with אֵל as is נִמְשַׁל xiv. 10; elsewhere it is used with לִי: xlv. 5; Lam. ii. 13; Song Sol. i. 9.

Ver. 19. חִפְסָל (used Exod. xx. 4; Deut. v. 8; in Isa. see *List*) stands first emphatically as the chief notion.—רָקַע "to pound, beat" (Ezek. vi. 11; 2 Sam. xxii. 43) then "to beat flat," with the hammer, to extend (xlii. 5; xlv. 24, also Piel has this meaning Exod. xxxix. 3; Num. xvii. 4), acquires in our text the meaning "to cover with something beaten out flat," so that רָקַע means "to plate over."—צֶרֶף stands last epianaleptically.—On the frequent omission of the pronominal subject by Isaiah comp. ii. 6; xiv. 2; xix. 8; xxxii. 12, etc.

Ver. 20. [וְ] may either be reflexive (*for himself*), as some consider it in ver. 11, and as all admit לָךְ to be in ver. 9, or it may be referred to עָץ. Having secured the stuff, he seeks for it a skillful workman. As עָץ is an obvious antecedent, and as the reflexive use of the pronouns is comparatively rare, this last construction seems entitled to preference.—J. A. A.]

Vers. 22, 23 are without predicate. הִנֵּנוּ, הִנֵּנָה, הִנֵּשׁ are exclamations whose predicate must be supplied. The contents of the verses and what precedes (vers. 19-21) show that this must be "has made the earth."—According to Hebrew usage, the secondary forms (inf. and partic.) return to the principal forms (יִמְתָּח) verse 22 and עֲשֵׂה ver. 23). Comp. v. 8, 23; xxxi. 1; xxxii. 6.

Ver. 25. מִרְב־אֲנִים is nearer definition; אֲמִיץ (xxviii. 2) is in apposition with הַכּוֹצִיא and with the subject of יִקְרָא.

EXEGETICAL AND CRITICAL.

1. The exceeding comforting introduction vers. 1-11 does not at once cheer up Israel. Doubts arise. Is the LORD in earnest when He promises? And can He do it too? Shall He that did not uphold us when we stood, lift us up again when we have fallen down? To these doubts, which he utters in express words ver. 27, the Prophet replies in the present section. He amplifies here the incomparableness, the aloneness and infinite sublimity of God. This idea underlies the whole passage.

2. **Who hath measured—understanding.**—Vers. 12-14. First a standard is given by which one may estimate God's elevation above all human ability to comprehend Him. The hollow hand, the span, the measure, the scales are human measures. Who does not instantly see the impossibility of measuring the divine works of creation with those measures? It is not meant that God has done this, as many expositors would explain. For even if appeal is made to the suffix in שָׁעַל as referring to the divine hand, and though the suffix may be supplied to יָדוֹ and thus the divine span be understood, still this cannot be done in reference to the measures that follow, which are of human devising and make. Does the Prophet mean to say that there is a divine "measure, scales, balance" of which God made use at the creation? Certainly not. But he would say: what man is able to measure the divine works with his *human measures*, i. e., to submit them to *supplementary* inspection and test their correctness? This is confirmed by vers. 13, 14 where it is expressly said that no man *before* the creation influenced the divine creative thoughts in the way of counseling and guiding (so Geseñus, Hahn, etc.). The immeasurableness of God is expressed by Jer. x. 6, 7 in this way, which passage especially in ver. 8 sq., unmistakably looks back to our

text (see below). שָׁעַל is probably the third part of an Ephah, and thus like the קֶאֱפָה "*seah, measure*" (σάρον), of which the Ephah contained three, according to the Rabbis, whence the LXX. often translated אֵפֶה "*ephah*" by ῥηία μέτρα (Exod. xvi. 36; Isa. v. 10). Comp. *HERZ, R.-Encycl.* IX. p. 149. *Dust of the earth* is an expression of the Pentateuch, Gen. xiii. 16; xxviii. 14; Exod. viii. 12, 13. Beside these comp. Job xiv. 19; 2 Sam. xxii. 43. גִּלְסִים distinguished from כְּאִתּוֹנִים, and certainly the *Schmelzwage* [an apparatus like the steelyard], occurs Prov. xvi. 11. On הָרִים and גְּבוּעוֹת occurring together, see on ver. 4.

As there underlies ver. 12 the thought that no one is in a position to inspect and test the Creator's work *after* its completion, so vers. 13, 14 would declare that no one could inspire and direct the Creator *before* He worked. Thus the Prophet asks: **Who comprehended the Spirit of Jehovah?** The context shows that the Spirit as the Spirit of Creation (Gen. i. 2) is meant. To comprehend the Spirit of God, according to ver. 12, means nothing else than to grasp it, so that he that grasps is greater than the Spirit of God;

he spans and from all sides influences it. This passage is cited Rom. xi. 34; 1 Cor. ii. 16. At first sight ver. 14 appears to be only an amplification of ver. 13 b. But from **with whom took he counsel** it appears that the Prophet makes a distinction. There are counsellors who are consulted as authority and experts, whose word is law to be followed. In this sense, which corresponds also to נָחַן, ver. 12 seems intended. But there are also counsellors with whom one consults on an equality, but who, still, though equals, in one or other respect, by instruction, correction, defining, influence the determination that is to be made. This seems intended by ver. 14. The Prophet would say that neither in the one nor in the other sense did the LORD have counsellors. The last clause of ver. 14 and **shewed to him the way of understanding** signifies the consequence of the three preceding verbs of teaching: so that He taught him to know the way of judicious conduct.

3. **Behold—and vanity.**—Vers. 15-17. The absolute sublimity of God that has been revealed in the creation, is revealed also in history. In the former the Spirit of God showed itself to be conditioned by no one. In the latter the absolute dependence of men on God appears. Not merely single men, but whole nations count for no more before the almighty God than the small drop of a bucket that the bearer does not notice, or than the little crumb in the scale that does not influence the weight. Ver. 16 must be regarded as a parenthesis. For it stands between vers. 14, 15 on the one hand, and ver. 17 on the other, all which compare the greatness of God with earthly greatness, without itself presenting any comparison. Rather ver. 16 draws a conclusion from that incomparable sublimity of God: because He is so great, all the forests of Lebanon do not suffice for a worthy sacrificial fire, nor all the beasts of those forests for a worthy burnt-offering. Of course this very conclusion serves for a measure of the greatness of God, and it seems to me that the Prophet, along with "the nations" and "the isles," the most widely extended and the furthest, (comp. lxvi. 19; Jer. xxxi. 10), would apply as a measure also the earthly highest. But would He also make prominent again the weighty mass of the mountain? He would then for the fourth time have made use of the same figure. Hence, not the ponderous mass of the mountain itself, but as much of its riches in vegetation and animal life as is suitable for the service of the LORD, must serve Him for a figure.

יְיָ is "*sufficiētia, copia*," thus יְיָ בָּקָר = *sufficiētia, copia sufficiētia*, i. e., *satis incendiis, sacrificiis*. The construction is like Lev. v. 7 "if his hand cannot reach the sufficiency of a lamb," i. e., if he cannot bring enough to buy a lamb. Comp. Lev. xii. 8; Deut. xv. 8. Ver. 17 with **all the nations** joins close with "nations" ver. 15, and recapitulates and intensifies the contents of it. Modern expositors for the most part construe כְּאִתּוֹנִים in a partitive sense, because it is nonsense to say: less than nothing, and because כְּאִתּוֹנִים would properly mean "more than no-

thing." But those are strange scruples. **DDN** is "the ceasing to be, where there is nothing more,

the not being." **תִּנְיָא** is "*inanitas*, emptiness, void." Now one may say that absolute nihilism, the horror of an absolute emptiness, void is still more impressive than a being that by its miserable nothingness makes not even an impression. And of course **וְדַמְדָּם** = *more than, viz.* in a negative sense. The Prophet, who indeed is governed here wholly by the idea of *comparison*, compares the nations and the nothing, and finds that the nations in respect to insignificance weigh down more than **DDN** and **תִּנְיָא**.

4. To whom then—not one faileth.—Vers. 18-26. Having shown that no finite spirit may compare with God (vers. 12-18), the Prophet shows in these verses that it is also impossible to make any image or likeness of God. Because God has not His like, therefore there is no creature form that is like Him, and under whose image one may represent Him visibly. If this thought, coming in the middle between the promise vers. 1-11, and the inquiry ver. 27, would serve, on the one hand, to assure Israel that Jehovah has the power to keep what He has promised, so, on the other, this painting up the manufacture of idols appears intended to represent to Israel in glaring light, the folly and wrong of such a degradation of divinity to the sphere of common creatures. It is to be noted moreover that this warning in the first Ennead of our book appears in the form of an ascending and descending climax; the Prophet beginning with the more refined form of image worship, ascends to the coarser xlv. 8 sqq., and xlv. 18, and closes again with the more refined xlv. 5-7. Let it be noted, too, that the Exile any way brought about the great crisis that had for its result an entire breaking with idolatry on Israel's part. Before the Exile they were Jews, and yet at the same time served idols. After the Exile, all that was called Jew renounced idolatry. Whoever still worshipped idols ceased also to be a Jew and disappeared among the heathen. Our passage, as all others of like contents in the second part of Isaiah, attacks still with vigor the coarse idolatry, such as it was in the time of Isaiah. At the close of the Exile such a polemic was no more in place. For then Israel was beyond this sin of its youth. To the overcoming of it the word of the redoubtable Prophet no doubt mightily contributed.

That in general no one is like the LORD either in heaven or in earth, either among the gods or among the rest of creatures, is the constant teaching of the C'd Testament, on the ground of Exod. xv. 11; Deut. iii. 24 (comp. Ps. xxxv. 10; lxxi. 19; lxxxvi. 8; lxxxix. 9; Mic. vii. 18 and CASPARI, *Micha der Morastite*, p. 16). But from this doctrine must be distinguished the other, of course closely connected with it, that one can and must make no visible image or likeness of God, because with that is given the more refined form of idolatry, that worships Jehovah Himself under an image (comp. on xlv. 5). This is emphatically enjoined in the Decalogue (Exod. xx. 4; Deut. v. 8), and in Deut. iv. 12 sqq., the reason is given, that on Mount Sinai, Israel observed nothing corporeal of God except

the voice. The Prophet here joins on to these propositions of the Law. He shows, by describing the genesis of such idols, how senseless it is to regard images of men's make as adequate representations of the divinity. He shows how all their parts are brought together in succession, by human labor, just as any other product of industry. How disgraceful is the origin of such an idol! Men are its creators. The exterior is gold, but the interior vulgar metal. To keep it from falling, it must be fastened to the wall with chains. When the idol is of wood, especial care must be taken against the wood rotting. And still how often it does rot! To keep the idol from falling it must be rightly proportioned and well fastened. Thus a god concerning which extreme care must be taken to keep it (inwardly) from rotting, and (outwardly) from falling down! **נִכְנָר** is "the reduced, impoverished." For **נָכַר**, related to **נָשַׁךְ**, is "*sedere, desiderare*," **נִכְנָר**, therefore, is "*desidere factus*," i. e., one that from standing is made to sit, thus brought down. Also the Arabic *meskin* = one brought to sit still, i. e., to inactivity, powerlessness (comp. FLEISCHER in DELITZSCH, *in loc.*). This meaning appears in **נִכְנָר** "poor" (Prov. iv. 13; ix. 15 sq.), and **מִכְנָוֹת** "poverty" (Deut. viii. 9).

תְּרוּמָה is the consecrated gift, the voluntary offering presented for the service of the sanctuary; frequent in the Pentateuch after Gen., it occurs only here in Isaiah. **נִדְּבָה** is *erigere, statuere, stabilire*; see *List*. It is incomprehensible how there can be people among the Israelites to give to idols the honor that becomes divinity. Rightly the Prophet turns to such with the inquiry; are you not in a position to know better? This question he propounds in four clauses. When a man acquires a knowledge of anything, there must first be made to him the suitable communication, and he must corporeally hear it, and spiritually understand it. Hence the Prophet asks if all this has not occurred, only he asks in a reversed order. The spiritual understanding is the decisive and chief concern; hence he puts this first, making the two conditions of hearing and communicating follow. Notice that the Imperfect is used for the subjective transaction of hearing and understanding, while for the objective transaction of communicating the Perfect is used. In these three members the Prophet has, as yet, named no object. This follows in the fourth with the foundations of the earth. Here, too, he uses the Perfect, because he no longer distinguishes the subjective and objective transactions, but would only learn whether the knowledge in question is an actual fact or not. With GEBENIUS, STIER, HAHN, I prefer to translate מוֹסְדוֹת *fundatio* rather than by *fundamentum*, for which there is adequate justification grammatically. For the word, like מוֹסְדוֹת, מוֹסְדוֹת, מוֹסְדוֹת, etc., can have primarily an abstract meaning (comp. EWALD § 160 b). This abstract meaning better suits the context, for it concerns, not the make up of the foundations themselves, but the way in which they originated. The Prophet manifestly refers back to vers. 12, 13. How the foundations of the earth were laid, and who

laid them, respecting this we have, of course, received intelligence (שִׁמְרָה) from the beginning. It is that which has been transmitted from Adam on down, and which we have in its purest form in the Mosaic account of the creation. The Prophet certainly means this latter information, because for him it was the authentic one, divinely attested.

[Respecting the different tenses of the verbs in the first clause of ver. 21; J. A. A., says: "The most satisfactory, because the safest and most regular construction, is the strict one given in the LXX. (οὐκ ἠδωκα σοι; οὐκ ἠκούσα σοι;) revived by LOWTH (*will you not know? will you not hear*) and approved by EWALD. The clause is then an expression of concern or indignation at their being unwilling to know. There is no inconsistency between this explanation of the first two questions and the obvious meaning of the third, because the proof of their unwillingness to hear and know was the fact of their having been informed from the beginning." The argument, he adds, is to show that they were *without excuse*, like that of Paul in Rom. i. 20; comp. Acts xiv. 17; xvii. 24.—T.B.-J.]

In vers. 22, 23 (which are without a predicate, see *Text.* and *Gram.*), the Prophet would say: not the idols (vers. 19, 20) are the originators of the earth, but He that sits above the circle of the earth, spreads out the heavens and abandons the rulers to nothing. חֲלִצִים "locust," is chosen here on account of likeness in sound to חָיִי; it occurs again only Lev. xi. 12; Num. xiii. 33; 2 Chr. vii. 13; Eccl. xii. 5. קָרִי, according to the context "a thin fabric, cloth" (comp. קָרִי ver. 15, "thin dust") see *List.* Ver. 24. In order to make still more impressive the nothingness of men of might as compared with the Almighty, a series of drastic images is used to paint the completeness and thoroughness of that bringing them to nought of which ver. 23 speaks. אֵין occurs only here; but אֵין אֵין occurs xli. 26. Both,

in the repetition, are the negative אֵין-אֵין (xli. 11). As the latter = *et*, so the former = *neque*, or more correctly = *et non—et non*. For the sense is: both their planting and the scattering of their seed, and their taking root is not yet completed, when He has already blown on them, *etc.* Or more plainly: they are hardly planted, hardly sown, hardly rooted, but, *etc.* שִׁמְרָה, "*radices agere*," only here and Jer. xii. 2; the passage in Jer. seems to rest on our text. Like the Simoon of the desert (comp. ver. 7) causes the young green herb to wither suddenly, so the Almighty suddenly withers the mighty ones and the wind-storm carries them off.

To the first inquiry "to whom will ye liken me" (ver. 18) the Prophet has replied by referring to the power of God over the earth and its inhabitants (vers. 21-24). Now he asks the question again, ver. 25, and replies by a reference to God's power over the heavenly constellations ver. 26. The Prophet uses the verb שִׁמְרָה in a precisely similar connection xli. 5. He has used this word before in various significations (see *List*). In the sense of "like, adequate, fitting" it occurs chiefly in Job (xxxiii. 27) and in Prov. (iii. 15; viii. 11; xxvi. 4). קָרִישׁ, poetically without article, occurs only here as abbreviation of the Isaianic קָרִישׁ יִשְׂרָאֵל, which on its part rests on vi. 3, which see. It appears to me suitable to the context to take that *bringeth out their host, etc.*, as the answer to the question "who hath created," *etc.* For it is verily a very fitting *demonstratio ad oculos* to say: the same who day by day calls them all by name and without one of them failing, *even He* made them. He that can do the one, can do the other. He that leads out "their host" (צֹמָם comp. xxiv. 21; xxxiv. 4) according to their number by name, that is just the LORD of hosts, Jehovah Sabaoth. The expression אֵין אֵין occurs Job ix. 4. אֵין אֵין לא נִקְרָא comp. xxxiv. 16.

8. TRUST IN JEHOVAH THE SUBJECTIVE BASIS OF REDEMPTION.

CHAPTER XL. 27-31.

- 27 Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the LORD,
And my judgment is passed over from my God?
28 Hast thou not known? hast thou not heard,
*That the everlasting God, the LORD,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
There is no searching of his understanding.
29 He giveth power to the faint;
And to them that have no might he increaseth strength.
30 Even the youths shall faint and be weary,
And the young men shall utterly fall:

- 31 But they that wait upon the LORD shall 'renew *their* strength.
 They 'shall mount up with wings as eagles;
 They 'shall run, and 'not be weary;
 And they shall walk, and not faint.

¹ Heb. *change*.

* eternal divinity is Jehovah that created. He does not tire, etc.

† feather themselves anew.

• omit shall.

TEXTUAL AND GRAMMATICAL.

See the *List* for the recurrence of the words: Ver. 28.

יָעָף. הַבִּנְיָה. הָקֵר. יָנַע. עָף. קָצוֹת. הָאָרֶץ. Ver. 29. יָעָף. הַבִּנְיָה. הָקֵר. יָנַע. עָף. קָצוֹת. הָאָרֶץ. Ver. 30. בָּחוּרִים. בָּשָׁל. הָרָצָה. עֲצֵדָה. אֲנִים. הָרָצָה. עֲצֵדָה. אֲנִים. Ver. 31. קָצוֹת. הָאָרֶץ.

Ver. 27. עָף and יָעָף in parallelism as here does not again occur; but xxix. 4 affords an analogy. עָף with קָצוֹת in the sense of "to depart unobserved, escape," occurs only here. Yet comp. in a physical sense עָף with קָצוֹת Gen. xviii. 3.

Ver. 23. On the *partic. pro verbo fin.* compare on verse 19 (עָרַף).

Ver. 30. The verb in the first clause put first shows, as DELITZSCH well remarks, that the clause is to be con-

strued as a sort of adversative clause, that is, as concessive: and though young men grow weary. The second clause returns from this potential construction to the simple, conformably to Hebrew usage, that demands the prompt return from all intensive discourse and verbal forms to the simple chief form.

Ver. 31. The expression קָצוֹת occurs again only Pa. xxxvii. 9. In our text it is, according to the punctuation, to be spoken *Kofa*, whereas in the Psalms it is to be spoken *Koes* (comp. DELITZSCH on our text). קָצוֹת (comp. קָצוֹת, אֲנִים, Num. xviii. 21; קָצוֹת, אֲנִים "the change of clothing") is "to change," and is used partly of changing place (*transire*, viii. 8; xxi. 1; xxiv. 5), partly of change of condition in *pejus* (*perire*, pass away, ii. 18) or in *melius* (hence *revirescere*, ix. 9; xli. 1).

EXEGETICAL AND CRITICAL.

Why sayest—not faint.—Vers. 27-31. One sees here plainly the purpose intended by the preceding discussion concerning the incomparableness of God. The Prophet sees that the long chastisement of the Exile would call up doubts in the spirits of the Israelites. Carried off into a heathen land, they will suppose that God's eyes do not penetrate to them, and that the wrong they suffer escapes His notice (ver. 27). On the parallelism of Jacob and Israel see ix. 7, and the *List*. This parallelism is a characteristic of Isaianic language, for it occurs in no other prophet so often. It is manifest that it is the people in exile that speak. Just because of their remoteness from the Holy land, the territory of Jehovah (comp. the prophet Jonah) they think their way, i. e., the course of their life is hidden from the LORD, and their right, i. e., the wrong done them by their oppressors, passes unnoticed by their God. This doubt of little faith the Prophet reproves by referring to the infinitude and incomparableness of God set forth in vers. 12-26. The words, ver. 28, *hast thou not known, etc.*, are an echo of ver. 21. Jehovah is an eternal God, therefore He had no beginning as the idols had, which before the workmen made them (vers. 19, 20) were not. Jehovah also made the ends of the earth; therefore they must be known to Him, and wherever Israel may dwell in exile, it cannot say that its way is hidden from God (ver. 27). Just as little may one say of God, who created all things, that it is too great a labor for Him, or that His power is not adequate to help banished Israel. For He does not get tired. Nor can it be said that He wants the necessary penetration, the necessary knowledge of the measures to be adopted; for His discernment is infinite, unsearchable. תְּבוֹנָה occurs Deut. xxxii. 28, and often in Prov. (ii. 2, 3, 6; iii. 13, etc.) and in Job (xii. 12, 13; xxvi. 12; xxxii. 11). Ver.

29: Jehovah is so far from exposure to inability to do more, that He is rather the one who out of His inexhaustible treasure gives strength to all that are weary. Ver. 30: Merely natural force does not hold out in the long run. Of this the youth are examples. But those that hope in the LORD receive new strength, etc. Therefore Jehovah is the dispenser of power, but only on the condition that one by trust makes it possible for Him to bestow His treasures of grace. **They feather themselves afresh as eagles**, ver. 31. Since the LXX. and JEROME, etc., very many expositors, influenced by "they renew their strength," understand these words of the annual moulting of eagles; on which seems to be based the opinions of the ancients that this bird periodically renewed its youth. Comp. Pa. ciii. 5 and BOCHART, *Hieroz.* II., p. 745 sqq., ed. Lips., who enumerates the fabulous representations of the ancients on this point. HIRTZIG objects to this exposition that הָעֵלָה as causative of עָלָה as used v. 6, does not occur elsewhere, and that it must read נִצָּח instead of אָכַר. But הָעֵלָה, though not in that sense, occurs often in another much more nearly related to our passage. For not to mention where it is used of putting on sackcloth (Amos viii. 10) and of coating over with gold (1 Kings x. 17), it also stands for covering the bones with flesh and skin (Ezek. xxxvii. 6). And this may the more be taken as analogous to covering the naked bird-body with feathers, seeing that the foliage of trees is called עָלָה "the mounting up, growing up over" (comp. *redunt jam gramina campis, arboribusque comae*). Regarding the second remark of HIRTZIG's, it is true that one might rather expect נִלָּח, since it appears undoubted from Ezek. xvii. 3, 7 that אָכַר

is the pinion, נֶפֶשׁ the feathers in general. But our passage does not deal in zoological exactness. Moreover the context has more especially to do with pinions as the chief organ for flying. The second clause describes the intended effect: rapid, untiring forward effort. The first clause says what makes this effect possible: ever new power, ever new, eagle-like rejuvenescence. That the rejuvenescence of the eagle extended to the entire body BOCHART, *l. c.*, expressly shows to have been a view of the Hebrews in distinction from the Greeks. For he says in reference to Mic. i. 16: "*Tam Graeci, quam Hebraei calvitium avibus tribuunt. Ita, ut hoc solo differant, quod, cum avium calvitium juxta Graecos pertineat ad solum caput, id Hebraei calvitium extendunt ad totum corpus.*" Thus we may assume that the Prophet, whether correct or not according to natural history is immaterial, referred the renewal to the pinions. Now as "they feather themselves afresh" says figuratively the same that "they shall renew their strength" says literally, we need not wonder that the second half of the verse does not carry out the figure and say: they shall run, *etc.*, they shall fly, *etc.* The Prophet emphasizes the promise of unwearied power to run and walk, doubtless, because he has in mind primarily the people returning from the Exile and the toilsome journey through the desert. Thus the conclusion of the discourse corresponds quite exactly to the conclusion of the Prologue ver. 11.

DOCTRINAL AND ETHICAL.

1. "*Quia haec posterior pars (prophetiarum Jesajae) prophetia est de Christo et evangelio, pertinet ad nostra quoque tempora, immo est proprie nostra. Quare nobis commendatio esse debet.*" LUTHER.

2. On ver. 1. "*Est mandatum ad apostolos, quibus novum praedicationis genus mandatur. Quasi dicat: lex praedicavit hactenus terrores, vos consolamini, mutate doctrinam, praedicat gratiam, misericordiam et remissionem peccatorum.*" LUTHER.

3. On ver. 2. "*Non auribus tantum, sed cordi potius concionandum est, hoc nempe sibi vult Jehovah, dum ait: Dicite ad cor Hierosolymae. Et huc quoque pertinet illud tritum: nisi intus sit, qui praedicat, frustra docentis lingua laborat.*" FOERSTER.

4. On ver. 3 sqq. "John the Baptist was the first of those messengers and heralds of our redemption of whom the redemption from Babylon was only a type. But the latter comprehends all other ministers of the word that God has sent and will send to the end of the world to conduct wretched souls out of this miserable desert, and out of the prison of the law to the heavenly city of God. The way is prepared for the LORD when we cast away the great stones and immovable idols, viz., pride and trust in works, and acknowledge our sin. For they utterly bar the entrance of grace." HEIM and HOFFMANN.

5. On ver. 3 sqq. "When we attentively observe the quiet, yet mighty movement of the LORD through the world's history, we see how before His going the valleys elevate themselves and the mountains sink down, how steep declivities become a plane, and cliffs become flats. Let us not fear to pass through the deserts of life if God be with us! It is a walk along lovely, level paths." UMBREIT.

6. On ver. 3. ["Applied to the Messiah, it means that God was about to come to His people to redeem them. This language naturally and obviously implies, that He whose way was thus to be prepared was JEHOVAH, the true God. That John the Baptist had such a view of Him is apparent from what is said of him. John i. 34, comp. i. 15, 18; iii. 31; x. 30, 33, 36. Though this is not one of the most direct and certain proof-texts of the divinity of the Messiah, yet it is one which may be applied to Him when that divinity is demonstrated from other places." BARNES.]

7. On ver. 8 b. By the word of the LORD was the world made (Gen. i.; John i. 3; Ps. xxxiii. 6), and He upholds all things by the word of His power (Heb. i. 3). By His word, too, heaven and earth are kept for the day of judgment (2 Pet. iii. 7). For heaven and earth shall pass away, but His word will not with that also pass away (Isa. li. 6; Ps. cii. 27; Matth. v. 18; Luke xxi. 33). Rather the word of the LORD will not return empty to Him, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sent it (Isa. lv. 11). And when all earthly forms, in which the word of the LORD invests itself, grow old and pass away like a garment, still the eternal truth concealed in these forms will issue forth only the more glorious from their demolished shapes, and all that have lived themselves into the word of God and have trusted in Him shall rise with Him to new life.

8. On ver. 8 b. "*Verbum Dei nostri manet in aeternum. Insignis sententia, quam omnibus parietibus inscribi oportuit. . . . Hic institue catalogum omnium operum, quae sine verbo Dei in papatu fiunt: ordo monachorum, missa, cucullus, satisfactio, peregrinationes, indulgentiae, etc. Non sunt verbum Dei, ergo peribunt, verbum autem Domini et omnia, qui verbo credunt, manebunt in aeternum.*" LUTHER.

9. On vers. 10, 11. What a huge contrast between these two verses! In ver. 10 we see the LORD coming as the almighty Ruler and stern Judge; but ver. 11 He appears as the true Shepherd that carries the lambs in His bosom, and leads softly the sheep giving suck. Sinai and Golgotha! The tempest that rucks the mountains and cleaves the rock, the earthquake and the fire, and then afterwards the quiet, gentle murmuring (1 Kings xix. 11 sqq.)! For His deepest being is—love (Luke ix. 55 sq.; 1 John iv. 8).

10. On ver. 11. "*Christus oves suas redimit pretiose, pascit laute, ducit sollicito, collocat secure.*" BERNHARD OF CLAIREVAUX.

11. On ver. 16. "Fancy never invented a mightier sacrifice. Magnificent Lebanon the altar in the boundless temple of nature—all its glorious cedars the wood for the fire—and the beasts of its forest the sacrifice." UMBREIT.

12. On ver. 16. The reading of this place in Church, Christmas A. D. 814 moved the Emperor Leo V. the Armenian to take severe measures against the friends of images. The passage moves FOERSTER to propose the question whether it is permitted to make pictures of God and to possess paintings representing divinity. He distinguishes in respect to this between *ovvia* and *επιφάνεια* or *revelatio*, and says, no one can

picture God *kar' obolav*, but *kar' imphavetav*, i. e. *is in rebus, quibus se revelavit* one can and may picture Him. This reply is manifestly unsatisfactory. For it is not about *res, quibus Deus se revelavit* that one inquires. That one may picture things by which, or in which God has revealed Himself, thus certainly created things, cannot be contested from the standpoint of Christian consciousness. But the question is: is it allowable to picture the person of God, or more exactly, the person of God the Father? For it has long been settled that it is allowable to picture Christ the man. But though there are many paintings of God the Father, still it is no wonder that not only strict Reformed, but that earnest Christians of fine feeling generally take offence at them. It seems to me to depend on whether this offence is absolute or relative. Is it not allowable to represent in colors what the prophet Daniel represented in words in that vision of the four beasts, vii. 9 sqq.? May one not paint the "Ancient of days"? And if it be God the Father that appears here under this name, which is certainly most probable, may one not paint Him in this form that He gives Himself as allowably as one may paint the baptism of Christ in the Jordan, and with that paint the Holy Spirit in the form of a dove? But who is able to do that? Who is able to worthily represent the Ancient of days? I regard that as the most difficult task of art. To him that can do it, it is allowable also. He that attempts it and cannot do it need not wonder if men take offence at his picture. So far no one has been able to do it, and hardly will any one ever be able. Hence the best thing is to let it alone.

13. On ver. 26. ["It is proof of man's elevated nature that he can thus look upward and trace the evidences of the power and wisdom of God in the heavens, that he can fix his attention on the works of God in distant worlds. This thought was most beautifully expressed by one of the ancient poets:

*Præcipue cum spectent animalia cætera terram;
On homini sublimis dedit; cœlumque tuari,
Jussit et erectos ad sidera tollere vultus.*

OVID *Met. Lib. I.* 84-86.

In the Scriptures, God not unfrequently appeals to the starry heavens in proof of His existence and perfections, and as the most sublime exhibition of His greatness and power, Ps. xix. 1-6. And it may be remarked that this argument is one that increases in strength, in the view of men, from age to age, just in proportion to the advances which are made in the science of astronomy. It is now far more striking than it was in the times of Isaiah." BARNES.]

HOMILETICAL HINTS.

1. On vers. 1-5. "Why is the advent of Jesus on earth to-day still a ground of comfort and joy? 1) By Him the season of bondage ends (ver. 2); 2) the curse of sin is removed (vers. 2, 3); 3) the promised new creation is introduced (ver. 4); 4) the mouth of the LORD has revealed the glory." Advent sermon by E. BAUER, in *Manch. G. u. Ein G. Jahrg. III.* p. 35.

2. On vers. 1-5. "The precious commission of

God to the ministers of the word: Comfort ye, comfort ye My people! We inquire: 1) To whom, according to God's word, shall the comfort be brought? 2) What sort of comfort is it that according to God's word should be brought?" LUGER. *Christus unser Leben.* Götting, 1870.

3. On vers. 1-9. "What preparation does God demand of us that we may become partakers of the comfort in Christ? 1) Prepare the way of the LORD. 2) Learn to know your nothingness." HAENCHEN. *Manch. G. u. Ein G.* 1868 p. 39. ["It is a good sign that mercy is preparing for us if we find God's grace preparing us for it. Ps. x. 17. To prepare the way of the LORD we must be convinced. 1) Of the vanity of the creature. 2) Of the validity of the promise of God." M. HENRY.]

4. On vers. 6-8. "What shall I preach? 1) So I asked with the Prophet, and looked into the face of this motley, multi-formed time. 2) So again I asked, and looked into the depths of my own poor, weak soul. 3) So I asked once more, and looked to thee, my charge that the Lord of the Church has given me to lead." KLIFFOTH. Installation sermon at *Ludwigslust*, printed in *Zeugniss der Seele*, Parchim und Ludwigslust, 1845.

5. On ver. 11. ["God is the Shepherd of Israel (Ps. lxxx. 1); Christ is the good Shepherd, John x. 11. 1) He takes care of all His flock. 2) He takes particular care of those that most need it: of lambs, those that cannot help themselves, young children, young converts, weak believers, sorrowful spirits. [1] He will gather them in the arms of His power. [2] He will carry them in the bosom of His love and cherish them there. [3] He will gently lead them. After M. HENRY.]

6. On vers. 12-17. To what the contemplation of the sublimity of God admonishes us. 1) The consideration of His infinite greatness admonishes us to be humble. 2) The consideration of His infinite power admonishes us to trust Him. 3) The consideration of His infinite wisdom admonishes us to be obedient.

7. On vers. 22-24. When might takes precedence of right and the unrighteousness of the powerful gets the upper hand, then we ought 1) To consider that our cause is no other than that of God; 2) that even the mightiest are before Him only like locusts, or like the trees that the wind sweeps away; 3) wait patiently till the hour comes for the LORD to show His power.

8. On vers. 25-31. "*Jubilate!* 1) Holy is the LORD our God in His ways (ver. 25). 2) Almighty is the LORD our God in His works (vers. 26-28). 3) Rich is the LORD our God in His gifts of grace (vers. 29-31)." SCHERER. *Manch. G. u. Ein G.*, 1868.

9. On vers. 27-31. [Reproof of dejection and despondency under afflictions. I. The ill words of despair under present calamity (ver. 27). II. The titles God gives His people are enough to shame them out of their distrusts. *O Jacob—O Israel.* Let them consider whence they took these names, and why they bore them. III. He reminds them of that which, if duly considered, was sufficient to silence all their fears and distrusts (ver. 28). He communicates what He is Himself to others, choosing especially the weak.

for the display of this heaven-imparted strength (ver. 29). Comp. 1 Cor. i. 27-29. V. The glorious effect: strength perfected in weakness, comp. 2 Cor. xii. 9, 10; and enhanced by the failures of those naturally strong (vera. 29-31). After M. HENRY.]

10. On ver. 31. [I. "Religion is often expressed in the Scriptures by "waiting on Jehovah," i. e., by looking to Him for help, expecting deliverance through His aid, putting trust in Him. See Pa. xxv. 3, 5, 21; xxvii. 14; xxxvii.

7, 9, 34; lxix. 3; Isa. viii. 17; xxx. 18." II. "It does not imply inactivity or want of personal exertion." III. "They only wait on Him in a proper manner who expect His blessing in the common modes in which He imparts it to men—in the use of those means and efforts which He has appointed, and which He is accustomed to bless." The farmer does not wait for God to plow and sow his field; but having plowed and sown he waits for the blessing. After BARNES, *in loc.*]

II.—THE SECOND DISCOURSE.

The First Appearance of the Redeemer from the East and of the Servant of Jehovah, and also the First and Second Conversion of the Prophecy relating to this into a Proof of the Divinity of Jehovah.

CHAPTER XLI.

1. THE FIRST CHIEF FIGURE: THE *DELIVERER* CALLED FROM THE EAST. THE FIRST APPLICATION OF THE PROPHECY AS A TEST OF DIVINITY.

CHAPTER XLI. 1-7.

- 1 KEEP silence before me, O islands; and let the people ^{renew} *their* strength;
^{Let them come near; then let them speak:}
^{Let us come near together to judgment.}
- 2 Who raised up ^{the righteous man} from the east,
 Called him to his foot,
 Gave the nations before him,
 And made *him* rule over kings?
^{He gave them as the dust to his sword,}
^{And as driven stubble to his bow,}
- 3 He pursued them, and passed ^{safely};
^{Even by the way that he had not gone with his feet.}
- 4 Who hath wrought and done *it*, ^{calling the generations from the beginning?}
 I the LORD, the first,
 And with the last; I *am* he.
- 5 The Isles saw it, and feared;
 The ends of the earth were afraid,
 Drew near, and came.
- 6 They helped every one his neighbour;
 And *every one* said to his brother, ^{Be of good courage.}
- 7 So the ^{carpenter} encouraged the ^{goldsmith},
 And he that smootheneth *with* the hammer ^{him that smote the anvil,}
^{Saying, it is ready for the soldering:}
 And he fastened it with nails, ^{that it should not be moved.}

¹ Heb. righteousness.
² Or, founder.

³ Heb. in peace.
⁴ Or, the smiting.

⁵ Heb. Be strong.
⁶ Or, Saying of the solder, It is good.

⁷ shall renew.
⁸ We will come.

⁹ They shall come, they shall speak.

¹⁰ His sword shall make them as dust, his bow, etc.

¹¹ He returns not the way on his foot-prints.

¹² he that called.

¹³ the smith.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 1. קרב-החוריש. Ver. 2. מורח-העיר. Ver. 3. רדף. Ver. 4. אחינים-ראשון-דור-פעל. Ver. 5. חרר. Ver. 6. חזק-עזר. Ver. 7. צהן-חרש. הלם-פטיט.

Ver. 1. We have a pregnant construction in דורישו comp. Job xiii. 13.

Ver. 2. The perfect חזק is only the prophetic perfect, representing the fact of awaking, not as one actually past, but as actually certain, i. e., all the same as happened. It indicates thus the objective reality, but

not the time, as indeed generally the Hebrew *modi* express primarily not the time but the modality of being. The same is true of *וְהָעִירֹתָ* ver. 25.—What is the object of *וְהָעִירֹתָ*? Modern expositors, since *Vitrægia*, so far as I see, are all of them of the opinion that the words *לְרַגְלוֹ יִקְרָאָהּ*, to be construed as a relative clause, are the object: him whom right (salvation, victory) meets at his feet. This exposition rests on the Masoretic punctuation. But this does not give an absolute rule. It has the great disadvantage that it compels us to take *יִקְרָא* in the sense of *יָקְרָה* and *לְרַגְלוֹ*, accordingly, in the sense of "before him," "*ante pedem eius*." Now the first would present no difficulty, since *קָרָא* occurs often enough in the sense of *קָרָה*. But the latter is very serious since *לְרַגְלוֹ* in all other places of its occurrence means "to follow on the feet of." In Gen. xxx. 30 it stands directly in antithesis with *לִפְנָי*: "little hadst thou before me, but it spreads out to a multitude behind me" (on my foot *לְרַגְלוֹ*). Deut. xxxiii. 3 *תָּבוּ לְרַגְלֵךְ* is "they turned after thy foot-print," (comp. *SCHRAEDER* in loc.). Compare the usage in 1 Sam. xxv. 42; Job xviii. 11; Hab. iii. 5. Only in these passages does *רַגְלֵךְ* occur with *לְ* denoting place. Thus the objection to taking *לְרַגְלוֹ* in the sense of "obviam, towards," is certainly justified. Then we must take *קָרָא* and *לְרַגְלוֹ* in their common meaning, "to call," and "after him." Moreover we must take *צָרָק* as object of *וְהָעִירֹתָ* as all the ancient translations and many later expositors have done. The LXX.: *τις ἐξήγειρεν ἀντὶ ἐντολῶν θεοῦ σου, ἐκάλειν αὐτὸν κατὰ πόδας αὐτοῦ*; Vulg. *quis suscitavit ab oriente justum, vocavit eum, ut sequeretur se, etc.*—The expression *יִתְּנוּ לִפְנָי* reminds one of Deut. xxviii. 7, 24, 25.—If we take *יִרְדָּה* as Hiph. of *רָדָה*, "conculcare," then it means "conculcare faciet." Of course *מְלִכִּים* is object: he will make him trample down kings." But it might be taken as Kal. *יִרְדָּה* instead of *יִרְדָּה* on account of the pause). The only difference in sense would be: "he will himself trample down."—*יִתְּנוּ כַּעֲפֹר וְגו'*. It seems to me over-ingenious, when *DELITZSCH* construes the *כֵּן* as the mere intimation of a comparison that is left to the reader's fancy to be completed. All depends on making *וְהָעִירֹתָ* subject. That it does not read *יִתְּנוּ* because *וְהָעִירֹתָ* and *קָשָׁתוֹ* are feminine, makes not the least difficulty. For the ideal subject is "he" that holds the sword and bow. Comp. xlv. 5; II. 5. *РУССОКА, КНОЖА* and others needlessly supply *אֲשֶׁר* before *יִתְּנוּ*. After *יִתְּנוּ* one may supply *אֲתָם*, as often the pronominal object is omitted (comp. Gen. II. 19; vi. 19 sqq., and especially 1 Kings xlii. 6, 15, where also the object is omitted after *נָתַן*); or, still more simply, one may regard *כַּעֲפֹר* as the immediate object of *יִתְּנוּ*: "his sword shall make like dust, his bow like scattered chaff," i. e., sword and bow when set to work will produce that effect, likeness to dust and chaff.—Note the assonance in *יִרְדָּה* and *קָשָׁתוֹ וְיִרְדָּם נָדָה יִרְדָּם*.

Ver. 3. Drawing the accent back in *וְהָעִירֹתָ* to avoid the collision of two tone syllables is normal, but the change of *Tsere* to *Seghol* is not normal (comp. xlix. 7; lxi. 3; Num. xvii. 23; xxiv. 22; Ezek. xxii. 25). The latter is probably occasioned by the effort to better imitate the beat of the hammer strokes.—*פָּעָם* in the sense of "anvil" only here.—One need not construe *אֲמִיר* as a participle. It may stand in the sense of a finite verb (comp. II. 6; xxiv. 2; xxix. 3; xxxii. 12).—*אֲדָהָסְתָּ*, *agglutinatio* signifies that whereby the work of the *צָרָף* is joined to that of the *וְהָעִירֹתָ*; — "in reference to" (v. 1; Gen. xx. 12, etc.).

go out." Thus *וְהָעִירֹתָ* and *וְהָעִירֹתָ* are often used in antithesis; comp. Josh. vi. 1; 1 Kings iii. 7. Hence they are used of the rising and setting of the sun (Gen. xix. 23; Isa. xlii. 19, and Gen. xv. 12, 17; xviii. 11, etc.). Comp. xxxvii. 28; Num. xxvii. 17; 1 Sam. xxix. 6; 1 Kings xv. 17; 2 Chron. i. 10, etc.). But *וְהָעִירֹתָ* also stands in antithesis to other verbs in this sense; thus Ps. cxvii. 6. "Forth goes the bearer of the seeding, *hither* comes with rejoicing the bearer of his sheaves." Consider in addition that probably *וְהָעִירֹתָ* corresponds to *וְהָעִירֹתָ* ver. 2. For *וְהָעִירֹתָ* is to the question "where?" the same that *וְהָעִירֹתָ* is to the question "whither?" Thus to go *וְהָעִירֹתָ* very often means "to go on the track of one" (comp. Exod. xi. 8; Judg. iv. 10; viii. 5; 1 Sam. xxv. 27; 2 Sam. xv. 17, etc.). One may, indeed, translate *וְהָעִירֹתָ* in our text: "he will not measure backwards with his feet the way;" for in itself it may very well mean that (comp. Num. xx. 19; Deut. ii. 28; Judg. iv. 15, 17; Prov. xix. 2, etc.). But every one feels that this sense here were superfluous. It might be urged in reference to taking *וְהָעִירֹתָ* in the sense of *reddere*, that then, too, *וְהָעִירֹתָ* were superfluous. But the antithesis of *וְהָעִירֹתָ* and *וְהָעִירֹתָ* is not so pregnant as that of *וְהָעִירֹתָ* and *וְהָעִירֹתָ*, and hence the Prophet's intended meaning of this word is not so plainly recognizable, and indeed, so far as I know, no one has recognized it. Thus, to give a hint to the reader of the sense he would convey by *וְהָעִירֹתָ*, the Prophet adds *וְהָעִירֹתָ*.

Ver. 4. When *וְהָעִירֹתָ* stands emphatically for God, as it does here, it always refers backward, either to an unnamed and unnameable something in the preceding context, yet known as assumed, that involves the notion the One-All who upholds all things and comprehends everything. So it seems to me to be used Deut. xxxii. 39; Isa. xliii. 10; xlviii. 12. In such a case *וְהָעִירֹתָ* is predicate. Or it so refers back to that great Unnamed, that is known to be taken for granted, that it appears as in apposition with the subject. Then it is — *talis*. *וְהָעִירֹתָ* is used thus of men, Jer. xlix. 12, and after *כִּי* Isa. i. 9, etc. But it stands for God in this sense, 2 Sam. vii. 23; Isa. xxxvii. 16; Neh. ix. 6, 7. But it can also be predicate in this way, that it only introduces the predicate notion as one already known. Then it is — *ille, is*, and always has a participle after it (*ego sum ille, qui*, comp. II. 9, 10, xliii. 25; II. 12). But further *וְהָעִירֹתָ* appears also to be the simple connecting "it," which says that the preceding statement appertains as predicate to the subject represented by *אֲמִיר* or *אֲמִיר*: xliii. 13; Jer. xiv. 22; Ps. xlv. 5. But finally *וְהָעִירֹתָ* serves the purpose of affirming the identity of the predicate clause with the predicate of a preceding clause that is expressed or implied. Then it acquires the meaning *idem*. So here and Ps. cii. 28 (comp. Job iii. 19; Heb. xiii. 8). In our passage *וְהָעִירֹתָ* manifestly affirms that Jehovah is with those that are last that one that He was as the first, i. e., the same.

Ver. 5. Drawing the accent back in *וְהָעִירֹתָ* to avoid the collision of two tone syllables is normal, but the change of *Tsere* to *Seghol* is not normal (comp. xlix. 7; lxi. 3; Num. xvii. 23; xxiv. 22; Ezek. xxii. 25). The latter is probably occasioned by the effort to better imitate the beat of the hammer strokes.—*פָּעָם* in the sense of "anvil" only here.—One need not construe *אֲמִיר* as a participle. It may stand in the sense of a finite verb (comp. II. 6; xxiv. 2; xxix. 3; xxxii. 12).—*אֲדָהָסְתָּ*, *agglutinatio* signifies that whereby the work of the *צָרָף* is joined to that of the *וְהָעִירֹתָ*; — "in reference to" (v. 1; Gen. xx. 12, etc.).

EXEGETICAL AND CRITICAL.

1. God has a twofold object in view: 1) He would announce that He will raise up for His people a deliverer from the East; this is the chief contents of the first Ennead. 2) By this act of deliverance He would demonstrate His divinity in contrast with the nothingness of idols. This twofold object He attains by summoning the heathen nations to a trial in which He gives the proofs of His divinity (vers. 1-5); but they on their part do not respond, for the powerlessness of their idols is shown by a brief reference to the manner in which they originate (vers. 6, 7).

2. **Keep silence—judgment.**—Ver. 1.

With reverential silence (comp. on יָשׁוּב) must the islands (comp. on xl. 15) come to the LORD. For that He is the speaker appears from vers. 1, 2, and especially from ver. 4. The expression

יְחַלְפוּ כֹחַ, "they shall renew their strength," stands here so near to xl. 31, that we must regard it as a link that binds the two chapters together. The LORD would intimate by these words that the task the nations will have to perform before the judgment, is a difficult one, that therefore they must "in respect to strength make change," i. e., renew strength, put on new strength. ["As if He had said: they that hope in Jehovah shall renew their strength; but those that refuse renew theirs as they can."—J. A. A.] The LORD demands politeness, reverence from the nations even before the controversy is decided, so certain is He that He will gain it. They must not come on with

rude noise, but modestly and then speak. לִמְשַׁמֵּשׁ, "to judicial trial," is used here as in liv. 17; Num. xxxv. 12; Josh. xx. 6; Jud. iv. 5; 2 Sam. xv. 2, 6. If Jehovah is Himself a party, who is then the judge? To this question ROSENMUELLER (with whom DELITZSCH agrees) well replies: "*Vocantur gentes in iudicium ad tribunal non Dei sed rationis.*"

3. **Who raised—with his feet.**—Vers.

2, 3. With these words the LORD deposeth before the judgment a proof of His divinity. It does not consist merely in the fact that the deeds of the hero announced here shall give their right to the people of God, i. e., deliverance from the unrighteous tyranny of the heathen, while He will destroy the latter; but above all it consists in the fact that the LORD prophesies the appearance of the hero, and thus stakes His honor on the fulfilment of it. For that this hero brings deliverance to the people may be accident, an effect of His fancy, of arbitrariness, of a ruler's caprice. In that would therefore lie no strict proof of the divinity of Jehovah. But if Jehovah prophesies the appearance and doing of that hero, and it happens accordingly, then it is proved that the LORD is a living, omniscient, and almighty God. One may not object that "what is future and unfulfilled would be without present power to prove" (DELITZSCH). For the text has nothing to do with an historical, actual disputation with heathen, in which, of course, a prophecy would be no proof. But the supposed disputation is only a rhetorical form that the Prophet uses in order to make the Israelites sensible of their folly and wrong, who, though they knew the

living divinity of Jehovah, and that idols were without life, turned to the latter notwithstanding. This meaning appears by a comparison with ver. 21 sqq. For there the idols are very expressly challenged to prophesy future events, and from their powerlessness to do so is inferred their nothingness. And hence it appears to me that the verses 1-7 stand first as theme. The redemption, that in them is only intimated, is more particularly described, vers. 8-20, while vers. 21-29 amplify in respect to the way in which the appearance of the deliverer will be a proof for Jehovah who had foretold it, and against the idols which were unable to foretell it. Thus I do not believe that the argumentation of the Prophet presupposes the victorious career of Cyrus as begun, either in an ideal or in a real sense. It is wholly a thing of the future, and must be so contemplated. For how otherwise could the Prophet prophesy it?

It is plain that Cyrus is the hero referred to, and not Abraham, or Christ, or even the Apostle Paul, as, until VITRINGA, was the opinion of the ancient expositors. The way for naming this name, which is produced at last in xlv. 28, is prepared with much art. The hints of its coming may be compared to the gleams of light that, beginning feebly, and increasing in strength and extent, precede the sunrise. The first hint is that the East is to be the point whence the grand appearance shall issue. Persia in fact lies east of Babylonia. It accords also with the purpose of beginning small that the Prophet does not once name a definite, personal object of הָעֵיר. We must take צֶדֶק as that object (see *Text. and Gram.*) Regarding the meaning of צֶדֶק, I would repeat the remark already made, that the Old Testament righteousness is not the antithesis of grace, but of violent oppression, and hence that a צֶדֶק, "righteous man," is one who, though he has the power to the contrary, still lets right reign, and thereby both uses gentleness and dispenses happiness, salvation, and blessing [see comm. on i. 21, 26, Tr.]. Israel in exile was oppressed by its enemies, and though in respect to Jehovah this was a deserved punishment, still their enemies had, *ex propriis*, aggravated it, and thereby done a wrong to Israel (comp. x. 5 sqq.). If now the hero from the East acts justly toward Israel, he shows himself to be a mild lord, and helps Israel to its rights against the oppression of the heathen, and thereby to happiness and salvation. Hence I believe that all these meanings are implied in צֶדֶק. But they can only become operative through a person, a צֶדִיק, "righteous man." To this latent notion in צֶדֶק, of a righteous man, the following suffixes [pronouns] must be referred. It suits the purpose of the Prophet already noticed, to let the person of the deliverer appear by degrees and unfold itself. One may say that his personality develops itself here, as it were, out of an impersonal germ. This one awakened to do righteousness the LORD calls after Him (comp. xlii. 6, which passage the Masorets perhaps had in mind when they connected צֶדֶק with יְרֵאָהוּ), i. e., he leads him further and fur-

ther [לרגליו, see *Text. and Gramm.*]. Is there thus in יקראו לר' a formal definition of הָעֵר, so in ית' there is a definition as to matter. The words last named say what the hero, by extending his power, will do. All these clauses stand under the influence of the interrogative כִּי. Nations are properly not things that one gives away, and kings rule and are not themselves ruled. But here is an exception. Jehovah gives to this hero nations to do as he pleases with them, and subjects kings to him so that they must serve him. His sword made them as dust, etc., describes the degree to which they are given to him which was before said in ית' and יר'. His sword and bow, once set to work, will do such work that the result will be the likeness of dust and chaff (see *Text. and Gram.*) On קש see on xl. 24; נָהַךְ, comp. xix. 7. But not merely a battle in one place shall occur, but also pursuit of the fugitives. He, the conquering hero, shall go on well-preserved (שָׁלוֹם), and always forwards, never backwards (see *Text. and Gram.* on אָרָה בְּרַגְלָיו, etc.). He will not go back in his own foot-prints (*il ne revendra pas sur ses pas*). [J. A. A. agrees with EWALD, "the clause describes the swiftness of his motions, as flying rather than walking on foot," and cites in support Dan. viii. 5.—TR.]

4. Who hath wrought—and came.—Vers. 4, 5. The LORD has announced a majestic appearance of world-wide significance. But, though it is something still future, He has let it appear as an image of the past before the eyes of those that were summoned. Hence, as ver. 2 He asked: "who has awakened?" so He now asks, using the past tense, who has prepared and made this? Of course the same that foreknew and predicted it, and who could do this because He is the One who from the beginning called the generations of men into existence, and hence can say of Himself: I Jehovah the first and I am still with the last (see *Text. and Gram.*). The LORD summoned the heathen to a controversy (ver. 1). He has laid down the proof of His divinity (vers. 2-4). Now it is the turn of the heathen to produce a similar performance on the part of their idols. Notice that the Prophet opposes the heathen nations to God, and not their idols. This is quite natural. For the idols have no actual existence. Hence it comes that the heathen must defend the cause of their idols; whereas Israel's God defends the cause of His people. Therefore, obedient to the summons of ver. 1, the heathen nations approach. They see the proof that the LORD has presented in His own favor, and with dismay, for they know at once that they cannot match the performance with anything similar. And so they approach trembling, as it were, to look at this trial-sample of Jehovah's on all sides. That they would have

said something is not declared. Speechless they keep silence before the majesty of the LORD.

5. They helped—be moved.—Vers. 6, 7. It is too incredible that the heathen, seized with fear, and in order to find help against the threatening appearance of the predicted hero, turn in haste to the fabrication of idol images (DELITZ.), or that they nailed fast those threatened by Cyrus (HIRZIG). No, these verses would show, by the manner in which idols originate, that they cannot possibly triumph in the controversy to which they are challenged (ver. 1). How can such productions of men's hands maintain themselves against Him who can speak of Himself as in ver. 4? I accordingly connect ver. 6 with what follows, and not with what precedes. For ver. 5 evidently corresponds to ver. 1. For there the nations are required to approach reverently and in silence; for this very reason they are unable to respond to the "they shall speak" (ver. 1): there the nations are called on to get strength, and ver. 5 we see them draw near, afraid and trembling; "they drew near" and "came" of ver. 5 corresponds to "they shall approach," "we will draw near" (נִקְרְבוּ) of ver. 1. With this the cycle of thought beginning with ver. 1 is concluded. Thus ver. 5 looks backwards; ver. 6 forwards. The latter says in general the same that ver. 7 a says in reference to particular relations. Both verses have for their chief idea that idol-making is a fatiguing labor, costing not only much money (xl. 19), but also much sweat, in which one must encourage and aid the other in order to get it done. What a shameful difference then between idols and Jehovah.

The חָרַשׁ, "smith," prepares the body of the image; the צֹרֵף, "founder," makes ready the covering. The former strengthens the latter by good preparatory work and cheering words. "The smoother with the hammer" seems to me to be identical with the צֹרֵף, for the metal would surely be smoothed by him who moulded it. On the other hand, the הוֹלִים פָּעֵם, "the smiter on the anvil," is identical with the חָרַשׁ; for he that works at the anvil makes the iron body, makes the nails, and fastens the image with them. "The smoother with the hammer" is the subject of אָמַר, for he has made the soldering, and by the call "it is good" he cheers "the smith" to continue and complete the work that consists in fastening the image with nails to the place where it is to be set up. "It is good," comp. Exod. iii. 2; Gen. i. 4, 8, etc. מַסְכֵּרִים, "clavi," only here in Isaiah. Comp. Jer. x. 3-5, which passage is evidently copied after ours and xl. 19 sq.; xlv. 9-17; xlv. 6 sq. לֹא-יִמָּוֶט, comp. xl. 20.

2. THE SECOND CHIEF FIGURE: THE SERVANT OF JEHOVAH ISRAEL CHOSEN IN ABRAHAM AND CALLED IN GLORIOUS VICTORY.

CHAPTER XLII. 8-13.

- 8 BUT thou, Israel, ^{art} my servant,
Jacob whom I have chosen,
The seed of Abraham my friend.
9 Thou whom I have ^{taken} from the ends of the earth,
And called thee from the ^{chief} men thereof,
And said unto thee, Thou ^{art} my servant;
I have chosen thee, and not cast thee away
10 Fear thou not; for I ^{am} with thee:
^{Be} not dismayed; for I ^{am} thy God:
I ^{will} strengthen thee; yea, I ^{will} help thee;
Yea, I ^{will} uphold thee with the right hand of my righteousness.
11 Behold, all they that were incensed against thee
Shall be ashamed and confounded.
^{They} shall be as nothing;
And ^{they} that strive with thee shall perish.
12 Thou shalt seek them, and shalt not find them,
^{Even} ^{them} that contended with thee:
^{They} that war against thee
Shall be as nothing, and as a thing of nought.
13 For I the LORD thy God will hold thy right hand,
Saying unto thee, Fear not; I will help thee.

¹ Heb. the men of thy strife.

² Heb. the men of thy contention

³ Heb. the men of thy war.

⁴ omit art.

⁵ seized.

⁶ their borders.

⁷ Look not around.

⁸ have made thee (i. e. thine election) sure.

⁹ omit will.

¹⁰ They shall be as nothing and destroyed thy adversaries.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 8. אֲנִי-בְנוֹךְ. Ver. 9. אֲנִי. Ver. 10. שָׁעָה-שָׁעָה. Ver. 11. בְּלִי. Ver. 12. דָּמָה.

Ver. 9. On צִוִּיתָ וְאָרַץ see xl. 23.

Ver. 10. תִּשְׁתַּח, Hithp. from שָׁחַ stands here in the sense of "to look anxiously about."—כִּי אֲנִי אֱלֹהֶיךָ—occurs only here; see ver. 13 and ll. 15.—On עָזָר see. ver. 6.

Ver. 11. נִחַרְיִים again only xiv. 24.—אֲנִי only here in Isaiah; comp. Judg. xii. 2; Job xxxi. 35; Jer. xv. 10.

Ver. 12. מִצִּוִּיתָ jurgium, &c. leg.; comp. lviii. 4, and נִחַרְיִים rizar, xxxvii. 26.—אֲנִי only here in Isa. comp. xlii. 13; Jer. i. 30; Ezek. xxvii. 10.

Ver. 13. מִדּוֹמִיק יְמִיךָ only here; comp. xiv. 1; ll. 12.

EXEGETICAL AND CRITICAL.

1. But thou Israel—away.—Vers. 8, 9. In the preceding section (vers. 1-7) the Prophet has introduced the principal figure of the prophetic cycle, chaps. xl.-xlviii. With this is immediately connected another: the SERVANT OF JEHOVAH in a national sense.

But thou Israel is evidently contrasted with "islands and people," ver. 1. The Prophet turns to Israel with well-founded and glorious consolation. The LORD calls His people Israel my servant. We encounter here for the first time this significant notion of the עֲבָד יְהוָה. Yet not the subjective, but the objective side of the notion is made prominent. The nation is not so named because it has chosen the LORD for its God out of the great mass of gods that, according to heathen ideas, are in existence, therefore not be-

cause "Jehovah was its national god in contrast with other nations, the servants of Baal, Moloch," etc. (HITZIG). On the contrary, they are so named because the LORD has chosen Israel for His possession, His instrument, His servant. For a servant is the property of his lord, and Israel is the "peculiar people" (Exod. xix. 5; Deut. vii. 6; xiv. 2; Ps. cxxxv. 4; Mal. iii. 17). But Israel is chosen in its ancestor Abraham, whom, already, the LORD calls "my servant" Gen. xxvi. 24, which passage easily comes to mind, since ver. 10 is evidently a citation from it. Thus Abraham was not only chosen for his person, though what he was personally by God's grace, fitted him to be for all times a pattern of the right sort of "servant of Jehovah," even in subjective respects. Hence he is called My friend. For love is the ful-

filling of the law, and involves faith (Gen. xv. 6; Deut. vi. 5). In 2 Chr. xxii. 7 Abraham has the same title; also in Jas. ii. 23. In Arabic his regular surname is *Chalil-Allah*, i. e., "confidant of God." Abraham was chosen that by his seed all the nations of the earth might be blessed. And after Isaac and Jacob, this seed was to be the "great nation" that the LORD would make of Abraham (Gen. xii. 2), and to which He would give the land of his pilgrimage (*ibid.* ver. 7; xiii. 15; xv. 18, etc.). Accordingly Israel is the servant of Jehovah primarily as the seed of Abraham. This is purely an objective honor and dignity, belonging to the nation by reason of the election of their ancestor, but of which, of course, it must make itself worthy by worshipping Jehovah alone as its God, and serving Him with its entire being and possessions. On the parallelism of Israel and Jacob see xl. 27.

With great emphasis the Prophet repeats in various forms the thought that Israel is Jehovah's chosen servant. Whom I have taken, [or "grasped"] הוֹחֲמָתִי (see vers. 6, 7) expresses that the LORD stretched out His hand after Israel to seize it (comp. ver. 13; xlii. 6; xlv. 1; li. 18) and bring it to Him; thus that He alone was active in this, while Israel was passive. By the ends of the earth the Prophet, whose viewpoint is Palestine, means the distant lands of the Euphrates. Concerning the situation of *Ur Kasdim* see SCHRADER, *D. Keilinschr. u. d. A. T.* p. 383. The monuments prove that the present ruin of *Mugheir* (on the right bank of the Euphrates south-east from *Babylon*) was *Ur*. מֶלֶךְ is probably related both to מֶלֶךְ Exod. xxiv. 11, *notitia, princeps*—properly the extremest, *extremus*, thus in some sense, also *summus*, comp. רִכְתָּהּ הָאָרֶץ, and also to מֶלֶךְ *latus, juxta*. It occurs only here. Yet twice again, ver. 9, it is affirmed that in choosing Israel Jehovah alone was active. Once by I have called thee, and then by I have chosen thee. Finally the thought is confirmed by the negative expression I have not cast thee away. Evidently underlying this last is the thought that the LORD might indeed have rejected Israel, in fact that He was near doing it (comp. Deut. vii. 7 sq.), but that He did not do it. Therefore, spite of considerations that existed, He has still on reflection and on purpose chosen Israel.

2. Fear thou not—I will help thee. —Vers. 10-13. Having set forth the election of Israel in Abraham as emphatically the basis of the relation between Himself and His people, the LORD now infers the consequences. These are positive and negative: Israel need not fear, the LORD helps them; their enemies must be destroyed. The words fear not for I am with thee are quoted from Gen. xxvi. 24 with only עֲפֹךְ for אֲנִי. On "fear not" comp. xl. 9. The context shows that אֲנִי is used here as in xlv. 14; Ps. lxxx. 18 with the meaning "to make firm, sure, viz., the choice of one object out of several." The idea is not an invigoration imparted to Israel, but the election made sure (comp. 2 Pet. i. 10, *βεβαιον ποιεισθαι την εκλογην*). אֲנִי is also used in a similar sense. Comp. xlii. 1 and Matth. xii. 18, where תִּכֶן is rendered *alperizein*. The expression יָדִין יְמִין occurs only here. It can only mean the right hand that does right in the Old Testament sense, on which comp. ver. 2. The relation of the three verbs of the second clause of ver. 10 seems to me to be the following: אֲנִי signifies the sure election, from which follows, on the one hand, the helping, on the other, the not letting go again. The correlative of this promise is the threat (ver. 11) of destruction to their enemies. This thought is presented in various forms in what follows (vers. 11, 12). Ver. 11 a it appears as a theme, and vers. 11 b-12 b give it a three-fold amplification: first the opponents are called אֹיְבֵי אֱנִשִׁי (contestants, opponents in general), and it is said "they shall be nothing and shall perish;" then they are called אֲנִשִׁי כֹצֵרוֹת (*rixatores, objurgatores*) that one shall seek and not find; finally they are called מְלַחְמָה אֲנִי (enemies in war, *hostes*), and it is said of them that, not only they are not to be found, but that they shall absolutely no more exist. In conclusion, ver. 13, the protecting and helping presence already promised ver. 10 is repeated to the nation as the ground of its expecting victory. That ver. 13 has the character of a confirmatory repetition appears from הִנֵּה אֲנִי. For הִנֵּה expressly refers to the comforting words "fear not," "I have helped thee," as having been used by the LORD (ver. 10).

3. THE SERVANT OF GOD, WEAK AND LOWLY, YET IN GOD THE STRONG PEOPLE OF ISRAEL, RICHLY BLESSED WITH SALVATION AND DIVINE KNOWLEDGE.

CHAPTER XLI. 14-20.

- 14 FEAR not, thou worm Jacob, and ye 'men of Israel;
I 'will help thee, saith the LORD,
And thy redeemer, 'the Holy One of Israel.
- 15 Behold, I will make thee a new sharp threshing instrument
Having 'teeth:
Thou shalt thresh the mountains, and beat *them* small,
And shalt make the hills as chaff.

- 16 Thou shalt *fan them, and the wind shall carry them away,
And the whirlwind shall scatter them:
And thou shalt rejoice in the LORD,
And shalt glory in the Holy One of Israel.
- 17 ^aWhen the poor and needy *seek water, and *there is none*,
And their tongue faileth for thirst,
I the LORD will hear them,
I the God of Israel will not forsake them.
- 18 I will open rivers in 'high places,
And fountains in the midst of the valleys:
I will make the wilderness a pool of water,
And the dry land springs of water.
- 19 I will plant in the wilderness the cedar, the *shittah tree,
And the myrtle and ^bthe oil tree;
I will set in the desert the 'fir tree,
And the 'pine, and the ^cbox tree together:
- 20 That they may see, and know,
And consider, and understand together,
That the hand of the LORD hath done this,
And the Holy One of Israel hath created it.

¹ Or, *few men*.

^a Heb. *mouths*.

^a omit *will*.
^a acacia.

^b supply *is*.
^b wild olive.

^c scatter.
^c cypress.

^d omit *When*.
^d plane-tree.

^e seeking.
^e shorbin cedar.

^f bare hills.

TEXTUAL AND GRAMMATICAL.

See the *List* for the recurrence of the words: Ver. 14.

קרוש ישראל—נאל—נאם—חתיים—חולעת Ver. 16.
אמן—מוצא—אנן Ver. 18.
אמן—חלל—סערה—זרה Ver. 19.
ברא—שכל Ver. 20.
ברא—הדם—שפה

Ver. 14. It is to be noted that the LORD addresses Israel as a weak woman, vers. 14, 15 *a* in the second pers. fem.; whereas vers. 15 *b*, 16, the one dashing down the enemies is right away addressed in the masculine as a man. [This seems over-refinement. The fem. form of the verb and suffixes are prompted by the principal noun חולעת; in the masculine forms following, the idea of the person addressed is resumed, according to common usage.—*Tr.*]

Ver. 17. דמיונים ודמיונים put first shows that they are to be regarded as *casus absoluti*. It is still uncertain whether נשתה is derived from נשתה, נשתה or from שנתה. The latter seems to me the least likely, since it means *ponere, fundare, stabilire*, from which the mean-

ing *defecit, exaruit* can be got only by straining. We must comp. xix. 5; Jer. li. 30. I had rather, with OSHAUSSEN, assume a root נשתה = *exaruit, defecit*, kindred to נשתה. Then נשתה would be third person fem. Kal, in pausal form, with *Dagesch affectuosum*.—In the second clause of ver. 17, 'אני is the common subject of the two clauses, with both יהוה and 'אלהי in apposition, and it is to be noted that the latter stands in parallelism for the former, as indeed the God of Israel is actually called Jehovah.

Ver. 20. After יש'כן is to be supplied, not only לך (comp. ver. 22), but על לך (xlii. 25; xlii. 7; lvi. 1, 11; comp. xli. 19). Thus the proper order of thought is restored: that they see, know, take to heart and gain an insight into. Moreover this form of expression occurs in Isaiah only in the places cited. The omission of לך occurs in various senses, Ps. i. 23; Job iv. 20; xlii. 6; xxxiv. 23; xxxvii. 15; Judg. xix. 30.

EXEGETICAL AND CRITICAL.

1. The Servant of God is here still the people Israel; but what is properly characteristic of this notion is made prominent, *vis.*: the *suffering and lowliness*. But at the same time the Prophet does not omit to say very emphatically that this poor servant of God will be also a mighty and irresistible instrument of judgment in the hand of Jehovah. Thus Israel is addressed "worm Jacob," "little people Israel," and that with the use of a feminine verbal form, whom, however, the LORD will help to rid itself of its enemies (vers. 14-16), and will bless with abundance of good things (vers. 17-19), in order that all may know that He alone is God (ver. 20).

2. Fear not—of Israel.—Vers. 14-16. The expressions "little worm," "little people"

are evidently intended to paint the wretchedness and weakness of Israel. The former recalls Ps. xxii. 6 "I am a worm, and no man" and also the description of the suffering servant of God, Isa. liii. 2 sqq. Comp. too, Job xxv. 6. Yet one cannot but see in this "worm Jacob" the transition of the servant of God to the "form of a servant," and thus recognize an intimation that the suffering people of God is also a type of the suffering Saviour. The expression כתי ישראל also, which recalls מִסְפָּר מִתִּי, i. e., a few people, that may be counted (Gen. xxxiv. 30; Deut. iv. 27; Ps. cv. 12; 1 Chr. xvi. 19, comp. שָׂוָא Job xi. 11; Ps. xxvi. 4), involves the meaning of weak-

ness, inconsiderableness, lowliness. נָמַל is the antithesis of כָּכָר (comp. Lev. xxv. 25, 48). The word frequently occurs in a juristic sense; but frequently, too, of Jehovah, who as next of kindred, so to speak, redeems His people that has been sold into the hand of their enemies.

Yet what a contrast! The LORD makes this worm Jacob a mighty instrument of judgment against the nations. חֲרִירָן, that occurs x. 22 in a figurative sense, and xxviii. 27 as designation of the threshing roller itself, signifies here a quality of the latter, viz.: the being sharp. Sharp, new, and double-edged (פִּיפִית) only here in Isaiah, comp. Ps. cxlix. 6) shall the roller be. As such a roller lacerates the bundles of grain, and as the similarly formed harrow crushes the clods, so shall Israel rend and crush mountains and make hills like chaff, etc. This prophecy has not been fulfilled by the fleshly Israel, or at least only in a meager way, the best example being the Maccabees. But by the spiritual Israel it has had glorious fulfilment in spiritual victories.

3. The poor—created it.—Vers. 17-20. From the preceding vers. 14-16, which are parallel with these, it appears that these verses do not promise to the returning exiles merely the needful refreshment through the desert, thus connecting say with xl. 10, 11. Vers. 14-16 do not describe something that the exiles are to effect before they can betake themselves home; and just as little do ver. 17 sqq., speak of something relating only to the return. Vers. 14-20 describe the condition of salvation in general, which Israel shall experience after the exile. Ver. 17 sqq., can only refer to the return from exile so far as that belongs to that condition. Taking the wretched that seek water, etc., as parallel with "worm Jacob," etc., we understand vers. 17-20 to describe all the conditions that caused the existence of Israel before its redemption to appear like a life in the desert. As in ver. 14 sq. the "worm" is suddenly transformed into a mighty threshing sled, so here dry places are suddenly transformed into richly watered places, covered with glorious vegetation.

Vers. 18, 19 say how the LORD will hear the prayers of the languishing. He will open the earth (comp. Ps. cv. 41) פָּתַח, by metonymy, the cause instead of the effect, as often, comp. xiv. 17; Jer. xl. 4) to let streams burst forth even on bald hills, and in valleys, etc. מַצֵּא "place of issue" lviii. 11, comp. Ps. cvii. 35 and Isa. xxxv. 1, 7.

In describing the vegetation seven trees in all are named, which perhaps is not accidental. אֶרֶב "cedar" is generic: שִׁטָּה (from שָׁטַח, "to be pointed, to prick") Arabic *sant*, Egyptian *schonte*, comp. HERZ. *R.-Encycl.* XV. p. 95, and JEROME on our passage) "the acacia;" only here in Isa. ִדְּמִי "the myrtle," that grows as a tree in Anterior-Asia, and in Greece (see VICTOR HEHN, *Kulturpflanzen u. Haustiere*, p. 143 sqq.: HERZ. *R.-Encycl.* X. 142). By שֶׁטֶן, in contrast with שֶׁטֶן יֵית (Deut. viii. 8), is commonly understood the wild olive, *oleaster*, ἀγρίλαος (Rom. xi. 17, 24). The LXX. translates *κνράδρισον*; CELSUS

supposes resinous trees in general. This last would be a good way of getting over the difficulty, seeing the expression is strange for the wild olive. For it gives no oil, being partly without fruit (see HEHN, l. c. p. 45) partly yields fruit that is applicable for making salve and not oil (HERZ. *R.-Encycl.* X. p. 547). But as in Neh. viii. 15 יֵית וְעֵץ שֶׁטֶן and עֵץ שֶׁטֶן are mentioned together as needful for constructing the leafy booths, one must suppose the wild olive is meant. The expression occurs only 1 Kings vi. 23, 31, 32, 33, where the עֵץ שֶׁטֶן are mentioned as material for the cherub-figures, and the doors and posts of the Holiest. The following words "the fir," etc., occur verbatim lx. 13. בְּרוֹשׁ "the cypress" (according to MOVERS *Phoen.* I. p. 575 sqq. *Berot, Berut* is the name of the divinity of nature that was supposed to dwell in trees). Comp. HEHN, l. c. p. 192 sqq. The words תְּרוֹרֶה and תְּרוֹרֶה remain to the present unexplained. They occur again only lx. 13, which is to be regarded as a repetition of the present passage. תְּרוֹרֶה is a Hebrew word. We read כִּסֵּי תְרוֹרֶה "the galloping horse," Nah. iii. 2, and Judg. v. 22 paints מְדַהֲרוֹת דְּהָרוֹת אֲבִירָיו almost like *quadrupedante putrem sonitus qualis ungula campum*. But *dahr* in Arabic means "tempus, seculum." It is the Hebrew דָּוָר (comp. מִלּוֹ and כְּהֵל, נָהַר, נָהַר, נָהַר, נָהַר, etc.). However one may mediate the notions "currere, cursus" and "tempus, seculum," whether by the notion of haste or that of circuit, still the meaning of lasting, continuance, longevity seems also to belong to the sphere of the root תְּרוֹרֶה. And perhaps this is still more the case in the dialects than in Hebrew itself; comp. the Chaldean תְּרוֹרֶה *circuitus, perpetuitas* = תְּרוֹרֶה, with which it would agree that תְּרוֹרֶה, which does not elsewhere occur in Hebrew, is probably a cognate foreign word, i. e., belonging to a kindred dialect. The plane-tree appears not to be indigenous in Palestine, for it is no where mentioned among trees that grow there. If עֵרְמוֹן is really the plane-tree, it signifies a tree not growing in Palestine as appears from the context of the two places of its occurrence (Gen. xxx. 37; Ezek. xxxi. 8). תְּרוֹרֶה might thus, in the Prophet's day, be a name for the plane-tree borrowed from some kindred dialect, and that was given to it because of its longevity. Descriptions of giant specimens of the plane-tree such as that of HEHN, l. c. p. 198 sqq., prove that it attains a great age, and prodigious size. HEHN says: "The praise of the plane-tree fills all antiquity." Again: "Greece received the plane-tree and the fashion of esteeming it from Asia, where the plane-tree like the cypress from ancient times was regarded with religious veneration by the tree-loving Iranians and the Iranian races of Asia-Minor." According to this, one might almost think it strange if the plane-tree were omitted from mention with the cypress in an enumeration of the glorious trees that were to adorn the desert road of Israel returning from the Iranian territory (for that we may include also the idea of the return was men-

tioned above). Hence I am inclined, until better instructed, to regard the *תרור*, with SAADIA, GSENIUS, DELITZSCH and others, as the plane-tree. *רָאָשׁוֹר*, from *רָאָשׁ* "rectus, erectus fuit," is held by the ancients to be either "the box-tree" or "the sherbin cedar." HEHN, against the meaning box-tree, appeals to THEOPHRAST who ranks the *πῖσος* among the *φιλόνυκτα*, i. e., among the vegetation that cannot endure a warm climate. A designation like "*recta, erecta*" suits the cedar admirably, and as the name sherbin undoubtedly stands for the *cypressus oxycedrus* (see GSENI. *Comm.*; NIEBUHR, *Description of Arabia*, p. 149; DELITZSCH *is loc.*), we may for the present be content with the meaning "Sherbin."

All these glorious acts will the LORD accomplish for the purpose of bringing His people to

the full, deep and abiding knowledge that *He* has effected such things, and that thus *He alone* is to be revered as God. The LORD had often before wonderfully delivered His people, and they had often returned to Him then as their God. But this knowledge had never been right comprehensive and thorough. They had always in a little while turned again to idols. When the LORD terminates the great Babylonian captivity, then the nation will renounce idols forever and serve the LORD alone. This also came to pass. *יָדַעְתִּי* (comp. xl. 5) relates to the subject: *all* shall know it. But if the Prophet means by these "all" primarily the redeemed, those poor and wretched (ver. 17) that needed these wonders of God, still in this emphatic *יָדַעְתִּי* there seems to be also a reference to *all* in the widest sense to whom this knowledge would be proper. *נִרְאָה* comp. xlv. 8.

4. THE SECOND CONVERSION OF PROPHECY INTO A TEST OF DIVINITY.

CHAPTER XLI. 21-29.

- 21 *PRODUCE* your cause, saith the LORD;
Bring forth your *strong reasons*, saith the King of Jacob.
- 22 Let them bring *them* forth, and show us what shall happen:
Let them show the former things, what they *be*,
That we may *consider* them, and know the latter end of them;
Or *declare* us things for to come.
- 23 Show the things that are to come hereafter,
That we may know that ye *are* gods:
Yea, do good, or do evil,
That we may be dismayed, and behold *it* together.
- 24 Behold, ye are *of* nothing,
And your work *of* *nought*:
An abomination *is he* that chooseth you.
- 25 I have raised up *one* from the north, and he *shall* come:
From the rising of the sun shall he call upon my name:
And he shall come upon *princes* as *upon* mortar,
And as the potter treadeth clay.
- 26 Who hath declared from the beginning, that we may know?
And beforetime, that we may say, *He is* righteous?
Yea, *there is* none that *showeth*, yea, *there is* none that *declareth*,
Yea, *there is* none that *heareth* your words.
- 27 *The first shall say* to Zion, Behold, behold them:
And I will give to Jerusalem one that bringeth good tidings.
- 28 *For* I beheld, and *there was* no man;
Even among them, and *there was* no counsellor,
That, when I asked of them, could *answer* a word.
- 29 Behold they *are* all vanity;
Their works *are* nothing:
Their molten images *are* wind and confusion.

¹ Heb. *Cause to come near.*

² Or, worse than a viper.

³ Heb. *set our heart upon them.*

⁴ Heb. *return.*

⁵ Or, worse than nothing.

⁶ bulwarks.

⁷ wind.

⁸ A first-fruit to Zion—see, see it comes—a messenger of joy I will give to Jerusalem.

⁹ make us hear.

¹⁰ has.

¹¹ And we will confront one another, and inspect with one another.

¹² satraps.

¹³ Right.

¹⁴ showed: declared: heard.

¹⁵ But.

TEXTUAL AND GRAMMATICAL.

See List for the recurring of the words: Ver. 21. קָרָא. Ver. 22. אַחֲרֵי. Ver. 23. אֲחֵי. Ver. 24. אֲחֵי. Ver. 25. אֲחֵי. Ver. 26. אֲחֵי. Ver. 27. אֲחֵי. Ver. 28. אֲחֵי. Ver. 29. אֲחֵי.

Ver. 21. עָצָמָה is *ex. lxx*. The root meaning is *robora*, comp. עָצָמָה "strong," עָצָמָה "strength, might," Pa. x. 10. הָעָצָמָה "vires," Pa. lxviii. 36.

Ver. 22. הָאֵל with י in the second clause appears not merely to have the meaning *sive*, but there lies in הָאֵל something intensive in relation to what precedes, that we may best express by "yea."—That י acquires the meaning "or," appears from alternative questions "whether—or," "name—or" being regularly expressed in Hebrew by הָאֵל—הָאֵל, and also that, exceptionally, simply י connects the two clauses (Jer. xlv. 23; EWALD § 352 b).—The Kal הָאֵל (so K'thibh is to be read, whereas K'r'i is to be pronounced הָאֵל) occasions surprise. Perhaps we should read הָאֵל (first pers. plur. imperf. Niph., comp. הָאֵל Exod. xxxiv. 3; הָאֵל Gen. xli. 7; xvii. 1, etc.). As this first pers. plur. imp. Niph. happens not to occur again in the Old Testament, perhaps the Masorets preferred to point the consonants like the first pers. plur. imperf. Kal, which often occurs in the full form, but which also falls to occur in the apocopated form.

Ver. 24. I translate הָאֵל here "out of the nothing," whereas xl. 17 I maintained the comparative meaning of הָאֵל. I think that we are justified in this by the difference of the verbs used in the two places. There הָאֵל was predicate, here it is the notion of being. There the rhetorical, exaggerated "more than nothing" was more suitable; here it suits better to take הָאֵל as indicative of origin.—There is no need of treating הָאֵל as a copyist's error for הָאֵל as many recent commentators do. The serpent name הָאֵל (xxx. 6; lix. 5) i. e., "sibilans, the whistler," is proof enough that there is a verb הָאֵל, kindred in sense to הָאֵל, "breath, wind" (see on הָאֵל xlii. 14). From this may be derived הָאֵל, from which הָאֵל, like הָאֵל, הָאֵל, הָאֵל, from הָאֵל.

Ver. 25. הָאֵל contracted from הָאֵל, occurs only here, whereas the form הָאֵל (from הָאֵל Prov. i. 27; Job xxxvii. 23) occurs Deut. xxxiii. 21. הָאֵל is undoubtedly used in the sense of calling on God in worship. In itself the expression means "to call with the name," not *in* the name; for הָאֵל is used here as instrumental. This appears from the fact that the expression elsewhere means a) "to call, name (one) with their name;" Exod. xxxv. 30; Num. xxxii. 42; Isa. xlv. 4 (I called to thee by means of thy name), or, with omission of the personal object, Isa. xlii. 1; xlv. 3, etc.—b) "to shout, *proclamare, proclamationem facere, apellare*, to give an announcing, instructing call by means of the name." Thus, as I think, in those obscure passages, Exod. xxxiii. 19; xxxiv. 5, with which also Isa. xlv. 5 connects. Here God sends forth a call in Moses' ears, which is done by naming the Jehovah-name and giving its meaning, *ibid* ver. 6.—I do not think that הָאֵל is a specific Persian word. The word *schahna*, to which appeal is made, is modern Persian. The word is used Jer. li. 23, 28, 37; Ezek. xlii. 6, 12, 23, and occurs in these passages as designation for Babylonian, Assyrian and Persian dignitaries. Thus the word appears to have been, I may say, international. Ezra uses it once ix. 2; Nehemiah oftener: ii. 16; iv. 8; v. 7, etc. Later it even passed over into the vocabulary of recent Hebrew. Since Essekli speaks of Assyrian הָאֵל, we may assume that there were such, and as Babylon and Persia obtained dominion after Assyria, we may conjecture that the name came to them from Assyria. Then it cannot seem strange that Isaiah uses the word. הָאֵל is, however, really an Assyrian word. "The root *sakan* (שָׁכַן), connected with הָאֵל, is in Assyrian the usual word for 'to place, appoint.'" *Sakan*, accordingly, denotes properly the one appointed, commissioned, then the representative, *vicereger*. Thus SCHAEFER l. c. p. 270. Moreover, the word corresponds to the מַלְאָכִים and מַלְאָכִים. For one sees also from הָאֵל, that the raised-up ruler will be one who issues from the region of the Iranian tongue.

Ver. 26. הָאֵל only here.

Ver. 28. הָאֵל is *constr. praeognans*: for the preposition הָאֵל depends on a verb that is only ideally present. We must derive the notion "seeking out" from הָאֵל.

EXEGETICAL AND CRITICAL.

1. We showed above that with our Prophet the promise of deliverance out of exile, and the turning of this promise to account as proof of divinity, go hand in hand. Having now described in xli. 1-20 the redeemer (vers. 2, 3) and the redeemed (vers. 8-16) and the destined salvation (vers. 17-20), the Prophet goes on here to turn them to account in the way referred to. He had made a beginning of this in vers. 4-7 after the first mention of the saviour from the East, but did not carry out the thought there. It appears as if he would there content himself with a passing reference in contrast with the fright of the heathen at the alarming demands made on their faith in idols. But now, having presented all that related to the deliverance from exile, he proceeds in earnest. He pays no more regard to

that reluctance proceeding from a bad conscience. He sets forth with all seriousness that the LORD regards His prediction of the deliverance as a proof of His divinity, and the inability of idols to predict anything, or in fact to do anything, as a proof of their nothingness. The more exact development consists in this, that here Jehovah challenges the idols themselves directly to a contest, and that, more plainly than in ver. 2 sq., He proffers His prediction as a proof of His divinity. Although the idols do not at all relish the contest, still they must come on and take up the gauntlet (vers. 21-23). On their failure to tell anything they are pronounced to be nothing (ver. 24). Then Jehovah repeats the prediction of a deliverer from the East (ver. 25), and again shows that not the idols have foretold this (ver. 26), but

that He, Jehovah, would give this deliverer to His people for a saviour, and at the same time as a pledge of the fulfilment of further promises that reach into a still more remote future (ver. 27). Finally the Prophet himself resumes the discourse, in order to establish the nothingness of his idolatrous *quasi* colleagues. For if the idols are nothing, so, too, must their interpreters show that they are know-nothings.

2. Produce your cause—chooseth you.

—Vers. 21-24. The LORD challenges the idols to come on and bring to a practical decision this cause, long pending in *thesi*, and produce the proofs that they have for *their* cause. One thinks involuntarily of Elijah's challenge to the priests of Baal, 1 Kings xviii. 21 sqq. Jehovah is often called King of the chosen people (comp. on xliii. 15); but the expression King of Jacob occurs only here (comp. עֶקֶב אֲבִיר Gen. xlix. 24; Isa. xlix.

26; lx. 16; Ps. cxxxii. 2, 5, and כֹּשֶׁל בִּיעָקֵב Ps. lix. 14). In ver. 22 the LORD addresses Israel, claiming them for His side, and identifying His and their cause. נִשְׁוֹ connects as repetition with הָנִשְׁוֹ ver. 21. What they shall produce is their עֲצֻמֹת "bulwarks." In what this producing proof shall consist is further explained by the words חֲקִירָה-וַיִּנְדוּ (see xlv. 21). By the words הראשונות commentators understand either *prædicta* (Gesenius: "say what ye have formerly prophesied"), or the immediate future in contrast with the more remote, which they say is

expressed by הכמות and לאחור. But in my opinion the former conflicts with the article, and the latter with *usus loq.* which forbids the distinction between ראשונות and כמות as near and remote future. I think that ראשונות in contrast with הכמות can mean nothing but the past contrasted with the future. The immediate and proper meaning of the word is undoubtedly "first, beginning, original things." Thus Gen. xli. 20 הפירות הראשונים are "the cows that first appeared."

Thus everywhere ראשונות are the first or beginning things or facts; whether prophecies or other things must be determined in each case by the context. Comp. xlii. 9; xliii. 9, 18; xlv. 9; xlviii. 3. Here the LORD demands of the idols, that they shall either give correct information of the past, thus, as it were, of the roots or foundations of the course of the world, so that one may thereby infer what the future will be, or they shall foretell the future directly. The Prophet, as appears to me, assumes here that we may foretell the future directly and indirectly, as *e. g.*, it is the same whether I say: the fruit of this tree will be apples; or the roots are those of an apple tree. For if the latter be true, then the fruit must be apples. The correct knowledge of the future depends on a correct knowledge of the past. Both have riddles revealed only to the omniscience of God, and hence both are tests of divinity. Such, I think, is the LORD's meaning when He calls on the idols to produce the fundamental things of the past, and that according to their inmost being (קֶה הִנֵּה). If they do this correctly, then it will be possible for attentive reflection (נִשְׁמָה לִבִּי) only here in Isaiah; comp. Exod.

ix. 21; Job. i. 8; ii. 3; Ezek. xlv. 5) to know correctly the issue, thus the conclusion that falls in the future. Comp. especially xlv. 10 sq., where the LORD names as a prerogative of His divinity the power to foretell from the beginning the final issue, from ancient time what has not yet come to pass. By וְאִם, "or else," the alternative is offered to the idols to foretell the future directly, if they will.

Ver. 23, the Prophet proceeds, summing up the idea of ראשונות and כמות, both which relate to the future; Show the things that are to be hereafter, *i. e.*, whose realization is fixed for a more remote period. The concluding clause and we will know, *etc.*, states ironically what must result if the idols meet the demand: they will then be recognized as gods. But the LORD proceeds, moderating His demand to the utmost, in order to strike his opponents only the harder: *yea, do good or do evil* (a proverbial expression, comp. Jer. x. 5; Zeph. i. 12). Let them anyway do something. It is not meant; let them prophesy good or bad. The idea of their prophesying at all is dismissed with נִרְעָה—*"that we may know," etc.* The clause וְנִשְׁמָה

הֶחָרָה 2 Kings xiv. 8, 11) presents the conclusion from what precedes. If the idols accept the challenge, then there may be a contest. If not, then *eo ipso* they are defeated. The idols neither accept nor decline; hence the LORD concludes with the contemptuous words of ver. 24. Are the idols nothing, then of course, those that choose them (comp. on ver. 8) are an abomination to the LORD. The expression וְיִנְעָה, especially combined with יְהוָה, is very frequent in Deut. (xii. 31; xvii. 1; xviii. 12; xxii. 5, *etc.*) especially in reference to idolatry.

3. I have raised up—confusion.—Vers. 25-29. Having proved the inability of idols to prophesy, the LORD produces a prophecy, that is a pledge of His divinity. Thus He risks all on this prophecy. His honor perishes if it is not fulfilled. As He does not fear the latter, but utters it with absolute confidence, He gives for the present, not indeed a judicial proof of His divinity, but still He raises a legal presumption in favor of it (*presumptio juris*, which, as is known, is something very different from a presumption (conjecture) in the common sense). And that even is something great, for it suffices for those that are honestly willing to know the truth. In Isaiah's time still the people wavered between Jehovah and idols. Isaiah's endeavor was to bring them to a decision for the LORD. These prophecies (xl.-lxvi.), meant for future consolation, were intended to affect also the present, *i. e.*, to move the nation to believe in the LORD. If, then, Isaiah in Hezekiah's time stood up so confidently for Jehovah, as he does here, every one at all susceptible of the truth must have said to himself: the Prophet would not dare so to speak were he not conscious of being warranted to do so. For he risks the utter ruin of his and his God's cause, if this prophecy turn out to be an imposture. The prophecy, ver. 25, is somewhat oracular in form. In contents it has that obscurity peculiar to all images of the future, which rise so distant from the beholder that one is unable to detect their

connection with the present, and thus the successive, organic genesis of their forms. It is further worthy of notice that the prophecy, ver. 25, connects with vers. 2, 3. **I have raised up, ver. 25, is like an answer to "who raised up," ver. 2; from the north and from the rising define more particularly the simple "from the rising," ver. 2; he shall call on my name** corresponds to "called him to his foot," ver. 2; and the following words that begin with **וְהָיָה**, as ver. 3 closes, describe the irresistibility of him that is called essentially in the same way as ver. 2 b, 3, with only this difference, that ver. 2 speaks of nations and kings in general, whereas ver. 25 the word **סַטְרָפִים** ("satraps") points even more plainly to the theatre where the one called performs. That **וְהָיָה**, ver. 25, is without an object, corresponds to the terseness proper to the oracular style. The object is easily supplied, partly from ver. 2, partly from the following, **וְהָיָה**. That the one promised is called from the North, but comes from the East, is not to be pressed. The Prophet would only intimate that his point of departure is not merely the East, as might appear from ver. 2, but also from the North. We know how this occurred in the case of Cyrus. He arose as ruler of the (by him) united kingdoms of Media and Persia, the former of which lay north, the latter east of Babylon. **יְקַרְבֵּנִי**. **He shall call on my name** (see *Text. and Gram.*) mentions another characteristic of the one called. That Cyrus actually did this appears from 2 Chr. xxxvi. 23; Ezr. i. 2 sqq. He must have received vivid impressions of the reality of the God of Israel. Comp. on this PRESSEL in HERZ., *R.-Enc.* III., p. 232. We will not inquire whether Cyrus, in calling Jehovah "the God of heaven," identified Him with *Akramasda* or not (comp. ZOEGLER on 2 Chr. xxxvi. 23). But it is historically attested in the most credible manner, and is in itself perfectly comprehensible, that God, who in general let the heathen go their own way (Acts xiv. 16), should in an exceptional way give them extraordinary revelations of His being. In the period preceding the Christian era He did this in two significant epochs through Israel, in consequence of its missionary vocation, viz., in the two exiles, the Egyptian and the Babylonian. In both instances the revelation came to the dominant world-power at the moment of its highest prosperity. In regard to Egypt comp., e.g., LEPSIUS (*Chronol. d. Egypt.*, I., p. 359), who calls the period of Moses and of the departure of the Israelites "the most illustrious time of all Egyptian history." In regard to Babylon the same thing appears from the fact that Nebuchadnezzar is designated as the golden head (Dan. ii. 38). The LORD would not let Himself be without witness to those who knew no limits to their power, for their own sakes partly, partly for His own name's sake, partly for the sake of mankind in general, partly for the sake of Israel. The LORD would show His power to Pharaoh, that His name might be declared throughout all the earth, and to accomplish His judgments on all the gods of Egypt (Exod. ix. 16; comp. viii. 10, 19; xiv. 4, 17, 18, 25). And that this purpose was achieved appears from the confessions of Pharaoh himself, of his servants,

and of his army (Exod. ix. 20, 27; x. 7, 16; xiv. 25). As regards the Babylonian Exile, the entire first half of the book of Daniel is meant to show how Jehovah so marvellously glorified Himself on those nations and their kings, that they cannot escape acknowledging Him as the true God (comp. my work: *Jeremiah and Babylon*, p. 2 sqq.), at least for the moment (for we know nothing of any outward, observable abiding effect—at most the adoration of the Magi, Matt. ii., might be appealed to here. What (according to Dan. ii. 47; iii. 28 sq.; iv. 34; v. 17 sq.; vi. 25 sqq.), Nebuchadnezzar, Belshazzar and Darius the Mede knew, was any way preliminary to the knowledge on the basis of which Cyrus issued his edict, Ezr. i. 2 sqq. Certainly we cannot impute to Cyrus less knowledge than that ascribed to his predecessors in the passages cited. If we were right in saying that "he shall call on my name" corresponds to "has called him to his foot," ver. 2, then this is to be defined, that according to ver. 2 the LORD called Cyrus, and according to ver. 25 Cyrus called on the LORD. It is further said of Cyrus that he will come on satraps as on mortars, etc. **וְהָיָה**, in the sense of hostile coming like xxviii. 15; Ps. xxxv. 8; Job xv. 21; xx. 22; Prov. xxviii. 22. In all these passages **וְהָיָה** stands with the accusative (*localis*).

The Prophet, ver. 26, assumes the standpoint of the fulfilment. He represents to himself that then the inquiry will naturally arise: **who hath declared this from the beginning, that we may know, i. e., that we might know beforehand the coming of these things (vers. 22, 23)? And who announced it from early time, so that now we might say: right?** **וְהָיָה** is what corresponds to a norm: not only a moral, or some special juridical norm, but also the norm of truth. Hence **וְהָיָה**, xliii. 9, stands in a precisely similar connection. Yet the last-named meaning is supported by no other example. Hence it seems to me likely that the Prophet joins with it the sense of moral rightness. A god whose prophecy fails is morally condemned. But if it comes to pass, he is morally justified; he is no liar, but truly what he gives himself out to be (comp. xlv. 21). But again there has never been any announcement and bringing to the ears on the part of the idols, nor hearing on the part of men (vers. 22, 23). **וְהָיָה** (comp. xl. 24), recurring thrice, paints with a certain breadth the absence on every hand of what was requisite.

Ver. 27, the Prophet defines more particularly the salvation that the one called of God shall bring to the people of God. It was said, ver. 25, in general, that he would call on the name of the LORD, and destroy the hostile powers. Now he is defined to be the *first-fruit* of the salvation destined for Zion. The LXX. translate ἀρχὴν Σιών δόσω. PESCHITO: *primordia Sionis haec sunt*. As far as I can see, all expositors construe **וְהָיָה** as nominative and relating to Jehovah; and either supply **וְהָיָה**, or connect **וְהָיָה** with **וְהָיָה**. The words **וְהָיָה** are by some put in the mouth of Jehovah, by others in Zion's mouth, by others in that of the **וְהָיָה**, and the suffixes (pronouns) are referred now to the exiles, now to the deliverer, now to facts of redemption, now to the idols.

I refer צִירָא to Cyrus. In an eminent sense he was the *beginner* of the redemption. Israel's decline lasted till the close of the Exile. With difficulty (Dan. ix. 25), slowly, and with great alternations, it mounts up; but still it mounts up. The believers that looked for the restitution of Israel in all its promised glory directly after the seventy years, under the anointed son of David, struggle with many assaults of doubt, as they observe only very meagre beginnings of a redemption (comp. Dan. x. 1-3, and AUBERLEN, *D. Proph. Daniel*, p. 132 sq.). But the laws of prophetic perspective were hid from them, which sees the end already in the beginning, though long periods of vicissitude separate one from the other. Cyrus is called צִירָא יְהוָה, xlv. 1. He was not the proper and true Messiah, but he was the first after the great period of judgment. He was the first-fruit—messiah, the beginner of the restoration of Israel. His edict, Ex. i. 2 sqq., was the first step toward realizing for Israel that שׁוּב ("return"), that Isaiah, Jeremiah, and all their successors represent as the sum total of bodily and spiritual redemption for Israel. I construe הִנֵּה הָיָה as an exclamation of the Prophet, by which he points to the consequences of that first-fruit—redemption. For the notion "first" includes that of "following" or "consequences." In spirit the Prophet sees these before him, and points to them with a brief הִנֵּה הָיָה. He calls Cyrus צִירָא; for what more joyful news could the LORD propose for His people than that they may return home to rebuild Jerusalem? צִירָא, comp. on xl. 9.

As ver. 26 is related to ver. 25, so vers. 28, 29 are related to ver. 27. Each of these prophetic lamps shines in strong contrast with the picture of the nothingness of idols that acts as a foil. Only it seems to me that so far there is a difference, in that ver. 26 the Prophet has in mind the idols themselves, whereas in vers. 28, 29 he has in mind their worshippers, especially their priests (see below). Ver. 28 has three gradations. The first clause is obscure; it speaks only of the looking around and the non-existence of something, but one knows not what one has looked about for. The second clause makes known those among whom the Prophet has looked, and what he was looking for. He seeks a צִירָא "counsellor, one, however, that can prophetically resolve the riddles of the future. This is made plain in the third clause: **but there was no counsellor of whom I could inquire and who could give me answer.** The reason of this is given ver. 29: the gods that should inspire the answer in their worshippers are no gods but the manufacture of those who worship them. Thus ver. 29 speaks of those that make the idols, and not of the idols themselves.

And because "they all" (כָּלֵם) are identical with the אֱלֹהִים ("them") of ver. 28, among whom no counsellor is found, therefore ver. 28 speaks not of the idols, but of their servants, and especially of those who, on account of their office, should be qualified to give counsel and render a decision, thus the priests and prophets. And because it is not to be supposed that the LORD

looks for a counsellor and giver of decrees, therefore the subject of אֲנִי ("I looked about") ver. 28, is not Jehovah, but the Prophet. Thus the chapter concludes with an apostrophe of the true Prophet to the false ones, and אֱלֹהִים is said *deuteroctet*. With this reference to the manufacture of idols, the Prophet returns to the thought with which he also closed the first strophe (vers. 6, 7).

DOCTRINAL AND ETHICAL.

1. The second part of Isaiah lays unusual stress on the inability of idols to prophesy. As this, on the one hand, is a proof of the nothingness of idols, so on the other, Jehovah's ability to foretell the future is made a proof of His divinity. Hence, when the LORD challenges the idols to a contest in prophesying, and then on His part stands forth with an imposing prophetic performance, that has for its subject the deliverance of Israel from the Exile, one sees that two objects are combined, viz.: He comforts His people, and He proves His divinity. Thus we see that the Prophet's view-point is partly at the end of the Exile and partly before the Exile. The former because he sees the deliverer quite clearly and distinctly before him; the latter because it is all important for him to display his LORD as knowing the remote future, and thus as true God. Thus he would win Israel by representing on the one hand the omniscience of their God, and on the other His faithful love and power. And this object was attained. Israel would assuredly not have buried their gross idolatry in the Exile, had they not verified both the threatenings and the promises of Jehovah's Prophet in the most signal manner. But this grand effect could only be produced by the promises being recognized on all sides as genuine, old prophecies. Prophecies that gave themselves out for old, but hitherto hidden must have raised doubts, and contradicted themselves. For it is expressly said xlv. 19; xlviii. 16 that these things were not spoken in *secret*.

2. [On ver. 1. "The same reasons will apply to all approaches which are made to God. When we are about to come before Him in prayer or praise; to confess our sins and to plead for pardon; when we engage in argument respecting His being, plans, or perfections; or when we draw near to Him in the closet, the family, or the sanctuary, the mind should be filled with awe and reverence. It is well, it is proper, to pause and think of what our emotions should be, and of what we should say before God. Comp. Gen. xxviii. 16, 17."—BARNES.]

3. On vers. 6, 7. "Do sinners thus animate and quicken one another in the ways of sin? And shall not the servants of the living God both stir up one another to, and strengthen one another in, His service?"—M. HENRY.]

4. On ver. 8 sqq. The LORD here sounds His comforting promise on the election in Abraham. Compare with this the saying of John Baptist: "Begin not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham," etc., Luke iii. 8, 9. This sounds contradictory. But one must distinguish between

the individual and the whole. Not every individual generation, in general no individual part, great or small, of the totality of Israel can insist on the election of Abraham, and regard itself as exempt and unimpeachable on that account. For history teaches that great judgments have come on individuals and on the nation almost to their annihilation. But, of course, a remnant will always remain, if only just large enough to afford seed for a new generation. The LORD says this expressly in the great inaugural vision, vi. 11-13, and such, too, is the meaning of that significant Shear-Jashub (x. 20 sqq.). The Apostle Paul has this meaning when he says: "The gifts and calling of God are without repentance." Rom. xi. 29.

5. On vers. 9, 10. "A rich treasure of manifold comfort: 1) that God strengthens us; 2) that God calls us; 3) that He accepts us as servants; 4) that He chooses us; 5) that He does not reject us; 6) that He is with us; 7) that He is our God; 8) that He helps and preserves us. This ought to be turned to good account by everyone whatever may chance to be His need."—CRAMER.

6. On ver. 14 sqq. What a contrast! A poor little worm, and a new threshing instrument with double-edged points that rends mountains to pieces! When was the church of either the Old or New Testament ever such a threshing instrument? First of all, the Babylonian Empire was threshed to pieces that Israel might be free. Afterwards many kingdoms and nations were threshed in pieces and made subject to the Roman Empire that the church of the New Testament might grow and spread abroad. Afterwards the Roman Empire itself was threshed in pieces to gain for the church a new, fresh, healthy soil in the Germanic nations. But finally the Germanic nations will in turn be threshed in pieces that the church may become the free, pure kingdom of Christ, ruling over all. So the church, the poor little worm Jacob, rends in pieces one form of the world-power after another, until it issues from the last as the glorious bride of the LORD.

7. On ver. 21 sqq. "It was customary to expect of seers and prophets such a deep look into

the obscurity of the past and present, as Saul imputed to his Seer (1 Sam. ix.), as well as *provision* into the future; which, in the Hellenic world, is illustrated in the Homeric Kalchas, as a knower of what exists, of what was, as well as of what will be (Hom. *Iliad* I. 70)" ED. MUELLER. *Parallelen zu den Weiss. u. Typen des A. T. aus dem hell. Alterth. in Jahrbücher d. Klass. Philol.* VIII. Suppl. Band. I. Hft. p. 108.

HOMILETICAL HINTS.

1. On vers. 8-13. God chose Abraham, and in Abraham the Israel of the Old Testament, and in Israel of the Old Testament the Israel of the New Testament. This fact of the election certifies to the church the *sure pledge* of its final conquest, for 1) the LORD cannot forsake the congregation of the elect; 2) He must make an end of those that contend against them.

2. On vers. 14-16. *The church as it seems, and as it is*; 1) It *seems* to be a worm, a poor crowd; 2) It is *really* a strong in the LORD (ver. 14 b—16 a); b, joyful in the LORD (ver. 16 b).

3. On vers. 17-20. *He that is exposed to trials, who trusts in God, is not to be bewailed*, since for Him; 1) life is indeed a desert; 2) but the desert becomes a paradise by the miraculous hand of God; 3) the miraculous hand of God summons him to grateful recognition.

4. On vers. 21-29. Against the modern heathenism, that in the place of the living, personal God would set abstractions that operate mechanically and unconsciously, one may prove the existence of the personal God by reference to the prophecies that were undoubtedly given and have been fulfilled. *Only the living God can prophecy and fulfil.* For 1) Divine omniscience is needed to foreknow the future; 2) Divine omnipotence and wisdom are needed to fulfil what has been foretold.

5. On the entire xli. chapter see *Johann Christian Holsten*, Pastor in Mortitz, "*Pastor divinitus electus et legitime vocatus*, the divinely elected and legitimately called preacher." A sermon, or rather tract in twelve chapters. Lübeck, 1695, 8vo.

III.—THE THIRD DISCOURSE.

The third chief figure: The personal servant of God in the contrastive, principal features of his manifestation.

CHAPTER XLII.

1. THE MEEK SERVANT OF GOD.

CHAPTER XLII. 1-4.

- 1 Behold my servant, whom I uphold;
Mine elect, in whom my soul delighteth;
I have put my spirit upon him:
He shall bring forth judgment to the Gentiles.
- 2 He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.

- 3 A bruised reed shall he not break,
And the 'smoking flax shall he not 'quench:
He shall bring forth judgment 'unto truth.
4 He shall not fail nor be 'discouraged,
Till he have set 'judgment in the earth:
And the isles shall wait for his law.

¹ Or, *dimly burning*.

^a *reveal right*.

² Heb. *quench it*.

^b *according to truth*.

³ Heb. *broken*.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 1. רָצָה-צָחַק-רָצָה-צָחַק. Ver. 3. בָּרָחָה-בָּרָחָה. Ver. 4. יָחַל-תָּוִיָּה.

Ver. 1. With רָצָה צָחַק one looks for צָחַק (comp. Mic. vi. 7, etc.). Evidently the preceding צָחַק continues in force.

Ver. 4. יָחַל לֹא corresponds to the second clause

of ver. 3; לֹא יָחַל to the first clause. From this it appears that יָחַל is not from יָחַל, but from יָחַץ. The pronunciation of the imperf. Kal with *u* occurs also in other עָץ verbs (יָחַץ Prov. xlix. 6. יָחַץ Ps. xci. 6), and it is remarkable that the imperfect forms of יָחַץ occur only with the pronunciation *u*; Ps. xviii. 30; 2 Sam. xxii. 30; Eccl. xii. 6.

EXEGETICAL AND CRITICAL.

1. As in chap. xli. the form of Cyrus, who is servant of Jehovah without being called so, and the form of Israel, who is servant of Jehovah and is so called, have their roots, so the form of Him who is servant of Jehovah in the highest sense, the form of the Messiah has its root in chap. xxiv. Thus the Prophet allows the types of his prophetic forms to appear in succession, and in a way that sketches them for us at first only in general outline. Here now he lets a servant of Jehovah appear, whom, after the first strokes that draw his form, we might regard as identical with the servant of Jehovah mentioned xli. 8. For all that is said in our ver. 1, applies well enough to the people of Israel. But can vers. 2, 3 be said of them? Here is mentioned One, who could, if He would, but He will not. He could cry, and break the bruised reed, and quench the glimmering wick, for He had the right and the might to do it. That is the LORD Himself, that comes to visit His people in meekness and lowliness. And yet He does appear as a Judge, loud and terrible, as appears from ver. 13. For this chapter is full of contrasts. Vers. 1-4 contrast with vers. 10-17; vers. 5-9 with vers. 18-21. Contrasts appear, too, within the individual strophes; e. g., ver. 4 a. contrasts with 4 b.

2. Behold my servant—for his law. —Vers. 1-4. תִּפְקֹץ in itself can mean "to seize, hold fast." Here, however, it is not an act of violence that is spoken of, but an act of love. The Servant of Jehovah supports Himself on Jehovah, and Jehovah supports, holds and bears His Servant (comp. ver. 6; Jno. viii. 29). The words "in whom I am well pleased," Matth. iii. 17; xvii. 5; 2 Pet. i. 17, heard at the baptism and the transfiguration of Christ, seem to connect with our רָצָה וְיָחַל and also with תִּפְקֹץ ver. 21. The idea of anointing seems to underlie the expression I have put My Spirit upon Him. (The expression occurs only here in Isaiah; for xxxvii. 7 belongs in another category; still comp. xi. 2; lxi. 1). The use of the holy anoint-

ing oil (also of incense) is often signified by עָלָה in Lev. ii. 1, 15; xiv. 17, 18, 23, 29. This construction is confirmed by lxi. 1. By the anointing with the Holy Spirit, the Servant of God is qualified to bring right to the nations. כִּשְׁפָה here can mean neither judicial transaction, nor judicial sentence; it can only mean standard of right. But what sort appears partly from the nature of the thing itself, partly from the parallel passages. The heathen, too, had standards of right in general. But they lacked the true source of right, the knowledge of Him who alone is truth; they lacked the νόμος τῆς ἀληθείας. Not merely the juridical norm of right in the absolute sense, i. e., religion (HENGSTENBERG *Christol.* on our text, DELITZSCH, REINKE) is to be understood. This absolute standard of right, hitherto the prerogative of Jehovah and His people, the Servant of Jehovah will carry forth to all nations (comp. ii. 3; Mic. iv. 2; Isa. li. iv.; Ps. cxlvii. 19, 20). Thus נִפְתָּח signifies the publishing of what has hitherto been hid, revelation (Hab. i. 4).

In vers. 2, 3 it is added in praise of the Servant of the LORD that He will not cry in the streets, nor break the bruised reed. If He is to be praised for this, then He must have been able to do what He abstained from doing. Evidently a contrast presents itself here. It is not that the Servant of the LORD cannot do what He would even like to do. But the contrary: He could, but He will not. He abstains from the use of His power; He divests Himself. By this even it is intimated that His power must be great. Otherwise there would not be so much made of His refraining from using it. Is it credible that such humble abstinence from the use of power that they enjoyed could ever be mentioned to the praise of Isaiah, or of the prophets generally, or of the people of Israel generally, or of the spiritual Israel, or of Cyrus, or of Uziah, or Hezekiah or Josiah [the various persons supposed by different commentators to be meant by the Ser-

vant of Jehovah.—Tr.]? When did Israel ever have great power in reference to the heathen, and in humble love abstain from its use? Or when had ever a prophet or king of Israel the high position of a teacher of mankind, and filled it with humble self-denial? And of Cyrus it cannot be said that he was called to give to the heathen the νόμος τῆς ἀληθείας. There is only *One*, that stood as Teacher of all nations, and who, spite of His great dignity, could say of Himself: "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart, and ye shall find rest for your souls. For My yoke is easy, and My burden is light" (Matth. xi. 28-30). It is as if the Lord had our passage in mind when He spoke these words. For not only do His words: "I thank Thee, O Father, Lord of heaven and earth" (*ibid.* ver. 29) recall ver. 5 of our chapter, that describes God as the One "that created the heavens, and stretched them out." But, what is still more important, we find there the same contrast as the basis of Christ's words, that rules over also our passage. The almighty LORD of heaven and earth does not ask after the wise and prudent, He has revealed Himself to those under age. And Christ Himself! How significant that He introduces the words to the weary and heavy laden quoted above, with the words: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him" (*ibid.* ver. 27). Does He not say here in a most emphatic way, that He is a meek, lowly and patient teacher although the greatest power and the highest knowledge are delivered to Him? Besides the evident connection of our passage with Matth. xi. 25-30, that we have thus remarked, the evangelist Matthew himself declares expressly in what immediately follows (xii. 15-21) that he saw in the conduct of the Lord at that time the fulfilment of the words of our Prophet. That He healed the sick, and yet forbade to have it published, that He would only serve (comp. Matth. xx. 28), and sought not His honor and His advantage (Jno. viii. 50; v. 30), that seems to Matthew to correspond to the picture of the Servant of the LORD that Isaiah drew in our chapter.

The expression נָשָׂא קִל meaning *to cry* occurs Num. xiv. 1; Job xxi. 12, and in Isa. in part first (iii. 7) and in part second (xlii. 2, 41). The omission being idiomatic, it need not be supplied from the following קִלָּה. The statement that the Servant of Jehovah shall not cry nor lift up His voice is understood in various ways. It is said, on the contrary, vers. 13, 14, that He will cry. This belongs to the contrast with which the chapter abounds. The meaning of vers. 2, 3 is, therefore, not that the Servant of the LORD will in general not cry, and will break nothing whatever. Rather, as His anointing with the Spirit implies, He will only not roar and rage as do the powers of this world, nor do violence to the weak and wretched. On the contrary He will show Himself gentle and kind to the poor and weak, which is precisely the Old Testament meaning of קִלָּה. What is already bruised

("nicked," קָנָה רִצִּיץ comp. xxxvi. 6; lviii. 6; Deut. xxviii. 33) He will not finish by breaking, and the feebly glimmering wick He will not extinguish. מִשְׁתָּה is the wick made from linen (מִשְׁתָּה which however does not occur, comp. Gese. *Theo.* p. 1136). The double statement of ver. 3 contains a *Λύττης*. For it is inconceivable that He, whose being is light and life, intends only the non-extinguishment of the wick or the non-fracture of the reed. Rather He intends both as the beginning of new life.

The clause יוֹצֵא לֵאמֹת stands alone as a positive statement in antithesis to the foregoing negatives. The LXX. translates: εἰς ἀνθρώπων ἐξοίσαι κρίσιν. Matth. xii. 20 reads: ἔως δὲ ἐκβάλῃ εἰς νίκας τὴν κρίσιν. The latter translation seems to come from a confusion with Hab. i.

4. For there it reads: וְלֹא יוֹצֵא לְנִצּוֹחַ מִשְׁפָּט. But in Aramaic נִצּוֹחַ means *vicit*; נִצְחָנָא, נִצְחָנָא is *victoria*; נִצְחָנָא *victor*. לֵאמֹת, which occurs no where else in the Old Testament, can only mean *secundam veritatem* (Vulg. *in veritate*), like the forms לְמִרְאָה xi. 3; לְמִשְׁפָּט לְנִצְחָנָא xxxii. 1. One might suppose that the expression meant the same as יוֹצֵא לְגוֹיִם ver. 1. But it is to be noticed that ver. 1 it is the nations to whom the Servant of Jehovah brings forth right, whereas ver. 3 it is to those compared to the bruised reed and glimmering wick. Moreover in ver. 1 the addition לֵאמֹת is wanting. Both considerations justify our assuming a modification of the sense in ver. 3. To the heathen, who do not know Him, God will reveal the standard of right, by the use of which they will find the right. But for the poor and wretched He will procure a right decree corresponding to the truth, He will help them to their rights; something that elsewhere also is made to be an essential part of the glory of the Messianic kingdom (i. 21, 26 sq.; ix. 6). But יוֹצֵא expresses here the proceeding, issuing of the decree of a judge, in which sense יוֹצֵא occurs twice in Hab. i. 4. *Per duces*, to carry into effect, to conduct to the end, cannot be the meaning of יוֹצֵא.

By ver. 4, the Prophet would obviate a misunderstanding, by preparing a transition that makes prominent a contrastive side of the Servant of Jehovah, which appears even in the second, but still more decidedly in the third strophe. For instance, it might perhaps be inferred from vers. 2, 3 that the Servant of Jehovah were only meek and lowly, that thus He were made only of weak stuff, that His being would lack the firmness, the manly force, the ability to be angry and punish. To obviate this false inference the Prophet says, though the Servant of Jehovah will be such as described vers. 2, 3, still He will Himself be no bruised reed, [יִי from רִצִּיץ see *Text. and Gram.*]. Spite of his gentleness, He shall be firm as a rock (xvii. 10; xxvi. 4), on which all attacks of His enemies shall dash to pieces, and He shall carry out His counsel victoriously. The conjunction וְ signifies here, as often (Gen. xxviii. 15; Ps. cxii. 8), continuance until the.

sake of His own honor, and especially to show (ver. 8) the difference between Himself and idols. As He has fulfilled earlier prophecies, so now He gives new ones in order, by their eventual fulfilment, to prove His divinity.

2. Thus saith God—therein.—Ver. 5.

It seems to me that **הָאֵל** put first is, like Gen. xlv. 3, meant to designate emphatically the true God, who alone has power, in contrast with the powerless false gods (ver. 8). **הָאֵל** placed before **יְהוָה** as here, does not occur elsewhere. Comp. v. 16. **נִרְאָה** see *List*: except in Isaiah only twice: Amos. iv. 13; Eccl. xii. 1. **שָׁמַיִם** **נִרְאָה** (lxv. 17). **עַם**, which has **בְּהָאֵלִים** for parallel, signifies accordingly the people of the earth generally. The order of thought here makes it evident that the chief features of the Mosaic account of the creation float before the Prophet's eye: creation of the heavens; spreading out the earth, the imparting of **נֶשְׁמָה** (comp. Gen. ii. 7) and **רִיחַ** (Gen. vii. 22) to men.

3. I the LORD—prison house.—Vers.

6, 7. Having reminded his hearers who God is as in ver. 5, the Prophet lets the LORD announce Himself as the one who will give the world a redeemer in His Servant. He that can create, etc., can also do this. One is reminded of those passages where Jesus Christ proves His power to forgive sins by pointing to His miracles: Matt. ix. 2 sqq.; Mar. ii. 3 sqq.; Luke v. 18 sqq.). That the one called is the Servant of God, is evident from the context. **קִרְאָתִי** recalls xli. 2, 4, 9. But the LORD has called His Servant **צִדִּיק**. If the Old Testament **צִדִּיק** "righteousness" has for its antithesis **רָשָׁע** or **עֶשֶׂק**, i. e., violence, unrighteousness, then a righteous man, **צִדִּיק**, is one who in every respect wills only what is right and proper. He will neither do violence to the poor and weak, nor regard the person of the mighty and violent man; He will neither condemn the penitent and contrite, nor let the impenitent go unpunished. Thus His treatment of the penitent sinner is as just as it is of the impenitent. He could destroy the former if He would; for He has the power. Who would call Him to account? But is then grace, that dispenses pardon on the ground of a subjective or objective performance, not also just? That is, does not God in a higher sense exercise righteousness, when He forgives the contrite who implores grace on the ground of the atoning-sacrifice that even God Himself has made for him? Thus it is not at all partial favor, measuring with unequal measure, when God calls His Servant into the world as redeemer. Rather, in Him grace displays itself as combined in one with righteousness. Unrighteous grace there is not in God any way. Thus Isaiah can say of Cyrus that God has raised him up in righteousness (xlv. 13). By "I have called thee the appearance of the Servant is signified as something that has already taken place. The verbs that follow signify as future what the LORD purposes to do with His Servant. He will take Him by the hand and (which expresses the object of so doing) protect Him, and make Him for a covenant

of the people, and for a light of the Gentiles.

When HERMANN SCHULTZ (*Alttestamentl. Theol.* II. p. 75) says, that there is here not the remotest mention of a future personality, I should like to know how he may reconcile that with ver.

9. One sees from the Futures **אֶתְּךָ, אֶתְּךָ, אֶתְּךָ**, and still more plainly from ver. 9, that the Prophet points away to a remote future that has not even begun to bud. And the "covenant of the people," too, must be a new one, and not one in existence already. For were it an old, already existing one, how did the LORD come to say that He would make His Servant for this covenant? In fact it must be a very new covenant, vastly superior to the old one, since, according to ver. 7, it can "open blind eyes, and bring out the prisoners from prison," which the old covenant could not do. Neither the total of Israel, nor the ideal Israel, nor the order of prophets can set in operation what is promised in ver. 7; or if this were something that they could do, then it does not belong here. We justly expect something great here, a work of salvation, an act of redemption, in fact something greater than is promised vers. 2, 3, for the strophe vers. 5-9 forms the ladder to what follows, which presents to view the highest good. Either Isaiah does not speak of the Messiah at all, (which indeed KNOBEL maintains with entire consistency), or he speaks of Him already here. The opinion that Isaiah here does not yet understand the Messiah under "the Servant of Jehovah," that the Servant of Jehovah appears as an individual only later, say from lii. 14 on, comes from the failure to observe the character of xl.-xlii. which prepare the foundation for what follows. In Josh. iii. 14 even the ark of the covenant is called **הָאֲרוֹן** **הַבְּרִית**. When even such an inanimate vessel is called the covenant, why may that not be said of the Lord Himself, who, in fact, is the sole living and personal bond that unites divinity and humanity. As Christ calls Himself the way (Jno. xiv. 6), or the resurrection (Jno. xi. 25), so, too, He may be called the covenant. Thus, e. g., **כֶּסֶם** "tributum" (Josh. xvi. 10, etc.), signifies Him that *tributum affert*, **שְׁלוֹם** (Ps. cxx. 7) Him that *pacem agit*. Thus **עַם** **בְּרִית** is He that mediates the covenant to the people. But this is no other than the Messiah. I do not comprehend how V. FR. OEHLER (*D. Knecht Jehovah's*, I. p. 50) can say: "Israel in the Messianic time needs no more an Abraham, a Moses as mediator of a covenant of the people with Jehovah, but the people as regenerated, as conscious of its destiny, as perfect servant of Jehovah is itself the covenant." Israel has, indeed, no need of an Abraham or Moses; but Christ it does need, and without Him, too, it could never be "the perfect servant of Jehovah."

By **עַם** is meant Israel, as appears both from the added **בְּרִית** and from the antithetical **לְיִשְׂרָאֵל** (comp. xlix. 6). Salvation comes from the Jews (Jno. iv. 22). The sunrise from on high (Luke i. 78) appears in Israel and proceeds thence to the heathen. For the recurrence of the phraseology here see xlix. 6, 8, comp. li. 4. The covenant, that the Servant of Jehovah is to mediate

is called liv. 10 a covenant of peace, and lv. 3; lxi. 8, an everlasting covenant (comp. lix. 21; lvi. 4, 6).

In ver. 7, the Prophet specifies the contents of the general notions "covenant of the people," "light of the Gentiles." If מִלְכָּם עַ' (comp. xxxv. 5; xxix. 18) connects primarily with אֱלֹהִים, and appears attracted by this thought, so הוֹצִיא כְּסֶסֶר אֲסִיר relates primarily to עַם, thus to Israel. Why may one not think first of Israel in reference to the deliverance from imprisonment, seeing the entire second part of Isaiah is primarily a book of consolation for Israel in captivity? But to prevent our thinking that the opening of eyes refers only to the heathen, and the leading out of prison only to Israel, the Prophet adds a third clause, that combines both factors, and thus intimates that also those sitting in darkness shall be freed, and those languishing in prison be enlightened. From this appears how unjust to the text a rough, outward construction like KNOBEL's is. For did the heathen, then, share Israel's captivity in Babylon? Certainly not. But there is a blindness and a captivity under which both Israel and the heathen labored (comp. Acts xxvi. 17, 18). At the same time it must not be denied, that also acts of physical deliverance are to be regarded as degrees of the fulfilment of our prophecy, e. g., from the chains of prison and darkness, like the deliverance from the Babylonian Exile, and those acts of healing that the personal Servant of Jehovah did during His life on earth (comp. ix. 1; Matt. iv. 14-16, with *ibid.* ver. 23). Light and freedom, therefore light and right (for freedom is his right whom the prison holds not or holds no longer) will the Servant of Jehovah bring to the world. Should not one think here of the Urim and Thummim of the High-Priest (Exod. xxviii. 30), and consequently construe this offering of light and right as the priestly activity of the Servant of Jehovah? The expression *dwellers in darkness* occurs only here and Ps. cvii. 10. Comp. Isa. ix. 1.

4. I am the Lord — of them. — Vers. 8, 9. The verses 6, 7 form the pith of the strophe; which is prefaced (ver. 5) by words that let us infer its significance, and is concluded by just such words (vers. 8, 9). The words אֲנִי יְהוָה, that directly follow the pith of the strophe, seem to correspond to the words of similar meaning with which (ver. 6) it immediately begins. They are therefore in apposition with אֲנִי יְהוָה at the beginning of ver. 6, and to be translated "I Jehovah" (not "I am Jehovah"). Verily it must be something great which the LORD twice announces

with the words, "I, Jehovah, do it." It must be something that *only* Jehovah can do; thus something far beyond the power of a man or of any other creature. Jehovah, however, can do it because He is called יְהוָה, i. e., according to Exod. iii. 14, the eternally existent, the absolutely existent (in הוּא שֵׁמִי, appears even a reminiscence of 'ה שֵׁמִי, Exod. iii. 15), who just thereby is distinguished from all other beings, that either have no real existence at all, as idols, or that have not the source of their existence in themselves. Did the LORD not do what He has promised, vers. 6, 7, His name would lie. He would not then be what He calls Himself; He were a liar and deceiver, like those that unjustly assume the name "god." Thus He pledges the honor of His name for the fulfilment of what is promised, vers. 6, 7. But the LORD must do this not only to be consistent with Himself; He does it also in order that His honor may not unlawfully be taken by another. Did He promise and not fulfil, He would not be distinguished from idols. Indeed, in a certain sense, He would be less than idols. For not to be able to prophesy at all (xli. 21) were better than to prophesy and not fulfil. In a quite similar sense xlviii. 11. But, moreover, the LORD may not risk the coming to pass of the great things spoken of, vers. 6, 7, *without His having previously foretold them*, lest Israel say as in xlviii. 6, "mine idol hath done them," etc. Thus, as in xli. 4, 22 sqq., by prophesying them, He vindicates the future things as His plan and His work, and proves His divinity. But as He does not now first begin to prophesy, but had done it already in the remote past, so He can now point, not only to the future fulfilment of what is *now* prophesied, but also to the actual fulfilment of what was *formerly* prophesied. Thus present fulfilment is security for that which is to be. Accordingly, by הִרְאֵנוּ, ver. 9, I cannot, with DELITZSCH and others, understand the immediate future, but only that foretold in the past. If the הִרְאֵנוּ were "the appearance of Cyrus and the movements of the nations connected therewith," then instead of בָּאוּ it must read בָּאוּת (comp. xli. 22). How can fulfilments still future, any way, be the pledge of others also future? I understand, therefore, by the former things the totality of prophecies made from the days of the Patriarchs to the catastrophe of Assyria, and in part fulfilled, and by new things (comp. xlviii. 6) all that the Prophet has to say concerning the future salvation that begins with Cyrus. These are the things which the Prophet, with the actual or the ideal present in view, designates as not recognizable even in their buds (comp. xliii. 19).

3. THE SERVANT OF GOD AS A STRONG GOD.

CHAPTER XLII. 10-17.

- 10 Sing unto the LORD a new song,
And his praise from the end of the earth,
Ye that go down to the sea, and 'all that is therein;
The isles, and the inhabitants thereof.

- 11 Let the wilderness and the cities thereof lift up *their* voice,
The villages *that* Kedar doth inhabit;
Let the inhabitants of the rock sing,
Let them shout from the top of the mountains.
- 12 Let them give glory unto the LORD,
And declare his praise in the islands.
- 13 The LORD shall go forth as a mighty man,
He shall stir up jealousy like a man of war:
He shall cry, yea, roar;
He shall prevail against his enemies.
- 14 I have long time holden my peace;
I have been still *and* refrained myself:
Now will I cry like a travailing woman;
I will 'destroy and 'devour at once.
- 15 I will make waste mountains and hills,
And dry up all their herbs;
And I will make the rivers islands,
And I will dry up the 'pools.
- 16 And I will bring 'the blind by a way *that* they knew not;
I will lead them in paths *that* they have not known:
I will make darkness light before them,
And 'crooked things 'straight.
These things will I do unto them, and not forsake them.
- 17 They shall be turned back, they shall be greatly ashamed,
That trust in graven images,
That say to molten images,
Ye *are* our gods.

¹ Heb. *the fulness thereof*.

² Heb. *swallow, or, sup up*.

³ *on*.
⁴ *takes*.

⁵ *his seal*.
⁶ *blind ones*.

⁷ Or, *behave himself mightily*.

⁸ Heb. *into straightness*.

⁹ *pant and gasp*.

¹⁰ *crooked ways to a flat field*.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 10. **מְקַצָּה**—מְקַצָּה הָאָרֶץ. Ver. 11. **צוּחַ**. Ver. 13. **חֶרֶשׁ**. Ver. 14. **חֶרֶשׁ—חֶרֶשׁ—חֶרֶשׁ**. Ver. 15. **שָׁאֵן—אֶפְעָה—אֶפֶק**. Ver. 16. **מִשׁוֹר—מִעֲקָשִׁים**. Ver. 17. **יָרֵעַ**.

Ver. 10. **מְקַצָּה הָאָרֶץ** depends on **שָׁרִי**. But that Hebrew usage is to be noted which puts the *terminus a quo* where we put the *terminus in quo*. Comp. xvii. 13; Gen. i. 7. Thus our way of expressing it would be "at the end of the earth." But when even the furthest off praise the Lord, certainly those lying between are not excluded.—The words **וּמִלֵּא הָיָם** and **וּמִלֵּא הָיָם** strongly remind one of Ps. xcvi. 11, and xcvi. 7, where it reads **וּמִלֵּא הָיָם**, which is the more remarkable seeing these Psalms belong to those that begin with **שִׁיר לַיהוָה**. Lowth conjectures for this reason that we ought instead of **וּמִלֵּא הָיָם** to read here **וּמִלֵּא הָיָם** (or **וּמִלֵּא הָיָם** or the like). But **וּמִלֵּא הָיָם** would not suit the following **וּשְׁכִיחֵם**.

Ver. 12. The expression **שָׁמַיִם כְּבוֹד**, beside the present, occurs only Josh. vii. 19; comp. Ps. lxxvi. 2.

Ver. 14. **חֶרֶשׁ** (comp. **חֶרֶשׁ**) is more "to be quiet," while **חֶרֶשׁ**, agreeably to the fundamental meaning *incidere, insculpere*, means primarily "to be deaf and dumb" (comp. **חֶרֶשׁ** from **חֶרֶשׁ**, obtusus, the dull, dumb), hence "to be silent." The imperfects **חֶרֶשׁ** and

חֶרֶשׁ signify, (by reason of **חֶרֶשׁ** that represents the silence generally as an accomplished fact), the single acts of keeping still that constantly followed each other in the past.—**אֶפְעָה**, **אֶפֶק**, **אֶפֶק**. The root **אֶפְעָה** occurs only in the serpent name **אֶפְעָה** (xxx. 6; lix. 5; Job xx. 16), in the substantive **אֶפֶק** (xii. 24 which see) and in the name of the midwife **פִּנְיָה** (Exo. i. 15). Both that serpent-name and the kindred roots **פָּחַח**, **פָּחַח** involve the meaning "to breathe, blow." In Chald., however, **אֶפְעָה** means directly "to cry," and is especially used of the bleating of sheep. Thence come the substantives **אֶפְעָה** "vociferatio," and **אֶפְעָה** *mulier clamorosa*. We will likely come nearest the truth if we take **אֶפְעָה** to mean the loud groaning, joined with lamentation, of the travailing woman, which, too, offers an admirable explanation of the name **פִּנְיָה** for a midwife. There is, moreover, an assonance in **אֶפְעָה** and **אֶתְפָּח**, that continues in **אֶשֶׁם** and **אֶשֶׁף**. To derive **אֶשֶׁם** from **אֶשֶׁם**, *vastatem esse*, because in Ezek. xxxvi. 3 **אֶשֶׁם** and **אֶשֶׁף** are found conjoined, is forbidden both by grammar and the context. It is rather derived from **אֶשֶׁם**, an unused root, indeed, but one that occurs in the substantive **אֶשֶׁם**.

Ver. 17. With **יָרֵעַ**, instead of the inf. absol., we have a noun of the same stem as in xxii. 17, 18; xiv. 19, 22; xxix. 14; xxxiii. 4; lxxvi. 10.

EXEGETICAL AND CRITICAL.

1. Chapter xlii. is evidently constructed as an ascending and descending climax. The present strophe forms the point of it; the two preceding ones lead up to it; the two that follow lead down from it. Why should vers. 10-17 not refer to the Servant of Jehovah, when both before and after (comp. ver. 19) He is the chief subject? True, He is not mentioned in the third strophe. But is not He that leads the blind the same as He that opens the eyes of the blind and liberates the prisoners (ver. 7)? And is there not a manifest contrast presented between Him that does not cry (ver. 2) and Him that cries and roars (ver. 13)? And does not the negative, ver. 4, form the transition to the positive statement that the Servant of Jehovah will be also the opposite of one that does not cry, and that does not let His voice be heard in the streets? It must indeed be an exceeding glorious fact, for whose praise the whole earth (ver. 12) is summoned. Yea, that is the wonder, that the one described in vers. 2, 3 as quiet and meek, is at the same time Jehovah Himself, who goes forth as an angry warrior against His enemies (ver. 13). He has long kept silence: did He not even suffer the whole heathen world to go its own way (Acts xiv. 16). At last, however, He rouses Himself. Like a travelling woman, amid mighty sorrows He brings about a new order of things (ver. 14). He makes heathendom wither; but the heathen that have preserved a susceptibility for the truth He leads, like blind men restored to sight, in new ways of salvation hitherto unknown (vers. 15, 16). He will certainly accomplish this to the confusion of those that continue to trust in false gods (ver. 17).

2. **Sing unto—islands.**—Vers. 10-12. A new song is becoming for the new matter; like new skin-bottles for new wine (Matth. ix. 17). The expression a new song occurs, Ps. xxxiii. 3; xl. 4; xcvi. 1; xcvi. 1; cxliv. 9; cxlix. 1: "sing unto the LORD a new song" occurs, Ps. xxxiii. 3; xcvi. 1; xcvi. 1; cxlix. 1. It is to be noted, too, that the more ancient of these Pss. (xxxiii., xcvi., xcvi.) have all of them, I may say, an ecumenical character, in that all treat of the mutual relation of Jehovah and of all creation, i. e., of the power of Jehovah over all that is created, and of the duty of the latter to worship and praise the LORD. Ps. xl. 4 and cxliv. 9 express only the author's purpose to sing a new song to the LORD. But Ps. cxlix., certainly a late song and an imitation, has a very particularistic character. One may say, therefore, that here, like in chapter xli., the author strikes up the psalm tone. He summons those to praise who are on the sea, and those that are in the sea, as immediately after he directs the same summons to the isles and their inhabitants, to the wilderness and its towns. The "יָם" are not those that go down to the sea, but those that sail down the sea, as appears plainly from Ps. cvii. 23, the only other place where the expression occurs. For the sea, optically regarded, may be conceived as an elevation (comp. Luke v. 4); thus, as really seen, the sea presents itself as flowing. Flowing water, however, cannot mount up. It seems to me far fetched, when DELITZSCH supposes that Ezion-Geber is the Prophet's point of view in

calling out. I rather think that by those sailing down the sea and isles, which he conceives as between his point of view and "the ends of the earth," the Prophet would signify the west. Behind him lie the desert and the villages of the Arabs (עַרְבִים) on the east; on the left he has the rock city (עֲרֵב), and on the right mountains, i. e., to the south the mountain of Edom, to the north Lebanon. Regarding עֲרֵב, see on ver. 2. It is well known that in the desert, too, there were and are cities (fortified places). Comp. e. g., Josh. xv. 61, 62; xx. 8. The עֲרֵבִים (comp. Lev. xxv. 31) are opposed on the one hand to cities, on the other to the mere tent encampments; like *Hadarte* (stationary Arabs) are distinguished from *Wabarte* (tent-Arabs) (DELITZSCH). On Kedar comp. at xxi. 16. There were hardly dwellers in the rocks numerous enough, in an appellative sense, to make it worth while naming them here, where only grand *genera* are mentioned. But the Prophet might very well, in order to signify the South, think of the great rock city of Edom (Petra, comp. on xvi. 1). But I do not think he intends by "mountains" only the mountains near Petra; for then the North would be entirely omitted. Hence I think we must understand the great mountains to the north of Palestine. As object of the crying out, ver. 12 again expressly mentions the honor and praise of Jehovah. The islands are named as representing the remotest regions.

3. **The Lord shall go—forsake them.**—Vers. 13-16. As in the preceding strophe we distinguished a kernel, and a preface and conclusion, forming, so to speak, a shell for it, so we must do here. From the extent of the preface and its elevated tone, we observe that the kernel must be something highly significant. Vers. 13-16 cease to speak of the Servant of Jehovah. But He reappears, ver. 22. Instead appears Jehovah Himself, ver. 13. And things are affirmed of Jehovah that partly agree, partly form a strange contrast with what before and after is imputed to the Servant of Jehovah. When it is said, ver. 7, that the Servant of Jehovah will open the eyes of the blind and free the prisoner, is that essentially different from what we read, ver. 16, of leading the blind, *etc.*? Do these blind remain blind? What, then, has the LORD to do with blind persons! Or are the ways that He leads them not ways of freedom and salvation? But if, vers. 2, 3, the Servant of Jehovah appears as one that does not cry, but is meek and gentle, how comes it that, vers. 13, 14, Jehovah is portrayed as an impetuous warrior, that cries and groans? And this appears in the climax-strophe of our chapter to which the preceding strophes lead up, and from which those following lead down! I cannot believe that the third of the five strophes of our chapter can treat of a foreign subject. It must be the same, though the form makes it difficult to detect the unity. And in fact it was difficult for the Prophet himself, a very riddle, to comprehend the unity of Jehovah and His Servant, just as it must assuredly have been also an inexplicable mystery that the Son of David should at the same time be Mighty God, Everlasting Father, Prince of Peace (ix. 5). I do not say, therefore, that

Isaiah here produces a doctrine in an unhistorical way, that must remain hidden from himself. But I do say that the Spirit of God intimates here a relation of Jehovah to His Servant, which, of course, only presents itself to us in entire clearness in the New Testament history; but which, now we stand in this clear light, we can and ought thereby to detect in its Old Testament envelope. OEHLER begins the article *Messias* in HERZ, *R.-Enc.*, with these words: "According to the view of Old Testament prophecy, the completion of salvation is brought about by the personal coming of Jehovah in His glory. *He Himself* appears amid the rejoicing of the whole creation for the restoration of His kingdom on earth. Ps. xcvi. 10 sqq.; xcvi. 7 sqq." etc. It is remarkable that OEHLER, in support of his thought, cites precisely those Ps. which, as above shown, have such resemblance to our passage. It is admitted by expositors that these Ps. have generally a near relation to Isa. xl.—lxvi. (comp. MOLL on Ps. xcvi. sqq.). May we not have in Ps. xcvi., xcvi. the oldest commentary on our passage, a testimony that already in the time after the Exile our passage was referred to the Messiah, therefore that the unity of the Messiah and Jehovah was recognized?

The Prophet, then, here describes the Servant of Jehovah from another side. He, the quiet, and meek One, is at the same time El-Gibbor, and hence it may be said of Him: **Jehovah goes forth like a mighty man.**—But as being El-Gibbor he is no more called Servant of Jehovah; for the El-Gibbor has laid aside the form of a servant. Further on this see below under *Doc-*

trinal and Ethical, p. 461, §9. **אִישׁ מְלַחֶמֶת** is a man that carries on many wars (comp. 2 Sam. viii. 10; 1 Chr. xviii. 10). The expression **He shall stir up jealousy** (sc. in Himself) recalls passages like Ps. lxxviii. 38; Dan. xi. 25; Hag. i. 14; Isa. lix. 17. The intensive **יָמֵי**, comp. xliii. 7. The enemies against whom Jehovah goes forth are manifestly the same that as conquered, yet at the same time blessed, are to offer praise and thanks to the LORD (vers. 10-12). The entire heathen world is meant. This is confirmed by ver. 17 that speaks of the confusion of those that persist in serving idols in spite of their knowledge of God.

It is quite preposterous, with HAHN, to assume a dividing line between vers. 13 and 14. Ver. 14 sqq. first gives us light concerning what the LORD intends according to ver. 13. They contain the words that announce the object of the expedition of Him that goes forth. **From everlasting the Lord had kept silence.**—Did the text treat only of the deliverance of Israel from exile,

סְעוּלָם might then be referred to the beginning of it, and then the Exile would be represented as an immeasurable period during which the LORD had kept silence (comp. on lvii. 11). But the reference is not merely to Israel's deliverance, but to a deliverance in which all humanity, the heathen included, and even all nature, shall participate, as appears most plainly from the rejoicing of the same vers. 10-12. For the same reason the "for-ever" cannot begin with the elevation of Israel into a nation, i. e., the departure out of Egypt. If the LORD has in mind the heathen world, then it

must be in reference to *them* that He has so long kept silence. How long was this? Without doubt since in Abraham He separated a tiny little part of mankind to be a special sphere for a preparatory revelation, while the great mass that was left He "suffered to walk in their own ways," Acts xiv. 16. He had not, indeed, omitted now and then to remind the heathen of Himself, and the double exile of His servant, the people Israel, especially served this purpose. But, in general, the heathen world is that part of mankind that was actually to experience what must become of human nature when God surrenders it, uninfluenced by revelation, wholly to the free unfolding of its natural powers. In reference to these, the LORD may well say: I kept silence from the remotest time. In contrast with this silence of millenniums will the LORD, i. e., the Servant of Jehovah identical with Jehovah, enter finally upon His conquest of the heathen world. By this He effects something quite new. He calls into being a new covenant with mankind. Hence He represents this new, hitherto unheard of deed as a birth that is accomplished only by means of great effort and acute pains. And may not, in fact, the spread of Christianity among the heathen, with all the pains, dangers and conflicts that attended it, be compared with the painful breaking forth of a fruit from the womb of a mother? This is one of the passages where to Jehovah is imputed action proper to women, and particularly a mother (comp. xli. 3 sqq.; xli. 15).

If the heathen are intended here, then by **I will make waste mountains and hills, and dry up the rivers and pools**, ver. 15, are meant heathen heights and heathen waters. Mountain heights are often enough representatives of the civilization of which they are the locality, and great waters representative of the populations that dwell about them. Therefore we must construe vers. 15, 16 figuratively, just as we did vers. 13, 14, and understand by mountains and rivers the heathen world. If by mountains and waters be understood the land of exile in a physical sense, would not that conflict with what was said xli. 18 sq.? Would not the people of God suffer by this drying up? But what is meant by the Servant of Jehovah drying up the heathen world? I think that by that the LORD means a spiritual drying-up. At the time the Servant of Jehovah goes forth into the heathen world, the latter will have survived itself. It will have become inwardly powerless and sapless. It will exist like a withered tree, like the bed of a stream having water only in its deepest places, whereas the shallower parts appear like islands—like a dried-up lake. Only call to mind utterances like Pilate's "what is truth" (John xviii. 38) for proof of this cheerless, dried-up state of heathendom. **I will make the rivers islands** reminds of Ps. cvii. 33.

Ver. 16. I cannot understand Israel to be intended by **the blind** here; for they are not such in either a physical or a spiritual sense. Nor would blindness alone be mentioned to describe a general condition of misery (comp. xli. 17; xxxv. 5; xxix. 18). I think, therefore, that those heathen are meant, whom the LORD leads out of the shrivelled-up heathendom into the light which His Servant brings into the world.

These are opposed to the ones (ver. 17) that persist in idolatry. It is, therefore, spiritual and not physical blindness that is meant (comp. xliii. 8). The same Servant of Jehovah whose office and calling are to open eyes in general, will do this for the heathen too, leading them ways they knew not: for the knowledge of the true God and of His salvation had been shut up from them. But those that are so led cease to be blind. Hence the Prophet continues: **I will make darkness light before them, i. e., the previous darkness shall give place to light, consequently they will have gained powers of sight.** To this corresponds what follows: **and (I will make) crooked things (ways) (comp. lix. 8) to a flat field.** When this is done, they will no more go astray in crooked roads, but will walk straight and right ways. What I may call the imposing introduction vers. 10-12 having prepared us for

something great, the last clause of ver. 16 in turn testifies to the greatness and marvel of the things that have been held in prospect from ver. 13 on. Lest it be thought more has been promised than can be performed, the LORD gives an express assurance of the contrary. Notice the definite article. Not things in general: no, it is the things. It is His whole, great work *in nuce*, His entire plan of salvation that is drawn in its fundamental features from ver. 13 on. Both the Perfects and the positive affirmation followed by the negative (ולא עונותם) are meant to confirm the certainty of the eventual fulfilment.

Ver. 17. But this salvation will not be the portion of all blind heathen. Therefore it reads, too, ver. 18, עֲקֹרִים, not מְעֹרִים. Many will remain blind. Of these it is said: **They shall be turned back, etc.**

4. THE SERVANT OF THE LORD HIMSELF DEAF AND BLIND.

CHAPTER XLII. 18-21.

- 18 Hear, ye deaf;
And look, ye blind, that ye may see.
19 Who is blind, but my servant?
Or deaf, as my messenger that I sent?
Who is blind as he that is perfect,
And blind as the LORD's servant?
20 Seeing many things, but thou observest not;
Opening the ears, but he heareth not.
21 The LORD is well pleased for his righteousness' sake;
He will magnify the law, and make¹ it honorable.

¹ Or, him.

² send.

³ Many eyes see.

⁴ endowed with salvation (Hellsbegabte).

⁵ Ears he opens.

EXEGETICAL AND CRITICAL.

1. Is then the Servant of Jehovah ever reproached? And if Israel is deaf and blind toward the word of the LORD, can it as deaf and blind be called the servant of the LORD? Indeed, according to his very being, the latter cannot shut himself up against the spirit and word of Jehovah. It was said, ver. 3, that the Servant of Jehovah will reveal the right and law of God by a discipline of lowliness and gentleness; according to ver. 7 He will open blind eyes and deliver from the fetters of sin and error. And shall, ver. 18 sqq., by the same expression "Servant of Jehovah," be designated also Israel, that is even deaf and blind with respect to God's revelation? Moreover how utterly disconnected an earnest complaint against the nation must appear here, after the glorious promise of vers. 13-17! DELITZSCH supposes that the blind to whom, ver. 16, freedom is promised, provoked not only the compassion but also the displeasure of the LORD, because it was their own fault that they did not see. To them is the call to rid themselves of the ban that rests on them. But the blind of ver. 16 do not stay blind. According to 16 b the

darkness becomes light before them. How does that accord with vers. 18-20?

In my opinion the two strophes vers. 18-21 and 22-25 present the reverse side or descending climax of the chapter, of which the other, or light side of the Servant of Jehovah, was given in vers. 1-17. It is a new contrast that we observe here. He that opens the eyes of others is Himself blind. The crying mighty-man, ver. 13, corresponds to the quiet Servant of Jehovah, ver. 2; so here the Servant that is Himself blind, ver. 19, corresponds to Him that opens eyes for others, ver. 7. The strophes correspond crosswise; the first to the third, the second to the fourth, and each time it is contrasts that correspond. How entirely one misconceives the unity of this chapter who fails to recognize in the Servant of Jehovah ver. 18 the same that was already observed in vers. 1-9! The deaf and blind of the People of Israel, or rather the People Israel as consisting of deaf and blind, i. e., as one generally sick and wretched, is summoned (ver. 18) to give heed for its salvation to a double wonder that happens with the Servant of Jehovah. He

is Himself so blind and deaf that no one equals Him in blindness and deafness (ver. 19)! He that had healed many blind eyes, Himself observes nothing (ver. 20)! This is the first wonder. But in this one, apparently Himself so sick, the LORD has pleasure for His righteousness' sake. By virtue of the same, He will give the world a new, glorious law (ver. 21); and this is the second wonder.

2. Hear ye deaf—honorable.—Vers. 18-21. The deaf and blind here are, any way, such as hear and see if they will. Otherwise how can they be summoned to see and hear. And when (ver. 20) they are summoned to notice that He Himself does not hear, and yet opens ears, etc., and yet is an object of divine approval, and gives the world a new and more glorious law, then only those can be meant who should be witnesses of these marvellous contrasts in the life of the personal Servant of Jehovah. To these is intimated that in these contrasts is contained the mystery of their deliverance. But they are deaf and blind who *will* not see (vi. 9, 10; Matt. xiii. 13 sqq.). It is the hardened nation Israel which therefore fares as we read afterwards ver. 22.—

לִרְאוֹת, ver. 18, is to be referred to both the foregoing verbs (zeugmatically) in the general sense of observing. As I find chapter xlii. draws the fundamental traits of the personal Servant of Jehovah in general, so here, as appears to me, those traits are especially sketched that are further developed in chapter liii. We remarked at ver. 16 a difference between blindness mentioned alone, and mentioned with other deficiencies. In the latter case the deficiencies named may be regarded as representing distress and wretchedness generally. Such is the case here. It is not meant that the Servant of Jehovah will be *only* blind and deaf, just as at ver. 7 it was not meant that He would only heal the blind and free the prisoner. It is natural that those deficiencies should be named as attaching to the Servant of Jehovah, from which He is said to free others. Accordingly, to correspond with ver. 7, He should be described as blind and languishing in prison. But the latter trait the Prophet does not observe in the image of the future presented to him. Indeed, he describes the Servant of Jehovah, as blind and deaf: thus as a man, as one on whom all heavy sorrows come down like a tempest, as a picture of grief, and beside as one who runs blindly into his destruction (comp. Matt. xvi. 22) and in the greatest danger remains dumb as a deaf man. He sees these defects attaching to the Servant of Jehovah in a degree unequalled by any other man. In a word: the Prophet beholds the Servant of Jehovah, not only as the one despised and forsaken of men, as the man of sorrows and acquainted with sickness (liii. 3), but at the same time as the physician that can heal others and not Himself (Luke iv. 23; xxiii. 39; Matt. xxvii. 40, 42). And the reason for this strange appearance? Isaiah indicates it liii. 4 sqq. **SEB. SCHMIDT** signifies it with the words: "*cœcus est atque surdus imputative.*" Only here is the Servant of Jehovah called messenger, "angel of the LORD." It calls to mind on the one hand "I will send my angel" Gen. xxiv. 7, 40, and on the other Mal. iii. 1. **שְׁמַעְךָ**, which oc-

curs only here as participle (as *nom. propr.* it occurs often: 2 Kings xxii. 3; xxi. 19, etc.), must be construed according to the analogy of **הִשְׁמַעְךָ** (Job v. 23), as *in pacem, amicitiam receptus*.

The words of ver. 20 are difficult. Those that understand the People of Israel to be meant by the Servant of Jehovah must take **פָּקַח אָזְנוֹ** in the sense of "to have open ears." Thus **UMBREIT** translates: "with open ears He hears not;" **DELITZSCH**: "opening the ears still He does not hear;" **V. FR. EHLER**: "open ears has He, and He hears not." But, in the first place, **פָּקַח**, which only here is used of ears, being everywhere else used of eyes, never means "to have eyes." But it must mean "to have" if

taken in antithesis to **וְלֹא יִשְׁמַע**: for he that hears not, though he has ears, does not use his ears. But one who does not use the ears he has can never be called a **פָּקַח אָזְנוֹ**. **פָּקַח** elsewhere always means to open the eyes of others or one's own eyes for the purpose of actual and intensive use. Thus Gen. iii. 5: "And your eyes shall be opened, and ye shall know good and evil;" comp. Gen. iii. 7; 2 Kings vi. 17, 20 "LORD open His eyes that he may see." Comp. 2 Kings iv. 35; xix. 16 (Isa. xxxvii. 17); Isa. xxxv. 5; Jer. xxxii. 19; Zech. xii. 4; Dan. ix. 18; Ps. cxlvi. 8; "LORD open (make see) the blind;" Prov. xx. 13; Job xiv. 3; xxvii. 19. Finally, the adjective **פָּקַח** is one that opens his eyes well, a seeing person: Exod. iv. 11; xxiii. 8. From this it appears that **פָּקַח אָזְנוֹ** and **וְלֹא יִשְׁמַע** would involve a contradiction if by "ears" be understood his own ears who opens them. For to open his own ears and yet not hear is impossible. In the second place, it may not at all be accidental that **פָּקַח** only in our passage is used of opening ears. Already in ver. 7 we had it in reference to opening eyes; and it is affirmed of the Servant of Jehovah. May not the Prophet, by using **פָּקַח** and not **פָּתַח** in ver. 20, have intended, perhaps, to give a hint that the subject of **פָּקַח אָזְנוֹ** is identical with that of **עֵינָיו**? Moreover the feminine **רַבּוֹת** ver. 20 points back to **עֵינָיו** ver. 7, and strengthens the conjecture that the Prophet would warn against referring ver. 20 to any other person than the subject of ver. 7. If we have correctly understood the second clause of ver. 20, we have gained the foundation for the understanding of the first. **K'thibh** is to be read **רִאִיתִי**, the **K'ri** **רִאִיתִי**. The latter is *inf. absol.* **Kal** (like **שָׁתוֹת** xxii. 13; **עָרוֹת** Hab. iii. 13). Both of these forms only make sense when one takes **פָּקַח** = "to have ears." For then the form **רִאִיתִי** must also some way signify "to have eyes" or "to see," and both can be said of the servant of Jehovah only in the national sense. But if **פָּקַח אָזְנוֹ** means "to open ears," if it stands parallel with ver. 7, and if the personal Servant of Jehovah is the subject of both declarations, then also **רִאִיתִי** cannot describe the seeing as the action of the Servant of Jehovah. It must refer to the seeing of others which the Servant

of Jehovah brings about. But then one must doubt the correctness of both the text and the margin. Either *רָאוּת* is to be pointed *רָאוּת* (comp. xxx. 20; Jer. xx. 4; xlii. 2, etc.), or a *ו* has been dropped from before it. The latter could easily happen because of the foregoing verse closing with *ו*. The reading then would be *הִרְאוּת* (infin. Hiph. "to make see," Deut. iii. 24; i. 33; Exod. ix. 16, etc.). [The Author's labored exposition seems to originate and find its sole justification in the contradiction developed above: "to open one's ears and not to hear is impossible;" and then, if this be the sense, that one must understand the Servant of Jehovah in a national and not a personal sense, and thus surrender the identity of subject in the chapter. But the logical contradiction cannot be greater than that presented in vi. 9, and in (the exaggeration even of) the same language as quoted by our Lord in Matt. xiii. 13. While adhering to the Author's general view of the whole chapter, and of this "strophe" in particular, we may adhere also to the rendering of ver. 20 in the Eng. Version, with which UMBREIT AND DELITZSCH (see above) agree. Why may not the contrasts of this chapter, that the Author points out (see e. g., under vers. 15, 16), be intensified into paradoxes and contradictions? If the Spirit of God in the Prophet has uttered the riddle of the identity of the Servant of Jehovah, and Jehovah Himself, the solution of which can only be seen in the clear light of the New Testament (see under ver. 12), why not also the riddle of ver. 20? Why (like the New Testament realizations to which the Author refers under vers. 19, 22) is not the verification of the paradoxes of ver. 20 to be found in, say, Acts i. 7, and Mar. xiii. 32. "Of that day and that hour knoweth no man—neither the Son, but the Father," and in the mystery of Christ going intelligently to meet death (Mar. viii. 31) and yet on the eve of its accomplishment praying to escape it like one that knows not (Luke xxii. 42; Heb. v. 7)?—TR.]

Like one blind the Servant of Jehovah runs to His destruction, who yet causes so many others

to see. Although warned (Matt. xvi. 22), still He gives no heed to what may benefit or hurt His own person. *שָׁכַר*, has here, as often, the meaning "*observavit, attendit*" (comp. Hos. iv. 10; 1 Sam. xxvi. 15; 2 Sam. xviii. 12, etc., according to the fundamental meaning of the word, "*rectis et intentis oculis intuitus est*," "to gaze, stare at," comp. *שָׁכַר*, *שָׁכַר*, *riguit, horruit*. *שָׁכַר* "thorn," see GESSEN. *Thes.* p. 1442). The change of person is not unfrequent in Isa. i. 29; xiv. 30; xxxiii. 2, 6; xli. 1.

Ver. 22. Thus the Servant of Jehovah seems to pay the penalty of His folly by a fate that makes Him appear as one despised of men and esteemed as of no value. But different is His relation to Jehovah, who has pleasure in Him for His righteousness' sake. The pronominal object in the third person is omitted, as often happens. The prophetic discourse is brief and obscure. But it finds its echo, and at the same time its significance is cleared up in those passages of the New Testament, wherein the Father expressly points to the Son as the object of His approval (comp. ver. 1 and Matt. iii. 17; xvii. 5; Mark i. 11; Luke iii. 23; 2 Pet. i. 17). And why should not Jehovah take pleasure in Him whom no one could charge with sin, yet who, notwithstanding, surrendered His holy soul to death, in order to fulfil the Father's decree of salvation? When it is further said: **He will magnify the law and make it honourable**, it is self-evident that not *that* Torah is meant whose end the Servant of Jehovah will be, but that which shall proceed from Him (ver. 4; li. 4; ii. 3). We will therefore take the Servant of Jehovah as the subject of "magnify" and "make honorable," though the sense were not essentially different if Jehovah were regarded as subject. Great and glorious will the new, Zionitic Torah be; as much greater and more glorious than the old Sinaitic, as its Mediator, means and object will be infinitely greater (Gal. iii.).

For the recurrence of words used in this strophe see *List*.

5. THE SERVANT OF JEHOVAH A STONE OF STUMBLING TO UNBELIEVING ISRAEL. CHAPTER XLII. 22-25.

22 But this is a people robbed and spoiled;

¹They ^{are} all of them snared in holes,
And they are hid in prison houses;
They are for a prey, and none delivereth;
For a ²spoil, and none saith, Restore.

23 Who among you will give ear to this?

Who will hearken and hear ³for ⁴the time to come?

24 Who gave Jacob for a spoil,

And Israel to the robbers?

Did not the LORD, he against whom we have sinned?

⁵For they would not walk in his ways,

Neither ⁶were they obedient unto his law.

25 Therefore he hath poured upon him
The fury of his anger, and the strength of battle:
And it hath set him on fire round about, yet he knew not;
And it burned him, yet he laid it not to heart.

¹ Or, In snaring all the young men of them.

² They all pant in the holes.

³ far away.

⁴ Heb. a treading.

⁵ And.

⁶ Heb. for the after time.

⁷ did hearken.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the language generally; but particularly:

Ver. 22. **לִבְנוֹתֵי-חַמָּה**—שָׂטָן (Num. xiv. 3, 31, frequent in Jer. ii. 14; xv. 13; xvii. 3, etc.).—**מִשְׁפָּחָה** (comp. 2 Kings xxi. 14).—**וְהָשָׁב**, Pausal form occurs only here. Ver. 24. **מִשְׁפָּחָה** (K'ri **מִשְׁפָּחָה** Ver. 25. **נָעַר**—**לֵהֲטֵה** Piel).

Ver. 22. That **וְהָאֵל** refers to the people appears from **עַם** immediately following: it is singular by attraction.—That **בְּחֻרִים** cannot mean young persons appears from the context. **חֻרִים**, corresponding to **כְּלָאִים** must rather mean the "holes" (comp. **חֹר** xi. 8.—**הַפֶּחַ** is any way *inf. absol.* that, in the animated discourse, stands for the *verb fin.* That **כָּלֵם** must be *acc. obj.* (*Дательный*) is not correct. For the *inf. absol.* not unfrequently has a subject word along with it (comp. Prov. xii. 7; Job xi. 5; xl. 2; Ezek. i. 14). As there occurs no *verb fin.*, we must take **הַפֶּחַ** as Hiph. of **פָּחַח**, meaning "to blow, to pant" (comp. *Hab. ii. 3*; Prov. xxix. 8, etc.). [*Fussat, Lec. פָּחַח*, Hiph. **הַפֶּחַ**, *inf. constr.* **הַפֶּחַ** "to fetter."—*Tr.*].—**בֵּית כְּלָא** see ver. 7.

Ver. 24. **אֶשׁ** for **אֶשֶׁר** (see Ewald, § 331, b). The Masorets hesitate to construe the word as relative; probably because of its seldom occurrence in Isaiah. Hence they put the Athnach under **וְהָאֵל**, by which **אֶשׁ** is separated

from what precedes, and receives a demonstrative force.

—**לֹא אָנֹכִי הָלוֹךְ** is indeed not the usual construction (yet comp. xxx. 9); still not too unusual (comp. vii. 15; Jer. ix. 4; Mic. vi. 8, etc.). The object is emphatic prominence for the notion "going" which as *inf. absol.* appears more nearly a substantive.

Ver. 25. The singular suffix in **עָלָיו** relates to a notion singular, ideally present, i. e., the total of Israel, not previously named.—As the fundamental meaning of **הַחֶה** is "aestus, heat, glow," it may easily be taken for prepositive apposition. The assonance with **מִלְחָמָה** seems to have had some influence. To take it as apposition with **אֶפֶס** receives confirmation from the image being prolonged in the second clause of the verse, where not only the feminine forms **וְתִלְהַטְהוּ** and **תִּכְבֶּר** refer back to **הַחֶה**, but also this glow is conceived of as an actual kindling fire (not as a mere image of intense anger). Accordingly I cannot take **מִלְחָמָה** as the subject of **וְתִלְהַטְהוּ**. **וְעַתָּה** I regard as an intervening thought that points the meaning of the figurative expression **אֶפֶס חֶה**. But **חֶה** still remains the chief notion, and as such the subject of the two positive clauses of the second half of the verse.—**נָעַר**, "*igne consumit, combussit*," is, as a rule, construed with **בְּ** (Job i. 16; Num. xi. 3; Ps. cvi. 18 where, too, both the verbs **נָעַר** and **לֵהֲטֵה** are used, etc.; comp. Isa. xxx. 33; xliii. 2).

EXEGETICAL AND CRITICAL.

1. In this fifth and last strophe the Prophet descends from the heights of most glorious hope of salvation attained in the third, down to the depths of a most mournful perspective of judgment, which, however, he applies as an awakening cry to his unbelieving countrymen. The future reveals none of the effects that ought to have followed a believing regard for what was announced ver. 18 sqq. On the contrary, the Prophet sees a robbed people languishing in hard captivity (ver. 22). From this he knows that Israel has not accepted the Servant of Jehovah. He uses the mournful prospect to attempt to move Israel, by a wholesome alarm, to ward off that mournful future by a sincere repentance. With "among you" (ver. 23) he addresses the Israel of the ideal present, i. e., of the Exile. Who among you, he asks, gave heed to this impending visitation of the remote future? But there is little prospect of a cheering reply. For Jehovah has already given over Judah and Israel as a prey to their enemies for their sins (ver. 24). Yet even this they have not taken to heart (ver. 25).

1. But this.—Restore.—Ver. 22. But this people is the antithesis of ver. 18. There

the deaf and blind were summoned to give heed to what was to be said of the Servant of Jehovah. But—and now we learn why Israel was called deaf and blind (ver. 18), Israel heeds not, and so the Prophet sees a robbed, etc., people. Thus ver. 22 shows the condition that will ensue as punishment for Israel's not knowing the Servant of Jehovah and the day of its visitation (Luke xix. 41-44).

3. Who among you—not to heart.—Vers. 23-25. But the Prophet knows that the impending judgment may be averted by timely repentance. It is true there is little hope of such repentance; but he attempts it. He asks: who among you—time to come? With **בְּכֶם** the Prophet, in contrast with those standing far off, to which, e. g., v. 18 relates, must have in mind Israel of the Exile. He puts it to these that they should hear, heed and hearken far off. What they ought to hear is primarily his word. But they ought to heed it, by lending an ear to the

remote times past (**לְאַחֲרָיִם** see on xli. 23) that as it were, speak to them by the mouth of the Prophet. Because the old time is conceived of as lying before the Prophet (comp. **מִי יָקִים**, xxiii.

7; xxxvii. 26; li. 9, etc.), so the future is what lies backward. Unhappily, there is little prospect of such heeding the future, because Israel does not even heed the chastisement of the immediate present. Vers. 24, 25, therefore, give the reply to the question ver. 23, which itself begins with a question: **who gave Jacob for a spoil, and Israel, etc.** The name Jacob here evidently signifies the tribe of Judah (comp. ix. 7 and *List*). This appears from the two members of the answer. For the first member: **he against whom we have sinned**, plainly relates to that part of all Israel to which the Prophet himself belongs—hence the first person—while the second member: **and they would not walk in his ways**, by the third person, signifies the part to which the Prophet did not belong. In vers. 24, 25 is proof that the Prophet has in mind Israel of the Exile as his ideal audience. For, first, chapters xl.–lxvi. are in general addressed to Israel dwelling in Exile, and second, it is seen from vers. 24 a and 25 that Judah and Israel are equally represented as visited by God's destructive judgments. Ver. 25. **Therefore he hath poured upon him, etc.**, describes the consequences of disobedience. (See *Text. and Gram.*) Elsewhere, too, occurs the image of pouring out wrath as a fiery heat (Ezek. xiv. 19; xx. 33, 34; xxii. 22; Lam. ii. 4, etc.). Israel is represented as a dwelling or city, since it is said it shall be set on fire. But it has not hitherto learned (יָדָהּ Perf.) the meaning of these divine judgments, and even now does not lay them to heart (שָׁמַע Imperf.). Hence we were obliged to say, that the Prophet could only expect an unfavorable reply to his question, ver. 23.

DOCTRINAL AND ETHICAL.

1. There is neither in heaven nor on earth any thing as rich in wondrous contrasts as the manifestation of the Son of God in the flesh. For there all the divine attributes are united to their corresponding antipodes of creature lowliness in the form of the Servant of Jehovah. The antitheses of power and weakness, wisdom and folly, glory and lowliness, love and anger, surround Him as a radiant crown. This Servant of Jehovah, in whom unite all contrasts, meets us in this chapter. The chosen of the LORD, in whom He is well pleased, on whom the Spirit of the LORD rests so that He may reveal to the heathen the divine law, is still at the same time a Servant, and that, too, a Servant in the completest and most proper sense of the word. He does not rule, He does not suffer Himself to be ministered unto, but He ministers, and with the utmost devotion He serves all. Mild and kind, meek and lowly He appears, though He has the might and power to do the loftiest deeds. He appears weak and yet almighty, He appears poor and yet rich above all. He has not where to lay His head, yet all eyes wait upon Him. He is full of love, yet woe unto those on whom His anger falls (ver. 13). He is wise above all, and yet, from the standpoint of worldly wisdom, how foolish He appears where care for His own human person is concerned.

2. On xlii. 2. "*Clamavit non clamore conten-*

tionis, sed caritatis et devotionis. Clamavit dictis et factis, voce et vita, clamavit praedicando, clamavit orando, clamavit Lazarum resuscitando, tandem clamavit moriendo et adhuc quotidie in coelis existens clamavit ad nos." AUGUSTIN.

3. On xlii. 2, 3. As the Servant of God, so ought the servants of God to do. It is a chief part of pastoral wisdom not to make a fleshly noise, not to break the bruised reed, and quench the glimmering wick by merciless judging, but rather to heal what has been wounded, and kindle up the faint spark. He that does so, will co-operate in producing the blessing that the Servant of the LORD (vers. 6, 7) was to bring into the world. "*Christianus in conscientia debet esse medicus, foris autem in externis moribus asinus, qui ferat onera fratrum.*" "*Necesse est in ecclesia sancta esse infirmos et tales, quorum factis offendamur, sicut in corpore humano non ossa tantum, sed etiam molles et infirma caro est. Quare ecclesia Christi constat ex portantibus et portatis. Ex vita nostra est compositum quoddam ex fortitudine et infirmitate.*" LUTHER.

4. On xlii. 4. Gentleness and meekness are not weakness; they are not inconsistent with energy and firmness, indeed with the greatest earnestness and righteous anger. Just for this reason the Servant of the LORD is fitted to be the Saviour of the world. He can be a comfort to the weak, a terror to the wicked, and all things to all. And such is the character of the new covenant established by Him. Comp. Luke i. 52, 53; ii. 34.—Therefore the islands hope in His law. The Christian church with its missions responds not only to the command of its Lord, but also to a longing of the heathen world, even though it be something more or less unconscious.

5. On xlii. 6. "Without Christ God can make no covenant with us. Therefore when God made a covenant with our first parents, the seed of the woman was the security of it. When God made a covenant with Abraham, Isaac and Jacob the same seed was the ground of it. In fine: Christ is the chief reason and corner-stone both of the Old and of the New Testament covenant. It is important that, when we find ourselves covenant-breakers with God, we take refuge again in this covenant." CRAMER.

6. On xlii. 7. "As long as we are out of Christ we are blind and darkness (Eph. v. 8; Luke i. 79; Matth. vi. 23). For to be carnally minded is enmity against God (Rom. viii. 7). And the natural man understands not the things of the Spirit of God (1 Cor. ii. 14). And we cannot, as of ourselves, form one good thought of ourselves (2 Cor. iii. 5)." CRAMER.

7. On xlii. 8. On the words, "I Jehovah, that is My name," Rabbi SALOMON remarks as follows: "*Ilud nomen expositum est in significatione dominis, estque virtus ejus apud me ad ostendendum, me esse dominum.*" (וְהוּא הַמֶּלֶךְ בְּלִשׁוֹן אֲדָנָי וְכַח עֲלִי (לְהִרְאוֹת שְׁמִי אֲנִי). Thus he finds in these words a reference to the שֵׁם הַמְּפָרָשׁ and gives its meaning by אֲדָנָי, which is always read by the Jews. On the various other meanings given of the *Shem-ham-phorash* see BUXTORF, *Lex chald.*, p. 2432 sqq., and OEHLER in HERZ, *R.-Enc.*, VI.,

p. 455. "יהוה" is the essential name of the eternal and self-existent God, hence can be given to no one that is not God" (CRAMER). Hence many understand the expression *Shem-ham'phoras* in the sense that יהוה is the *nomen Dei separatum*, i. e., the incommunicable name of God, that gives instruction only concerning the being of God, and hence cannot be ascribed to others (see OEHLER, l. c.). But since the Messiah is Himself God, and there is no God but Jehovah; He, too, may be named with the name Jehovah, Deut. xxxiii. 29; Ps. cxviii. 27; Jer. xxiii. 6. See STABBE in loc.

8. On xlii. 9. "We adduce other proof of Christian doctrine than do the philosophers who take their grounds from reason. We take our grounds out of God's very mouth, who cannot lie, from His science and omnipotence. Therefore this word is so precious (1 Tim. i. 15; iv. 9)."—CRAMER. ["The sense is, that God predicted future events before there was any thing by which it might be inferred that such occurrences would take place. It was not done by mere sagacity, as men like Burke and Canning may sometimes predict future events with great probability by marking certain political indications or developments. God did this when there were no such indications, and when it must have been done by mere omniscience. In this respect all His predictions differ from the conjectures of man, and from all the reasonings which are founded on mere sagacity."—BARNES.]

9. On xlii. 10-17. In this section the Servant of Jehovah is no more named. Only Jehovah Himself is spoken of. But the actions, for whose sake heaven and earth shall proclaim the praise of the Lord, belong no more to what the Servant of Jehovah may do in His servant form, i. e., in His humiliation, but to what He does as one raised up to glory. In the condition of exaltation, however, He has laid aside the form of a servant: thus He is no more called Servant of Jehovah. When they crucified and buried Him, the humble Servant of Jehovah, suffering without a murmur, seemed to be quite done for. But on the day of Pentecost He broke loose again only the more mightily. Then the Jews who had not learned to know Him *thus*, and the heathen that had not learned to know Him *at all*, were panic-stricken. Then He began His victorious career of conquering (inwardly) the Jews and the heathen. Since that time both are inwardly dried up. As long as the gospel was not there, they had a relative right to live and to a corresponding life power. But after the revelation of absolute truth in Christ they have lost these. Their continued existence is only a vegetation, and if in these days they exhibit a certain revivescence, still it is only like the flaring up of the vital spark in a dying person, which would never happen either did Christianity only let its light shine purer and stronger. But continually the LORD leads the blind of all nations in the path of light. But those that, spite of all, cling to idols, must ever come to more shame.

10. On xlii. 18-21. "Physician heal thyself," is called to the great Physician, who healed all sicknesses of men, yea, made the very dead alive (Luke iv. 23). For this reason He was mocked on the cross, because *He*, who helped others, could

not help Himself (Matth. xxvii. 42). The Prophet observes this trait in the life of the Servant of the LORD. He sees in it a symptom of the deepest suffering. But, notwithstanding, He recognizes that at the same time God's approval rests on this man of contradictions, and that He is to become the origin of a new, glorious law. Does not the Prophet see here the unrighteous Righteous one, the wicked Saint, the perishing Saviour, the blind eye-comfort, the dead Prince of life? Yea, he sees the Incomprehensible, who on the cross redeemed the world from hell, who, condemned as the most guilty laden, still was that righteousness for the world that alone avails with God.

11. On xlii. 22-25. As experienced salvation is the pledge of future salvation, yea, of final ἀπολύτρωσις, so, too, chastisements already endured are the pledges of future ones, and, under circumstances, of such as are still greater, yea, of utter destruction. Israel ought to have learned by its first exile, and by all that preceded and followed it, that God can bring a yet sorer visitation on His people, yea, destroy their outward existence. Had it regarded this and rightly received the Servant of the LORD accordingly, it might have escaped the second, final, and worst exile. But they were never willing to believe that the LORD could so jumble up, overthrow, and destroy His people, His city, and His house, that a restoration of its outward existence is impossible.

HOMILETICAL HINTS.

1. On xlii. 1-4. "*The testimony of our heavenly Father Himself to His Son.*" He tells us: 1) Who He is and why He comes. 2) How He appears and discharges His office. 3) What He brings to pass, and by what means." Advent sermon, E. TAUBE, in "*Gottes Brunnlein hat Wassers die Fülle.*" Hamburg, 1872.

On xlii. 2, 3. "Christ is the gracious hen that woos us under her wings (Matth. xxiii. 37); the good Shepherd that binds up the neglected (Ezek. xxxiv. 16); that can have compassion (Heb. iv. 15); and who does not cast out him who comes to Him (John vi. 37), as He has proved by examples, as Mary Magdalene (Luke vii. 37); the woman taken in adultery (John viii. 11); the father of the lunatic (Mark ix. 24); Peter (Luke xxii. 61); the thief on the cross (Luke xxiii. 43); Thomas (John xx. 27), etc."—CRAMER.

2. On xlii. 1-4. "*What a glorious Saviour God has given the world in His Son.*" For He comes to us: 1) As the anointed of the Lord; 2) as the meek and humble Friend of sinners; 3) as the strong and faithful perfecter of His work." Sermon in Advent, W. LEIPOLDT (*Festpredigten*), Leipzig, 1845.

3. On xlii. 5-9. "*The New Covenant.*" 1) The Founder of the covenant (God the Lord who has made the earth ver. 5, will also redeem it; hence He has foretold the new covenant ver. 9, and brought it into being ver. 6). 2) The Mediator of the covenant (Christ, the Son of God and Son of man, is the natural, personal link between God and men; He it is who represents men before God as a Lamb, bearing their sin, and God toward men as the One that brings them

God's grace and the new, divine vital force). 3) The Object of the covenant (*a.* to bring light and freedom to men ver. 7 *b.* to preserve the honor of the Lord as the only God as opposed to all idols. ver. 8).

4. [On xlii. 10-12. *The new song of the New Testament.* The newness: whereas holy songs were before very much confined to the Temple, now they are to be sung all the world over. They were sung by one people and one tongue; they shall be sung by many of many tongues. They were sung by a pastoral people living in valleys among the hills; they are to be sung in all climes, by men of all callings and of every degree of culture. The substance of the song must be new to suit so many. The form in which that substance is reduced to song under these varied influences must be endlessly new. After M. HENRY.]

5. On xlii. 10-17. A missionary sermon. *The revelation of salvation among the heathen.* 1) Its intentional delay till the point when the time was fulfilled (ver. 14 *a.*) 2) Its appearance at the right time: *a.* as powerful and accompanied with mighty effect (ver. 13); *b.* as a painful birth (ver. 14 *b.* *a.* resistance on the part of the old, and consequent laborious breaking forth of the new). 3) Its operation: *a.* on the old heathen existence itself: it dries up (ver. 14, *b.*; *β.* ver. 15); *b.* on unbelieving men: they are brought to shame (ver. 17); *c.* on believing men: they are led to light and freedom (ver. 16); *d.* for God: the redeemed world sings Him a new song (it praises Him no more merely as Creator, but also as Redeemer, and New Creator, vers. 10-12).

6. On xlii. 13. "That ever kindly smiling God, that covers all suppurating sores, and that every where and every way shows favor and spares men, whom one so often hears preached from the pulpit, is not the God of the Bible. It is another of which the Old Testament writes: 'Thou art not a God that hast pleasure in the wicked; the

wicked shall not abide in Thy presence:' and, 'The LORD thy God is a consuming fire and a jealous God:' and, 'The LORD shall go forth as a mighty man, He shall stir up jealousy like a man of war.'" THOLUCK.

7. On xlii. 18 sqq. When Peter said to the Lord: "Lord, pity Thyself; this shall not be unto Thee" (Matth. xvi. 22), the Lord was deaf and gave Peter an answer that quenched in him and others all disposition to warn Him again. And when He entered into Jerusalem and cleansed the Temple, and unsparingly scourged the high priests and scribes, was He not blind then? Did He not see what hate He was thereby conjuring up against Himself and what His fate would be? Thus the Lord was deaf and blind, but He was so to His own greatest honor. It is very different, however, with the blindness and deafness of those that would not see in Him the Lord of glory, and would not hear His word. The Lord indeed became a sacrifice to their hatred. But He is, notwithstanding, the One of whom Ps. cx. says: "Sit thou on My right hand till I make thine enemies thy footstool." And from Him proceeds the covenant that is as much better than the old one as the blood of Christ speaks better than Abel's. They, however, have become a robbed and plundered people. They are scattered among all people, their Temple, their priesthood is destroyed, their entire old covenant is shivered like an earthen vessel. And the same fate will happen to all who do not take warning from God's judgment on stiffnecked and obdurate Israel. As the first exile ought to have been a warning to the readers for whom this chapter of Isaiah was destined, to prevent them from falling into a second and worse, so for us Christians, the first act of the world's judgment, the judgment on the house of God, should be a warning not to misuse and neglect the time till the second chief act of judgment, the time of the church among the heathen.

IV.—THE FOURTH DISCOURSE.

Redemption or Salvation in its Entire Compass.

CHAPTER XLIII. 1—XLIV. 5.

1. THE CHIEF INGREDIENTS OF REDEMPTION.

CHAPTER XLIII. 1-8.

- 1 BUT now thus saith the LORD that created thee, O Jacob,
And he that formed thee, O Israel,
Fear not: for I have redeemed thee,
I have called thee by thy name; thou art mine.
- 2 When thou passest through the waters, I will be with thee;
And through the rivers, they shall not overflow thee:
When thou walkest through the fire, thou shalt not be burned;
Neither shall the flame kindle upon thee.
- 3 For I am the LORD thy God,
The Holy One of Israel, thy Saviour:

- I gave Egypt *for* thy ransom,
Ethiopia and Seba for thee.
- 4 Since thou wast precious in my sight,
Thou hast been honorable, and I have loved thee:
Therefore will I give men for thee,
And people for thy 'life.
- 5 Fear not: for I *am* with thee;
I will bring thy seed from the east,
And gather thee from the west;
- 6 I will say to the north, Give up;
And to the south, Keep not back:
Bring my sons from far,
And my daughters from the ends of the earth;
- 7 *Even* every one that is called by my name:
*For I have created him for my glory, I have formed him;
Yea, I have made him.
- 8 ^bBring forth the blind people that have eyes,
And the deaf that have ears.

¹ Or, person.

* And.

^b He bringeth.

TEXTUAL AND GRAMMATICAL.

See List for recurrence of the words: Ver. 1. וְעַתָּה—*וְעַתָּה* which occurs in reference to Israel again, vers. 7, 15; *lxv. 18.*—יִצְרָאֵל see on *xli. 14.*—בְּשֵׁם קִרְאָה see on *xli. 25.* Ver. 2. שְׂמֵךְ—כֹּהֵל—שְׂמֵךְ see *xlii. 25.* Ver. 3. בְּפֶרֶךְ. Ver. 4. כְּבֹד—יָקָר Niph.

Ver. 1. On *תִּירָא* see on *xl. 2.*—*לִי אֶתֶּה* occurs only here.

Ver. 3. In the causal clause, *אֲנִי* is subject, *יְהוָה* ap-
position with it, *אֶלֶהֵךְ* predicate. *אֶלֶהֵךְ יִשְׂרָאֵל* is
also in apposition with *אֲנִי*, and *מוֹשִׁיעֵךְ* is predicate.
This construction is demanded partly for the sake of
symmetry, partly the sense requires that in the first
member *אֶלֶהֵךְ* be predicate. For just in the notion of
divinity lies the notion of capacity to give protection
and help.

Ver. 4. *כְּבֹד*, for which stands *אֶשֶׁר* (Exod.
xix. 18; Jer. *xliiv. 23*), occurs in this causal sense, only
here. When the apodosis is formed with the *Vav. cons.*
and the Imperf., it intimates that the notion of giving
is conceived of as only eventual: because thou art dear
to me, so I *would* (if need be) give men (generally and
in indefinite number) in thy stead, and nations (unde-
termined which and how many, in antithesis with the
definite, ver. 3 b), for thy soul. Comp. Ewald, § 136 sq.
—Thus ver. 4 b in relation to ver. 3 b contains an in-
tensification.

Vers. 6, 7. It corresponds to the close connection be-
tween these two verses to construe ver. 7 formally as
in apposition with ver. 6, whence we must reject the
exposition of Hitzig and Hahn, who take *כָּל הַנִּקְרָא*
as a statement put first absolutely.—*וְנִרְאָהוּ* (נִרְאָהוּ),
that the participle merges into the verb. *fin.* happens
according to the well known Heb. *usus loq.*

EXEGETICAL AND CRITICAL.

1. Having spoken in chapters xli., xlii. of the
Deliverer (in the first and second stage) and of
those *delivered*, the Prophet now deals with the
Deliverance in its entire extent. In this discourse
he gives first (vers. 1-8) a general view by enu-
merating the chief ingredients of the deliverance:
it rests on the divine redemptive-decree (ver. 1);
nothing shall prevent it (ver. 2); no price is too
great for it; for the sake of it nations even would
be sacrificed, which shows the value of Israel in
the Lord's eyes (vers. 3, 4); it is to embrace *all*
Israel, all the scattered members to be called in
from all parts of the earth (vers. 5-7); but finally
it is attached to a subjective condition, *vis.*, spiri-
tual receptivity (ver. 8).

2. But now—thy life.—Vers. 1-4. With
“and now” the Prophet turns from the troubled
pictures of the future, presented at the close of the
preceding chapter, to joyful and comforting out-
looks. The Lord had created and formed (*xliv.*
2, 24; *xlv. 11* (*xlix. 5*); *lxiv. 7*), Israel, in as
much as he had caused them to grow up to a na-

tion by means of their ancestors from Adam on
successively. *קִרְאָה בְּשֵׁם*, as in *xl. 26*; *xlv. 3, 4*,
signifies the more exact acquaintance. By reason
of the fact that the Lord Himself made Israel
and from the beginning prepared him as an in-
strument of His purposes, He calls to the nation
living in exile, not to fear, for three things are
determined: that Israel shall be delivered, be
called to the Lord (comp. *xlviii. 12*) and belong
to him alone. Thus the Perfects—I have re-
deemed thee—I have called thee—are *prae-*
terita prophetica, and the last three clauses contain
an ascending climax. Israel must not suffer it-
self to be deceived about this promise. It is very
possible that, even after receiving it, the nation
may pass through great trials—that, as it were, it
must pass through waters—even there will the
Lord be with it; that it must even pass through
rivers (allusion to the Red Sea, Exod. *xiv.*, and
the Jordan, Josh. *iii.*)—the streams will not over-
flow them. Fire itself will as little hurt them.

The ground for this security is the same that prompts the call **fear not**. Jehovah, Israel's God, is also Israel's protector.

In what sense does Jehovah give other nations as a ransom for Israel? HAHN understands it to mean that other nations are given to destruction as satisfaction for the injustice done Israel. But why does Jehovah give to destruction, not the nations themselves that carried Israel into exile, but other nations? According to KNOBEL's idea, Cyrus is conceived as having some claim on the Jews belonging to the Babylonian kingdom. For letting them go free, satisfaction is offered to him in new conquests in Egypt, Ethiopia, and Meroe. But the Persian kingdom did not lose the Jews as subjects. Palestine belonged to it, and those returning back to it belonged to it. The relation must be more exactly defined thus: the world-power, conceived of in a sense as a bird of prey, shall have offered to it Egypt, Ethiopia and Seba to devour, as indemnity for the mildness it has used to Israel contrary to its nature. It is true Cyrus did not himself make war on Egypt. What Xenophon says on this subject he characterizes as merely hearsay (*μετὰ ταῦτα ἢ εἰς Αἴγυπτον στρατεία λέγεται γενέσθαι καὶ καταστρέψασθαι Αἴγυπτον*, *Cyrop.* VIII. 6, 20 *coll.* I. 1, 4). HERODOTUS relates that Cyrus only had a purpose of making war on Egypt (*ἐπείχε στρατηλάττειν ἐπὶ τοὺς Αἰγυπτίους*, I. 153). The actual conquest of Egypt was made by Cambyses his son, who also at least attempted the conquest of Ethiopia (HEROD. III. 25). It may be said of him, that in Egypt he made havoc in the brutal manner of a genuine world-power. Egypt's being subjected to this was probably a nemesis for much that it had practised on other nations before, and especially also on Israel. According to Gen. x. 6, 7, Cush was the older brother of Mizraim, and Seba the oldest son of Cush. It cannot be doubted that the Prophet understood by Cush and Seba the lands that bounded Egypt on the south. By Cush, therefore, must certainly be understood African Ethiopia (xi. 11; xviii. 1; xx. 3; xxxvii. 9). Seba is Meroe, the city lying between the White and Blue Nile, which HERODOTUS calls the *μητρόπολις τῶν ἄλλων Αἰθιοπῶν* (II. 29). Comp. STADE, *De vult. Is. aeth.* p. 13. Isaiah mentions the Sabaeans in only one other place (xlv. 14), and there as here after Egypt and Ethiopia. כָּסֶפֶר, properly "covering" then = כְּפָר "expiation, ransom, indemnity," occurs only here in Isaiah. This statement that other nations shall be offered up as satisfaction for Israel, expresses the high value that Israel has in God's eyes, and makes plain in what a glorious sense Jehovah calls Himself Israel's God and Redeemer. He discharges this office with such consistency and energy that, if need be, He will give such great nations as those named in ver. 3, as the price of their deliverance. If it be asked, why He undertakes such an office? He replies: because Israel is precious in my eyes, honorable, and I have loved thee. Love, then, is the ground that determines Jehovah to assume that protectorate. כָּסֶפֶר, see *Text.* and *Gram.*

3. **Fear not—have ears.**—Vers. 5-8. The "fear not" connects what follows with the "fear not" ver. 1, as a new phase of the salvation-

bringing future. The verses 1-4 speak of the deliverance in respect to its ground (ver. 1), under all circumstances (ver. 2), and at any price (vers. 3, 4). In this section the particular is made prominent, that all members of the holy nation, no matter how distant nor in what direction, shall be brought back home (comp. xi. 11 sq.). In vers. 5 b and 6 a the four points of the compass are severally enumerated. Give up, and keep not back manifestly involve a contrast with "none saith, Restore" xlii. 22. This latter expression is qualified by our passage. The condition it describes is not to be forever, but only to a certain period of time. פָּקַד, on the ground of its use Deut. xxx. 3, 4 is the conventional expression for the return of Israel from the Exile (xi. 12; liv. 7; Mic. ii. 12; Jer. xxix. 14; Ezek. xi. 17, *etc.*). In the second half of ver. 6 a subject is addressed that we must conceive of as the combination of the four quarters of the heavens. The entire earth, then, is meant. Hence, too, the feminine, which previously already was applied to the North and South, as parts of the entire earth. In מְבֹרָא, as related to מְבֹרָא ver. 5, there is an intensifying of the thought: not only the LORD brings, the lands themselves must co-operate in this bringing Israel back (xiv. 2). Ver. 7 gives the reason for the foregoing thought. All the members of the nation must be gathered for this reason, because they all bear Jehovah's name, and were made for His honor (see *Text.* and *Gram.*). הַנִּקְרָא בִשְׁמִי is "He that is called by means of my name," i. e., who is called a belonging of Jehovah's (lxv. 1). For the Temple is not itself called "Jehovah" because Jehovah's name is named upon it (Jer. vii. 10); and just as little is one that is called by means of Jehovah's name, Himself called Jehovah. Comp. the remarks on iv. 2 and xli. 25. This bearing of Jehovah's name is, as it were, a stamp that denotes that the one so marked was called into being (בְּרָא), formed (צָר) and finished (comp. vers. 1, 21) to the honor of Jehovah. How shall such an one be destroyed, in whose preparation the LORD has so greatly concerned Himself?

Ver. 8, is by many connected with what follows. But that would require us to construe הוֹצִיא as imperative, which would be utterly abnormal. Beside, (and that is the chief thing), neither "bring forth, nor the designation of the nation as being blind yet having eyes finds an adequate motive in the context.

Three things I think must be insisted on: 1) that our passage looks back to xlii. 7. There it was said of the Servant of Jehovah, that He was destined to open blind eyes, and to lead (לְהוֹצִיא) prisoners out of prison; 2) That where three predicates, "blind, deaf, imprisoned" are joined to one and the same subject, the sense is quite different from what it would be if only one of these predicates were joined to one subject. For the former case affirms only the accumulation of every sort of suffering upon one and the same subject; whereas the latter case really concerns in some sense or other the special condition of sickness named (see on xlii. 16). 3) It makes a great difference whether I say: "they have eyes and see not," or "they are blind and have eyes."

For the former signifies that although they have eyes they still do not see; the latter that their blindness does not hinder them from seeing, i. e., their blindness is only relative in respect to kind, degree or time. Accordingly, I construe ver. 8 as concluding the first strophe of this chapter. And this conclusion is in the words of the Prophet himself, by which he intimates that the LORD, by accomplishing what is promised vers. 1-7, realizes at the same time what is held out xlii. 7. The LORD delivers Israel out of its sufferings of all sorts in which it has languished like the blind in bonds of blindness, like the deaf in the prison of deafness, because this people, wretched as a blind or deaf person, still

spiritually sees and hears, i. e., has turned its spiritual eye to the countenance of its God, and its spiritual ear to His word. If elsewhere Israel is reproached for not seeing with eyes that might see, and not hearing with ears that might hear (vi. 9, 10; Matt. xiii. 13 sq.), so here to its praise it is said that, spite of physical blindness, and deafness, or spite of all physical wretchedness figuratively represented by blindness and deafness, it will be still spiritually healthy and thereby ripe for and susceptible of deliverance. And with this is intimated also that spiritual redemption is to be an ingredient of the future, thus the redemption from sin, of which the last two strophes speak more extendedly (ver. 22—xliv. 5).

2. THE PROMISED AND ACCOMPLISHED PROPHECY A PROOF OF DIVINITY.

(Fourth application of prophecy in this sense.)

CHAPTER XLIII. 9-13.

- 9 *Let all the nations be gathered together,
And let the people be assembled:
Who among them can declare this, and shew us former things?
Let them bring forth their witnesses, that they may be justified:
Or let *them hear, and say, *It is truth.*
- 10 Ye *are* my witnesses, saith the LORD,
And my servant whom I have chosen:
That ye may know and believe me
And understand that I *am* he:
Before me there was *'no* God formed,
Neither shall there be after me.
- 11 I, *even* I, *am* the LORD;
And beside me *there is* no Saviour.
- 12 I have declared, and have saved,
And I *have shewed, when *there was* no strange god among you:
*Therefore ye *are* my witnesses, saith the LORD,
*That I *am* God.
- 13 Yea, *'before* the day *was* I *am* he;
And *there is* none that *can deliver out of my hand:
I will work, and who shall *let it?

¹ Or, *nothing* formed of God.

² Heb. *turn it back*.

* All the nations gather together, and the peoples are to be assembled.
* one. * let hear, declared. * And. * thereafter I am he.

³ let us hear.
⁴ delivers.

TEXTUAL AND GRAMMATICAL.

Ver. 2. In the succession of the verbal forms נִקְבְּצוּ (perf.) and יִסְמְעוּ (imperf.), it seems to me the meaning is, that the former would express the fact of all nations being assembled, the latter, however, the hypothetical wish, that, if any nation be wanting, it also be summoned. That such is the sense appears from the fact that לֹא does not stand before יִסְמְעוּ. For it follows therefrom that to the assembled total shall be opposed only casual single individuals. Hence it seems to me unnecessary to construe נִקְבְּצוּ as imperative.

Ver. 12. The clauses here are simply connected paratactically by ו. But their more exact logical relation is as follows: הוֹדֵיתִי וְהוֹשַׁעְתִּי is to be regarded as principal clause, to whose two members other two subordinate clauses correspond, each of which has likewise two members. וְאֵין בָּכֶם זֶר corresponds to the first member of the principal clause as an explication of it; but וְאִתָּם עֲרִי וְנֹר corresponds to the second member as assigning the ground for it.

Ver. 13. יָמִים occurs again only Ezek. xlviii. 35 as marking a time that connects with an ideal beginning. Everywhere else it leans on a real *terminus a quo*. The construction יָמִים בְּהַיּוֹמִים, "since days are," i. e., ever in the past, is justified neither by usage nor the context. For one looks for something new. But the thought that Jehovah is of old is already adequately expressed ver. 10. One may compare יָמִים (Judg. xv. 1; Ezek.

xxxviii. 8), which properly means "from days onward," i. e., from a point of time onwards, till the entrance of which an indefinite number of days elapse. Therefore יָמִים is not "from to-day on." Else why should it not read: הַיּוֹמִים הַזֵּה? Comp. Ezek. xxxix. 22; Hag. ii. 15, 18, 19. But it properly means, "from a period with which ends an ideally present יָמִים, onwards." This יָמִים is the period of deliverance indicated in what precedes.

TEXTUAL AND GRAMMATICAL.

1. In all the foregoing chapters Jehovah, as the only true God, is contrasted with the idols; and especially from chapter xli. on it is made prominent as proof of the divinity of Jehovah, that He is able to declare the remote past and the remote future and the connection of both. In the same way the Prophet here joins on to the comforting promise of vers. 1-8, an argument that uses the *promise of redemption* as a proof of the divinity of Jehovah.

2. Let all the nations—after me.—Vers. 9, 10. The Prophet institutes a grand and bold comparison. On the one side he sees all the great heathen world assembled and on the other only Israel. (See *Text. and Gram.*). And now he lets the LORD address to the former an inquiry, whether among their tremendous multitude there is even one prophetic spirit that can prophesy as He has prophesied in vers. 1-8. **Who among them can (will) declare this.** This "who" does not refer directly to some divinity conceived of as among the crowd of people, but to some prophet, rather, thought of as organ of a divinity. But "this" can only refer to what has just been foretold vers. 1-8. But how can such a prophecy be looked for out of the midst of the heathen world? Were a genuine prophetic spirit in the midst of it, then, spite of all antipathy to Israel, it must still be able to see the fact and announce it beforehand just as well as Jehovah Himself. For the genuine prophet must see the facts of the future simply as they will occur in reality. But the God of Israel will also let facts of an earlier date avail. If, then, the idol-prophets can cite in their favor earlier prophecies proceeding from them, they may be allowed to do so. **Former things**, comp. on xl. 22; xlii. 9. But in either case, he that designates an historical fact as the fulfilment of a prophecy of his, must prove that this prophecy actually proceeded from him. He must produce witnesses for this. These witnesses can, indeed, be chosen now, but may only be summoned to give their testimony at the time of the fulfilment. For only at the time named is their testimony possible and necessary. Possible, for only then can the prophecy and fulfilment be compared and the latter be seen to correspond with the former; necessary, for only at the time of the fulfilment does the necessity appear for inquiring who is the author of the prophecy in question. **Let them bring forth their witnesses**, therefore, refers to the time of the fulfilment; when this has followed, then they shall produce their witnesses, in order, by their declarations, to be recognized as just, i. e., as veracious and as representatives of a real divine power. יָדָעוּ cannot possibly mean "to say the truth" (Hitzig), for at that moment,

those that produce the witnesses, have no more to say. Rather it must then appear whether what they have said at an earlier time be the truth. Therefore יָדָעוּ is here, as in ver. 26 and xlv. 25, simply "to be righteous." Hence, and because אָמַת (comp. xli. 26 יָדָעוּ) is the declaration of the judge and not of the witness, the subject of **let them hear and say** must be those before whom the witnesses appear. For this reason we translate: "let one hear and say."

From the side of the heathen world comes no response to the challenge of ver. 9. It is in no condition to respond. The LORD then turns to Israel to declare that *He* will perform what the others are unable to perform. **Ye are My witnesses**, he says. By this He would say: I say it now to you in advance, in order that, when it once comes to pass, ye may testify that I foretold it. **And My Servant**, is taken by many as a second subject: ye and My Servant be My witnesses. But then the Servant must be a subject distinct from the people Israel. Would one understand by this the personal Servant of Jehovah, it were against this that the Servant cannot yet be present at the time of Cyrus, for Cyrus himself is in fact related to Him as prophetic type. Or would one understand by that other subject the believing nucleus of the nation, then that would need to be otherwise expressed. An expression must be chosen that would distinguish that Servant from the mass of the nation. But such a distinction is nowhere in the context, which deals primarily only with the antithesis of Israel and the heathen world. The latter is a mass of people without God, and hence without prophecy; but Israel is the people of Jehovah and the place of His revelation. For this reason precisely it is the instrument that the LORD has chosen in order also to reveal Himself to the heathen. In "and My servant," etc., there lies, therefore, the idea that Israel as the servant of Jehovah is at the same time according to the nature of things His witness in the sense indicated above. But Jehovah demands that Israel shall become witness, not for His interest, but for Israel's own interest. By the facts that they verify they are to draw for themselves the conclusion that Jehovah alone is the true God. The Prophet expresses this by the words: **that ye may know and believe Me, etc.** יָדָעוּ may either (zeugmatically) take the object of יָדָעוּ, or it can have the absolute meaning "to acquire knowledge, *sapere*" (xlv. 18; xlv. 20; xxxii. 4). Even faith presumes a certain knowledge, for one cannot believe in that of which he knows absolutely nothing. But faith is equally the condition of a correct knowledge of divine things.

For without loving self-surrender to God, an understanding of His being is impossible. And then the Prophet may with equal right designate faith as the product and as the condition of knowledge. On I am He see on xli. 4. In there was no God formed there is of course no implied assumption that Jehovah was formed, but rather the contrary assumption underlies it, that Jehovah is the sole and only true God, a thought that is implied in I am He. If this be so, then besides Him there can only be fabricated gods, *dei ficticii* (comp. xliv. 10). Had there been a god before Him it could only have been a fictitious god. But as there was no sort of god before Him, so, too, none was made before Him. And since whatever is made must have a beginning, and necessarily, too, must have an end, so must all these fictitious gods cease to be. Therefore none can survive Jehovah.

3. I, even I—let it.—Vers. 11-13. These verses conclude the foregoing series of thoughts by recapitulating the chief particulars, and adding several important inferences. I, I am Jehovah: that such is the proper rendering appears from the fact that the Jehovah-name manifestly corresponds to the latter part of ver. 10, the sentiment of which is comprehended in that name. For if before the LORD there was no god, and there will be none after Him, then He is the One that was and shall be the eternally Existent, i. e., Jehovah (comp. Exod. iii. 14). And, because this entire part of Isaiah deals with the deliverance of Israel and the ground and consequences of it, it is added: and beside Me there is no Saviour (comp. ver. 3; xlv. 21, and the *List*). Therefore Israel must take care not to look for its salvation from any other. As מושע, "Saviour," refers back to ver. 3, so הושיעתי "I have declared—I have shewed" refer to ver. 9. According to the argument in ver. 9, prophecy and fulfilment are proof of divinity. This proof Jehovah gives. I announce, He says, and I save. The perfects present the thought apodictically as a fact accomplished. The salvation, indeed, is still

future, and must be waited for. But the announcement is, in respect to time, in the past, and, as an actual deed of Jehovah's, can now already be proved. Hence this particular is not only repeated in הושיעתי "I have declared," but also supported by an *argumentum a non existente altero*. Jehovah must have announced because no other, or strange god (אֱלֹהִים as in Deut. xxxii. 16; Ps. xlv. 21; lxxxi. 10), was in Israel. In this there is an assumption that there exist real, super-terrestrial powers beside Jehovah. But none of the kind have power in Israel. The idols that Israel worshipped are not reckoned, for they are to be regarded as nothing (xli. 23 sq.). On the logical connection of ver. 12 see *Text. and Gram.* We remarked before that הושיעתי, I have saved refers to a future deed that is to be waited for. But there is a guaranty of its fulfilment. Israel is even set up as testimony, ver. 10, and the LORD will and can do that to which Israel testifies, for He is God, the Strong One (אֱלֹהִים comp. xlv. 9 and the *List*). Thus the sense of ver. 12 is as follows: that I am the proclaimer of salvation follows because beside Me there was no one that could proclaim it; and that I will carry out also what I have proclaimed is guaranteed by your being in evidence and by My strength.

Ver. 13 refers to the future following the period of the promised deliverance (see *Text. and Gram.*). Thus the LORD does not content Himself here with prophesying to the time of the deliverance. He goes further. He gives assurance that after it has come also, He will remain the same. Therefore אִנִּי in this place is *idem* (comp. xli. 4). Israel is redeemed. The words none delivereth from My hand cannot apply to it here, as the similar words do, indeed, xlii. 22. Rather, after Israel's deliverance, only the heathen are in the hand of God as objects of His judgment. Therefore these words concern them. But finally, as the end of all history, it will appear that all thoughts and counsels of God must inevitably find their accomplishment. "Sein Werk kann niemand hindern." Comp. xiv. 27.

3. THE REDEMPTION AND RETURN OF ISRAEL, ESPECIALLY FROM THE BABYLONIAN CAPTIVITY.

CHAPTER XLIII. 14-21.

- 14 Thus saith the LORD,
Your redeemer, the Holy One of Israel;
For your sake I have sent to Babylon,
*And have brought down all their 'nobles,
And the Chaldeans, whose cry is in the ships.
- 15 I am the LORD, your Holy One,
The Creator of Israel, your king.
- 16 Thus saith the LORD,
Which *maketh a way in the sea,
And a path in the mighty waters;
- 17 Which *bringeth forth the chariot and horse, the army and the power;
They shall lie down together, they shall not rise:

They are extinct, they are quenched as tow.

- 18 Remember ye not the former things,
Neither consider the things of old.
19 Behold, 'I will do a new thing;
Now it shall spring forth; shall ye not know it?
'I will even make a way in the wilderness,
And rivers in the desert.
20 The beast of the field shall honor me,
The 'dragons and the ²owls:
Because I give waters in the wilderness,
And rivers in the desert,
To give drink to my people, my chosen.
21 This people have I formed for myself;
They shall show forth my praise.

¹ Heb. *bars*.

² Or, *ostriches*.

³ Heb. *daughters of the owl*.

⁴ And lead them downwards as fugitives all, And "to Chaldea on the ships," is their cry.

⁵ that made.

⁶ brought.

⁷ I do.

⁸ Surely I will.

⁹ jackals.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 14. *בְּכָה-דָּעַן*. Ver. 16. *נְתִיבָה-עוֹ*. Ver. 17. *בְּכָה-דָּעַן*. Ver. 18. *קִרְבָּנוֹת-הַתְּבוּנִים-רִאשֹׁנוֹת*. Ver. 19. *חֲדָשָׁה*. Ver. 20. *נְהִירוֹת-יִשְׁמוֹן*. Ver. 21. *כִּפְר-תְּהִלָּה*. Ver. 22. *תְּהִלָּה*. Ver. 23. *כִּפְר-תְּהִלָּה*.

Ver. 14. The context shows that *שְׁלֹחָתִי* is the *praeter propheticum*.—The following words are very difficult. The correct understanding of *בְּרִיחִים* is of first importance. Most expositors render it "fugitives." But who are the fugitives? According to some they are the *παύματα* of the world's emporium (DELITSCHE), "the concurrent nations in the commercial city of Babylon" (Gesenius). This construction takes proper account of the *ו* before *בְּשָׂרִים*, by distinguishing the fugitives from the Chaldeans. But why call those foreigners precisely *fugitives*? Why not say then *נָרִים* or *עָרִב* (Jer. l. 37), or the like? And do not the Chaldeans flee, too? How then could the foreigners be distinguished from the Chaldeans just by the designation "fugitives"? This objection lies even more against DELITSCHE's construction than against that of GeseNIUS. For according to DELITSCHE *כָּלֵם* is the chief notion, *בְּרִיחִים* only an attribute joined on in the form of apposition. But then how in the world does the notion *כָּלֵם* come to designate the *foreigners* in distinction from the Chaldeans?—Since JEROME, many (ARSENES, ABARRAHEL, CASTALIO, FORERUS, SER. SCHMIDT, UMBREIT, etc.) have read *בְּרִיחִים* = "bars," and understood that breaking down bars is meant. Then it would be declared that the prison of the Israelites would be opened. GeseNIUS testifies "that the departure from the points in such a case were a small matter." And, of course, it might easily happen, especially in the unpunctuated text, that *barichim* would be spoken instead of *berichim*. But in general the reading *בְּרִיחִים* has the evidences in its favor, and we cannot permit ourselves to depart from it needlessly. Others, as HANX, understand the Chaldeans themselves to be meant by *בְּרִיחִים*. But if this word and *כְּשָׂרִים* be object of *הוֹרִידְתִּי*, then *ו* before the latter is inexplicable. I therefore (on the ground of Deut. xxviii. 68, see Comment below) construe *כְּשָׂרִים* as *acc. loci*, to the question, whither? The Prophet might have

written, indeed, *בְּשָׂרִים*, which occurs often enough. But, influenced by Deut. xxviii. 68, he writes here *כְּשָׂרִים* as *מְצָרִים* is written there. *בְּנָנוֹת* is used in both places with a similar construction and meaning. *ו* connects, not the word, but the entire clause, as e. g., Jer. l. 44.—*בְּנָנוֹת* is subject of the clause whose predicate consists in the words *בְּשָׂרִים בְּנָנוֹת* means "shout;" mostly in a joyful sense, but it occurs, too, in regard to lamentation, especially with suffixes: Jer. xiv. 12; Ps. cvi. 44. To this exposition of the last member of ver. 14, the foregoing *וְהוֹרִידְתִּי* forms a fitting introduction. For this *הוֹרִיד* takes place, according to our signification, both in the neuter and in the local sense: with the *בְּרִיחִים* there is a going downwards not only down the Euphrates, but from their previous elevation.

Ver. 15 is to be construed as apposition with the subject of *הוֹרִידְתִּי* and *שְׁלֹחָתִי* ver. 14.

Ver. 16. It comes to substantially the same thing whether the participles *נִתֵּן* and *כֹּזֵבִים* are rendered by the preterite or present. Still I prefer the former, because ver. 17 b and ver. 18 better agree with it.—*עָלִים* occurs again only Neh. ix. 11.

Ver. 17. *כֹּזֵבִים*, elsewhere the *Hiph.*, is the standing expression for leading Israel out of Egypt (comp. Exod. xx. 2; Deut. v. 6; xlii. 6, etc.). Here it is used of the Egyptians. It is even the Lord, that occasioned also the marching out of the Egyptian army.—*רִכְב־וָסוֹס*, which rhymes with *וְעוֹן*, recalls Exod. xiv. 9; xv. 1, 19, 21. Elsewhere it generally reads *וּרְכַב וָסוֹס* (Deut. xx. 1; Josh. xi. 4; 1 Kings xx. 1; 2 Kings vi. 15; Ezek. xxxix. 20). The transposition in our text, which is for the sake of the rhyme, occurs again only Ps. lxxvi. 7. *חֲלִי*, too, occurs in the Song of Moses, Exod. xv. 4.—*עָזִיז*—"robustus, validus," beside here, occurs only Ps. xxiv. 8 where it is paired with *נְבוֹר*—Imperf. *יִשְׁכְּנוּ* signifies the continuance, *בְּלִי-יָקוֹם* (comp. xxvi. 14; on the use of *בְּל* see on xxvi. 8) is future; the perfects *הָעָנָה* and *הָעָנָה* signify the completed fact.

Ver. 19. *חֲדָשָׁה* only here in a neutral sense in the sing., beside Jer. xxxi. 22: *חֲדָשָׁה* 9; xlviii. 6. It is known that *חֲדָשָׁה* is often used in the sense of an em-

phatic affirmative. Comp. e. g., 1 Sam. xx. 37; 1 Kings xi. 41, etc. It is used very often for *הָיָה*. Not only does the LXX. very often translate it by *ἵνα* (Deut. iii. 11; Josh. i. 9, etc.), but the parallel passages in Chronicles often have *הָיָה* where the Books of Kings have *אָמַר*. Comp. 1 Kings xv. 23 with 2 Chron. xvi. 11; 1 Kings xxii. 46 with 2 Chron. xx. 34, etc.

Ver. 20. Isaiah uses only here the expression *לִפְנֵי הָשָׁדַי*. Before him, on the ground of many passages in the Pentateuch (Gen. ii. 19 sq.; iii. 1, 14; Exod. xxxiii. 11; Lev. xxvi. 22; Deut. vii. 23, etc.), it appears in Hosea (ii. 14, 20; iv. 3; xiii. 8) and Job (v. 23; xxxix. 15; xl. 20). Isa. lvi. we read *לִפְנֵי הָשָׁדַי*—עֲנֵה again xlii. 21; xxxiv. 13, and in Job xxx. 29; Mic. i. 5; Jer. i. 39.—*כִּי* is = "that," or "because I have given."

EXEGETICAL AND CRITICAL.

1. This third strophe corresponds to the first. As the first represents how the LORD will bring back His people into their land, from all quarters of the earth and through all possible dangers, so the present strophe represents how this restoration shall happen out of Babylon and through the wilderness lying between Chaldea and Palestine. Thus the first strophe is general in its contents; the third is specific.

2. Thus saith—your king.—Vers. 14-15. As the first promissory strophe (ver. 1) began with thus saith, so this one in both its parts, the negative (ver. 14) and the positive (ver. 16). The LORD, Israel's Holy One, Creator and King, announces that He will send to Babylon and bring the Chaldeans down from the elevation they have scaled, and lead them back to the littleness of their original home on the lower Euphrates, to which they will set out with the cry "to Chaldea on the ships." This is the first negative act; the opening of the prison and putting aside the prison-keeper. Glorious act of deliverance! that at the same time proves the God of Israel to be the only Holy One. For your sake I have sent to Babylon, says the LORD, and indicates that the proper intent of the sending was the deliverance of Israel, though the messenger had no presentiment of performing a divine mission in the interest of Israel. Who this messenger was appears from xli. 2, 3, 25. It is Cyrus. We know that Isaiah foresaw a *Babylonian* exile of his people from xliii. xiv., xxi. 9 sq.; xxxix. 6, 7. Especially I have sent, reminds one strongly for substance of xliii. 2 sqq. See *Text. and Gram.* It appears to me that we are justified by Job xxvi. 13 and Isa. xxvii. 1 in giving *לְרִשְׁוֹן* the meaning "fugitives" (see *Text. and Gram.*). Only in those passages and here does the word occur. As regards the clause, and the Chaldeans, etc., I think that here, too, the Prophet makes allusion to an older passage of Scripture, that sheds light on his meaning. That is Deut. xxviii. 68; where we read *וְהִשְׁכַּח יְהוָה כְּצֵרִים בְּאֶרֶץ מִצְרַיִם*. As is known, Deut. xxviii. contains that emphatic exhortation to obey the law of the LORD, based on promised blessings and threatened curses. It concludes with the threat that "Jehovah shall bring thee into Egypt again with ships," to be sold there into bondage. It is worthy of notice that *כְּצֵרִים* must be construed as acc. *localis* to the question, whither? It might have read *בְּצֵרִים*, which, if not the more correct, were still the more frequent mode of expression. Now it seems to me, that the Prophet in our text would intimate that, what the LORD threatened against Israel would be fulfilled on

the Babylonians. We have showed above xliii. 13 that the Chaldeans (in Babylonian *Kaldi* or *Kaldaai*, SCHRADER, p. 43) were a nation settled in very ancient time in South-Babylon and reaching to the Persian Gulf. In course of time they rose to a dominant position in Babylon itself: in fact for a considerable time the ruling dynasty belonged to their race. Moreover that lower Euphrates region abounded in swamps, and hence offered numerous hiding-places. We know this especially from the history of Merodach-Baladan, of which, at chap. xxxix. we gave a sketch from FRANÇOIS LENORMANT. [The Author's recapitulation of points of that sketch may be omitted. Ta.] From the particulars given there, it appears that when the Chaldeans could no longer maintain themselves in Babylon, their next step would be to take refuge in ships. For them, flight into the recesses of the lower Euphrates and of the *Schatt-el-arab*, was at the same time a return into their proper home. Under such circumstances there was certainly sufficient motive for their raising the cry: *כְּשָׂרִים בְּאֶרֶץ* = "into Chaldea on the ships." Such was the cry when Babylon, which had only become so strong by the colossal walls of Asarhaddon and Nebuchadnezzar, but had often enough before been taken by the Assyrian kings, was no longer tenable. On this construction see *Text. and Gram.*

As ver. 14 begins with a thought that gives the reason for what follows, so it is followed also by another and similar one in ver. 15 as a conclusion. As an independent statement, ver. 15 would be superfluous and clumsy. It has sense and significance only in closest connection with ver. 14. Jehovah is often called Israel's king: xli. 21; xliiv. 6; xxxiii. 22; xliii. 15.

3. Thus saith—as tow.—Vers. 16, 17. Now the positive part of the promise is given. To the liberated Israelites is extended what they need for the long and difficult journey home. Already in the words "to Chaldea on ships" we found the Prophet's thoughts directed toward Egypt. This direction becomes now still more manifest. He presents the miraculous deliverance of Israel at the Red Sea as a guaranty of the promised deliverance from the Babylonian exile. The same God, he says, that prepared a way through the Red Sea, where there was too much water, will know how to make a way through the arid desert, where there is too little water. Comp. in general li. 10; lxiii. 11-13; xl. 16.

4. Remember ye—my praise. Vers. 18-21. Although the LORD fortifies the promise about to follow by recalling His performance at the Red Sea, still, by the demand no more to remember those old events, He lets the Israelites understand that what is promised and future will

be infinitely more glorious than what is past (comp. Jer. xxiii. 7). Not that He would have those mighty deeds of old sink into absolute oblivion. He means only a relative forgetting. He would only give a standard by which may be measured the glory of what is new. From this, already, we may see that the LORD by no means intends only the corporeal return from the Exile. Already introduced in ver. 18 as Himself speaking, the LORD announces ver. 19 that **He is about to create a new thing**.—Already, he says, it is germinating (comp. xlii. 9); i. e., the causes that are to bring about that new thing exist already. And of course, as Isaiah must have lived to see Judah give itself into the hand of the world-power, so he saw therewith the bud of the Exile, and also of the deliverance out of it (vi. 11 sqq.; vii. 17; x. 5 sqq.). But the implicit reality will also realize itself explicitly. Hence is said: ye shall certainly know it. For such is the sense of the negative question: **shall ye not know it** (see *Text. and Gram.*). In naming this new thing, the LORD does not describe it completely. He only mentions *one* characteristic trait. *Ex ungue leonem*. But this *one* trait from many is chosen, not only because of its inherent significance, but also, on the one hand, with reference to what was mentioned, vers. 16, 17, by way of guaranty, and on the other, because there is present already here the thought that comes to expression, xliii. 3. On the brink of the Red-Sea, also, it was water that seemed to prevent Israel's deliverance. They could not walk through the deep sea. There the LORD helped Israel threatened by too much water, by making a way through the sea. In the day when "the new thing" shall come about Israel will be confronted by a dearth of water. Freed from Babylonian captivity, they will resolve to return home. But an arid desert must be traversed! Now there is too little water. But the LORD will help as before. He will make in the desert a way (xxxv. 1, 2, 7; xl. 3 sqq.; xli. 18 sqq.), by furnishing it with a bounding stream of water. Comp. xlviii. 21; xlix. 10. On ¹⁹ see on xxvi. 8. How glorious this help will be, that Israel is to enjoy by the watering of the desert, may be seen

from the very beasts of the field rendering honor to God for it.—It weakens the force of this description to understand (with HAHN) the beasts to represent heathen nations. For it is something higher when the very beasts own and praise the hand of God. We must rather think of xi. 6 sqq., and how there, immediately *after* the description of the universal state of peace, the prospect of the home-return of Israel out of the Assyrian exile is presented as the antitype of the home-return out of Egypt (xi. 11–16, where note especially ver. 16). And xxxv. 8, 9 is also to be drawn into comparison here, where that way of return is called a holy way, and it is said that no lion shall be there, and that most ravenous of beasts shall not walk on it. This passage, compared with xi. 6 sqq. and our text, thus receives its complement and explanation, to the effect that wild beasts shall indeed be there, but will change their nature, and as regenerated, so to speak, will own and praise God. But by this we become aware that the LORD thinks not merely of physical water, but, as in xlv. 3, also of spiritual water and streams of the Spirit. For these necessarily belong to the condition of peace. The physical water of the desert is thus at the same time type of the spiritual streams of water of the last time. The beasts praise God for being permitted to participate in the blessings imparted to the people of Israel. But (ver. 21) especially **this people** themselves that the LORD formed for Himself (comp. vers. 1, 7; ¹⁹ see on xlii. 24) **shall recount His praise**. This signifies the acme of the new time, the time of salvation that begins with the deliverance out of the Babylonian exile. But that that acme will not be attained without backsliding on the part of the nation, and even greater manifestations of grace on the part of God, appears from the following context. [This brings us back to the main proposition of the chapter, namely, that Jehovah had not only made them what they were, but had made them for the purpose of promoting His own glory, so that any claim of merit on their part, and any apprehension of entire destruction, must be equally unfounded."—J. A. A.]

4. ISRAEL'S REDEMPTION FROM SIN CANNOT BE ITS OWN WORK.

CHAPTER XLIII. 22–23.

- 22 But thou hast not called upon me, O Jacob;
 *But thou hast been weary of me, O Israel.
- 23 Thou hast not brought me the small cattle of thy burnt offerings;
 Neither hast thou honoured me with thy sacrifices.
 I have not caused thee to serve with an offering,
 Nor wearied thee with incense.
- 24 Thou hast bought me no sweet cane with money,
 Neither hast thou filled me with the fat of thy sacrifices:
 But thou hast made me to serve with thy sins,
 Thou hast wearied me with thine iniquities.
- 25 I, even I, am he that blotteth out thy transgressions for mine own sake,
 And will not remember thy sins.

- 26 Put me in remembrance: let us plead together:
Declare thou, that thou mayest be justified.
27 Thy first father hath sinned,
And thy teachers have transgressed against me.
28 Therefore I have profaned the princes of the sanctuary,
And have given Jacob to the curse,
And Israel to reproaches.

¹ Heb. *lambs, or, kids.*

² Heb. *interpreters.*

³ For.

⁴ calamus.

⁵ Heb. *made me drunk, or, abundantly moistened.*

⁶ Or, *holy princes.*

⁷ And I will profane.

⁸ will give.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 24. רָחֵם—רָחֵם. Ver. 25. כָּחֹה comp. xlv. 23. Vers. 26, 27, 28. All the terms.

Ver. 22. וְיִצְחָק is adversative. קָרָא used of calling on God, occurs more frequently with prepositions. Still it is found elsewhere also with the accusative (Ps. xiv. 4; xvii. 6; lxxxviii. 10; xcl. 15). Many (MAURER, HITZIG, EWALD, HENDRICK, UMBREIT, KNOBEL, DELITSCH) construe the second clause וְיִצְחָק 'וְיִצְחָק' as a conclusion: that thou shouldest have wearied thyself with me. But in that case 1) the foregoing clause should contain an inquiry; 2) the dependent clause with 'וְיִצְחָק' should relate to something future. Neither is the case.—וְיִצְחָק means "laborare, desudare, defatigatum esse." The last in passages like xl. 28; lvii. 10; Jer. xiv. 8; Ps. vi. 7. Hence Hiph. "defatigare, to make weary." (vers. 23, 24). Hence I agree decidedly with those that translate: "for thou art weary of me."

Ver. 23. עֲבָדֶיךָ, for which there is no plural form, is collective [meaning the young of both sheep and goats, hence exactly rendered in the English Version, "small cattle."—Ta.].—וְזֶבֶד is accus. of the means.—עָבַד is the technical term for service rendered to God in worship. Comp. Exod. x. 26, and the expression עָבַדְתָּ.

Ver. 24. אֲנִי cannot be referred exclusively to the notion "with;" otherwise it must read אֲנִי הַיְחָדָה. It must be referred to the entire following clause.

Ver. 25. The double אֲנִי makes emphatic that the wiping out of sin is solely in God's power. אֲנִי stands emphatically after 'אֲנִי'. But it is not predicate as in vers. 10, 13; xli. 4; xlii. 4; xlviii. 12, but in apposition with the subject as in vii. 14. Thus the sense is: I—I such an one. In this lies a reference back to the emphatic use of אֲנִי twice already in this chapter.—כָּחֹה is rendered by the LXX. by ἰσχυρίζομαι, as also in Ps. li. 3. li. 19; lxi. 29, etc.—לִמְעַנִּי as in xxxvii. 35; xlviii. 9, 11.

Ver. 28. It seems to me presumptuous and needless to read וְאֲחִיכֶם and וְאֲחִיכֶם. This were, indeed, the easier reading, but for that very reason suspicious. The more difficult reading necessitates a deeper penetration into the sense. I construe וְאֲחִיכֶם and וְאֲחִיכֶם as simply future, and both 1 as simply copulative.—There are likely only rhetorical reasons for using the cohortative form אֲחִיכֶם instead of אֲחִיכֶם. At least this form is very usual precisely with וְאֲחִיכֶם. It occurs thirty times in the Old Testament, including the forms with Vav. consec. I doubt if it occurs as often with any other verbs.

EXEGETICAL AND CRITICAL.

1. But thou—sacrifices.—Vers. 22-24 a. In ver. 21 the LORD has expressed a glorious hope for the future. But he reflects here that the past history of Israel lets this hope appear unfounded. The outward return from the Exile is not sufficient to qualify Israel for that praise of God (ver. 21). As long as Israel is under the outward ceremonial law, it is also under the dominion of sin. The LORD Himself must first blot out the guilt of sin by an offering that only He can make, and break the power of sin by an outpouring of holy streams of the Spirit. Only a regenerated Israel will be able to do what is expected in ver. 21.

The following clauses do not mean that Israel has never fulfilled the duties of divine service therein mentioned, but only that they have not fulfilled them, i. e., not fully satisfied the requirements. The long period from the giving of the law to Isaiah's time, that ought to have been a period of uninterrupted fulfilment of the law, was in fact a period of prevalent transgression of the law. Hence the Prophet can well say, Israel has not brought the LORD the gifts of divine service that they ought to have brought.

In עֲבָדֶיךָ, small cattle, collective, there may be an allusion to the daily morning and evening sacrifice, in which a year-old lamb must be brought (Exod. xxix. 38 sqq.; Numb. xxviii. 3 sqq.). What a perverted world, when the LORD must Himself perform the work that Israel ought to have done by their divine service!

לִבְנוֹה is the fragrant gum of a tree found in Arabia, Persia, India and the eastern coast of Africa, but not definitely identified by modern botanists (see LEYER, HERZ. R-Encycl. XVII. p. 602 sq.). The Israelites used it partly as an ingredient of incense (Exod. xxx. 34), partly as an accompaniment to the meat offering, and the shew-bread (Lev. ii. 1 sq., 15 sq.; xxiv. 7). The expression לֹא קָנִיתִי ver. 24, when we compare the foregoing parallel enumerations, seems manifestly to be prompted by the assonance with עָבַד. עָבַד is mentioned Exod. xxx. 23 with the addition of בָּשֶׂם as an ingredient of the holy anointing oil (LEYER, *ibid.* XIV. p. 663 sq.; XIII. p. 322); according to the Rabbins (*ibid.* XII. p.

507) it was also an ingredient of the holy incense. It is almost universally agreed that it is the calamus (*ibid.* XIV. p. 664). DELITZSCH says "the calamus forms no stalk, much less a reed;" but it is to be considered that it has a stem formed underneath by the leaves overlaying one another. And these leaves are, each for itself, reeds open at the sides. Hence the calamus is reckoned among reeds. Besides, not our common calamus is meant, but the Asiatic, indigenous to tropical Asia, and which is still used there in preparing fragrant oils and incense (LEYRER, *ibid.*). The expression: *with the fat of thy sacrifices thou hast not intoxicated* (xxxiv. 5) *me* is anthropopathic. The effect of the fumes of fat on men being imputed to God. [רִיחַ] in the Hiph means "to drench." In this case "to drench with fumes of fat," i. e., be-smoke.—TR.].

2. But thou—thy sins.—Vers. 24 b—25. Having said what Israel did *not* do, it is now said what they have *only* done: *Only* this hast thou done, thou hast laden me, *etc.* An antithesis is implied that we would better express by "but thou *hast* (see *Text.* and *Gram.*). These words declare how the LORD has *hitherto* borne Himself with reference to His people's burden of guilt. He patiently submitted to the painful service of bearing this burden. These "sins" and iniquities are the "sins that are past through the forbearance of God" (Rom. iii. 25; comp. ix. 22). In ver. 25, however, the LORD says what He will do in the future: **He will blot out their transgressions.** He will not eternally drag Himself along with this burden; He will take it out of the world. And He says He will do it **for His own sake.** There is that in Himself that impels Him to this: It is love. It does not rest till it has found the ways and means of gratifying itself without trenching on justice. The LORD must have in mind here that sacrifice which did what all sacrifices of the Old Testament were unable to do. Acts iii. 19, and Col. ii. 14 seem to be founded on our passage. In the latter it appears that Paul recognized as the basis of the expression the representation of a delible writing. On "blot out" and "will not remember" comp. Ps. li. 3, 11; xxv. 7; lxxix. 8; Jer. xxxi. 34, *etc.*

3. Put me—reproaches.—Vers. 26—28. The LORD's exceeding gracious language vers. 22—25 does not by any means suit the taste of Israel. The Prophet sees in spirit that Israel does not acknowledge its unrighteousness and will not accept the LORD's proposed sacrifice (ver. 25). Israel is self-righteous. The LORD does not peremptorily rebuke the assertion of it. He again gives the nation an opportunity to prove it, if possible. Hence He demands an enumeration of the facts calculated to confute the LORD and to prove their assertion. רִמְזֵי = "remind

me," viz.: by naming the facts. On the ground of these facts there shall be justification; and if the enumeration holds good, Israel shall be just (justified). But Israel can produce nothing that will bear sifting. On the other hand (ver. 27) the LORD adduces facts. He confines Himself to naming capital facts, that warrant a conclusion *a majori ad minus*. Without doubt the first father of Israel means Abraham. For Adam is the father of the whole human race. Abraham's conduct in reference to Pharaoh and Abimelech (Gen. xii. 11 sqq.; xx. 1 sqq.), is of itself enough to prove that he sinned. רִמְזֵי is "the spokesman, interpreter, medium" (comp. Gen. xlii. 23; Job xxxiii. 23; 2 Chron. xxxii. 31). Theocratic office-bearers are meant, who were mediums between God and the people. For this reason they are called just after princes of the sanctuary. They were, indeed, the pillars and props of the Theocracy. It was just *their* sins (comp. Jer. xxii.—xxiii.), because of their commanding influence, that contributed most to their own and the nation's fall.

The debate, therefore, does not turn to the advantage of Israel. In conclusion, the LORD must pronounce the judgment: **I will profane the princes of the sanctuary** (comp. e. g., Jer. lli. 24), but Israel itself I must give up to the curse and reproaches by the heathen. (See *Text.* and *Gram.*). According to the foregoing exposition, the Prophet (ver. 21) points to a glorious last-time of salvation that begins with deliverance from the Exile, but in such a way that, from this beginning onwards to the completion of it, there occurs a long and changeful period. In reference to this period he distinguishes four particulars: 1) that the natural, fleshly Israel, as ever, is incapable of serving the LORD and of properly proclaiming His praise; 2) that the LORD Himself will blot out Israel's sin; 3) that Israel, in proud self-righteousness, does not accept this gracious gift of the LORD; 4) that, consequently, His worship will be profaned, i. e., done away, and the nation itself will be given up to the curse of destruction and outward reproach. When "the princes of the sanctuary" are profaned, then the sanctuary itself, the cultus of Jehovah, the Old Testament covenant in general, will be desecrated, i. e., done away and dissolved. For as GESENIUS justly remarks: "*foedus res sacra est, idque qui profanat etiam violat et dissolvat.*" Israel rejected Christ. They accepted neither Himself, nor, after His death, the gospel of the cross. For this the old covenant was broken and the Temple destroyed, the nation dispersed into all lands. But this happened only to the fleshly Israel. There remains a remnant, an *ἐκλογὴ*, and these, according to xlv. 3, will obtain the baptism of the Spirit, and thereby the qualification to fulfil ver. 21.

5. THE COMPLETION OF THE REDEMPTION BY DELIVERING FROM SIN IS THE FRUIT OF THE SPIRIT.

CHAPTER XLIV. 1-5.

- 1 YET now hear, O Jacob my servant;
And Israel, whom I have chosen;
- 2 Thus saith the LORD that made thee,
And formed thee from the womb, *which* will help thee;
Fear not, O Jacob, my servant;
And thou, Jesurun, whom I have chosen.
- 3 For I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour my spirit upon thy seed,
And my blessing upon thine offspring:
- 4 And they shall spring up *as* among the grass
As willows by the water courses.
- 5 One shall say, I *am* the LORD's;
And another shall call *himself* by the name of Jacob;
And another shall subscribe *with* his hand unto the LORD,
And surname *himself* by the name of Israel.

* *poplars.*

• *shall shout out the name of Jacob.*

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 1. ועתה Ver. 2. וְיִשְׂרָאֵל—וְיִשְׂרָאֵל—וְיִשְׂרָאֵל Ver. 4. בְּנֵי.

Ver. 2. כַּכֵּן is to be connected with יִצְרָךְ, as appears from ver. 24 and xlix. 5. יִצְרָךְ is an elliptical relative clause.—יִשְׂרָאֵל. That this word springs from יִשְׂרָאֵל (*Gr. Ven. Ἰσρααλίσκος*), or that it is identical with יִשְׂרָאֵל the first part of יִשְׂרָאֵל (JEROME, who translates יִשְׂרָאֵל by *rectus Dei* and יִשְׂרָאֵל by *rectissimus*; *Aqu., SYM., THEOD., εὐθετός, εὐθετός*) is an ungrammatical view. But it appears also to have been shared by those that have translated Jeshurun directly by Israel (TARG., Pesch., Ar.). This they seem to have done because they saw in it, not only an indirect equivalent for the name Israel, but also (because of the supposed identity of יִשְׂרָאֵל and יִשְׂרָאֵל), a direct equivalent. It is now admitted that יִשְׂרָאֵל has nothing to do directly with יִשְׂרָאֵל, but is derived from an essentially different root יִשְׂרָאֵל. As the word is used only of Israel, and that not as an adjective but as a name for Israel, we must regard it as a cognomen, and as so-called *Kunje* (comp. on יִשְׂרָאֵל ver. 5), consequently as a proper name. But, as is well known, there is greater freedom and variety used in all languages in the formation of proper names than in the formation of appellatives. This is because proper names have regard to individual peculiarities, which is not the case with appellative designations, which merely correspond to abstract modes that are always alike. Thus יִשְׂרָאֵל has originated from יִשְׂרָאֵל by appending the nominal ending ון, which, as the characteristic and at the same time the final syllable, has attracted the final syllable of the root. יִשְׂרָאֵל is therefore the notion יִשְׂרָאֵל in that pecu-

liar aspect which the ending ון imparts to it. But what is this peculiar meaning of ון? It occurs on the whole not often. It only appears in the appellatives צִיּוֹן, *statutum, statua, monumentum*, in the five proper names, וְיִשְׂרָאֵל, וְיִשְׂרָאֵל, וְיִשְׂרָאֵל, וְיִשְׂרָאֵל, and in the word כִּיּוֹן (Amos v. 20) of which it is not known definitely whether it is a proper name or an appellative. But the ending ון is manifestly derived from ון, by changing the vowel. The latter ending is exceeding common both in appellatives and in proper names. Several words have both endings: thus Nun, father of Joshua, is also named נון 1 Chron. vii. 27. The tribal designation from וְיִשְׂרָאֵל (Num. xxvi. 27; Judg. xii. 11, 12), and in Greek the word is pronounced regularly Ζαβουλών. צִיּוֹן has a near relation in צִיּוֹן. For not only is Mt. Zion called *Zehjun* in Syriac and Arabic, but also it is even not impossible that the original meaning of צִיּוֹן coincides with that of צִיּוֹן. For Zion might very suitably be designated as something "firmly set up, firmly founded, a כִּיּוֹן כִּיּוֹן, xxviii. 16." There is great variety in the meaning of words in ון. It ought not to have been so positively contradicted that the ending ון is also used to designate diminutives. What EWALD (*Gram.*, § 167) adduces on that subject is still worthy of consideration. צִיּוֹן occurs only in Song of Sol. iv. 9, where it is manifestly a term of endearment, and where one may translate "thou hast taken away my heart by one of thine eyes, by a picture (as if formed by a turner) of thy little neck" (properly *Halspartiechen*). שֶׁפִּיּוֹן (Gen. xlix. 18) from שָׁפַן *serpsit, reptavit*, is called a diminutive by GESenius, meaning "little sneak." וְיִשְׂרָאֵל which occurs Dan. i. 16 for וְיִשְׂרָאֵל ver. 12, can hardly

mean anything else than small vegetables, i. e., something inconsiderable as means of nourishment. It is universally admitted that *אֵלֶּן*, "the pupil," means the little man in the eye; and also *עֲלֵהֶם* (iii. 18; Judg. viii. 26) is generally taken to mean *lunulae*. If, finally, BEN-GORION, whom EWALD cites, is correct in stating that Josispon is diminutive of Joseph, I cannot see what one can object to the assumption that the Heb., among its diminutive forms, forms some in *ן*. Moreover ver. 5 manifestly corresponds to ver. 2, and as the words *וְכַשֵּׁם יִקְרָא* correspond to the words *וְכַשֵּׁם יִקְרָא* ver. 2, so the words *וְכַשֵּׁם יִקְרָא* ver. 5, refer to the words *יִשְׂרָאֵל* ver. 2, (comp. the remarks on ver. 5). From this results

that the Prophet regards *יִשְׂרָאֵל* as the *כְּנִי*. Ver. 5. Piel *כְּנִי*, besides here, occurs only xiv. 4 and Job xxxii. 21, 22. In Job the meaning is manifestly "to flatter." In xiv. 4 the word stands, as here, parallel with *קָרָא*, and can likewise mean only "to name honorably." In later Hebrew the word means "cognominare, titulo appellare" in general, and *כְּנִי* is "cognomen, agnomen," when even not exactly an honorable one. Thus *כְּנִי* and *אֱלֹהִים* are the *כְּנִי*. Among Hebrew grammarians the pronoun is called *כְּנִי*, because it is a word standing in place of a noun. Comp. Buxton, *Lex. talm. et rabb.*, p. 1054. With this certainly connects the Arabic *Kunja*, which however has more the meaning of a familiar name of flattery or one given in jest (comp. EWALD'S *Gr.*, pp. 662, 665).

EXEGETICAL AND CRITICAL.

1. This strophe connects closely with the foregoing one as its necessary conclusion. The prospect disclosed xliii. 21, that not merely the brute world, but also the people of God will proclaim the praise of the LORD, cannot be realized at once after the return from Exile. For the fleshly Israel still predominates. They cannot proclaim the praise of Jehovah; they will not, in their self-righteousness, acknowledge their sin, and will not accept the sacrifice that God, in His grace, offers to make for their sin. For this they are given up to the curse of destruction. But Israel is by no means done away as a whole by this. On the contrary, the moment has come when the LORD will fulfil to the people of His choice, i. e., the election, the *ἐκλογή* of His people (vers. 1, 2), the promise given xliii. 19-21. For then the LORD will send down, not earthly abundance of water, but streams of the Spirit, on the spiritual Israel, composed of those of Israel and of the heathen that are qualified to receive (ver. 3), and these streams will enable the spiritual Israel to cleave to the LORD in a fresh life of the Spirit, and thus to perform what was predicted xliii. 21.

2. Yet now hear—have chosen.—Vers. 1, 2. It is first of all to be remarked how the LORD no longer addresses His people merely by the name "Jacob" or "Israel," but with the tenderest expressions, and how He accumulates these expressions. We see that He is no longer dealing with the natural Israel, but with the remnant, the *ἐκλογή*. But now depends on xliii. 28. But now, i. e., after fleshly Israel has contemned the sacrifice for its sins, and has on that account been rejected, the moment has come when the LORD prepares the true Israel for the accomplishment of His will. This Israel He first addresses as Jacob My servant. Thus we see that here, not the total, but only the noble nucleus of the nation is designated as "Servant of the LORD." For He calls this nucleus Israel whom I have chosen (xli. 8, 9; xliii. 10; xlix. 7). This is the first address, and meant only to call the attention of the one addressed. Then follows the second address, which begins with naming the speaker, who is designated as Jehovah, the Creator and Former of Israel from the womb, and their Helper. From all the facts and names accumulated in the two verses, the conclusion is drawn that Israel ought not to be afraid. The

words xliii. 28 seem to give the occasion for this. *Jeshurun* [*Jesurunis* an erroneous orthography.—Tr.], which occurs first [and the only passages beside.—Tr.] Deut. xxxii. 15; xxxiii. 5, 26, is undoubtedly a designation of the people of Israel (see *Text. and Gram.*). If we may take it as a term of endearment or flattery, we may then understand it to mean "pious little one, pious little nation, *Frömmchen*." It is to be noted that the second address (ver. 2), like the first (ver. 1) concludes with I have chosen him.—From this appears what emphasis the Prophet lays on the idea of the election.

3. For I will pour—of Israel.—Vers. 3-5. Here the LORD says to His beloved people why they need not be afraid. In the judgment that is to consume the fleshly Israel, the spiritual Israel is to remain unharmed. The latter is in fact called to perform what the other could not do: proclaim the praise of Jehovah (xliii. 21). It is enabled to do so by the outpouring of the Holy Spirit. The Prophet here returns to the sphere of thought of xliii. 20. There a rich blessing of water was promised to the nation returning home through the desert. We have seen that the Prophet here again contemplates together the whole period of salvation. We are aware of this from his seeing also the irrational brutes qualified and impelled to thanksgiving to God. But this elevated goal Israel does not attain at once. Rather in this period, beginning with the deliverance from the Exile and concluding with the reign of peace, the outward Israel descends deep down into the abyss of destruction. But the "election" will remain, and to it will be given that outpouring of streams of living water, of which the blessing of water during the journey in the desert was only a type. With ver. 3 the Prophet makes the connection with that type. I may say, he places one foot in the physical and the other in the spiritual, and thus forms a bridge from one to the other. Not as if to the "elect" will be imparted first the physical and then the spiritual blessing. But only for the purpose of making us recognize the connection with xliii. 20, the Prophet speaks first physically. But, as the following intimation shows, he means already in ver. 3 a spiritual water. *צִמָּה* (not *צִמָּה*) seems, in antithesis to *צִמָּה* "the thirsty," to mean a living being, and *צִמָּה* (comp. Gen. i. 9,

10) "the dry ground" נחלים "*fuentes, fuente*" (comp. Exod. xv. 3; Pa. lxxviii. 16, 44) only here in Isaiah. When the Prophet says on thy seed, thine offspring he addresses the ideal totality of the nation (comp. Joel iii. 1). The blessing, which we are primarily to understand as spiritual and belonging to eternal well-being, is the effect of the Spirit, and appears outwardly in joyous, fruitful prosperity. Hence צמחו ונני.

The LXX. and TARG. appear to have read צמח. And at first sight one might prefer this reading to the צמח of the text (which occurs only here) were it better supported and not the easier. It seems to me that the Prophet, by the grass, does not mean the Israelites themselves, to whom "seed" and "offspring" do refer. He rather conceives of the Israelites as higher and nobler plants, say, flowers or trees, growing out of the midst of the grass, and by the grass means the converted heathen. He further compares them to Arab-trees (ערבים, xv. 7, according to WETZSTEIN in DELITZSCH, p. 459. *Rem.*, not willows, but a poplar tree that grows like willows, and along with such, by flowing water) by the water-courses (comp. xxx. 25; Pa. i. 3), which, less common than the willow, rise conspicuous among the trees and bushes growing by the water.

Thus the Prophet prepares for what he would say ver. 5. He shows, namely, that to the spiritual Israel, whom he addresses vers. 1, 2, belong not only such as are Israelites by corporeal descent. Not all are Israel that are of Israel (Rom. ix. 6 sq.); and just as little are the heathen on account of their descent excluded from Israel. Our Prophet, in fact, often enough utters the promise that the heathen shall come to Israel and be incorporated in Israel (ii. 2 sq.; xi. 10; xlii. 6; xlix. 6, 18 sq.; liv. 1 sq.; lv. 5; lvi. 5 sq.; lx. 3; lxx. 1, etc.). Thus I see in ver. 5 an exposition of the thought that the believing Israelites sprout up in the midst of the grass, and that they thus shall be distinguished from the grass, and yet stand upon one foundation of life with it. For ver. 5 does not speak of Israelites, but of such as turn to Jehovah and to His people. But the language concerning these would be wholly disconnected if ver. 4 did not in "among the grass" contain a transition to the thought in question.

Notice that ver. 5 has two chief parts, of which each has two subdivisions. The first subdivision of each part contains a declaration of surrender to Jehovah; the second subdivision contains each time a recognition of Israel as a people of prominent importance. The first subdivisions begin with הן, the fourth does not. As one cannot avoid inquiring why the Prophet should refrain from a fourth הן, it appears that he would say: not all will make prominent in their confessions either Jehovah or the nation, but many will do both. Thus among these heathen there shall be so far a difference, that some in their declaration of adhesion will mention more especially the God of the people, others the people of God, while still others will mention both in equal degree. Thus one will say I am the Lord's, another will let a loud call be heard by means of the name of Jacob, i. e., he will loudly praise Jacob (comp. on xli. 5).

Finally a third will do both: he will sign away his hand, i. e., what he can do, effect, perform (compare the expression ין Jer. i. 15; 2 Chr. xxx. 8, etc.) to the LORD (לַיהוָה *literis consignare* also with ל of definition, e. g., in כְּתוּב לַיהוָה iv. 3). This explanation appears simpler to me than the other two that translate either "to write, etch on the hand," or "to write with the hand." Thus one may say in Latin: *literis manum suam Jovae consignabit*, in order to signify surrender by means of a legal obligation. Of the same person it is said further, that "he will make an award of honor by means of the name of Israel," i. e., that he will honorably name the name of Israel. See *Text. and Gram.* The intimate relation between God and His people is assumed here. He that confesses the LORD must confess His people, and vice versa.

DOCTRINAL AND ETHICAL.

1. On xliii. 1. "Here are presented to us for our comfort all three articles of the Christian faith concerning the Creation, Redemption, and Sanctification. For 1) if God created us He will not forsake the work of His hands (Ps. cxxxviii. 8). 2) If He has redeemed us, no one will seize His sheep out of His hand (John x. 28). 3) If He has called us and named us by our name, we are allowed to rejoice that our names are written in heaven (Luke x. 20)."—CRAMER.

2. On xliii. 2. "God delivers out of perils of water. Examples: Noah (Gen. viii. 15). Moses who was cast into the water in a little ark covered with pitch (Exod. ii. 6). The children of Israel who were led through the Red Sea (Exod. xiv. 16). Jonah in the whale's belly (Jonah ii. 11). The disciples with the LORD in the boat (Matth. viii. 26). Peter who walked on the water (Matth. xiv. 30). Paul shipwrecked, and along with whom were rescued two hundred and seventy-six souls (Acts xvii. 37). God delivers also from perils of fire. Examples: Daniel's companions in the fiery furnace (Dan. iii. 24 sq.). Lot, whom with his family the holy angel led out of Sodom (Gen. xix. 17)."—CRAMER.

3. [On xliii. 4. "He would cause other nations to be destroyed, if it were necessary, in order to effect their deliverance, and to restore them to their own land. We learn here, (1) That nations and armies are in the hand of God and at His disposal. (2) That His people are dear to His heart, and that it is His purpose to defend them. (3) That the revolutions among nations, the rise of one empire, and the fall of another, are often in order to promote the welfare of His church, to defend it in danger, and deliver it in time of calamity. (4) That His people should put the utmost confidence in God as being able to defend them, and as having formed a purpose to preserve and save them."—BARNES.—"The righteous is delivered out of trouble, and the wicked cometh in his stead," Prov. xi. 8].

4. On xliii. 3, 4. "There are various views of this: a. Some suppose we are to understand it thus; the Egyptians imagined they would blot out the people of Israel, but they were punished themselves; b. others apply it to the times of Hezekiah, when the Egyptians and Ethiopians were

chastised by Shalmaneser; c, others suppose it was fulfilled by Nebuchadnezzar in the time of Zedekiah; d, others by the Romans, when the Jewish republic was spared and these nations encountered misfortune; e, still others regard it as yet future, and that it is to be fulfilled on anti-christian nations, which they infer from vers. 5-7."

"Several examples of such a warding off of punishment from the Jewish nation, which on the other hand were suffered to fall on heathen nations, are to be noticed in the history of the Jews. Still this is not to be understood as if these nations suffered for the sins of Judah. The wrath of God that should have come upon Judah, came on the heathen because of their own sins, but Judah was then spared out of grace (Prov. xxi. 18). God forgave the penitent Jews their sin, but He punished the sin of the impenitent heathen."—STARKE.

5. On xliii. 5-8. What the Prophet says here primarily of the return of Israel from all the lands of its exile, applies also to that return that takes place when poor, straying heathen souls are led back from dead idols to the living God, their Saviour and Redeemer. Then they are the ones that the LORD has made and prepared for His glory (Acts xiii. 48; Rom. viii. 29 sq.) Such are the blind people that still have eyes, and the deaf that still have ears. For blind and deaf they are in as far as by nature and their birth they belong to the blind and deaf heathen world. But they have eyes and ears in as far as the LORD has opened their hearts and given them a penetration by which they see and hear better than those who, although surrounded by light through possession of the means of grace, still do not know what belongs to their peace (Matth. xiii. 13 sq.; John ix. 39 sq.).

6. On xliii. 9-13. The Prophet here gives a proof of the existence of God, which at the same time involves a proof of the non-existence of idols. It cannot be denied *in thesi*, that a knowledge of the future lies beyond the sphere of human ability, and that if it occurs, it can only happen by virtue of a superhuman penetration that overleaps the limits of time and space. Prediction is not an art. All depends on what is foretold being fulfilled at the right time and in the right way. The agreement of prophecy and fulfilment can only be verified after the fulfilment takes place. Hence it is necessary that at the moment named the prophecy be attested as genuine, not fortuitous, not fabricated *post eventum*. Hence the LORD says (ver. 10): "ye are my witnesses." And in fact, in all its notorious history, in its remarkable indestructibility, by virtue of which it moves through the *entire* universal history, while all other ancient nations have disappeared, Israel is a living witness for the existence of Him who calls Himself at once the God of Israel and the Creator of heaven and earth. For it is foretold that to this nation shall happen judgment, dispersion, continued existence in dispersion and a gathering together again out of dispersion. Over thousands of years ago it was foretold, and what to the present could be fulfilled has been fulfilled. What but divine knowledge and power can have so fitted the prophecy to the fulfilment and the fulfilment to the prophecy? Therefore the ex-

istence of a divine providence is proved by the history of Israel. But what other God should be the author of this providence than He that said not only, "ye are my witnesses" (ver. 10), but also, "I declared when there was no strange god among you?" (ver. 12). One is reminded of the anecdote of Frederick the Great, who, having demanded a striking proof of the truth of the religion revealed in the Bible, received from one of the guests at table the answer, "Your majesty, the Jews."

[7. On xliii. 10. "Neither shall there be after me." This expression is equivalent to that which occurs, Rev. i. 11, "I am Alpha and Omega, the first and the last;" and it is remarkable that this language, which obviously implies eternity, and which in Isaiah is used expressly to prove the divinity of Jehovah, is, in Rev. i. 11, applied no less universally to the LORD Jesus Christ."—BARNES.

On ver. 13. "'Who can hinder it.' The doctrine taught here is, (1.) That God is from everlasting—for if He was before *time*, He must have been eternal. (2.) That He is unchangeably the same—a doctrine which is, as it is here designed to be used, the only sure foundation for the security of His people—for who can trust a being who is fickle, changing, vacillating? (3.) That He can deliver His people always, no matter what their circumstances. (4.) That He will accomplish all His plans; no matter whether to save His people, or to destroy His foes. (5.) That no one—man or devil—can hinder Him. How can the feeble arm of a creature resist God? (6.) That opposition to Him is as fruitless as it is wicked. If men wish for happiness they must *fall in* with His plans, and aid in the furtherance of His designs."—BARNES.]

8. On xliii. 19—xliv. 5. We have here again a brilliant illustration of the grandeur of the prophetic view of history. The Prophet sees in spirit that with the deliverance from the Babylonish captivity a new thing will begin, in comparison with which the deliverance from Egyptian bondage with all its miracles will only appear as something inferior. For with the beginning of that period of salvation, the Prophet sees, too, the end. The waters with which the LORD will refresh those returning from Babylon flow from the same source as the water of regeneration, of the *παλυνγεσία*, of the renewal of nature. And yet! What a tremendous period separates both, and what must Israel not go through till, from the drink out of that earthly fountain in the desert, it has attained to the well of heavenly water of life! It must first slough off the entire "fleshy Israel." It has already performed the entire Old Testament ceremonial service in an unsatisfactory manner. Indeed, had it done this most perfectly, it could only have satisfied the needs of blotting out sin in an ideal, typical way. But Israel was far from performing even the outward letter of the law by that sort of service. The LORD must take all the guilt of His people on His own shoulders. What Israel did itself was as good as nothing. And the LORD, in His long-suffering, not only put up with this, He will even do more. He will undertake Himself the entire and complete blotting out of the guilt of His people. But the people are self-righteous

and trust in their own work. They maintain that they have done what they ought, although the LORD can prove that not even their chiefs and prominent representatives have been righteous. Since then the nation, perishing, stiff-necked, in its self-righteousness, does not accept the sacrifice, that the LORD, in His infinite grace, brings for the purpose of making atonement,—this outward, fleshly Israel, with all its outward ceremonial service, which is used only to feed its self-righteousness, must be broken up and destroyed. Then, out of the ruins of the fleshly Israel, the spiritual Israel will issue as from a cast off shell, and it will be susceptible of the gracious gifts of its God. To it then will be imparted the streams of the Spirit which bring about the regeneration of all natural and personal life, and will enable Israel to sanctify the name of its God, as predicted in xliii. 21.

[On xliii. 25. "We may learn from this verse; (1.) That it is God only who can pardon sin. How vain then is it for man to attempt it! How wicked for man to claim the prerogative! And yet it is an essential part of the papal system that the Pope and his priests have the power of remitting the penalty of transgression. (2.) That this is done by God *solely* for His own sake. It is not (a) because we have any claim to it—for then it would not be pardon, but justice. It is not (b) because we have any power to compel God to forgive—for who can contend with Him, and how could mere *power* procure pardon? It is not (c) because we have any *merit*—for *then* also it would be justice—and we *have* no merit. Nor is it (d) primarily in order that we may be happy—for our happiness is a matter not worthy to be named compared with the honour of God. But it is solely for His own sake—to promote His own glory—to show His perfections—to evince the greatness of His mercy and compassion—and to show His boundless and eternal love. (3.) They who are pardoned should live to His glory, and not to themselves [ver. 21, xliv. 5]. (4.) If men are ever pardoned they must come to God—and to God alone. They must come not to *justify* themselves, but to confess their crimes."—BARNES.]

10. On xliv. 1, 2. "God has two arguments wherewith to comfort: 1) When He reminds His own what He did for them in the past; 2) what He will yet do for them in the future."—CRAMER.

11. On xliv. 3. Comparing here the bestowment of the Spirit to pouring water on dry land, happens primarily out of regard to the special connection of our passage, which treats of the return of Israel through the desert. As in xliii. 19, 20 abundance of water is promised for physical refreshment, so here streams of the Spirit for spiritual refreshment. *Outpouring* of the Spirit is promised elsewhere also for the purpose of cleansing, fructifying, refreshing (Ezek. xxxvi. 25; Jno. vii. 37 sqq.). When, however, the Holy Spirit appears elsewhere as a fiery energy (Matt. iii. 11; Mark i. 8; Acts ii. 3) it is to designate it as the principle of divine light and life-heat. Whether by the baptism of fire is to be understood also the fire of judgment (Matth. iii. 12; 1 Cor. iii. 13-15) as ORIGEN AND AMBROSE think, we will leave uninvestigated here.

HOMILETICAL HINTS.

1. On xliii. 1-4. A glorious word of comfort for the individual Christian and for Christian communions. All grounds of comfort are therein enumerated. We learn 1) what the LORD is to *us* (ver. 3 God, Saviour, ver. 4 He loves us). 2) What *we* are to the LORD (ver. 1 His creatures, redeemed ones, and not such as disappear in the great mass, but whom He knows by name, and whom as a precious possession He keeps ever in sight). 3) He delivers us out of manifold distresses (ver. 2 out of all). 4) The price He pays for our deliverance (vers. 3, 4; conscious enemies, or their unconscious instruments may go to destruction to save us, e. g., in ancient times the Egyptians in the Red Sea, in modern, the French against Germany, 1870-71. 5) To what He has destined us (ver. 4, because so dear, thou must be glorious). On xliii. 1, 2. "*Thou art mine!*" saith the LORD. By that He signifies 1) a well-acquired; 2) an inviolable right of possession." KOEGL in "*Aus dem Vorhof ins Heiligthum*," 1876, Vol. II. p. 196.

2. On xliii. 5-8. *Missionary Sermon.* The LORD here addresses the spiritual Israel, to whom we and all out of every nation belong, who are born of God. Missions are properly nothing else than a gathering of the hidden children of God, scattered here and there, to the communion of the visible church (Jno. xi. 52). Contemplate 1) The mission territory *a*, in its outward extent (all nations ver. 5 *b*, 6); *b*, in its inward limitation (vers. 7, 8; all are called, only those are chosen who are marked with the name of the LORD, are prepared for His glory, among the blind and deaf are such as see and hear). 2) Mission work: *a*, its difficulty (ver. 5, "fear not" implies that, humanly speaking, there is reason for fear); *b*, the guaranty of its success (ver. 5, "I am with thee").

3. On xliii. 22. [*Proofs of weariness in religion.*] (1.) Casting off prayer: *thou hast not called upon me, O Jacob.* Jacob was a man famous for prayer (Hos. xii. 4); to boast the name of Jacob, and yet live without prayer, is to mock God and deceive ourselves. If Jacob does not call upon God, who will. (2.) They grudged the expense of devotion. They were for a cheap religion. They had not brought even the *small cattle*; much less the greater, pretending they could not spare them, they must have them for the maintenance of their families; still less would they pay for a foreign article like *missions*; *bought no sweet cane.* (3.) What sacrifices they did offer were not inane for God's honor, *neither hast thou honored me, etc.*; being offered carelessly, or hypocritically, or perfunctorily, or ostentatiously, or perhaps even to idols, these were dishonouring to God. (4.) The aggravation of this; as God appointed the service it was no burdensome thing, *I have not caused thee to serve, etc.* God's commands are not grievous. After M. HENRY].

4. On xliii. 24, 25. *Passion sermon.* The righteousness that avails with God. 1) Israel does not obtain it (it has not even fulfilled the ceremonial law; and not merely the nation in general left the law unfulfilled, but also its chiefs

and teachers: and as with Israel so with mankind in general. 2) Christ procures it; for: *a*, He the guiltless, out of pure love takes on Himself the heavy burden of suffering, which beginning in Gethsemane ends on Golgotha; *b*, thereby He blots out our transgressions and reconciles us to the Father.

5. On xliv. 1-5. *Pentecost (Whitsuntide) sermon*. The Church of Christ can grow, flourish, and bear fruit only by the Spirit of Christ. Hence is necessary the *outpouring of the Holy Spirit*. This is 1) to be hoped for with certainty, because promised by the LORD (in proportion to the need and to the receptivity the Holy Spirit will ever be imparted to the church); 2) infallibly efficient in producing all the good fruits that must adorn the vineyard of the LORD (vers. 4, 5).

6. On xliv. 1-5. "*The period of confirmation*

an Advent of Jesus to the children." "Praise and thanks to God, there is much new life born in the period while those that are to be confirmed are under instruction, and much grows up in later time out of the seed scattered then. This time ought also to open the children's mouths for them to confess their salvation and their Saviour. That poor "yes" that the children speak at their confirmation at the altar is not enough. Nor does it suffice for us to confess our being Christians by attending church and partaking of the LORD's Supper. The congregation that has become dumb must learn to speak again. We must boast again the unspeakable benefit of free grace. We must have a confessing church again. The confession must go with us into our life." AHLFELD, *Das Leben im Lichte des Wortes Gottes*, Halle, 1867, p. 150.

V.—THE FIFTH DISCOURSE.

Prophecy as proof of divinity comes to the front and culminates in the name *Kores*.

CHAPTER XLIV. 6-28.

1. JEHOVAH GUARANTEES ISRAEL'S SALVATION BY HIS PROPHECY. IDOLATERS WHOSE MADE-GODS CANNOT PROPHECY COME TO SHAME.

CHAPTER XLIV. 6-11.

- 6 Thus saith the LORD the King of Israel,
And his redeemer the LORD of hosts;
I *am* the first, and I *am* the last;
And beside me *there is* no God.
- 7 *And who, as I, shall call,
And shall declare it, and set it in order for me,
Since I appointed the ancient people?
*And the things that are coming, and shall come,
Let them shew unto them.
- 8 Fear ye not, neither be afraid:
Have not I told thee from that time, and have declared it?
Ye *are* even my witnesses.
Is there a God beside me?
Yea, *there is* no 'God; I know not *any*.
- 9 They that make a graven image *are* all of them vanity;
And their 'delectable things shall not profit;
And they *are* their own witnesses;
They see not, nor know;
That they may be ashamed.
- 10 Who hath formed a God,
Or molten a graven image *that* is profitable for nothing?
- 11 Behold, all his fellows shall be ashamed:
And the workmen, they *are* of men;
Let them all be gathered together, let them stand up;
Yet they shall fear, *and* they shall be ashamed together.

¹ Heb. *Rock*.

^{*} Heb. *desirable*.

^{*} And who is as I, who proclaims aloud—so he shall tell it and do it like me—since I set an everlasting people.

^b And future things even what shall come to pass.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 8. **יְהוָה-פָּדָה**. Ver. 9. **יְהוָה-פָּדָה**. Ver. 10. **יְהוָה-פָּדָה**.

Ver. 6, 7. Ver. 7 is related to ver. 6 b as the conclusion to the reason. But ver 7 is to be construed so that the words **יְהוָה-פָּדָה** shall be taken together, and the words **יְהוָה-פָּדָה** construed as a parenthesis. **קָרָא**, agreeably to the context, and since it has nothing to do with teaching or with announcing past things, is = "to proclaim, announce, call out aloud, publicly." As appears to me, **קָרָא** is used partly for the sake of variety, the synonymous expressions having been used **הִשְׁמִיעַ** thrice in vers. 7, 8, **הִשְׁמִיעַ** (comp. xliii. 12) once at least, but partly and chiefly, because **קָרָא** involves in a greater degree the notion of sounding. It is related to those other expressions named like our "calling" to "giving notice, letting hear." The latter may take place by a very light voice or even without any use of the voice.—**לִי**—**יְהוָה**, as we have said, is a parenthesis; but **י** introduces the demonstrative conclusion after the relative premise **יְהוָה** (comp. e.g. Num. xxiii. 3). The premise is only interrupted for rhetorical reasons, being the result of the pathos with which the Prophet speaks. **עָרַךְ** certainly has here, not merely the meaning "to lay before, to lay down," but it involves also the notion of "doing similarly." The *Pav.* before **אֲשֶׁר** has as often, the meaning "and indeed." **יְהוָה** after **לִי** is *dat. ethicus*, with strong approximation to the *dativ. commodi*.

Ver. 8. The question **וְהָאֵלֹהִים** is equivalent to a denial (comp. questions with **כִּי** or **מִי** Job xvi. 6; xxxi. 1; Song of Sol. viii. 4, etc.).—The expression **אֵלֹהִים** does not occur again in Isaiah.

Ver. 9. **וְהָאֵלֹהִים** is "*exoptatum, delictum*" (part. pass.; only here in Isaiah; comp. Job xx. 20; Ps. xxxix. 12). But

I construe "the wished-for, desired," in the sense of "jewel, valuable."—**וְהָאֵלֹהִים** recalls **וְהָאֵלֹהִים**, thus it has hardly the merely negative meaning of inability, but also the positive meaning of something destructive, hurtful.—The words **וְהָאֵלֹהִים** are variously explained. The Masoretic points over **וְהָאֵלֹהִים** denote that it is critically suspicious. But it suits the context very well, if only the idols themselves be not regarded the witnesses: they, the idols, are their own witnesses, i. e., they testify against themselves (*DELITISCH*). For the notion against themselves would need to be more clearly expressed. Rather the idol-makers are the witnesses for their idols as Israel is for Jehovah. Therefore **וְהָאֵלֹהִים** is subject to the predicate **עָרַךְ**, and not merely a resumption of **עָרַךְ** construed as the subject of **יְהוָה**.

Ver. 10. **מִי** is here, as often, at the point of passing from the interrogative to the relative sense, and hence acquires an iterative meaning. For the question "who is there, who?" which, as it were, challenges in every direction, has the sense of "whosoever, *quicumque*." Comp. e.g. Exod. xxiv. 14; Jer. xlix. 19.—I construe **וְהָאֵלֹהִים** as a conclusion, whose predicate is self-evident from the foregoing clause: "whosoever forms a god (he does, forms or moulds it) for nothing." If **מִי** be construed as a direct interrogative, it has the appearance as if the Prophet doubted whether there were such people. For if one understands the inquiry in the sense of "reluctant wonder" (*ΚΑΝΟΜΕΝ*), and makes the answer to be that no rational person would do this, then the question would not be "who forms?" but "what rational person forms?"

Ver. 11. According to the context the clause **וְהָאֵלֹהִים** must, it seems to me, be construed as causal. For **וְהָאֵלֹהִים** is not the parallel of **יְהוָה**; it does not express the notion of destruction, but of what is the explanation of the destruction. Therefore I translate: "for they are (properly): they are in fact, comp. xxiv. 6; xxxviii. 17: xxxix. 1, etc.), smiths of men," i. e., of human origin.

EXEGETICAL AND CRITICAL.

1. The Prophet has announced (chap. xli.), the first deliverer for the first time, and then along with him the one to be delivered, viz., the servant of God in the national sense. In contrast with both of these he has presented the second and greatest deliverer, the Servant of God in a personal sense (xlii.). In chap. xliii. he has portrayed the deliverance in its chief characteristics. Now in chap. xliv. he gives the fullest effect to that element of his discourse, viz., the proof of divinity by means of prophecy, which so far he has produced already four times like a refrain, yet only as a prelude.

In three strophes Jehovah announces Himself in contrast with the dead idols as the true, living, omniscient, almighty God, who has predetermined Israel's deliverance, and now foretells it so that Israel can no more doubt His divinity. For, at the close of this chapter the Prophet names with the greatest distinctness even the name of the prince who is called to be the deliverer of Israel. The first three strophes are but the substructure for this culmination that is to crown the building, that is, for the great prophetic act that is

accomplished in naming the name "Kores." In the first half of the present strophe (vers. 6-8) the Prophet makes prominent the difference between Jehovah and idols, by contrasting the omniscience and omnipotence of Jehovah with the nescience and impotence of idols. In the second half, also consisting of three verses (8-11), the Prophet exposes the folly of idolatry.

2. Thus saith—know not any.—Vers. 6-8. The LORD justifies the consoling language "fear ye not," etc., ver. 8, by first presenting Himself as the One that will help Israel, and can help. He is willing to help as being Israel's King, He can help as being the eternal God who has proved this His eternal divinity. Note how the LORD encloses the predicates of His existence relative to Israel in the predicates of His divine existence. He first calls Himself Jehovah, the absolutely existent. For this is the foundation. Then He calls Himself Israel's King and Redeemer. This is His historical revelation relative to time and salvation, which is enclosed by His eternal divine existence as by a ring. The latter is completed by the notion "Jehovah of

hosts." For by this is intimated that the LORD is not only God *per se*, but has revealed this divinity already in a super-terrestrial sphere of dominion. How consoling for Israel that He, who is God *per se*, but has shown already that He can be such also for others by a super-terrestrial kingdom of glory, calls Himself Israel's King and Redeemer! The LORD was King of Israel while Israel existed as a nation (comp. Deut. xxxiii. 5; Ps. lxxiv. 12). The nation's demand for a human king is expressly called an insult to Jehovah as heavenly King (1 Sam. viii. 7; xii. 12). And also after Israel had received an earthly royalty, Jehovah still remains forever its proper, true and eternal King, from whom all earthly power of ruling emanates (xxxiii. 22). But the king is the natural deliverer of his people. His own interest and honor demand that his people shall not be ruined (see *e. g.* Ps. lxxix. 9; cvi. 8). This King has at His disposal for protecting Israel invisible powers, great in strength and numbers, viz., the heavenly hosts (comp. Deut. xxxiii. 3, and SCHROEDER *in loc.*; 2 Kings vi. 16 sqq.; Heb. i. 14). After this preface the LORD proceeds with what He has in mind. He calls Himself **the first and the last** (xli. 4; xlviii. 12) **beside whom there is no God** (xliiii. 11; xlv. 8; xlv. 6, 21). For only He can be God who is before all and after all. But the LORD assuredly does not call Himself **the first and the last** in the sense of temporal succession, as if He were only the first to come into existence and the last to remain; for that would only establish a difference as to degree between Him and creatures. No, the LORD is *at the same time* beginning and end, Alpha and Omega. He encircles not only Israel (comp. on ver. 6 a), but all the world's history as a ring. To Him everything, beginning and end, is absolutely present.

Therefore, too, He can *prophecy*, and therefore prophesying by means of a decree is proof of His eternity, *i. e.*, of His divinity. (On the relation of ver. 7 to 6 b see *Text. and Gram.*.) עַל-עוֹלָם "everlasting people;" [English Version *ancient people*.] I do not believe that this means the human race. The LORD describes Himself in the whole context as the God of Israel; He will comfort Israel. It may be said that God prophesied from the beginning of the world, and that humanity in a certain sense may be described as

עַל-עוֹלָם. Yet it is very doubtful whether in that case עַל would not require a nearer definition as in xlii. 5. Chap. xl. 7, to which appeal is made, refers decidedly to Israel, as we have shown. The dead may be called עַל-עוֹלָם (Ezek. xxvi. 20) because they are a special part of mankind, in respect to space dwelling in a land of their own, and in respect to time of immeasurable duration. But Israel, too, may be called an everlasting people, for to it alone, of all nations, is promised an everlasting covenant (Exod. xxxi. 16; Lev. xxiv. 8; Isa. xxiv. 5; lv. 3; lxi. 8, *etc.*), an everlasting sanctuary (Ezek. xxxvii. 26), an everlasting priesthood (Exod. xl. 15; Num. xxv. 13, *etc.*), and kingdom (2 Sam. vii. 13, 16; Ps. lxxxix. 4 sqq.); indeed it is expressly said "thou hast confirmed

to thyself thy people Israel to be a people unto thee forever" (לְעַם-עוֹלָם) 2. Sam. vii. 24; comp. 1 Chr. xvii. 22. And in fact Israel is, in a good sense, the everlasting [wandering] Jew, the only nation that does not lose itself in the sea of nations, like a river, that does not mingle its waters with the lake through which it flows. And in the end the spiritual Israel will absorb all nations, and its sanctuary and priesthood and kingdom every other sanctuary, priesthood and kingdom, to the end that the throne and sanctuary of Israel's King and High-priest may exist alone through eternity.

The LORD has challenged the idols in ver. 7 a to produce their ancient prophecies, if they had any to show; in the second half of the verse he challenges them to produce any *new* ones they have. These new ones are designated as אֲתִיּוֹת and as such אֲשֶׁר תִּבְאֲנֶה. I do not believe that by this immediate future and remoter future things are distinguished (see on xli. 22, 23). But **which will come** is the nearer definition of אֲתִיּוֹת. They are not to name any sort of so-called future thing, but such as shall also come, *i. e.*, actually come to pass (see *Text. and Gram.*).

They shall foretell for their own advantage (לְטוֹ see *Text. and Gram.*); for it were for the interest of those addressed to be able to perform what is asked of them.

Ver. 8. If Jehovah, who calls Himself King and Redeemer of Israel, and who has founded this people for an everlasting existence, has furnished the proof of His divinity by a demonstration of His omniscience, then Israel need not fear. Jehovah has long in advance (מִכָּאֵן as in xvi. 13; xlv. 21; xlviii. 3 sqq., comp. מִרָאשׁ xli. 26) foretold their distress and the deliverance from it, and Israel must testify that such is the fact (xliii. 10). Therefore the LORD can prophesy, and the fact (only affirmed ver. 6 b) is demonstrated, viz., His sole divinity. In the second clause of ver. 8 the Prophet seems to have in mind Ps. xviii. 32.

2. They that make—ashamed together.

—Vers. 9-11. The lash is now laid on the folly of those that *make* idols, and then themselves appear as their witnesses, whereas in fact they see nothing of the future, from which appears the powerlessness of the idols, and the inevitable result that their worshippers must come to shame. The words are throughout in contrast with what (vers. 6-8) the LORD affirms of Himself. The idols themselves are guiltless. How can the poor blocks help men making idols of them? But the makers of idols are guilty, hence the LORD addresses them (יְצִרֵי-תְּכֵלֶם, the expression only here). See *Text. and Gram.* Jehovah is the Maker (יָצַר) of Israel (ver. 2); the idol-makers are the makers (יְצִרִים) of their gods. These idol-makers are vanity (הֶוָּה), they sink back into chaos, or rather they produce nothing better than chaos; while Israel is the everlasting people (עַל-עוֹלָם). The idol-makers are witnesses of their idols, *i. e.*, they testify in their own case. Israel is the impartial witness

of Jehovah; the idols are powerless, useless images; Jehovah is the Rock and Redeemer of His people. The idols themselves see and know nothing, consequently their worshippers and witnesses know nothing (עַד in the absolute sense = "to have knowledge," as xlv. 20; lvi. 10); to Jehovah, as the first and last, all is present, the beginning and the end, and what lies between. Therefore Israel must not fear, for it knows with the greatest certainty that it has in prospect a glorious deliverance. Vers. 10, 11 form the transition to ver. 12 sqq. wherein idol-manufacture is described; ver. 10 already presenting the fundamental thought that a shaped and moulded god is a *contradictio in adjecto*, hence a useless thing. Ver. 11 describes the proper fate of idol-makers, already intimated by

profitable for nothing. By חֲכָרִים many understand the companions, helpers of the idol-makers. But are not they identical then; and why make them specially prominent? It is better to understand that the companions or followers of the idols are intended (comp. חֲכָרִים עֲצָבִים אֲמָרִים Hos. iv. 17). Yet I would restrict the meaning to those servants of idols that are at the same time their manufacturers. These are the actual allies of the idols. For by the quantity and quality of their productions idolatrous worship is made to flourish (e.g., Demetrius in Ephesus, Acts xix. 24). Against this sentence the idol-makers might fancy they could oppose successful resistance by harmoniously standing up together *en masse*. But they mistake. They will still lose heart, and, instead of one by one, will only come to shame together.

2. THE POWERLESSNESS OF IDOLS AND THE FOLLY OF THEIR WORSHIPPERS PROVED BY THE WAY THEY ARE PRODUCED.

CHAPTER XLIV. 12-17.

- 12 "THE smith¹ with the tongs
Both worketh in the coals, and fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh no water, and is faint.
- 13 The carpenter stretcheth out his² rule; he marketh it out with a³ line;
He fitteth it with planes,
And he marketh it out with the compass,
And maketh it after the figure of a man,
According to the beauty of a man;
That it may remain in the house.
- 14 "He heweth him down cedars,
And taketh the cypress and the oak,
"Which he⁴ strengtheneth for himself among the trees of the forest:
He planteth an ash, and the rain doth nourish it.
- 15 Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down thereto.
- 16 He burneth part thereof in the fire;
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith,
Aha, I am warm, I have seen the fire:
- 17 And the residue thereof he maketh a god, even his graven image:
He falleth down unto it, and worshippeth it,
And prayeth unto it, and saith,
Deliver me; for thou art my god.

¹ Or, with an axe.

² Or, taketh courage.

³ The artist in iron sharpens his tool and worketh, etc.

⁴ line.

⁵ red-chalk.

⁶ To hew, etc., he took.

⁷ And made choice.

TEXTUAL AND GRAMMATICAL.

Ver. 12. The words כְּעֵצָה כְּרֹשׁ כְּרֹשׁ as they now stand mock every effort at exposition. For if we take כְּרֹשׁ as a verb [so J. A. A.] which conflicts with the parallel כְּרֹשׁ ver. 13, and translate "ex ferro bipen-

nim facit" (Targ.), or if we take connectedly כְּרֹשׁ כְּרֹשׁ as *faber ferrarius*, and let כְּעֵצָה depend on a latent verb כְּרֹשׁ ("the smith prepares an axe," Gesen.), or on the following כְּרֹשׁ ("the smith—a hatchet he works up in

with bitter sweat and from such difficult, coarse and hard material! What a contrast with the God who is spirit (ver. 12). More particularly he describes how a wooden idol comes into existence. The artist in wood has easier work. He stretches the line so as to have a stick of the desired size. Next, with red chalk, he draws the outline of the figure, which he then executes with his tool, giving it, with the aid of the circle, beauty of form. Thus the block, by the art of the master, takes an outward human form, as is proper in order to live in human society. But the block cannot be elevated beyond this. Inwardly it remains still a block. תַּכְּנִית in parallelism with תְּכֵנִית seems to me to involve a progress in thought: not merely according to the human copy generally, but he makes it according to what is splendor, glory of mankind, i. e., the work of art may even represent the human form quite in its lofty ideal, still it gives only the external outline. Evidently the Prophet, by עֲצִים meaning, not a bungler, but a real artist (ver. 13).

But now the Prophet goes back to the origin of the stuff itself of which the wood-idol is made.

He describes how trees are planted so as to make a forest, how the rain gives them increase (ver. 14): then how such a tree is felled, in order

to make a fire with part of it, for heating and cooking, and with another to make an idol (ver. 15). Thus, recapitulating, of the tree, one half of which is used for heating, and the other half for preparing food, what remains is made into an idol that is worshipped and is summoned for aid as the only refuge. One would suppose that if one half were used for warming and the other for cooking, there would be nothing left. But ver. 17 speaks of a remnant (שְׁאֵרִית). By this the Prophet would manifestly intimate that not even one of the two chief halves of the trunk is applied to making the idol, but only spare wood, say, the stump in the ground. ["This incongruity has no existence in the original: because, as all the other modern writers are agreed, the first and second חֲצִי of ver. 16 are one and the same half, and the other is not introduced till the next verse."—J. A. A.] Earth-born block, watered by rain, essentially destined for heating and cooking, only formed into an idol image by the way—such things gods!

All the interpreters since CALVIN quote the striking parallel from Horace (*Sat.* I. 8.):

*Olim truncus eram scilicet, inutile lignum,
Cum fabor, incertus scammum facerelne Priapum,
Maluit esse Deum.*

2. CAUSE AND EFFECT OF IDOLATROUS NONSENSE.

CHAPTER XLIV. 18-20.

- 18 They have not known nor understood:
For he hath 'shut their eyes, that they cannot see;
And their hearts, that they cannot understand.
- 19 And none 'considereth in his heart,
Neither *is there* knowledge nor understanding to say,
I have burned part of it in the fire;
Yea, also I have baked bread upon the coals thereof;
I 'have roasted flesh, and eaten it:
And shall I make the residue thereof an abomination?
Shall I fall down to 'the stock of a tree?
- 20 'He feedeth on ashes: a deceived heart hath turned him aside,
That he cannot deliver his soul, 'nor say,
Is there not a lie in my right hand?

¹ Heb. daubed.

² I will roast.

³ Heb. setteth to his heart.

⁴ He who feeds.

⁵ Heb. that which comes of a tree.

⁶ as he says not.

TEXTUAL AND GRAMMATICAL.

Ver. 18. It seems strange that טָח is pointed with Patah instead of Kamets. For no root טָח from which טָח might come is used; but from טָח, which occurs often especially in Ezekiel, the third pers. perf. must sound טָח (comp. Lev. xiv. 42). The context gives no intimation of Jehovah being the author of the Πάσχα (comp. Rom. ix.). Hence it seems to me that we may take טָח as a nominal form, which owing to the relation of the עָץ and עֵץ, would then be pointed according to the type of derivatives from עָץ, to distinguish

it from the verbal form טָח. This might occur the more easily since the word does not stand in pause, but in the closest connection with the following word. The singular is to be explained from the neutral construction of the preceding predicate word.

Ver. 19. The expression הָשִׁיב אֵלַי (retrovertens in pectus, viz., the thing objectively noticed, occurs on the ground of Deut. iv. 39; xxx. 1; 1 Kings viii. 47; Lam. iii. 21. It occurs again in Isa. xlii. 8, where עָלַי for אֵלַי makes no difference in the meaning.—The substan-

tives רָעַת and תִּכְנֶנָּה repeat in another form the verbs of the same root in ver. 18.—It need not occasion surprise that with אֶצְלָה the discourse suddenly makes a transition to the imperfect. For the saying of the idol-worshipper, which is introduced by לֹא־אֶכֶר falls in the moment where he warms himself and has baked bread. Now, he says, I will also roast meat and eat, and make the remnant of the wood into an idol.

Ver. 20. רָעָה "to pasture," then *vesci, nutriri*, with

accusative of the thing, is used here as in the expressions רָעָה רָעָה Hos. xii. 2; אֶצְלָה Ps. xxxvii. 3; אֶצְלָה Prov. xv. 14, etc.—הָיָה, relative clause; the word from תָּלַל, "*vilem esse*." Hiph. "*ludificare, to mock*."—The general meaning of the Vav. in אֶכֶר וְלֹא is specialised by the context in the sense of assigning a reason. So I feel obliged to explain it, because רָעָה can neither be taken *de comatu* (DELLERSON), nor, (with HANU) in the sense of "the soul-saving knowledge."

EXEGETICAL AND CRITICAL.

In these verses the Prophet shows what is the cause and operation of that senseless idolatry. The cause is blindness and perversity of heart. The insane folly of what they do is not perceived by these men (יֵדֵי, יֵדֵי="to have knowledge, penetration;" comp. ver. 9; xxxii. 4; xlv. 20; lvi. 10; moreover, the entire expression is from Ps. lxxxii. 4), for because their inward sense, the heart, is as if stuck together, as though smeared over with mortar and whitewash, so, too, the outward eye is stuck together, so that they cannot see. The stupidity is aggravated; hence the Prophet cannot find words severe enough for reproof. Hence in ver. 19 he begins anew to enumerate the bad products, after having, ver. 18, named the source of them.—רִועָנָה, abomination, is an expression that the Prophet takes out of his own heart and ascribes to the idolater. This happens also elsewhere in another fashion (comp. Exod. viii. 22; Deut. xxvii. 15, which perhaps was in the mind of the Prophet; Jer.

xvi. 18; 2 Kings xxiii. 13, etc.).—בָּיִל (only here in Isa.) according to its fundamental meaning is "*manare, fluere, profuere*," and according to the meanings that occur elsewhere (Job xl. 20, בָּיִל הָרִים="products of the mountains;" 1 Kings vi. 38, "the rain-month Bul;" comp. מִצְיָה) is not a piece of a tree, but a product of a tree.—The conclusion is couched in an utterance that sounds like a judicial sentence. Ashes are the emblem of something that deceives; one thinks he is to eat and see something good, and behold it is ashes, Job xiii. 12. Therefore he that nourishes himself with ashes, a heart that is blind itself, has wrought misleadingly on his outward conduct. The second half of ver. 20 I regard with HITZIG as a conclusion, which names the effect of this insane idolatry. It is this: the man does not deliver his soul. He would save it did he awake in season to the conviction that a lie (so everything is called that belongs to idolatry) is in his hand (as a would-be staff).

4. JEHOVAH, THE CREATOR OF HEAVEN AND EARTH, CAN PROPHECY, AND HE PROPHESES THE DELIVERANCE OF HIS PEOPLE BY KOBES.

CHAPTER XLIV. 21-28.

- 21 Remember these, O Jacob and Israel ;
 For thou *art* my servant ;
 I have formed thee ; thou *art* my servant :
 O Israel, thou shalt not be forgotten of me.
- 22 I have blotted out, as a thick cloud, thy transgressions,
 And, as a cloud, thy sins :
 Return unto me ; for I have redeemed thee.
- 23 Sing, O ye heavens ; for the LORD hath done *it* :
 Shout, ye lower parts of the earth :
 Break forth into singing, ye mountains,
 O forest, and every tree therein :
 For the LORD hath redeemed Jacob,
 And glorified himself in Israel.
- 24 Thus saith the LORD, thy redeemer,
 And he that formed thee from the womb,
 I *am* the LORD that maketh all *things* ;
 That stretcheth forth the heavens alone ;
 That spreadeth abroad the earth by myself ;
- 25 That frustrateth the tokens of the liars,
 And maketh diviners mad ;

- That turneth wise *men* backward,
And maketh their knowledge foolish ;
26 That confirmeth the word of his servant,
And performeth the counsel of his messengers ;
That saith to Jerusalem, 'Thou shalt be inhabited ;
And to the cities of Judah, 'Ye shall be built,
And I will raise up^a the 'decayed places thereof :
27 That saith to the deep, Be dry,
And I will dry up thy rivers :
28 That saith of Cyrus, *He* is my shepherd,
And shall perform all my pleasure :
Even saying to Jerusalem, Thou shalt be built ;
And to the temple, Thy foundation shall be laid.

^a Heb. waste places.

• That.

• She.

• they.

• her.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words used, especially: Ver. 23. פֶּאֶר-נֶאֱמַר. Ver. 25. סִכֵּל comp. 28am. xv. 21. Ver. 26. מְקִיִּים. Ver. 27. צִוְיָה; and also verse 21, Jacob and Israel. Ver. 28. Jerusalem and Judah in parallelism. Ver. 28. חֲפֵץ.

Ver. 21. After "Israel" supply, not זָכַר-אֱלֹהִים, but simply זָכַר. The other would make flat tautology. Of course the thing to be remembered is as little different as are Jacob and Israel. But parallelism requires the object to be named each time in different words. And this condition is met when we supply זָכַר after "Israel," and take כִּי as denoting the object, and not as causal.—לִי, instead of נִכְרִי simply repeated, would doubtless indicate the servant-relation of Israel to be not a mere outward relation of possession, but one of ethical ownership.—I think that in תִּשְׁנֵי the suffix has the meaning of לִי, as in עֲשִׂיתִינִי Esek. xxix. 3, and as the suffix of the 2d per. in קִרְשֵׁיךָ lxx. 5 stands for לְךָ. It is true that Niphal in its reflexive meaning often implies an ideal transitive notion on which an object may depend (comp. the verbs נָשַׁע, נָשַׁע, נָשַׁע Judg. xix. 22, נָשַׁע Isa. lix. 5, נָלַח Ps. cix. 3, etc.) But with נָשַׁע this fundamental meaning is very doubtful, and moreover, whether it be *removere* or *exarsescere* (comp. xli. 17; Jer. li. 30), one does not see how the Niphal may be taken in a reflexive sense so as to acquire a meaning analogous to the transitive Kal (comp. Jer. xxiii. 39; Lam. iii. 17). And it seems to me, too, that would the

Prophet express a "forget-me-not," he would surely have used אָל rather than the strict, legal לֹא.

Ver. 24. K'thibh מִי־אֶתִי is to be read מִי־אֶתִי; and the LXX. and Vulg. have so read. K'ri has מִי־אֶתִי, which is for sense about the same as מִי־נִי — "out from me," "mea vi" (תָּבֹא. מִי־נִי). מִי־אֶתִי (comp. e. g., Esek. xxxiii. 30; Josh. xi. 20) means the same as מִי־נִי (e. g., viii. 18; Ps. cxi. 2, but neither of these occur again in exactly the sense demanded here. Consider, moreover, that the abruptness of מִי־אֶתִי were strange, and that an original מִי־נִי were much easier changed into מִי־אֶתִי than *vice versa*, because the former is the more difficult reading, and it results that we must give the K'thibh the preference. It manifestly corresponds to the passage xi. 13: "Who hath directed (comprehended) the Spirit of the Lord, etc., with whom took he counsel, etc.?"

Vers. 26, 27. In this long sentence, אֲנִי־שׁ and אֲנִי־שׁ are the only verbs in which the Prophet returns from the participle to the principal form. As far as I know there is not another example of such an extended participial construction. The great animation of the Prophet renders this long-continued tension possible.

Ver. 28. As הִכֵּל is always construed elsewhere as masc., תֹּסֵד must be taken as 2d pers., unless one prefers to assume that the form תֹּסֵד is, as it were, attracted by תִּבְנֶה, and that accordingly הִכֵּל as a quarter of the city is conceived of as fem. The latter is grammatically not impossible.

EXEGETICAL AND CRITICAL.

1. The cycle of prophecy which embraces chapters xl.-xlviii. has its culmination in this strophe, which represents about the middle. All that precedes points to this crowning summit which is concentrated in the mention of the name of "Kores" or Cyrus.* The strophe consists of a general and of a particular part. In the first we have a recapitulation in general of the foundations of Israel's deliverance, and heaven and earth

are summoned to manifest their joy at that deliverance (vers. 21-23). In the second particular these foundations and guaranties of the deliverance are specified more exactly. At the same time it is to be remarked that this part forms a single period, which as by steps leads up to the crowning point, the name of Cyrus (vers. 24-28).

2. Remember these—in Israel—Vers. 21-23. These verses are closely connected with vers. 24-28. They are, so to speak, a prelude to them, an introduction that presents in *nuce* the fundamental thoughts. That the short section, vers. 24-28, should be so prefaced ought to occasion no

* [The Author, with little exception, uses the form Kores, yet quite frequently also Cyrus, without explanation of his preference. The translation does not follow him in this, but adheres to Cyrus, except in a few instances that explain themselves.—Tr.]

surprise in view of its immense importance. For in it is to be accomplished the great transaction of the LORD by which He would show and demonstrate how He differs from idols, and that He alone has the power to deliver Israel out of the Exile, and thereby to establish also the principle of

the "everlasting deliverance" (חֲשׂוֹת עוֹלָמִית), xlv. 17. That is nothing else than the mention of the name of Cyrus (see below). Remember these cannot possibly relate merely to what immediately precedes, in view of the contents of vers. 21-28. The Prophet, in what follows, recapitulates all the primary ideas of chapters xl.-xlv., therefore Israel is to remember just that, and, in fact, all that the Prophet now endeavors to call to mind. The servant of Jehovah is one of the chief notions in our section (xli. 8, 9; xlii. 1, 19; xliii. 10; xlv. 1, 2). Let Israel remember that it is the servant of God, and it will remember the pith and central point of all of which chapters xl. and xlv. discourse, and, in so far "for thou art my servant" is essentially identical with

"these" (אֵלֶּה). The words I have formed thee, thou art my servant, are not only an emphatic repetition meant for confirmation, but also a proof of that fundamental idea. For Israel did not become the servant of Jehovah by accident, but by reason of a well-considered decree carried out in the most methodical manner. Comp. xliii. 1, 7, 10, 21; xlv. 2, and see *Text. and Gram.* Therefore Israel shall not be forgotten (xlix. 14 sq.) תִּשְׁכַּח, "thou shalt be unforgotten to me," at the end of the verse, stands in intentional and artistic contrast with "Remember," with which the verse begins. At the same time it forms a fitting transition to what follows. See *Text. and Gram.*

Ver. 22 a. I have blotted out, etc., calls to mind a second foundation of Israel's promised salvation. It looks back to xliii. 25. While the cloud of Israel's guilt is still between them and the countenance of the LORD, Israel must still fear His wrath. But let it disappear and nothing remains to restrain the LORD's display of grace. Then he says: return unto me. This cannot mean the inward, moral return. For that is presupposed by the blotting out of sin. What the Prophet means is the return from the Exile to the place where the LORD has His fire and hearth (xxx. 9). Thus Jeremiah also uses the word שָׁב in a variety of senses. See remarks on Jer. xxxi. 21. For I have redeemed thee involves the idea: the purchase price for thee (comp. on xliii. 4), is paid, therefore thou art free and canst return home. Sing, O ye heavens, etc., ver. 23. The deliverance of Israel must interest the whole world, not only because all that the LORD does is important to all, but also because all must see in that the guaranty of their own salvation. Hence the heights and depths should burst forth in praise. The heavens represent the heights above the earth, the תְּהוֹמוֹת (only here in Isa., comp. Ps. lxxiii. 10; cxxxix. 15, etc.), are the depths of the earth in the broadest sense. Thus what is highest above man and lowest beneath him shall rejoice, and that in union with what is highest on the earth itself. These last are the mountains (xlix. 13); to which

in the parallelism there is no antithesis because "the depths of the earth" have for antithesis, not only the heavens, but also the mountains. Yet, in order to preserve the pairs of clauses, that is named that gives animation to the mountains and serves them instead of hands to clap with, viz., the trees (lv. 12). עֲשֵׂה (comp. x. 13; xli. 4) has as its ideal object what is held up to view in vers. 21, 22, or what is intimated by "I have redeemed thee." This appears additionally from: for the LORD hath redeemed Jacob: for these words stand parallel with: "for the LORD hath done," repeating and explaining the latter expression only in a different form. We had a similar declaration of praise, xlii. 10 sqq. (comp. xlix. 13), which, however, appealed to a more limited sphere. This call on heaven and earth (as i. 2) shows that we stand at a very important turning point. And glorified himself in Israel.—By redeeming Israel the LORD glorifies Himself. But whereas the redemption is set forth as an accomplished fact, the glorifying of Jehovah is something that lasts forever. Hence the perf. נִגְלַל, and the imperf. תִּגְלַל.

3. Thus saith—be laid.—Vers. 24-28. In reference to this verse DELITZSCH says: "the prophecy takes a new flight, becoming ever more distinctive." This is true, indeed; especially in relation to vers. 21-23. And yet also it only recapitulates the chief thoughts of chaps. xl.-liv. These it builds up step on step, which lead up to the apex on which the name of Cyrus shines out to us. The discourse begins with Jehovah's being Israel's Redeemer and Former (ver. 24), (comp. vers. 21, 22). For it treats of Israel's salvation, and what follows is to demonstrate that none but Israel's God can effect this, and that He will effect it. The first stone of this proof is laid by the LORD's declaring Himself to be the One who makes all, who spreads out the heavens alone, that extends the world without any one being there as a helper (יְהוָה see *Text. and Gram.*). That stretcheth forth the heavens is a repetition from xl. 22; that spreadeth abroad the earth, is from xlii. 5. Thus the Prophet comprehends in brief what he had said in the course of the preceding chapters about God's creative omnipotence (xl. 12-14, 21-26; xli. 4; xlii. 5). In those representations he had brought out the nothingness of idols, in the strongest light of contrast (xl. 15-20; xli. 6, 7; xlii. 8, 17; xlv. 8-20). He had also represented Jehovah's omnipresence and omniscience and eternity, and in xli. 1-4 we have, as the first test of Jehovah's power to foretell the (relative) future, an obscure announcement of Cyrus, the name concealed, and of Israel's destined deliverance by him (xli. 8-20). The heathen idols were challenged to produce their prophecy, but are put to shame (xli. 21-29; xliii. 9-13; xlv. 6 sqq.). Opposed to this pitiable inability of the idols, the LORD prepares to announce something far more glorious, viz., a far more glorious Redeemer and Saviour in a yet more remote future. To all this, therefore, that the LORD from xl. on had said, especially of the ignorance of idols and their followers in regard to the future, our ver. 25 refers in brief recapitulation: "Who frustrateth the lying-signs, and makes the diviners

fools," etc. Comp. xl. 17; xli. 21-24, 29; xlii. 17; xlii. 11. Our text serves to complete in one respect the passages cited. That the servers of idols, or heathen diviners had even made attempts to prophecy is not said in these passages, nor is it denied. Only their incapacity and coming to shame are spoken of. But in our passage it is presupposed that they have actually attempted to prophecy. Hence it reads **יִפְּרוּ אִמּוֹתָיִם**. Heathen divination was in great part the interpretation of signs. These signs (*auguria*) are the **אִמּוֹת**. But as **אִמּוֹת צִדִּים** they are lying signs (comp. xvi. 6), which, therefore, as idle counsel (2 Sam. xv. 34), or as a broken covenant (such is the most frequent use of **הִפָּר**, xxxiii. 8; Gen. xvii. 14; Exod. xxvi. 25, 44, etc.) come to nothing. The wizards (**מְכַסְּפִים** iii. 2) He makes appear fools (properly delusive glitter, Job xii. 17; Eccl. vii. 7); He repels the wise so that their counsel and work make no progress but go backwards (xlii. 17), and their prudence must prove to be folly (**בְּלִי** comp. 2 Sam. xv. 31).

But how totally different is it with the prophecy proceeding from the omnipotent and omniscient God by His servants and messengers! "Behold, the former things are come to pass, and new things do I declare: before they spring forth (germinate) I tell you of them," xlii. 9. To these words and also xliii. 12 our passage corresponds. Yea, the LORD causes the word of his servant to receive continuance and reality (**יִקָּם** in this sense, only this once in Isa.; comp. Dt. ix. 5; 1 Sam. i. 23, etc.), and fulfills the counsel of his messengers, i. e., the counsel that He took and has announced by His messengers. According to the context a prophetic word is meant. Hence "servant" and "messengers" must be prophets. And it is, to me, quite probable that "servant" designates that prophet who first and chiefly, as the foundation and corner-stone of his successors, prophesied these things of the Exile; and that is Isaiah. **עֶבֶר** and **כְּלָמָךְ** are conjoined here as in chap. xlii. 19, though in another sense. That saith to Jerusalem, etc., ver. 26. Now is declared wherein this fulfilment of the word announced by the prophets shall consist. The LORD shall say to Jerusalem thou shalt be inhabited (v. 8), and to the cities of Judah ye shall be built, and her ruins I will raise. In reference to ver. 27 DELITZSCH says that primarily it points to the drying up of the Euphrates to the advantage of Cyrus (HEROD. I. 139), and only secondarily, "in the complex view of the Prophet, to the way in which the exit of the exiles was made possible out of the prison of the metropolis which was surrounded by a natural and artificial rampart of water." This relation I would reverse. As has been remarked, the Prophet has the contents of the preceding chapters in mind. Of these he makes prominent the main points to serve as the foundation of a prophetic transaction. Now heretofore there has been no mention of the conquest of Babylon. But the thought has been repeatedly uttered (xlii. 15; xliii. 2, 16) that water-deeps shall be no obstacle to the returning people, in saying which the Prophet has in mind the example of the Red Sea

(xliii. 17). For this reason I believe that **צִלְחָה** is not just alone "the deep" of the Euphrates, but any deep through which returning Israel will have to pass. But I will not deny that, in the complex way intimated, the word may be referred also to the Euphrates which Cyrus was to pass.

At ver. 28 we stand on the apex of the pyramid. The God who created the world, and who is first and last, therefore eternal, can prophecy also. What is nearest as well as what is most remote is equally present to Him. By this He is distinguished from idols that can create nothing and know nothing. Now let us consider that the Prophet on this account, from chap. xl. on, points unceasingly to this distinction between Jehovah and idols. What representation can one make to himself of the morality of a man who continually affirms: Jehovah alone is God because He alone foreknows the future, which He evinces by naming the name Cyrus,—but who by fraudulent conversion of a *res acta* as a *res agenda* abstracts the very ground under his feet in reference to his argumentation, in fact transforms it into a proof of the contrary. What a hypocrite he must have been, who, knowing well that no divine communication had been imparted to him, still gives out that he is a prophet, who therefore rests his proof for the existence of God on a fact which he well knows does not exist! Does the author of our chapter make the impression of such a hypocrite? No! what he says of the distinction between Jehovah and idols in regard to power and knowledge, is his full and inward convictions and what he says is just in order to establish this prophecy concerning Cyrus. In the name and by commission of his God he foretells this name, first in order that afterwards one may not give the honor to idols but to Jehovah (xlviii. 5), but furthermore in order that, when Cyrus comes, Israel may know that now the day of its deliverance dawns, and that Cyrus may be conscious of his divine destiny and willing to obey it.

"The native pronunciation of the name of Cyrus is *K'ur'us*" (SCHRADER, l. c. p. 214). According to SPIEGEL (*Cyrus u. Kuru; Cambyses u. Kamboja*, in KUHN u. SCHLEICHER'S *Beitr. z. vergl. Sprachforschung*. I. 1858, p. 32 sqq.) the name was in ancient Persian pronounced *Kuru*. The same author with others says, the ancient opinion, that *Kūros* meant in Persian the sun (PLUT. *Artax.* 1), is incorrect. But the name *Kuru* coincides exactly with the river-name *Cyrus*, that is still called *Kur*, and with the ancient Indian royal name *Kuru*. STRABO's remark (XV. 6), *Cyrus* was first called *Agradatae*, and changed his name into that of the river, SPIEGEL regards as "a mere addition" of the geographer. On the other hand he is not disinclined to admit the change of name, but would refer it to a mythical *Kuru* of the Persians cognate with that of the Indians. The Hebrew pronunciation **כּוֹרֶשׁ**, *Koresch*, favors the inference that *Kurus* was pronounced as a paroxyton with a very short final syllable. This explains the Hebrew pronunciation as a Segholate form, and the consequent change of the vowel *u* into *o* in the first syllable (comp. EWALD, § 89 g). According to all historical witnesses *Cyrus* was an extraordinary appearance. He was solitary in his way (comp. *Doctri-*

nal and Ethical on xlv. 1). Only once beside the present is there found in the Old Testament the special prediction of a name, viz., 1 Kings xiii. 2 comp. 2 Kings xxiii. 16. But 1 Kings xiii. is critically suspicious, partly because of its peculiar contents, partly because of the mention of the name "Samaría" v. 32 at a period when there was no Samaria (comp. BAHR in loc.). And we do not need any parallel for the name of Cyrus. For the name stands solitary in history, and the previous announcement of it is not paltry prediction of something unimportant, but a prophetic act which for an extraordinary object makes use of extraordinary means. For it concerned transforming the head of the world-power into a friend of the Theocracy, and thus bringing about the great winter-solstice of the history of salvation. That the surest means of attaining this great object was the direct appeal to Cyrus with mention of his name, it seems to me, calls for no proof. Would Cyrus otherwise have begun his decree (Ezra i. 2) with the words: "The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build Him an house," etc.?

It is seen, from the foregoing, that I attach no value to the exegetical expedients, such as that "Kores" was a title of dignity like "Pharaoh" (HAEVERNICK, HENGSTENBERG), or that, in the appellative meaning "sun," it was a figurative designation (KEIL, *Introd.*), or that it is a gloss (HENNEBERG, SCHEGG).

Jehovah calls Cyrus my shepherd, because Israel is His flock (Jer. xxiii. 1), and Cyrus for that time when no national ruler existed, is destined to pasture them.

DOCTRINAL AND ETHICAL.

7. On xlv. 6. "Πλὴν τοῦ οὐκ ἐστὶ θεός. Εἰ πλὴν αὐτοῦ οὐκ ἐστὶν, οὐχ ὁμοούσιος δὲ ὁ εἰς κατὰ τὴν Ἀρίων καὶ Εὐνομίον βλασφημίαν, πῶς ὑπ' αὐτῶν καλεῖται θεός; Εἰ δὲ θεός ἐστιν, ἀληθὴς δὲ καὶ ὁ προφητικὸς λόγος ἀντικρὺς λέγων ἕτερον μὴ εἶναι θεόν, μὴ τῆς τριάδος ἐστὶν ἡ τέσθης, κἄν μὴ θέλωσιν."—THEODERET.

2. On xlv. 7. "יְהוָה יְהוָה. The incomparableness of Jehovah is declared in opposition to all that beside Him is called god, whether the idols that are falsely co-ordinated with Him, or whether the angels which are indeed related to Him, but properly subordinated (יְהוָה יְהוָה Job. i. 6; יְהוָה יְהוָה Ps. xxix. 1), or, finally, men also, who by unusual wisdom soar above their fellow-men and seem to approach the gods (Jer. x. 7). Comp. CASPARI, *Micha d. Morastile*, p. 14 sq.

3. On xlv. 8-20. "*Estat hic sedes ordinaria loci de idololatria, cui similes huc referantur ex Ps. cxv. et cxvi., nec non e. Jesaja c. xl. xli. xlii. xlviii., ex Jeremia c. x., maxime vero capp. xiii. et xiv. Sapientiae, quas vicem loculenti commentarii in hunc prophetiae locum supplere facile possunt.*"—FOERSTER.

4. On xlv. 14 [*And the rain doth nourish it.* "Men even in their schemes of wickedness are dependent on God. Even in forming and executing plans to oppose and resist Him, they can do nothing without His aid. He preserves them, clothes them; and the instruments which they

use against Him are those which He has nurtured. On the rain of heaven; on the sunbeams and the dew; on the turning earth and on the elements which He has made, and which He controls, they are dependent; and they can do nothing in their wicked plans without abusing the bounties of His Providence, and the expressions of His tender mercies."—BARNES].

5. On xlv. 20. "The Holy Ghost says of idolatrous people who make an idol of wood which they worship, *they feed themselves on ashes*, because they trust and build on that which is as easily made ashes of as the chips that fall from wood. The case is not different with the wicked in general: they feed themselves with ashes, they comfort themselves with that which some heat or unforeseen fire speedily reduces to ashes, which are afterwards scattered by the wind." SCRIVER, *Seelenschatz*, IV. Th. 18, *Predigt*. § 35.

6. On xlv. 21. He, whose creature Israel is, and who therefore might order and demand, tenderly, begs like a lover: forget me not! "That ought to be the right forget me not, that we consider that we are in God's commission and His servants. And that in many ways: 1) for we are bought by Him; 2) He obtained us by a struggle in battle; 3) we have surrendered and covenanted ourselves to Him for service."—CRAMER.

7. On xlv. 22. "Israel has sins and great sins, which He likens to the clouds and the fog. How shall Israel be quit of them? As little as thou canst take captive a cloud in a bag, or spread out a cloth and take it away when it stands before the sun, so little canst thou lay off thy sin or do away with it. For all thou canst do, it remains and cleaves everlastingly to thee, so that thou canst not see life and the sun Christ. If the clouds and fog are to be removed, the glorious, beautiful sun must come. It devours fog and clouds that have taken possession of the heavens, so that no one knows where they have gone. Therefore, the LORD says, He alone it is who blots out our sins, and transgressions as the sun devours the clouds and fog."—VEIT DIERICH.

8. On xlv. 28. JOSEPHUS (*Antiqq.* XI. 1, 1 and 2) writes that Cyrus made proclamation through all Asia. "Ἐπει μὲ ὁ θεὸς ὁ μέγιστος τῆς οἰκουμένης ἀπέδειξε βασιλεῖα, κείσθαι τοῦτον εἶναι, ἐν τῷ τῶν Ἰσραηλιτῶν ἔθνος προσκυνεῖ. Καὶ γὰρ τοῦμόν προεῖπεν βρομα διὰ τῶν προφητῶν, καὶ οἱ τὸν ναὸν αὐτοῦ οἰκοδομήσω ἐν Ἱερουσόλοις ἐν τῇ Ἰουδαίᾳ χώρα." What JOSEPHUS adds, that Cyrus knew this *ἀναγγεῖσκων τὸ βιβλίον*, ὃ τῆς αὐτοῦ προφητείας ὃ Ἡσαίας κατέλιπε, and that then ταῦτ' ἀναγγέλοντα τὸν Κύρον καὶ θαυμάσαντα τὸ θεῖον ὁρμή τις ἔλαβε καὶ φιλοτιμία ποιῆσαι τὰ γεγραμμένα, —has nothing at all improbable in it. Either the book of Isaiah existed in both parts already in the first year of Cyrus' reign; then it is altogether credible that he got a sight of it. The Jews had not only the strongest interest in bringing it to the king's notice, but it must also have been easy for them to find ways and means of doing so. Or the book of Isaiah at that time did not exist in its second part; then let it be explained how it came about, that Cyrus, immediately after the conquest of Babylon, had nothing that he was more in haste to do than to summon the Jews to return into their land, and to take

measure for the rebuilding of the Temple in Jerusalem.

HOMILETICAL HINTS.

1. On xlv. 6-8. This text may be used for a sermon on the *being of God*, directed against the modern heathenism. 1) God is a person (here as everywhere else in Scripture He speaks with "I" to our "I"). 2) God is alone and incomparable (ver. 6 b, and 7 a). 3) God is the omnipotent and omniscient (He sets up the nations of the world and announces what shall come). 4) God is therefore our only safe refuge (ver. 8).

2. On xlv. 21. "The call of Jesus from off His cross to His Christian people: Forget me not. This call we ought 1) to answer by sincerely humbling ourselves before the Lord on account of our forgetfulness; 2) to let serve as a summons to most intimate remembrance." CARL-FR. HARTMANUS, *Passionspredigten*, Heilbronn, 1872, p. 372.

3. [On xlv. 22. RETURNING TO GOD. I. *The obstacle to return is sin and guilt.* 1) "a thick cloud" between us and the sun; they interpose between God and us, and "suspend and intercept the correspondence between the upper and the lower world (*sin separates, etc.*, lix. 2). They threaten a storm, a deluge of wrath, as thick clouds do,

Ps. xi. 6." 2) "As a cloud" or fog they cause darkness all around us, and, worse still, within us (Matt. vi. 23), so that the benighted effort at return ends in bewilderment. II. *God removes the obstacle.* 1) Only He can do it, as only He can reach the high clouds. It must be done by influences from above the fog and the clouds, as the sun dispels both. 2) He removes it effectually: "blots them out;" not a speck of cloud in the sky, not a vapor even in the valley of death. Again "God looks down upon the soul with favor; the soul looks up to Him with pleasure, Jer. i. 20; 2 Sam. xxiii. 4." III. "*For I have redeemed thee.*" The obstacle is not removed by a fiat, but by a redeeming work. The comparison of the cloud has one point, *viz.*: the utter disappearance. Redemption costs a Redeemer, Jno. iii. 16; Rom. viii. 32. See M. HENRY, GILL, J. A. A.—Tr.].

4. On xlv. 23-28. *The Lord His church's secure retreat.* 1) As He prepares heaven and earth, so He does past, present and future; 2) He promises His church a future full of salvation (vers. 26, 28); 3) He will fulfil this promise and so confirm the word of His messengers, but the wisdom of the wise of this world He will put to shame (vers. 25, 26).

VI.—THE SIXTH DISCOURSE.

The Crowning Point of the Prophecy. Cyrus and the Effects of his Appearance.

CHAPTER XLV.

1. THE DEEDS OF CYRUS. THEIR REASON AND AIM.

CHAPTER XLV. 1-7.

- 1 THUS saith the LORD to his anointed,
To Cyrus, whose right hand I have holden,
To subdue nations before him;
And I will loose the loins of kings,
To open before him the two leaved gates;
And the gates shall not be shut;
- 2 I will go before thee,
And make the crooked places straight:
I will break in pieces the gates of brass,
And cut in sunder the bars of iron:
- 3 And I will give thee the treasures of darkness,
And hidden riches of secret places,
That thou mayest know that I, the LORD,
Which call thee by thy name,
Am the God of Israel.
- 4 For Jacob my servant's sake,
And Israel mine elect,
I have even called thee by thy name:
I have surnamed thee, though thou hast not known me.
- 5 I am the LORD, and there is none else,
There is no God beside me:
I girded thee, though thou hast not known me:

- 6 That they may know from the rising of the sun,
And from the west, that *there is* none beside me.
I *am* the LORD, and *there is* none else.
7 I form the light, and create darkness:
I make peace, and create evil:
I the LORD do all these *things*.

¹ Or, *strengthened*.

^a *uneven*.

^b *Forming—creating—making peace—creating—making.*

TEXTUAL AND GRAMMATICAL.

Ver. 1. רָר infin. for רָר ; only here in Isaiah; comp. Ps. cxliv. 2.—Regarding the structure of the sentence, notice that first the Prophet speaks, but immediately surrenders the word to the Lord; then both infinitive clauses לִפְתּוֹחַ וְנִי and לִרְדּוֹ וְנִי according to common usage change to the finite verb.

Ver. 2. אֱלֹהִים , Piel as xl. 3; xlv. 13; Prov. iii. 6; xl. 5; xxv. 21; the reading of K'thibh אֱלֹהִים is suspected here, as in Ps. v. 9, because the Jod in all other forms of this verb, (comp. Prov. iv. 25 and the foregoing citations) is treated, not as quiescent, but as a strong consonant.

Ver. 3. כִּסְתֵּרִים and אֲצִלּוֹת are expressions that occur only here; see *List*.—In the last clause אֲנִי is subject, הַדָּוָה in apposition with it,

הַקּוֹרָא is predicate and אֱלֹהִי supplemental apposition with the subject. All emphasis here rests on הַקּוֹרָא .

Vers. 4, 5. The imperfects אֲכַנֶּה and אֲצַרֶּה stand with a past sense, because the whole context, dominated by וַאֲקִרָא , translates the reader into the past, or because the *Fav. consec.* in וַאֲקִרָא also dominates the subordinate verbs.

Ver. 6. כִּמְדוּרָה וְנִי is subject; the ה at the end of מְעַרְבָה is suffix, comp. xxiii. 17, 18; xxxiv. 17, since *occidens* elsewhere is always מְעַרְבָה .

Ver. 7. The participles עֹשֶׂה , בּוֹרָא , יוֹצֵר stand in apposition with the subject of the foregoing clause.

EXEGETICAL AND CRITICAL.

1. We are here pretty near the middle of the prophetic cycle, chapters xl.-xlviii. All that precedes was a gradual ascent to the culmination point, to which the name of Cyrus, xli. 23, immediately leads over. On this elevated point the Prophet pauses in chap. xlv., in order to represent the deeds of Cyrus, the reason and aim of his calling, and in a comprehensive view to exhibit the effects of his appearance. He calls (Cyrus the anointed of the Lord whom the Lord has grasped by the hand, and to whom He will bring in subjection nations and kings, Himself going before and removing all obstacles, and handing over to him all hidden treasures (vers. 1, 2). This the Lord prophesies and fulfils for a threefold reason: 1) That Cyrus himself may know Jehovah, that the God of Israel, who centuries before called him to be His instrument, mentioning his name, is the true God (ver. 3); 2) that Israel might be delivered by him (vers. 4, 5); 3) that all nations also might acknowledge Jehovah as the only God, Creator of light and darkness, good and evil (vers. 6, 7).

2. **Thus saith—secret places.**—Vers. 1-3 a. All that the Prophet from chap. xl. on has said concerning the infinite power, wisdom, and glory of Jehovah, and in contrast concerning the nothingness of idols, was intended to prepare for the great act that is accomplished by the mention of the name of Cyrus. And, when we recall the things there declared of Jehovah, shall not such an one be able to call Cyrus, as a particularly important and chosen instrument, centuries in advance, with the mention of his name? No one will deny that He can do this *if* He can do the other things the Prophet has affirmed of Him from chap. xl. on. Those who controvert the former because they also regard the other things

affirmed as impossible, in other words: those who deny a personal, omniscient, and almighty God, must at least admit that the author of these discourses, whoever he may have been, believed in such a God. Therefore he represents his God as *prophesying* something great and quite extraordinary. Did he then write something not divinely prophesied, but something already happened *ex eventu*, would that not be a wicked sport with the holy name of God? Is it not blasphemy? But does what we read in chapters xl.-lxvi. give the impression of having been the work of an impostor and blasphemer? If now the living, personal God *could* know the name of Cyrus centuries beforehand and put it on record, the only question is whether He can have *willed* to do this? Of this we will speak below in considering the three reasons the Prophet himself assigns for God's so willing (comp. the לִבְעֵן thrice, vers. 3, 4, 6).

Cyrus is not called "Servant of Jehovah," although in a certain sense he was such. On the other hand Israel, both the nation in general and the spiritual Israel, is never called "Messiah," "anointed," whereas the Saviour of Israel is called both. From this I must infer that in "Servant of the Lord" there lies as much the idea of lowliness as there lies the idea of royal dignity and elevation in "anointed" or Messiah. Hence Israel is called only "servant of the Lord," Cyrus only "anointed," but the Redeemer bears both names, inasmuch as He was both the lowly servant and the anointed king. Moreover Cyrus is the sole heathen king whom the Scripture calls "anointed." We learn from this that the work of the Holy Spirit who gives the anointing, must in him have been, not merely indirect, but direct

and especially intensive. The word כְּשִׁיחַ in fact occurs only here in Isaiah, and therefore only in reference to Cyrus. הַחֹזֶק is used here as in xli. 9, 13; xlii. 6. Jehovah strengthens Cyrus by holding him by the right hand, and thereby he subdues the nations to him and thereby he looses the loins of kings. The latter expression is figurative. The girdle binds and holds the strength of the man (xi. 5; Prov. xxxi. 17). By removing the girdle the strength is weakened, and also the sword that hangs at the girdle is taken from the warrior. Moreover the expression "to open the loins" (comp. v. 27) is metonymic like פָּתַח אֲמָרִים (xiv. 17). If the strength of men is broken, they can neither hold the doors of their houses, nor hold the gates of their cities closed against the hero, although it is not to be denied that the unclosed gates may have also other reasons. [Are not gates closed and barred the girdles that bind the loins of kings?—Tr.] J. DAV. MICHAELIS (*Anmerk. f. Ungel.*, p. 235) calls attention to the fact that Cyrus actually found the gates leading out to the river from the shore unclosed, and HERODOTUS remarks that had not this been the case, the Babylonians could have caught the Persians as in a weir-basket

(I., 191). Notice that the words from לָרָר to כְּלָכִים אֶפְתָּח recall the first half of xli. 2 b. I will go before thee, so the LORD begins his direct address to Cyrus, that of ver. 1 being in the 3d pers. This is probably an allusion to that promise that Moses gives Joshua (Deut. xxxi. 8), "the LORD He it is that doth go before thee," and to Deborah's word to Barak, Judg. iv. 14. Certainly it is a great word that the LORD here speaks to Cyrus. By this He makes the cause of the latter His own. He will make level the *loci tumida* (הָרָר) again only lxiii. 1, "the swelled up, proud, self-inflated", i. e., the obstacles that pile up like mountains, and will break down all resistance, even of brazen doors and bars of iron. Here too J. D. MICH. calls attention to the fact that Babylon had a hundred brazen doors, but not in Isaiah's time. For Nebuchadnezzar was the first to fortify the city in this way (according to MEGASTHENES in EUSEBIUS, *Praep. ev.* IX., 41, comp. HEROD. I., 179). The second half of ver. 2 is reproduced in Ps. cvii. 16.

Ver. 3 a. The ancients give great accounts of the prodigious treasure that Cyrus obtained in Sardis and Babylon (HEROD. I. 84, 88 sq., 183; *Cyrop.* VII. 2, 5 sq., 4, 12 sq., 5, 57; VIII. 2, 15; PLINY, *Hist. nat.*, 33, 2 sq., 15). GREESENIUS cites the Englishman BREREWOOD (in his book *De ponderebus et mensuris*, Cap. X.) as computing the sum of this gold and silver [taken from Croesus of Sardis alone—Tr.] at £126,224,000. And Babylon was celebrated above all cities in point of riches (comp. Jer. i. 37; li. 13; Βαβυλὼν ἡ πολὺχρυσος (AESCH. *Pers.* 2), but Sardis as the πλουσιωτάτη τῶν ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα (*Cyrop.* VII. 2, 11).

3. That thou mayest know — these things. Vers. 3 b-7. What we have read vers. 1-3 a is prophecy. The prophecy alone without fulfilment were empty talk. The fulfilment without the prophecy were a fact whose author could not be recognized. Only when the fact is

previously announced by its author does it prove the author of the prophecy and fulfilment to be an omniscient and omnipotent being, and, accordingly, the true God. This chief aim is realized in a three-fold respect: 1) in reference to Cyrus, 2) to Israel, 3) to all nations. Hence

לִמְעַן follows thrice, introducing each time the statement of a purpose. First. We read ver. 3 b, that thou mayest know that I (am) the LORD which called thee by thy name, the God of Israel (see T. and Gr.). Therefore Jehovah had regard to Cyrus directly and personally. This man is so important to him that he makes a special arrangement for bringing him to the knowledge that the God of Israel is the true God. All the emphasis here is on "which call thee by thy name." Precisely this fact, that he found his name in such a remarkable connection with grand events, must have made the deepest impression on Cyrus. But the book containing this wonderful call to him must of necessity prove its antiquity. Cyrus would easily suspect deception, and would be aware of this being possibly a flattering imposture meant to purchase his favor for the Jews. The proofs of genuineness that he might demand could easily be presented, e. g. witnesses (comp. xliii. 9, 10; xlv. 8, 9), old men, not Jews, who fifty years and more before had read these prophecies in the books of the Jews. Cyrus then must regard it as a fact that the God of the Jews had him personally in view, and destined him to greatness, and had called him by name. Why may not divinity that knows all things, know also the names of all His creatures? Was that less possible than that Cyrus knew the names of all his soldiers (see RAMBACH *in loc.*)? If the latter was a fact, then Cyrus knew by experience how valuable it is to a man, who fancies he is lost in the great mass, to be known by the one highest in authority, and to be called by name.

Second. Jehovah must be recognized by Cyrus as the true God in the interest of the people of Israel. For this distinction put on Cyrus of being named by God by all his names, name and surname, and that before he, Cyrus, could know anything of the LORD, this was to be for the special advantage of that people whom Jehovah here calls His servant and His elect (see on xlii. 1). The construction וְאֶמְרָא is like וְיִקָּח, xlv. 14, which see. שֵׁם קָרָא כִנּוּי are conjoined as in xlv. 5. If שֵׁם is the principal name, and כִנּוּי denotes an attributive, additional name, then may likely be meant the honorable predicates וְיִהְיֶה וְשֵׁם that are given to Cyrus, xlv. 28; xlv. 1.—לֹא יִדְעָנִי, which recurs vers. 4, 5, like a refrain, stands, in a certain sense, in antithesis with לִמְעַן, ver. 3. The LORD knew and named Cyrus before Cyrus knew the LORD (or even could know, Jer. i. 5) in order that Cyrus might learn to know the LORD. The chief object, which dominates the subordinate aims, appears in ver. 5. He who called Cyrus is with emphasis called Jehovah, the only true God. This is so done that אֲנִי יְהוָה is put as in apposition with the subject of וְאֶמְרָא וְכִנּוּי of ver. 4. This אֲנִי יְהוָה stands parallel with the same

words vers. 3, 6, so that thus the assignment of the chief object recurs with each assignment of the subordinate object. In ver. 5 **יְהוָה** and

דְּרִמָּה correspond in the parallelism; the former manifestly making prominent its appellative meaning: I the absolutely Existent (in the sense of Exod. iii. 14).—I girded thee is in antithesis with the ungirding of kings, ver. 1. Moreover, the Prophet had evidently in mind the passage, Hos. xiii. 4. The third subordinate aim is (vers. 6 and 7) that all nations may know Jehovah as the only true God. Here, too, as already remarked, the chief object is made prominent in **I am the LORD** in both verses. East and west, i. e. all nations of the entire earth shall know the LORD. From this we see that Cyrus is conceived of as the medium of a world-historical progress of the true knowledge of God that shall be coincident with the rehabilitation of the Theocracy. The book of Daniel gives evidence of revelations of God that had the same object. As the appearance of Christ did not effect the entire disappearance of heathenism, just as little and even much less could those manifestations of the true God in the centres of heathenism produce any enduring effect. But they could operate inwardly and secretly, and prepare for the appearance of the Saviour of the world. The appearance of the Magi (Matth. ii.) is a proof of this.

Most expositors admit that this strong emphasizing of monotheism has relation to the Persian dualism. Would the LORD bring Cyrus to a correct knowledge of him as the only true God, it could not be without pointing to the fundamental error of the Persian view of the world. If hence one would admit that Cyrus regarded

the God of Israel as identical with his own chief divinity, and recognized in the name Jehovah only another word, and that a kindred one in sense, for *Ahura-mazda* (comp. FR. W. SCHULTZ on Ezra i. 2), and generally looked on the worship of the Israelites, with its absence of images, as being like that of the Persians, still one must beware of supposing that the Prophet of Jehovah would awake in the mind of Cyrus the view that Jehovah was the same as *Ahura-mazda*. Our passage shows plainly that to Cyrus it would be said, Jehovah stands high above *Ahura-mazda*. The latter was only creator of light. But Jehovah says of Himself here: I form the light, and create darkness. That primarily light and darkness in a physical sense are meant, appears from what follows. For it is more natural to think that peace and evil say something additional, than that they merely explain "light" and "darkness" (ix. 1). The latter moreover would not suit because "light" and "darkness" as designations of light-substance, are *per se* much more comprehensive notions than "peace" and "evil," and it cannot be meant that the LORD creates light and darkness *only* in the sense of salvation and evil. On the other hand, from the fact that He does not say **אֶלֶף וְיָוֶה** and **יָוֶה וְאֶלֶף**, but **אֶלֶף וְיָוֶה** and **יָוֶה וְאֶלֶף**, it is seen that nothing is meant to be affirmed concerning the origin of moral evil. The LORD would evidently present Himself, not as the absolute author of evil and good, but as the Judge of them, who prepares salvation for the pious, and destruction for the bad. To conclude, the Prophet once more emphasizes the fundamental thought of his discourse, with the words: **I the LORD do all these things.**

2. THE FUTURE SALVATION FOUNDED THROUGH CYRUS IN CONTRAST WITH THE FAINT-HEARTEDNESS OF ISRAEL.

CHAPTER XLV. 8-13.

- 8 Drop down, ye heavens, from above,
And let the skies pour down righteousness:
Let the earth open, and let them bring forth salvation,
And let righteousness spring up together;
I the LORD have created it.
- 9 Woe unto him that striveth with his Maker!
*Let the potsherd strive with the potsherds of the earth.
Shall the clay say to him that fashioneth it, What makest thou?
Or thy work, He hath no hands?
- 10 Woe unto him that saith unto his father, What begettest thou?
Or to the woman, What hast thou brought forth?
- 11 Thus saith the LORD,
The Holy One of Israel, and his Maker,
Ask me of things to come concerning my sons,
And concerning the work of my hands command ye me.
- 12 I have made the earth,
And created man upon it:
I, even my hands, have stretched out the heavens,

And all their host have I commanded.
 13 I have raised him up in righteousness,
 And I will direct all his ways:
 He shall build my city, and he shall let go my captives,
 Not for price nor reward,
 Saith the LORD of hosts.

¹ Or, *make straight*.

^a *A potsherd among the*.

^b put; after come.

^c level.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 8. יָשַׁע—פָּרַח. Ver. 11. קָרַח יִשְׂרָאֵל. יָשַׁע.

Ver. 8. The subject of יָשַׁע is neither the יָשַׁע taken collectively (Gesen., Ewald, Knobel, et al.), nor יָשַׁע together with the following צֶדֶק (Hitzig, Delitzsch), but the before-named heaven and earth. The heaven is treated as the masculine fructifying potency and the earth as the one conceiving and bearing.—פָּרַח does not mean *provenire*, but *proferre* (comp. φέρω, *fero, bareo, baeren*, to bear).—דָּצַח, it is true, is elsewhere used either of God (Gen. ii. 9; Ps. civ. 14, etc.), or of the earth (Gen. iii. 18, etc.). But it is grammatically possible to use it in the sense of “to make צֶדֶק, to germinate, to sprout,” and therefore to apply it to the sprouting plant itself (in a causative sense). The ancient versions, too, understood it so, if perhaps תָּצַח did not actually stand in the original text; thus the LXX. ἀνατελέτω δικαιοσύνη (or δικαιοσύνη); Vulg. *justitia oriatur*; Syr. *egminat*; Targ. *revelatur*; Ar. *crescat*. The meaning is similar to that in Ps. lxxiv. 12. אָמַר כְּאֶרֶץ תָּצַח אֶמְצָא מַשְׁמִים נִשְׁקָר.

Ver. 9. Repeat הֵאמֵר before פֶּלַח.

Ver. 10. תְּחִלִּין the sole example in Isaiah of the ar-

chae feminine ending יָ: comp. OLSHAUSEN, § 262, c, *Anm.*; § 244, c.

Ver. 11. שְׁמַלְוִי is imperative; comp. Ps. cxxxvii. 3, where the perfect form שְׁמַלְוִי is used. The context altogether demands this.—Just so הִצְוִי must be taken as imperative.—צֶדֶק with accusative of the person and עַל of the object occurs x. 6; 2 Sam. vii. 11; 1 Chron. xxii. 12; Neh. vii. 2, etc. Comp. the somewhat extended construction 1 Sam. xiii. 14; xxv. 30; 2 Sam. vi. 21.

Ver. 12. In יָדִי אֲנִי the personal pronoun is to be regarded as strengthening the suffix. For according to Ezek. xxxiii. 17 it is possible for the *pron. separatum* that intensifies the suffix to be put before.—יָדִי stands partly with double accusative, partly with the accusative of the person and a preposition or an infinitive following (Gen. i. 2) or לְאֹמֶר. But when it stands with the simple accusative, with no mention of what is commanded, it means “to appoint, to order, to commission,” and is used both of persons and of things. Thus it could be said here צִוִּיתִי צִבְאָם, whether one thinks of the צִבְאָם of heaven personally (comp. xxiv. 21) or impersonally (xlviii. 6).

EXEGETICAL AND CRITICAL.

1. With the mention of the name of Cyrus and the description of his doings the Prophet has attained the culmination of his prophetic cycle. He pauses now a while on this elevation, first to sum up the future that is to follow the appearance of Cyrus in a word of prophecy that presents a glorious Messianic prospect (ver. 8); but he contrasts with this Israel's faint-hearted unbelief, that despairingly wrangles with the Creator (vers. 9, 10). Opposed to this unbelief the LORD admonishes them to inquire of *Him* respecting the future, and to commend to *Him* the care of His people (ver. 11), urging this not with new grounds of comfort, but only repeating emphatically the old, viz.: that He who can make heaven and earth (ver. 12) has also raised up Cyrus to build His city and release His prisoners without receiving an outward reward (ver. 13).

2. Drop down—created it.—Ver. 8. These words characterize in general the consequences that will follow the appearance of Cyrus on the theatre of the world's history. It is Messianic salvation that he will bring. It was not in vain that ver. 1 He was called Messiah. He is such really, though only in a lower, typical degree. If the Exile is the (relatively) lowest point of Israel's humiliation, then deliverance

out of Exile is the beginning of their salvation. And even if later the way of salvation still sinks down low, even below the level of the Babylonian exile, still on the whole it ascends. By the will and power of God, Cyrus is the pole on which this turning to salvation rests, and is accomplished. With one look the Prophet (ver. 8) surveys the entire future and observes, as the pith of it, an all-comprehending salvation, that involves also the regeneration of nature. For blessing is not to bloom only in single places of the earth, but all heaven is to influence fruitfully the whole earth, so that, therefore, all nature will, as it were, become a single field bearing the fruit of salvation. Under the figure of rain is represented, in oriental fashion, the fructifying influence of the heaven on the earth (comp. Deut. xxxii. 2). According to the laws of parallelism, that which operates from above is expressed by two notions—heaven and clouds. These two notions are not co-ordinated, but subordinated. For precisely by the clouds does heaven pour out its fructifying moisture. In the second clause, as often, there is a change in the person. Although in consequence of this, each of the two clauses stands independent, thus the construction does not point to a common object, still right

eousness must be regarded as that which drops or drizzles down from above, especially as clouds is but a nearer definition of "heavens." But by "righteousness" is not at all to be understood the fruits of blessing that appear on earth, but much rather the pure, spiritual, heavenly life-potencies that have their foundation in the holy being of God, and hence may be called "righteousness." The earth, moistened and fecundated shall open up (causative Kal = to make an opening, viz.: for the germs awakened by fecundation, comp. Ps. cvi. 17). Therefore heaven and earth are in common to bring forth salvation, i. e., good in the objective sense, and "righteousness," i. e., subjective being good, moral salvation (compare the relationship of *Heil* and *heilig*) shall germinate. (See *Text and Gram.*). The prospects opened up by the Prophet are as sure and reliable as they are glorious, as is intimated by **I the LORD have created it.**

3. Woe unto him—brought forth.—

Vers. 9, 10.—The Prophet knows that this great salvation must develop slowly and with great alternations, and that hence many, in the moments of apparent standing still or even of retrogression, will become faint-hearted. Elsewhere also he reproves this despondency: xl. 27; li. 12 sq. The whole book of the chapters xl.—lxvi. is a book of consolation. Hence it begins xl. 1 with the double "comfort ye." But the Prophet knows the human heart too well not to know, that among those for whom this book of consolation is written, there are many who will be content neither with the quality nor quantity of the comfort that is offered, and who strive with their Maker as if no comfort were there. Against these he justly utters a **woe**, for nothing offends God so much as unbelief. Thus there is an incisive contrast between ver. 8 and ver. 9 sqq. In ver. 8 we see the future beaming in clear light. But this clear light exists not for those who, when things are not as they wish, immediately despair, because they see no human help, and will not see the divine help. Yet what is man in comparison with God? Nothing more than an image of clay in comparison with the potter (יָצָר comp. Jer. xviii. 1–5; xix. 1 sqq.). This comparison is all the more fitting in view of Gen. ii. 7, where man has just this resemblance. He is a **potsherd of earth**, and in fact this is the original and foundation stuff common to all men, and not of some specially weak one. In the weakness of others, each should become thoroughly conscious of his own weakness. Thus it is an aggravating circumstance in him who would strive with God that he is a **potsherd among potsherds** (comp. כְּאֶדָם xlv. 11), and not an isolated sherd. An isolated case might more easily be excused for self-deception. And if man is a potsherd and God his Maker, then he may as little strive with God as the clay, could it speak, may say to the potter **what makest thou** (i. e., thou makest not the right thing; thou misshapest me), or as any work which thou, O man, formest, may say: **he hath no hands**, i. e., no power or capacity to form. This clause generalizes the thought by extending it to any human work.

The suffix ך assumes that God would involve him who would strive with Him in an absurdity by a *demonstratio ad hominem*: will then thy work, whatever it may be, say to thee whoever thou mayest be: he can do nothing? יָדֶי "hands" by metonymy for that to which the hand is applied, viz., the exercise of power and skill (comp. xxviii. 2; Ps. lxxvi. 6; also the analogous use in passages like Josh. viii. 20, and of יָצָר comp. xlviii. 14). The expression seems to be of a proverbial nature. DELITZSCH cites the Arabian *lâ jadai lahu*, it is not in his power. Paul makes a well known use of this passage Rom. ix. 20 sq. Comp. Wisd. xv. 7 sq.

Ver. 10. The Prophet, by another comparison, expresses the disconsolate murmuring of the desponding creature, which, like ver. 9, also consists of two members. It happens (comp. Job iii. 1 sqq.; x. 18 sq.; Jer. xx. 14 sqq.) that one oppressed by sufferings wishes he had never been born. This is also the idea of ver. 10, only modified so that to the despairing one is imputed a complaint against his parents that they have begotten him.

4. Thus saith the Lord—of hosts.—

Vers. 11–13. To this sinful, blasphemous conduct the Prophet now opposes what the true Israelite ought to do in times of the Theocracy's apparent ruin: he ought to inquire of the LORD and commend to the LORD the destiny of his people. Yet the LORD will and cannot help this unbelief by new and would-be better grounds of comfort. He can only repeat the old, viz., that **he who made the world has now in the person of Cyrus irrevocably appointed the instrument of the deliverance. The Holy One of Israel and his Maker.**—So the LORD is named ver. 11 in a way well befitting the context. For it becomes His holiness to keep His word, and His character as Maker to remain consistent and not suffer His work to come to disgrace. Beside the expression יָצָר, "former," "Maker" is occasioned by the comparison of ver. 9. This holy God and Almighty Creator therefore commands the Israelite who is in deepest distress to turn to him in respect to the dark future, and to inquire of him.—For such was of old His will (Exod. xxxiii. 7; Num. xxvii. 21; 2 Kings i. 6, 16), and also the custom and practice in Israel (Josh. ix. 14; Judg. i. 1; 1 Sam. xxviii. 6, 15, etc.). Even this may be done in a very improper way, lviii. 2—אֲמִיתָ, comp. xli. 23; xlv. 7. Concerning my children and the work of my hands (allusion to יָצָר) command ME (see *Text and Gram.*). The commission, the office of caring for Israel they should give to the LORD.

Ver. 12. That in these hands Israel will be well secured must appear from the fact that these same hands prepared heaven and earth. Thus here also, as constantly before and after (xl. 12, 21, 28; xlii. 5; xlv. 24; xlv. 18; xlviii. 13; li. 13) the LORD proves His ability to accomplish deliverance by a reference to His character as Creator. Doubtless in **My hands** there is an allusion to ver. 9 b (see *Text and Gram.*). There it is assumed that no human workmanship can say of him that formed it: he has no hands. In allusion to this, the LORD calls Israel here (ver.

11) the work of His hands. It is impossible that it can mean: *I*, i. e., not My feet, mouth or other organ, but My *hands* have spread out the heavens; but He would say: not the hands of another, but *My* hands have done this ('ל 'מ and 'מ'ס, see *Text. and Gram.*).

The almighty Creator is also the almighty Redeemer. And He is such through Cyrus, the raising up of whom (xli. 2, 25) even now to Him stands as an accomplished fact. All faint-heartedness that comes from, any sinking of Israel in the world-power, whether apprehended or experienced, the Prophet represses by the announcement that the LORD has raised up a deliverer in righteousness (comp. on xlii. 6). Because this one shall realize all God's intentions, the LORD, too, will make level all his ways (ver. 2). And so he will rebuild the holy city (xliv. 26, 28) and let the prisoners go (lii. 3). He will do so not for price or any outward advantage. In fact one cannot see what motive of policy, or of national economy or worldly motive of any kind could have determined Cyrus

to restore the Israelitish nation and its religious worship. It has been said that he would make room for other exiles. But then why did he not send the latter to Judea? And why did he make the return of the Jews optional? This last consideration shows that he had no interest to promote by it. Indeed this restoration may be pronounced a political mistake. There was some truth in the reproach that Jerusalem was "a rebellious city and hurtful unto kings and provinces—of old time" (Ezra. iv. 15). For the world-power must ever feel that the kingdom of God in the midst of it is a disturbing and hurtful element. Add to this the surrender of the holy vessels (Ezra i. 7 sqq.), and the requisition to help the Jews "with silver, and with gold, and with goods, and with beasts" (Ezra i. 4), and one must confess that the conduct of Cyrus was very surprising and inexplicable by natural causes. This sort of sending away reminds one very much of that from Egypt (Exod. xii. 31 sqq.). In both cases the letting go free was not man's work, but God's work.

3. THE SOUTHERN WORLD-POWER IS ALSO CONVERTED TO JEHOVAH.

CHAPTER XLV. 14-17.

14 Thus saith the LORD,

The labour of Egypt, and merchandise of Ethiopia
And of the Sabceans, men of stature,
Shall come over unto thee, and they shall be thine:
They shall come after thee; in chains they shall come over,
And they shall fall down unto thee, they shall make supplication unto thee,
*Saying, Surely God is in thee; and there is none else,
There is no God.*

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour,

16 They shall be ashamed, and also confounded, all of them: ^aThey shall go to confusion together *That are makers of idols.*

17 But Israel shall be saved in the LORD with an everlasting salvation: Ye shall not be ashamed nor confounded world without end.

^a are.

^b They go.

EXEGETICAL AND CRITICAL.

1. The Prophet having discharged the painful duty of reproving Israel's pusillanimity (vers. 8, 13), now turns to the pleasant task of showing what will be the effect of the salvation instituted in the northern world-power on the world-power lying south of Palestine. The holy nation lay in the middle between these two world-powers. Again and again it had suffered from the friendship and the enmity of both. It had oscillated back and forth between them both, seeking support against the enmity of the one in the friendship of the other. Both, too, had contended with each other for Palestine, and more or less made Palestine their battle-field. Recall Tirhaka and Sennacherib, Pharaoh Necho and Nebuchadnezzar.

Now Israel is in bondage to Babylon as it was in its youth to Egypt. But it is to be delivered from the Babylonian bondage by Cyrus. Will it also thereby be delivered from the assaults of the sinful world-power? Already in xliii. 3 the Prophet presented the prospect of the northern world-power being in a certain sense indemnified by the surrender of the southern for mildness displayed towards Israel. And in reality Egypt became a prey to Cambyes. But the Prophet sees still more. He sees Egypt, Ethiopia, and Seba not merely in chains, but turning in their chains to Israel to worship the God of Israel (ver. 14). They [but see below, Tr.] recognize Him as the true God, who had hitherto remained

hidden (ver. 15). They recognize that idolatry was a false way, and that all idol-makers have come to shame (ver. 16), whereas Israel may confidently expect through Jehovah everlasting salvation and honor (ver. 17). From this it appears that the Prophet makes the southern world-power join together with Israel in honoring Jehovah, and hence also with the northern world-power, just as happens in xix. 23 sqq. If the South and the North, united by Israel, have become brothers, then the chains fall of themselves.

2. Thus saith—in chains shall they come over.—Ver. 14 a. To understand this passage we must take Egypt, Ethiopia, and Seba, not as representing the heathen world in general [BARNES, J. A. ALEX., DELITZSCH and others, TR.], but as representing specially the southern world-power that was the rival of the northern. For why should just the nations about the Nile represent the heathen world? The general heathen world has its turn, ver. 22. The present text deals with an eminently important centre of the heathen world, viz., with that which corresponds to what in the south is now friendly to Israel. In xliii. 3 the subjection of those nations of the Nile to Cyrus is announced. Hence they appear here as bearing chains. But the dominion of the messiah Cyrus is to be one of universal peace and blessing (ver. 8). In a prophetic sense, i. e., potentially it shall be such, in consequence of the influence that the world-power itself will experience from the spirit of the kingdom of God in the person of Cyrus. Hence the Prophet sees here in the subjugation of those nations of the Nile also the bridge to their conversion. They are the same thoughts that we find above, chap. xix., from ver. 19 on. There it is said, ver. 23, that Egypt shall serve Assyria. But Assyria denotes the northern world-power, which was then represented by Assyria, was later represented by Babylon, and then by Cyrus. But Egypt will also worship Jehovah. The Prophet only indicates in general how this will come about. We see in both passages that Israel is the medium. From our passage, in connection with xliii. 3, we learn that, proceeding from Israel, first Cyrus comes to the knowledge of Jehovah, then from Cyrus (whether directly or indirectly does not appear) Egypt, so that these three, Israel in the middle, on the left the north (Assyria), on the right the south (Egypt), shall be as a glorious tritone and a blessing to the whole earth (xix. 24, 25). As in general, taking spoil and receiving tribute are signs and fruits of victory, so in many places the Messiah or His types are represented as those to whom nations, hitherto hostile but now converted, bring their treasures or tribute (comp. Pa. xiv. 13; lxviii. 30, 32; lxxii. 10, 15; Isa. lx. 6; Matth. ii. 11). Thus it is said here that Egypt's acquisitions of labor (עֲמָלָהּ, "labor," metonym. for what is acquired; again only lv. 2), and Ethiopia's and Seba's acquisitions of commerce (מִסְכָּרָה, "mercatura," also metonym., comp. xxili. 3), shall come to Israel. The Egyptians were originally strictly exclusive, hence from the first not a commercial people, but they had branches of industry, xix. 9. Ethiopia was of old famed for great riches, comp. HEROD. III., 17 sqq., and GESSEN. in loc. On Seba see

xliii. 3. There is no ground for separating Ethiopia and the Sabaeans, and connecting "merchandize" only with the former. For 1) it is grammatically allowable to subordinate *one* word in the construct state to *several* words (Gen. xiv. 19; Pa. cxv. 15; 2 Chron. ii. 7, etc.); 2) Ethiopia and Seba are the same people, both may equally be called "men of stature;" 3) the plural עַמְּרֵי does not conflict, because in compound subjects the predicate is very often ruled, not by the grammatical subject, but by the primary logical idea (comp. ii. 11 with v. 15; Gen. iv. 10; Jer. ii. 34, etc.). Thus here, as undoubtedly appears from what follows, the chief matter with the Prophet is the passing over of the men, not of their treasures. Hence he says עַמְּרֵי and hence he expresses still this thought by three verbs following. Concerning *men of stature*, comp. on xviii. 2. HEROD. III. 20: "The Ethiopians are said to be the tallest and finest-looking of all men." SOLIN., cap. 30: *Aethiopes duodecim pedes longi* (GESSEN.). The Egyptians and Ethiopians will, indeed, still come in chains. They are conquered, but precisely by their defeat they have learned to know the nothingness of their idols (ver. 16), and the divinity of Jehovah. But by their confession (vers. 14 b-17) they acquire a claim to release from the chains.

3. And they shall fall—without end. Vers. 14 b-17. "And they shall fall," etc., does not say that they shall worship Israel, but that they shall worship in the direction of the land of Israel, for they know the Temple and the throne of the true God to be there (comp. Dan. vi. 10). In what follows we learn the contents of their prayer. The three brief but weighty words אֱלֹהֵינוּ, "surely God is in thee," form the fundamental thought. It is understood of course that "in thee" refers to the same person as the feminine suffixes in עֲלֵי and אֵלֵינוּ, viz.: to Israel or Zion. The knowledge that the right God is in Zion (Pa. lxxiv. 8) is herewith expressed positively. 1 Cor. xiv. 25, is a quotation of our text. The same is expressed negatively and there is none else, there is no God. But this last thought must be made very emphatic. Hence עֲמָלָהּ is added to strengthen עֲמָלָהּ, of which the present is the only instance. If עֲמָלָהּ (comp. עֲמָלָהּ xvi. 4; xxix. 20 and עֲמָלָהּ ver. 22, etc.), means *cessatio, finis*, then, beside other modifications of this meaning, it can be construed, as *acc. localis*, and may also have the sense of *in fine*. But then it says (comp. on xlvii. 8, 10): "That not at that (unthinkable) point where God ceases, does another appear." In other words: עֲמָלָהּ involves, indeed, the sense of *praeter, praeterea*. Therefore one does not need to take עֲמָלָהּ as a genitive relation; but construe: "and there is not still *in fine* or *in loco cessandi* (viz.: of the before mentioned אֱלֹהֵינוּ) a God."

In ver. 15 the heathen address the God of Israel directly. ["It is far more natural to take the verse as an apostrophe, expressive of the Prophet's own strong feelings in contrasting what God had done and would yet do, the darkness

of the present and the brightness of the future. If these things are to be hereafter, then O Thou Saviour of Thy people, Thou art indeed a God that hides Himself, that is to say, conceals His purposes of mercy under the darkness of His present dispensations."—J. A. ALEX. So, too, BARNES, and DELITZSCH. The latter says "The exclamation in Rom. xi. 33, 'O the depth of the riches,' etc., is a similar one."—TR.]. They now pray to Him themselves as was intimated by שְׁתַּחֲוֹת and יִתְפַּלֵּל. First of all they utter the conviction that Jehovah is a God who hides Himself (comp. xxix. 14; 1 Sam. xxiii. 19; xxvi. 1), i. e., a God who has hitherto been hidden from them. [The LXX. favors this interpretation. It reads: "for thou art God, though we did not know it, O God of Israel the Saviour."—TR.]. In that lies a trace of the knowledge never quite extinguished among the heathen, that beyond and above the multitude of gods representing the forces of nature, there is a highest Being ruling over all. The language recalls, at least as to sense, the θεός ἀγνώστος of the Athenians, Acts xvii. 23. It seems to me, therefore, that the designation of God as כִּסְתֹתִי suits much better in the mouth of the heathen than of Israel. כִּסְתֹתִי see List. This hitherto concealed God is identical with the God of Israel (thus for the latter no concealed God), and also a "saving" God, i. e., that is willing to help and can help and actually does help. In verse 15 אֱלֹהִים is subject, מִכְסֹתֶיךָ predicate, אֱלֹהִי apposition with the subject, and כִּשְׁלֹשׁ as second predicate put after in the form of an ap-

position. In כִּשְׁלֹשׁ (see List) there lies also an antithesis to the heathen idols and in so far a transition to ver. 16.

The necessary reverse side of the correct knowledge of God is to know the false gods as such. Ver. 16 expresses this knowledge by emphasizing that they come to confusion. The gods of Egypt could not help Egypt; for Egypt succumbed to that power that opposed it by the commission and power of the God of Israel. They are ashamed and also confounded, see ver. 17; xli. 11 and the borrowed passages Jer. xxxi. 19; Ezra ix. 6. The expression they go to confusion (which equally affirms their going into disgrace, and going about in disgrace) occurs only here. צִיר (from צָר = צִיר, "the image," occurs in this sense only here, and Ps. xlix. 15. The LORD having been called "Saviour" in ver. 15, and ver. 16 having said that idols are not this, it is now said, ver. 17, of Israel that Jehovah has showed Himself such a Saviour and how He has done so. For Israel is saved in the LORD with an everlasting salvation (acc. modalis; Heb. ix. 12). Finally the speakers turn their discourse to Israel as in the beginning of it ("surely God is in thee"). These shall not experience what the others have with their idols: Ye shall not be ashamed nor confounded world without end. The plural עוֹלָמִים occurs xxvi. 4; li. 9, and excepting Ps. lxxvii. 6, only in later writings. The expression עַל עוֹלָמִים occurs only here. Shall those who have learned so to speak be still kept in chains by Israel?

4. AFTER THE WORLD-POWERS, ISRAEL, TOO, FINALLY RENOUNCES IDOLS. AND GIVES ITSELF WHOLLY TO ITS GOD, SO THAT NOW ALL HUMAN. KIND HAS BECOME A SPIRITUAL ISRAEL.

CHAPTER XLV. 18-25.

- 18 For thus saith the LORD that created the heavens;
 "God himself that formed the earth and made it; he hath established it,
 He created it not 'in vain, he formed it to be inhabited;
 I am the LORD; and there is none else.
- 19 I have not spoken in secret, in a dark place of the earth:
 I said not unto the seed of Jacob, Seek ye me in vain:
 I the LORD speak righteousness, I declare things that are right.
- 20 Assemble yourselves and come;
 Draw near together, ye that are escaped of the nations:
 They have no knowledge that 'set up the wood of their graven image,
 And pray unto a god that cannot save.
- 21 Tell ye, and bring them near;
 Yea, let them take counsel together:
 Who hath declared this from ancient time?
 Who hath told it from that time?
 Have not I the LORD? and there is no God else beside me;
 A just God and a Saviour; there is none beside me.
- 22 "Look unto me, and be ye saved, all the ends of the earth:
 For I am God, and there is none else.

- 23 I have sworn by myself,
The word is gone out of my mouth in righteousness,
And shall not return,
That unto me every knee shall bow,
Every tongue shall swear.
- 24 ¹ Surely, shall one say,
In the LORD have I righteousness and strength:
Even to him shall men come;
And all that are incensed against him shall be ashamed.
- 25 In the LORD shall all the seed of Israel be justified,
And shall glory

¹ Or, *Surely he shall say of me, In the LORD is all righteousness and strength*

² Heb. *righteousnesses*.

³ He is God—who formed the earth and made it—he ordered it.

⁴ to be empty.

⁵ carry.

⁶ Turn.

⁷ Only.

TEXTUAL AND GRAMMATICAL.

See *List* for recurrence of the words used, particularly:

Ver. 20. נִשְׁפָּטָהּ Hithp. פָּלַל-פָּסַל Hithp. see ver. 14.

Ver. 23. צְדָקָה דָּבָר may not be construed as one notion ("word of truth"), for then it must read צְדָקָה דָּבָר. Nor may one take צְדָקָה as nominative in an attributive sense ("as righteousness, a word") connecting it with דָּבָר, for that would be a contorted, unnatural expression. "Out of the mouth of righteousness" [J. A. ALLEN, DCL.], is indeed grammatically correct, but this personifying of righteousness and this distinction of it as a speaking person from Jehovah Himself were something very peculiar. For are not the one swearing and the one speaking this word that cannot be frustrated one and the same? We must construe פִּי parallel with נִשְׁבַּעְתִּי as a noun with the suffix of the first person. But then צְדָקָה must be taken as accusative. It is the *accusat. adverbialis*, that stands for

the substantive with a preposition and expresses the *modality*, of whatever sort it may be. Thus, as is well known, substantives often stand, as אֱמֶת (Jer. xxiii. 28), שָׁקֶר (Ps. cxix. 78), חֶסֶד (Isa. xxxi. 7), הַבֵּל (Job xxi. 34), מִיִּשְׂרָאֵל (Ps. lxxv. 8), etc.—יָצָא and יָשׁוּב stand in pointed antithesis. י before יָשׁוּב stands according to the peculiar Hebrew paratactic mode of expression. In our idiom we would say: which will not go back,—or, less exactly: that will not go back.

Ver. 24. לִי = "in regard to me," comp. v. 1; xli. 7; Gen. xx. 13.—אָמְרוּ = "they say," comp. xxv. 9; lxxv. 8, etc.—יָבוֹא = "let one come." It is the same impersonal construction as in אָמְרוּ comp. vi. 10; x. 4; xiv. 32; xviii. 5; xxxiii. 20, etc. It is indeed not impossible that a י before יָבוֹא has fallen out because of the following י before יָבֹשׁ; but grammatical reasons by no means compel such an assumption.

EXEGETICAL AND CRITICAL.

1. With these words the Prophet concludes his contemplation of the future salvation that is connected with Cyrus. It is assuredly not an accident that only *after* Cyrus and the northern world-power represented by him and *after* the southern world-power are noticed, does he turn to Israel in order to announce also to it what shall be its part in that future salvation. Here, too, the chief point is again the knowledge of Jehovah as the only true God. Jehovah, who made the heavens, even that suffices to prove Him to be the God; Jehovah, who also formed the earth, of which He is also the orderer and disposer, but who according to His goodness prepared the earth as a friendly dwelling for men, justly says of Himself: I am the absolute Being, and another beside Me there is not (ver. 18). But this same Jehovah has chosen a people out of mankind for His particular inheritance and property, and from the first He has clearly and publicly proclaimed what He purposes to do with this people. And He has in that plainly expressed that, as with the creation He had in mind the salvation of mankind, so, too, He had in mind the salvation of this people, as the reward that a just and right thinking lord gives his servants, when He made those arrangements in which this people were to

serve as means and instrument (ver. 19). This people is to receive salvation through Cyrus. This having happened, Israel delivered from the heathen may be summoned to acknowledge idolatry to be a foolish and ruinous error (ver. 20). After being summoned, too, to give information and to settle by consultation what they have lived through and experienced, they must confess: Jehovah foretold all that would come about; as He foretold so it has turned out. Jehovah alone is the true God (ver. 21). The world-powers and Israel having so acknowledged Jehovah, He can now call to all mankind: turn to Me as to Him who blesses you (ver. 22). Thus will be fulfilled what the LORD hath sworn and announced as not to be frustrated, that to Him every knee shall bow and every tongue shall swear (ver. 23). All will then acknowledge that only in Jehovah is salvation, and that hostility to Him brings only ruin (ver. 24). All mankind, become one in the glory and praise of the LORD, will then have become "seed of Israel."

2. For thus saith the Lord—none beside Me.—Vers. 18–21. "For," beginning ver. 18, connects with ver. 17. There it is said "Israel is saved in the LORD with an everlasting salvation." This, spoken by the heathen, is here con-

firmed by the LORD as correct, by saying that of course He did not call Israel to a fruitless service (לֹא רָחוּ בְקִשְׁוֹן ver. 19), but promised him a just reward. For now the LORD turns to Israel to say to him wherein the blessing promised to them in Cyrus will culminate. The Prophet knows that Israel still inclines to idolatry, that fundamental evil of the natural man. But he also knows that Israel, utterly broken by the Exile, and wholly convinced, by the way of prophecy and fulfilment, of Jehovah's being the only God, will, from the time of their deliverance by Cyrus, renounce idolatry. We know that the Exile made a decisive turning-point in the religious life of the Israelites. Coarse idolatry they renounced from that time on. Yet the inward as well as the outward deliverance by Cyrus was only a beginning. But in this beginning the Prophet sees already the completion, according to his complex way of regarding history. Thus in ver. 18 he tells how that "everlasting salvation" will come about. A fundamental condition is for Israel to attain to the lively knowledge expressed by the words: **I am the Lord, and there is none else.** The foundation of this is double; what pertains to the history of the world and what to the history of salvation. The former consists in this, that Jehovah before all made the heavens, which is proof enough that He alone is God. For He who made the world to come, the abode of spirits, of *elohim*, must He not Himself be *Elohim*? yea, as the Creator of the *elohim* world, he is exalted above all *elohim*, therefore *the Elohim* καὶ ἑξοχῆς (comp. e. g., Ps. xcvii. 9). Such is the sense of the parenthesis: "**He is God,**" ver. 18. In the second place the LORD proves His sole divinity by the fact that He formed the earth, and made it (ready), comp. xliii. 7. As to "that created the heavens" there is added in parenthesis a nearer definition, so there is to "that formed the earth and made it." In both cases the parenthesis begins with הוּא. The first consists of two words; the second of two words כִּינֶנָה, "**He established it,**" and a nearer explanation. For at first sight this כִּינֶנָה seems redundant after יָצַר עֲשָׂה. But we learn from the following words to יָצַר, that כִּינֶנָה is not used in the sense of *fundare*, which is its common meaning elsewhere, but in the sense of *ετοιμάζειν* (LXX.) "to equip, prepare" (comp. Deut. xxxii. 6, where, too, כִּינֶנָה follows עֲשָׂה; and especially the Hiphil of like meaning, xiv. 21; Gen. xliii. 16; 1 Kings v. 32; vi. 19, etc.). By this is expressed the final equipment or adaptation to an object, in contrast with the original making. That such is the sense is expressly said by the words לֹא רָחוּ וְנִי, "**not empty did He create it.**" For these words affirm that the object of "creating" and "forming" was not that the earth might remain *terra* "empty," but that it might become fit for dwelling, and the Prophet designates by כִּינֶנָה the activity that prepares, sets in order the product of the "creating," "forming," "making." Thus men prepare a friendly dwelling for their children, friends, dear guests. Therefore this "preparation" is a proof of the goodness and kindness of our God.

But for this I am Jehovah and there is none beside there is also a foundation in what pertains to the history of salvation. God had sought out Israel as a peculiar treasure to be the medium of His thoughts of salvation, and lifted them high up and then cast them down. He did not choose them that they might end in wild chaos, any more than He made the earth to be empty. He had never required this people to seek Him in vain, for nothing, as it were in the emptiness (so to speak, to trace out, find out the hidden, ver. 15). But He had said: "what is right and proper, shall be to you." עֲשָׂה צֶדֶק here is not the abstract, subjective righteousness, but the concrete, objective right, as in the expressions עֲשָׂה צֶדֶק (Ps. xv. 2, etc.) עֲשָׂה צֶדֶק (Isa. lxi. 4, etc.) רָכַב comp. xxxiii. 15. Also מִשְׁרִים is to be taken in the concrete and objective sense (comp. xxxiii. 15). This promise: "what is right shall be yours," God did not make in secret (בְּסֵתֶר) comp. xlviii. 16; Ps. cxxxix. 15) so that it can come under no investigation, and cannot be proved to have actually happened. For He did not speak in, say, caves and hiding-places, such as the heathen oracles let themselves be heard from, but He spoke before all the world. If now the LORD has given His people the promise of a good time and happy dwelling after the chaos, and the promise is fulfilled exactly as it runs, there is the proof that Jehovah is omniscient. As by the creation He has shown Himself the Almighty and the All-good to all mankind, so, by the promise given to Israel and by its fulfilment He showed Himself to the people whose history is that of redemption to be the Omniscient and All-good. But as the All-good, Almighty and All-knowing He is the God, Jehovah, the Absolute.

According to ver. 19 the Prophet assumes that all will come to pass as promised so publicly, and that by means of Cyrus. For ver. 20 sqq. we find ourselves translated into the time after the emancipation. Hence the Israelites are called **escaped of the nations**, and he that helped them to this title can be no other than Cyrus. Therefore in the time of the deliverance effected by Cyrus the redeemed are to **assemble, and come and draw near** in order to elicit the facts resultant from the preceding course of history. The resultant is negative and positive. The negative is stated ver. 20 b, viz. **They know nothing those carrying the wood of their graven image, and praying to a god that will not save.**—יָדָע, comp. xlv. 9, 18; lvi. 10, a kind of causative Kal, comp. on תִּפְתָּח ver. 8, therefore properly: not to exercise knowledge. יָדָע, comp. xli. 1, 7. יָשָׁע, comp. Lam. iv. 17.—By this is expressed, that after the deliverance by Cyrus Israel will at last definitely come to the knowledge of the folly and nothingness of idolatry.—We learn in ver. 21 the positive result of that counseling. But the announcement of it is again introduced by a solemn summons to use the needful deliberation (comp. xli. 22, 23). **Tell ye, and bring near** means as much as bring on information. The thought is completed by adding another verb. The necessary facts must first be produced; then

counsel may be taken about them (change of person as in ver. 8; xli. 1, etc.). The LORD himself announces the result. In the consultation he made his right felt, and what he said must be accepted, for it was the truth. It was as follows: **Who has caused this** (viz. what is intimated ver. 19, and whose fulfilment, after ver. 19, is assumed) **to be heard of old, and long ago declared it? Not I, Jehovah?** etc., ver. 21. Therefore, here again the LORD proves His divinity from His omniscience. One might say, that this is that divine attribute that can be most easily inspected even by those not eye-witnesses. For let the prophecy as such and the fulfilment be verified, and the necessary conclusion for every one is a superhuman knowing, willing and ability, even for such as are ever so remote in respect to time and place. When the LORD designates Himself here especially as a just God, it is with reference to vers. 13 and 19. He calls Himself Saviour in contrast with a god that cannot save, ver. 20.

3. **Look unto me—shall glory.** vers. 22-25. In this concluding word the LORD, by the expression **all ye ends of the earth**, comprehends all previously named, viz. the nations of the northern (ver. 6) and of the southern (vers. 14 sqq.) world-power, along with Israel. One might be tempted to take vers. 22-25 as an independent section, parallel with vers. 14-17 and 18-21. But then it would doubtless have begun, like the others mentioned, with "thus saith the LORD." Moreover we see from all the seed of Israel, ver. 26, that after Israel has been entirely converted to the LORD, the Prophet sees in all mankind still only a seed of Israel. It is perhaps highly significant that only after the northern and southern world-power, or after the fulness of the Gentiles represented by them, does he let the escaped of the nations become partakers of the salvation inaugurated by Cyrus. Is that not an intimation of the fact so emphatically confirmed by Paul (Rom. xi.)? Thus by all the ends of the earth we are not to understand those nations that remained beside those mentioned in vers. 6, 14 sqq. and 18 sqq. For those thus mentioned by the Prophet represented already all mankind. Therefore the same are meant, only here they are mentioned comprehensively instead of singly as before. All together they constitute the entire (all the) seed of Israel in a spiritual sense. To all of these, after salvation is prepared for them and they for salvation, the LORD addresses the final, decisive word of calling: **turn unto me and be saved.** Of the Imperatives the first is commanding, the second promissory. The inviting call reminds of Matth. xxii. 4: "I have prepared my dinner, etc.,—all things are ready, come unto the marriage."—וְהָיָה (comp. xxx. 15) is = be saved, become partakers of the perfect and everlasting salvation (ver. 17).—The causative clause: **for I am God, etc.,** ver. 22 b, proves the possibility, yea the necessity of the salvation, by reference to the irrefragable truth, doubted since the fall, but now acknowledged on all hands (vers. 6, 14 sqq., 21) that Jehovah alone is God. Only God can warrant everlasting salvation. Jehovah alone is God. *Ergo!*—When all turn to Jehovah and find in Him salvation, then, too,

the eternal decree of God is fulfilled that all shall bow to him and serve him.—This decree has great importance as appears from: **I have sworn by myself, and he could swear by no greater** (Heb. vi. 13 sqq.). The oath thus acquires an abstract right, so that under no circumstances can it go back, be revoked or declared null. כִּי שָׁכַעְתִּי as in Gen. xxii. 16; Jer. xxii. 5; xlix. 13; comp. xliv. 26.—I had rather translate צִדִּיק (see *Text. and Gram.*):

"for the sake of righteousness," or "of right." This word, being an emanation of the divine righteousness, bears in itself the guaranty of its realization, and therefore cannot go back (comp. the very similar passage, lv. 11). The contents of the oath is that every knee shall bow to the LORD, and to Him (יְיָ belongs also to the second clause; comp. xix. 18) every tongue shall swear. Therefore the προσκύνῃς, as outward expression of homage (Ps. xc. 6), and the ἐξομολόγησις (Rom. xiv. 11; Phil. ii. 10, 11), as expression of the confession that God is the All-wise, All-righteous and Almighty, shall be accorded to Him as His divineright, that He does not suffer to be wrested from him. But every oath by God involves the confession, not only that there is a God, but also that this God knows the truth, and has the will and the power to avenge the untruth. An oath is, indeed, a divine worship (GOESCHEL).—The Prophet, moreover, is very far from believing that (to say it with one word) the conversion of the heathen and of Israel will be sudden and universal. Rather this conversion will progress by successive stages, and many — will make decided resistance. To this ver. 24 refers.

Ver. 24. In this verse we perceive the cheering call of the converted to their still hesitating or even decidedly resisting brethren (see *Text. and Gram.*). First, they point to their own experience: **Only in Jehovah are righteous deeds and strength.** צִדִּיקוֹ (comp. xxxiii. 15; lxiv. 5 and Ps. xi. 7; ciii. 6; Judg. v. 11, etc.), are *juxta facta*. The speaker would say, therefore: displays of righteousness (i. e., of a disposition conformed to the will of God) and strength (i. e., the power to do great things and bear hard things) are only in Jehovah, i. e., are only possible where God gives ability. Second, there is joined to this the exhortation to come to Jehovah as the only source of right inward life.

Regarding the expressions עָרִי and אֵלֵי, the Prophet would evidently intimate by עָרִי that Jehovah represents the loftiest goal of human effort, and that it concerns us to penetrate as far as to Him. The notion of "*progredi ad fastigium quoddam*" (GESEN.), is expressed in many modifications by עָרִי. Comp. 2 Sam. xxiii. 19; Job xi. 7; Nah. i. 10; 1 Chr. iv. 27, etc. Finally, those converted do not fail to add a threat for those that oppose themselves: **and all that are incensed against Him shall be ashamed.** The same expression again only xli. 11; Song of Solomon i. 6. It seems to me that the expression "those inflamed with anger" points to the psychological fact, that in the hearts of those filled with hatred the display of love provokes anger

and not love. Compare Judas, John xiii. 27.

Ver. 25 is not to be regarded as either the word of Jehovah or of the converted ver. 23. In the former case we would have '3; in the latter ביהוה יצדקו would say only what had been already said in ביהוה צדקות. Hence I regard this verse as the word of the Prophet, added in conclusion by way of confirming, explaining and also of praise. By shall be justified he verifies that men are not able to find the grounds of their justification in themselves, but only in God. This is a New Testament evangelical thought, that well befits "the Evangelist of the Old Testament." And shall glory contains a doxology as an ingredient. It is as a finger board to the praising choir of which John speaks in Rev. iv. 8 sqq.; v. 9 sqq.; vii. 9 sqq.; xi. 16; xii. 10 sqq., etc. Finally, all the seed of Israel is an explanation, showing us that we are to construe verses 22-25, not as a new co-ordinate member of the discourse, but as the sum of the whole discourse, so that the "ends of the earth" are not new nations hitherto unmentioned, but the totality of those previously named. All those who according to vers. 6 and 14 have been converted to Jehovah are become Israel, i. e., spiritual Israel. All "they which are of faith the same are the children of Abraham." Gal. iii. 7.

DOCTRINAL AND ETHICAL.

1. On xlv. The Egyptian and the Babylonian captivities correspond to one another. Both times the holy nation were outside of the Holy land and in the service of a heathen world-power. In each case, too, this happened in the resplendent period of the world-power concerned. Egypt, at the time it was compelled to let Israel go, stood foremost among all nations in respect to culture and political power. "Those were the most glorious times of all Egyptian history" (LEPSIUS, *Chronology of the Egyptians*, I. p. 359). Cyrus was the conqueror of the Babylonian kingdom, which itself had conquered the old Assyria, and he had appropriated its power so that he represented the northern world-power in, as it were, its third power or degree. In both instances the inconsiderable, despised Jews were slaves without power or rights in the territory and service of the world-power. Yet how superior the powerless appears in contrast with the mighty! God declared it to be His express purpose, in leading His people miraculously out of Egypt, "to show His power to Pharaoh, and that His name might be declared throughout all the earth; and to execute judgment against all the gods of Egypt" (Exod. ix. 16; xii. 12, comp. viii. 10, 19; xiv. 4, 17, 18, 25). The entire first half of Daniel informs us of those miraculous measures of God whose common object and effect was that confession of Nebuchadnezzar: "Of a truth it is, that your God is a God of gods, and a Lord of kings" (Dan. ii. 47; comp. iii. 28 sqq.; iv. 31 sqq.; vi. 25 sqq.). Therefore, twice in that period between the apocatastasis from the true God (Gen. xi. 8) and the appearance of Christ, there took place grand testimonies from the LORD to the heathen world. And in both instances the medium of testimony was an exile of Israel, and

it was received by the world-power that at the time was dominant: first Egypt the southern world-power, and then the northern, the Babylonian-Persian kingdom of which Cyrus must be regarded as the head. The object of this revelation to the heathen world was in general, not the extermination of idolatry (for then the object were not attained), but the preservation and revival of the remembrance of the highest Creator, Ruler and Judge, of the One ruling over all that is visible and invisible, a remembrance ever present in the most secret part of the human breast. This remembrance may not be extinguished, for it is the connecting point for the final and highest revelation that is accomplished by the Son of God becoming man for the purpose of redemption. But especially the testimony imparted to Cyrus was intended to free, from the Exile, the nation that was to be the medium of salvation and thereby to make shine the first beams of Messianic salvation to Israel and the world.

2. On xlv. PRESSEL (in HERZ. R.-Enc. III. p. 231) gives a list of the data of the Old Testament in regard to Cyrus, which, with some modification, is as follows: 1) He was a Persian (Dan. vi. 29); 2) he was king in Persia (2 Chr. xxxvi. 22; Ezra i. 1 sq.; iv. 5; Dan. xx. 1); 3) he was king of Media and Babylon (Ezra v. 13, 17; vi. 2, 3); 4) he was a conqueror and founder of a world-monarchy (Isa. xlv. 1-3, 14); 5) he was the fourth ruler before Xerxes (Dan. xi. 2); 6) he was the destroyer of the Babylonian dynasty and of the Chaldean idolatry (Isa. xlv. 1; xlviii. 14; Dan. ii. 39; viii. 3, 4, 20); 7) he was a worshipper of the true God (2 Chron. xxxvi. 23; Ezra i. 2); 8) he was the liberator of the Jews, and promoted the building of the city and Temple (Isa. xlv. 28; xlv. 13; 2 Chron. xxxvi. 23; Ez. i. 2 sqq.; v. 13; vi. 3 sqq.); 9) he was a shepherd of God who was to fulfil God's will concerning Israel, yea, an anointed of the LORD (Isa. xlv. 28; xlv. 1), whose spirit the LORD raised up (2 Chron. xxxvi. 22 sqq.; Ezra i. 1; Isa. xlv. 13).

What was it that made so deep an impression on Cyrus, and one so favorable for the knowledge of the truth? PRESSEL (l. c.) in answer to this question mentions in substance the following: 1) The part that Daniel played in the downfall of the Babylonian kingdom, by foretelling the event the very night of its taking place (Dan. v. 28, 30); 2) the high position that Daniel occupied, with miraculous divine support, at the court of Darius the Mede, whose general Cyrus was still at that time (Dan. vi.); 3) the experience Cyrus might have of the nothingness of idolatry in contrast with the faith of Daniel, in respect to which less account must be made of the history of Bel and the Dragon than of the inability of the heathen idols to protect their nations against Cyrus, who acted under commission from Jehovah (Isa. xlv. 1-3); 4) the reading of Isaiah's prophecies in respect to himself, according to the testimony of Josephus cited above; see *Doct. and Eth.* on xlv. 24-28.

But if it be further asked: how does it come that the descriptions of profane authors are far from coming up to the picture of Cyrus that we get from Daniel and Isaiah? I would reply, by a modification of PRESSEL's views: 1) the fact that Cyrus, as soon as he began to reign, extended to

the captive Jews special favor, and exhibited a lively interest in the restoration of the worship of Jehovah in Jerusalem is a notorious proof that he must have received a strong impulse in this direction (comp. OEHLER, in HERZ., *R.-Enc.* XII., p. 230 sq.). For how otherwise may it be explained, that this mighty ruler, whose sway was so extended, and who was busied with great plans for war and peace, gave his attention to this matter long since settled, and took measures that from his stand-point were inconsistent and a mistake? 2) That profane history says nothing about those mysterious transactions between Cyrus and his God (we may surely be allowed, in an objective sense, to call the LORD so), is to be explained partly from the nature of the subject in itself, partly from these extraordinary manifestations of divinity—apart from the restoration of the Jews—not being intended for outward effects that could have been the subject of historical writing, but only for such inward effects as spin out their mysterious threads in the depths of human consciousness, and withdraw themselves from outward observation and representation. Notwithstanding what has been remarked, profane history still gives us so far an indirect testimony, that it draws a remarkably grand, and even unique picture of Cyrus. Thus HERODOTUS relates (III., 89) that the Persians called "Darius a merchant, Cambyses a despot, but Cyrus a parent. Darius seemed to have no other object than the acquisition of gain; Cambyses was negligent and severe; whilst Cyrus was of a mild and gentle temper, ever studious of the good of his subjects." He further mentions in the account of the taking of Babylon by the cunning of Zopyrus: "With respect to the merit of Zopyrus, in the opinion of Darius, it was exceeded by no Persian of any period, *unless by Cyrus*; to him, indeed, he thought no one of his countrymen could possibly be compared" (III., 160). Notwithstanding HERODOTUS speaks so highly of Cyrus, he is still sharply called to account for making it appear that Cyrus was "tutored and corrected" (*παιδαγωγείσθαι και νοσθερίσθαι*) by Croesus, which latter he had yet previously described as an "uncultivated, boastful, absurd" man, as Cyrus "*φρονήσει και ἀρετῇ—καὶ μεγαλοψυχία πολὺ πάντων δοκεῖ πεπρωτενεῖναι τῶν βασιλέων.*" DIODOR. SICULUS (Hist. XIII., p. 342) relates that the Syracusan Nikolaos recommended his countrymen to use gentleness toward the captive Athenians, citing for example the *εὐγνωμοσύνη* of Cyrus, of whom he proceeds to say: "*τοίγαροὺν διαδοθείσης εἰς πάντα τόπον τῆς ἡμετέρας ἀπαντες οἱ κατὰ τὴν Ἀσίαν ἀλλήλους φθάνοντες εἰς τὴν τοῦ βασιλέως συμμαχίαν παρεγίνοντο.*"—JUSTINUS (I., 8) calls Cyrus "*admirabiliter insignis.*" AMMIANUS (XXIII., 6) says: "*Antiquior Cyrus rex amabilis.*" See VITRINGA on Isa. xlii. 2 and xlv. 1. But especially it is to be emphasized here, that XENOPHON did not write his *Cyropaedia* in order to present his ethico-political ideals in the form of a romance, choosing Cyrus for the hero, because his historical reality most agrees with those ideals, and needed only a little idealizing embellishment. On the contrary he was astounded by the fact that Cyrus found it so easy to rule over so many nations differing so extraordinarily from one another, easier than any other ruler had

ever found it, whereas ruling over men, even a few and those of the same kind, had else been proved to be harder than ruling over beasts. And he notices as an especially important circumstance, that even the most remote nations would willingly and voluntarily have obeyed Cyrus. It was this wonder at such extraordinary facts that determined him to investigate the circumstances of parentage, nature, and education, that made it possible for Cyrus to distinguish himself so as a ruler of men. Such is the occasion and object of his writing, that XENOPHON himself gives in the introduction to it. Does not this remarkable fact that XENOPHON thus singles out find its proper explanation in the words of our Prophet: "whose right hand I have holden, to subdue nations before him," xlv. 1?

3. On xlv. 1sq. Unbelieving Israel is judged by the LORD, and it appears to be given up by the Exile to ruin forever. But the Exile is only momentary, and must itself serve to bring it about that Israel shall lastingly penetrate to the light of true knowledge of God. It shall not only do so itself, but also, as servant of Jehovah, it shall become the means of the heathen receiving this light. But the latter shall chiefly happen by a heathen prince of eminent power and importance being brought to the knowledge of the true God and to the consciousness of having received from Him a grand religious mission. As this prince on the one hand terminates the deepest humiliation of Israel and prepares the way for its being lifted up again, and on the other hand introduces into the heathen world, at least as to principle, the first rays of the true knowledge of salvation, he is a forerunner and type of the Messiah, and stands under quite a peculiar guidance of God, who equips him and makes the way even before him. So far Cyrus is no disconnected, unnecessary and hence incredible miracle, but he is an appearance organically connected with the development of salvation. It was he that was to restore Israel from physical and spiritual estrangement to its centre of salvation, and prepare the heathen for faith in God and his Saviour. For this double purpose the nothingness of idolatry must be made patent and brought to the consciousness of Jew and Gentile. As regards Israel, it is of special importance here for it to see this prince announced beforehand, indeed named beforehand, and to hear from his mouth and that of his predecessor the confession that the idols are nothing, and that Jehovah alone is God. How far the effect on the heathen was real and lasting, we can, of course, not determine, on account of the inwardness of the effect and the want of witnesses concerning it. Yet we will not err if we assume that the later readiness of the heathen to accept the apostolic preaching, indeed the precedence of the heathen world in this respect to the Jews rested on that preparatory influence. It is especially to be noted in this respect that the Magi that came from the East openly inquired in Jerusalem for the stopping place of the new-born King, whose birth they took for granted, whereas in Israel itself this birth appears to have been treated as a secret in the narrow circle of the initiated. Else why had Herod heard nothing of it?

4. On xlv. 7. "*Fanatici homines hanc mali*

vocem detorquent, acsi Deus mali. i. e. peccati auctor esset. Sed facile apparet, quam praeponere hoc prophetae testimonio abutantur. Antithesis enim id satis explicat, cuius membra inter se referri debent. Nam opponit pacem malo i. e. aerumnis, bellis, rebusque omnibus adversis. Quod si iustitiam malo opponeret, aliquid haberent coloris; verum haec contrarium inter se rerum oppositio aperta est. Ideo vulgaris distinctio non improbanda est, Deum mali esse auctorem, non culpas sed poenae." CALVIN. "Αἷρα τοῦ ἐλαφίου θεός δὲ ἀναιτός," PLATO. "Is all in the world well-ordered and sure, then not a single thing can be taken away without all collapsing or losing its harmony, just as little as in a well-ordered building. Therefore the Scripture has often declared that misfortune as well as fortune, evil as well as good is under the government of God. 'I form the light, and create darkness; I make peace and create evil; I the LORD do all these things.' Says another Prophet: 'Shall there be evil in a city, and the LORD hath not done it?' Amos iii. 6. Comp. also Lam. iii. 37, 38. So, too, in the New Testament the Lord and His disciples declare in the case of the blackest iniquity, that all happens according to the will of God. 'For of a truth against thy holy child Jesus, Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done,' Acts iv. 27, 28." THOLUCK.

5. On xlv. 8. "*Celeber hic locus est in ecclesia Papistarum et illustre argumentum ignorantiae, quod ad beatam virginem eum accomodarunt. Nos autem scimus, agi in hoc capite de promissa liberatione per Cyrum. Hic igitur locus mimeticus est. . . . Quasi dicant Israelitae: Ecce sumus privati sacerdotio et regno, templo et omni cultu Dei, translati sumus in gentes. Ibi respondent nobis peccata nostra. . . . Quare O coeli rorate et deplete iustitiam, quae nisi desuper in nos effundatur, actum est."* LUTHER. The Roman Catholic church, on the 18th of December (the Festival of "the expectation of the lying-in of Mary") celebrates the so-called Rorate-mass, named thus from the introductory words: *Rorate Coeli desuper, etc.* Comp. HERZ. E.-Enc. I. p. 134.

6. On xlv. 11. "The peculiar and greatest gift that parents can bestow on their children is the discipline of the inner man and a bringing up to God's word. It is written: 'And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment,' Gen. xviii. 17-19. So highly did God esteem in His servant Abraham the nurture of his children in piety! Thus parents may deserve heaven or hell merely by the education of their children. And when the apostle says of the woman: 'Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety' (1 Tim. ii. 15), he means not merely that she bear, but also, as essentially a part of it, that she educate, if she therefore herself continue in the faith, and thus also may under-

stand how to bring her children up to faith." THOLUCK.

7. [On xlv. 14. "The idea indicated by this is, that there would be a condition of anxious solicitude among heathen nations on the subject of true religion, and that they would seek counsel and direction from those who were in possession of it. Such a state has already existed to some extent among the heathen; and the Scriptures, I think, lead us to suppose that the final spread and triumph of the gospel will be preceded by such an inquiry prevailing extensively in the heathen world. God will show them the folly of idolatry; He will raise up reformers among themselves; the extension of commercial intercourse will acquaint them with the comparative happiness and prosperity of Christian nations; and the growing consciousness of their own inferiority will lead them to desire that which has conferred so extensive benefits on other lands, and lead them to come as suppliants and ask that teachers and the ministers of religion may be sent to them. One of the most remarkable characteristics of the present time is, that heathen nations are becoming increasingly sensible of their ignorance and comparative degradation; that they welcome the ministers and teachers sent out from Christian lands; the increased commerce of the world is thus preparing the world for the final spread of the Gospel." BARNES. Some of the most wonderful illustrations of the foregoing remarks have occurred since they were penned, a. g., Japan.—TR.]

8. On xlv. 15. "As God the LORD is Himself a hidden God, and said He will dwell in darkness, it has therefore seemed good to Him to hide His children in this world under so much affliction, contumely, contempt, poverty, sickness, simplicity, weakness, sin, etc., that often not only the world, but believers themselves cannot reconcile themselves to it." SCRIVER, *Seelenschatz*, Theil II. 10, Pred. § 26.

9. On xlv. 17. "Even the ancient Jews explained this to refer to the Messiah. But what is said here of Israel applies, according to the quality of the New Testament, to the whole human race (xl. 24). The grace on Israel shall be everlasting, and as it has been from everlasting, so through the Messiah it shall be continued to everlasting. For the religion of the Messiah leads everything out of time into the blessed eternity. Hence He is called the Rock of Ages (xxvi. 4) that gives to the redeemed everlasting joy (xxxv. 10), an everlasting name that shall not be cut off (lvi. 5), everlasting glory (lx. 15), the ground of which is the everlasting righteousness (Dan. ix. 24)." STARKE.

10. On xlv. 19. "The heavenly wisdom would have itself proclaimed in clear light, and not in the darkness. Hence Christ also said that what his disciples heard in the ear they should proclaim from the house-top (Matth. x. 27). As, on the contrary, all false teachers are 'neaks,' they do not go straight forward, but cloak their doing and doctrine with a false appearance and sheep-clothing (Matth. vii. 15)." CRAMER.—["In the language here, there is a remarkable resemblance to what the Saviour said of Himself, and it is not improbable that he had this passage in His mind: 'I spake openly to the world; I

ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.' Jno. xviii. 20." BARNES.]

11. On xlv. 22-25. "This text is one of the most important in Isaiah. The person that speaks in it is the Messiah, the Son of God, because He calls Himself in the context (ver. 15) the Saviour and attributes to Himself the everlasting redemption (ver. 17); because through Him all the ends of the earth shall be blessed (John iii. 16; Acts iv. 12); because what is said here in ver. 23 of the oath, the Son of God certifies of Himself (Gen. xxii. 16); because in Christ we have righteousness and strength (ver. 24; 1 Cor. i. 30); because that every knee shall bow to Him is declared to refer to Christ (Phil. ii. 9 sqq.). STABKE.

12. On xlv. 23. "*Concessum est homini christiani jurare. Fundamenta adversus Anabaptistas haec sunt:* 1) *Mandatum Dei:* Deut. vi. 13; 2) *Exempla a Jehovah:* Gen. xxii. 16; Jer. xxii. 5; li. 14; Amos vi. 8; b. *Christi:* hoc loco itemque, Joh. xvi. 23; c. *Angelis:* Apoc. x. 6; d. *Sanctorum:* Abrahami, Gen. xiv. 22; Davidis, 1 Kgs. i. 13; Pauli, 2 Cor. i. 23. 3) *Ratio, quia juramentum est species cultus Dei ut iterum hoc loco et infra cap. xlviii. 1 et quidem talis, qui maxime commendatur* (Pa. lxiii. 12)." FOERSTER.

HOMILETICAL HINTS.

1. On xlv. 1-7. THE MISSIONARY WORK OF CYRUS A TYPE OF OUR OWN. 1) The task of Cyrus is also our own. For Cyrus was a. to lead back Israel inwardly to its God, and also to restore outwardly the service of the LORD among the people that returned home. So, too, must we convert Israel inwardly to its Saviour (the testimony of the heathen must provoke Israel to zeal, Rom. xi. 11), and contribute to the restoration of the true worship of Jehovah (Jno. iv. 23 sq.) and of the spiritual kingdom of David. b. Cyrus was to bring also the heathen, East and West, to the knowledge of the true God (vers. 6, 7). We should do the same by bringing to them the knowledge of the Triune God and of salvation, that is come to all men by the Son becoming man.—2) The promise given to Cyrus in regard to the execution of his task. All opponents will bow before him, all gates open, etc., vers. 1-3. So, too, our work, as the cause of God, will conquer in spite of all resistance; the doors of hearts will open, and we shall gain those hearts that are born of God and made susceptible of the truth as precious spoil.

["Now that which God here promised to do for Cyrus, He could have done for Zerubbabel or some of the Jews themselves; but the wealth and power of this world God has seldom seen fit to entrust His own people with much of, so many are the snares and temptations that attend them. But if there has been occasion, for the good of the Church, to make use of them, God has been pleased rather to put them into the hands of others, to be employed for them, than to venture them in their own hands." M. HENRY.]

2. On xlv. 8. A great favorite in the Roman Catholic Church as an Advent text (on account of their reference of the *Rorate* to the Virgin Mary), but which has been much and variously

used by Protestant preachers. Comp. e. g. the *Rorate propheticum* of JOH. FORTUNANNUS (in Wernigerode) three Advent sermons on Isa. xlv. 8, Wittenberg, 1625.—The salvation of men depends on heaven and earth continuing in right relation to one another. They must not be separated, but must co-operate. The heaven must incline to the earth, fructifying it; the earth must open up receptively. As fruits of the field are conditioned on the ground being fruitful and well plowed, while the heaven gives rain and sunshine; so the salvation of souls depends on hearts rightly opening themselves to the fructifying influences from above. This thought is especially brought home to us by the Advent. *The Lord's Advent is heavenly dew for a thirsty land.* 1) The Lord came once with His holy person as Lamb of God and Second Adam. 2) He comes continually with His Spirit and gifts, a. by the daily bread of His grace in the word and sacrament; b. by the annual bread of the Church's feasts, especially now of the feast of the Advent, by which He quite especially extends to us the blessing of His personal coming. 3) We only become truly partakers of this blessing if we are "a thirsty land," i. e. if we hunger and thirst after righteousness. Conclusion: Therefore where heaven above drops down and the clouds rain righteousness, and the earth on the other hand opens itself up, there righteousness grows and salvation will be brought forth.

3. On xlv. 9-13. In great distress and conflict one is often tempted to strive with his Maker and to say: Ah, why was I born? This is wrong. We ought never, even in the greatest distress, to forget that we have a God that can help and will help. 1) God can help, for a. He made heaven and earth (ver. 12); b. He especially made known His power to the people of Israel in their greatest distress by raising up the heathen prince himself, in whose land they were captives, to be their friend and deliverer (ver. 13). 2) He will help, for we are His children and the work of His hands (ver. 11). Therefore in every distress we ought believingly to let ourselves be pointed to Him.

4. [On xlv. 15. "1) God hid Himself when He brought them into the trouble, *hid Himself and was wroth*, lvii. 17. Note: Though God be His people's God and Saviour, yet sometimes, when they provoke Him, He hides Himself from them in displeasure, suspends His favors, and lays them under His frowns: but let them wait upon the Lord that hides His face, viii. 17. 2) He hid Himself when He was bringing them out of the trouble. Note: When God is acting as Israel's God and Saviour commonly *His way is in the sea*, Pa. lxxvii. 19. The salvation of the Church is carried on in a mysterious way, by the Spirit of the LORD of hosts working on men's spirits (Zech. iv. 6), by weak and unlikely instruments, small and accidental occurrences, and not wrought till the last extremity; but this is our comfort, though God hide Himself, we are sure He is the God of Israel, the Saviour. See Job xxxv. 14. M. HENRY.]

5. [On xlv. 18, 19. *That the Lord we serve and trust in is God alone appears by the two great lights, that of nature and that of revelation.* I. By the light of nature: for He made the world, and therefore may justly demand its homage. 1) He

formed it. It is not a rude and indigested chaos, but cast into the most proper shape and size by Infinite Wisdom. 2) He *fixed* it, Ps. xxiv. 2; Job xxvi. 7. 3) He fitted it for use and for the service of man. He did not create it to be empty. Ps. viii. II. It appears by the light of revelation. His oracles far exceed those of Pagan deities, as well as His operations (ver. 19). The preference is here placed in three things: All that God has said is plain, satisfactory and just. 1) In the manner of its delivery it is plain and open. Not in mutterings and ambiguities issuing from dens and caverns (viii. 19), but like the law was given from the top of Mt. Sinai. Prov. i. 20; viii. 1-3; Hab. ii. 2; Jno. xviii. 20. 2) In the use and benefit of it it was highly satisfactory. *I said not: Seek ye me in vain.* 3) In the matter of it it was incontestably just, consonant to the eternal rules and reasons of good and evil. The heathen deities dictated those things to their worshippers which were the reproach of

human nature and extirpated virtue. See Comm. above on ver. 19, last clause. Comp. Rom. iii. 26. After M. HENRY.—TR.]

6. On xlv. 22-25. MISSIONARY SERMON. "Whither must every missionary anniversary turn our eyes? 1) To the interior of Christendom for proper examination; 2) to the heathen world for urgent warning; 3) to Israel for cheering comfort." LANGBEIN. [On ver. 22. "The invitation proves, 1) That the offers of the gospel are universal; 2) That God is willing to save all, or He would not give the invitation; 3) That there is ample provision for their salvation—since God would not invite them to accept of what was not provided for them. 4) That it is His serious and settled purpose that all the ends of the earth *shall be* invited to embrace the offers of life (Mar. xvi. 15). And now it appertains to His Church to bear the glad news of salvation around the world, and on it rests the responsibility of seeing this speedily executed." BARNES.]

VII.—THE SEVENTH DISCOURSE.

The overthrow of the Babylonian idols, and the gain that Israel shall derive from it for its knowledge of God.

CHAPTER XLVI.

1. ISRAEL SHALL KNOW ITS GOD FROM THE DIFFERENCE BETWEEN HIM WHO BEARS AND THE IDOLS THAT ARE BORNE.

CHAPTER XLVI. 1-4.

- 1 BEL boweth down, Nebo stoopeth,
Their idols *were* upon the beasts, and upon the cattle:
^aYour carriages *were* heavy loaden;
They are a burden to the weary beast.
- 2 They stoop, they bow down together;
They could not deliver the burden,
But *themselves* are gone into captivity.
- 3 Harken unto me, O house of Jacob,
And all the remnant of the house of Israel,
Which are borne *by me* from the belly,
Which are carried from the womb:
- 4 And *even* to your old age I *am* he;
And even to hoar hairs will I carry *you*:
I have made, and I will bear;
Even I will carry, and I will deliver *you*.

¹ Heb. *their soul*.

^a *are to the beast and to the cattle.*

^b *Your carried images are loaded up.*

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 1. נָשָׁאוֹת קָרַם-בָּרַע. Ver. 2. שָׁמְנוּ.

Ver. 1. בָּרַע קָרַם mean "to bow, bend one's-self, to fall down." קָרַם is kindred to the unused root פָּרַשׁ from which comes פָּרַשׁ "belly," (*Bauch*, comp. *beugen*) Jer. II. 34.—It is likely no accident that after בָּרַע the

discourse does not continue with קָרַם נָבו, but we have instead the participle קָרַם. It seems to me nearly accordant with Isaiah's way, to assume that he intends by this participle an allusion to פָּרַשׁ, an allusion whose justification is still more strengthened by the addition of בָּרַע and פָּרַשׁ. Then the sense becomes, that to

כָּרַשׁ who attacks, there will be a corresponding כָּרַשׁ (כָּרַשׁ) and a כָּרַע on the part of the attacked.—כָּרַע (כָּרַע) an appositional added clause; the fem. is likely occasioned by the preceding וְחָיָה; unless one takes the fem. in a neuter sense.

Ver. 2. כָּלֵט originally signifies "to be smooth, slippery" (comp. כָּרַשׁ and כָּלֵט), the Piel then means "to make smooth, slippery," and thus to make fit for slipping away, falling out. Hence the meaning "to let

slip away," of eggs (xxxiv. 15) and of the *foetus* (in the Hiph. lxi. 7).—נָפֵשׁ means here the life-centre in antithesis to the periphery: the person, the proper I or self. Thus נָפֵשׁ is not unfrequently used to strengthen the pronoun, in order to express the notion "self," or to emphasize it (comp. e. g., Hos ix. 4; Jer. xxvi. 19; xxxvii. 9).

Ver. 3. הַנְּשֹׂאִים and הַעֲמָסִים are in apposition with שְׂאֵרֵי ב' and בֵּית יַעֲקֹב.

EXEGETICAL AND CRITICAL.

1. The reverse of the foregoing picture is now presented. There we have the victor; now we see the fate of the vanquished. But first it is the central point and refuge of the vanquished whose disgraceful end is set before us. The idols of Babylon, of which Bel and Nebo are named as the chief representatives, must come down from the places of honor where they were enthroned. Their images are loaded on beasts of burden to go into captivity (vers. 1, 2). From the contrast Israel may learn the lofty nature of its God. No one bears Him forth. On the contrary He has borne Israel with maternal love from the time of its birth, and will continue to carry it when no longer a child, but an old man (vers. 3, 4).

2. **Bel boweth—into captivity.**—Vers. 1, 2. There have been found in the library of king Assurbanipal two tablets of terra cotta, which contain two lists, one of the Assyrian, the other of the Babylonian superior gods (see SCHRADER, *Assyrisch-Biblische in Stud. u. Kr.*, 1874, p. 324 sqq.). From these it appears that the Assyrians and Babylonians had a system of gods ranged in four grades. At the summit was the highest, transcendent god, by the Assyrians called Asur, by the Babylonians Ilu, El (with the female deity Istar, Astarte). Following these, in the second grade, are three gods, also belonging it would seem to the unseen world: Anu, Bel or Bil and I—o (Ao). In Babylonian and Assyrian these three bear the same names. Then in a third grade, follow three gods of heaven belonging to the visible world, which again are named alike in both languages: Sin, the moon-god, Samas, the sun-god and Bin, the air-god. Finally, in the fourth degree appear the planet-gods, of which the Assyrian list names five (Marduk, Merodach, i. e., Jupiter; Istar, i. e., Astarte, Venus; Adar = Saturn; Nirgal = Mars; Nabu, Nebo = Mercury), the Babylonian however names only two male and two corresponding female divinities: Marduk (Merodach) with Zarpanituv (Zirbanit) and Nabiuu (Nebo) with Tasmituv (Tasmit). From this it appears that Bel has the second place in the second degree, and Nebo the last place in the lowest degree. Bel (comp. further on it SCHRADER, *Die Keilinschrift. etc.*, p. 80 sq.), belongs to the divinities of the transcendent, invisible world, whereas Nebo as a planet-god corresponds to Mercury. He is the אֱלֹהֵי הַבַּיִת, the "revealing" god, and was, in the period of the later Chaldean kingdom along with Merodach, the chief god of the Babylonians, so that most of the kings named themselves after him (Nabopolassar, Nebuchadnezzar, Nabonned). Comp. SCHRADER, *l. c.* p. 272.

The highly honored images of the gods, else only served by human hands, are now distributed among the beasts and the cattle, i. e., partly the tamed wild beasts, as elephants and partly the tame domestic beasts, as the camel and the ass. חַיָּה as designation of the *animalia agrestia* and בְּהֵמָה as designation of *animalia domestica* recur often conjoined: Gen. i. 24, 25; iii. 14; vii. 14, 21; viii. 1; Lev. xxv. 7, etc. The cattle have therefore the chief work to do with them, which consists in toilsome bearing. What a shame for a god to be so heavy! A god ought to be spirit and light, and therefore imponderable! There is frequent mention of carrying forth the gods of a conquered nation, partly as spoil, partly out of religious policy: x. 10 sq.; Jer. xlviii. 7; xlix. 3 (comp. 1 Sam. v. 1 sqq.). Comp. also the inscription of Sargon quoted under xx. 1. נִשְׂאוֹת, "*gestata, gestamina*, carried images," comp. ver. 7; xlv. 20; Amos v. 26; Jer. x. 5. נֶשֶׂא means carrying in general. עָמַס only "to carry, load up a heavy burden (freight)," comp. Gen. xlv. 13; Ps. lxxviii. 20; Zech. xii. 3. Thus the Prophet says, "your נִשְׂאוֹת are become עֲמָסִים," and designates thereby a progress in *deterius*. How this is so he says by the appositional clause **a burden to the weary, viz.: beast.**

What is said ver. 1 of Bel and Nebo is generalized in ver. 2. All the gods together must bow and fall down. They are not able to slip off, let go the load. (See *Text. and Gram.*). In these words and in the following their soul (person) is gone into captivity (see *Text. and Gram.*). The Prophet proceeds on the distinction between the idols themselves, the (relatively) transcendent *numinibus* and the *simulacris* representing these; a distinction that heathen belief made in *thesi* at least originally, but gradually in *praxi* carried out with as little consistency as does the Romish church with its images of the saints (comp. FRIEDR. NAEGELSBACH, *Nachkomer, Theol. des griech. Volksglaubens*, I. § 3, and V. § 11). Thus the meaning of our passage is they are not able to bring it about that the burden of the images shall slip away (viz.: from the hands of the enemy) as some smooth, slippery object. Were the gods of the heathen really gods, the Prophet would say, then they would be able to effect this, massive as they are. In that case the distinction between the god and his image would be justified. But as the gods do not deliver their images, it results that there is no distinction between them, and the gods are not something better and higher. They are in fact אֱלֹהִים

nothings. If the image goes into captivity, then in fact the idol *himself* is dragged forth, all that belongs to his substance, for out of the image he does not exist. Babylon was especially rich in extraordinarily costly images of the gods. Read e. g., in HERODOTUS (I. 183) the description of the colossal, golden images in the temple of Bel, which moreover neither Cyrus nor Darius Hystaspis touched, notwithstanding the Persian religion recognized no worship of images. It was Xerxes that first took away the massive golden image twelve yards high (HEROD. I. c.).

3. **Hearken unto me—deliver you.**—Vers. 3, 4. These verses form an admirable contrast with vers. 1, 2. The gods are carried to their disgrace; Jehovah carries His people. And He, the strong One, carries them as tenderly and lovingly as a mother her child. Because He would say something earnest and important, He summons the people to give special heed: **hearken unto me**. It is little probable, in my opinion, that “house of Jacob” means Judah, while **all the remnant of the house of Israel** means Israel that in the Assyrian Exile was already for the most part denationalized. First, לָל seems to me to conflict with that, and then the Prophet nowhere else designates the Israel exiled in Assyria as שְׂאֵרֵי. This expression (“remnant”) is an honorable title designating the quintessence of the whole nation, without distinction of tribe, that remains after all siftings (comp. vi. 13; x. 20 sqq.). This quintessence belongs to the last time, the old age of the nation. I find, therefore, a reference in the expression to ver. 4 a, and that by לָל the thought is expressed that we find e. g., Jer. iii. 14, viz.: that no one belonging to the “remnant,”

even though he may dwell most concealed and solitary, will be forgotten. In what follows, the *motherly* love of God is described. For God is Father and Mother in *one* person, and His love bears not only a masculine but also a feminine character (comp. xlii. 14; xlix. 15; lxvi. 9, 13). All Israel, at once after its birth, “from the belly” or “womb,” thus immediately after its entrance on history as a nation (Jer. ii. 2), has been born in the arms by the LORD, as a mother carries her little child (comp. lxiii. 9). The form: כִּנִּי (only here in Isaiah comp. כִּנִּי xxx. 11) is meant likely to impart an emphasis to the notion involved in the preposition: *as if* from the mother's womb. But Jehovah was not a mother only to the youthful Israel; He continues so when it has become old; and even to old age (Israel's of course) **I am the same**, ver. 4 (comp. xli. 4). This is something that does not otherwise happen. Only small children are carried, not men and the old. But Jehovah devotes to Israel this maternal care, *mutatis mutandis*, to the very last. Did He not make Israel, as He repeatedly assures them (xliii. 7, comp. xliii. 1, 21; xlv. 2, 21, 24; xlv. 11)? The LORD, says the Prophet, will not forsake *His own work*. As a mother at one moment lifts her child over an obstacle, at another even carries it a stretch in her arms, until every difficulty and danger is overcome, so the LORD will do to His people even to their old age, i. e., till they have reached the end of their course. Therefore what a difference between Jehovah and idols! The latter let themselves be borne by their worshippers, and then they are borne on beasts of burden to go into captivity. But Jehovah carries His people with maternal tenderness from the beginning to the end. Now who is God? Whom shall one fear and love? Whom trust?

2. ISRAEL SHALL LEARN TO KNOW ITS GOD BY THE DIFFERENCE BETWEEN HIM AND THE IMAGES THAT REPRESENT HIM, WHICH ALSO MUST BE CARRIED.

CHAPTER XLVI. 5-7.

- 5 To whom will ye liken me, and make *me* equal,
And compare me, that we may be like?
- 6 They lavish gold out of the bag,
And weigh silver in the balance,
And hire a goldsmith; and he maketh it a god:
They fall down, yea, they worship.
- 7 They bear him upon the shoulder, they carry him,
And set him in his place, and he standeth;
From his place shall he not remove:
Yea, *one* shall cry unto him, yet can he not answer,
Nor save him out of his trouble.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 5. מִשְׁלֵּי. Ver. 6. זָלִים.

Ver. 5. The suffix of תְּדַמֶּינִי is to be supplied for תִּשְׁקֶל; also לְמִי relates to וּמִשְׁלֵּי. וְנִרְמָה has for

common subject the Lord and the image that represents Him.

Ver. 6. The entire first half of the verse is subject, only that with שְׁקָלוּ there is a return from the parti-

ciple to the finite verb וְלִי is derived from וָל, "to pour out, pour away, throw away," from which there comes only a Hiphil form (Lam. i. 8), and the substantive וָלָה "remotio" (hence וָלָת *praster*).

Ver. 7. תַּחְתָּיו (comp. xxv. 10) is conceived of substantively — *inferiora ejus*, the place lying under it. The accusative is the acc. loci, denoting whither. — יַעֲקֹב has an ideal, indefinite subject ("one" or "they") to which the suffixes in צָרְתוֹ and יִשְׁעֵנו relate.

EXEGETICAL AND CRITICAL.

Now the Prophet shows up the folly of that idolatry, which would make images of Jehovah Himself. The prohibition of this was impliedly contained in the general prohibition of images (Exodus xx. 4; comp. Deut. iv. 12, 15; v. 8). Even Aaron transgressed this by setting up the golden calf, which pretended to be a symbol of Jehovah Himself (Exod. xxxii. 5). The image of Gideon (Judg. viii. 27) and of Micah (Judg. xvii. 4, 13) and the two golden calves of Jeroboam at Bethel and Dan (1 Kings xii. 26 sqq.) were transgressions of the same sort. Comp. MICHAELIS, *Laws of Moses*, V., § 245. HENGSTENBERG, *Introduc. to O. Test.* II. All these symbolical figures of beasts were of gold or silver. It was only exceptional where, according to xl. 20, poorer people contented themselves with wooden images. But all were in conflict with the eternal truth that it is impossible to make a likeness of the incomparable, invisible God.

It is worthy of note that the Prophet began in xl. 17 sqq. his polemic against idolatry by an attack on this finer form of it, and here concludes with just such an attack. For in the Ennead xl. — xlviii., after our passage, there does not occur again any actual polemic against idolatry. The words of ver. 5 recall xl. 18, 25. The words hire a goldsmith and he maketh, etc., ver. 6, recall Judg. xvii. 4.

In ver. 7 the idea of carrying is emphasized, not without reason: that image, too, made in the likeness of Jehovah is nothing but heavy, vulgar matter, that needs as much to be carried as those Babylonian images of imaginary gods. Manifestly the Prophet would here obviate the objection that images of Jehovah were not to be regarded like other idol images. He answers: Since they must be borne, they are no better than the others.

3. ISRAEL SHALL LEARN TO KNOW THE TRUE GOD FROM HIS PROPHECYING AND FULFILLING. CHAPTER XLVI 8-11.

- 8 Remember this, and "show yourselves men:
Bring it again to mind, O ye transgressors.
9 Remember the former things of old:
"For I am God, and there is none else
I am God, and there is none like me,
10 Declaring the end from the beginning,
And from ancient times the things that are not yet done,
Saying, My counsel shall stand,
And I will do all my pleasure:
11 Calling a ravenous bird from the east,
"The man that executeth my counsel from a far country:
Yea, I have spoken it, I will also bring it to pass;
I have purposed it, I will also do it.

¹ Heb. *The man of my counsel.*

^a be firm.

^b apostates.

^c That.

EXEGETICAL AND CRITICAL.

See *List* for the recurrence of the words: Ver. 8. פְּשָׁעִים—וְכָר. Ver. 10. רִאשִׁית—and comp. אֶשׁ. Ver. 11. עֵץ.

Ver. 8. וְהִתְאֲשַׁשׁוּ is any way *ἀν. λεγ.* It is certain that it does not come from אָשׁ, as Jos. KIMCHI maintains, and after him VITRINGA, ROSENKRUEGER (ed. II.), etc. For what can "*inflammamini, incendimini*" mean? The meanings "*confundamini*" "be ashamed" (JEROME), or "be full of zeal" (VITRINGA) are certainly much forced.

The derivation from אֶשׁ (*ἀσβεστος*, comp. 1 Cor. xvi. 13) is, grammatically and as to sense, not impossible. For if אֶשׁ וְהִתְאֲשַׁשׁוּ be taken as a *denominativum*, it does not matter that no trace remains in it of the original אֶשׁ—אֶשׁ, comp. אֶשְׁרָה. In the case of weak roots Hithpalel (וְהִתְקַיֵּם), becomes וְהִתְקַיֵּם is the usual formation. And the Prophet might fittingly say, that Israel ought at last to be a man, to press on to ἀνδρία, and no longer waver between Jehovah and idols (1 Kings xviii. 21).

But **שְׁמִי** cannot be made out of **שֵׁם** just as well **הַתְּבוּנָה** may be made from **בִּי**, because in the latter there was actually at first a **י**, whereas there was not in **שֵׁם**. I agree, therefore, with those (D. KIMCHI, HIRSH, KNESE, DELITZSCH, comp. OLSEN, § 272, a, and 274) who

derive **שְׁמִי** from **שֵׁם** (Arabic *assa*) "*fundavit, stabilivit*." Of this **שֵׁם** Isaiah uses also the substantive **סִמְלֵי** xvi. 7 = *fundamenta*, i. e., the foundations lying bare as ruins.

Ver. 9. **כְּכֹנֵן** stands after **עָלָם** only here. Comp. xiv. 6.

EXEGETICAL AND CRITICAL.

We have had what I may call two negative arguments for the divinity of Jehovah from the case of the Babylonian idols (vers. 1-4), and from the symbolic images of Jehovah, that are no better (vers. 5-7). Here that positive argument is pressed very emphatically, which, by its being five times repeated, prepared for the mention of the name of Cyrus, and is now finally mentioned as the chief result gained by that naming. This argument is based on the assumption that only God can prophesy and fulfil (vers. 8-10), and He will certainly bring into existence that bird of prey that He has called out of the East to be the executor of His counsel. Because the Prophet passes to another kind of argument, he makes here a (relative) conclusion by exhorting the people to impress well on their memory what they have just heard (xliii. 18; xliv. 21), and to lay it to heart. This they were to do in order to be fixed. (See *Text. and Gram.*) For Israel in the Exile it was assuredly the chief task, to whose accomplishment our chaps. xl.-lxvi. were greatly to contribute, to be at last firmly grounded in the knowledge of Jehovah and in His exclusive worship. On bring it again to mind see on xliv. 19. By a second Remember, ver. 9, the Prophet requires one to recall the old prophecies in the sense of the argumentation often used by him (comp. xli. 21 sqq.; xlii. 9; xliii. 8-13, 19-21; xliv. 6-10, 24-28), by which as here, he infers the divinity of Jehovah from His ability to foretell the future, and that idols are nothing because of their inability in this respect. By **רָאשֵׁנוֹת** and **כְּעוֹלָם**, therefore, I understand things that occurred in the period of the **רָאשֵׁנוֹת** (comp. ver. 10) which look over hither from an immeasurably distant past (**כְּעוֹלָם**). But by these old things the Prophet understands ancient prophecies (comp. on xli. 22), as clearly appears from ver. 10. The clause with **וְ** contains what will be verified by looking back to those old prophecies, viz., that Jehovah alone is God. **וְ** is thus no causal particle, but = that. The participial clauses vers. 10, 11, declaring from the beginning the issue, etc., contain the proofs: remember what is old, viz., that I am God, as He that announces from the beginning and fulfils in its time. If then the clause with **וְ** ver. 9 b is explanatory of "remember," etc., and if this explanation consists in this, that the divinity of Jehovah should be known from His prophesying

and fulfilling, then it is manifest that one must actually tear the words "remember the former things of old" from the context if he would have them mean an exhortation to "earnestly search out history" in general. **וְאֵין עוֹר** see xlv. 5, 6, 14, 18, 21. **אֱלֹהִים** and **אֱלֹהִים** correspond here in parallelism as they do often not in parallelism (Exod. xx. 5; Num. xvi. 22; Josh. xxii. 22; Ps. l. 1, etc.). Apart from the meaning of the word in itself, the plural has more an abstract meaning = divinity, highest being (comp. **אֱלֹהִים קָדְשׁ** xix. 4). Ver. 10. The participles **כֹּנֵן** and **אֱמֵן** depend on the chief notion to be proved, thus on **אֱלֹהִים** and **אֱלֹהִים**, not on the secondary notion **כְּכֹנֵן**. For Jehovah is God as He who from the beginning (before it germinated xlii. 9; xliii. 19) announced the issue.

The second part of ver. 10 enhances what precedes by declaring the firm purpose of carrying out what has been announced. Finally ver. 11 presents to view this execution. He that is called from the East (xli. 2, 25) is Cyrus. He is compared to a bird of prey that swoops on its quarry. Doubtless the noblest of the kind, the eagle is meant. It is possible that **עָיִן** is radically kindred to *ἀετός*, but it is not proved. The eagle was a sacred bird to the Persians. According to XENOPHON (*Cyrop.* VII. 1, 4) the standard of Cyrus and also of his successors was an "*ἀετός χρυσεὺς ἐπὶ δόρατος μακροῦ ἀνατεταμένους*." Still in the time of the younger Cyrus the royal standard of the Persians was an *ἀετός χρυσεὺς ἐπὶ πέλιτος* (*ἐπὶ ξίφλου*) *ἀνατεταμένους* (XENOPH. *Anab.* I. 10, 12). AESCHYLUS also (*Pers.* 205-210), into a portentous sign that Atossa sees, introduces the Persians under the image of an eagle, the Greeks under the image of a falcon. Comp. DUNCKER *Gesch. d. Alterth.* II. p. 368 sq. **עֲצוֹן** is not here as in xl. 13 the fellow-counsellor, but the one called by God Himself to execute His counsel. In conclusion, by a double disjunctive clause, the assurance is emphatically given, that what the LORD has said and projected (**וְ** xxxvii. 26; xxii. 11) in spirit He will surely bring to pass. Here again, also, the LORD pledges His honor that His prophecy, long before announced, shall be fulfilled by Cyrus, and that thereby His, Jehovah's divinity will be proved.

4. GOD'S RIGHTEOUSNESS AND SALVATION MUST COME SPITE OF ISRAEL'S HARDNESS OF HEART. CHAPTER XLVI. 12, 13.

- 12 Harken unto me, ye stout hearted,
That are far from righteousness:
13 I bring near my righteousness; it shall not be far off,
And my salvation shall not tarry:
And I will place salvation in Zion
For Israel my glory.

* give.

b To.

EXEGETICAL AND CRITICAL.

These two verses respond briefly but plainly to an objection or doubt that might be raised against the representations of vers. 1-11. Will Israel suffer itself to be led to the right knowledge of God by the positive and negative proofs just presented (vers. 1-4, 5-7), or even by the positive demonstration, when the prophecy about Cyrus is fulfilled (vers. 8-11)? The LORD knows that Israel is stout-hearted. This is meant in a bad sense, like that described xlviii. 4, "because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;" comp. lvi. 11. The obstinate, haughty, self-righteous heart is naturally far from the righteousness of God, for it has, for the purpose of being right, not the objective, divine norm, but only a subjective, self-made norm. There were many such hard, proud hearts in Israel. Proud self-righteousness characterizes the nation (Rom. x. 3). Still the LORD, whose gifts and calling are without repentance (Rom. xi. 29), will fulfil His promises. Note that ver. 12 begins with **harken unto me**, as does ver. 3. Thus it appears that the two verses are co-ordinated. With ver. 3 begins the proof of the threefold gain that shall come to Israel by the destruction of Babylon. Ver. 12 mentions the doubt that may be raised against it. This close relation to ver. 3 is indicated by their beginning in the same way. Ver. 13 resolves the doubt briefly and effectively. The almighty, gracious will of God toward Israel as a whole is not to be frustrated by the unworthiness of individuals. Spite of the evil condition referred to, ver. 12, He will bring in **his righteousness**. As the Prophet here expressly distinguishes between righteousness and salvation, we must take "righteousness" here in the sense of the "quality of righteousness" conformity to the divine will. ["One denotes the cause and the other the effect, one relates to God, and the other to man. The sense in which salvation can be referred to the righteousness of God is clear from chap. i. 27. (See Vol. I., p. 93.) The exhibition of God's righteousness consists in the salvation of His people and the simultaneous destruction of His enemies. To these two classes it was therefore at the same time an object of desire and dread.—J. A. ALEX.] The LORD will yet, spite of the natural unrighteousness of Israel, raise up in Israel the righteousness that avails with Him. But this

is the precedent condition of **salvation**.—Both will come at the right time; if perhaps late, still not too late. Then the *city* of Zion will be full of salvation, and the *people* full of the glory of Jehovah. Thus God's gracious will toward Israel will be fulfilled under all circumstances. Even Israel's sins will not be able to prevent its salvation.

DOCTRINAL AND ETHICAL.

1. On xlv. 3, 4. "It is something that God will be with us, will strengthen us, help and preserve us by the right hand of His righteousness (xli. 10); it is something that He calls us by our name, and is with us in water and fire (xliii. 1); it is something that He holds us as a seal and signet ring (Hag. ii. 23); it is something that He holds us as the apple of His eye (Ps. xvii. 8), that He carries us on His wings (Deut. xxxii. 11), yea, that He gathers us under His wings (Matth. xxiii. 37),—but this exceeds all, that God is willing to be so nearly related to us, that He will carry us under His heart, like a mother does the fruit of her body, and that not only like a mother, who carries the fruit no longer than nine months, but to the greatest and grayest age. Thus the love, fidelity, and services of God far exceed all motherly love, fidelity and services, great as these may be (xlix. 15)."—CRAMER.

2. On xlv. 5-8. It is remarkable how deep-seated in the natural man is the desire to comprehend the divinity visibly, in a corporeal form. But God forbids it. First, because it is impossible to represent divinity under any adequate and worthy image; second, because the danger is so great that the image will be taken for the divinity itself. God would be worshipped as a spirit in spirit (Jno. iv. 24). The Son of God appeared in the flesh, and if there ever was a corporeal form that was worthy and able to be to divinity the medium of its visible manifestation, then it was the corporality of Christ. But this was only visible to His contemporaries. Were it necessary to the church ever to have before its eyes the bodily figure of the LORD, the LORD would surely have provided for that, as He has indeed provided that His Spirit and word shall continue preserved to us. But men would certainly have made an idol of the image of the LORD. The Roman Catholic

Church has succeeded in heathenizing what is most Christian of all, by making the host in the LORD's Supper to be a transmutation into the visible body of the LORD. There that deep-seated heathen tendency finds then its gratification. There we have a visible image, that would however represent the LORD as an object of worship. There God Himself is made an idol!

3. On xlv. 12 sq. Were it necessary for us men to deserve the coming of the Redeemer He would never come. Can the physician only come when the sick man has disposed himself to recovery (Luke v. 31)? No, it is just sinners that attract the LORD. They need Him. He calls them to repentance, with them His righteousness finds a place. But a distinction is to be made here between the hard-hearted sinners that will not hear of the righteousness of God, and those sinners that would willingly be quit of it. Were we men only of the former sort, the door would be closed here on earth against all God's purposes of salvation.

HOMILETICAL HINTS.

1. On xlv. 3, 4. "Every Christian ought to believe that God will do this for Him. For His mercies, promised to us in Christ, are neither small nor few. Far as the heaven is from the earth, and the east from the west, such is the mercy of God, if we only abide therein and do not tear ourselves away from it by wanton sinning. For we were not baptized that we might have a gracious God for ten or twenty years. He would be our God in eternity, and forever and ever, most of all when we are in distress and need a God and Helper, as in the straits of death and other danger. Therefore we should be afraid of nothing, but have the certain hope: the greater the distress we encounter, the more will God be near us with His help." VEIT DIETRICH.

2. On xlv. 3, 4. THE MATERNAL LOVE OF GOD. 1) It provides for all (great and small). 2) It ever provides (even to old age).

3. On xlv. 5. "What we are and what we are not we ever best learn when we men contrast ourselves with God. Who can measure how small our time is compared with His eternity. He can

and will challenge us in everything and say: 'to whom will ye compare me, that we may be like?' Yet the Psalm attempts it: 'A thousand years in Thy sight are but as yesterday when it is past,' and what to Him is the succession of generations of men?" THOLUCK.

4. [On xlv. 10. *My counsel shall stand.* This proves, (1.) That God has a purpose or plan in regard to human affairs. If He had not, He could not predict future events; (2.) That God's plan will not be frustrated. He has power enough to secure the execution of His designs, and He will exert that power in order that all His plans may be accomplished. We may observe, also, that it is a matter of unspeakable joy that God has a plan, and that it will be executed. For (1) if there were no plan in relation to human things, the mind could find no rest. If there was no evidence that One Mind presided over human affairs; that an infinitely wise plan had been formed, and that all things had been adjusted so as best to secure the ultimate accomplishment of that plan, everything would have the appearance of chaos, and the mind must be filled with doubts and distractions. But our anxieties vanish in regard to the apparent irregularities and disorders of the universe, when we feel that all things are under the direction of an Infinite Mind. (2) If His plans were not accomplished there would be occasion of equal doubt and dismay. If there was any power that could defeat the purposes of God; if there was any stubbornness of matter, or any inflexible perverseness in the nature of mind; if there were any unexpected and unforeseen extraneous causes that could interpose to thwart His plans, then the mind must be full of agitation and distress. But the moment it can fasten on the conviction that God has formed a plan that embraces all things, and that all things which occur will be in some way made tributary to that plan, that moment the mind can be calm in resignation to His holy will." BARNES].

5. On xlv. 12, 13. THE RIGHTEOUSNESS THAT AVAILS WITH GOD. 1) Who brings it about (ver. 13 a); 2) who lays hold on it (not the proud and self-righteous ver. 12, but the believing); 3) what are its effects (ver. 13 b, salvation and glory).

VIII.—THE EIGHTH DISCOURSE.

The Fall of Babylon, the Causes of it, and the Uselessness of the Means to prevent it.

CHAPTER XLVII.

1. THE FALL OF BABYLON AND THE CAUSES OF IT.

CHAPTER XLVII. 1-7.

1 COME down, and sit in the dust, O virgin daughter of Babylon,
Sit on the ground:

*There is no throne, O daughter of the Chaldeans:
For thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal:
Uncover thy locks, make bare the leg,

- Uncover the thigh, pass over the rivers.
 3 Thy nakedness shall be uncovered,
 Yea, thy shame shall be seen :
 I will take vengeance,
 *And I will not meet *thee* as a man.
 4 'As for our redeemer, the LORD of hosts is his name,
 The Holy One of Israel.
 5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans :
 For thou shalt no more be called, The lady of kingdoms.
 6 I was wroth with my people,
 I *have polluted mine inheritance,
 And *given them into thine hand :
 Thou didst shew them no mercy ;
 Upon the *ancient hast thou very heavily laid thy yoke.
 7 And thou saidst, I shall be a lady forever :
 So that thou didst not lay these *things* to thy heart,
 Neither didst remember the latter end of it.

* without a throne.
 † lift up thy train.
 ‡ omit *As* for.

‡ voluptuous.
 ‡ And appeal to no man about it.
 ‡ polluted—gave.

* veil.
 ‡ aged.

EXEGETICAL AND CRITICAL.

1. Babylon, hitherto shining in splendor and luxury, is threatened with extreme degradation and exposure (vers. 1-3). Israel confesses with joy that it recognizes its Redeemer in Him that does this (ver. 4). The cause of this deep downfall is two-fold: 1) the severity against Israel that has exceeded the purpose of the LORD; 2) Babylon's secure defiance and haughtiness (vers. 5-7).

2. Come down—Holy One of Israel.—

Vers. 1-4. The curt, monosyllabic imperatives *רָדִי וְשָׁבִי* are the expression of a decided, relentless purpose. Babylon must come down, hard as it will be for it. In the dust, on the bare ground, without a throne it must sit, that hitherto was used to be high enthroned. For from an empress it has become a slave. But the slave, as the wretched and lowly generally, sits in the dust (comp. iii. 26, and the contrary description lii. 2). Hence the expressions "to lay, cast in the dust" (xxvi. 5 sq.; Job xvi. 15; xxx. 19; Ps. vii. 6), "to lie in the dust" (Ps. xxii. 30; cxix. 25), "to raise from the dust" (Ps. xliii. 7; 1 Sam. ii. 8; 1 Kings xvi. 2); "to lick the dust before one" (xlix. 23; Ps. lxxii. 9). In the same way it is said that the mourner does not sit on an elevated seat, but on the earth (Job ii. 13; Lam. ii. 10). The expressions tender and delicate ("abounding in voluptuousness") are taken from Deut. xxviii. 56, 54. Babylon is described as a city very greatly given up to luxury and voluptuousness, not only in the Bible (Jer. li. 39; Dan. v. 1 sqq.; comp. xxi. 5) but more still by profane writers. For instance CURTIUS, (V. I.) says: "*Nihil urbis ejus corruptius moribus, nihil ad irritandas illiciendasque immodicas voluptates instructius.*" Comp. HEROD. I. 195, 199. Grinding grain with a hand-mill was chiefly the labor of female slaves, and it was even regarded as the hardest labor (Exod. xi. 5; Matt. xxiv. 41; Luke xvii. 35). Comp. HERZ. *R.-Encycl.* X. p. 82 sq. *עָרִית* (from unused root *עָרַץ*, Chald.

עָרַץ, "*operuit, velavit*") is the veil (comp. Song of Solomon iv. 1, 3; vi. 7). As is well-known, the women in parts of the Orient consider it a greater disgrace to let their face be seen than other parts of their bodies. *עָרִית* (from *עָרַץ* unused = *fluxit, defluxit*, comp. *עָרִית* xxvii. 12; Judg. xii. 6) is the flowing garment, "border, train." When the female slave comes to a stream in the way that can be forded, she is not carried over, as are ladies. She must wade through; no regard is paid to her womanly modesty. *עָרִיתָהּ* and *עָרִיתָהּ* correspond in the parallelism; hence the latter must be taken in essentially the same sense as the former. That the *עָרִיתָהּ* is seen is a *חִרְפָּה*. Comp. iii. 17; Jer. xlii. 22, 26; Ezek. xvi. 37; Nah. iii. 5. Thus the LORD threatens the Babylonians. What He intends by these judgments He says ver. 3 b: I will take vengeance. The negative clause *וְלֹא אֶפְעֹה* is understood in a great variety of ways. *פְּעֹה* means "irruere, incidere, obviam ire, pertinere," then also, in a friendly sense "*precibus insidere, to apply to one.*" It does not suit here to take the word in a hostile sense: "I will run on none" (STIER), which only makes sense by arbitrarily supplying: "out of whose way I must get." [The true sense is that expressed by ROSENMUELLER, *I shall encounter no man, i. e., no man will be able to resist me.* This simple explanation is at the same time one of the most ancient, as we find it distinctly expressed by SYMMACHUS (*ὅτι ἀντισθῆται μοι ἀνδρῶνες*) and in the VULGATE (*non resistet mihi homo*.—J. A. ALEX.]. I do not think it right to take the word in the sense of "to protect, pardon" for the reason that there ever lies in *פְּעֹה* the meaning *obvenire*, thus the notion of "going against, getting in the way of." I cannot see why the well-approved meaning "to apply to one with petition or intercession" (Job xxi. 15; Ruth ii. 22;

Jer. vii. 16; xxvii. 18) may not suit our context. Jehovah, as the only true God, neither desires nor uses human help. The taking of Babylon must appear as God's doing, not as a fact accomplished by human power. And if it be asked, what God has showed Himself stronger than the gods of Babylon, thus who is the accomplisher of the said divine doing, Israel alone has the correct reply when it cries out: **Our Redeemer, Jehovah of hosts is His name** (comp. xlviii. 2; liv. 5), **the Holy One of Israel** (see *List*). These words do not fit to what follows, and as little are they suited to be an antiphonal-like conclusion of the preceding strophe. They give the impression of a joyful welcome greeting, which meets one approaching, and who is recognized as a friend.

3. **Sit thou silent—end of it.**—Vers. 5-7. The Prophet, ver. 5, declares once again in general the downfall of Babylon, as in ver. 1, but makes prominent another contrast. There the contrast was between the loftiest height and the lowest humiliation; here it is between shining and darkness. Babylon shall now sit down in a still, dark place, she that before was the brilliant, far shining empress of kingdoms (xiii. 19). This repeated announcement of punishment finds its reason in vers. 6, 7. The Prophet assigns a double reason. First, Babylon abused the right of discipline deputed to it. **The LORD was wroth with His people, and polluted His**

inheritance, by permitting profane heathen nations to trample land, city and Temple, and to carry away the holy people into captivity (comp. Lam. ii. 2; Ps. lxxiv. 7, *etc.*). But He would only discipline His people, not destroy them; whereas Babylon sought to do the latter by every means (comp. Jer. i. 11, 24, 28, 29, 31 sq.; li. 6, 11, 24, 34 sqq. 56; Zech. i. 15). For it shewed them no mercy (the expression **לֹא רָחַם** only here). Even old age was not spared (comp. Lam. iv. 16; v. 12). I am, with DELITZSCH, of the opinion that by **לֹא** we are not to under-

stand the nation as one grown old. The Prophet that wrote xl. 28 sqq., could hardly represent Israel, even in the Exile, as a worn-out old man. The second reason for the humiliation that threatens Babylon is its haughtiness. This mirrors to it the illusion of its dominion lasting forever. And by reason of this illusion (**לֹא** = "so that," comp. 1 Sam. xx. 41; Job viii. 21; xiv. 6) Babylon does not lay to heart the guilt with which it is loaded because of its treatment of Israel, therefore it does not in the least think (comp. xlv. 8) on the consequences of that treatment, *vis*: the vengeance (comp. *l. c.*, and Jer. i. li.), it must provoke—**יִשׁוּעַ עַל לִבּוֹ** xlii. 25; lvii. 1, 11. **לֹא יִשְׁכַּח עַל לִבּוֹ** xlv. 19; xlv. 8. **לֹא יִשְׁכַּח עַל לִבּוֹ** xli. 22. **לֹא יִשְׁכַּח עַל לִבּוֹ** lxx. 17.

2. THE FRUITLESSNESS OF THE MEANS EMPLOYED TO SAVE BABYLON.

CHAPTER XLVII. 8-15.

- 8 *Therefore hear now this, *thou that art given to pleasures,*
That dwellest carelessly,
That sayest in thine heart,
I am, and none else beside me;
I shall not sit as a widow,
Neither shall I know the loss of children:
- 9 But these two *things* shall come to thee in a moment in one day,
The loss of children, and widowhood:
They shall come upon thee in their perfection
*For the multitude of thy sorceries,
And *for the great abundance of thine enchantments.
- 10 *For thou hast trusted in thy wickedness:
Thou hast said, None seeth me.
Thy wisdom and thy knowledge, it hath 'perverted thee;
And thou hast said in thine, heart, I am, and none else beside me.
- 11 *Therefore shall evil come upon thee;
*Thou shalt not know 'from whence it riseth:
And mischief shall fall upon thee;
Thou shalt not be able to 'put it off:
And desolation shall come upon thee suddenly, *which* thou shalt not know.
- 12 Stand now with thine enchantments,
And with the multitude of thy sorceries,
Wherein thou hast laboured from thy youth;
*If so be thou shalt be able to profit,

KRONZ would take the word, according to the Arab, *chabera*, in the sense of "gnat, those acquainted with the heavens;" but HAHN, following HIRS on Dan. ii. 26, would read *חַבְרָה* ("to investigate," Eccl. iii. 18; ix. 1).

Ver. 14. To take *לְחָם* for *לְחָם* ("for warming")

seems to me forced. Moreover, what follows would then be tautology. I side with those who explain *לְחָם* according to xlv. 19: the coals of their bread, i. e., the glow of the coals, on which they bake their bread.—*לְחָם* accusative of nearer definition.

EXEGETICAL AND CRITICAL.

1. **Therefore hear—beside Me.**—Vers. 8-10. The whole section vers. 8-15 is mainly intended to show how ill-founded is that confidence of Babylon expressed in ver. 7, "I shall be a lady forever." First, the Prophet makes Babylon repeat the assertion in an amplified form (ver. 8). With the contrastive "now however" (comp. xliii. 1; xlv. 1) *hear this* he introduces an address to Babylon, whom he here designates as a delicious one, as in ver. 1 he calls it "delicate and voluptuous." Then he calls it "the one dwelling in security" because it knows no superior power, and thus no possibility of molestation (see *Text. and Gram.*). I, and none else; by this Babylon affirms that it is solitary of its kind, its like will no more be found. This is justly regarded as blasphemous pride. For the expression employed here recalls xiv. 5, 6, 18, 22; xlv. 9, where God, who alone has the right to do it, affirms His incomparableness. Babylon affirms that it shall be neither a widow nor childless. Most expositors understand by widowhood the *ἀσολικία*. But KNOBEL and DELITZSCH justly object, that in ancient times kings were by no means regarded as the husbands of their cities or nations. Hence the widowhood is rather the being forsaken of the nations with which it had hitherto had active commerce (according to the Biblical view *πορεία* xxiii. 16 sq.; Rev. xviii. 9), thus sad loneliness, exclusion from intercourse with the world (Lam. i. 1). HAHN understands the widowhood to mean, forsaken of God, or the gods (comp. liv. 4 sqq.). But one must guard against transferring theocratic representations to heathen relations. It is agreed by all that being childless means depopulation (comp. liv. 1 sqq.). Yet these strokes, so undreaded, will still come; and that not slowly, by degrees, but suddenly and in one day (ix. 13; x. 17; lxvi. 8), i. e., not in intervening periods one after another, but all at once. *כְּתִים*, "according to the measure of its completion," i. e.,

completely and totally (comp. *לְחָם* 1 Kings xxii. 34) *they are come upon thee* (*perf. prophet.*) *spite of thine arts of sorcery and the great abundance of thine enchantments.* Almost all expositors agree that *בְּ* signifies, with a certain irony, the useless presence, the unsuccessful connection and application, and thus corresponds to our "spite of, for all your." Comp. v. 25; ix. 11, 16, 20; x. 4; Num. xiv. 11; Dent. i. 32; Ps. lxxviii. 32. There lies in this the characteristic ingredient of this strophe: *spite of all the means resorted to, Babylon must fall.*

Babylon is celebrated as the home of astronomy, astrology and magic (comp. IDLER, *Sternkunde der Chald. in den Abhandl. d. Berl. Akad. d. Wissensch.*, 1814, 1815, Berlin, 1818; GESEN. *im Komm. zu Jes. Beilage II.*). Just these secret sciences and arts were relied upon as important

means of protection against misfortunes of all kinds. Ver. 10 may not be translated: "and thou reliest on thy wickedness," as is done by most exegetes. For if by wickedness be understood tyranny and craft, that will not comport with: none seeth me. In fact this latter expresses just the ground of confidence. The same objection holds against our understanding by "wickedness" the false wisdom. But if *לְחָם* be understood to mean godlessness itself, i. e., the belief that there is no God, all-wise, all-holy, and all-mighty, then again it could not be said: thou reliest on thy godlessness; just as little as it may be said: the pious man relies on his faith. As one must say: the pious man is confident in or by his faith, so, too, the Prophet's meaning here must be: and thou wast secure in thy godlessness, thou saidst, There is none that sees me. Of course, there is here the underlying assumption, that the idols are no proper gods, all-wise, just and almighty avengers of the wicked. For the Prophet seems not to think at all of Babylon's idols being present. According to his view, they do not disturb the wicked. But Babylon was secure in all its wickedness and godlessness because it believed it dared say: no one is present that sees me. By this can only be meant a seeing higher than that of idols. I construe *בְּ* absolutely: *securum esse*, which is undoubtedly its meaning (Judg. xviii. 7, 10, 27; Jer. xii. 5; Job xl. 23; Prov. xi. 15). Therefore, we learn from these words that Babylon trusted, not only in outward things, as intimated in ver. 8, but that its proud confidence had also the inward ground, that it believed it might hold the conviction of there being no all-seeing God. So partly HAHN. The words: "there is none that seeth me," express the result of a reflection on things religious. There were also in Babylon theologians and philosophers whose wisdom and knowledge amounted to that

לֵאמֹר *לֵאמֹר*, whence the Prophet says to Babylon: *thy wisdom and thy knowledge it hath perverted thee.* Hence, when here a second time the words "I and none else" are ascribed to Babylon, it is to intimate that it so speaks, not only with reference to men, but even with reference to divinity. Babylon deifies itself, by exalting itself, not only above all men, but also above the gods.

2. **Therefore shall evil—come upon thee.**—Vers. 11-13. Babylon's overthrow is described as something that could neither be foreseen nor prevented. *שְׁחִירָה* rhymes with *בֹּרָה*, and hence is likely the same grammatical form, viz., inf. Piel. The meaning "dawn," though at first sight the most likely, does not commend itself, because the dawn of a misfortune cannot be the first moment of its appear-

ance, for that would be a contradiction; nor can it be the first moment of its disappearance, for the end of a thing cannot be its dawn. HAHN's proposed rendering: "unblacken," is far-fetched. The rendering proposed, first by J. D. MICHAELIS, and accepted by most, best suits the context. This identifies שָׁחַר with the Arabic *Sachara*, *incantavit*, and gives the translation: **and evil will come upon thee which thou wilt not know how to exorcise.** Thus ver. 11 says in three clauses that Babylon will have no means of warding off the misfortune. The first declares the inadequacy of magic, the second of idol-sacrifices, the third exposes the disgrace of astrology, which will not even be able to know of the evil in advance.

The vers. 12, 13 explain what is said in ver. 11. For the words: "thou shalt not know how to exorcise it" are evidently elucidated by ver. 12: try now the שָׁחַר (exorcism) by חֲכָרִים (enchantments) and כַּשָּׁפִים (charms); may-be something will come of it! At the same time it seems to me that the שָׁחַר is elucidated in ver. 12. For conjuring demons, as in general all sorts of sorcery were often joined with the offer of sacrifices, sometimes of pleasure, sometimes atrocious. "The relation of all idolatry with sorcery lies in this that in the names of the gods the name of God is abused for egoistic, sinful ends, with the application of self-elected, senseless and mercenary forms of religion," says LANGE in the article on witchcraft in HERZ. *R. Enc.* XVIII. p. 395. The second half of ver. 11 is elucidated by ver. 13. We will need to take נָא וְנִי עֲכָרְךָ ver. 12 in the same sense as נָא וְנִי עֲכָרְךָ ver. 13. The latter can hardly be taken in the sense of "to remain standing." Hence we must also take עֲכָרְךָ ver. 12 in the sense of "to stand forth, come on, stand up" (comp. GESSEN. *Thes.* p. 1038), in which sense it is undeniably often used: 1 Sam. xvii. 51; 1 Kings xx. 38; Hab. iii. 11; Ezek. xxii. 30. From thy youth, thus from its first beginning Babylon had been busied with astrology, divination and magic. (Comp. DUNCKER, *Gesch. d. Alterth.* I. p. 124, 127 sq.). The Prophet ironically concludes his challenge to try what help they can find in their secret arts with a double "perhaps, if so be:—perhaps thou mayest be able to profit (positive), perhaps thou wilt terrify, viz. the enemy (negative). Ver. 13 relates to knowing future evil in advance, with reference to which the Prophet says ver. 11 *b* it shall not be. This is, of course, strange. For Babylon, from the earliest antiquity, practised divination, and especially astrological divination. The challenge of ver. 12 was attended with ill-success. Babylon worried itself in vain with its sorceries and enchantments. **Thou art wearied by the multitude of thy counsels** (see *Text. and Gram.*) i. e., by thy methodically arranged attempts (viz. in the sphere of enchantment); so the Prophet calls mockingly to the totality of the Babylonians. Therefore let some one *help* thee (וְיִשְׁעֶךָ ver. 13), he continues. Let the astrologers appear now. This exposition results necessarily from the antithesis of וְנִי עֲכָרְךָ and וְיִשְׁעֶךָ. וְיִשְׁעֶךָ is those that divide the heavens, i. e., who mark off

the heavens into fields (the so-called "houses") for the purpose of their observations (see *Text. and Gram.*). In any case astrologers, "masters of the course of heaven" are meant. They are also called חֲכָרִים נְכִינִים. I doubt very much whether חֲכָרִים with נ has here the meaning "to contemplate, look with pleasure." חֲכָרִים is used of prophetic seeing generally (i. 1; ii. 1; Amos i. 1; Mic. i. 1), and חֲכָרִים is "a seer." Therefore נְכִינִים חֲכָרִים may very well mean: those that look (viz. at the future) in the stars, or by means of the stars. In the words חֲכָרִים וְנִי the Prophet seems to intimate an arrangement whereby the astrologers monthly (לְחֹדֶשׁ comp. xxvii. 3; xxxiii. 2) made communication to the people out of that which they had read in the stars (hence כְּאִשֶּׁר יֵאָמַר). We have here perhaps the first trace of the calendar of later times (παράλληλα, ἀλμυνηχία).

3. Behold they shall be—shall save thee, vers. 14, 15. In these verses is announced the final destiny of all those in whom Babylon trusted, and also its own destiny. The wise masters of Babylon are compared to stubble. Fire consumes them. Not precisely actual fire is meant. He only compares generally the power that overthrows Babylon to a fire that devours stubble. They will not be able to save even themselves, much less others. For the fire will be no moderate glow like that used for baking bread, or for a genial hearth-fire, before which one sits to get warm (see *Text. and Gram.*). **Such are they become** (continues ver. 15), respecting whom thou hast taken pains. This is said in reference to ver. 12. The home resources of power and deliverance so carefully cultivated in Babylon are meant. But the allies from abroad also, its business friends, the numerous admirers and worshippers, that of old (כִּנְעָרִיךָ) to be referred to (סוֹחְרִיךָ) came to Babylon to carry on trade and delight themselves, wander (involuntary departure from the way, being dispersed) off each to his *vis-a-vis* (לְעֵבְרִי only here; עֵבְרִי is what lies directly before one), i. e. straight out. The word, therefore, does not mean: each to his home; but, as dispersed, they wander each his way in front of him (comp. 1 Sam. xiv. 1, 4, 40; Ezek. i. 9, 12; x. 22, etc.). That one may help Babylon is not to be thought of.—Therefore in the section vers. 8–15 it is proved in every direction that all props for Babylon give way, that all means of deliverance in which it hoped are refused.

DOCTRINAL AND ETHICAL.

1. On xlvii. 1 sqq. "Fortune is round and unstable in the world, and all transitory things must have an end, and they that go about them pass away with them (Ecclus. xiv. 19). For if the great Assyro-Babylonian empire could not last, but from a virgin and lady was made a serving maid, what must happen to other worldly things that can by no means be compared with it?" CRAMER.—["Let those that have power use it with temper and moderation, considering that the spoke which is uppermost will be under."] M. HENRY.]

2. On xlvii. 6 sq. The minister of righteousness may himself become a transgressor if he does not execute the punishment according to the will of righteousness, but abuses his power of punishment for the gratification of his own love of violence. Thus there arises a chain-like connection of right and wrong that passes through all human history, till God, the only just One, solves all the discords of worldly judgments in the harmony of the world's judgment.

3. On xlvii. 9 sqq. Sorcery is devil-service. For he that uses any sort of enchantment seeks to attain some object by means of supernatural powers that are not the powers of God. For we, too, by God's power may do miracles and signs, as the holy men of God of the Old and New Testament show. But the power of God puts itself at the disposal of the office borne in God's name and by His commission, or of believing prayer (Matt. xvii. 20). But whoever would do miracles by *hocus pocus* of any kind, lets it be understood that he would make powers of the invisible world subservient to him, that are not the powers of God. But in the invisible world there are beside God's powers only the powers of the devil. That is the great peril of witchcraft. For the devil never works for nothing. He exacts the soul for it.

4. On xlvii. 10. The omnipresence and omniscience of God are quite extraordinarily onerous to the natural man. He can never enjoy his life for it. If he lives along, as he pleases, *genio indulgens*, there still comes to him ever and anon the secret voice that whispers: God sees it. Hence, to-day, as the Babylonians did, he employs all his knowledge and wisdom to make himself white, so that he may say: *אני רואה* no one sees me. He would rather let the laws of nature grind him to pieces, than acknowledge a personal God that sees and judges all things. This endeavor to get the personal God out of the world, that has its source equally in fear and hatred, has not, however, its roots in human nature as such. For then it must be found in all men. It is rather the hatred and fear of the devil that reflect

themselves in those men who, according to Jno. viii. 41-48, have the devil for their father.

[*"Thou hast trusted in thy wickedness, as Doeg, Pa. iii. 7. Many have so debauched their own consciences, and have got to such a pitch of daring wickedness, that they stick at nothing; and this they trust to carry them through those difficulties which embarrass men who make conscience of what they say and do. They doubt not but they shall be too hard for all their enemies, because they dare lie, and kill, and fore-swear themselves, and do anything for their interest. Thus they trust in their wickedness to secure them, which is the only thing that will ruin them."* M. HENRY.]

5. [On xlvii. 13. "I confess I see not how the judicial astrology which some now pretend to, by rules of which they undertake to prophesy concerning things to come, can be distinguished from that of the Chaldeans, nor therefore how it can escape the censure and contempt which this text lays that under. Yet I fear that there are some who study their almanacs, and regard them and their prognostications more than their Bibles and the prophecies there." M. HENRY.]

HOMILETICAL HINTS.

1. On xlvii. 1-7. The mighty in this world should guard well against two H's: 1) against Hardness toward the weak (ver. 6), for He avenges them (ver. 3); 2) against Haughtiness, for He humbles it (vers. 1-5, 7).

2. On xlvii. 12 sqq. WARNING AGAINST SUPERSTITION.—1) The essence of superstition: it is brother to unbelief (the unbeliever and superstitious) because it has lost what is truly transcendent, and hence, by reason of the ineffaceable drawing of men to what is super-terrestrial, falls into the hands of that which is false; the believer, on the other hand, is never superstitious, because as a child of God he knows that he is under the protection of the true, highest, super-terrestrial power. 2. The effects of superstition: a. it fosters coarse and refined idolatry; b. it robs men of the right comfort and the right help.

IX.—THE NINTH DISCOURSE.

Recapitulation and Conclusion. CHAPTER XLVIII.

This chapter reproduces the chief ingredients of the foregoing discourses from chap. xl. on. By this brief recapitulation, it aims at a mighty effect on the spirits of the hearers by means of a total impression. A glorious redemption, analogous to that wrought by Moses, is presented to

the view of the people of the Exile, from whose blessings, of course, the wicked are excluded. The last-named thought recurs like a refrain after nine more chapters, at the close of chap. lvii. All this shows that in chap. xlviii. we have before us the concluding discourse of the first third.

1. THE ADDRESS GIVING THE MOTIVE.

CHAPTER XLVIII. 1, 2.

- 1 HEAR ye this, O house of Jacob,
Which are called by the name of Israel,
And are come forth out of the waters of Judah,

- Which swear by the name of the LORD,
And make mention of the God of Israel,
But not in truth, nor in righteousness.
- 2 For they call themselves of the holy city,
And stay themselves upon the God of Israel;
The LORD of hosts is his name.

EXEGETICAL AND CRITICAL.

1. The Prophet begins his recapitulation by designating the object of his address which he describes as that nation which descended from Jacob-Israel, more nearly from Judah, but in respect to religion officially confessed Jehovah as its God (ver. 1), for it is the nation that has the holy city of Jehovah for its central point, and all whose permanence is objectively founded on Jehovah (ver. 2). With this the Prophet has designated all the particulars that explain the unique interest of Jehovah in precisely this people.

2. Hear ye this—his name.—Vers. 1, 2. **זאת** comp. ver. 10; xlvii. 8; li. 21. Jacob was the natural name of the second son of Isaac, Israel was his spiritual name, according to Gen. xxxii. 2 sq.; xxxv. 10. In the same manner, too, house of Jacob will designate the nation according to its natural descent, whereas the same nation bears the name Israel as heir of the spiritual significance of its ancestor. But when the Prophet so addressed the nation it was no longer entire. The Ten Tribes were become the prey of an exile of immeasurable duration, with no hope of immediate deliverance. The promise of deliverance by Cyrus relates only to the people of the kingdom of Judah, thus chiefly only to those who are come forth out of the waters of Judah. The expression is a designation of the *semen virile* as in **זרע** (Gen. xix. 37 comp. on xv. 2 and xxv. 10). In the same sense **בנים** is used Num. xxiv. 7; **מקור** Ps. lxxviii. 27; Prov. v. 16, 18. This people, descended from Jacob and Judah, and thus dear to the LORD "for the fathers' sakes" (Rom. xi. 28) was bound to Him by still another tie: Israel swore by the name of Jehovah (Deut. vi. 13; x. 20). That was continually a confession to Jehovah and an acknowledgment of His godhead (xlv. 23), but it was not necessarily an act of true living faith. Knowledge and approval sufficed for that, to speak dogmatically. The case was similar with making mention of God, i. e., making **זכר**

by means of God (comp. **זכר** **לשם**). Whoever performs an act of remembrance (in praise and acknowledgment), by naming Jehovah (comp. Josh. xxiii. 7; Ps. xx. 8; Amos vi. 10), lays down, indeed, a praiseworthy confession to Jehovah, but this may happen in a very outward and lifeless way. Israel ought not to take the names of idols in its mouth even (Exod. xxiii. 13). In contrast with this, every honorable mention of Jehovah, indeed every naming of His name that was joined with suitable reverence was a confession to Him, hence it is not necessary to understand by **זכר** a solemn ascription of praise, though such is not to be excluded. Just because this swearing and mention could and did happen without living faith, the Prophet adds: "not in truth and not in righteousness." But how could the people of Judah, though inwardly fallen away, still outwardly confess the name of Jehovah, except they were in a manner stamped with the name of the city in which is the sanctuary of Jehovah? As long as Jerusalem is accounted the worthy dwelling of Jehovah—and it is so accounted even in the worst times, as that "Jer. vii. 4 proves—so long He is still recognized as God. Hence the Prophet can say, that Israel swears by Jehovah *because* it calls itself by the name of the city of its sanctuary. It seems to me that the expression common in Jeremiah **איש יהודה ושבי ירושלים** has its roots in this view. Moreover the expression **עיר הקדש** occurs here for the first time. It occurs beside only lii. 1; Neh. xi. 1, 18; Dan. ix. 24. The Prophet assigns as a second reason for what is said ver. 1 b, that those there named are stayed or grounded upon the God of Israel. For **נשכנו** may not be taken subjectively = "to stay oneself, *niti, confidere*," for "not in truth and not in righteousness" directly denies that Israel has the proper confidence. It is Jehovah that objectively raises and bears Israel by His election, and continued protection and support.

2. THE FORMER THINGS AS FOUNDATIONS OF THE NEW.

CHAPTER XLVIII. 3-11.

- 3 I have declared the former things *from the beginning;
And they went forth out of my mouth, and I shewed them;
I did *them* suddenly, and they came to pass.
- 4 Because I knew that thou art obstinate,
And thy neck is an iron sinew,
And thy brow brass;

- 5 I have even from the beginning declared *it* to thee;
Before it came to pass I *shewed it* thee:
Lest thou shouldest say, Mine idol hath done them,
And my graven image, and my molten image, hath commanded them.
- 6 Thou hast heard, see all this;
And will not ye declare *it*?
I have *shewed thee* new things from this time,
Even hidden things, and thou didst not know them.
- 7 They are created now, and not *from the beginning*;
Even before the day *when thou heardest them not*;
Lest thou shouldest say, Behold, I knew them.
- 8 Yea, thou heardest not; yea, thou knewest not;
Yea, *from that time that* thine ear was not opened:
For I knew that thou wouldest deal very treacherously,
And wast called a transgressor from the womb.
- 9 For my name's sake will I defer mine anger,
And for my praise will I refrain for thee,
That I cut thee not off.
- 10 Behold, I have refined thee, but not *with silver*;
I have chosen thee in the furnace of affliction.
- 11 For mine own sake, *even* for mine own sake, will I do *it*:
For how should *my name* be polluted?
And I will not give my glory unto another.

¹ Heb. *hard*.

² Or, *for silver*.

³ *from then*.

⁴ *and*.

⁵ *caused them to be heard*.

⁶ *omit that*.

⁷ *caused them to hear*.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 3. כִּי־מֵאֲזַנֹתֵי רִאשֹׁנֹת. Ver. 5. כִּי־מֵאֲזַנֹתֵי רִאשֹׁנֹת. Ver. 9. מֵאֲזַנֹתֵי רִאשֹׁנֹת. Ver. 10. מֵאֲזַנֹתֵי רִאשֹׁנֹת.

Ver. 1. מֵאֲזַנֹתֵי רִאשֹׁנֹת is properly — "from that time hitherto."

But כִּי stands here, according to Hebrew usage, as designation of the *term a quo*. We may therefore boldly translate מֵאֲזַנֹתֵי רִאשֹׁנֹת by "then, at that time," as a reference to time long past.

Ver. 7. מֵאֲזַנֹתֵי רִאשֹׁנֹת is — *ante hunc diem*, comp. xliii. 12. before מֵאֲזַנֹתֵי רִאשֹׁנֹת is demonstrative.

Ver. 8. מֵאֲזַנֹתֵי רִאשֹׁנֹת is causative Piel — "to make an opening," i. e., to open one's-self to the report, to hear the report, comp. for the causative use lx. 11; Ps. cxvi. 6. The expression לֵךְ קָרָא as in lviii. 12; lxi. 3; lxii. 2.

Ver. 9. מֵאֲזַנֹתֵי רִאשֹׁנֹת only Prov. xix. 11; comp. Job vi. 11 and the expression in the Pentateuch מֵאֲזַנֹתֵי רִאשֹׁנֹת.

Exod. xxxiv. 6; Num. xiv. 18, etc. — לֵךְ קָרָא is to be supplied before מֵאֲזַנֹתֵי רִאשֹׁנֹת, xli. 28; xli. 5. — מֵאֲזַנֹתֵי רִאשֹׁנֹת, Arab. *chata*, Aram. *chata*, *coercere*, מֵאֲזַנֹתֵי רִאשֹׁנֹת, *frangere*, nose-ring. — לֵךְ קָרָא, *del. commodi*; xl. 10.

Ver. 10. It is plain that the מֵאֲזַנֹתֵי רִאשֹׁנֹת can neither be מֵאֲזַנֹתֵי רִאשֹׁנֹת, nor that of accompaniment. It is (HITZIG, DELITZSCH) the מֵאֲזַנֹתֵי רִאשֹׁנֹת — *in qualitate argenti*, in the quality of silver, i. e., as silver. The only peculiarity here is the placing of the מֵאֲזַנֹתֵי רִאשֹׁנֹת with the object (comp. Esek. xx. 41; Ps. lxxviii. 55, DEL.). — מֵאֲזַנֹתֵי רִאשֹׁנֹת properly means "to choose." But as to choose presupposes a testing and confirmation, so in the Aram. מֵאֲזַנֹתֵי רִאשֹׁנֹת stands directly for מֵאֲזַנֹתֵי רִאשֹׁנֹת (Syr. *bochuro* — מֵאֲזַנֹתֵי רִאשֹׁנֹת *explorator*). In Latin, too, *probare* means not only to hold something to be good, but also to investigate whether it is good. So also here מֵאֲזַנֹתֵי רִאשֹׁנֹת is used in the sense of מֵאֲזַנֹתֵי רִאשֹׁנֹת (comp. Job xxxiv. 4).

EXEGETICAL AND CRITICAL.

1. I have declared — commanded them. Vers. 3-5. These three verses express the thought, that from ancient times on, and before He gave this new prophecy that culminates in the name of Cyrus, the LORD had by prophecy and fulfilment proved Himself to be the true God. This is the seventh time the Prophet presents this argument. By מֵאֲזַנֹתֵי רִאשֹׁנֹת, therefore, I understand *priora, ante facta*. The Prophet, as it were, divides history into two parts: the old and the new. The new begins with the first prophetic announcements of events relative to Cyrus. The matter is important to the LORD: hence he divides מֵאֲזַנֹתֵי רִאשֹׁנֹת, "I have

announced," into two natural component parts: 1) the prophecy went out of His mouth, 2) it entered into Israel's ear. Thus the fact of the prophecy is proved. And also the fulfilment. For suddenly (מֵאֲזַנֹתֵי רִאשֹׁנֹת is wont to stand for the initiation of the fulfilment, because the inward connection is hid from the eyes of men, comp. xxix. 5; xlvii. 11) the LORD performed what was announced and the thing prophesied came about (comp. xlv. 7; xlvii. 9). This course was necessary from the very first. It had always an eminently practical object. Because I know, says the LORD, that thou art hard, i. e., stiff-necked, hard to con-

vince, and that thy neck is an iron sinew (נִי, *nervus, tendo, spring, ressort*), therefore hard to bend, and thy brow brass, thus impenetrable, obstinate,—for this reason I announced to thee at that time, long ago, so that thou mightest not say my idol (עֲצָב), general word, *deus ficticius* in general, Ps. cxxxix. 24) did it, my graven image and my molten image (דֹּגָן, xli. 29) commanded it here (made it come, xlv. 11). Therefore the LORD here declares that *in the past* even, thus in what has been indicated as the first period of history, by reason of Israel's hardness of heart, and its being unimpressible by purely inward, spiritual proofs, and because of its desire for arguments that may be seized outwardly, He had found Himself obliged to establish His claim to be the only true God, by prophesying the future, and bringing to pass what was prophesied. In this the Prophet says nothing new. He only repeats what he has before set forth in various places (xli. 4, 21 sqq., 26; xliii. 9 sqq.; xlv. 7 sqq.; xlv. 9 sq.).

2. Thou hast heard—from the womb.

Vers. 6-8. With these words, too, the Prophet repeats essentially only something said before, viz., what he had announced in reference to the new period of salvation to be inaugurated by Cyrus. The words תִּנְדִּירוּ שִׁכְעָתָא, ver. 6, form the transition. שִׁכְעָתָא manifestly refers to אֲשַׁכְּעֵם, ver. 3, and הִשְׁכַּחְתִּי, ver. 5. It must be established that not only did the LORD bring those old prophecies to a hearing, but that they were actually heard. And הִשְׁכַּחְתִּי would express that all relating to that, therefore the fulfilment also, has been heard. The emphatic הִשְׁכַּחְתִּי (comp. xxxiii. 20; xxx. 10) would warn Israel not to treat the matter lightly. Only let it look narrowly, and it must confess that all in the previous period of history relative to prophecy and fulfilment was fully known. Will they not on their part feel impelled to declare and proclaim aloud what they have undoubtedly heard? In the entire section, vers. 3-11, the Prophet steadily addresses Israel in the second pers. masc. sing. Suddenly in the

single clause, וְאַתָּם הִלֵּלְתֶּם, he passes to the second pers. masc. plur. The reason for this seems to me to be, that he has in mind here, no longer the ideal total Israel, but the concrete persons of his contemporaries and immediate hearers or first readers.

This appears to me to be one of the passages where the Prophet, who else lives wholly in the Exile, cannot help casting a glance at the actual present. If we might assume that chapters xl.-lxvi. were to remain a sealed-up prophecy until the time of the Exile, then we would be warranted in saying that the words and will ye not declare it applied only to the exiles. But the numerous citations from chapters xl.-lxvi., that occur in prophets after Isaiah but before the Exile, show that our prophecy even before the Exile must have been *publici juris*. Hence I can only see in these words an exhortation that Isaiah gives to his actual contemporaries, viz., to confess openly that the history of Israel hitherto is a proof that Jehovah can prophesy and fulfil. ["And ye (idolaters or idols), will not ye declare, the same

word used above for the prediction of events, and therefore no doubt meaning here, will not ye predict something? This is HIRTZIG's explanation of the words. In favor of this view is its taking תִּנְדִּירוּ in the sense which it has in the preceding verse, and also the analogy of xli. 22, 23, where the very same challenge is given in nearly the same form; to which may be added the sudden change to the plural form, and the emphatic introduction of the pronoun, implying a new object of address, and not a mere enallage, because he immediately resumes the address to the people in the singular "J. A. ALEX.]. As Israel itself must confess that it has learned to know its God as a prophetier and fulfiller, the LORD bases on that the further demand that they believe also the present new prophecy, and infer from it the proper consequences. Manifestly the נְדָרֵי, *new things*, are the prophecy relating to Cyrus and the period of salvation initiated by him. The Prophet refers to xliii. 9 sqq.; xliii. 19 sqq.; xlv. 24 sqq.; xlv. 1 sqq., 11 sqq., 19 sqq.; xlv. 11. He particularly emphasizes that this prophecy *as such* is also quite a new thing. Had Israel obtained report of those future events in any other way, natural or supernatural, then, of course, their proclamation by the Prophet would have been met by the reply: "Nothing new, we know it already." That would have been ruinous for the reputation of Jehovah and His prophet. But there is no mention of that. The prophecy relates to *hidden things* (i. 8; xlix. 8; lxx. 4), to things that have just been created. The expression, *are created* (comp. xli. 20; xliii. 7; xlv. 8) is to be judged of by the measure of what is divinely real. The word of prophecy has changed the divine decree from being a λόγος ἐνδοξαστος to being a λόγος προφητικός. The divine idea is thereby, as it were, born into the world. Even though it only exists as a mere word, still a word so uttered is a creative word. If God has spoken it, it also comes to pass. So far what God has spoken, announced, prophesied, is as good as created. It is real even if for the time being it is only a divine decree (comp. under *Doctr. and Eth.* on ver. 7). But its reality rests only on this act of the divine will, and the knowledge of it only on the revelation of it by means of the prophet of Jehovah. No one in the world would have thought of it, and no one in the world would have received intelligence of the divine thought without the revelation through the Prophet. God thinks it, God says it, God does it. It is only and altogether a fruit of God, and hence a proof that God is, and what He is. God revealed it to Israel, and He did it with the intention of curing Israel of its deep-rooted tendency to faithlessness (comp. Jer. iii. 7, 10), from its native tendency to apostasy.

3. For my name's sake—unto another, vers. 9-11. These verses are related to what precedes as giving a reason. The new things (ver. 6), previously concealed, but now entered on existence as to principle by the word of prophecy, involve salvation and deliverance for Israel on the assumption that Israel will let itself be cured of its deep-rooted tendency to apostasy. For this continued rebelliousness it had properly merited extinction. But the LORD desires not the death of the sinner, but that he should re-

pent and live. For the sake of His own honor, also, He desires not the death of the sinner. For the rejection of Israel after its election would even compromise the LORD Himself. It would make Him appear as one who would, but could not. Hence the LORD will make His anger long, i. e. He will postpone the destructive blow that His anger properly demands (see *Text. and Gram.*). In fact He postponed it until the rejection of His Son (Matth. xxi. 39 sqq.). Therefore, for His name's sake He will defer His anger, and for the sake of His honor He will restrain it, for Israel's advantage (see *Text. and Gram.*), so that it will not be destroyed. He will only purify, refine Israel, yet not as silver; but He will confirm it in the furnace of affliction. The Prophet makes a difference between the refining furnace and the furnace of affliction. The difference cannot relate to the effect, since that is the same in both. For I do not think that the Prophet assumes an unfavorable result in the smelting process, viz. that dross will come

of it. According to the context the honor of God demands that Israel be purified and saved. But the smelting furnace is for the silver no misfortune, no disgrace; it is the natural and necessary means for restoring the silver. Properly Israel ought not to need this smelting process. So far the furnace of affliction is for Israel a punishment and disgrace, which the smelting furnace is not for silver.—Finally the Prophet repeats the thought with emphasis, that the preservation of Israel was in the proper interest of Jehovah. Did He forsake Israel, He would then surrender them to the idols, and thereby permit the honor belonging to Him alone to be given to them. The words: *and I will not give my honor to another*, ver. 11 b, in which manifestly the thought of vers. 9-11 culminates, is a literal repetition of xlii. 8. By this the Prophet intimates that in these words, too (vers. 9-11), he only repeats what he had said before. DELITZSCH very fittingly at ver. 11 refers to Ezek. xxxvi. 19-23.

3. THE CONTENTS OF THE NEW THINGS IS REPEATED.

CHAPTER XLVIII. 12-15.

- 12 Harken unto me, O Jacob
And Israel, my called;
I *am* he; I *am* the first, I also *am* the last.
13 Mine hand also hath laid the foundation of the earth,
And 'my right hand hath spanned the heavens:
When I call unto them, they stand up together.
14 All ye, assemble yourselves, and hear;
Which among them hath declared these *things*?
The LORD hath loved him: he will do his pleasure on Babylon,
And his arm *shall be on the Chaldeans*.
15 I, *even I*, have spoken; yea, I have called him:
I have brought him, and he shall make his way prosperous.

¹ Or, *the palm of my right hand hath spread out*.

TEXTUAL AND GRAMMATICAL.

On ver. 14. Expositors have made difficulty about construing *יָדוֹ* as accusative, because "to perform Jehovah's or His own arm" is an incomprehensible mode of speech even taken as seugmatic (DELITZSCH). KLOSTERMANN, too, (l. c., pp. 7, 19) is of the opinion that to translate "He will accomplish his will on Babylon and his punitive work on the Chaldeans" needs a dispensation from Hebrew *usus loquendi*. *יָדוֹ* does, indeed, not mean "punitive work," and this is not an instance of mere seugma, but seugma and metonymy. It is surely one of the most usual metonymical forms of expression in the Old Testament to put the arm for what is manifested by the arm, i. e., for the power or the might.

Comp. xxxiii. 2; Jer. xvii. 5; Ezek. xxxi. 17; Ps. lxxxiii. 9, etc. Moreover xlv. 12 proves that the Prophet conceives of the arm, as also in xlv. 9 of the hand, as the seat of power. Might not our passage read: *עָשָׂה יְהוָה וְנִבְרָתוֹ בְּשָׁדָיִם וְחִפְצוֹ (כָּרוֹ, חִילוֹ) בְּבָבֶל* (or) *עָשָׂה יְהוָה וְנִבְרָתוֹ בְּשָׁדָיִם*? For one may very well say *עָשָׂה יְהוָה וְנִבְרָתוֹ בְּשָׁדָיִם* for "to display strength, power" (1 Kings xvi. 27). Accordingly, if taken strictly, one need not even assume a seugma, if the slight difference be not urged that exists between *עָשָׂה* in *עָשָׂה יְהוָה וְנִבְרָתוֹ בְּשָׁדָיִם* and *עָשָׂה יְהוָה וְנִבְרָתוֹ בְּשָׁדָיִם*.—There can be no doubt that the prefix *בְּ* should be repeated before *בְּשָׁדָיִם*.

EXEGETICAL AND CRITICAL.

1. **Hearken unto me—up together,** vers. 12, 13. The verses of this section are almost wholly a compilation of the chief elements of chaps. xl.-xlvii. The words שָׁמַע as far as מִקְרָא are only a solemn introductory formula, containing an emphatic summons to give attention, in order to intimate the importance of the subject. Comp. ver. 1; xlv. 1; xlv. 3.—מִקְרָא, "the called," as regards the word, occurs only here; but as regards the sense it is essentially one with what we read xli. 9; xliii. 1. A double calling is spoken of here: Of the ancient and original one which Israel received in the person of its ancestor (xli. 9), and of the future one when the LORD calls back His people from the Exile (xliii. 1; comp. ver. 5 sq.; xlv. 22). Thus Israel is named מִקְרָא as the doubly called people. In what follows the Prophet calls to mind first those fundamental facts that are a guaranty that Jehovah can foretell and fulfil the deliverance by Cyrus. They are 1) His absoluteness and uniqueness. As such He is הוּא, the He *par excellence*, the absolute subject. As such the Prophet has already named Him, xliii. 10, 13, 25; xli. 4; xlv. 4. 2) His eternity, by virtue of which He is the first and the last. He has already been so called xli. 4; xlv. 6; comp. xliii. 13. 3) The creation of heaven and earth, which also has been spoken of in what precedes, in the same sense, viz. that He who created the world can also foretell and fulfil Israel's deliverance: xl. 12 sqq., 22, 26, 28; xlii. 5; xlv. 24; xlv. 12, 18.

2. **All ye, assemble—his way prosperous,** vers. 14, 15. The words הִקְבְּצוּ as far as אֱלֹהִים ("All ye assemble—these things") represent here all those passages in which the Pro-

phet has variously uttered the thought, that Jehovah, the Creator of heaven and earth, has challenged all idols to a contest in prophesying in order, by exposing their impotency, to prove their nothingness and His divinity. The passages are xli. 1 sqq., 21 sqq., 26 sqq.; xliii. 9; xlv. 7 sqq., 24 sqq.; xlv. 20 sqq.; xlv. 9 sqq. Especially our passage recalls xliii. 9 and xlv. 20. In xliii. 9 the interrogatory clause occurs almost *verbatim*, except the Niph. of קָבַץ. For there it reads כִּי בָרֵךְ יְיָ אֱלֹהֵינוּ. In xlv. 20, as here, the first word is הִקְבְּצוּ. It is self-evident that בָּרֵךְ in our passage, as in xliii. 9, is to be referred to the idols, as that אֱלֹהִים refers to the things concerning Cyrus. This appears from what immediately follows. For there again we have a collective citation, if I may so express myself. For there all that has been previously said of Cyrus is recalled by the brief words, ver. 14 b, 15, that emphasize the chief particulars. Jehovah hath loved him is said first. It is true this statement has not occurred literally before; but it has as to sense. For that the LORD loves Cyrus underlies all those passages that speak of him; xli. 2 sq., 25; xlv. 28; xlv. 1-7, 13 sq.; xlv. 11. Moreover the words: He will do His pleasure on Babylon, and His arm on the Chaldeans, though not literally, occur as to sense in what precedes (comp. xli. 25; xliii. 14; xlv. 28, where, moreover, the words לִי הָפֵץ יְשִׁיעִים occur; xlv. 1 sqq.; xlv. 1 sq., 10; xlvii. entire).—In ver. 15 the LORD Himself speaks, confirming the word of His Prophet. HE, the LORD, has foretold that which concerns Cyrus (xlv. 21); He called him (xlv. 4), He brings him on, taking him by the hand (xlv. 1), and sees to it that he completes his way (xli. 3).

4. TWO INSERTIONS. CHAPTER XLVIII. 16, 17-19.

Verses 20, 21 connect naturally with vers. 14, 15. For ver. 14 foretells the victory of Cyrus over Babylon; ver. 20 summons Israel to flee out of vanquished Babylon as a prison opened by Cyrus. Verse 16, however, contains a personal remark of the Prophet; and though vers. 17-19 are a revealed word of God (comp. פֶּה אֲמַר ver. 17), they are yet of so general a nature, that they would be perfectly in place, indeed, after ver. 21, as expressive of a regret that Israel did not follow the direct way to salvation, but had made necessary the detour through the Exile; but coming between vers. 15 and 20, they can only be regarded as a break of the connection. How vers. 16 and 17-19 came where they are will hardly be made out by any one. Their proper place would be between vers. 21 and 22. Per-

haps they first stood in the margin (occasioned by the personal nature of ver. 16 and the retrospective nature of vers. 17-19 in the midst of the current of prospective prophecy), and then they were, through misunderstanding, inserted *before* instead of *after* ver. 21. [The Author's difficulty as to the order of the verses will not be felt by many, any more than they are, e. g., by LOWTH, MAUREN, BARNES, J. A. ALEX., who comment right on without being aware of anything to stumble at. Yet J. A. A. pauses to say, that the objection as presented by others is entirely unfounded; *vide. his comm. on ver. 18*. Those that fail to see the difficulty with the Author, will equally discard the caption he adopts, by which he stamps these verses 16-19 as interpolations.—TR.).

a) *FIRST INSERTION. CHAPTER XLVIII. 16.***A personal remark of the Prophet.**

16 Come ye near unto me, hear ye this;
I have not spoken in secret from the beginning;
From the time that it was, there *am* I:
And now the LORD God, and his Spirit, hath sent me.

• *hath sent me and his Spirit.*

EXEGETICAL AND CRITICAL.

These words are enigmatical, and I despair of explaining them in a convincing way. I do not believe that "come ye near unto me, hear ye this" are in parallelism with "all ye assemble yourselves and hear" ver. 14, and that therefore they are to be construed also as words of Jehovah. ["As certainly now as יִקְרָאֵנִי ver. 14 is the word of Jehovah, so certain is it that קָרָנִי is the same. He summons to Himself the members of His nation, that they may hear still further His own testimony concerning Himself." DELITZSCH]. For, as has been shown, the initial words of ver. 14 are references to something said before. But ver. 16 begins a thought of another sort. It makes on me the impression of a separate remark, which the Prophet had directed to a narrower circle of immediate hearers, such as, say, the narrower circle of his disciples may have been (comp. on viii. 16 sqq.). Some might be surprised regarding the prophecies beginning with chap. xl., that the Prophet foretells so positively a Babylonian Exile, and the deliverance by a prince by the name of Cyrus. The Prophet explains this ver. 16. By "come ye near unto me" he intimates that he would make a particularly confidential communication. It consists in the statement that he must not be supposed to have known of these things already, say from the beginning of (בְּרֵאשִׁית) his prophetic activity, and to have announced or may-be made a written record of them, as esoteric secrets, only in the narrowest circle. Rather he *did not himself know* of these things from the beginning. Only כַּעַת הָיִיתָ, "from the time that it was," was he there. That is, only since these things "were created" (בְּנִרְאָא ver. 7) in the sense that we have explained ver. 7, did he become familiar with them and they stand visible before his prophetic eye. אֲמַר יְהוָה seems to me to remind one of אֲמַר יְהוָה and of הִרְאֵה יְהוָה. The Prophet regards as created, as come to pass, what has been announced to him. Hence he says here, he for his person was present, as an inward, spiritual witness and spectator, when these things, in a prophetic sense, came to pass. But now the LORD Jehovah (see *List*) has sent him, i. e., has sent him with the commission of announcing, and His Spirit. Therefore he distinguishes between the moment of prophetic seeing and that of prophetic announcement. I cannot construe רִאשִׁית as accusative. For then he would make himself like the Spirit, or put himself on a level with the Spirit. He can only make the Spirit equal with the LORD. But he distin-

guishes the LORD and His Spirit, by recognizing the first as the one from whom the Spirit proceeds (1 Kings xxii. 22) or is sent.

This is an attempt at exposition, which however I by no means set forth as an assured assertion. As I cannot hold it to be satisfying, I cannot pretend to have solved the enigma by it. For a Prophet to interrupt his official prophecy by a private remark is, of course, against the rule. Still it is not unexampled. I regard Jer. xxxi. 26 as such, where see my comment. In Jeremiah, the occasion of that personal remark was the circumstance, that that moment of awakening out of sleep was for him the brightest point in all his trying prophetic career. For Isaiah the occasion was, that he regarded it as necessary to give his immediate hearers an explanation why he now announced things the like of which no one had ever before heard from him. It might seem as if hitherto he had preserved silence about what he had long known. But he says: The new thing that ye have heard, I myself did not know earlier. It has only now come to pass (in a prophetic sense), and only after it came to pass did I receive commission to reveal it. Of course, this exposition is only possible if the Prophet that speaks is Isaiah himself, and if Isaiah here for once speaks out of the historical moment in which he prophesied. But does not the whole weight of his discourses rest on this, that he is even *prophesying*, i. e., announcing future things, not present or past? If so, then he must be conscious of the interval between prophecy and fulfilment. He must know that what is prophesied lies far, far before him, too far for any human eye to recognize what lies beyond that interval. Hence I cannot agree with DELITZSCH in considering that the Prophet lives *only* in the Exile with his spirit. This were only possible did he forget that he prophesied.

[The comment of DELITZSCH directly following his words quoted above is: "From the beginning He has not spoken in secret (see xlv. 19); but from the time that all which now lies before their eyes—namely, the victorious career of Cyrus—has unfolded itself, He has been there, or has been by (שָׁם, 'there,' as in Prov. viii. 27), to regulate what was coming to pass, and to cause it to result in the redemption of Israel. 'I was there' affirms, that, at the time when the revolution caused by Cyrus was preparing in the distance, He caused it to be publicly foretold, and thereby proclaimed Himself the present Author and Lord of what was then occurring. Up to this point Jehovah is speaking; but who is it that now proceeds to say, 'And now'—namely, now that the redemption of Israel is about to

appear (הֵרָא) being here, as in many other instances, *e. g.*, xxxiii. 10, the turning-point of salvation)—‘now hath the Lord Jehovah sent me and His Spirit.’ The majority of the commentators assume that the Prophet comes forward here in his own person, behind Him whom he has introduced, and interrupts Him. But since the Prophet has not spoken in his own person before, whereas, on the other hand, these words are followed in xlix. 1 sqq. by an address concerning himself from that Servant of Jehovah who announces Himself as the restorer of Israel and light of the Gentiles, and who cannot therefore be Israel as a nation or the Author of these prophecies, nothing is more natural than to suppose that the words, ‘And now hath the Lord,’ *etc.*, form a prelude to the words of the One unequalled Servant of Jehovah concerning Himself which occur in xlix. The surprisingly mysterious way in which the words of Jehovah suddenly pass into those of His messenger, which is only comparable to Zech. ii. 12 sqq.; iv. 9 (where the speaker is also not the prophet, but a divine messenger exalted above him), can only be explained in this manner. And in no other way can we explain the וְעַתָּה, which means, that after Jehovah has prepared the way for the redemption of Israel by the raising up of Cyrus, in accordance with prophecy, and by his success in arms, He has sent him, the speaker in this case, to carry out, in a mediatorial capacity, the redemption thus proposed, and that not by force of arms, but in the power of the Spirit of God (xlii. 1; comp. Zech. iv. 6). Consequently the Spirit is not spoken of here as joining in the sending (as UMBREIT and STIER suppose, after JEROME and the TARGUM; the LXX. is indefinite, *καὶ τὸ πνεῦμα αὐτοῦ*); nor do we ever find the Spirit mentioned in such co-ordination as this (see, on the other hand, Zech. vii. 12, *per spiritum suum*). The meaning is, that it is also sent, *i. e.*, sent in and with the Servant of Jehovah, who is speaking here.” DEL. on *Isa.*, vol. II. p. 252 sq. CLARK’S *For. Theol. Lib.*

We may anticipate here the comment on vers. 17–19 for the purpose of saying, in support of the above exposition of DELITZSCH, that our vers. 16–19 seem to be the scripture (ἡ γραφή) referred to in John vii. 37–39. In our text, the messenger and the Spirit sent with or after him (ver. 16) are presented as the source of the blessings conditionally guaranteed in vers. 17–19. The emphatic way in which the mention of the Spirit is introduced (ver. 16), and the mention of “teach-

ing,” “hearkening to commandments,” “peace” and “righteousness” (vers. 17, 18), make it plain that the agent of the blessings described (ver. 18, 19) must be the Spirit; not, however, excluding the priority of the Redeemer who is the speaker. The blessing described is the blessing of Abraham, as our Author shows below; and (against DEL. who translates “grains of sand”) we may, with our Author, translate מַעוֹת = “viscera, bowels” (BARNES and J. A. ALEX. do the same). Of course we must understand the blessing of numerous offspring in a spiritual sense, such as the Spirit will generate, *i. e.*, a spiritual Israel. Our Author has shown this in cognate passages, *e. g.*, see under xlii. 3–5. Moreover the very parallelisms of ver. 18, “peace as the river,” “righteousness as the waves,” show this. In John vii. 38 the Lord Jesus says: “He that believes on Me, as the Scripture said: rivers of living water shall flow from his bowels (ἐκ τῆς κοιλίας αὐτοῦ).” This is an allusion and interpretation, rather than a quotation. It combines the spiritual figures of ver. 18 with the figure of offspring in ver. 19, where the LXX. has: *καὶ τὰ ἔκγονα τῆς κοιλίας σου*. By saying this, our Lord claims that He is the source of the Abrahamic blessing, and reproduces in Himself the speaker of our text. To relieve the obscurity of the allusion the Evangelist adds his comment (John vii. 39): “But this He spake of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” By this John completes the allusion to our text, referring to the Spirit which our ver. 16 represents as sent with the messenger—but after; “and His Spirit (רוּחוֹ),” curiously subjoined grammatically, seeming to express an after-thought, but really expressing an after-act. The day of Pentecost witnessed this sending, and the promised effect of it in the multiplication of offspring to those that believed on Christ, in the vast increase of the spiritual Israel, rivers of living waters, righteousness like waves, and seed like the offspring of the sea.

The view here given of the correlation of our text and John vii. 37–39, if correct, is invaluable as aid in understanding the former, confirming the exposition of DELITZSCH. At the same time it identifies the reference of ἡ γραφή in John vii. 38, which, so far as we know, has never been satisfactorily done by any commentator, and at the same time must imperatively control the interpretation put upon “rivers of living water.” TR.]

b) SECOND INSERTION.

Lament that Israel would not hear at the right time.

CHAPTER XLVIII. 17–19.

- 17 Thus saith the LORD,
Thy Redeemer, the Holy One of Israel;
I am the LORD thy God which teacheth thee to profit,
Which leadeth thee by the way that thou shouldst go.
18 O that thou hadst hearkened to my commandments!
Then had thy peace been as a river,

And thy righteousness as the waves of the sea :

19 Thy seed also had been as the sand,

And the offspring of thy bowels ^alike the gravel thereof;

His name ^bshould not have been cut off nor destroyed from before me.

^a like that of its (the sea's) bowels.

^b shall not be.

EXEGETICAL AND CRITICAL.

These words interrupt the connection just as does ver. 16, and make the impression of belonging to the time when the Prophet was prophesying. For chap. xliii. is a recapitulation of the thoughts of chaps. xl-xlvii. This recapitulation continues in vers. 20, 21, as we shall show afterwards. But in these vers. 17-19 there is not a trace of recapitulation. [It is hard to resist the conviction, that were our Author less dominated by this notion of recapitulation, he would see more clearly. See in the Introduction, p. 17, the remarks quoted from J. A. ALEX.—TR.] They bear a *retrospective character*. After announcing the deliverance by Cyrus, the Prophet is constrained to make the mournful remark, that Israel might have come to the same goal of salvation by the normal and direct way. This thought was perhaps in place *after* the recapitulation, but not *during* it, as a break in the context.

Jehovah, the Redeemer, the Holy One, the God of Israel, is naturally, as such, the teacher and leader also of the nation, and has the right to demand that the nation let itself be taught and led by Him. כִּלְכֹּךְ לְהוֹעִיל (see *List*); חוֹעִיל is *frugere*, and is used of being able, ability in regard to useful things generally (comp. xxx. 5, 6; Jer. ii. 8, etc.). Here it stands particularly for doing that which is morally profitable. לֹא הִקְשַׁכְתָּ נָוִי (ver. 18) can only mean: if thou *hadst* regarded, then thy salvation *had been*, etc. Comp. EWALD, § 329, b; 358, a. Ch. lxiii. 19 reads exactly and literally: if thou *hadst* rent the heavens, and *were* come down. Of course in that passage it is not essentially important if one translate (inexactly) O that thou mightest rend the heavens and mightest come down. For the only difference is that the more exact construction expresses the impatient wish that the rending and coming down had already taken place. But in our passage one cannot say, that the LORD, if the words must relate to the future, wishes Israel might already have completed giving its attention. Every one would expect the wish to be that Israel would give attention now and in all the future. But to express that requires the imperfect or the imperative, and in the apodosis וְהָיָה יְהוָה or וְהָיָה יְהוָה. To be grammatically exact, therefore, one can only construe the words as retrospective. Had Israel regarded the commandments of the LORD, then its salvation had been as the river (the Euphrates, comp. lix. 19; lvi. 12, where כְּנָהָר is used), and its righteousness as waves of the sea. Corporeal and spiritual salvation would have extended over Israel in measureless abundance (comp. x. 22, and on the relation of שְׁלוֹם צְדָקָה to xxxii. 16; xlv. 13). All promises of salvation contain the *beneficent* *theocratica* of numerous posterity; for power and developed civilization presuppose a numerous people. A people few in numbers can neither be powerful nor enjoy in

spiritual respects an all-aided development. Our passage is founded on Gen. xxii. 17; xxxii. 13; comp. xii. 2; xiii. 16; xv. 5, etc. דְּמִיָּמָי occurs only in Job (v. 25; xxi. 8; xxvii. 14; xxxi. 8), and in Isa., see *List*. כֶּסֶף is of uncertain meaning. It occurs only here. The ancient versions convey the notion of "gravel, lapilli." Gesenius, on the other hand, translates: "*propagines viscerum tuorum ut (propagines) viscerum ejus,*" and by *propagines viscerum maris* are to be understood the fish (sea-animals). [The invariable usage of the Bible is to refer to "the sand of the sea" as the figure for multitude; we think there is not an instance of the animal life of the sea being so used. As a combined figure of multitude and offspring the sand is more appropriate than the fish. It is beside the standing comparison for the Abrahamic blessing, TR.] HITZIG, MAUREB, KNOBEL [BARNES, J. A. ALEX.] follow the exposition of GeseNIUS [J. A. A. ascribes it to J. D. MICHAELIS, TR.]. Both interpretations have a weak foundation. Yet the latter has in its favor, that כֶּסֶף, *viscera* = כֶּסֶם, after the analogy of נְהִירִים along with נְהִירִים, etc., is more probable than the ingeniously deduced *lapilli*.

Therefore the Prophet here expresses the thought, that, had Israel followed the commandments of Jehovah, then the promises given the fathers would have been fulfilled without the mournful intervening stadium of the Exile. [It seems better, with most commentators, to regard vers. 16-19 as spoken from the stand-point of the foregoing and subsequent context, i. e., of the Exile. This is involved in interpreting "the river" to mean the Euphrates. "Nothing could well be more appropriate at the close of this division of the prophecies, than such an affecting statement of the truth, so frequently propounded in didactic form already, that Israel, although the chosen people of Jehovah, and as such secure from total ruin, was and was to be a sufferer, not from any want of faithfulness or care on God's part, but as the necessary fruit of its own imperfections and corruptions." J. A. ALEX. on ver. 18. "His name shall not be cut off nor destroyed before me." "We may suppose that the writer, after wishing that the people had escaped the strokes provoked by their iniquities, declares that even now they shall not be entirely destroyed. This is precisely the sense given to the clause in the LXX. (οὐδὲ νῦν ἀπολείπει), and is recommended by two considerations: first, the absence of the Vav conversive, which in the other clause may indicate an indirect construction; and secondly, its perfect agreement with the whole drift of the passage, and the analogy of others like it, when the explanation of the sufferings of the people as the fruit of their own sin is combined with a promise of exemption from complete destruction," *ibid.* on ver. 19. DELITZSCH similarly.—TR.]

5. SUMMONS TO ISRAEL TO FLEE OUT OF BABYLON.

CHAPTER XLVIII. 20, 21.

20 Go ye forth of Babylon.

Flee ye from the Chaldeans, with voice of singing

Declare ye, tell this,

Utter it *even* to the end of the earth ;

Say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts :

He caused waters to flow out of the rock for them :

He clave the rock also, and the waters gushed out.

EXEGETICAL AND CRITICAL.

Both these verses bear entirely the character of the representation in vers. 1-15; that is to say, the chief particulars of chaps. xl.-xlvii. are recapitulated. They especially correspond to chaps. xlv., xlvii., which are principally occupied with Babylon. That Babylon must be destroyed, and that redeemed Israel must go free from the destroyed prison, has been variously declared in preceding chapters. It is to be especially noted that wherever the deliverance of Israel and Jehovah as their Redeemer are spoken of, it is always primarily the deliverance from Babylon that is meant (xli. 14; xliii. 1, 14; xlv. 6, 22, 24 sqq.; xlv. 13, 17; xlvii. 4). We read in xliii. 22 that Israel is held captive as in a prison. Babylon's fall is specially announced xliii. 14; xlv. 1, 2; xlvii. 1 sqq. It is said in xliii. 10-12; xlv. 23; xlv. 6, 22-24 that the praise of Jehovah's acts of deliverance must be sounded to the end of the earth, and be to all nations a guaranty of their own salvation. That on the way the Israelites shall have water in great abundance is promised xli. 17-19; xliii. 19 sqq.; xlv. 3 sq. That the return from Babylon shall not be inferior to the return out of Egypt in miraculous displays of the saving hand of God is stated xliii. 16; xliii. 18; xlv. 27. Thus verses 20, 21 also bear the character of recapitulation. And hence I believe that ver. 16 and the verses 17-19 were originally

supplements, but through misunderstanding were inserted out of place. As regards particulars, it must be noticed that what is to be proclaimed to the end of the earth begins with **The Lord hath redeemed** and ends with **waters gushed out**. The redemption of Israel and its joyful return home must be proclaimed to all nations as a pledge of their own salvation (comp. especially xlv. 22 sqq.) And particularly *this* point must be emphasized, to them, that the LORD had now a second time given such a miraculous deliverance to the people Israel. For in that lies even a confirmation of His methodical willing and ability to do. And **the waters gushed out** occurs again Psalm lxxviii. 20; cv. 41. Moreover see *List*. ["Unless we are prepared to assume an irrational confusion of language, setting all interpretation at defiance, our only alternative is to conclude, on the one hand, that Isaiah meant to foretell a miraculous supply of water during the journey from Babylon to Jerusalem, or that the whole description is a figurative one, meaning simply that the wonders of the Exodus should be renewed. Against the former is the silence of history; against the latter nothing but the foregone conclusion that this and other like passages must relate exclusively to Babylon and the return from exile."—J. A. ALEXANDER.]

6. THE CONTRASTIVE CONCLUSION.

CHAPTER XLVIII. 22.

22 *There is no peace, saith the LORD, unto the wicked.*

EXEGETICAL AND CRITICAL.

These words do not fit on to vers. 20-21. They could better connect with ver. 19 as the negative proof of the thought, that Israel, had it hearkened to the commandments of the LORD, would have found abundant salvation (comp. especially "thy peace had been as a river," ver. 18). But if ver. 22 were only to belong to vers. 17-19, then the words would not occur in another place and connection. But such is the case at the close of lvii. This circumstance proves that the words are

meant to form a similar and hence the like-sounding conclusion of the first two Enneads. Indeed even chap. lxvi. concludes, not with the same words, yet with the same thought, and that in an enhanced and drastic form. It is certainly not accidental that chaps. xl.-lxvi. are in general a book of consolation, that the three chief parts begin with words of consolation, and yet all of them conclude with the words so threatening. Doubtless the Prophet would thereby impress on his

readers that the consolation is not unconditional for all, but that only the pious shall partake of it. This threatening earnestness of the respective conclusions, so harshly emphasized and directly in contrast with the predominating consolatory character of the book, should lead the wicked to a thorough introspection.

DOCTRINAL AND ETHICAL.

1. On xlviii. 2. *Innitabantur Israelitae urbi Hierosolymae et templo, cui Deus se sua cum praesentia gratiosa addixerat* (Psalm cxxxii. 13, 14). *Huic autem fiducias propheta opponit ejus vanitatem. Nos inde petimus thesaur. adversus pontificios, qui papas suos continua successione ex apostolo Petro tanquam fonte perenni profuturos, Romaeque in cathedra Petri sedisse et adhuc sedere gloriosissime jactitant. Sed hanc jactationem hoc loco confutat propheta. Nos addimus haec patrum sententias. NAZIANZENUS in orat. de laudibus ATHAN.: "Qui in pietate succedit, in cathedra vera succedit; qui autem contrariam tenet sententiam, in contraria sedet cathedra."* HIERONYMUS referente GRATIANO in jure pontificio part. 1 de cr. dist. 40 Can. 2: "Non est facile stare loco Pauli et tenere gratiam Petri cum Christo in coelis regnantium. Hinc dicitur. sancti non sunt qui tenent loca sanctorum, sed qui faciunt opera sanctorum." FOERSTER.

2. On xlviii. 7. "Create means here to reveal something; what hitherto, so to speak, was still a nothing, or something unconjectured and unknown to all men, but was on the other hand shut up and concealed in God's knowledge." STARKE. "Tunc res dicitur fieri, quando incipit manifestus patefieri." AUGUSTINUS, referente LOMBARDO, l. 3, dist. 18. FOERSTER.

3. On xlviii. 8. "Fiunt, non nascuntur Christiani" said that same TERTULLIAN, that designates the soul of a man as a *naturaliter christiana*. There is no contradiction. For one would neither become a Christian, did he not bear in himself the possibility of it, nor would the possibility alone suffice for the becoming. From the grain of corn alone without the fruit-bearing ground, rain and sunshine, there will come no ears; and just as little from the ground, rain and sunshine alone without the grain of corn.

4. On xlviii. 17, 18. "Est insignis locus, qui nobis verbum commendat et minatur impiis verbi contemtoribus omnia mala." LUTHER.

5. On xlviii. 20. "Babylon has a double meaning: 1) the world; 2) the anti-Christian kingdom. We should go out of the world by not having our walk according to it (1 Jno. ii. 15; 1 Pet. iv. 3; Jas. iv. 4). So, too, we ought to flee the anti-Christian Babylon according to the voice from heaven, Rev. xviii. 5." CRAMER.

HOMILETICAL HINTS.

1. On xlviii. 1, 2. "We, for our part, are also quite fallen into Jewish security. For we take great comfort from this, that we know, that we have God's word simple and pure, and the same is indeed highly to be praised and valued. But it is not enough for one to have the word. One ought and must live according to it, then will God make account of us. But where one lives

without the fear of God and in sin, and hears the word without amendment, there God will punish all the harder, as Christ shows in the parable of the servant that knew his Lord's will and did it not. Therefore one should let go such fleshly confidence, and labor to live in the fear of God, and hold faithfully to His word. Then if we fall into distress and pray for deliverance, it will surely be granted to us. But those who brag about God as do the Jews, and yet fear Him not, nor will live according to His word, will boast in vain. God will single them out and punish them as He did the Jews. For these two things must go together: trusting God, and fearing God. Neither can be right without the other. If thou fearest not God, thou becomest proud and presumptuous as the Jews. But if thou believest not, and only fearest, thou wilt become anxious and fall into despair. Therefore the Psalm says: "The LORD taketh pleasure in them that fear Him, in those that hope in His mercy." Ps. cxlviii. 10. VEIT DIETRICH.

2. [On xlviii. 3-8. *The doctrine of providence supported by prophecy.* 1) The method stated vers. 3, 6, 7. 2) The reasons for God's taking this method with them. a. He knew how obstinate they would be (ver. 4). b. How deceitful they would be. c. That they would be giving His glory to idols (ver. 5). After M. HENRY.]

3. On xlviii. 9-11. THE DIVINE DISCIPLINE OF CHILDREN. 1) Its course of procedure: a. God is patient (ver. 9); b. God punishes severely (ver. 10). 2) Its aims: a. God is patient a. for the sake of His honor (in order to reveal Himself as the "good"); b. for our sakes (ver. 9 b that we may not be exterminated); b. God is severe a. for the sake of His honor (that He may not be blasphemed, ver. 11); b. for our sakes (that we may be purified and confirmed in the furnace of affliction).

4. On xlviii. 17-19. "That is our most blessed knowledge that we know God through His self-witness, and who, as one veiled, speaks from the prophets as the One Eternal Prophet; as the reflected splendor of the invisible Divinity that became flesh and blood in Jesus, and is now as our Brother constantly with us. Yea, blessed and forever safe is he that pays heed to God's testimony of the very gracious condescension of God to us! God makes such heedful ones forever at peace in Himself, whose peace becomes overflowing and overwhelming as a river, because God in it imparts to us pardon and justification. Our righteousness in God is as waves of the sea, that continually swell up in great abundance, for God's grace that works in us and accomplishes our righteousness is, in fact, infinite. Dost thou lack peace and righteousness, then believe assuredly that the only reason is that thou hast despised the word of thy God. Yea, whoever establishes himself in God by believing acceptance of His word, he is forever established, and also has eternal bloom. He belongs to the innumerable family of God, that moves on through all times. How can he ever want for posterity?" J. DIEDRICH.

5. On xlviii. 20. "So God is wont to do: when the enemies of the churches pull hardest on the rope, it must break. We should mark this well, and comfort ourselves by it. For else

we will become faint-hearted and despond, when matters go so ill." VERT DIETRICH.

6. On xlviii. 20-22. Israel's Egyptian and Babylonian captivity is a type of the church in the world, and of individual believing souls in the body of this death. But we are to a certain degree ourselves to blame for the pressure of this captivity. There is even very much that holds us back to the flesh-pots of Egypt. We are often wanting in proper love for the one thing needful, in proper faith, in courage, in fidelity, in diligence in good works. Yet the Lord has deprived the devil of his power. The enemy is even really conquered already; "*ein Woerlein kann ihn faellen*." Hence the Christian must be exhorted to depart from Babylon courageously and intrepidly. This the Prophet does in our text. We see in it a *warning call to depart out of Babylon*. 1) The possibility of going out is a. objectively presented by redemption "that is by Jesus

Christ;" but b. depends subjectively on our love to God and our faith. 2) The return home is difficult, indeed, as it was with Israel. It is through deserts of distress and danger. But God will not forsake His own. The spiritual rock (1 Cor. x. 4) follows along with them. 3) At home, with the Lord, in communion with Him, they find peace, whereas the wicked nowhere and never shall find peace, not even in all the power, splendor and glory of this world.

7. [On xlviii. 22. "The wicked, as a matter of sober truth and verity, *have* no permanent and substantial peace and joy. (1) In the act of wickedness; (2) in the business or the pleasures of life; (3) no peace of conscience; (4) on a death-bed; (5) there is often not only no peace, but the actual reverse, apprehension; despair: (6) beyond the grave, a *sinner CAN have no peace at the judgment bar of God; he CAN have no peace in hell*." Abbreviated from BARNES.]

B.—THE PERSONAL SERVANT OF JEHOVAH.

CHAPTERS XLIX.—LVII.

The second Ennead of chaps. xl.-lxvi. has for its all-controlling, central point the personal Servant of Jehovah, in whom all the typical forms already encountered under this name in chaps. xl.-xlviii. combine as in their higher unity. Hence in xlix.-lvii. the Servant of Jehovah is no longer the people of Israel, nor the Prophet, nor the prophetic institution, but only the Messiah in His servant-form. But these chapters do not speak only of the suffering and enduring Servant, but also of Israel's sin and of the redemption that the Servant effects by His suffering. Thus it happens that the elements of announcing the suffering, of punishment and consolation cross one another artistically as the various colored threads of a woven web. Yet this crossing occurs only in the first half. For as in the first Ennead Cyrus appears from xli. on successively growing, until in the middle (xlv. 28; xlv. 1) he appears as the ripe fruit, so from xlix. on we see the Servant of Jehovah developing in ever greater distinctness, until in the middle (lii. 13-liii. 12) he meets us in the complete *Ecce-homo* form. But with the laying in the grave He disappears. From liv. on the Servant of Jehovah is spoken of no more. What then follows is a description of the salvation effected by the Servant in its objective and subjective aspects. This description extends to lvi. 9, where it breaks off with a distant view of the final and highest fruits of salvation, the glorification of nature. With lvi. 10 begins a section in strongest contrast with what precedes. For the Prophet, having finished his description of the glorious future, turns his eye to the present. In this he sees mournful things in the leaders of the people and in the nation itself. Still he cannot conclude without giving the comforting assurance, that even the present deep degradation will not hinder the fulfilment of the promises of salvation. For the

LORD will heal those that let themselves be healed. Only for the wicked, that persistently oppose themselves, there will be no salvation. Thus the second Ennead concludes with the same words as the first.

As to particulars, the following plan, in my opinion, underlies these nine chapters. The first discourse comprises chapt. xlix. In this the Prophet draws a *parallel between the Servant of God and Zion*. Both are alike in this, that they begin small and end great. The chapter divides accordingly into two halves, the first of which gives a total survey of the person and work of the Servant of God (xlix. 1-13), while the second shows how Zion arises out of deepest forsakenness, rebuilds itself anew by the heathen, and finally soars aloft to the highest elevation and glory (xlix. 14-26).—In the second discourse also (chapt. l.) the Prophet opposes Zion and the Servant of God, indicating the *connection between the guilt of Israel and the suffering of the Servant, and the deliverance from the former by faith in the latter*. He shows in the first part (l. 1-3), namely, that just the not-receiving of the Lord when He came to His possession, had as its consequence the temporary rejection of Israel. To this guiltiness of Israel corresponds (in the second part l. 4-9) the suffering which the Servant declares Himself willing to undertake with the consciousness that He still cannot come to disgrace.

Then in the third part (l. 10, 11), by a brief alternative, is shown to the people the possibility of their being accepted again. In the third discourse (chap. li.), we encounter a *dialogue*, in which the *Servant, Israel, Jehovah and the Prophet* appear one after another as actors, and that has for subject the *final redemption of Israel*. In the first part (li. 1-8) the Servant, appearing incognito as if veiled, and just by that intimating the highness of His being, holds out to the people

of Israel the conditions of its redemption. In the second part (li. 9-11) Israel exhorts the LORD to give new proofs of His ancient power. In the third Jehovah replies to Israel's exhortation with exhortation, and at the same time holds up to His Servant the origin, means and end of His efficiency (li. 12-16). In the fourth part the Prophet speaks. He promises Jerusalem, drunk with the cup of wrath, that the cup of wrath shall pass from its hand to the hand of its enemies (li. 17-23). The fourth discourse (chap. lii.), treats of the *restoration of Jerusalem to glory*. In the first part of it (lii. 1-6) it is stated that Jehovah must restore Jerusalem for the sake of the honor of His name. In the second part (lii. 7-12) the accomplishment of the restoration is described. The fifth discourse (lii. 13-liii. 12), which represents the culminating point of the second Ennead, can hardly have a better superscription given it than that which DELITZSCH has given: *Golgotha und Scheblimini* [the second term is from the Hebrew of Ps. cx. 1, meaning "sit at my right hand."—Tr.]. Here the Servant's lowliness, luminous with divine majesty, appears in its highest degree. The discourse has three parts. The first (lii. 13-15) contains the theme of the prophecy. The second (liii. 1-7) portrays the lowliness of the Servant as the Lamb that bears the sin of the people. Finally the third (liii. 8-12) treats of the exaltation of the Servant to glory. The sixth discourse (chap. liv.), describes the *new salvation* as the glorious fruit of all that the Servant of God has done and suffered. In the first part of it (liv. 1-10) is described the wonderfully rich blessing of posterity,

i. e., the incorporation of the Gentile world in Zion as the first fruit of the grace of Jehovah. In the second (liv. 11-17) the Prophet describes the *new estate of salvation* as an *universal* one. The seventh discourse (chap. lv.) treats of this: that for the new salvation there must supervene an *entirely new way of appropriating salvation*. First (lv. 1-5) it is shown positively, wherein consists the essence of this new appropriation of salvation; then (lv. 6-13) negatively, what obstacles and scruples are to be overcome in order that this new mode of appropriating salvation may be established. The short section (lvi. 1-9), the eighth discourse, describes the *moral, social and physical fruits of the new way of salvation*. Finally, in the ninth discourse (chap. lvi. 10-lvii. 21) we see a word of conclusion. After the Prophet's glance had penetrated into the remotest future, he returns to the present. But it is to be noticed that by the present he understands the whole time previous to the beginning of redemption, therefore the time previous to the end of the Exile. The mournful state of this present makes him reflect whether the atrocities of the present must not make impossible the fulfilment of the glorious promises of the future. For this reason he describes first the mournful situation prevailing at present among the shepherds (lvi. 10-lvii. 2) and among the people (lvii. 3-14), but comes to the conclusion, that God's love will really heal those that let themselves be healed, and that only for the wicked, who persistently oppose the divine love, there can be no peace (lvii. 15-21).

I.—THE FIRST DISCOURSE.

Parallel between the Servant of God and Zion.

CHAPTER XLIX.

In a sketchy way the Prophet draws a picture of the similar course of development in the case of the Servant of God and that of Israel, which, in consequence of its rejecting the Servant, is repudiated unto the extremest misery, yet shall arise again to the full glory of the church of God. The Servant of God begins His course as a little

child in the body of his mother, but Israel, as a repudiated wife, must begin an entirely new course of life. Both come also to the most glorious goal. The chapter has accordingly two parts; the first comprising vers. 1-13, the second vers. 14-28.

1. TOTAL SURVEY OF THE PERSON AND WORK OF THE SERVANT OF GOD.

CHAPTER XLIX. 1-13.

- 1 LISTEN, O isles, unto me;
And hearken, ye people, from far;
The LORD hath called me from the womb;
From the bowels of my mother hath he made mention of my name.
- 2 And he hath made my mouth like a sharp sword;
In the shadow of his hand hath he hid me,
And made me a polished shaft;
In his quiver hath he hid me;

- 3 And said unto me, Thou *art* my servant,
O Israel, in whom I will be glorified.
- 4 Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain:
Yet surely my judgment is with the LORD,
And 'my work with my God.
- 5 And now, saith the LORD
That formed me from the womb to be his servant,
To bring Jacob again to him,
Though Israel be not gathered,
Yet shall I be glorious in the eyes of the LORD,
And my God shall be my strength.
- 6 And he said, 'It is a light thing that thou shouldest be my servant
To raise up the tribes of Jacob,
And to restore the 'preserved of Israel:
'I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the end of the earth.
- 7 Thus saith the LORD,
The Redeemer of Israel and his Holy One;
'To him whom man despiseth, to him whom the nation abhorreth,
To a servant of rulers,
Kings shall see and arise,
Princes also shall worship,
Because of the LORD that is faithful,
And the Holy One of Israel, and he^b shall choose thee.
- 8 Thus saith the LORD,
In an acceptable time have I heard thee,
And in a day of salvation have I helped thee:
And I will preserve thee, and give thee for a covenant of the people,
To 'establish the earth, to cause to inherit the desolate heritages;
- 9 That thou mayest say to the prisoners, Go forth;
To them that *are* in darkness, Show yourselves.
They shall feed in the ways,
And their pastures *shall be* in all high places.
- 10 They shall not hunger nor thirst;
Neither shall the 'heat nor sun smite them:
For he that hath mercy on them shall lead them,
Even by the springs of water shall he guide them.
- 11 And I will make all my mountains a way,
And my highways shall be exalted.
- 12 Behold these shall come from far:
And, lo, these from the north and from the west;
And these from the land of Sinim.
- 13 Sing, O heavens; and be joyful, O earth;
And break forth into singing, O mountains:
For the LORD hath comforted his people,
And will have mercy upon his afflicted.

¹ Or, my reward.² Or, That Israel may be gathered to him, and I may, etc.³ Or, Art thou lighter than that thou shouldest, etc.⁴ Or, desolations.⁵ Or, To him that is despised in soul.⁶ Or, raise up.^a I have made thee.^b hath chosen.^c the mirage.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 1. **מִבְּטֵן** Ver. 4. **לְהוֹדוֹ וְהוֹדוּ** comp. xxx. 7; Job ix. 20. — **פָּעִלָהּ** Ver. 5. **עַל-שֵׁנָה** xii. 2; Ps. xxviii. 7. Ver. 7. **יִשְׂרָאֵל קִדְּשׁוּ** **בְּזֶה-אֵל** Ver. 1. **מִרְחֹק** can be dependent on **הַקְשִׁיבִי**, but just

as well on **לְאֵמִים** (comp. v. 26; xxii. 3; xxiii. 7; lvii. 9) according to familiar usage.

Ver. 5. Instead of **לֵא** before **אֵמָר**, the E'ri reads **לֵי**. The same is the case in ten other passages: Exod. xxi. 8; Lev. xi. 21; xxv. 30; 2 Sam. xvi. 8; xix. 7; Isa. ix. 2; lxiii. 9; Job vi. 21; xiii. 15; xii. 4. In only one passage.

K'ri reads לִי , while K'thibh has לִי : 1 Sam. xx. 2. In two passages K'thibh reads לִי , but K'ri לִי : Lam. ii. 2; v. 5. As regards our text, the LXX. translates, and after it the *Vetus Latina*, "*congregabor et glorificabor coram Domino*," from which one sees that they read לִי ; thus, probably, they drew the first letter of the word לִי to the foregoing לִי , and the second to the following לִי , or substituted it for the "

JEROME is very much discontented with this translation, which SYMMACHUS and THEODORE also have, because it surrenders a *fortissimum contra Judaeorum perfidiam testimonium*. AQUILA translates: "*et Israel ei congregabitur*." Therefore he read לִי . It seems therefore that party stand-point had an influence on the reading. Among moderns HITZIG translates "in that he leads Jacob back to himself, and Israel will not be carried off." HOFMANN: "Israel that will not be carried away." B. FR. OHLER: "And that Israel be not carried away." All these take לִי in the sense of "to carry away." Though I will not deny that it may be taken so, yet this negative thought partly disturbs the sense, partly it is flat and superfluous. It suits the parallelism much better to construe the clause as a positive statement. Then the finite verb stands instead of the infinitive with לִי according to the grammatical usage that demands the speedy return from the subordinate forms to the chief forms. לִי for לִי or לִי is not suspicious, as HITZIG supposes. For beside לִי being quite as admissible as לִי ver. 18, it is quite common for a preposition to be superseded by a kindred one in the second clause (comp. Jer. iii. 17; Ps. xxxiii. 18).—The clause לִי as far as לִי is a parenthesis. The latter part of it is in the perfect לִי , because, according to Hebrew grammar, two future things are not as such made to follow one another in like verbal form, but only the first stands in the future, while the second is expressed by the perfect as being directly present viewed from the stand-point of the future. Therefore here: I will be honored and then is (as immediate consequence) my God my strength.

Ver. 6. לִי before לִי is properly superfluous, or rather it ought to stand before the member that utters the intenser notion: considered from this, that I will make thee a light to the heathen, it is a small thing that thou art my servant to raise up the tribes of Israel. But לִי stands here to intimate generally a comparative relation, and, as DELITZSCH also observes, one may not

press the matter of its position. In Ezek. viii. 17 also, the only other place where לִי occurs impersonally with לִי (comp. 2 Sam. vi. 22), this preposition does not stand in the logically correct place. Probably there hovered before the Prophet the thought לִי לִי , i. e., it is from thee, from thy stand-point or in comparison with thy claims, a small thing that thou art my servant to raise up Israel, I will make thee a light to the heathen. That לִי would accordingly be contracted into לִי .—In placing the infin. לִי after, there is a certain poetic effect: the two infinitive clauses form a whole with corresponding beginning and end. Comp. xiv. 10; Ps. vi. 10.

Ver. 7. In לִי is simple infinitive, which is however to be construed here as *abstractum pro concreto*. לִי is not to be conceived of as in the accusative (of nearer definition), but as standing in the genitive. For it is not the soul of the Servant that is meant, but the soul of the despiser. For not merely outwardly, with words, but truly, inwardly, with their whole soul. He is to them an object of contempt (comp. לִי Job xii. 4; לִי Job xvii. 6).—In regard to the order לִי comp. the remarks on the parenthesis in ver. 5. It is to be noted that it does not read לִי לִי . For the לִי after לִי does not stand parallel with the לִי before לִי , and moreover לִי is not to be supplied before it, but the לִי after לִי has demonstrative force = princes, they shall worship him (comp. Ewald, § 344, b; Gen. xxii. 4, 24; Exod. xvi. 6, 7, etc.).—The לִי before לִי is to be taken in the same way. It stands demonstratively, corresponding to the לִי before לִי , and rhetorically substituted for it for the sake of variety. We could say not more correctly, yet more intelligibly and by a really more common construction: for Jehovah's sake who is faithful, for the sake of the Holy One of Israel, who has chosen thee.

Ver. 9. To take לִי gerundively (DELITZSCH) is not impossible, but it is also not necessary. For what follows is the specification of what precedes, as now there is said after, what all must previously happen to make possible that לִי לִי לִי . Yet לִי is here more than a mere sign of quotation. It denotes an actual, audible speaking, without which the captives would not be able to hear the summons.— לִי comp. Ps. cxxi. 6.

EXEGETICAL AND CRITICAL.

1. The one who forms the chief person of the second Ennead, the personal Servant of Jehovah, is also the first that enters here as speaker. What He says and hears affords us a panoramic image of His life and labor from their first mysterious beginning to the remotest glorious end. As the Servant of God begins by summoning all lands of the earth to give heed, He lets it be understood that what is now to be heard concerns all (ver. 1 a). Then He designates Himself as one called from His mother's womb (ver. 1 b), and as an instrument equipped for a successful contest (ver. 2), to whom Jehovah has given the honorable name "Servant of God" and "Israel" and by whom He has determined to glorify Himself (ver. 3). The present out of which the Servant

of God speaks does not correspond to these gracious declarations. For He is constrained to say: I have labored and suffered in vain (ver. 4 a). But He instantly consoles Himself again with the thought that His right and His reward are in the hands of God, thus in good hands (ver. 4 b). And then Jehovah Himself confirms this ground of comfort by a threefold declaration: 1) that the work of His chosen Servant, so far from being unsuccessful, will attain a much higher end than what was originally determined. That is, He shall not only bring back the people of Israel to its God, but also bring light and salvation to all nations (ver. 5, 6). 2) The Servant of God, become an object of contempt and aversion, shall become an object of the highest veneration even

for kings (ver. 7). 3) The Servant of God, to a certain time seemingly repudiated, shall yet, when the time for it arrives, be raised aloft and made the mediator of a new Covenant, in consequence of which the Holy Land shall be restored and newly divided, the people redeemed and brought home under divine protection and support from all nations and regions of the world (vers. 8-12). On account of this glorious redemption, heaven and earth are summoned to praise God (ver. 13).

2. Listen, O isles—with my God.—

Vers. 1-4. Islands and nations are here in parallelism, as in xli. 1. As what follows concerns all, we have here a discourse of universal importance (comp. i. 2; xxxiv. 1). This introduction quite corresponds to the statement of ver. 6, that the Servant of God shall be the light of the heathen and salvation of God to the end of the earth. But who is here the Servant of God? At first sight the Prophet himself seems to speak in vers. 1, 2, declaring his call from his mother's womb (comp. Jer. i. 5), his equipment for the prophetic calling and the protection experienced in its exercise. But instantly ver. 3 contradicts this. For it is incomprehensible how the Prophet alone can be called Israel. Added to this the Prophet certainly cannot say that the LORD has made him a light to the Gentiles, etc. (ver. 6). As little can it be said of him that kings shall worship him (ver. 7), or that he is set for a covenant of the people (ver. 8).—The designation of the one addressed as "Israel" in ver. 3 suggests the thought that Israel is meant, either as a nation or as the nucleus of the nation (the spiritual Israel). But vers. 5, 6, conflict with this, where both Israel in general and also the nucleus of Israel are expressly distinguished from the Servant of God (see below). But how can one say with OEHLER (*D. Knecht Jehovah's*, p. 87): "the nation as an ideal Israel leads back the people in their empirical manifestation?" Where is it ever said in any sense whatever that the nation led itself back? And was then the ideal Israel, that would yet be the one to lead back, only among the returned? And did not those that remained in the Exile also belong to empirical Israel?—By the Servant of Jehovah in our text I can only understand the personal Servant. He constitutes in the whole second Ennead the principal person. What was said of Him in the first Ennead by way of prelude now comes to its full development. The Servant of Jehovah is also a man who lay in the womb of his mother. The Prophet portrays his life *ab ovo*. It is perhaps not superfluous to remark that while the Prophet says of the people of Israel, God *chose, formed, brought on, kept, bore* them from the womb on (לָבַן, xlv. 2, 24; xlv. 3; xli. 8, 9, 10), of the personal Servant, he *formed and called* him from the womb (xlix. 1, 5), he says of Cyrus, only, he *called him by his name and brought him on* (xlv. 1, 3, 4). From this it is seen that the Servant of Jehovah in both senses stands nearer Jehovah than does Cyrus. For in the two first named the LORD claims a certain paternity. But Israel gives him most care. It must also be kept, borne and supported. The personal Servant does not need this help. He is merely formed, then called. Cyrus, however, appears as originating from a region that lies more remote from the

LORD. From that he is called up by his name (and in fact by שְׁמִי and קִרְאִי, xlv. 4).

It is even self-evident that קִרְאִי does not mean: he has called me out of my mother's womb (חֵאֵן). For thus understood the expression suggests absurd ideas. But it were quite in place to say, that the personal Servant of Jehovah was also an instrument formed *ad hoc*, and led as it were by the voice of God from birth on. The parallel expression הִזְכִּיר שְׁמִי means "to make memory, remembrance of the name." It is used of places of worship intended for calling on the divine name (Exod. xx. 21); of a monument intended to perpetuate a name (2 Sam. xviii. 18); of a tribute of praise meant to keep the memory of a name for all times (Ps. xlv. 18; Isa. xxvi. 13). On הִזְכִּיר שְׁמִי, comp. xlviii. 1. Here, where the expression is parallel with קִרְאִי, which, however, can happen only by means of the name, it seems to designate a more enduring keeping of the name in mind: the LORD has not only called me once, He has also afterwards continually thought of my name; He has never lost sight of me from the bowels of my mother (comp. בִּרְחֹם, xlv. 3).

Next the life of the Servant of Jehovah is sketched with only two, yet two double strokes. On the one hand it is said that the LORD has made His mouth like a sharp sword, and that He has made Him (the Servant) like a polished shaft. The prominent mention of the *mouth* of the Servant shows that His task consisted eminently in *speaking*. It is clear that here only a speaking of divine things according to his calling is meant. Thus the Servant of God is characterized as a prophet. God called and equipped him that he might give sharp, incisive testimony to the divine truth. The expression: "he made my mouth a sharp sword," is really a metonymy. For what produces the effect of a sharp sword is not the mouth in itself, but the word that proceeds from it (comp. xi. 4; Rev. i. 16; Heb. iv. 12). In the words: "he made me a polished *שִׁיר*," "smooth, polished to gleaming," hence easily penetrating, comp. Job xxxiii. 3; Zeph. iii. 9) shaft," the metonymy is pushed still further, as, not only the mouth, but (for the sake of brevity and manifoldness) the whole person stands for the word that proceeds from it. Thus is ascribed to the Servant a penetrating effectiveness that seizes and arouses men to their inmost souls. The experience of such inward operation is not agreeable to such as are not born from that Spirit whose sword and shaft by the Servant penetrate their hearts. These, according to the spirit that rules them, react against it with murderous wrath. For, incapable of meeting the thrusts of the Servant of God with like spiritual weapons, they seek with fleshly ones to silence the mouth that molests them. And they would soon succeed were not that mouth under a higher protection. Hence the Prophet here represents the sword and shaft as at once sharp-cutting and well protected. It is not otherwise usual to describe the cutting sword as one well concealed, and the pointed shaft as one safely hid in the quiver. For sword and shaft are in nowise there in order to be hid under the hand

or in the quiver. But the Prophet does not carry out his figure consistently. Having ver. 2, 1 a, compared the mouth to a sharp sword, the sword designates in 1 b the whole person. For when he says: *in the shadow of His hand hath He hid me*, he, of course, means primarily the sword, which, as the shaft in the quiver, is hid in the sheath under the hand held over it. But here the concealed sword is no longer image of the word, but of the person from which the sword-like, effective word proceeds. But in ver. 2, 2 a, it is not said, as according to 1 a, one might expect, "He made my mouth a shaft." That is said under the influence of 1 b, and, as remarked, presses the metonymy further. Still, by the polished shaft the word is meant, whereas *הַחֲסִינִי* in 2 b again refers to the person. Evidently the Prophet would say, that the one whose word will work on men as sword and shaft, shall at the same time be protected against the hostile opposition of those that are struck, as a sword over whose hands its mighty Lord holds His sheltering hand (comp. li. 16), as a shaft that is hid in the quiver (comp. Ps. cxxvii. 5). I cannot believe that the "hiding" refers to the "time preceding the period of appearing, or eternity." Why then would the clauses *בְּצֶל יְיָ וְהוֹצֵאֵנִי* stand after? And did the thought require prominence, that the Servant before His appearance was protected? Certainly not. But it did need to be made prominent that the Servant, whilst He roused the world to bitter wrath, was at the same time hid safely.

In ver. 3 the motive of this protection is given. The LORD cannot leave unprotected the Servant by whom He will glorify Himself. Thus *יִאֲמַר* is to be construed as explanatory. The LORD not only actually affords His protection: He says to him also why. He protects him because he is His servant, His instrument, and in fact one that in strife and victory shall reveal and glorify the power of God. Israel is, of course, not in apposition with the subject, but a second predicate, parallel with *my servant*. But here one may by no means take "Israel" as a designation of the nation. For the expression is to be explained as an allusion to Gen. xxii. 28: "Thy name shall be called no more of Jacob, but Israel: for thou hast striven with God and men and hast prevailed." As there is a second Adam, a second David, and Solomon, so there is a second Israel. Jacob, at the time he received the name Israel, had sustained not only many perilous conflicts with men, but also the conflict with the mysterious appearance of the angel. We may not doubt that this his contending with God was also typical. Also He, whose type he was, must pass through conflict to victory, through pains and labor to rest, through shame to glory. Ver. 2 designates the conflicts that the Servant of God had to sustain with men. That He had also to contend with God, who was at the same time His protector, we see from Matth. xxvi. 38 sqq. Conflict and strife is the task of His earthly existence, but in the contender with God and by Him Jehovah glorifies Himself. For His decree of salvation realizes itself in the whole fullness of its love, wisdom and glory only in and through the second

Israel. Of course not at once. For the Servant of God, during the period of His conflict, has dark hours, in which it appears as if He had labored in vain (ver. 4; comp. xxx. 7; lxxv. 23; Job xxxix. 16), consumed His strength for emptiness and a breath (see *Text. and Gramm.*).

When, spite of all mighty operations of the Spirit, only inferior success, or even decided miscarriage, evidenced by the hatred of the majority of the people, is His reward, such despondency might well come over Him. But He consoles himself that His right is still with (*נִפְסָה*, kept preserved by) Jehovah, and His reward (comp. xl. 10) with His God. With this the course of life of the Servant of Jehovah is briefly sketched, and the outwardly observable fruit of it designated. In both respects the result is, indeed, unfavorable, but the faith and hope of the Servant of God is not shaken.

3. And now saith—end of the earth.—Vers. 5, 6. In ver. 4 the Servant of Jehovah expresses the assured hope that, spite of past miscarriage, His cause will yet have a good issue. That this hope is well founded is declared by all that follows to ver. 13. For in these verses the LORD gives His Servant, in threefold gradation, the consoling promise that from lowliness He shall be raised to great glory. Therefore *וְעָלָה* here is not contrastive, but is to be construed as confirmatory: "and now also really" (comp. v. 3, 5). With joyful emotion the Servant repeats ver. 5 first of all the facts that had served as the basis of His hope, and now after a momentary shaking prove to be actually steadfast. First He refers to the LORD's having prepared Him for His Servant even from His mother's womb (comp. on ver. 1 b). And, indeed, He was prepared as a Servant for the sake of a work, whose accomplishment the LORD must very pressingly desire in His own interest. For how often has not the LORD given assurance that *for His own sake* He will accomplish the redemption of Israel (comp., e. g., xlviii. 9, 11)! This work is the restoration of Israel to its God. We encounter here therefore the so important notion of *שָׁלוֹם*, concerning which see above *Text. and Gram.* Yet shall I—my strength. These words form a parenthesis. What the Servant of God hoped for, according to ver. 4 a, which in ver. 5 a the LORD holds out to Him indirectly, He here describes as a second possession: He shall be honored, if not in the eyes of men, yet in God's eyes (*בְּעֵינֵי* different from *לְעֵינֵי*, comp. v. 21). Who does not recall here Jno. v. 41-44; viii. 50)? His calling the LORD His strength forms the antithesis to the previously expressed (ver. 4 a) sense of His own weakness (comp. xii. 2; Ps. xxviii. 7).

"And he said," (ver. 6), resumes the discourse interrupted by the parenthesis, in order to add something stronger to what is said, ver. 5. For the Servant having stated (ver. 5) that His task was the restoration of Israel to Jehovah, He now announces that, in the moment of His despondency, Jehovah has promised that that original task shall be small compared with (see *Text. and Gram.*) what henceforth is to be the aim of His activity: the Servant shall become the light of the Gentiles, and bear the salvation to the end of the earth. The expression, "raise up

the tribes of Jacob, says more than one at first sight suppose. For it implies that the nation shall be restored according to its original distribution into twelve tribes. But after the deportation of the Ten tribes into the Assyrian captivity this never happened. For the great mass of the Ten tribes disappeared in the exile. The two tribes of Judah and Benjamin did indeed in greater number return; but after the destruction of Jerusalem by Titus all knowledge of tribal belongings ceased. First in Rev. vii. 4 sqq. do we encounter again the sharp distinction of the Twelve tribes, and in Matth. xix. 29 it is said that the Twelve Apostles shall sit on twelve thrones to judge the Twelve tribes of Israel. Therefore the restoration of the Twelve tribes can be ascribed neither to the people of Israel as a whole, nor to the ideal Israel, nor to the Prophet, nor to the prophetic institution. Only He shall also restore again the Twelve tribes who restores Israel generally, therefore the one who performs the work of **הַשִּׁיב** (comp. on **שׁוֹבֵב**, ver. 5)

in relation to the **נְצִיץ יִשְׂרָאֵל**, i. e., to the **שֹׁמֵר**, the **פְּלִיטָה וְשֹׁמֵרָהּ** (comp. iv. 2, 3; vi. 13; x. 20 sqq.) in its full comprehensiveness. For a light to the Gentiles, therefore for all nations, shall the Servant of God be made, as is also said xlii. 6. Comp. Luke ii. 32; Acts xiii. 47. He that is the light of the nations shall also be their salvation (by metonymy for Saviour, bringer of salvation). In fact, by being their light, He becomes their salvation. The Prophet likely has in mind passages like Exod. xv. 2; 2 Sam. x. 11.

4. Thus saith—chose thee.—Ver. 7. The Prophet confirms the hope expressed with growing certainty by the Servant of Jehovah (vers. 4 b-6), by introducing (vers. 7, 8) the LORD Himself as speaker, to repeat to the Servant the promise of his deliverance and exaltation. The LORD designates Himself as the Redeemer of Israel, and his Holy One, because the things spoken of in the words that follow shall reveal, not only the redemption of the Servant, but also of Israel, and not only God's gracious will, but also His holiness. But the LORD names His Servant by three predicates descriptive of His humiliation. This particular finds a stronger expression here than before or after. We hear sounds that evidently serve as a prelude to what we hear in chap. liiii., especially ver. 3. The **נִשְׁבַּח** is here conceived of as the seat of pleasure and displeasure, longing and contempt (comp. DELITZSCH, *Psychologie*, IV. § 6, p. 160; Prov. xxiii. 2; Ps. xxvii. 12; xxxv. 25; Num. xxi. 5; Job vi. 7, etc.) **בְּזוּחַ** (see *Text. and Gram.*) is only used as here this once. The fact that the word occurs again only in liii. 3 (*bis*) is perhaps a not unimportant sign of the relation of our text to that. **מִתְעַבֵּי נִי** is qualitatively the same as **בְּזוּחַ נִשְׁבַּח**, only quantitatively different. For the expression means: "he who makes the nation feel disgust, aversion." It is easily seen how here, too, the allusion is to the "sensation" of the soul. But while **בְּזוּחַ נִשְׁבַּח** designates an aversion felt in the inmost soul, **נִי** (meaning here neither the Israelite nor a heathen nation) expresses that the aversion is general, felt in the entire nation, in the

entire natural community. For **נִי** is a people as a natural, worldly tribal communion (*communio hominum*). Hence the word designates the heathen nations, but also Israel, where it is spoken of in the sense just referred to (comp. i. 4; ix. 2). A servant of rulers the Servant of Jehovah is called because by men in power generally, and thus not kings only. He is regarded as a slave, as an individual with no rights. Every one of any command or consideration, deals with Him arbitrarily. But this relation shall undergo a mighty change. The Servant shall be raised to such a height and consideration, that even those possessed of the greatest power, the kings, shall rise up at the sight of Him (xiv. 9) and worship Him. Because of the LORD, etc., assigns a reason, and does not express the aim. The words recognize the connection between Jehovah and His Servant. Therefore for Jehovah's sake, i. e., inwardly determined by Him who stands true to His word, and hence helps His Servant, for the sake of the Holy One in Israel, who does not suffer him who is once chosen to fall, they do that expressed in the words "kings shall see—worship":

5. Thus saith—upon His afflicted.—

Vers. 8-13. In this section, too, the LORD confirms with His own words the hope of His Servant. The particular of the humiliation, made so prominent in ver. 7, is here only alluded to. For I have heard thee and I have helped thee imply that the Servant was in a situation, out of which He must implore help. On the other hand the particular of mediation and effecting salvation is unfolded most gloriously. Everything must have its time. Also the LORD's display of grace. It belongs only to the wisdom of God to know the right time for everything. Thus He did not let the Saviour of the world come before the time was fulfilled (Gal. iv. 4). So Paul understood our text (2 Cor. vi. 2). And Christ Himself (Luke iv. 4), by taking Isa. lxi. 1 sq., for a text, in general explains the time of His appearing as "the acceptable year," which must be identical with the "acceptable time" of our text. The prophetic gaze, however, in the "year of salvation" sees comprehensively all those points of time that belong, by way of preparation and development, to this central point of the redemption of Israel. It begins with the deliverance from the Babylonian captivity and only ends in the completion of salvation in the world beyond. But it must be noted in our text, that the Prophet by no means has in mind the period of the redeeming appearance of the Servant of Jehovah in relation to the precedent suffering of Israel. But the time when He may appear to save is for the Servant Himself a time of salvation, in contrast with a precedent time of suffering, wherein He could not save because He Himself needed salvation in the highest degree. This appears from the antithesis of our ver. to vers. 7 and 4 a, and from the suffix ["thee"] **עֲנִיתִיךָ** and **עֲזַרְתִּיךָ**, which can refer to no one but the Servant of Jehovah. Therefore this Servant must also, in the deep sufferings He must undergo, await the time that the wisdom of God has determined for His own deliverance. Beside an "acceptable time" and an "acceptable year" the Prophet also mentions

an "acceptable day" lviii. 5, where see. The acceptable day will be for the Servant, naturally a day of salvation, of deliverance. On *ישועה* see immediately below. עֲוֵרָתִי comp. xli. 14. With *ואצרך* "I will preserve thee" the discourse receives a direction toward the future. The rescued shall at once become a rescuer. To this end He must Himself, first of all, be preserved from all further assaults. Then the LORD will make Him a covenant of the people. The words: And I will preserve thee—people are repeated *verbatim* from xlii. 6, where also see the explanation of the expression "covenant of the people." This identity of language makes it evident that He who is made the covenant of the people is in both passages the same. Were the people of Israel meant by the mediator of the new covenant, then it would need to read *לְיִשְׂרָאֵל* instead of *עַם*. For Israel cannot be at the same time the one covenanted and the mediator, of the covenant. Nor can Israel be the one to distribute the land, for the land is to be distributed among the Israelites. Nor does Israel raise up the land. For this raising up happens only by the raising up of the people, i. e., Israel itself. Nor can one say that this restorer and divider is the ideal Israel. For precisely this latter is the one which, as possessor of the new covenant is put in possession of the renovated inheritance, and which thereby raised up, will be made a glorious and mighty nation. To this there is something additional. Who does not, with "raise up the land," and "cause to inherit the inheritances" recall Joshua, who raised up the land of Canaan to the honor of being the dwelling-place of the holy people and distributed it among the tribes of Israel (comp. Josh. i. 6, *תְּנִיחִל אֶת-הָאָרֶץ* (את-הָאָרֶץ)? This makes it natural for us to regard the one that is helped in a day of salvation and who is to be a second restorer and divider of the land as a second Joshua, as in ver. 3, we learned to know him as a second Israel. The first Joshua had to divide the land as one already inhabited and cultivated. The second will distribute it to the returning exiles as one hitherto lying waste. From this it appears that the Prophet has in mind primarily those returning from the Babylonish exile. These, too, came back under the conduct of a *שׂוֹפֵר* to Palestine (Ezr. ii. 2; iii. 2, 8, 9, etc.). But this was not the right fulfilment of this promise (comp. the remarks on "הָקִים אֶת-שֹׁבֵנֵי" ver. 6). Here, again, the Prophet contemplates together beginning and end, and correctly describes what must happen as a preliminary meager fulfilment *before* the historical appearance of the personal Servant of Jehovah, as also His work.

In ver. 9 a (comp. xlii. 7) the captives are addressed as persons; but in what follows they appear as a flock. The Prophet describes here, as often repeatedly in what has preceded, the all-important way home (xl. 11; xli. 17 sq.; xliii. 2, 15 sq.; xlii. 27; xlviii. 20 sq.). As in xl. 11, he represents Israel as a flock that finds pasture, both in the way, and on the high places (xlii. 18) that are more arid than the valleys, so that they shall neither hunger nor thirst, nor suffer from the treacherous *Fata Morgana*

(see on xxxv. 7). For Israel shall be under the best of leadership: "he that hath mercy on them shall lead them," (that is of course, indirectly, by the Servant according to ver. 8 b), even by springs of water shall He guide them.

Ver. 11 is to be explained according to xl. 4. Jehovah will lead His people the next and directest way. To this end the mountains, exempt from human power, but subject to the LORD as His mountains, i. e., as His creatures, must submit to be a way, i. e., doubtless where necessary lower themselves, while the valleys must fill up, and become elevated causeways (*מַסְלֵלוֹת*). To the particular that the return shall be happily accomplished by God's help, the Prophet adds, as in xliii. 5 sq., that the return shall take place from every quarter. Having begun with the general *מִכָּל-קִרְבּוֹ*, and added afterwards the more exact designations of the quarters of the heavens, he prompts the conjecture that only after the word of general contents was written, did the thought of the *plagae coeli* come to him. Hence we will not press *מִכָּל-קִרְבּוֹ*, nor venture to give it the meaning "south" in antithesis to *צָפוֹן*. For it never has it elsewhere. The passage Pa. cvii. 3, may not be cited as proof that *צָפוֹן* in antithesis to *צָפוֹן* means the south. For the latter passage appears just to rest on ours, and only proves that the author of that Psalm thought he must make *כִּסִּים* in our text denote "from the south." Therefore I believe that *כִּסִּים* here as everywhere else means "from the west." To this is put in antithesis the land of Sinim, as the remotest eastern land. This name must any way represent an entire quarter of the heavens and probably the east. Neither the people *קִיִּי* mentioned Gen. x. 17, who belonged to the Phœnicians and dwelt in the north of Lebanon (comp. KNOBEL on Gen. x. 17), nor Sin-Pelusium (SAAD. BOCHART, EWALD), and still less the Kurd clan Sin (EGLI, *Zeitschr. für wissenschaftl. Theol.* VI. p. 400 sq.), meets these demands. Hence the majority of opinion inclines to understand the Chinese to be meant by the Sinim. [See a very copious note of J. A. ALEX., *in loc.*, who holds the same view.—TR.]. It has been abundantly shown that already in very remote times wares from India and China were received by the Phœnicians in the emporiums of the Euphrates and Arabia, and brought by them to the west (comp. beside GESSENIUS in his *Thes.*, and *Comm.*, and LASSEN, *Ind. Alterthumsk.* especially *MOVERS Phœn.* II. 3, p. 240 sq.). But if one ask how the Prophet came to call the Chinese by the name *סִינִים*, it is much questioned whether already in Isaiah's time they could be named Sinim as inhabitants of a land Thsin or Tsin (comp. WUTKE, *Die Entstehung der Schrift*, p. 241). VICTOR v. STRAUSS (in an *excursus* in DELITZSCH, p. 712) consequently takes the view that the name *סִינִים* is to be derived from the Chinese *sin*, i. e., man. The extraordinarily frequent use that the Chinese made of this word, not only to designate all possible qualities, conditions, sorts of business, but also the relations of descent, moved foreigners to call the nation itself by this name. A deci-

sion on this point must be waited for. In conclusion the Prophet summons heaven and earth to rejoice at the important fact, so interesting also to them, that the LORD has again had mercy

on His chosen people (comp. xliv. 23; lii. 9; lv. 12). The Prophet closes here in an artistic way as with a *forte allegro*, while the following strophe begins with a *piano maestoso*.

2. FORSAKEN ISRAEL BUILT AFRESH FROM THE GENTILES.

CHAPTER XLIX. 14-26.

- 14 But Zion said, The LORD hath forsaken me,
And 'my Lord hath forgotten me.
- 15 'Can a woman forget her sucking child,
'That she should not have compassion on the son of her womb?
Yea, they may forget,
Yet will I not forget thee.
- 16 Behold, I have graven thee upon the palms of my hands;
Thy walls *are* continually before me.
- 17 Thy children 'shall make haste;
Thy destroyers and they that made thee waste shall go forth of thee.
- 18 Lift up thine eyes round about, and behold:
All these gather themselves together, *and* come to thee.
As I live, saith the LORD,
Thou shalt surely clothe thee with them all, as with an ornament,
And bind them *on thee*, as a bride *doeth*.
- 19 For thy waste and thy desolate places, and the land of thy destruction,
'Shall even now be too narrow by reason of the inhabitants,
And they that swallowed thee up shall be far away.
- 20 The children 'which thou shalt have, after thou hast lost the other,
Shall say again in thine ears, The place *is* too straight for me:
'Give place to me that I may dwell.
- 21 Then shalt thou say in thine heart,
Who hath 'begotten me these,
Seeing I have lost my children, and am desolate,
'A captive, and removing to and fro? and who hath brought up these?
Behold, I was left alone; these, where *had* they *been*?
- 22 Thus saith the Lord 'God,
Behold, I will lift up mine hand to the Gentiles,
And set up my standard to the 'people:
And they shall bring thy sons in *their* 'arms,
And thy daughters shall be carried upon *their* shoulders.
- 23 And kings shall be thy 'nursing fathers,
And their 'queens thy nursing mothers:
They shall bow down to thee with *their* face toward the earth,
And lick up the dust of thy feet;
And thou shalt know that I *am* the LORD:
'For they shall not be ashamed that wait for me.
- 24 Shall the prey be taken from the mighty,
Or 'the 'lawful captive delivered?
- 25 But thus saith the LORD,
Even the 'captives of the mighty shall be taken away,
And the prey of the terrible shall be delivered:
For I will contend with him that contendeth with thee,
And I will save thy children.
- 26 And I will 'feed them that oppress thee with their own flesh;
And they shall be drunken with their own blood, as with 'sweet wine:
And all flesh shall know

That I the LORD am thy Saviour and thy Redeemer,
The mighty One of Jacob.

¹ Heb. *From having compassion.*

² Heb. *princesses.*

³ Or, *new wine.*

⁴ the LORD.

⁵ I say thou shalt be too narrow for the.

⁶ borne.

⁷ people.

⁸ make them eat.

⁹ Heb. *bosom.*

¹⁰ Heb. *the captivity of the just.*

¹¹ Heb. *sourishers.*

¹² Heb. *captivity.*

¹³ WILL.

¹⁴ childlessness, or bereavement

¹⁵ An exile, and banished.

¹⁶ Whose expectants shall not be ashamed.

¹⁷ omit shall.

¹⁸ Move for me.

¹⁹ Jehovah.

²⁰ righteous.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 15. עָוֵל. Ver. 16. חָקַק. Ver. 17. מָחָר. Ver. 20. שָׁפְלִים. Ver. 21. גִּלְהָ part. fem. from גִּלְהָ - מוֹסְרָה - מוֹסְרָה again only Jer. xvii. 12. Ver. 22. חָצֹן. Ver. 23, generally.

Ver. 15. שֵׁן before רָחֵם has the sense of a negative conjunction — so that not.—In the clause וְנָח אֶלֶה וְנָח, as is often the case, the conditional particle is omitted.

Ver. 19. I construe the first כִּי as causal, but the second as the pleonastic כִּי that is wont to stand after a *verbum dicendi* (here to be supplied, comp. vii. 9).—שֵׁן מוֹשֵׁב is: thou wilt be strait from the viewpoint of the dweller, i. e., thou wilt be too strait for dwelling. צָרָר מִצָּרִי; comp. OLAM., § 243, b. [Furst, *Lex.* derives it from צָרָר.—T.].

Ver. 20. The imperat. שֵׁן relates necessarily to the same person as the suffixes in שָׁפְלִים and אֶמְצִיךָ. לִי is not *dat. loci*, but *dat. commodi*.

Ver. 22. The expression יָשָׁא נֶשָׂא occurs in Isaiah only here. It plainly means "with uplifted hand to give a sign." For similar expressions comp. x. 32; xl. 15; xlii. 2; xlix. 18. On the other hand נָס חָרִים occurs again lxi. 10; yet more frequently נָס (v. 26; xl. 12; xlii. 2; xviii. 3).

Ver. 24. Great difficulty is presented by שְׁבִי צָדִיק, which seems to correspond to שְׁבִי גִבּוֹר of ver. 25. Is שְׁבִי צָדִיק the *captivitas*, i. e., *captivity of the righteous*, or is it the troop of captives taken from the righteous, i. e., the righteous nation, Israel (comp. גִּלְתָּ הָעֵנִי the plunder taken from the poor, iii. 14), or is it the captive righteous, or, finally, is שְׁבִי עָרִיץ to be read instead of שְׁבִי צָדִיק, which the *Bra.* rendering "*captivitas heroica*," the *Vulg.* "*captum a robusto*," the *LXX.*, *ἡν αἰχμαλωτεύσας τις ἀβλῆκεν* seem to justify? First, in regard to the change of reading, I do not think we can rely here on the ancient versions, for they were evidently uncertain about the sense, and guessed at it. The *Bra.* without more ado, felt justified in making the corresponding members of the parallel conform, since it translates: *num auferetur praeda gigantis aut captivitas heroica eripietur?* Immo sic ait Dominus: *praeda gigantis auferetur et captivitas heroica eripietur.*" We would, therefore, be only continuing the arbitrariness of the ancients did we read שְׁבִי צָדִיק for שְׁבִי עָרִיץ.—If we translate "the captives of the righteous one," then it must either be admitted that he is called a righteous one who still holds captive the people of God (at the very time when, according to ver. 23 sq., other heathen powers have begun to bring them back with great honor), and is fearfully punished for it (ver. 25 sq.), or all sorts of far-fetched meanings must be given to צָדִיק (as a g., J. D. Mich. makes it mean "victor," or Paulus, after SCHULTENS, — one who is right, what he ought to be, viz., a brave soldier).—But if we take שְׁבִי צָדִיק as genitive of the object according to iii. 14, then we must either take it in the sense of "plunder" (Gzennius), which however is poorly supported by appeal to 2 Chron. xxi. 17, or else it is forgotten that when I say "to pillage the poor," what is pillaged is not the poor man himself but his goods. But if I say "to lead the righteous man captive," then the object of capture is the righteous man himself. Hence שְׁבִי צָדִיק were then nothing else than a troop of captives consisting of righteous persons. But then one would expect שְׁבִי צָדִיקִים, since, indeed, the notion שְׁבִי, quite differently from גִּלְתָּ, refers to a plurality. But since it reads simply שְׁבִי צָדִיק, I think it is to be translated simply "*captivitas justa*" (compare שְׁבִי גִבּוֹר xxvi. 2) i. e., "righteous prisoner." The qualification שְׁבִי צָדִיק is prompted by Israel being the predominant thought in mind.

Ver. 25. אֵת before יִרְבֵּן can be a preposition as in l. 8; Jer. ii. 9; comp. Hos. iv. 1; xii. 3; but also sign of the accusative, as in xxvii. 8; Deut. xxxiii. 8; Job x. 2. The accusative expresses more, and better suits the context.

Ver. 26. מִלְחָמָה part. Hiph. from מָלַח (*oppressit*, comp. Lev. xix. 33; xxv. 14; Deut. xxiii. 17) occurs only here. — מִלְחָמָה — מִלְחָמָה, occurs only in the connection מִלְחָמָה יַעֲקֹב Gen. xlix. 24; Isa. lx. 16; Ps. cxxxii. 2, 5, and מִלְחָמָה יִשְׂרָאֵל Isa. i. 24.

Ver. 26. מִלְחָמָה part. Hiph. from מָלַח (*oppressit*, comp. Lev. xix. 33; xxv. 14; Deut. xxiii. 17) occurs only here. — מִלְחָמָה — מִלְחָמָה, occurs only in the connection מִלְחָמָה יַעֲקֹב Gen. xlix. 24; Isa. lx. 16; Ps. cxxxii. 2, 5, and מִלְחָמָה יִשְׂרָאֵל Isa. i. 24.

EXEGETICAL AND CRITICAL.

1. In the second half of the chapter, in antithesis to the Servant of Jehovah, the Restorer, appears Zion, that, according to ver. 8 sqq., was to be restored by Him, and is restored. Accordingly, from ver. 14 on nothing more is said of the Servant of the LORD, but the discourse is only of Zion as the married wife that is apparently forsaken, yet is still tenderly beloved by the LORD,

of her new upbuilding by countless children that are born to her, she knows not where or how, and (in contrast with this), of the judgments of God that shall come on the nations hostile to Israel.

2. But Zion said—continually before me.—Vers. 14-16. Zion can only say "the LORD hath forsaken me, and my Lord hath forgotten me," when the Theocracy seems broken and

irrevocably destroyed. The time after the destruction by Nebuchadnezzar was such. But with as much justice the time after the destruction by Titus may be regarded as such. The Prophet sees both together, as previously (ver. 8 sqq.) he had seen together the return out of the Babylonian and the Roman exile. Therefore these words of Zion also fall, and that very particularly, in the time when the Servant of Jehovah must lament that He has labored in vain (ver. 3). Is it an accident that the lament of Zion, ver. 14, follows immediately after the lament of the Servant of Jehovah? Did the Servant not need to lament that He labored in vain, then Zion would not have had to lament that it was forsaken. Both stand in the closest causal connection. To Zion's complaint Jehovah returns a wonderfully consoling reply. Here, too, as in xlii. 14; xlv. 3 sq.; lxvii. 13, there is ascribed to Jehovah a feminine sensibility, a more than maternal love. How could the LORD forget Zion, seeing that her image was not merely in His heart, but also inscribed upon His hands, as a continual souvenir always before His eyes! In general these words call to mind Deut. vi. 8 sq.; xi. 18, comp. Prov. iii. 3; vii. 3. Others refer to the custom of branding or tattooing on the forehead, arm, or wrist of a slave the name of his master, of a soldier the name of his general, of an idolater the name of his divinity (comp. GESSEN. on xlv. 5). Also Rev. xiii. 16 alludes to this custom. From "thy walls are continually before me," it is seen that the LORD would say He has the image of the city, not its name, always before His eyes. For the walls represent the outlines of the figure.

3. Thy children—where had they been. Vers. 17-21. Zion, forsaken and repudiated by her husband, and thus supposing herself debarred from bearing children, is in a wonderful way suddenly surrounded by the most numerous fresh growth, the richest blessing of children and ornament of children. **Thy children hasten hither**, says ver. 17. Manifestly there is in יִלְדָּי

an allusion to יִלְדָּי, as also the LXX., VULG. TARG. AR. actually seem to have read. LUTHER, too, translates "thy builders will hasten." Though this reading is neither justifiable nor a necessity, still the contrast with the second half of the verse demands that we press the radical notion in יִלְדָּי, viz. יִלְדָּי, and recognize in it an allusion to the fact that it is the children which, so to speak, as the living stones build the house, the family, the generation (comp. Gen. xvi. 2; Exod. i. 21; Dent. xxv. 9; 1 Sam. ii. 35; xxv. 28; 2 Sam. vii. 27; Ruth iv. 11). Therefore, those who join stone to stone, that the house of Israel may grow endlessly, shall come on in haste, but those that destroy and desolate it shall make off. Israel, however, the mother, shall look around. She sees a great crowd. It has one goal: Zion. Thither all hasten. At first Zion cannot credit it, that all these press on to her as their maternal centre. But the LORD assures her of the important fact with an oath (אֲנִי יְיָ, first, Num. xiv. 21, 28; Dt. xxxii. 40; only here in Isa.; Jer. xxii. 24; xlv. 18; most frequent in Ezek. v. 11; xiv. 16; xvi. 48, etc. Comp. Isa. xlv. 23). Zion may regard all this as her own; she may put on the glorious crown of children as an ornament; she may gird herself with them as with the splendid

girdle of the bride (קֶשֶׁת, iii. 20). But Zion makes objection. She points to the ruins of her cities, her wasted land. And, in fact, is there no contradiction in this double act of God? On the one hand He destroys the land and decimates the people, and then He brings on a countless multitude as children. And then what is a great multitude to do in a desert? In reply, the LORD persists in His assertion that Zion is to regard this crowd as her blessing of children. For, He says: as regards thy ruins and desolations and thy devastated land, I say to thee, that now thou shalt be too contracted to dwell in (see *Text. and Gram.*). Therefore, far from being frightened off by ruins and desolations, the new people even press on. Here is a straitened distress of a new sort! Formerly it was the Philistines, Ammonites, Syrians, Assyrians, etc., that took away the bread from the Israelites in their own land (comp. xxxiii. 30). Now it is her own children! On the other hand, the ancient כְּבִלָּים, the ancient devoursers have disappeared! That תִּצְרֵי מִיֶּשֶׁב appears exactly explained ver. 20. The בְּנֵי שָׂכָלִים appear as speakers, and beg the mother to make room for them. It is especially to be noted that the mother is addressed as the representative of the family (see *Text. and Gram.*). The individual crowded inhabitants, one might think, ought to apply to their individual neighbors. But such a moving act can only be possible as the act of the totality. Hence the Prophet lets the demand be addressed to the ideal representative of the totality. So that it is to be remarked respecting נִשָּׂא, that the word evidently means, not a moving to the speaker, but to the one dwelling in the opposite direction, thus not a moving to but away (comp. Gen. xix. 9).

Zion, destroyed by Assyrians, Babylonians, Romans (for the Prophet contemplates all these together), stands at last solitary, robbed of all her children. The ideal Zion has become essentially an abstraction, devoid of being. For when all single individuals have disappeared, as was the case after the final destruction of Jerusalem by Titus, then, indeed, the representative of the totality has nothing more to represent, she no more has anything real on which to lean. If now a numerous Israel comes on, then the question of ver. 21 is quite natural: **who hath borne me these?** יָלַד may not be rendered "begotten." For then Zion would know who had borne these children, but not who had begotten them. She rather says: I have not borne them; who then has borne them for me?—וְאִנִּי is a causal clause: for I was childless (יְלִידָה only here in Isa.), unfruitful (יְלִידָה), again only Job iii. 7; xv. 34; xxx. 3), banished, driven away. Since the children stand before her, not as new born, but as grown up, she asks further: **Who hath brought them up for me?**

4. Thus saith—that wait for me. Vers. 22, 23. Now the LORD solves the riddle. The countless children are those converted to Jehovah from the Gentiles, and thus primarily become members of the spiritual Israel. But the spiritual Israel is the inward, everlasting core of the fleshly Israel. As the *σωθ ἀνθρώπου* is the ever-

lasting, abiding core of men in general; as therefore after the new birth, after death and the resurrection, the core of the personality remains ever the same, spite of all the changes of the outward manifestation, so is the "spiritual Israel" ever the same ideal personality that had already formed the centre of the "fleshly Israel." Hence, with our Prophet, it is the same subject that complains of the ruin of the outward Theocracy and the loss of motherhood ascribed to that, and then still is required to regard the converts from the Gentile world as *its* children. Hence I do not believe that by the children coming out of the Gentiles we are to understand the returning *Israelites*. For Israel could not ask, with reference to these: Who hath borne me these? Though for a time they might have been lost to the sight of the ideal mother, still must she have known them again and recognized them as children of her own body. Whence so many children, whom *I have yet not borne myself* is Israel's inquiry. The LORD replies: at my sign the *Gentiles* bring thy children hither. Two things are new here: first, that the streaming hither of the children of Zion happens at the command (see *Text. and Gram.*) of Jehovah; second, that the Gentiles bring them hither with the greatest care and reverence. The first, already, shows that Jehovah and Zion have a common interest in the matter. They are in fact children of Jehovah and of Zion, *viz.* spiritual children that have received the spiritual Zion from its Lord, and are now come on to build again Zion corporally, in a certain sense (ver. 17). This construction is confirmed by what follows: **And they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders.** Therefore these children born in the heathen nations are called Zion's, the children of the spiritual Israel. Or, as Paul says, Gal. iv. 26: "But Jerusalem which is from above is free, which is the mother of us all." Whether he himself understood that correctly or not, still the Prophet sees in the spirit that the outward, corporeal Zion ("the Jerusalem that now is") must be repudiated, (Gal. iv. 30; Gen. xxi. 10, 12), destroyed; but that in place of it shall come out of the spirit of Zion (now truly made free and far extended) a countless posterity, that shall build itself up a new, greater and more glorious Zion even in the corporeal sense (comp. liv. 1 sqq.). צִיּוֹן is the *sinus* formed by the wide upper garment, in which one may even carry small children. For this expression, as also the one following: **they shall be carried on the shoulder**, denotes such children as demand careful watch and culture. Such care the new Zion shall receive even on the part of princes, *i. e.* states (comp. lx. 16; lxvi. 12). We need not here explain how this prophecy has been realized in a good as well as an evil sense. But fact it is, that the Zion here meant by the Prophet has received from the rich of this world not only nurture, but also reverence, that partly went the length even of idolatry (אֱלֹהִים מִצִּיּוֹן; comp. Gen. xix. 1; xlii. 6; 1 Sam. xxiv. 9, *etc.*). The Prophet distinguishes here as little the individual princes as he does the gradations of the fulfilment. He does not know that he portrays the

mutual relation of the Christian church and the Christian state, and comprehends in one expression blessing and curse, the earthly beginnings and the heavenly completion of this relation. The mention of princesses along with the kings has likely only a rhetorical significance. In a picture of well-nurtured little children, the nurses must not be wanting. Thus Zion will experience that its God is the true God, the eternally existent One, whose divinity evidences itself to men in this, that those who, even in the deepest distress, do not lose their trust in Him, will not be brought to shame (comp. xl. 3; Ps. xxv. 3).

5. **Shall the prey — mighty One of Jacob**, ver. 24-26. The verses 22, 23, testify to a surprising turn in the sentiment of the world-powers toward Israel. The inquiry is suggested: Will all Gentile powers be converted to such a recognition of the high significance of Israel? And if not, what is the prospect for those Israelites that are held fast by such nations as persist in their hostility. To this the Prophet replies in these verses, 24-26. He says, to begin with: a strong man will not allow his plunder or captives to be taken from him. In Luke xi. 21 the Lord evidently has in mind our passage when He speaks of "the strong man armed keeping his palace." (On צָרִיךְ 'שׁ, see *Text. and Gram.*). Israel, ready for the return home, is, any way צָרִיךְ, however it may have been with respect to the guilt or innocence of those that were led away into exile. With reference to Israel it is therefore asked, whether perhaps righteous prisoners are easier to free than others. Of course one would think that, with a strong man, it mattered little whether his captives came into his power justly or unjustly, that thus under any circumstances it were impossible to take his captives from him. But the Prophet, notwithstanding, answers the question whether this be possible, with yes. For the LORD has said so, in case Israel is this *captivitas*, this spoil. In that case the LORD Himself will be the champion for Israel against those contending against it (צָרִיךְ comp. Ps. xxxv. 1; Jer. xviii. 19 and צָרִיךְ, Hos. v. 13; x. 6), and will redeem his children (see *Text. and Gram.*). In ver. 26 a, by a strong figure, it is described *how* the LORD will contend with the contenders; He will reduce them to a condition where **they will eat their own flesh and make themselves drunk with their own blood as with new wine.** It seems absurd to point to an historical realization of this as *e. g.* KNOBEL does by referring our passage to "dissensions among the enemies of Cyrus," and especially to the desertion of the Hyrcanians and of the Babylonian subject-kings Gobryas and Gadatas from the Babylonian cause (*Cyp.* iv. 2; iv. 6; v. 1-3). Our entire prophecy has an eschatological character. It presupposes the final judgment of the "fleshly Israel," and describes how, like a phoenix, the new spiritual Israel will arise out of its ashes. The strong figure of eating one's own flesh, *etc.*, recalls such texts as ix. 19 sq.; Zech. xi. 9; ix. 15. Thus shall the whole world know that the alone true, eternally existent God, Jehovah, and the Deliverer and Redeemer of Israel, the Mighty One of Jacob, is one and the same. For Israel's deliverance is

also only a means to attain the highest end, viz. that all the world may be blessed, and God's holy name may be known and praised. There occurs a repetition of ver. 26 b in lx. 16.

DOCTRINAL AND ETHICAL.

1. On xlix. 1. "*Jadat vocationem suam ad confirmandos gentium animos, ne offendantur stulla et infirma Christi specie, qui praedicatur crucifixus. Nolite me ideo contemnere, inquit. Venio divina auctoritate.*"—LUTHER.

2. On xlix. 1, 2. "When Jesus says here, God has called Him by name from His mother's womb on, it may be seen that no one should press into an office without regular commission (Heb. v. 4), and how no man can receive any thing unless it be given him from heaven (Jno. iii. 27). The power of the divine word is this, that it cuts as a sharp sword and pierces as an arrow and wounds the hearts of men, on the one hand so that they know their sin, accept the offered pardon in Christ, are inflamed with love towards God, and receive everlasting life, on the other hand, however, so that they wilfully oppose the word, and are thus wounded to everlasting death. For this sword of the word can do both, can kill and make alive, as also Paul says, it is to some a savor of death unto death, but to some a savor of life unto life (2 Cor. ii. 16)."—RENNER.

3. On xlix. 3. "Jesus is the true, perfect Servant of God, by whom the Father perfectly carries out all His gracious purpose. He is the true Israel, hero of God, and contender with God in one person, and only in and through Him do other men belong to the true Israel. Through Him God performed His highest work; for He conquered sin and death, and won peace with God by His soul-struggle and His bitter suffering. So God is now rightly known in Him, and praised as love." DIEDRICH.

4. On xlix. 4. "Christ Himself does not suppose. But we, when we see the beginning of Christ, must think and suppose, Christ labors in vain. For if one looks to His birth, to His preaching, to His suffering, to His death, to His poor twelve fisher servants by whom He would reform and take possession of the whole world, one must suppose, for the life of him it will never do. Yet the LORD's purpose will still prosper in His hand (liii. 11), and His counsel is wonderful and gloriously accomplishes itself (xxviii. 29). But if a preacher happens to think that his labor is in vain, let him consider, first, that the affair is not his, but God's, who will carry it out (Pa. lxxiv. 22), for it would be a reproach to him to let it fail. Second, let him consider, that God has called him. He that has put him into the regular office, will doubtless also make him prosper." CRAMER.

5. [On xlix. 6. "We may learn hence, (1) that God will raise up the tribes of Jacob; that is, that large numbers of the Jews shall yet be 'preserved' or recovered to Himself; (2) that the gospel shall certainly be extended to the ends of the earth; (3) that it is an honor to be made instrumental in extending the true religion. So great is this honor, that it is mentioned as the highest which could be conferred even on the Redeemer in this world. And if He deemed it

an honor, shall we not also regard it as a privilege to engage in the work of Christian Missions, and endeavor to save the world from ruin? There is no higher glory for man than to tread in the footsteps of the Son of God; and he who, by self-denial and charity, and personal toil and prayer, does most for the conversion of this whole world to God, is most like the Redeemer, and will have the most elevated seat in the glories of the heavenly world." BARNES.]

6. On xlix. 7. He who among all beings unites the greatest contrasts in Himself is that one Mediator between God and man. For He alone belongs to two worlds, and He alone stands on the lowest and the highest step. Many have been born in a stall, and have hung on a cross, but in no one case was contempt so contemptible as in His, and no one felt it so keenly as He. To none however but to Him, is given a name that is above every name (Phil. ii. 9 sqq.). "*Eo ipso vocabulo, quo se commendat, significat faciem ecclesiae . . . Coram mundo enim nihil ecclesia est calamitosius, nihil improbius, nihil magis profanum. Quare vocat eam animam contemptibilem, gentem abominabilem et servum tyrannorum. Hi sunt magni tituli Christianorum, quorum si quos pudeat, illi cogitent, se frustra Christum quaerere.*" LUTHER.

7. On xlix. 8. The time of Christ's sufferings is here called the time of the gracious hearing of the Messiah; the great day of salvation, in which the salvation of men was acquired by Christ; the time of help and deliverance of the Saviour calling for help in deep waters of suffering (Pa. lxix. 2, 3), the time of mighty preservation and protection of the Redeemer pressed down to the ground by the burden of sin, the time when God set Him for a covenant among the people." STARKE.

8. On xlix. 12. Although even in the Old Testament, some of the heathen were scatteringly added on, as is seen in the case of Jethro, Ruth, Rahab, the Gibeonites, Ittai the Gittite (2 Sam. xv. 19) and others beside; yet this was first to take place in full measure in the time of the coming of the Messiah, who is especially the consolation of all Gentiles (Hag. ii. 8). CRAMER.

9. On xlix. 14. "If thou thinkest, God has wholly forsaken thee, then He has thee in His arms and fondles thee."—LUTHER.—"We are not forgotten of God, for there is a memorandum written before Him of those that love the LORD (Mal. iii. 16). Yea, He has a fatherly and motherly love for us, seeing we are borne by Him in His body (xlii. 3). We ought, for this reason, not to judge by outward fortune and looks, how God is minded toward us, but hold exclusively to the word and promises."—CRAMER.

10. On xlix. 15. "God compares Himself to a father (Pa. ciii. 13; Mal. iii. 17), and if that were not enough, also to a mother. Now as to how a father's and mother's heart is affected, a father and mother can easily measure with respect to their children. Examples: Hagar cannot bear to see her son Ishmael die (Gen. xxi. 16); the real mother before Solomon's judgment seat cannot suffer her son to be divided (1 Ki. iii. 26). Therefore, now God breaks His heart over us, so that He must have mercy on us (Jer. xxxi. 20). Yea, God's love far excels the fatherly and motherly *σπύγγη*. For there are cases where pitiful

women have even boiled their children (Lam. iv. 10). Examples: In the siege of Samaria (2 Ki. vi. 20), and in the siege of Jerusalem by the Romans (JOSEPHUS). But God is very differently affected toward us, for He is love itself, grace itself, compassion itself."—CRAMER.

11. On xlix. 22, 23. It was known to the Gentiles that the Jews called themselves the chosen people of God. How they made sport of it may, among other instances, be seen from Cicero's oration *pro Flacco*, chap. 28. This Flaccus, while administering the province of Asia, had prohibited the Jews from sending the annual temple tax to Jerusalem. This constituted one of the points of complaint against him. For the Jews must even at that time have had not inconsiderable influence in Rome. This appears from Cicero giving it to be understood that the matter was dealt with "*non longe a gradibus Aureliis*" (probably the Jews' quarter for dwelling or business at that time). He adds: "*Scis quanta sit manus, quanta concordia, quantum valeat in concionibus*". Then he continues to speak *summissa voce*, in order to be understood only by the judges, and not by such as would set the Jews on him. He justifies the procedure of his client as quite legal. Finally he concludes with the words: *Sua cuique civitati religio est, nostra nobis. Stantibus Hierosolymis, pacatissime Judaeis, tamen istorum religio sacrorum a splendore hujus imperii, gravitate nominis nostri, majorum institutis abhorrebat; nunc vero hoc magis, quod illa gens, quid de imperio nostro sentiret, ostendit armis. Quam cara Diis immortalibus esset, docuit, quod est victa, quod elocata, quod servata*. This last clause evidently contains mockery. Cicero starts with saying that the Jews were described as especially dear to the gods. But how much there is in this special favor of the gods may be seen from the *gens judaica* being *victa, elocata servata*. This language seems to be a play on words. For the words can mean: "conquered, hired out, saved,"—but also: "conquered, transplanted (from their home to some other place), made slaves." Then *servare* would be formed *ad hoc* from *servus*, as, e. g., *sociare* from *socius*, *filare* from *filius*, etc. Pompeius brought many thousands of the Jews to Rome, who being found useless as slaves, laid the foundation of the Jewish congregation of after times. Comp. PRESSER in HERZ., *R.-Enc.*, XVII., p. 253.

12. On xlix. 23. "Worldly dominion should tend to this, *vis*, to seek the best advantage of the Church of God, and maintain its protection. Otherwise, if God were not concerned about His Church, kings and princes would be of no use on earth. And just that they ought even to know." CRAMER.

13. On xlix. 24 sqq. Whether we understand by the "strong one" the devil, or the power of carnal Judaism, or political powers hostile to Christianity, it is in any case certain that the LORD will conquer the strong one in all these forms, and wrest his plunder from him. In reference to the oppressors eating their own flesh and intoxicating themselves with their own blood, it is to be remembered how all enemies of the truth must finally fall out with one another and tear each other's flesh, and even devour one another (Judg. vii. 22; 1 Sam. xiv. 20; Ps. lxxxiii.). Recall the many judgments of God:

Christ and unbelieving Israel (especially the contests of the zealots in the siege of Jerusalem); Nero, who was by the senate declared to be an enemy of the state; the heroes of the French Revolution, etc.

HOMILETICAL HINTS.

1. On xlix. 1-6. In times of the Church's distress and conflict, when it seems as if the Church of the LORD must be destroyed by its enemies, this passage can be held up to the congregation as a glorious word of consolation. For what is here said primarily of the Servant of God may be so applied to the Church of the LORD to show: *The grounds of comfort that assure us that the Church of Christ can never perish*. 1) The Church in its beginnings was willed and prepared by the LORD (ver. 1); 2) It is equipped with weapons that are effective for all times (sharp sword, clean arrow = word of God, Heb. iv. 12); 3) It always enjoys the divine protection (shadow of the hand, quiver ver. 2); 4) God's honor and the salvation of the world is its task (vers. 3, 6), which, amid many conflicts and infirmities (ver. 4), yet *b*. in the power of God (ver. 5), it will at last gloriously execute (vers. 5, 6).

2. On xlix. 6. "*The Lord Jesus in the halo of the world-mission*. 1) It is a small thing for the LORD to be the consolation of Israel, He is also a light to the Gentiles; 2) It is also a small thing for the LORD to be the *light* to the Gentiles, He is also their *salvation* to the end of the earth. 3) It is a small thing for the LORD to be light and salvation to the world, He is also *thy* light and *thy* salvation" E. QUANDT.

3. On xlix. 7. Even if the Church of Christ be often quite despised, and an object of aversion and trodden under the feet of tyrants like a slave, yet it must never forget that it is where it is for the LORD's sake. The LORD can as little give Himself up as forsake His Church. He must be faithful to it, and so the time shall at last come when kings shall see and shall rise up, princes shall worship for the LORD's sake.

4. On xlix. 7-13. *The salvation of God*. 1) It is well founded, for it rests on the Mediator of the Covenant, Jesus Christ, the Son of God (ver. 8). 2) It is universal, for it consists *a*. in salvation from *all* distress (vers. 8-11); *b*. it is destined and prepared *FOR ALL* (ver. 12). 3) It is exceeding glorious (ver. 13). 4) But it has its appointed day, the day of salvation (ver. 8), and that must be waited for with patience and hope.

5. On xlix. 14-16. *The motherly love of God*. 1) It hides itself at times (ver. 14); 2) it is founded on our being children of His body (ver. 15); 3) it leads all to a glorious end (vers. 15, 16).

6. On xlix. 17-23. This passage must be regarded in the light of Gal. iv. 22-31. According to that, we know that the ruined and shattered city, the desolate land, is the earthly Jerusalem, that is judged by God, whose children are given up to death and destruction. But in this Jerusalem is concealed, as the abiding kernel, that Jerusalem that is above, the free. This is the mother of us all, *vis*. us Christians. All out of all nations that come to Christ become children of this heavenly Jerusalem. Dead as the earthly Jerusalem is, conscious of having lost her hus-

band and her children, Zion arises again as the heavenly Jerusalem, and is now visibly surprised to see innumerable hosts of children hasting to her, and herself the recipient of every sign of honor from the rich of this world.

7. On xlix. 24-26. The redemption that comes by Christ is also a victory over Satan. Hence we also praise Christ as the one *who has redeemed us from the power of the devil*. 1) By what has He

redeemed us? (He quarreled with the quarrelor, and on the cross conquered the strong one, Heb. ii. 14, 15; Eph. iv. 8; Col. ii. 14, 15). 2) How far did He redeem us? (He freed us, *a.* from the guilt and punishment of sin; *b.* from the dominion of sin.) 3) To what purpose did He redeem us? (That we should experience and taste the grace of our God, ver. 26.)

II.—THE SECOND DISCOURSE.

The Connection between the Guilt of Israel and the Suffering of the Servant, and the Deliverance from Guilt by Faith in the Latter.

CHAPTER L.

With reference to xlix. 14 the Prophet inquires: Where is Zion's writing of divorcement? Zion is not repudiated, but only punished, because when its Lord came it did not receive Him. But that is the connection between the guilt of Israel and the sufferings of the Servant, who willingly takes them on Himself because He is strong in God and assured of His final

victory. Also Israel can become free from its guilt and the punishment of it by turning again to the LORD in the exercise of faith. Of course those that persevere in their sin must be destroyed in it as in a self-kindled flame.

The discourse accordingly subdivides into three parts: 1) vers. 1-3; 2) vers. 4-9; 3) vers. 10, 11.

1. TO WHAT EXTENT AND WHY ZION IS A FORSAKEN WIFE.

CHAPTER L. 1-3.

- 1 Thus saith the LORD,
Where *is* the bill of your mother's divorcement,
•Whom I have put away?
Or which of my creditors *is it* to whom I have sold you?
Behold, for your iniquities have ye *•* sold yourselves,
And for your transgressions is your mother put away.
- 2 Wherefore when I came, *was there* no man?
When I called *was there* none to answer?
Is my hand shortened at all, that it cannot redeem?
Or have I no power to deliver?
Behold, *•* at my rebuke *•* I dry up the sea,
• I make the rivers a wilderness:
Their fish *•* stinketh, because *there is* no water,
And *•* dieth for thirst.
- 3 *•* I clothe the heavens with blackness,
And *•* I make sackcloth their covering.

• With which I put her away.
• I will.

• been sold.
• shall stink.

• by.
• shall die.

TEXTUAL AND GRAMMATICAL.

See *Lul* for the recurrence of the words: Ver. 2. *נָעֻרָה-פְּרוּת-מְדוּעַ* often used of dividing waters, Pa. xviii. 16; civ. 7. Ver. 3. *קִרְרוֹת*, comp. Joel ii. 10; iv. 15.—*שֶׁקֶן*. Note the comparatively numerous relative or absolute *זֶה*. *לֵךְ* ending in *וֹת*, occurring in verses 1-3. There are four: *כִּרְיוֹת*, *פְּרוּת*, *קִרְרוֹת* and *בְּסוֹת*.

Ver. 1. *אֲשֶׁר* after *אִמְכֶם* *כִּרְיוֹת* *אִמְכֶם* is the acc. instrumenti:—"wherewith."

Ver. 2. *כִּפְרוֹת* (comp. Exo. i. viii. 19; Pa. cxi. 9; cxiii. 7). The construction with *כֵּן* is as in xlix. 19; vii. 13; xxxiii. 19.—*וְתִכֹּת* is the jussive form without jussive meaning. The like often occurs: xxvii. 6; 1 Sam. ii. 10; Pa. ix. 10; xi. 6; civ. 20.

EXEGETICAL AND CRITICAL.

1. The Prophet here introduces the LORD as the speaker, letting Him explain Himself His relation to Zion, which all through these chapters He has in mind, *viz.* to the Zion that has rejected the Servant of God, and thus is self-rejected, still not on that account repudiated forever. This Zion has exclaimed, xlix. 14: "The LORD hath forsaken me, the LORD hath forgotten me." The LORD has already replied to this xlix. 15 by emphasizing His paternal or rather His maternal position, but not His position as husband. Here He replies to that complaint as Zion's husband. He does not deny that in a certain sense Zion is a divorced wife, her children sold into captivity. But He denies that Zion is definitively divorced by a writing of divorcement, and that the children are sold to a creditor as equivalent for a debt. Rather both the divorce and the sale are come on them only as a means of chastisement, as punishment for their sins (ver. 1). This punishment, of course, needed to be because the LORD, in coming to His own possession, found no one to receive Him, because when He called, no one answered, although His redeeming power was in no way exhausted. For He is and continues under all circumstances the Lord of heaven and earth, who can dry up sea and river (ver. 2), and can clothe the heavens with darkness (ver. 3).

2. Thus saith—put away, ver. 1. Of course this verse refers to xliv. 14. But one must not on that account separate vers. 1-3 from what follows and join them to chap. xlix, as many do. For apart from chap. xlix. being well rounded and complete in itself in its homogeneous parts, vers. 1-3, after a joyous beginning, have a very serious meaning that points to what follows. Zion has, indeed, received no writing of divorcement; but still it needed to be punished for its sins (see under § 1 above). The manner of the coming is described vers. 4-9, and the unavoidable punishment, vers. 10, 11.

Some have found in ver. 1 an "apparent contradiction," and would explain it away by saying: Jehovah had, indeed, given Israel a writing of divorcement, but not a usual one, in which the cause of separation needed not to be assigned (Deut. xxiv. 1), but one in which the sin of Israel was named as the cause. But the Rabbins, JEROME, ROSENTHAL, HAHN, DEL., and others justly remark, that the question of the LORD, *אני מניח*, evidently involves the meaning, Israel has in fact no writing of divorcement to show. It was sent away *without* a bill of divorcement, which, according to Deut. xxiv. 1, was necessary to give the divorcement legal force,—therefore it was not definitively sent away, but only provisionally, with the prospect of being received back again. ["The simplest and most obvious interpretation of the first clause is the one suggested by the second, which evidently stands related to it as an answer to the question which occasions it. In the present case, the answer is wholly unambiguous, *viz.*; that they were sold for their sins, and that she was put away for their transgressions. The question naturally corresponding to this answer is the question, why the mother was divorced, and why the sons were sold? Supposing

this to be the substance of the first clause, its form is very easily accounted for. *Where is your mother's bill of divorcement?* produce it that we may see the cause of her repudiation. *Where is the creditor to whom I sold you?* let him appear, and tell us what was the occasion of your being sold."—J. A. ALEX.]. In the same manner the Prophet would say, that the LORD has not sold the children of Zion, His children, to a creditor as the equivalent for a debt, in which case He would have lost all right to them. Thus both divorce and sale were temporary, and with the right of repurchase. It is of course to be remarked here, that according to Jer. iii. 8, the LORD did, indeed, give Israel of the Ten Tribes a bill of divorce. Yet the same Prophet makes in ver. 1 the extraordinary statement that the LORD will receive again His divorced wife spite of the legal enactment Deut. xxiv. 4. [This reference to Jeremiah seems fatal to the Author's interpretation, and completely to confirm that of J. A. A., given above.—TR.].

The distinction that the Prophet makes between mother and children in the two clauses of this comparison is intended only to emphasize the notion of totality; not merely the abstract communion shall be preserved, but it shall retain its natural members. For it were conceivable that the LORD would restore an Israel community with the institutions of the old, but with a non-Israelitish population, with foreign born, branches only grafted into the olive tree Israel (Rom. xi. 17 sqq.). This, says the Prophet, shall not be; but to the olive tree shall be given also the natural branches, to the national communion the natural children shall be given back. Not all! For only the *אֵלֹהִים*, the *ἐκλογὴ* is worthy and capable of being the heir to this promise. This distinction is further marked by representing the mother as divorced, the children as sold. In Matt. xviii. 25, Jesus speaks of selling wife and children to pay debts. The Old Testament indeed speaks of a man selling himself with wife and children (Exod. xxi. 1-6; Lev. xxv. 39 sqq.; Deut. xv. 12 sqq.). But it is controverted that a man might legally sell his wife or his children in order to pay his debts (comp. SAALSCHUETZ, *Mos. Recht.* p. 860, and FÖHLER HERZ *R.-Encycl.* XIV. p. 465 sq., against MICHAELIS, *Mos. Recht.* III. p. 36 sqq.). But whether legal or not, it seems as a matter of fact to have been a practice to sell children or to take them by force from their father in discharge of a debt, and I think that in this sense MICHAELIS not unjustly appeals to 2 Kings iv. 1; Job xxiv. 9; Neh. v. 1. Naturally the selling of children would occur oftener than the selling of a wife. How deep-rooted a law of custom may become, even when contrary to statute law, is seen in the analogous case related in Jer. xxxiv. 8 sqq. *אֵלֶּיךָ* (comp. xxiv. 2) is the creditor that loans money and demands repayment. The Babylonian Exile was such a temporary sending away of the wife and sale of children. But also the Roman Exile is such; for both are of a sort, and the Prophet contemplates both together. Israel is never to be entirely and definitively repudiated.

3. Wherefore when I came — their covering.—Vers. 2, 3. The sin for which Israel must be punished consisted in this, that "the LORD came to His own and His own received Him not" (Jno. 1. 11). It was as if a stranger, unknown and without rights had come. The servants went each his way; He called, no one answered Him (Is. x. 12; lxvi. 4). Most recent commentators understand this to refer to the LORD's coming by the Prophets. Without saying that this is impossible, I must still maintain that it is unusual, on which account it is not by the commentators supported by examples. That the LORD unceasingly sent His prophets to call Israel to repentance, that Israel would not hear, and that therefore the Babylonian Exile must come on them, became, especially in Jeremiah, almost a standing expression. But the word פָּלַץ is always used with emphasis: Jer. vii. 25; xxv. 4; xxvi. 5; xxix. 19; xxxv. 15; xlv. 4. That Isaiah writes פָּלַץ and not פָּלַץ has doubtless its reason. And it is precisely this, that he really meant a personal coming of the LORD, and conceives of it as mediated by the Servant of the LORD, whose appearance forms the chief contents of this second Ennead.

Israel's not receiving the LORD, might be explained were the LORD grown powerless. But such is not the case. Therefore it has no reasonable ground. It is base contempt, deserving punishment. As the long hand is a figure for wide-reaching power (*num nescis longas regibus esse manus?* comp. GEBEN. in loc.), so the short hand is of a power confined to a narrow sphere. The expression is founded on Num. xi. 23, and occurs again only xxxvii. 27; lix. 1. In

proof that Israel had no reason for rejecting Him as weak and powerless because He came in the form of a servant, the LORD urges that He is still able to do what He could do at that time when He appeared in majesty before the eyes of Israel, when the people did not dare to refuse Him. For "at my rebuke I dry up the sea, etc., recalls the passage through the dead sea and the Jordan, and I clothe the heavens with blackness, etc., recalls the black cloud on Sinai that veiled the sight of God from the people. One ought to see the *δέξα* under the present *ταπεινότης*. The Prophet had repeatedly, in what precedes, used the deliverance out of the Egyptian captivity as a type and pledge of future deliverance (xliii. 2, 16, 17; xlv. 27). He does the same here. As regards the passage of the Red Sea, Ps. cvi. 9 has a manifest connection with our passage, the latter clause of which corresponds with the words "I make the rivers a wilderness." These same words occur *verbatim* Ps. cvii. 33, as proof of the divine omnipotence in general that can both make waters a desert and the desert waters. The latter is expressed by a word drawn from Isa. xli. 18. The stinking and dying of the fish are cited as proof of the entire drying up of the waters. This trait, which is nowhere mentioned in reference to the passage of the Red Sea and Jordan, seems to me to be drawn from the events attending the turning the Nile water into blood (Exod. vii. 18, 21). In this case there would be, in some sense, a *confusio duarum figurarum*, the poetic transference of an Egyptian event to a fact of later date connected with it. Also the words of ver. 3 remind one of the exodus from Egypt; comp. Exod. xix. 9, 16; xx. 18; xxiv. 16 sqq.

2. THE OFFENSE OF ISRAEL CORRESPONDS TO THE SUFFERING OF THE SERVANT, WHO WILLINGLY SUFFERS, YET IS STRONG IN GOD.

CHAPTER L. 4-9.

- 4 *The LORD God hath given me the tongue of *the learned,
That I should know how to speak a word in season to him that is weary:
He wakeneth morning by morning,
He wakeneth mine ear
To hear as *the learned.
- 5 *The Lord God hath opened mine ear,
And I was not rebellious,
Neither turned away back.
- 6 I gave my back to the smiters,
And my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.
- 7 *For the Lord God *will help me;
Therefore *shall I not be confounded:
Therefore have I set my face like a flint,
*And I know that I shall not be ashamed.
- 8 He is near that justifieth me;
Who will contend with me? let us stand together:
Who is *mine adversary? let him come near to me.

9 Behold, the Lord God will help me;
Who is he that shall condemn me?
Lo, they all shall wax old as a garment;
The moth shall eat them up.

¹ Heb. *the master of my counsel.*

² *The Lord Jehovah.*

³ *disciples.*

⁴ *helps.*

⁵ *I am not.*

⁶ *For I know.*

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Vers. 4, 5, 7, 9. **אֲדֹנִי יְהוָה**. Ver. 4. **עָנָה**. Ver. 5. **מָרָה**. Ver. 6. **מְרִימָם**. Ver. 7. **כָּלֵם**—**כָּלֵם**, comp. Esek. III. 8, 9. Ver. 8. **מְצָדִיק**.

Ver. 4. For **עָנָה** an analogous Arabic root gives sufficient reason for adopting the meaning "*succurrere, sustentare*." The combination with **עָנָה**—**לְעָנָה**—**לְעָנָה**

from **עָנָה**, *denomin.* from **עָנָה**, *ANULWALID, KIMCHI, LUTHER, et al.* is on the contrary quite uncertain. The derivation from **לְעָנָה** substantive, as **לְעָנָה**, *etc.*, is impossible because **לְעָנָה** is used only in a bad sense — "to babble, *βαρλολογειν*." — **לְעָנָה** is — *with* the word. It is the same accusative that we had in **לְעָנָה**—**לְעָנָה** verse 1.

EXEGETICAL AND CRITICAL.

1. The form of the Servant of God develops with increasing distinctness. The Prophet characterizes Him here in a double aspect. First he describes Him as docile in respect to learning what He was called to perform actively: *vis.*, raising up the weary by means of the word. By this the schoolmaster (pedagogical) activity of the Servant of God is intimated (ver. 4). But the Servant of God is docile in another sense. He is obedient and willing to suffer according to God's will. He does not elude the abuse to which men subject Him, and which answers to just that unsusceptibility of Israel intimated in ver. 2 (vers. 5, 6). But He knows, too, that the LORD will sustain Him, and He shall not come to shame, and this enables Him to harden His face like a flint (ver. 7). He knows that the LORD will conduct His cause and justify Him, and can, therefore, boldly summon His adversaries before the bar of judgment. They shall pass away as a moth-eaten garment (vers. 8, 9).

2. The Lord God—as the learned.—Ver. 4. The divine name **יְהוָה** (The Lord Jehovah) occurs in this chapt. relatively oftener than in any other Isaianic passage, *vis.*, four times, vers. 4, 5, 7, 9. The tongue of a disciple is a docile tongue, willing and capable of learning. The Prophet, therefore, sees in the Servant of God one who must learn, and who likes to learn. The picture of the Servant of God that appears before the spiritual eye of the Prophet has not entirely clear and complete outlines. It is one that is prophetically obscure, not wholly comprehensible to the Seer himself. One learns from it only this much, that the Prophet sees the Servant of God active in the service of the "weary and heavy laden." For those described, Matth. xi. 28, best answer to the **עָנָה**.

According to the accents, **בְּכֵן בְּכֵן** should be joined together as in xxviii. 19. But it seems to me more fitting to arrange them palindromically after the example of xxvii. 5 (**עָנָה**—**עָנָה**—**עָנָה**). DELITZSCH well remarks that the Servant is here plainly distinguished from the prophets. For the latter receive their revelations

mostly by night. But the Servant of God says that His ear is every morning awakened in order to hear after the manner of a disciple. He is thought of, therefore, not as under the influence of a momentary inspiration repeated at intervals, coming upon Him in the condition of sleep, but as under the constant influence of the Spirit that gives testimony of itself to Him every day from the moment He awakes to consciousness in the morning and on. Evidently the latter is a higher form of spiritual communication; it implies a more intimate relation between God and him who receives it. But this communication concerning the way in which the Servant of God receives the revelation of the Spirit stands between the descriptions of His active (ver. 4 a) and passive obedience (ver. 5 sqq.), if I may use the expression. Is it, then, to be referred to both kinds of obedience? At least it is not to be conceived why "opening my ear" should accomplish itself in another way.

3. The Lord God—eat them up.—Vers. 5-9. The revelation and instruction that the Servant of God receives relate more to the will than to knowledge. The ear that is opened is that inward ear where the voice of God is audible and welcome to the soul, and where, therefore, hearing and obeying are one. For what is spoken of here is how the Servant of God has learned obedience, how He *ἐπαθεν ὅτι ὁ θεὸς ἐπαθε τὴν ὑπακοήν*, as is said, Heb. v. 8, with evident reference to our text, and a modification of its thought. I was not disobedient and I turned not back, show that demands were made on His *patientia*, His willingness to suffer, and capacity for suffering. This is instantly confirmed by ver. 6. For there the Servant of God enumerates what was expected of Him. He gave his back to the blows (properly to the smiters, Matth. xxvii. 26), his cheeks to the plucking, he hid not his face from shame and spit (doubtless a hendiadys; comp. Matth. xxvi. 27; xxvii. 30). And these sufferings must, by the connection of this discourse, answer just to that offence of Israel for the sake of which it was sold and put away (ver. 1). By inflicting them it displayed that insusceptibility in consequence of which it would

not receive its LORD nor follow His call (ver. 2). But not merely obedience gives the Servant of God the power to submit to the severe sufferings. He is also mightily strengthened in this self-surrender by the firm belief that God supports Him. To understand the two halves of ver. 7 in their right relation, the first must be referred to the past, the second to the future. The first עֹרֵר is to be taken in the sense of continuance: **But the LORD helps me, hence I have not** (hitherto) **come to shame.**—Just because by this support hitherto experienced I have been strengthened and encouraged, I am become all the more firm, and insensible to persecutions. **I have made my face like flint, because** (י in עֹרֵר is causal) **I knew that I would not be put to shame.**—The Servant of the LORD knows that He is hated of the world, in many ways censured and persecuted. But He knows, too, that the LORD, His legal assistant, will bring His innocence to light, and will destroy the adversaries. Confident in His support who will prove Him to be a righteous one, He boldly

challenges His adversaries. "Who will contend with me?" He says (comp. on xlix. 25). **Let us stand together** (comp. xliii. 26)! **Who is my adversary?** (כִּעַל מִשְׁפָּט only here, comp. xli. 11 and Exod. xxiv. 14, which passages perhaps hovered in the Prophet's mind).

In ver. 9, עֹרֵר לִי is decidedly to be taken in the future. עֹרֵר־שֵׁנָה, in the sense of "to make bad, guilty, i. e., to condemn," is found in Isa. again only liv. 17. Comp., moreover, Job xxxiv. 29; Rom. viii. 34. ["Rom. viii. 33, 34 is an obvious imitation of this passage as to form. But even VITRINGA, and the warmest advocates for letting the New Testament explain the Old, are forced to acknowledge that in this case Paul merely borrows his expressions from the Prophet, and applies them to a different object."]—J. A. ALEX.]. The words כָּל־כְּבוֹד בְּלוּ are quoted from our text in Ps. cii. 27. Comp., moreover, li. 6, 8; Job xlii. 28, and the List.

3. THE CONDITION ON WHICH ISRAEL MAY BE RECEIVED TO GRACE.

CHAPTER L. 10, 11.

- 10 Who is among you that feareth the LORD,
That obeyeth the voice of his servant,
That walketh in darkness, and hath no light?
Let him trust in the name of the LORD,
And stay upon his God.
- 11 Behold, all ye that kindle a fire,
That compass yourselves about with sparks:
Walk in the light of your fire,
And in the sparks that ye have kindled.
This shall ye have of mine hand; ye shall lie down in sorrow.

* Who.

‡ splendour about him.

* gird.

* fiery darts.

* torment.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 11. יִקְרָךְ, comp. Deut. xxxii. 22; Jer. xv. 14; xvii. 4.—יִקְרָךְ comp. יִקְרָךְ xlv. 14.

Ver. 10. The passage at first sight seems to admit of a double construction. Either one may understand the question כִּי בָכֶם וְנִי as one that requires the answer "no one;" then the second half of the verse must be referred to the Servant of Jehovah. Or one takes כִּי in the sense of "quiesque," and וְנִי יִבְטַח as a comforting call to those who incline to put their trust in the Servant of God spite of his humble condition. I regard the latter construction as the correct one, for the following reasons: First, according to the former construction, the whole characteristic of the Servant (בְּאִלְוֵי אִשְׁרָאֵל as far as בְּאִלְוֵי אִשְׁרָאֵל is superfluous, for it contains nothing but a needless repetition of what is said immediately before in vers. 5-9. For it is said in vers. 6, 7, that the Servant of the LORD walks in rayless darkness; and he himself testifies in vers. 7-9 that he trusts in the LORD. Why this repetition?—Second, in that case

ver. 10 b must read וְהוּא יִבְטַח וְנִי. For there is no justification of what HARN says: viz., that, by the use of the perfect, the clause is subordinated to that beginning with וְנִי, so that we are to translate: "who trusts, although he walks." If the notion "although" needed to be expressed, it could not be done by means of the perfect וְנִי, but it must then read: וְהוּא יִבְטַח וְנִי. Hence I share the view of GUMMIG, MAURER, KNOBEL, DELITZSCH, that the question וְנִי בָכֶם singles out of the totality of Israel all the individuals to whom apply the predicates יִבְטַח and עֲבָדוּ. שָׁמַע בְּקוֹל עֲבָדוּ. The words כִּי as far as לוֹ are subject of the whole clause, as KNOBEL correctly says. It is quite natural that יִבְטַח should stand first; for only he that fears God hears also the voice of His Servant (Jno. viii. 47). The relative sentence וְנִי בָכֶם as far as לוֹ is regarded by many as a continuation of the particip. construction יִבְטַח—שָׁמַע, so that it describes the situation of the God-fearing, that makes them appear as those that need help. But, first

one looks in that case for ^{לְהַלֵּךְ} and, second, the negative ^{לֹא יִהְיֶה} would be too weak a description of the mournful condition implied in their case. Hence I think the relative clause is to be referred to the Servant. Then ^{אֲשֶׁר} involves a significant contrast: he who fears Jehovah and hearkens to the voice of His Servant, which (i. e. although the same) walks in darkness and dispenses with all splendor,—let him trust, etc.—^{הַלֵּךְ בְּחֹשֶׁךְ}, comp. ix. 1; the accusative is the acc. localis according to analogy of ^{יָדָיו}, ^{יָדָיו}.

Ver. 11. Instead of ^{מִמָּוֶר} some would read ^{מִמָּוֶר} according to the Syriac; or even arbitrarily change the reading (Hitz.) to ^{מִמָּוֶר} (a non-Hebrew word formed from the Arabic). Both are unnecessary. ^{אֲשֶׁר} is the direct causative Piel = "to make compass about."—^{לְמַעַבְדָּהּ} is not—ye shall lie in torment; ^{לְ} denotes the *terminus in quem* of the laying (Job vii. 21; Lam. ii. 21, comp. 2 Sam. viii. 2; xii. 16; xiii. 31).

EXEGETICAL AND CRITICAL.

1. As the discourse of the Servant, which forms the pith of this chapter, was introduced by a word of Jehovah's, so now it is concluded in the same way. For that vers. 10, 11, are the words of Jehovah appears from **this ye shall have from my hand**. He turns to the two classes into which Israel separates in relation to the Servant of God. Even after Israel, for the most part, has rejected the Servant of Jehovah, those that fear God and hearken to the voice of the Servant spite His lowliness and obscurity, and lean on Him, may still be blessed (ver. 10). But those who with flaming torches and burning arrows raged against the Servant of God and His cause are told that the fire kindled by them shall devour themselves. That will be the painful punishment prepared for them by the LORD (ver. 11).

2. **Who is among—in sorrow**, vers. 10, 11. As ver. 6 in a measure formed a prelude to the positive statements concerning the suffering of the Servant contained in liii., so **hath no light** (splendor) are a prelude to the negative ones (liii. 2 b). **Walketh in darkness** along with **hath no light**, which is the reverse side, is the Biblical expression for the deepest misery, unalleviated by a ray. Therefore whoever, spite of this miserable exterior (see *Text. and Gram.*), still heeds the voice of the Servant, may trust in the name of Jehovah (Ps. xxxiii. 21) and lean on his God (x. 20; comp. xxx. 12; xxxi. 1); therefore he may comfort himself by the promises of grace given vers. 1-3.—The enemies of the Servant are called **fire-kindlers**. Doubtless a fire is meant that burns in them and by which they then set the outward world on fire. For wickedness is a fire, and the wicked, poisonous tongue (which we are specially to understand by ^{לִשָּׁן}) is, in Jas. iii. 5, 6, expressly called a little fire that yet sets a world on fire, and a world of iniquity. **Making one's girding of fiery darts** may be said in the same sense as one speaks of girding with strength (Ps. xviii. 33, 40), or with joy (Ps. xxx. 12), i. e. figuratively. Fiery darts are their favorite weapons. GRESIUS seems to think of a fire inadvertently kindled, because in ver. 11 a he finds only the continuation of the figure of the darkness and the thought of arbitrary self-help. Others refer the kindling of a fire to the persecutions of the prophets, or to the insurrections of the Jews against the Romans. Of course events of this sort may contribute to the accomplishment of what the Prophet would say. But it is perverse to think exclusively of special events. All that wicked Israel did, directly and indirectly, against

the Servant of God, with fiery darts kindled with hell fire, only kindled a fire that consumed themselves. Thus their own fire turned into a fire of divine wrath, and into that they were constrained to enter. Jerusalem with the Temple perished in it. Of that day when this fire must burn, the LORD says in advance to them: **from my hand is this come upon you; in torment ye shall lay yourselves down**. The day when Israel shall experience that fiery judgment from the LORD is the day when, after having played their part, they shall lie down; but they then lie down not in repose, but in torment.

DOCTRINAL AND ETHICAL.

1. On l. 1. The church of the Lord may be sorely punished, it may be overrun with enemies, partly destroyed, reduced, as in the days of Elijah, to 7,000 that are invisible, but it can never receive a bill of divorce. For what God has joined together men shall not put asunder. If this be true of the original and Christian marriage, why not still more of the original type of marriage? Eph. v. 23 sqq.

2. On l. 2. "*Quia veni et non erat vir. Veni in carnem, inquit, sum mortuus pro vobis, resurrexi, implevi et exhibui praeiens omnes promissiones. Verum vos me non recepistis. Sicut est Joh. i: 'venit in propria et sui cum non receperunt.'—Numquid abbreviata et parvula, etc. Jactat potentiam suam contra Judaeos et objurat eos. Quasi dicat: vos me ideo negligitis, quod sine aliqua pompa veniam. Spectatis corporale regnum et hanc infirmitatem contemnitis. Verum ego sic soleo; numquam liberavi vos per virtutem, sed semper per infirmitatem, in qua summa virtus et potentia est, et tum soleo esse potentissimus, cum prorsus nihil posse existimor.*" LUTHER.

3. On l. 2. *At My rebuke*. "God can destroy the wicked by a rebuke (Ps. ix. 6). When He rebuked the Red sea it became dry (Ps. cvi. 9). And when Christ threatened the wind it became still (Luke viii. 24). If God can then do so much by chiding, what will happen when He joins the deed to the word, and takes the iron sceptre or the goad in hand (Ps. ii. 9; Acts ix. 5)?" CRAMER.

4. On l. 4 sqq. LUTHER, who renders ^{לְשׁוֹן} by "learned tongue" still gives in his commentary the explanation that thereby is not to be understood a "*lingua magistri*," but a "*lingua discipuli*" or a "*lingua discipulata*, quae nihil loquitur, nisi quod a Deo didicit." And with this agrees admirably what the Lord, especially in the Gospel by John, so often affirms, that He says nothing but what He has heard from His

Father, that He does nothing but what He has received from the same, wills nothing but what He wills (John iii. 11, 32; iv. 34; v. 19, 30; vi. 38; vii. 16; viii. 16, 38; x. 18, 37, 38; xii. 49, 50; xiv. 10, 31; xv. 15; xvi. 32). But that the Lord was not docile only with reference to speaking and doing, but also with reference to suffering, He says Himself in the words: "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt," Matth. xxvi. 39. And hence, Paul testifies that Christ was obedient unto death, even the death on the cross (Phil. ii. 8).

5. On l. 6. The Lord said, Luke xviii. 31-33: "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again." Regarding this it must be noted, that there is no other Old Testament passage that declares that the Servant of God would be spit upon. Moreover no other passage speaks at least so plainly of scourging and smiting. It is further very probable that "ὑβρισθήσεται" especially answers to

לְרִי לְמִסִּים; for if anything can be an ὕβρις, it is this ill-treatment of the face. It is accordingly in the highest degree probable that in Luke xviii. 31 sqq. the Lord had especially in mind our passage. It then appears also what good reason we have for referring our passage to the Servant of Jehovah.

On l. 7-9. "*Spes confesa Deo nunquam confusa recedit.*"—"He who holds out through Passion-week with Christ alone, must and shall also keep Easter there with Him." FOERSTER.

7. On l. 11. Regarding the meaning and the fulfilment of this passage, both may be best learned from what JOSEPHUS (*bell. jud.* VI. 4, 5 sqq.) relates concerning the taking of Jerusalem and the destruction of the Temple. Titus had commanded to preserve the Temple. But "τοῦ δὲ (viz., τοῦ ναοῦ) κατεψήριστο τὸ πῦρ ὁ θεὸς πάλα," A Roman soldier, "δαμονίου ὄντι χράμενος" casts a fire-brand through the golden window into the Temple. Titus hastens up and commands to extinguish the conflagration. He is not heard, or men will not hear. A soldier secretly applies fire to the door-posts of the Temple building proper. The Temple was consumed "ἄκοντος καίσαρος." JOSEPHUS repeatedly testifies that it was the LORD that gave the Temple to the flames, and thereafter the whole city of Jerusalem. One might fancy, while reading his account, that he had in mind the words of our text: "This shall ye have of Mine hand." And who does not think also of: "ye shall lie down in sorrow" (torment) when reading of the surviving Jews, how some were sent off to the mines, some kept to contend as gladiators and with wild beasts in the theatres, the rest sold as slaves (JOSEPHUS, l. c. VI. 9, 2).

HOMILETICAL HINTS.

7. On l. 1-3. Sermon of consolation in times of the Church's distress. *What are we to think of*

the present conflicts of the Church? 1) We must regard them as a divine chastisement for the sins of the church, and suffer ourselves to be led by them to repentance (behold for your iniquities are ye sold—and no one answered vers. 1, 2)—2) We ought not to despair in these conflicts, but comfort ourselves in the expectation of a gracious deliverance. For God a. is willing for it, because He has neither given the church a bill of divorce, nor can give it (ver. 1, where is the bill, etc.); b. He has also the power to do it (is my hand shortened, etc., ver. 1, I clothe the heavens, etc., ver. 3).

2. On l. 4. The LORD says Matth. xi. 28: "Come unto me all ye that are weary," etc. That is a right well-intended summons and worthy of all confidence. For no one can in fact so refresh the weary as He. Has not God just for this given Him an instructed tongue? "This too may serve to comfort (the weary) when they pour out their hearts toward the servants and children of the LORD, who, mighty in His word, tried and preserved under many a cross, have learned by experience, after their Redeemer's example, to speak a word in season to the weary (weak, wretched, comfortless, that bear away at their cross nearly tired out, and nearly unable to get on)." SCHRIEVER, *Seelenschatz*, Theil. IV. 9 *Prod.* § 6. If, by the waters of such distress and tribulation, there remain still a little spark of faith, apply yourself diligently to consider the word of God, that it may not be utterly quenched, although the devil will be marvellously glad to hinder it. How Christ comforts one by His dear word! As also it is said: "The LORD hath given me a learned tongue," etc. THOLUCK, "*Hours of Devotion*," p. 252.

3. On l. 4-9. PASSION SERMON. *The sufferings of the Lord.* 1) The ground of them (obedience, vers. 4, 5); 2) The nature of them (ill-use of every sort on the part of those that hated the LORD, vers. 6, 7); 3) The use of them (that we may boldly say: who will contend with me? who is He that condemneth? [Rom. viii. 33, 34] vers. 8, 9).

4. On l. 6. "O Lamb of God, how hast Thou tasted to their full extent the impositions of human sinfulness! The blindness and wickedness of the human heart could only become manifest by contrast with Thy holiness, as night is only known in its entire darkness by contrast with the spotless light; and thus it has now even happened. And thou wast silent, and Thou hast endured all contradiction of sinners, silent when they struck Thee with their fists, when they spit in Thy face—the unjust thus treating the Just one, the servants their LORD, the creature the Only Begotten of the Father! "I gave my back to the smiters, and my cheeks . . . shame and spitting;" thus it is written of Thee. Innocent Lamb of God, how hast Thou borne the sins of the world, and been obedient unto the depths of humiliation! THOLUCK, l. c. 493.

5. On l. 10, 11. PENITENTIAL SERMON. God is love, and at the same time holiness and justice. He bears the rod Gentle and the rod Woe. He announces to us the law and the gospel. To-day also He turns to the pious and the wicked, and offers to each His own. *The Lord to-day presents*

to us life and death. 1) He offers life to those that fear Him (ver. 10). 2) But He presents death to those who have kindled their heart, word and work at the flames of hell, and thereby set ablaze a fire in which they shall themselves perish (ver. 11).

III.—THE THIRD DISCOURSE.

The Final Redemption of Israel. A Dialogue between the Servant of Jehovah who appears as one veiled, Israel, Jehovah Himself and the Prophet.

CHAPTER LI.

This chapter speaks of high and mighty things. We hear four persons speak one after the other. Each of the speakers from his view-point announces what he has to produce in reference to the chief subject. The Servant of God, appearing significantly veiled, presents to Israel the condition of its redemption (vers. 1-8). Israel then turns with believing supplication to its Lord, praying for a display of power as of old (vers. 9-11). The LORD answers Israel with comfort and exhortation, but then turns to the Servant, who is called to execute the work of redemption, in order to set before Him the origin, means and goal of His work (vers. 12-16). Finally the Prophet himself takes up the word in order to exhort Israel that it would take to heart the consolation given by Jehovah (vers. 17-23).

1. THE (VEILED) SERVANT OF JEHOVAH PRESENTS TO ISRAEL THE CONDITION OF THE REDEMPTION.

CHAPTER LI. 1-8.

- 1 HEarken to me, ye that follow after righteousness,
Ye that seek the LORD :
Look unto the rock *whence* ye are hewn,
And to the hole of the *pit whence* ye are digged.
- 2 Look unto Abraham your father,
And unto Sarah *that* bare you :
For I called him alone,
And blessed him, and increased him.
- 3 For the LORD shall comfort Zion :
He will comfort all her waste places ;
And he will make her wilderness like Eden,
And her desert like the garden of the LORD ;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.
- 4 Hearken unto me, my people ;
And give ear unto me, O my nation :
For a law shall proceed from me,
And I will make my judgment to rest for a light of the people.
- 5 My righteousness is near ; my salvation is gone forth,
And mine arms shall judge the people ;
The isles shall wait upon me,
And on mine arm shall they trust.
- 6 Lift up your eyes to the heavens,
And look upon the earth beneath :
For the heavens shall vanish away like smoke,
And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner :
But my salvation shall be forever,
And my righteousness shall not be abolished.
- 7 Hearken unto me, ye that know righteousness,

The people in whose heart is my law;
 Fear ye not the reproach of men,
 Neither be ye afraid of their revilings.
 8 For the moth shall eat them up like a garment,
 And the worm shall eat them like wool:
 But my righteousness shall be forever,
 And my salvation from generation to generation.

• well.

• For he was alone when I called him.

• perish.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 3. *לְשׁוֹן וְלִשְׁמוֹחַת לִבִּי* which, beside Pa. II. 10, occurs only in Isaiah; Jer. xv. 16; xxxi. 13, uses *לְשׁוֹן וְלִשְׁמוֹחַת לִבִּי*. Comp. Zech. vii. 24; xvi. 9 *קוֹל שִׁשׁוֹן וְקוֹל שֶׁ*. Ver. 5. *וְיָעֵז אֵימִים*. Ver. 6. *מִלֵּחַ*. Ver. 8. *לְדוֹר וְדוֹרִים*—comp. Pa. lxxii. 5; cil. 35. Ver. 1. *אֲשֶׁר הִצַּנְתָּם* abbreviated relative clause for *אֲשֶׁר הִצַּנְתָּם כִּמְנָה*.

Ver. 2. The imperf. *תְּחוֹלְלֶנָּה*, before which *אֲשֶׁר* is likewise to be supplied, occasions surprise. Why is the perf. not employed? Had the Prophet had in mind the one act of physical birth he must have put the perf. As the word cannot be treated as a substantive (comp. *תְּחוֹמֵיךְ* Pa. cxxxix. 21), the choice of the word and the verbal form must be explained by understanding the Prophet to be thinking, not merely of the *torqueri* that accompanies the act of birth, but also of that *torqueri spe* (comp. Gen. viii. 10; Job xxxv. 14; Pa. xxxvii. 7) that Sarah had to endure through so many years.—The punctuation of the verbs *אֲמַרְכֶּנָּה* and *אֲמַרְכֶּנָּה* with the mere Vav, copulative indicates that we are to construe the Vav as denoting intention (Ewald, § 347, c).

Ver. 3. *נִחַם* and *יָשַׁם* are *praeterita prophetica*.—The expression *יִהְיֶה* occurs only here. *אֱלֹהִים* occurs several times in Ezek.: xxviii. 13; xxxi. 8, 9.—*קוֹל זְמֶרָה* occurs beside here in Pa. xoviii. 5. Isaiah uses *זְמֶרָה* again xii. 2; xiv. 16.

Ver. 4. It is needless and conflicting with the context to read *עַמִּים* and *עַמִּים* (Comp., Str.), instead of *עַמִּי* and *עַמִּי*, or even to take *עַמִּי* and *עַמִּי* as plural endings (Gen. xxi. 2) and to refer both to the Gentiles. For these verses contain an exhortation to Israel not to renounce its privilege. *לֹאֵם* is indeed nowhere else used for Israel. Yet the use of *נָי* Zeph. ii. 9 is analogous. In this case as there, the want of a second word fitted to correspond in parallelism with *עַמִּים* occasions the abnormal use.—The diversities of meanings encountered in the root *רָנַע* (a. g., the meanings of emotion, trembling, resting seem to combine in the same root), is probably to be explained thus: we must distinguish between a *רָנַע* with original *y*, and another with an *y* that is derived from a hissing consonant. Probably *רָנַע*, denoting *tremefecit, terruit*, and from which is derived *רָנַע momentum (movimentum, moment of the trembling*

emotion), is softened from *רָנַע* (as a. g., the Hebrew *y* becomes *y* in Aramaic, comp. *אַרְעָא, אֶרְעָא, אֶרְעָא, etc.*). But *רָנַע* that involves the meaning "to rest" has an original *y*. The Hiph. *רָנַע* in our text means "to make rest," and that in a similar sense to *רָנַע* and *רָנַע*, which forms, as is well known, in like manner acquire the meaning "deposuit, demisit, posuit, collocavit" (comp. xxx. 32; xiv. 1; xlv. 7, etc.). Thus *רָנַע* would involve the meaning of "settling permanently." For this right is that which from now on remains permanently, everlastingly.

Ver. 6. It is uncertain whether *מִלֵּחַ* is radically related to *מָרַח* "contersa," hence *מִלֵּחַ contritum*, what is broken small, both salt and rage (Jer. xxxviii. 11, 12); or whether *מִלֵּחַ* has the fundamental meaning "to flood, to flow," hence *מִלֵּחַ*—flow, salt-flux, salt and—that which has flowed, passed away.—*כְּמֹרֶכֶן* is taken by the ancient translators and expositors in the sense of "just as," which grammatically is quite correct, but is thought to be flat as to sense. Hence, after the example of Lowth and Vitræna, most recent expositors take *כְּנֶן* to mean "gnat." But *כְּנֶן* does not occur in this sense in the singular; and the plural *כְּנִים* Exod. viii. 12 sq.; Pa. cv. 31 is without doubt to be referred to *כְּנֶן* (comp. *כְּנִים* Exod. viii. 13, 14) and not to *כְּנֶן*. Hence Delitzsch is of the opinion that *כְּמֹרֶכֶן* is to be taken in the sense of a "so" to which an accompanying gesture imparts a contemptuous meaning. But for this he can only appeal to classic analogies; for 2 Sam. xxiii. 5; Num. xiii. 33; Job ix. 35 are not fitting comparisons. I am of the opinion that if *כְּמֹרֶכֶן* is not taken in the sense of "just as," the application of the comparison is wanting. For whether *כְּנֶן* be taken—"gnat," or—contemptuous "so," in either case the clause *וְיִשְׁבִּיחַ* to *יְמֹתָיו* still belongs to the comparison and the application is wanting. Thus the discourse becomes obscure; whereas it is quite clear if the clause *וְיִשְׁבִּיחַ* contains the application. For then it is said that all, that is nothing more than citizen of the earth, will pass away just as heaven and earth.

Ver. 7. *וְאֵלֶּיךָ תָּשׁוּבָה* comp. Pa. xxi. 7; and concerning *אֲנִשׁוֹת* the remarks on vii. 1.—*נִפְתָּוֶת* with fem. ending only here; yet comp. *נִפְתָּוֶת* Ezek. v. 15; with masc. ending xlii. 23; Zeph. ii. 8.

EXEGETICAL AND CRITICAL.

1. Connecting with the exhortation, l. 10, to hearken to the voice of the Servant of God, the Prophet first lets a speaker enter of whom one does not exactly know whether he is Jehovah or one closely connected, indeed, with Jehovah, yet a distinct person from Him. If he is the latter, he can be no other than the Servant of Jehovah, who, veiling here His servant-form, already suffers His unity with Jehovah to appear. The following are reasons for thinking that it is the Servant of Jehovah that speaks in vers. 1-8: 1)

the reference of שָׁמַעְתָּ אֵלַי, li. 1, to שָׁמַעְתָּ בְּקוֹלִי, li. 1, 10; 2) li. 1, 8, speak of Jehovah in the third person; 3) xlii. 4, the Zionitic law is called the law of the Servant of Jehovah, and the speaker in these verses describes the same law as proceeding from him (ver. 4) and as his law; 4) in ver. 16 the Servant is evidently addressed, and thus is assumed to be a participator in the dialogue, as *πρόσωπον τοῦ διαλόγου*. This discourse divides into three sections, each of which begins with an emphatic summons to give heed: שָׁמַעְתָּ (ver. 1), הִקְשִׁינוּ דְּמִינוּ (ver. 4), שָׁמַעְתָּ (ver. 7).

2. **Hearken to me—voice of melody.** vers. 1-3. The exhortation "hearken to me" refers back to "who hearkeneth to the voice of my Servant," l. 10. Although li. 2 is proof that Jehovah is the speaker, still on the other hand Jehovah in ver. 1 a once and in ver. 3 twice is spoken of in the third person. Should not the Servant of Jehovah Himself be regarded as the speaker? His unity with Jehovah and His glory begin to shine through here; but because the servant-form and glory still stand uncombined side by side, He does not here appear plainly as the bearer of the latter. Those whom He summons to hear Him are the same that, l. 10, are described as those that "fear the LORD." The last expression is a general one. "The fear of the LORD is the beginning of wisdom" (Prov. i. 7). "To fear God" includes earnest endeavor after righteousness in the widest sense, involving being right and having salvation (proof-text for דָּרַךְ צֶדֶק, Deut. xvi. 20; comp. Prov. xxi. 21). But the possession of salvation is assured to those that seek and find the LORD Himself, the highest good ("שָׁמַעְתָּ" said with reference to Exod. xxxiii. 7; Deut. iv. 20, especially in Hos. iii. 5; v. 6; vii. 10). These upright souls that strive after true righteousness and communion with God, and who are, hence, inclined and fitted "to trust in the name of the LORD and stay upon their God" (l. 10), the Servant of the LORD would strengthen and confirm by referring them to Abraham and Sarah. He compares Abraham to a rock from which building-stones are hewn, and Sarah to a well-hole (בְּקֵצֶת צוּר, the latter reminding one of נִקְבָּה, comp. xlviii. 1), from which earth, clay, etc., are taken. There lies in the figure the notion of the *primitive* paternal and maternal ancestry. Ancestors are authority. Their posterity ought to resemble them, not only physically, but spiritually. Israel, then, ought

to look back to its ancestors in order to imitate their example. It is to be noticed that Sarah is named here, as in Heb. xi. 11, along with Abraham, as the companion of his faith (see *Text. and Gram.*). Sarah's pains in bearing the son of promise were two-fold: first, the inward struggles of faith, the sorrows of a hope again and again deceived, and yet not given up, joyfully ended at last by the physical sorrows of the birth. Thus תְּחִלָּתָם leads over to the fact in which Abraham approved himself as an example of faith: the LORD called him as standing alone, as it were a solitary tree, but of course in order to bless and multiply him (see *Text. and Gram.*). The verbs "to bless and multiply" play a chief part in the promise given to Abraham. Therefore the Prophet points to these here (comp. Gen. xxii. 17; xii. 2, 3; xiii. 15, 16; xviii. 18, etc.). Through long decennials and up to years when posterity was no longer naturally to be expected, Abraham had stood alone like a tree in a wide field, about which, even after long years, there appeared no sign of young growth from seeds falling from it. But he was not on that account weak in faith. And thus he is a comforting example to his posterity. For that Zion that the Prophet has in mind, which will be contemporary with the Servant of God, and wasted and forsaken (comp. xlix. 14 sqq.), shall also grow up again and have a numerous seed and become a glorious garden of the LORD. By pointing to believing Abraham, the Prophet lets it be understood that just and only on the condition of a faith like Abraham's can wasted Zion become again a paradise (יָדָה, Gen. ii. 15; Joel ii. 3). Unbelieving Israel, however, remains a waste!

3. **Hearken unto me—not be abolished.**—Vers. 4-6. This section begins with a summons to hearken, still more emphatic than the preceding. It reminds one of xlix. 1. The LORD will let a new law go forth. He will promulgate a new right to the nations. According to xlii. 1-4; xlix. 6, it is the Servant of God that is the medium of this new revelation of Jehovah's. The Torah here spoken of is, therefore, the Zionitic law, or the Gospel, and the right that will be set for a light to the nations is the new ordinance which, resting on the fact of the offering made on Golgotha, makes faith, and no longer works, the central point of subjective performance. I repeat here expressly, that I do not ascribe to the Prophet this knowledge, but that I only explain here what is objectively implied in the Prophet's words, but not clearly known by him.

If this new Torah is promulgated, then, on the one hand, "righteousness is come near" that avails with God (xlii. 12, 13), and with it salvation is gone forth (i. e., given out, offered to all); but, on the other hand, the time also of universal judgment has arrived. For when the Saviour of the world has appeared, then the time of judgment has come. But the judgment begins at the house of God. The destruction of Jerusalem by the Romans is the first act

of the world's judgment (Matth. xxiv.). We men living at present are, therefore, already in the world's judgment. In this time, then, of the publishing of the Zionitic law on the one hand, and of the world's judgment on the other, the isles shall hope in the Lord, and wait on his arm (יְרֵךְ symbolically = protection, support, hence singular; whereas before in יְרֵכֶם the word is taken in the physical sense, therefore the plural). Here it is intimated, therefore, that just the isles, i. e., the remote, heathen nations, especially of the West, in that last time, that is to be both a time of salvation and of judgment, will accept salvation. It is to be noted that the Prophet says nothing of Israel's believing on the Servant of the LORD and on His law. Here, therefore, is a hint of that conflict in which Israel stood after the appearance of the Servant and still stands: either to cleave to the gospel with the Gentiles and thereby to disappear as a nation, or to reject the gospel and thereby to be themselves rejected, yet to be preserved as a nation for the time when, without jealousy or competition, the kingdom of God shall appear as the kingdom of David, and will be still *one* flock

under one Shepherd. On יְרֵכֶם comp. on xlii. 4.

Of course Israel acts thus from no praiseworthy motives, but from obstinacy and pride. And hence fleshly Israel shall be destroyed in the judgment. In ver. 6 the Prophet commands to consider heaven and earth. The heavens, seemingly so firm (*Armamentum, creptura*) shall vanish away like smoke, the earth that bears all, will become worm-eaten and rotten and pass away as an old garment, and the inhabitants of the earth shall perish just so. But the salvation of Jehovah shall be forever and his righteousness shall not perish. Therefore whoever possesses this salvation and this righteousness shall be preserved. It is not said that whoever is dug out of the fountain of Abraham shall be blessed. But he that will follow the call of the LORD as Abraham, he that takes His law and believes Him, he shall be blessed, though he were a heathen. Whoever does not believe, though of the seed of Abraham after the flesh, shall perish away just as (see *Text. and Gram.*) the heaven and earth. Thus the difference between Israel and Gentiles disappears. He that has not the "salvation" and "righteousness" of the LORD is a mere earth inhabitant, whether of the race of Israel or not, and as such he shall perish with the earth.

4. **Hearken unto me—generation.**—Vers. 7, 8. For the third time we hear the summons to hearken. This time it is not addressed

to Israel, but to all those that know the true righteousness, and have the law of the Servant of Jehovah in their hearts. "Those that know righteousness" differ from "those that follow after righteousness" only so far as that one must first know righteousness before he can follow after it. It is implied that, not a mere outward acquaintance is meant, but one truly inward and experimental. With this agrees the additional clause the people in whose heart is my law. From this is seen: 1) That not the outward Israel is meant, that received the Mosaic law outwardly. The words manifestly contain an express antithesis (comp. Jer. xxxi. 33, which seems to rest on our text). 2) That here, too, the Servant of Jehovah is thought of. For this new, higher law is in xlii. 4, expressly called *His* law, and the Thorah of which ver. 4 speaks, can be no other than that of which the Servant of Jehovah is called to be the mediator. Just on this account, however, the nation, in whose heart is the law of the Servant of Jehovah cannot be regarded here as itself appertaining to the "Servant of Jehovah," as DEL. [also J. A. A.] supposes. The people that has the righteousness and the law of the Servant of Jehovah in their hearts is not the people of Israel. It is a great people, a more numerous congregation. It is believing mankind, the congregation of those born again, the spiritual Israel, in distinction from unbelieving mankind, the world. This believing congregation has ever and everywhere to contend with the world. It is hated and persecuted by the world (Matth. x. 34 sqq.; 2 Tim. iii. 12). But it can rest assured of the protection of its LORD. Hence the exhortation: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them like wool. There

is a play of sound in the original אֶלֶם עֵשׂ and עֵשׂ אֶלֶם that cannot be well reproduced in another language. This is the third time that the figure of the garment recurs (l. 9; li. 6), and the second time for that of the moth (l. 9). Both are here combined and strengthened by the rhetorical variation, "the worm shall eat them like wool." עֵשׂ , probably from the fundamental meaning of "to spring", allied to עֵשׂ , is the Greek $\sigma\phi\varsigma$ (Matth. vi. 19, comp. BOCHAET, *Hieros., Lib. IV., cap. 25*). The concluding clause, but my righteousness, etc., ver. 8 b, corresponds in part verbatim to the close of ver. 6; only that here, too, for the sake of variety there occurs a transposition of the notions.

2. ISRAEL EXHORTS THE LORD TO A NEW DISPLAY OF HIS ANCIENT POWER, AND HOPES FOR THE BEST FROM IT.

CHAPTER LI. 9-11.

- 9 Awake! Awake! put on strength, O arm of the LORD;
Awake! as in the ancient days, in the generation of old.
Art thou not it that hath cut Rahab,
And wounded the dragon?

- 10 *Art thou not it which hath dried the sea,
The waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?*
- 11 *Therefore the redeemed of the LORD shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away.*

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 9. עולמים Poel.—הָיָה Hiph.

Ver. 9. עולמים depends on the ע before ימי, and not, as HITZIG and HANW suppose, on ימי; for the expression before ימי never occurs, and the absence of the preposition before עולמים is according to common usage (comp. xlviii. 9, 14; xli. 5; xlv. 28, etc.). On the other hand the עולמים is a frequent expression (xxiii. 7; xxxvii. 26; Mich. vii. 20; Jer. xli. 26; Pa. xlv. 2; 2 Kings xix. 25; Lam. i. 7; ii. 17). The expression עולמים does not occur again. The plural, עולמים, expressing the relative notion of an immeasurable duration of time past or to come (comp. lxi. 11), belongs to the words that occur only in Part Second.

Ver. 10. הַיָּמָה, according to the Masoretic pointing with double-Pashta (comp. OLSH., § 41, k, 47, c. Anm.), should be read as Milé (accented on the penult.—Ta.), consequently regarded as third pers. fem. perf. Then

the expression must be taken in a relative sense (GOSSEN, § 100, Rom.). But this punctuation seems to me a needless refinement. For there is no grammatical or logical ground for departing from the simple and natural construction of the verse, according to which the word is a parallel participle to the foregoing הַיָּמָה.

Ver. 11. The verse is repeated almost verbatim from xxxv. 10. The only difference is the small one of יָשִׁיעַ in our text instead of the יָשִׁיעַ of xxxv. 10, which may be referred to an error of transcription. In xxxv. ver. 9 concludes with the words הַיָּמָה. Our ver. 10 also concludes with הַיָּמָה. It is possible, indeed, that thus ending ver. 10, the Prophet was reminded of xxxv. 9, and that occasioned his repeating here the words that there follow, viz., xxxv. 10. But it is not correct, when HITZIG remarks, that ver. 11 does not suit the context because here those delivered from Egypt are meant. For the deliverance out of Egypt is only a type of that of final history.

EXEGETICAL AND CRITICAL.

Awake—flee away.—Vers. 9-11. In accordance with the almost dramatic arrangement that the Prophet observes, Zion now takes up the discourse. It is so bold as to return exhortation for exhortation. For if Israel was reminded in vers. 1-6 of what it needed to do for its salvation, it in turn summons the LORD to do His part now, i. e., in the time of the Servant of Jehovah, in the last time, as He did in the beginning time, in Egypt. There is in עִיר “awake” a slight intimation that the arm of the LORD has slept, i. e., that there has been a pause in the display of its power. How else could the destruction and desolation (ver. 3) of Zion, and its consequent second and greatest exile have come about? Thrice is the cry “awake” called out to the arm of the LORD, as to one lying in deepest slumber, and that can only be awakened by repeated calling. Comp. lii. 1; Jud. v. 12. Put on strength, equip one's self with strength, is a figure drawn from the arming of a warrior with pieces of armor. The naked arm is thought of as weaker, that covered with brazen bands as stronger, firmer, better able to resist (comp. lii.

1; Pa. xciii. 1). HITZIG cites HOMER, *Il.* 19, 36, *δύσσο δ' ἀλκήν*; DELITZSCH, *Rev.* xi. 17, *λαμβάνειν θύναμιν*. And now the LORD's former doings are, as it were, held up to Him as an example. *Art thou not He that out Rahab asunder, etc.* Rahab, properly *ferocia*, then designation of a *monstrum marinum*, in which sense it corresponds to קַדְדָּן, and thence, like the latter, which = “the crocodile,” a symbolical name for Egypt (comp. on xxx. 7). On קַדְדָּן comp. *List* and *Ezek.* xxix. 8; Pa. lxxiv. 13, 14.

In ver. 10, reference is further made to the drying up of the Red sea and the passage of the Israelites through it. Therefore here again we find the deliverance out of Egyptian bondage as a type of the last and final redemption. In ver. 11 (see *Text. and Gram.*) the Prophet, in entire agreement with the context, expresses the confidence that the arm of the LORD will, indeed, in the last time give proof again of its power displayed in ancient time, and that therefore the redeemed of the LORD shall return home to Zion with rejoicings and to everlasting joy.

3. JEHOVAH SPEAKS: HE REPLIES TO ISRAEL'S EXHORTATION WITH EXHORTATION, AND HOLDS UP TO HIS SERVANT THE ORIGIN, MEANS AND GOAL OF HIS LABOR.

CHAPTER LI. 12-16.

- 12 I, *even* I, am he that comforteth you :
Who *art* thou, that thou shouldst be afraid of a man *that* shall die?
And of the son of man *which* shall be *made as* grass ;
- 13 And forgettest the LORD thy Maker,
That hath stretched forth the heavens, and laid the foundations of the earth ;
And hast feared continually every day
Because of the fury of the oppressor,
¹As if he *were* ready to destroy ?
And where *is* the fury of the oppressor ?
- 14 ²The captive exile hasteneth that he may be loosed,
And ³that he should not die in the pit,
Nor that his bread should fail.
- 15 ⁴But I *am* the LORD thy God,
That *'divided* the sea, whose waves roared :
The LORD of hosts *is* his name.
- 16 And I have put my words in thy mouth,
And I have covered thee in the shadow of mine hand,
⁵That I may plant the heavens, and lay the foundations of the earth,
And say unto Zion, Thou art my people.

¹ Or, *made himself ready*.

² *given*.

³ *As he took aim*.

⁴ *he will not die away to the pit, and will not want his bread*.

⁵ [*stilleth*, Lowth.—Tr.]

⁶ *The one bowed down hastens*.

⁷ *And*.

⁸ *To plant—to lay, etc.*

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: ver. 14, יָצַח, comp. Jer. ii. 20; xlviii. 12; ver. 15 שָׁמַח 'שמח'; the expression occurs in the same form in Jer. x. 16; xxxi. 35; xxxii. 18; xlv. 18; xlviii. 15; i. 34; ii. 19, 57. It seems original with Amos, where it appears now in a simpler form (v. 8; ix. 6), now in a more extended form (iv. 13; v. 27).

Ver. 12. In מִי-אֵת the מִי is self-evidently *qualis*. The expression also corresponds in sound to אֵת-הָיָא ver. 9. The Prophet uses freedom in respect to gender and number. After מְנוּחָכֶם he puts the sing. מִי-אֵת, and after the feminine וְתִירָא מִי-אֵת the masculines וְתִשְׁכַּח וְתִפְחַד, according as the notion Zion or Israel is uppermost. The *Vav consec.* after מִי-אֵת expresses the effect, and hence is — *ut; qualis eras, ut times*. Thus מִי-אֵת by no means signifies "how little

art thou?" (КТО-ТО). For the same interrogative form may mean: "how great art thou?" comp. Judg. ix. 28. And any way מִי may, regardless of size great or small, inquire for the occasioning quality generally. Comp. ver. 19 and מִי-אֵת Ruth iii. 16 with the same phrase, Ruth iii. 9; Isa. lvii. 4, 11.

Ver. 13. One may supply חֲצִיזוֹ "his arrows" after כֹּוֹנֵן (Pa. xi. 2; comp. Isa. vii. 13); still, without an expressed object, the word also means "to aim" (Pa. xxi. 13).

Ver. 14. מִהֵר לַחֲפָתָה is construed as e. g. כִּהְרִיתָ לִמְצָאָה Gen. xxvii. 20. יָצַח is "to bow" transitive and intransitive. Here it means the one bowed down by chains or the מְפַחֵת (Jer. xx. 2; xxix. 26; 2 Chron. xvi. 10). הַפְתָּה is a metonymy as in xiv. 17, etc.

EXEGETICAL AND CRITICAL.

1. I, *even* I—*should fail*.—Vers. 12-14. Jehovah enters here as the third and most exalted person of the dialogue. The "I, *even* I" corresponds to the "awake, awake" of ver. 9 and replies to it. It seems to me that "He that comforteth you" refers back to the double נָחַם "comforted" ver. 3. It is as if the LORD would say: Have ye not heard that I, I Jehovah am He that comforts Zion? Are ye not competently assured of this? Who art thou, now,

that thou fearest a man that will die? (See *Text*, and *Gram.*). Man that dies, the son of man who is given away as grass, such is the enemy that Israel ought not to fear. There could be no mention of this fear, were it not that Israel forgot Jehovah, who, as Maker of His people (xliii. 1) stretched forth of the heavens and founder of the earth (xi. 22; xlii. 5; xlv. 24; xlv. 12) surely offered a sufficient guaranty for trusting in Him. Forgetting Jehovah is really the cause

both of fearing men (ver. 12) and of the continual trembling (ver. 13). The mention of one effect before and of the other after the cause, thus proceeding in the one case from effect to cause, and in the other from cause to effect, though not quite exact, is still a common way of speaking (comp. Amos v. 10-12; Jer. ii. 9 sq.; xlix. 19 sq.; 2 Sam. xii. 9). Evidently and **hast trembled every day, etc.**, ver. 13, makes stronger the expression of ver. 12, both qualitatively and quantitatively. To understand by "the oppressor" the Babylonian oppressor (KNOBEL) is only possible to one that has no conception of the wide reach of the prophetic gaze. Though Babylon may be included, it cannot be all that is meant, for the Prophet sees together all that Israel feels as an oppressor until the end. Moreover the expression is founded on Deut. xxviii. 53, 55, 57, and is used by Isaiah here and xxix. 2, 7 in this sense, and besides only by Jer. xix. 9. כַּאֲשֶׁר = "according as," and thus expresses that the trembling is in proportion to the aiming of the oppressor.

"But where is the fury of the oppressor?" asks the LORD, anticipating, as it were, the future. The question intimates that a time will come when that fury shall *suddenly* vanish. With this wondrously quick disappearance of the oppressor connects the instant, and unhindered release of the captives. Prison scenes appear here before the Prophet's mind: he sees captives bent under the weight of chains, or, worse still, by racking instruments, who are now quickly let go, and thus escape a dreadful fate of slow dying to the pit (a pregnant construction) for want of necessary food.

2. But I am—My people.—Vers. 15, 16. I regard both these verses as the address of Jehovah to His Servant. Such an address is not out of place, but the contrary, if we were right in regarding the Servant of Jehovah as taking part in the dialogue and the vers. 1-8 as His words. וְאֲנִי "and I" answers to the double וְאֲנִי ver. 12 as a similar beginning. The Servant of Jehovah has also great conflicts to endure. The world storms against Him like a raging sea (Ps. ii. 1; Isaiah lvii. 20). Hence Jehovah, to strengthen Him, calls Himself in relation to Him His God, that has power over the sea, to raise it up and, naturally, to quiet it again (xvii. 12, 13; xxiii. 11; i. 2; li. 10). Jehovah Sabaoth is this God called, as Lord of the heavenly hosts. Shall He that has dominion over the powers of heaven not have dominion also over the powers of the earth?

The expression רָגַע הַיָּם "to arouse the sea" occurs first Job xxvi. 12. Afterwards comes our text, and our text is literally reproduced by Jer. xxxi. 35. [The Author has an argument that follows here to prove that the language is original with Isaiah, and borrowed by Jeremiah. This is reproduced in brief in the Introduction, pp. 23, 24. The present amplification adds nothing to the clearness of it, and is omitted to save space. As an argument it is not forcible. His explanation is that Jeremiah uses the language in question to denote "a regularly recurring motion of the sea," and that the ebb and flow of the tide must be meant, because that is the only

firmly established ordinance for the sea's motion that can be classified with the sun, moon and stars, and made a type of the stability of God's covenant with His people. But the context of Jer. xxxi. 35 does not require us to think that Jeremiah gives this application to the language.

Moreover רָגַע in any of its accepted meanings is unsuitable to express such motion as the tide. Besides, to Hebrews, remote as they were from the ocean, the tide was an unfamiliar phenomenon, and thus does not appear in their literature. And it may be said that, in relation to our ver. 13 a. the notion of phenomenal stability is as much demanded for ver. 15 as in Jer. xxxi. 35.

The best treatment of the attempt to prove that our text is borrowed from Jeremiah, and therefore not genuine Isaianic, is to ignore it as frivolous. Still, perhaps, the scrutiny which the debate occasions may lead to a more exact understanding of the language in question. The LXX. render Job xxvi. 12, רָגַע הַיָּם, κατέπαυσε τὴν θάλασσαν. The Author's discussion of רָגַע under li. 4 shows how ambiguous the word is in itself, and that we must rely on our tact and the context to determine its meaning. The general scriptural appeal to the sea as proof of God's power, is to the evidence it gives of His controlling it. It is the sea that rages, He settles it and holds it in bounds. Comp. Job xxxviii. 8-11, and Christ stilling the tempest Mark iv. 35 sqq. It seems preferable therefore to accept LOWTH'S rendering. "He who stilleth the sea, though the waves thereof roar," which also BARNES adopts. Tr.]

The words ver. 16 can only be spoken to the Servant of God. "I have put My words in Thy mouth" designates both the task and the equipment the Servant of God receives. The words recall xlix. 2, where it is said: "And He hath made My mouth like a sharp sword." The Servant of God must proclaim the will of God. To be able to do this, He must be able to find the proper, powerful, incisive words (Heb. iv. 12). This comes about by God's word being put into His mouth. If the wrath of men that are enemies to the truth be thereby aroused, the LORD protects Him: "I have covered Thee in the shadow of My hand." The same is said xlix. 2, in almost the same words of the Servant of the

LORD, וְאֲנִי, בְּצֵל יְדֵי הוֹשִׁיעַ. By this means the Servant of God will be preserved and enabled to carry out His work. The aim of this work is that He may plant the heavens and lay the foundations of the earth. Who must this Servant of God be to whom is assigned such a task? What heaven shall He plant? what earth shall He found? Certainly not the old heaven and the old earth that have already been planted and founded, but which, too, are destined, according to ver. 6 "to vanish away like smoke, and wax old like a garment," in that sense that the Servant of God will hold. But the Servant of God will plant a new heaven and found a new earth (lxv. 17; lxvi. 22; Rev. xxi. 1). Concerning the way in which He has done this see under *Doctrinal and Ethical*, p. 559, § 6. But the new heaven and the new earth are also a dwelling for the people of God, the Ἰσραὴλ πνευ-

παρισ, which of course has not proceeded merely from the Twelve Tribes. Nevertheless the historical Israel constitutes the frame into which the new humanity will be joined on as members. Hence, as is said lxi. 22: "For as the new heavens and the new earth, which I will make, shall remain before Me,—so shall your seed and your name remain," so here the people that is to populate the new heaven and new earth is called Zion. Jerusalem, which is from above is the mother of us all, says Paul (Gal. iv. 26).

Those that do not recognize the Servant of God as the speaker in vers. 1-8, must, in order to get tolerable sense out of our passage, assume that Jehovah is the subject of "to plant," "to found" and "to say." Let this even be justified respecting "to plant" and "to found," yet it remains inexplicable how Jehovah should put His word in Zion's mouth, in order that He, Jehovah, may say: thou art My people.—Others, as HIRZIG, take the three infinitives in a gerundive sense: in planting a heaven, and founding an earth, and saying to Zion, etc. Apart from the planting and founding of heaven and earth being made to mean only a new order of things on this earth, or even a new founding of Israel as a state,

one can never prove that the LORD *thereby* put His word into the mouth of His Servant, and *thereby* protected Him, in that He renewed heaven and earth. For it is inconceivable that the Servant of the LORD will still stand in need of inspiration after heaven and earth are become new.—Less justifiable still, grammatically, is the exposition of HAHN, who would take לִנְטַע וְנִי simply as a paraphrase of the future: I will plant. He appeals to the usage that permits the use of לִנְטַע with following ל and the infin. constr. to paraphrase the verb. fin. But there can be no mention of this here, not, indeed, because לִנְטַע is wanting, which would make no difference, but because the subject is wanting. For according to HAHN לִנְטַע וְנִי should represent an independent sentence. But for that at least a subject were requisite. It must at least read אֲנִי לִנְטַע. But as a subject is every way wanting, it follows, necessarily, that לִנְטַע וְנִי can only be construed as a dependent infinitive clause.

4. THE PROPHET SPEAKS. HE EXHORTS ISRAEL TO TAKE TO HEART THE COMFORT THAT JEHOVAH DISPENSES.

CHAPTER LI. 17-23.

- 17 Awake! Awake! stand up, O Jerusalem,
Which hast drunk at the hand of the LORD the cup of his fury;
Thou hast drunken the 'dregs of the cup of 'trembling,
And 'wrung them out.
- 18 There is none to guide her
Among all the sons *whom* she hath brought forth;
Neither *is there any* that taketh her by the hand
Of all the sons *that* she hath brought up.
- 19 These two *things* 'are come unto thee;
Who shall be sorry for thee?
'Desolation, and 'destruction, and the famine, and the sword:
'By whom shall I comfort thee?
- 20 Thy sons 'have fainted.
They lie at the head of all the streets, as a 'wild bull in a net:
'They are full of the fury of the LORD,
The rebuke of thy God.
- 21 Therefore hear now this, thou afflicted,
And drunken, but not with wine:
- 22 Thus saith thy Lord the LORD,
And thy God *that* 'pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of 'trembling,
Even the 'dregs of the cup of my fury;
Thou shalt no more drink it again:
- 23 But I will put it into the hand of them that afflict thee:
Which have said to thy soul, Bow down, that we may go over:
And thou hast laid thy body as the ground,
And 'as the street, to them that went over.

¹ Heb. happened.

² Heb. breaking.

³ sipped it

⁴ The blow and the downfall.

⁵ How.

⁶ are benighted.

⁷ antelope.

⁸ They that.

⁹ avengeth.

¹⁰ reeking.

¹¹ [convex] top of.

¹² as a street for passengers.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 17. **הִרְב־רַעַב-הַשָּׂדֶה וְהַשָּׂדֶה**. Ver. 20. **מִכְמַר-עֵלָּה**. Ver. 21. **שָׁכְרָה**. Ver. 22. **אֲדָנִים**. Ver. 23. **כֹּלֵינִם**.

Ver. 18. Note the many *liquidas*, and the likeness in sound of the conclusion of both halves of the verse. Both impart to the words a character of tenderness, sadness.

Ver. 19. Here, too, both halves of the verse have a similar conclusion. For the two interjection-like parentheses **מִי יִנּוּד לךְ** and **אֲנַחֲמֶךָ**, each beginning with **מִי**, are two rhymes in sentiment. The form of expression **מִי־אֲנַחֲמֶךָ** recalls Job xlii. 20; Prov. xxx. 7; comp. Jer. li. 13; xv. 3. **קָרָאתָ** (from **קָרָא** = **קָרָה** ix. 18), and also **מִי יִנּוּד לךְ** and **אֲנַחֲמֶךָ** are undeniable points of contact between our text and Nahum iii. 7. For our **קָרָאתָ** answers to the **רָאִיתָ** there; our **שָׁדֶה** there; our **אֲנַחֲמֶךָ** to **מִי אֲנַחֲמֶךָ** there; **מִי־אֲנַחֲמֶךָ** there. **מִי־אֲנַחֲמֶךָ** can only mean *qualis*. It is properly an abbreviation of **מִי־אֵת וְהִירָאָה מִי־אֲנַחֲמֶךָ**, answering to the **וְהִירָאָה** ver. 12.

Ver. 20. **מִכְמַר** means the same as **מִכְמַרְתָּ** (ix. 8;

Hab. i. 15, 16) and **מִכְמַר** Pa. cxli. 10).—**שָׁכְרָה** *part. pass.* only here, comp. xxix. 9; the *st. constr.* is explained by all that follows being conceived of as one notion, a very common construction in Isaiah: v. 11; viii. 6; ix. 2; xxviii. 9; xiv. 6, 19; lvi. 9, 10, etc.

Ver. 22. **אֲדָנִים** of Jehovah only here.—**רִיב־** with that for which God contends in the accusative as in i. 17; comp. on xlix. 25.

Ver. 23. **מִלִּינִים** "tormentors," occurs only here in Isaiah, but occurs oftener in Lamentations, where, however, it is used only of God who visits men with tribulation (Lam. i. 5, 12; iii. 32, 33). Only in Job xix. 2, is it used, as here, of men who torment the souls of their fellow-men. Perhaps the latter passage was in the mind of the Prophet. It favors this that he continues: "Which have said to thy soul."—Our text is the only one in all the Old Testament where the Kal. **שָׁחַח** occurs. With this exception the verb is only used in Hithp.—**לְעִבְרֶיךָ** may depend on **תִּשְׁמִי**, but also on **כְּחוּץ**. The latter is more likely: first, because of the position; second, because just in the connection with **חוּץ** there is a strengthening of the thought. For the earth is not chiefly destined to serve the use of the **עִבְרִים**; but such is the special destination of a street.

EXEGETICAL AND CRITICAL.

1. The reverse side of the redemption of Israel is here presented, viz., the judgment on the enemies of the Theocracy (comp. xi. 14; xiv. 2; xxv. 10 sqq.; xxxiv. 1 sqq., etc.), as if to strengthen the effect of light by contrast with its corresponding shadow. But now it is the Prophet that speaks, as if he, too, on his part would induce Israel to take cheerful courage from God's word. Perhaps this section is meant to form a transition to chap. lii. For instance, in this li. 17-23 the population of Jerusalem is addressed, whereas chap. lii. speaks of the holy nation reunited to the holy places.

2. **Awake**—rebuke of thy God.—Vers. 17-20. The double **הִתְעוּרִי** corresponds to the double **עוּרִי** (ver. 9) and **אֲנִי** (ver. 12). In relation to **עוּרִי**, the Hithp. involves the idea of self as an object, = "rouse thyself." Jerusalem must not persist in a state devoid of comfort and courage; it must wake itself up, cheer up, rouse itself (comp. lxiv. 6). It has received from the hand of its LORD the cup of His fury, which by its intoxicating contents, is also a cup of reeling, and has drunk it to the dregs, even sipped it empty. The figure of the cup of wrath is found also Ps. lxxv. 9; Jer. xxv. 15, 17, 28; xlix. 12; li. 7; Hab. ii. 16; Ezek. xxxiii. 31 sqq.; Lam. iv. 21. The figure of drinking divine fury occurs already Job xxi. 20, and beside that Obad. 16; Jer. xlviii. 26. **קַבֵּצֶת** (comp. **קִיבֶעַ** "a helmet," *שָׂטֵף*, *cupa*, Passow, s. v.), the helm-like, rounded [convex] top of the cup, occurs only here and ver. 22. **תִּרְעָלָה** (comp. **רָעַלְתָּ** iii. 19) that denotes the effect of the drink, beside here and ver. 17, occurs only Ps. lx. 5.

The intensifying of the figure by **וּמִצִּית** occurs for substance Obad. 16, by the same word Pa. lxxv. 9 (8), and (which is probably an imitation of our text) Ezek. xxiii. 34. In ver. 18 the figure of the drunken woman is continued by saying, that none of the sons of Zion have been in condition to lead their drunken mother. What the Prophet means by this figure appears from ver. 20. What is said figuratively in vers. 17, 18, is said without figure in vers. 19, 20. Answering to the full cup, Jerusalem's misfortune is, ver. 19, represented as a double one, each half, of which is again divided into two parts, so that there results a sort of arithmetical progression. See *Text. and Gram.* Whether our text or the similar one in Nah. iii. 7 is the original, in my opinion, cannot be doubtful. Manifestly the passage in Isaiah is bolder, of more original construction, it even sounds harsh compared with the smooth form in which it appears in Nahum. The two interjectional clauses have disappeared. The bold, and difficult **מִי אֲנַחֲמֶךָ** is resolved into the sober: "whence shall I seek comforters for thee?" And it may be further remarked, that **מִי** appears to be referred to a human subject and not to the person of Jehovah. Thus it may be said, that the modern expositors, who following the LXX. and VULG. take **אֲנַחֲמֶךָ** without further ado for **נִחַמְתִּיךָ** (BOETTCHER, *N. ex. krit. Aehrenlese*, Nr. 765), or construe **מִי** as *acc. instrument.* (HITZIG.), have their predecessor already in Nahum. **נִחַ** is "commiserari, to compassionate, sympathize with," and occurs with following **לְ** and **נִחַ** also Job ii. 11; xlii. 11; comp. Jer. xv. 5; xvi. 5; xxii. 10; xlviii. 17.

Each of the two evils that come on Jerusalem is, according to the parenthesis, represented as a whole consisting of two parts. The first whole is called הַשֹּׁר וְהַשִּׁבְרָה "the blow and the downfall" [E. V., "desolation and destruction"]. The two words occur together as here lix. 7; lx. 18; Jer. xlviii. 3, which last text seems to lean on Isa. lx. 18, because in both שֹׁר וְשִׁבְרָה is spoken of as something audible. While "the blow" and "the downfall" primarily concern the city as a complex of buildings, חֶרֶב וְרָעָב "hunger and sword" relate to the persons. The conjunction of these words occurs in Isaiah only here. It occurs more frequently in Jer., and Ezek. (Jer. xiv. 15, 16; xxi. 7, etc.; Ezek. xiv. 21; vi. 11; xii. 16). Ver. 20 corresponds to ver. 18, explaining what has rendered the sons of Jerusalem incapable of helping their mother. They were themselves overtaken by the destroying

woe. עָלָה, which occurs only in Pual and Hithp., means "to be enveloped, especially by a night of tribulation" (comp. Amos viii. 13). The Prophet graphically describes the scenes that took place in the city just taken. Thy sons are not small children as in Lam. ii. 11, 12; iv. 4, but children in general, and especially the sons that ought to be able to help their mother. At the corner of all the streets these unfortunate children lie. This expression, also, appears in Nah. iii. 10, as if borrowed from our passage (comp. Lam. ii. 19; iv. 1), and Nahum seems to have taken our passage in the sense of xlii. 16, in as much as he writes בְּמִלְחָמָה יִרְשָׁשׁוּ. בְּרֹאשׁ כָּל-חֲדָצוֹת. The vigorous, and genuinely Isaianic expression כָּכֹר כְּתוּמָה proves the originality of our passage. The children of Jerusalem are compared to an antelope entangled in a net, and making desperate, but vain efforts to free itself. תוֹמָה occurs again only Dent. xiv. 5, and is there pointed תוֹמָה. It signifies a large kind of antelope, classified among the clean beasts, fit for food. Comp. BOCHART, *Hieroz. Tom. II. p. 367, ed. Lips.*, and especially the remarks of ROSENMUELLER, pp. 369, 281. הַשִּׁבְרָה is in apposition with עָלָה. The words form, so to speak, the bridge between the figure of the cup of fury, ver. 17 and the literal description in ver. 20 a. so that ver. 20 a. is a description of the effect of the cup of fury.

3. Therefore hear—went over.—Vers. 21-23. Having, from ver. 17 on, described the effect of the cup of fury, the Prophet now gives his reason for calling to Jerusalem "rouse thyself." Jerusalem, that hitherto was wretched (x. 30; liv. 11), that was drunken but not with wine, but with misery, shall hear (xlvii. 8) that its Lord, Jehovah, its God, who represents His people in the judicial contest (2^a) see *Text. and Gram.*), takes the cup of fury out of their hand, and gives it into the hand of their enemies. The thought is the same as Obad. 16; Jer. xlix. 12; xlviii. 26. By the departure of the cup of fury from the hand of Jerusalem into the hand of its enemy is revealed the rule of the divine nemesis. The enemies had provoked this

by the arrogance with which they had ill-treated and abused Jerusalem. The expression: which said to thy soul, bow down, beside being an echo of Job xix. 2. is a sort of metonymy. For what the humiliation feels is named as that which the outward act suffers. The figure indicates how wicked and excessive had been the ill usage inflicted on Israel (comp. x. 5 sqq.; Jer. li. 20 sqq.). [See BARNES *in loc.*, for rich illustration of the final clause from oriental usages.—TR.].

DOCTRINAL AND ETHICAL.

1. On li. 1-3. Here one clearly recognises the evangelist of the Old Testament. Is it not as if we heard Paul, who wrote Rom. iv. 11 sqq.; Gal. iii. 6 sqq.? Abraham, says Isaiah, is not merely the rock from which ye are hewn, *i. e.* he is not merely your fleshly ancestor. Look also on his faith. Become also his spiritual children! "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able to perform" (Rom. iv. 19-21). So ye should have a firm faith that God can make also the ruins of Zion into an Eden, and her waste places into a garden of God. And this hope we ought ever to have respecting the Church of the LORD. If it has even become a "*solitarius Abraham et sicut desertum et ruina*," still it may hope to become a paradise and garden of God. And just so may the individual "*episcopus et pastor*" cheer himself in such a way, "*ut credat, ministerium suum non esse inefficax, etiamsi in specie nullus fructus videatur sequi*" (LUTHER).

2. On li. 4-6. The time when the gospel, the tidings of justification by faith, went forth into the world was at once a time of salvation and of judgment. For these tidings were despised by the Jews and received with joy by the Gentiles. Hence Jerusalem was destroyed. That was the beginning of the judgment of the world, which needed to happen to the house of God. Had Israel received the gospel, it would have disappeared among the Gentiles. We see this daily in the case of single Israelitish families that are converted to Christianity. They mix with the Gentiles and disappear in their preponderant numbers. Such would have been the case with all Israel had the nation *en masse* believed on Christ. Just by its unbelief it was preserved as a nation. At last, when the fulness of the Gentiles shall have entered in, all Israel, too, will become believing. That is, the *ἐκλογὴ*, the remnant, will become so. All the rest of Israel, all the *Ἰσραὴλ σαρκικός*, will be overtaken by the judgment, and, with the earthly heaven and the earthly earth and all earthly minded men on it, they shall pass away like smoke in the wind, or like a garment consumed by fire. But everything that will have laid hold on the salvation of the Servant of God and His righteousness shall be called Zion, and will belong to the Bride of the LORD, whose wedding-day will then have come. The people of Israel will, indeed, even then retain their individuality, as generally every

creature that becomes new in the kingdom of God will retain its specific peculiarity. Indeed, Israel will ever remain what it was: the son of the house, the first-born. But then it will assume this position without prejudice or disregard of the Gentile world, and without danger for itself. For no one will then any more be able to make of any avail personal reputation or personal merit, but all will recognize that they are what they are by God's grace.

3. On li. 7, 8. JEROME says of the *רִבְּי יִצְחָק* and the *עַם חֲזָרְתִּי בְּלָבָם*, that they are those "*qui habeant legem, quam per Jeremiam Dominus pollicetur, dicens, 'statutum testamentum novum, non juxta testamentum, quod deposui patribus eorum; sed statutum testamentum, dans leges meas in mentibus eorum (Jer. xxxi. 31 sqq.),' ut nequaquam vivant juxta litteram, sed juxta spiritum instaurantes naturalem legem in cordibus suis (Rom. ii. 14; Ps. xxxvii. 30, 31).*" But those who have the law of the Servant of God in their hearts, stand in the directest opposition to the world, and have only to expect the hatred of the world in the highest degree; yet even alone they are strong against the world, and need not fear its rage (Matth. v. 11, 12; x. 23).

4. On li. 9-11. "*Dicit 'consurge,' perinde atque si Deus altum somnum dormiat.*" LUTHER. Corp. the sleeping of Jesus in the boat (Matth. viii. 24 sqq.—"Arise! So the pious pray, not because they believe God is lying idle in heaven, but because they confess their slothfulness and their ignorance, inasmuch as they are unable to think of God as long as they do not feel His help. But although the flesh supposes He sleeps, and that He does not concern Himself about our suffering, yet faith raises itself higher up and lays hold on God's everlasting power." HEIM u. HOFFMANN.—"*Sentit ecclesia suam Aegyptum et premiorum variis tentationibus mundi, Satanæ et conscientiae. Christus tamen promittit: tristitia vestra vertetur in gaudium. . . . Sed hoc molestum est, quod Christus et Petrus dicunt, modicum expectandum esse. Videtur enim hoc modicum tum, cum in tentatione sumus, aeternitas quaedam esse, quare opus habemus his consolationibus verbi.*" LUTHER. —"As the Prophets appeal to previous examples, and, as has happened a little before, the Prophet Isaiah quotes Abraham's history, and here recalls that of Pharaoh, thus the ancient books of Moses are canonized and confirmed, so that one may not doubt their certainty." CRAMER. —"As the people of Israel in the Babylonian captivity sighed for deliverance and said: If the LORD will redeem the captives of Zion, then we will be like those that dream; then our mouth shall be full of laughter, and our tongue full of singing (Ps. cxxvi. 1, 2); and as the most ardent longings of the believers in the ancient world were for the coming of Christ in the flesh, as old Jacob says: 'I have waited for thy salvation, O LORD' (Gen. xlix. 18), so we are to long for nothing more than for the coming of Christ to judgment, in which also John precedes us with the words: 'Even so come, Lord Jesus' after it was said: 'I come quickly. Amen' (Rev. xxii. 20). When, therefore, we hear of the signs of the coming of Christ, we should raise up our heads because our salvation draws near (Luke xxi. 18).

There will be no more suffering, cry, pain (Rev. xxi. 4), but fulness of joy and lovely existence at the right hand of God forevermore (Ps. xvi. 11)." RENNERT.

5. On li. 12-14. "I, I comfort thee. Not gold, not silver, not honor, not the world, but my word, my Spirit, shall keep and protect thee. Thou fearest men that terrify thee. Why then dost thou not let thyself be raised up when I comfort? For I am God that fill heaven and earth. They are water-bubbles, moths, stalks of straw, drops in the bucket, dust in the balance, burning thorns. I am a comforter, not alarmer, although the flesh in time of tribulation so judges. I am thy Creator, not thine executioner or tormentor, and my power is so great that I have spread out the heavens and founded the earth. Hence thou hast no cause to fear that I have not strength enough to redeem thee." HEIM and HOFFMANN.—"God often withdraws from us *consolationes rerum*, so that the *consolatio verbi* may have room and operation with us." FOERSTER.—"What is man? What is he good for? What can he profit, or what harm can he do (Ecclus. xviii. 7; Ps. lvi. 12; cxviii. 6)? And if God be for us, who can be against us (Rom. viii. 31)? As is to be seen in the examples of Pharaoh, Sennacherib and countless others." CRAMER.

6. On li. 15, 16. In the second Psalm it is said: "Why do the heathen rage and the people imagine a vain thing? The kings of the earth . . . cast away their cords from us." And in Ps. xvi.: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar," etc. The LORD who has power over the sea, and over those powers that rage like the sea, protects His servant against this raging. The Servant of the LORD does not speak of himself, but what He speaks He speaks as the Father has said to Him (Jno. xii. 49, 50). And even if what He has spoken and done according to the Father's will bring Him on the cross, still this bitter day of death is followed by a glorious day of resurrection. And this day of the resurrection is a second creative day. It is the beginning of a new and better world. The glorified life, which in Christ entered into this world out of the cavern of the grave, was not confined to His person. Rather it has penetrated from Him forth, by word and sacrament, to all men. As through the first Adam death seized also the creation, so through the second Adam the glorified life communicates itself to the whole creation. Not only a new humanity will be formed from Him, but a new heaven and a new earth. Thus it can be said of the Servant of God, that He plants the heaven and lays the foundation of the earth.

7. On li. 15, 16. "Comfort for the sacred office of the ministry. 1) On account of the founder, who is God Himself. As the great lords, when they issue commands, use their titles in advance, and subscribe themselves by their lands and peoples, so God does also, who is the LORD of hosts. He is strong and reputable enough. 2) This founder and beginner Himself makes those in the gospel ministry capable persons to discharge the office of the Spirit. For our ability is of God (2

Cor. iii. 5). 3) The word that they preach is not their own, but God's word, which He Himself puts into their mouths (Matth. x. 20). 4) God takes the preachers under His guidance, protection and shelter, and covers them under the shadow of His hand, hides them secretly with Himself against every man's arrogance (Ps. xxi. 21). 5) Their office is dear and precious before God, because through them not only are the foundations of the earth laid, but also heaven is set with glorious plants of honor that shall grow and bloom in all eternity to the glory of God."—**CRAMER.**

HOMILETICAL HINTS.

1. On li. 4-6. *Missionary Sermon.* The LORD says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matth. xxiv. 14. According to this, there is a close connection between missions and the judgment of the world. The former belongs to the preliminary conditions of the latter. The judgment of the world does not come before missions have accomplished their task, and at the same time missions offer to men what they must have in order to be able to stand in judgment. If now, beside this, all believing souls long for the second coming of the Lord, because only by that will our redemption be accomplished (Luke xxi. 18), and the first three petitions of the Lord's Prayer be heard, so, from the view-point of Christianity, the wish is justified, that missions may soon accomplish their work, that the day of the Lord may soon come. In this lies a motive to be, not neglectful, but diligent and zealous in missionary labor. Thus we may discourse in this wise on the connection between the last judgment and missions, and show: 1) how the coming of the judgment depends on missions accomplishing their task (vers. 4, 5, the law of the Lord and His righteousness are here; the isles wait. Let us bring to them the former; the sooner they come to all nations, the sooner will the Lord come also, and with Him our redemption). 2) How standing in judgment depends on the acceptance of what missions offer (ver. 6, he

that has the righteousness of Christ will not despond; he that has it not, will perish).

2. On li. 7, 8. *Consolation in time of persecution.* Why the children of God need not fear the hostility of the world. 1) Because they are strong (the law of God is in their hearts, they have the righteousness that avails with God; God Himself lives in them with His Spirit and His strength; their cause is God's cause, therefore the power of God is on their side). 2) Because the world is weak (its power is only apparent; the world is inwardly hollow, untrue, therefore forsaken of God, and judged, and this condition of being judged must in a short time become manifest).

3. On li. 9-11. These words, too, can be applied to address consolation to the Church. The appeal is to the facts by which the LORD even in ancient time proved His saving power, especially by redeeming the people of Israel out of Egyptian bondage, and by leading them through the Red Sea. God is still the same that He was then. His arm is still just as strong. Therefore He can do again what He did then. Hence the children of God, to-day also, have nothing to fear from the fury of the dragon, from the deep waters through which they must pass. They shall arrive prosperously at their goal, and everlasting joy shall be their portion (Isai. li. 14; Jno. xvi. 22).

4. On li. 12-14. *Warning against the fear of man.* 1) It is a sin. For it is to forget what God has already done for us, and what He promises. 2) It is folly; for men are powerless and perishing.

5. On li. 15, 16. Even though the world torments and rages ever so much, still let us hold fast to Jesus Christ the Son of God; for in Him we find 1) the divine truth, 2) the most powerful protection, 3) participation in divine glory (the new heaven and new earth).

6. On li. 17-23. A call to the Church militant. Two things are certainly in prospect for it: 1) That here on earth, for its trial and purification, it must empty the cup of wrath; 2) That, after it has drunk the cup of wrath shall be put into the hands of its enemies that they may be judged, while it is saved.

IV.—THE FOURTH DISCOURSE.

The Restoration of the City Jerusalem.

CHAPTER LII.

This chapter closely connects with li. We see this even outwardly by "Awake, Awake," ver. 1, which plainly refers back to the same words, li. 9. The vers. li. 17-23 we have already recognized as a transition to chap. lii. from the fact that in them the discourse of Jehovah exchanges with that of the Prophet, and that *Jerusalem* is addressed. But by Jerusalem, then, we must understand the population of Jerusalem, whereas chap. lii. deals entirely with the city as such, i. e., with the holy places (עִיר הַקֹּדֶשׁ). At the same

time in chap. lii. the Prophet alone speaks, or at least only as the publisher of the words of Jehovah. The chapter divides into two parts. In the first (vers. 1-6) the Prophet shows why the city of the sanctuary must be restored. The name, i. e., the honor of Jehovah demands it. In the second part (vers. 7-12) the holy place looks forward immediately to the entrance of its holy inhabitants, who come, under Jehovah's guidance, from the unholy land. We observe the accomplishment of the restoration.

1. THE NAME OF JEHOVAH DEMANDS THE RESTORATION OF JERUSALEM.

CHAPTER LII. 1-6.

- 1 Awake! awake! put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city:
For henceforth there shall no more come into thee
The uncircumcised and the unclean.
- 2 Shake thyself from the dust;
Arise, ^{and sit} down, O Jerusalem:
Loose thyself from the bands of thy neck,
O captive daughter of Zion.
- 3 For thus saith the LORD,
Ye have ^{been} sold yourselves for nought;
And ye shall be redeemed without money.
- 4 For thus saith the Lord God [Jehovah],
My people went down aforetime into Egypt to sojourn there;
And the Assyrian oppressed them without cause.
- 5 Now therefore, what have I here, saith the LORD,
That my people is taken away for nought?
They that rule over them make them to howl, saith the LORD;
And my name continually ^{every} day is blasphemed.
- 6 Therefore my people shall know my name:
Therefore *they shall know* in that day that I *am* he that doth speak:
^{Behold it is I.}

^a dwell as Jerusalem.
^a Their rulers howl.

^b been sold for.
^a all day.

^c for.
^c Here am I.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: ver. 2, נָעַץ, שָׁכְנָה. Hithp. — שָׁכְנָה, of like meaning with שָׁכְנָה, שָׁכְנָה; שָׁכְנָה, שָׁכְנָה; vers. 3, 5, חָנַם.

Ver. 2. שָׁכְנָה cannot be construed with קוּמִי, so as to read: "sit upright" (Gress.). For the Prophet certainly does not mean that Jerusalem shall sit up; it must stand up, i. e., raise itself up wholly. Nor can שָׁכְנָה (with Kopp, Hitzig), be rendered "captive people;" for then there must be שָׁכְנָה between קוּמִי and יְרוּשָׁלַיִם. Rather שָׁכְנָה is imperative from יָשָׁב. — From this it appears that I do not take יְרוּשָׁלַיִם in ver. 2, α, as subject, but as in apposition with the subject. The sub-

ject is שָׁכְנָה בַּת צִיּוֹן. One might also regard יְרוּשָׁלַיִם as the object of שָׁכְנָה. But it seems to me better to suit the context and also Isaiah's style of thought generally, to take Jerusalem as meaning the unity of city and inhabitants. Then, too, it results that the clause הִתְפַּתְּחוּ צוּאֲרֵי מוֹסְרֵי צוּאֲרֵי is to be construed as a parenthesis, and that K'ti is the correct, original reading.

Ver. 5. כְּנָאִין is part. Hithpoel or Hithpoal, with assimilated ת.

Ver. 6. In the second clause לִכְן is repeated (comp. the repetition of כָּעַל, ix. 18) but not יָדַע, which must be supplied.

EXEGETICAL AND CRITICAL.

1. The first two verses contain the theme. In ver. 1 the holy city is summoned to awake to consciousness of new strength and new glory, for from henceforth it will be preserved from all desecration. In ver. 2 the captive people of Jerusalem is summoned to shake itself from the dust of the captivity, to cast away the chains and now again to dwell as Jerusalem. On the promise follows an historical proof (vers. 3, 4). Jerusalem is like a worthless possession, given away to the enemy without gain or compensation; so it shall without gain for the enemy be redeemed (ver. 3). For what gain had the LORD when His people languished in Egyptian bondage, and when As-

syria oppressed it (ver. 4)? And now, too, i. e., after the deportation of the nation by the Babylonians, the LORD has in Jerusalem nothing but an empty place. The people are dragged away into exile; its oppressors howl in cruelty and haughtiness, while the name of the LORD is continually blasphemed as that of a powerless, conquered God (ver. 5). But as it is impossible for the name of the LORD to remain covered with this infamy, the LORD will again reveal His name to His people. They shall at the right time know who is their God, and what it means when He says: "here am I" (ver. 6).

2. Awake—daughter of Zion.—Vers. 1,

2. This address to Zion begins with the same words that li. 9 begin the address to the arm of Jehovah. It is like an echo which that call has found in the heart of Jehovah. It seems to me incorrect to take *לְיוֹר* (with DATHE, GEBEN, HITZIG, etc.), in the sense of ornament, splendor, according to Pa. xcvi. 6; cxxxii. 8. Why should Jerusalem become merely glorious again? Why not *strong and glorious*, after having been weak and covered with infamy? The figurative expression *תְּפִאֲרַת בְּנֵי תַמְאֲרִית* occurs only here (comp. lxi. 10). That by Zion is to be understood the city, as also HITZIG, KNOBEL, DELITZSCH have recognized, appears plainly from *עִיר הַקֹּדֶשׁ*. This expression (comp. on xlvi. 2) intimates wherein the strength and glory of Jerusalem consists. As the earthly dwelling-place of Jehovah, Jerusalem stands high in power and honor above all other dwelling-places of men on earth. But hitherto the holy city was only too often exposed to desecration by the uncircumcised and the unclean (the heathen) coming into the city, not with the intent of paying humble homage, but with a hostile intent. As often as this happened, it was a proof that Jerusalem had so far lost its "strength" as not to be able to protect its *תְּפִאֲרַת*, "magnificence." In the future that shall not happen again. The strength of Jerusalem shall ever be so great that it will be able to preserve its "magnificence". The words *כִּי לֹא יוֹסִיף עוֹד* are repeated, Nah. ii. 1, in which verse the initial words of both clauses are taken from our text and ver. 7 (comp. on li. 19, 20). Into Jerusalem, now clothed with new power and honor, the banished people shall enter again. They had languished in slavery. They had lain in the dust (xlvi. 1). Jerusalem must rise up from the dust (xxxiii. 9, 15), shaking it off, and stand up, and dwell again as Jerusalem (see *Text. and Gram.*). Neither the city without people, nor the people without city is the true Jerusalem. The chief thing is that Jerusalem will cease to be a desert, and become inhabited again by its people as it ought to be.

3. For thus saith—it is I—Vers. 3-6. The foregoing promise of a restored Jerusalem is now accounted for by explaining that the honor of Jehovah Himself demanded the restoration. For, says the LORD, *ye were sold for nothing*. *בְּחֵנֶם* here can only mean that in surrendering the holy people, the holy land, and the holy city, the LORD received no corresponding indemnification. [Comp. Pa. xlv. 12.] For there was given to Him no other holy people, land, or city for them. Therefore He had, as it were, in respect to earthly possession, got only injury, yea, as ver. 5 even says, mockery and scorn to boot (comp. xlviii. 9 sqq.). That cannot go on so. The infamy, that has in this way come on the name of the LORD, must be washed out by His making those nations, (who might mock after the fashion intimated Num. iv. 15 sq.; Deut. ix. 28; Ezek. xx. 14), feel His power in such a way as simply to compel them to surrender the people of Israel. This is the meaning of and *ye shall be redeemed without money*. Vers. 4, 5 give the historical proof that Israel was sold for nothing. The first time was in Egypt, while Is-

rael dwelt there as a stranger. The Prophet merely intimates this. Regarding the Egyptian bondage one sees this from the fact that he designates the entire Egyptian episode by the words *יָרַד עַם לְנוֹר שָׁם*. By *לְנוֹר שָׁם* (according to Gen. xii. 10, where it is said of Abraham) he seems to allude merely to the original object of the going down to Egypt. But we see from *עַם* that he means all that Israel experienced in Egypt. For those that went down were as yet no nation. But it was just the nation that must suffer all that, on account of which their stay in Egypt is called the first example of being sold. Also the expression and the Assyrian oppressed them is merely an intimation. Every sort of injury that Assyria did both to the kingdom of Israel, and to the kingdom of Judah is included in it. What did the LORD get by that first Egyptian exile? Nothing, but that, for the time being, the already chosen and consecrated land stood empty. The plan of the LORD to provide for Himself a place of revelation and worship, which He had already begun to realize through Abraham, Isaac and Jacob, suffered by that a postponement of several hundred years. Assyria, too, ill-treated Israel *בְּחֵנֶם*, i. e., "for nothing" (*בְּחֵנֶם* "defectus, not being," comp. on xli. 29, with the *3 pretii* only here, yet comp. Job vii. 6). For what equivalent in goods of like sort was given to the LORD in place of what He lost by Assyria? Third, the LORD looks on the condition He sees created by the Babylonian Exile.

מִדֶּבֶר לְיִשְׂרָאֵל, in my opinion, can be referred neither to heaven (HITZIG), nor to the lands of the Babylonian exile (ROSENUELLER, STIER, EWALD, UMBREIT, DELITZSCH and, in another sense, KNOBEL). Was then Jehovah transported to Babylon along with the people? The context every way demands that we refer *מִדֶּבֶר* to Jerusalem. For 1) the holy city (*עִיר הַקֹּדֶשׁ* ver. 1), is the fundamental thought of the chapter. It treats of the rehhabiting of it, as its standing empty was opposed to Jehovah's interests. To this *standing empty* there is plain enough allusion in "My people went down into Egypt" ver. 4; less plainly in "the Assyrian oppressed them." But Assyria had only *wished* to empty the holy city, and only partly emptied the holy land. 2) It is quite plain that in *for my people is taken away* the LORD has before His eyes the desolation of the holy land and city. If the people are taken away, then the land and city are empty. In that case what does the LORD find there? Shall the beasts and the land do Him honor? Is it not His will to reveal Himself to men, and to be known and honored by them? No; more extendedly than He does in regard to Egypt and Assyria, the LORD shows that Babylon has emptied His land and city *בְּחֵנֶם*, i. e., without a corresponding equivalent of like sort. And, indeed, they do this with wicked haughtiness. They are rough, savage drivers, that with wild howls use their power over Israel. With most commentators, I refer those that rule over them to the Chaldeans (xiv. 5; xlix. 7). The Israelitish princes would hardly be called *מְשֻׁלָּמִים*, seeing they had nothing more to command.

They were at most **זָרְזוּ**. The meaning "singers" is not adequately supported by Num. xxi. 27, and moreover does not suit the context. **זָרְזוּ**, rendered by the LXX. sometimes *ἀλαλέζεν*, sometimes *ἀλλολεζεν*, occurs only thirty times in the Old Testament (nine of these in Isaiah see *List*), and means chiefly the howl of woe. But I can't see why it may not signify other sorts of howling, as howl of rage, howl of vengeance, howl of victory, just as well as our German *heulen* and the Latin *ululare*, with which, moreover, it is radically related. It is certainly no flattering expression. The overweening conquerors, that do not spare the people, spare their God as little. They praise their idols as being more powerful (x. 10 sq.). Hence the LORD must complain that His name is blasphemed the whole day (comp. li. 13; xxviii. 24; lxii. 6; lxxv. 2, 5).

The conclusion is drawn in ver. 6: because Jerusalem's desolation is of no profit to the LORD, but rather an injury to His honor, the LORD will reveal His name, i. e., His being (xxx. 27). **Israel shall know what his name is**, i. e., what it means, or what sort of a name it is.

Whether one think of **אל** or **אלהים** or **יהוה**, in each of these names, and still more in all together, there lies the meaning of the absolute, eternal, powerful being. In that day points to the time in which the LORD has concluded the restoration of Jerusalem. When this time is fulfilled, one will appear and say: **here am I**. Then Israel shall know that this is its God, Jehovah. For He will speak His **here am I** so powerfully, so precluding all opposition, that all will recognize the LORD and Master of the world. Thus the Prophet has proved that the restoration of Jerusalem must necessarily follow.

2. THE RESTORATION ACCOMPLISHED.

CHAPTER LII. 7-12.

- 7 How beautiful upon the mountains
Are the feet of him that bringeth good tidings, that publisheth peace;
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion, Thy God reigneth!
- 8 Thy watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye,
When the LORD shall bring again Zion.
- 9 Break forth into joy, sing together,
Ye waste places of Jerusalem:
For the LORD hath comforted his people,
He hath redeemed Jerusalem.
- 10 The LORD hath made bare his holy arm
In the eyes of all the nations;
And all the ends of the earth
Shall see the salvation of our God.
- 11 Depart ye! Depart ye! go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean, that bear the vessels of the LORD.
- 12 For ye shall not go out with haste,
Nor go by flight:
For the LORD will go before you;
And the God of Israel will be your rereward.

¹ Heb. gather you up.

* Hark, thy watchmen! They raise the voice! Together they rejoice.
* For eye in eye they see, as Jehovah returns to Zion.
* Cleanse yourselves.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: ver. 7, **אָמַר**.
— **בְּשׂוֹר** particip.; ver. 11, **בְּרַר**, imper. Niph.; ver. 12,
בְּנוֹסָה.

Ver. 7, **אָמַר** is Pilel from **אָמַר**, for according to the law underlying the formation of these verbs, **אָמַר** stands for **אָמַר**, and **אָמַר** for **אָמַר**; [see GRAMM § 174, 1]
Ver. 11, **הִרְבָּר** is imper. Niph. from **בָּרַר**.

EXEGETICAL AND CRITICAL.

1. In an exalted poetic personification the Prophet describes the actual accomplishment of the restoration of Jerusalem. He sees Jerusalem in ruins and uninhabited, yet the ruins are watched by spirit-spies that wait for the resurrection of the city. And look! A messenger comes with the glad news: Jehovah is King (ver. 7). And then the spies rejoicing see eye in eye the LORD returning to Zion (ver. 8). Then the ruins of Jerusalem are summoned to rejoice that the LORD has redeemed His people and His city (ver. 9), and has shown the strength of His arm and His salvation to all nations (ver. 10). Now also there issues at length to the people of Jerusalem the summons to return home from the lands of exile. But, since Jerusalem is now cleansed and sanctified anew, they must touch nothing unclean, and must be cleansed themselves and bear the vessels of Jehovah (ver. 11). For this cleansing they will have time. For they will not go out in haste as in the flight from Egypt, since Jehovah Himself will both lead their expedition and protect their rear against attack (ver. 12). It is seen that here, too, the Prophet distinguishes between the city and the inhabitants, and sees in the reunion of both the salvation of the future.

2. **How beautiful—of our God.**—Vers. 7-10. The words: "upon the mountains . . . publisheth peace" occur again Nah. ii. 1 (i. 15), where also, in the second half of the verse, are found the words "for—shall no more pass through thee," which are a modification of the language of lili. 1. If we were correct in pronouncing the passage li. 19 to be the original in comparison with Nah. iii. 7, it follows that there is a like relationship in the present instance. But apart from that, Nahum in the present instance appears as a dilution of our text. How flat is his **הִנֵּה** instead of the very poetical **כִּי־נִשְׁמַח**! LOWTH remarks that, "the imitation does not equal the beauty of the original." And does not this **הִנֵּה** have the appearance of an attempt to avoid the difficulty of the proper signification of **כִּי־נִשְׁמַח**?

Moreover **לֹא יוֹסִיף לַעֲבֹד** is manifestly a smoother mode of expression, more accordant with common usage, than the harsher and less frequent **לֹא יוֹסִיף יָבֵא** (lili. 1). And it may be further noted, that **עָלָה**, which Nahum uses for **בָּא**, occurs shortly before in Isaiah (li. 23), so that Nah. ii. 1 b (i. 15 b) appears to be combined from the elements of Isa. li. 23 and lili. 1.

How beautiful (lovely) are the feet. The expression refers neither to the sound nor to the sight of the feet ("that bound like gazelles over the mountains" DELITZSCH); but is a poetical metonymy. The feet stand for what they do. The feet walk, come. The coming, the advent of the messenger of good tidings is lovely (so LOWTH). The coming over the mountains is also poetic embellishment (comp. on xiii. 4). It is not probable that **כָּל־בָּשָׂר** is to be taken collectively. Why not use the plural directly? And why suppose a plurality of messengers? It would be

neither more poetical, nor historically more likely. The contents of the glad tidings is presented in a sacred triad. One might say that "peace" is most general (comp. ix. 5, 6 and the greeting **שָׁלוֹם לָכֶם**), "good" refers more to corporeal goods (comp. 1 Kings x. 7; Job xxii. 18; Ps. civ. 28), salvation more to spiritual salvation (**σωτηρία**, hence the name of the Redeemer **Ἰησοῦς**). But all are comprehended in the words **thy God reigneth**. The antithesis to this is the dominion of the world-power. "The kingdom of God" denotes the sole dominion of Jehovah on earth, that implies the discontinuance of the dominion of all that is world-power. The return from the Exile represents only the feeble beginning of the restoration of God's reign. When John the Baptist and Jesus Himself proclaimed that "the kingdom of heaven is at hand" (Matth. iii. 2; iv. 17), the latter was about to lay the immediate foundation of it. But the whole period of the Church is as a pause, during which, along with many outward retrogressions, there is only a quiet, inward extension and deepening, and a weak, partial outward progress (comp. Rom. x. 15 [where Paul quotes our Text. Tr.]). The completion will only take place when the Lord will come again visibly to realize His inward and outward sole-dominion on earth (Rev. xii. 10; xix. 6). All these periods of time are comprehended in the gaze of the Prophet.

The cry of the messenger of good news comes from without. It is heard in Jerusalem by the **דֹּשְׁדֹשׁ** ["watchers"]. As Jerusalem still lies waste, these must be invisible, spirit-watchers, as it were the geni of the place. I do not comprehend how any one can think that the prophets are meant here. Were there then prophets in Jerusalem while it lay waste? And yet the message came to Jerusalem and not to the exiles. [The Author's own conception must be regarded as inferior to any other that has been entertained. It is objectionable even as introducing heathenish imagery which is wholly foreign to Bible poetry. If these watchers are "genii of the locality as it were," then, as in effect is said below, the messenger of good news is a similar genius? But the persons of the scene are all personifications, and Jerusalem itself is treated dramatically. It is represented as looking for the good things to come. Watchers are on the look-out, and the expected messenger appears. The language paints the emotions of such a crisis. The Jerusalem of this picture is not a solitude, as the Author says, but is expressly peopled. It is Jerusalem ideally conceived to suit the spiritual realities of this prophecy. To identify the messengers or watchers as prophets or the like is "an unnecessary restriction and objectionable, as it mars the unity and beauty of the scene presented, which is simply that of a messenger of good news drawing near to a walled town, whose watchmen take up and repeat his tidings to the people within" (J. A. ALEX.).—TR.] **כִּי־נִשְׁמַח** is an exclamation as xiii. 4; xl. 3, 6; lvi. 6. Like a

joyful echo the rejoicing of the spies* responds to the shout of the messenger. But they rejoice not merely at the message, but more that they may behold the instant fulfilment of it. For "eye in eye" (עין בעין Num. xiv. 14) they see Jehovah's return to Jerusalem. That שוב may not be translated here "to lead back" [Exo. V. "bring again"] appears from the fact that the bringing back of the people is not yet spoken of, but only the return of Jehovah to Jerusalem, which He had forsaken as a desolate

and desecrated place (comp. מדר ל' פור ver. 5). The spies see the LORD take possession again of the place of His sanctuary. No man sees that. As the מלאכים and הרוחות are spirits, therefore, that return is one invisible to human eyes, but quite within the cognizance of the eyes of spirits (hence עין בעין). It is accomplished in transcendent, spirit-corporeal reality. The desolate ruins of Jerusalem, however, are summoned to burst forth into joy because Jehovah has compassionated His people (li. 3), has redeemed Jerusalem. The Prophet sees in that transcendent occupation of Jerusalem the guaranty and principle of the redemption. The perfects נחמ and נאם are *perfecta prophetica*. And parallel

with these perfects stands also חשך ver. 10. For by the redemption of Jerusalem the spiritual eye sees unveiled also to the nations what hitherto was manifest only to the former. The Lord hath made bare His holy arm means, that that redemption shall be made manifest to the nations as Jehovah's act. I do not think, therefore, that the expression here is to be compared to that baring of the arm that the warrior does in order to fight with more freedom. But the sense is as in liii. 1; Exod. viii. 15 (19); Luke xi. 20. Jehovah reveals Himself to the nations as the originator of the events by which the redemption of Israel is accomplished, that all the ends of the earth (xiv. 22) may see with eyes the salvation that the LORD has prepared for His people.

3. Depart ye——your reward.—Vers. 11, 12. Now that the LORD has again seized possession of His anciently chosen holy place, the people of Israel also is summoned to return thither from the lands of exile. They must get away (סור comp. xxx. 11; Lam. iv. 15) and go out. But as they are to come to "the holy city," into which nothing unholly must come (comp. ver. 1), they must not make themselves unclean by contact with what is unclean. Yea, as the holy vessels, (which the Prophet implies have been taken away as spoil,) are to be brought back along with them (comp. Ezr. i. 7 sqq.), they must undergo

the legal requirements of purification. The Prophet has certainly in mind here the Levites and the purification prescribed for them (Num. viii. 6 sqq.) since, during the journey through the desert, the service of bearing devolved especially on them (Num. iv. 47, comp. ver. 24 sqq., ver. 49). Our passage recalls xxxv. 8, where the way on which the redeemed return is called a holy way, that nothing unclean shall go on. Abundance of time and opportunity will be given to prepare for the holy expedition by suitable purification. For this departure shall differ from the departure out of Egypt in not being in haste and like a flight. The latter was like a flight, because those long detained by Pharaoh were obliged to avail themselves of the moment he was willing to let them go. For he might suddenly change his mind, even though at that time men were urging their departure (Exod. xii. 33, 39). But from the second exile Israel should go forth as lord and conqueror (comp. xlvii. 1, 2; xlviii. 1 sqq.). חפז "haste," which Isaiah uses nowhere else, is manifestly an allusion to Exod. xii. 11, where it is said of eating the Passover: "and ye shall eat it בחפז," and Deut. xvi. 3, where in reference to the unleavened bread it is said: "for in haste (בחפז) thou camest forth from the land of Egypt." As חפז only occurs in our text and the two passages in Deut., so, too, מנוסה occurs again only Lev. xxvi. 36, where of wicked and exiled Israel it is said, that, in the land of its enemies, it shall become cowardly and inclined to groundless פחד. Thus in the choice of the word מנוסה, there appears to be an allusion intended. Israel went out from Egypt also under the protection and guidance of its God. But it was in haste and as if fleeing. If then it is promised here that the departure from Babylon (the suffix מלכות refers to Babylon) shall not be so, and that because the LORD will go before the expedition and close it up (אגמן *agmen claudens*, alluding to Josh. vi. 9, 13; Num. x. 25), we must suppose that the Prophet implies an activity of God in guiding and protecting in reference to their enemies, such as is described in the passages cited above: xlv. 1, 2; xlvii. 1 sqq.; comp. xlv. 1, 2; xlviii. 14, 20.

DOCTRINAL AND ETHICAL.

1. On lii. 1-6. "This comforting assurance applies especially also to the spiritual Zion, the Church of Christ. It should ever arouse itself to be courageous and joyous in the midst of outward distress and weakness. The true Church is the holy city of God in which are found nothing but righteous and holy ones, gloriously adorned with the robe of Christ's righteousness and with garments of salvation (lxi. 10), strong in the LORD and in the power of His might, (Eph. vi. 10), able to do all things through Christ who strengtheneth them, (Phil. iv. 13), whose strength is mighty even in the weak (2 Cor. xii. 9), whereby they are strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness (Col. i. 11), free from the bands of their neck—from sins as the snares of

[* The Author uses the word *Späher*. Its common meaning is "spies" or "scouts." It is therefore so rendered in the text, and also because he interprets the scene as a solitude, and the עֵינִים as look-outs watching for the resurrection of the city (see ab. p. 565). They are therefore no watchmen in any ordinary sense; not even guardian genii, but only "as it were" ghostly videttes. One must wonder why the service would require many, i. e., enough to get up a scene of popular rejoicing such as the passage depicts. The entire conception is so extraordinary that the temptation has been strong to translate *Späher* "watchers," and thus gloss over what seems to be the Author's peculiar idea. He amplifies it below.—T.]

the devil by whom they were taken captive at his will (2 Tim. ii. 26). (For because they were sold for nothing under sin, i. e. to the pure loss of their Creator and LORD—they shall also be redeemed for nothing, i. e., without their robber and oppressor receiving any indemnity). So the church becomes a congregation that has neither spot nor wrinkle nor any such thing, but is holy and unblameable (Eph. v. 27). In the visible church (of the called) there are indeed many unclean, unholy hypocrites, like chaff amid the corn (Matth. iii. 12), like bad fish in a net (Matth. xiii. 48), these will in due time be separated from the believers and elect and be cast into everlasting fire. Whereas the others shall be led into everlasting life, into the kingdom of everlasting glory (Matth. xxv. 46). Let us therefore gratefully acknowledge and lay hold on the precious grace of Christ that we may be found among the number of the elect.—RENNER.

2. On lii. 1-6. "If God has promised us redemption from the wicked world, as He has doubtless done, so ought we to flee out of it every day with all our thinking and imagining and doing. Israel had the command never to settle firmly forever in Babylon, but to await in faith their departure and to be ready for it. To this end Zion should put on her divine strength, her spiritual adornment, i. e. the faith unto righteousness, that she may become as a new, purified congregation free for herself. That came to pass first in the New Testament when God's people were founded not any more on things earthly, but only upon the gracious word of God which each one can receive in faith. Faith is the greatest power on earth, for it partakes of the omnipotence of God. Therefore God's people, when they strengthen themselves in faith, will break their bondage, and the world (which has indeed never paid God for the dominion with which it has long plagued us, but was only used for a season against us as a rod of anger) must, against its will, let the church go free. Israel was indeed a guest in Egypt, and later Assyria ill-used it. But now it is still worse; the world is ever more enraged against us. God will not always let it go on so; but because the heathen, in their conceit, boast and triumph over Israel, as if by their own might they had them and even their God in their power, God will reveal Himself to His people with glorious help." DIEDRICH.

3. On lii. 7. "*Est collatio legis et evangelii et commendatio Christi loquentis per apostolos suos. Qui docent legem, sunt tristes bubones et terrent ululatu suo, sed nuntii evangelii habent amabiles pedes, afferunt enim lactissimum verbum pro conscientia turbatis.*" LUTHER.

4. On lii. 7. Such poor wretched people, who know nothing of God, are not aware of their own misery and everlasting need, who are over head and ears in sin, and know not how to help the least of them,—I say, what better, greater, more joyful, can happen to such people than such a messenger, who, in the first place, announces peace, i. e. who brings the certain tidings that God would be at peace with us, and neither condemn nor be angry with us on account of our sins. On the other hand, who preaches good tidings of good, i. e. he gives the comfort that God will not only not punish according to our

desert, but will give and vouchsafe to us His Spirit, His righteousness and all grace. In the third place, who proclaims salvation, i. e. who promises and comforts us with the assurance that we shall be helped against the devil and death forever. And to comprehend all in one morsel, who can say in truth to Zion, i. e., to believers, thy God is king, i. e. God Himself will receive thee, He will Himself be thy Lord and King; He Himself will teach and instruct thee with His mouth, He Himself will protect thee, and neither office will He any longer devolve on men, but will execute Himself." VEIT DEITRICH.

5. On lii. 8. "Preachers ought to be watchers (Ezek. iii. 17). Therefore they ought neither to be silent about sins and a scandalous life, nor about spreading doctrine that is false. If they are so, they are dumb dogs (Ivi. 9)." CRAMER.

6. On lii. 9, 10. "When the conversion of the Jews takes place, it will not happen in a corner, but be so glorious and conspicuous that every one must confess: the LORD has done that." STARKE.

7. On lii. 11, 12. "Dost thou like to keep company with the wicked, and wouldst yet be a Christian? That cannot be; for what communion has light with darkness (2 Cor. vi. 14)? Christians are holy people. How would it ever do to make one's self unclean with sinners? Therefore sigh in all earnestness: 'Create in me a clean heart, O God,' etc. (Ps. li. 12).—The Church of Christ and every true believer has in Christ a faithful guide and leader, a mighty protector in distress. If they journey at His command and in their calling, He goes before them." STARKE.

8. On lii. 11. This passage is cited by the Roman Catholics as authority for the celibacy of the priests. The Apology of the Conf. August. remonstrates against this application of the passage in Art. XI. *De conjugio sacerdotum*, p. 248, ed HASE; comp. pp. 241, 27; 244, 41.

On lii. 12. "*Est insignis exhortatio, ut simpliciter fide in solum Christum, ducem nostrum, respiciamus, qui nos colliget, ut maneamus in verbo et sinu tui ab omnibus peccatis. Sic legimus de quadam Sancta Moniali. Ea cum tentaretur ob admissa peccata, nihil aliud respondit, quam se Christianam esse. Sensit enim, se nec suis malis operibus damnari, quod haberet Christum, nec bonis operibus salvari posse, sed Christum pro se traditam victimam satisfecisse pro peccatis suis.*" LUTHER.

HOMILETICAL HINTS.

1. On lii. 1-6. *Comfort and admonition to the church in time of distress.* 1) Wherein the present distress consists (vers. 4, 5: how the world-power has ever been hostile to the kingdom of God); 2) What the church in this distress must correct in itself (ver. 2: it must make itself inwardly free from worldliness); 3) What the church has to hope in this distress: a. that the LORD will defend His own honor (ver. 6); b. that He will not suffer His enemies to have the advantage (ver. 8: He can for a while let them appear to have it by seeming to surrender His church to their enemies; but He will, at the right moment, take it away from them again); c. that in conse-

quence of this the church will again become strong and glorious (ver. 1).

2. On lii. 7-10. "The lovely harmony brought about in the church by the glad tidings of Christ; 1) In the messengers who start it; 2) In the doctrines that continue its sound; 3) In the hearts that re-echo it." LAUXMANN, in *Zeugnisse ev. Glaubens von V. F. OEHLER*, Stuttgart, 1869."

3. On lii. 11, 12. The church of the LORD may come to a situation that will compel it to go out of its previous relations. In that case it is important to observe three things: 1) Not to defile itself by participating in the nature and practices of the world; 2) Not to act with imprudent haste or cowardly fear; 3) To confide in the guidance and protection of the LORD.

V.—THE FIFTH DISCOURSE.

Golgotha and Sheblimini [*set at my right hand.*—TR.].

CHAP. LII. 13—LIII. 12.

The transition from lii. 12 to lii. 13 is abrupt only in outward appearance. The attentive reader will see that inwardly there has been due preparation for it. For it was said already, xlix. 3, 4, that the Servant of the LORD, by whom the LORD will glorify Himself, will be surprised by this success as the unexpected reward of His afflictions. It is said, moreover, xlix. 5, 6, 8 sqq., that the restoration of Jerusalem will be accomplished by the Servant of the LORD. Also, l. 1, it is said, that Israel's sin was the ground of its repudiation. In the same chapter, ver. 4 sqq., is described the readiness of the Servant of the LORD to endure the sufferings laid on Him. Our present section (lii. 13—liii. 12; the erroneous division of chapters arose from supposing that lii. 13-15 continues, as the foregoing context, to speak of the people of Israel) shows us how these two particulars are inwardly connected: the sufferings that the Servant of Jehovah must bear, and which make Him appear as a refuse of mankind (xlix. 7) are nothing else than the atoning sufferings that He representatively takes on Himself, but from which He will issue as the high, glorious and mighty Ruler (comp. xlix. 7 with lii. 13, 15; liii. 12).

Chapters xlix.—lvii. are like a wreath of glorious flowers intertwined with black ribbon, or like a song of triumph, through whose muffled tone there courses the melody of a dirge, yet so that gradually the mournful chords merge into the melody of the song of triumph. And at the same time the discourse of the Prophet is arranged with so much art that the mourning ribbon ties into a great bow exactly in the middle. For chap. liii. forms the middle of the entire prophetic cycle of chaps. xl.—lxvi. It has four chapters of the second Ennead, and thirteen chapters of the second and first Enneads before it, and four chapters of the second Ennead and thirteen chapters of the second and third Enneads after it.

Who is the Servant of God, that forms the chief object of our prophecy? That we are not to think of Uziah, Hezekiah, Josiah, Jeremiah (SAADIA, GROTIUS, BUNSEN, K. A. MENZEL, *Staats u. Relig. Gesch. der Königr. Israel u. Juda.*, Breslau, 1853, p. 298 sq.), or even of Isaiah himself, hardly requires proof at the present day (comp. GESSENIUS *Komm.* p. 170 sqq.). Or need we pause to refute the view, that the whole Jewish people is the Servant of God, that therefore the speakers liii. 2

sqq. are the heathen who recognize that Israel has borne *their* (the heathen) sins? This is the view that the Rabbins put forward since they have begun to carry on polemics with Christians. But even Christian expositors have joined them, among whom HITZIG is to be named foremost. But it has often been shown, that Israel did not suffer as an innocent for the guilty heathen, but that it suffered for its own guilt; and that it has not borne its sufferings meekly, but with sullen anger, and, as far as possible, with obstinate resistance. Comp. especially MCCAUL, *The doctrine and exposition of the liii. of Isaiah.*—V. FR. OEHLER, *Der knecht Jehovah's im Deuterosepaja II.*, p. 66 sqq.—WUENSCHKE, *Die Leiden des Messias*, Leipzig, 1870, p. 35 sqq. Many Rabbins, indeed, as DAVID KIMCHI and ISAAC TROKI, have modified this view, saying, that not Israel thinks thus of itself, but the heathen will so say, "when they see that the faith of Israel is the truth, and on the contrary *their* faith is error" (WUENSCHKE, l. c., p. 36). On the other hand, MCCAUL has called attention to the fact that liii. 11, 12, Jehovah Himself describes the suffering of His Servant as expiatory.—Others understand that by the Servant of Jehovah is meant the ideal Israel, i. e., the higher unity of the nation. This higher unity suffered, not because it consisted of nothing but guilty ones, but, on the contrary, in spite of its consisting only partially of such. It suffered therefore, because not all had sinned and yet all must suffer, in a certain sense *innocently*, and is so far a prophecy (not prediction) relating to Christ. So VATKE (*Religion des Alten Test.*, 1835). But to this it is to be objected, that this view amounts to a distinction between the better and worse part of the nation to which the text makes no reference whatever. For it manifestly does not contrast one part of the nation with another part, but the entire nation with the *one* Servant of God. The Prophet does not distinguish guilty and innocent in the nation. He sees in the nation only guilty ones. This he utters plainly, ver. 6: "*all* we like lost sheep have gone astray; we have turned *every one* to his own way; and the LORD hath laid on him the iniquity of *us all*."—Others understand "the true worshippers of Jehovah" to be meant by the Servant of God. This is the view that KNOBEL represents. According to this the Prophet in liii. 2-6 speaks in the first person plural, "because he puts himself among the people, and would be a voice out of the midst of the totality."

His view of the sufferings of the Servant was only partially that of the nation, for the rest (*viz.*, in respect to the cause of their sufferings) this ought to have been their view. That is, the sufferings of the Exile, which were regarded as punishments for the sins of the nation, concerned (according to KNOBEL) especially the true worshippers of Jehovah, who obstinately clung to their nationality, and were very zealous for Jehovah and opposed to idols. They were especially the *צדיקים*. The mass of the people, on the other hand, that did not cling strictly to the ancestral religion, stood in good terms with the heathen, and, on the whole, found themselves in tolerable relations. This explanation is so unnatural and inwardly conflicting that it refutes itself. It would have the suffering Servant of Jehovah represent the true worshippers of Jehovah, and those, that in *vers.* 2-6 speak of the Servant in the first person plural, to be the apostate Israelites, constituting the great mass of the nation. Then the worshippers of Jehovah and those apostates are opponents. Yet verily the apostates can not speak of the worshippers of Jehovah with great reverence and deep sympathy. In their mouth the name "Servant of Jehovah" could only be used in mockery. They could only be supposed to say: It is well that such fools are among us: then the hatred of the heathen will discharge itself on them without hurting us. But that serves them right. Why do they not do as we? Why do they not howl along with the wolves? They might fare as well as we, were they only prudent. In some such way must the apostates speak of the worshippers of Jehovah, if their real sentiments were to appear. But the words sound quite otherwise, that, according to KNOBEL, come out of the midst of the nation. They are words of the highest reverence. KNOBEL feels this himself, and hence he makes the Prophet speak these words, expressing thereby, not what the mass of the people actually thought, but *what they ought to have thought!* How unnatural! The Prophet of Jehovah, who can only be thought of as a worshipper of Jehovah, speaks as the representative, not of such worshippers, but of the great apostate mass of the nation. He expresses, however, not, indeed, the sentiments that these actually harbored, but *such as they ought to harbor!* What comedy is this? Verily, if such a distinction between apostates and worshippers of Jehovah be allowed, the Prophet could only meet the former with rebuke. He could only hold up to them their apostacy and admonish them to bear the infamy of Jehovah with the true Israelites, rather than to roll it off, in craven treachery, on their fellow-countrymen.—According to another view the Servant of Jehovah represents the *prophetic class* or the *prophetic institution*. Thus in various modifications especially GESSENIUS and UMBREIT; whereas HOFMANN understands that by the Servant of God is meant Christ indeed, but only as a prophet. What is said of the sufferings of the Servant does, indeed, in a general way, apply well enough to the prophetic calling; for the prophets were often enough obliged to suffer distress, judgment, contempt, death for the sake of that calling. Yet *one thing* remains, that under no circumstances can be said of a prophet, *viz.*, that God the Lord cast on Him the guilt of the people, that He bore the sin of the people, that by His

wounds the people were healed and made well. If, indeed, one is determined to find in our passage only the idea of suffering in a calling and not suffering as a representative, I must say that this is only possible by means of an artful exegesis, and refer to the following exposition for the proof of this opinion. Comp. moreover the *Doctrinal and Ethical* thoughts.

I hold the Messianic interpretation to be the only one that is natural and founded on the sound of the words. When KNOBEL affirms that the Old Testament knows nothing of a suffering Messiah, and that Deutero-Isaiah knows nothing of a Messiah at all, it just depends on the way one expounds the passages in question. If one does this in the way exhibited in the above sample of KNOBEL's style of exegesis, then one can interpret away from every passage whatever he dislikes, and interpret whatever he likes into it. Whoever sees that Christ is the Lamb of God that bears away the sin of the world according to the eternal counsel of God already revealed in the Old covenant, must recognize the connection between this fact and Old Testament prophecy; he must especially recognize in Isa. liii. the outline of that plan of salvation.

As, speaking generally, all types of the old covenant combine in the *one* image of the *עבד*, so also, in a narrower sphere, the various typical forms of the Servant of Jehovah, given partly in the nation of Israel generally (xii. 8 sqq.), partly in the pious core of the nation (xiv. 1-5), partly in the prophets (xliv. 26), finally unite in the *one* figure of the personal Servant of Jehovah. As the species of primitive rock form both the deepest foundation and the highest summit of the earth's body, so is Christ at once the original and fulfilment of all prophecy. He is in particular both the inmost core and the crowning summit of all typical forms of the Servant of Jehovah. It is to be observed, however, that the Servant of Jehovah is not a type-form co-ordinate with the types of the prophet, priest, and king. But He represents alone the character of the lowly, un-*sightly*, pitiable "Servant-form" or the "sorrowful form" as far as that is common to *all* those type-forms. For that the Old Testament knows also a king "of the sorrowful form" is evident from Zech. ix. 9. Hence it is, of course, not correct to say, that in Isa. liii. is drawn the form of the messianic Priest, King, or Prophet. For Isa. liii. treats only of the Servant of Jehovah, and only of the Priest, King, or Prophet, so far as even in these also the poor, lowly Servant appears. Hence, too, one may not say that all the persons of the old covenant that have ever been designated (as servants and instruments of God) by the name Servant of Jehovah, are servants of God in the Isaianic sense. This specific Servant of Jehovah, that we find in Isa. xl.-liii. as type of the poverty and lowliness of the Messiah, does not appear at all in the older writing. When Moses (Exod. xiv. 31; Josh. i. 1, 2, 13; Ps. cv. 26; 2 Ki. xviii. 12, etc.), Jacob (Gen. xxxii. 10), the Patriarchs (Exod. xxxii. 13; Deut. ix. 27) are designated by this name, it is as the servants of Jehovah, without giving prominence to the *form* of the servant. What servant-form would one find in the angels, who are also called the servants of God in

Job iv. 18? It is, indeed, possible that the idea of a servant-form veiling the inward glory gradually developed from observing the contrasts in the life of a David (comp. Ps. xviii. 1; lxxxix. 4, 21; cxxxii. 10; cxliv. 10; 2 Sam. vii. 5, 8, 18, 20 sqq., etc.), of a Job (i. 8; ii. 3; xlii. 7, 8) of the prophets (2 Ki. ix. 7, 36; x. 10; xiv. 25; xvii. 23, etc.), yea, of the pious in general (Ps. xix. 12, 14; xxxi. 17; xxxv. 27, etc.). But we first find this idea crystallized into a fixed form in the second part of Isaiah. Later writers may have taken the expression from Isaiah, and applied it in his sense, especially to the people of Israel (comp. Jer. xxx. 10; xli. 27, 28; Ps. cxxxvi. 22). But one must be on his guard about taking

every use of the word by later writers in the Isaianic sense. Thus Nebuchadnezzar (Jer. xxv. 9) is called servant of Jehovah, but certainly not in Isaiah's sense. Before and in Isaiah, עֶבֶר is never found conjoined with any other name of God than יהוה. It is remarkable, that Moses, in later writings, beside being called יהוה (2 Chr. i. 3; xxiv. 9), is also called האלהים (1 Chr. vi. 34; 2 Chr. xxiv. 9; Neh. x. 30; Dan. ix. 11).

Our prophecy subdivides into three parts. The first (lii. 13-15) contains the theme of the prophecy; the second (liii. 1-7 treats of the lowliness of the Servant; the third (liii. 8-12) treats of his exaltation.

1. THE THEME OF THE PROPHECY.

CHAPTER LII. 13-15.

- 13 Behold, my servant shall ¹deal prudently,
He shall be exalted and extolled, and be very high.
14 As many were ²astounded at thee;
His visage was so marred more than any man,
And his form more than the sons of men:
15 So shall he ³sprinkle many nations;
The kings shall shut their mouths at him:
⁴For *that* which had not been told them shall they see;
And *that* which they had not heard shall they consider.

¹ Or, prosper.

² horrified.

³ make spring up.

⁴ For those to whom nothing was told, they see it, and those who have heard nothing, they understand it.

TEXTUAL AND GRAMMATICAL.

Ver. 13. שָׁכַל—נָבָה see List. The three-degree climax וְנִשְׁאָר וְנִבְחָ must neither be pressed, nor regarded as without significance. It is a rhetorical expedient for expressing the superlative (comp. ὑπερβόλος Phil. ii. 9; Acts ii. 33; v. 31; Eph. i. 20 sqq.).—That נָבָה may mean "to raise one's-self" may be seen xxx. 18.—The conjunction of וְנִשְׁאָר וְנִבְחָ and in that order is Isaianic: li. 12, 13, 14; x. 33.

Ver. 14. מְשַׁחֵם is used here as in Exod. i. 12 (Gesen.). Therefore, with most expositors, I hold the clause כִּן מְשַׁחֵם—אֲדָם to be a parenthesis, that explains why many are astonished at the Servant. In regard to the change of person, there is notoriously great freedom in Hebrew, and also in Isaiah: i. 29; li. 6; xiv. 30; xxxiii. 2, 6; xli. 1; xlii. 20; xlv. 8, 21). HARVEY (Theol. d. A. T., p. 248), HAHN and V. F. OCKLER regard the two clauses with כִּן as the two degrees of the apodosis. HARVEY urges that כִּן does not mean *adeo*, and in that he is of course correct. It is only the comparative *ita*, not the intensive *tam* or *adeo*. But he is wrong in urging the rarity of the parenthesis in Hebrew, and asserting that כִּן can only introduce the apodosis. HAHN, who pronounces the change of persons carelessness, which one has not the least right to assume (he does not reflect, however, on the frequency of this usage!) is of the opinion, that as vers. 11, 12 speak of Israel, and ver. 13 of

the Servant, so, too, ver. 14 speaks first of Israel, and then of the Servant. But that is quite a superficial construction. For there is a chiasm between vers. 12 and 13. With ver. 13 there begins a new, specifically different section, and it is on the contrary quite unnatural and against the context to refer עַל־יךְ again to the nation. V. F. OCKLER apparently avoids this unnaturalness by referring also ver. 13 to the nation, and letting the transition to the servant begin with מְשַׁחֵם כִּן. But this construction also does violence to the text.—מְשַׁחֵם from מְשַׁחַת, Kal unused, Piel "*corrupti, pessum dedit*," in any way *א. λ. γ.* Analogous formations מְשַׁחֵם "*corruptio, corruptum*," Lev. xxii. 25 and מְשַׁחֵם "*perniciēs*," Ezek. ix. 1. It is uncertain and indifferent as to sense which is the chief form, מְשַׁחֵם or מְשַׁחֵם (syncopated from מְשַׁחֵם (HARVEY, et al.) or מְשַׁחֵם as a. g., מְרַבֵּם, מְרַבֵּם. The expression מְשַׁחֵם is explained from the capability of the preposition מִן to express a negation. Deformity away from the man is deformity or disfigurement to an appearance no longer human. מִן has an analogous meaning in the clause וְהָאֵרֶץ מִבְּנֵי אָדָם. For here also the literal meaning is: his form is away from men, i. e., no longer human.

EXEGETICAL AND CRITICAL.

1. These verses, which by their contents necessarily belong to chap. liii. according to the common manner of the Prophet, stand in front as giving the theme. Ver. 13 sets forth the final goal: the glory and sublimity of the Servant of Jehovah. But in roughest contrast with this stands the way that He must go in order to reach that goal: deepest suffering, by which He almost loses His human appearance (ver. 14). But as the humiliation is deep, so is the exaltation high: the Gentile world and its kings will worship Him that is exalted out of suffering, for they, for whom the salvation appeared not to be destined, will also have a share in it (ver. 15).

2. Behold my Servant—they consider.

—Vers. 13–15. The expression שָׁכִיל points to the reciprocal relation of means and end. He that uses the means that lead to the end is wise. The Servant of God will use no false means, therefore He is wise. שָׁכִיל never of itself has the meaning of הַצִּלִּיחַ; but in the *sapienter rem gerere* there is impliedly the *bene rem gerere* (comp. Jer. x. 21; Prov. xvii. 8). HENGSTENBERG sees in שָׁכִיל a “retrospect” to 1 Sam. xviii. 14, 15 where this word is used of David (comp. 1 Kings ii. 3; Ps. ci. 2; 2 Kings xviii. 7). But he seems to me to go too far when, according to the parallel passage cited, he understands שָׁכִיל to mean the wise administration of government, and STIER has properly protested against this construction. Yet we may suppose there is an allusion involving only comparison and not equalization. For the Servant of God appears here, not indeed as king, but as one that, like David, from a small, mean beginning worked himself aloft to high honor.

But the splendid description of ver. 13 anticipates merely the end. This end crowns a course of development of the contrary character. It passes through night to light, *per ardua ad astra*. The vers. 14, 15 say this. For many the Servant of God became an object of horror (שֹׂנְאִים comp. Lev. xxvi. 32; Ezek. xxvii. 35; xxviii. 19). But in the same proportion that He first provokes horror by the deformity of His appearance, He will later provoke wondering reverence. His visage was so marred, etc. [“His look however was in that degree disfigured to the inhuman, and His form not like a son of man’s.” DR. NAEGLSACH’s translation.—TR.]. These words are a parenthesis (see *Text. and Gram.*). There occurs accordingly a change of person, which, as HENGSTENBERG remarks, is explained by the parenthesis containing a remark of the Prophet, in which, naturally, the Servant is spoken of in the third person. But by this the continuation of Jehovah’s discourse in ver. 15 is also diverted from the second to the third person (see *Text. and Gram.*).

Since i. 10 the expression עֶבֶד “servant” has not been used. Chapters li. lii. spoke of the people of Israel without applying to them the designation “Servant of God.” According to CHLER’s exposition, in lii. 14—liii. 12 also the

personal Servant of God is not spoken of; and now ver. 13 must not be introduction to what follows, but recapitulation of what precedes! After previously speaking of Israel’s elevation, and bringing this contemplation to a close in every respect, is it now again to be discouraged on? A section treating of the personal Servant of God ought to begin with a statement having the Servant of God for subject, and yet this Servant of God must not be the one of whom the new section treats, but the one of which the foregoing section treated, yet without designating it as the Servant of God! In this way ver. 13, from being a most suitable and artistic beginning of the new section, becomes an unsuitable conclusion of the foregoing one. Of course one will not venture to take לְּ in the sense of “adeo,” which it does not have. But it is equivalent to “corresponding to, in that degree that,” and involves the meaning that the horror of the people answers to the looks of the Servant, so that the former is prompted by the latter. There will be a certain equality between fortunate and unfortunate consequences; in the same degree that one was horrified at Him, He will also provoke joyful wonder and reverence (ver. 15). הוֹי is “to spring,” and with the exception of our text is used in the Old Testament (in twenty places) only of the springing or spouting of fluids. It occurs in this sense also lxiii. 3. This use is especially frequent in the Pentateuch, where the various acts of purification and consecration are spoken of, which were performed by sprinkling with blood or water. Hence very many expositors, following the VULG., and SYR., as LUTHER, VATABL., FORER., GROTIUS (who yet also approved the *δαψυδαομαι* of the LXX. since he says, “*minari est veluti aspergi fulgore alicujus*,” for which VITRINGA reproves him sharply), LOWTH (whom however this exposition does not satisfy), RAMBACH, HENGSTENBERG, HAEVERNICK, HAHN, etc. [BARNES, J. A. ALEX., BIRKS, etc.], have taken הוֹי in the sense of *asperget*, [“to asperse, besprinkle”] and have considered the reference to be to the atoning power of the blood of Christ (“*Christus virtutem sanguinis a se fusi instar Magni Pontificis domus Dei applicabit ad purificationem conscientiarum gentium multarum*,” VITRINGA). This explanation was the one generally received by the church. But it is correctly objected to it, that הוֹי never means “to be-sprinkle” but always “to spout,” “to make burst,” and is always followed by the accusative of the spouted fluid, with עַל or לְ of the remoter object that is spouted on. Perhaps on this account the TARG. JONAT., then SAADIA and ABENEZRA gave the rendering *disperget*. But apart from this meaning not being grammatically established, it does not at all suit the context. There has been an effort to change the reading. Thus the Englishmen DURELL and JUBB, whom LOWTH quotes, would read הִוִּי, which they then take in the sense of the *δαψυδαομαι* of the LXX.: so shall many nations wonder at him.” But Piel of הוֹי never occurs, and the meaning “*δαψυ-*

ζεσθαι" would be dragged in. J. DAV. MICHAELIS would point מִי after the Arabic *nasiba* (*amoenus fuit, oblectavit*), accordingly the sense would be: "so shall He be the delight of many Gentiles." This conjecture, also, must be called too far-fetched. The most satisfactory explanation is the one now approved by most expositors (since CH. DAV. MARTINI, *Comment. philol. crit. in Isa. cap. liii. Rom. 1791*): "He will make spring up," which springing up is taken either as the expression of joy or of astonishment, surprise, or of reverence, and is construed in antithesis to עָלָךְ ver. 14. Also STIER, DELITZSCH, V. FR. EHLEB share this view. I side with them because I know of nothing better. The thought in itself, indeed, seems to me suitable. For one can, of course, suppose that the Prophet means to oppose to that horror with which the suffering Servant was regarded, a surprised springing up proceeding from respectful astonishment. One might quote as a parallel גִּימֵי קִמּוּ שָׂרִים וְיִשְׁתַּחֲוּוּ *Isa. xlix. 7*. And one might also fittingly refer to Jer. xxxiii. 9 גִּימֵי פְרוּחֵי (וְיִתְרֵי) and Hab. iii. 6 (וְיִתְרֵי גִימֵי). But nevertheless it remains an unfortunate affair, that מִי is used in the Old Testament only of the springing or spouting of fluids, and never of persons, and that for the latter use one can only appeal to Arabic analogies (*nasa*, see GEBEN. *Thea.* p. 868 a). In my opinion, it is possible that the reading מִי is not correct. Perhaps we ought to read גִּימֵי as in Hab. iii. 6. That would give the same sense by means of a genuine Hebrew word, though one, indeed, not frequently used. For מִי "tremuit, sublevisit" occurs beside only Lev. xi. 12; Job xxxvii. 1. If מִי was the original reading in our text, it were allowable to think that the contents of chap. liii. occasioned the substitution of the priestly word מִי for the one that may have fallen out in some way, or have become indistinct. [The foregoing review of the state of the question concerning מִי and the Author's own despairing attempt, dispose one to say "the old is better" and to adhere to the English accepted version. J. A. ALEX., says of the other views and especially of that stated above to be the most generally adopted by modern expositors: "The explanation is in direct opposition to a perfectly uniform Hebrew usage, and without any real ground even in Arabic analogy. The ostensible reasons for this gross violation of the clearest principles of lexicography are: first the chimera of a perfect parallelism, which is never urged except in cases of great necessity; and secondly, the fact that in every other case the verb is followed by the substance sprinkled, and connected with the object upon which it is sprinkled by a preposition. But since both constructions of the verb "to sprinkle" are employed in other languages (as we may either speak of sprinkling a person or of sprinkling water on him), the transition must be natural, and no one can pretend to say, that two or more examples of it in a book of this size are required to demonstrate its existence. The real

motive of the strange unanimity with which the true sense has been set aside, is the desire to obliterate this clear description, at the very outset, of the Servant of Jehovah as an expiatory purifier, one who must be innocent Himself in order to cleanse others.—Another objection to the modern explanation of the word is, that it then anticipates the declaration of the next clause, instead of forming a connecting link between it and the first."—Some that hold the modern view, as our AUTHOR and DELITZSCH, may not be charged with what J. A. ALEX. pronounces the real motive of it. See above the introduction to this section. But surely it is easier to conjecture that מִי has the force and construction involved in the old view (if that rendering can be charged with being no better than conjecture) than to resort to such a conjecture as that of the Author.—TR.].—The added גִּימֵי by no means represents, in relation to ver. 14 a, merely a (quantitative) intensification (see immediately below on ver. 14 b). Shall shut their mouths is a sign of reverence (comp. *Matth. vii. 16*, and in general *Isa. xlix. 7*). עָלָךְ is causal: on account of His surprisingly imposing appearance they are dumb. To understand the causal clause they are dumb. To understand the causal clause כִּי אֲשֶׁר לֹא שָׁמַע כִּי אֲשֶׁר לֹא שָׁמַע as DELITZSCH does ("what was never told they see, what was never heard they hear") the text must read כִּי אֲשֶׁר לֹא שָׁמַע כִּי אֲשֶׁר לֹא שָׁמַע. But the additional לָהֶם, of which that explanation makes no account, intimates rather that the Prophet lays the emphasis on the antithesis between the Jews and the Gentiles. Hence he adds before גִּימֵי the word לָהֶם. Many heathen nations trembled before Him in reverence, and their kings were dumb before Him, whereas Israel felt only aversion for Him. Thus it happened that those did not recognize Him to whom He was announced in advance, whereas those to whom nothing about Him was announced saw Him and understood (*Isa. xlv. 1; xlv. 19*). It is clear, therefore, that שָׁמַע and עָלָךְ refer to the prophetic announcement that preceded the historical appearance of the Servant of Jehovah, and prepared the way for it. It was just that Israel, prophetically acquainted with Him in advance, that did not receive Him; whereas the heathen, that yet were without such preparation, made Him welcome. ["The last clause, in grammar, admits equally the received version or that of the LXX. given above (BIRKS translates as Dr. NAEGELSBACH does.—TR.). But St. Paul's quotation, *Rom. xv. 20, 21*, where this very promise, as rendered above, is made the rule and law of his own conduct as the Apostle of the Gentiles, seems decisive in favor of the latter meaning (LXX., VULG., LUTH., CRUSIUS, STIER). Beside the authority of an inspired comment, the context favors this construction. That wide publication of the gospel, to which Paul applies the words, and in which he was the chief instrument, explains how it would be that many nations and kings should come to do homage to Messiah. BIRKS.—TR.]

2. THE LOWLINESS OF THE SERVANT AS THE LAMB THAT BEARS THE PEOPLE'S SIN.

CHAPTER LIII. 1-7.

- 1 Who hath believed our¹ report?
And to whom is the arm of the LORD revealed?
- 2 For he shall grow up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness; and when we shall see him,
There is no beauty that we should desire him.
- 3 He is despised and rejected of men;
A man of sorrows, and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.
- 4 Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.
- 5 But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.
- 6 All we like sheep have gone astray;
We have turned every one to his own way;
And the LORD hath laid on him the iniquity of us all.
- 7 He was oppressed, and he was afflicted,
Yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.

¹ Or, doctrine.² Heb. as an hiding of faces from him, or from us.³ Heb. bruises.⁴ he came up.⁵ noted for pain.⁶ As a lamb is brought to the slaughter.⁷ Heb. hearing.⁸ Heb. hath made the iniquities of us all to meet on him.⁹ we saw.¹⁰ willingly bowed himself.¹¹ Or, he hid as it were his face from us.¹² Or, tormented.¹³ And.¹⁴ opened.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 3. נִבְּוָה (comp. Ps. xv. 4; Jer. xxii. 28; Mal. i. 7, 12; Dan. xi. 21). Ver. 4. אָכַן. Ver. 5. מְחַלֵּל—חֲבֵרָה every-where else חֲבֵרָה comp. Gen. iv. 23; Exodus xxi. 25. מְכַבֵּד Ver. 6. פָּנֵי.

Ver. 2. נִבְּוָה like the Latin *forma* with the special meaning of the beautiful form, comp. Jer. xi. 16; 1 Sam. xvi. 18.—חֲבֵרָה in parallelism with תֹּמַר spoken of the nature of the environment.—וְנִרְאָהּ is neither the same as וְנִרְאָהּ nor to be rendered: "that we may see him," for the latter words express such an absence of חֲבֵרָה and הָדָר that the Servant would be altogether invisible. But וְנִרְאָהּ is protasis of a hypothetical clause: and did we look at him, there was no such form that we would have had pleasure in him. Ver. 3 gives the meaning of the figure used in ver. 2 a, and a nearer definition of the homely appearance of the Servant described in ver. 2 b. We may therefore regard ver. 3 as

in apposition with the logical chief-subject of ver. 2, which is also at the same time the grammatical subject in the first clause of ver. 2 a.

Ver. 3. נִבְּוָה, which is repeated by way of recapitulation in the last clause of the verse, forms the chief conception. Comp. צֹהַר-נֶפֶשׁ xlix. 7, צֹהַר Ps. xxii. 6; Obad. 2; Jer. xlix. 15.—In אִישִׁים in the sense of *virī spectabiles*. This plural occurs again only Ps. cxli. 4 and Prov. viii. 4. In the Psalm it is used of the wicked. In the Proverbs it is, indeed, used in parallelism with אֲדָרָם בְּנֵי אָדָם. But in our text the Prophet can hardly intend to say, that the Servant is forsaken only by men of respectability, but not by inferior people. He would represent him rather as forsaken of all, as appears from what follows and xlix. 7. But it is very much a question whether חֲבֵרָה may be taken in the sense of "*desertus*." For Job xix. 14 it is said חֲבֵרָה קִרְבִּי, i. e., my neighbors have for-

saken me. Therefore חָדַל is not *desertus* but *deserens*. It has an active intransitive sense also in Ps. xxxix. 5 (let me know what a transitory thing I am) and in Esek. iii. 27 (he that hears let him hear; and he that forbear-eth let him forbear). I therefore agree with *Ημερολογισμα*, who regards the expression "as corresponding exactly to the 'from a man' and 'from the sons of men,' lili. 14." Then the plural would be chosen in order to intimate by the sound of the word the relation to the *חָדַל* lili. 14. *חָדַל* is *desinens*, אֲשֶׁם therefore *desinens hominum*, i. e., he of men that ceases *scil.* to be a man. Thus the LXX. render it as regards the sense: εἰδος ἐλευθέρων παρὰ πάντας ἀνθρώπων; SYMM.: εὐδαίμωνος ἀνθρώπων; Vulg. novissimus virorum. The explanation of *חָדַל*: avoidance of men (*inf. const.* as in *שָׁחַד* *חָדַל* xlix. 7), if not exactly ungrammatical, is still very far-fetched.—*כְּמִתָּר* occurs in Isaiah only in vers. 3, 4 of this chapter; in ver. 3 it has the feminine ending that never occurs elsewhere; in ver. 4 it has the common masc. plural ending (Gen. iii. 7; Ps. xxxii. 10). —*יָדוּעַ חָלִי* can, of course, mean "the confidant of sickness," if *יָדוּעַ* be taken in the sense of *יָדוּעַ* Ps. xxxii. 12; lv. 14, *etc.* Isa. xli. 5, *כִּי* Ruth ii. 1; Prov. vii. 4 or *כִּרְעֵת* Ruth iii. 2. But in the only passage where *יָדוּעַ* occurs beside the present (Deut. i. 13, 15) it means "the acquaintance," not in the sense of familiarity, but the man known and respected by all, the *vir illustris* or *insignis*. The genitive construction resolves itself into the construction of the verb with the accusative of nearer definition. For *יָדוּעַ חָלִי* — *יָדוּעַ חָלִי*, i. e., who is known in respect to sickness, as one may say *פָּנִים נְשֹׂאִים* *sublatus faciem* 2 Kings v. 1. *אֲנִי עֲצוֹת* *ἐγὼ εὐλογημένος βουλευτής* (LXX.) Deut. xxxii. 28. *לִבִּי* *κλανάμενος τὴν καρδίαν* Ps. xcv. 10, *etc.* — The explanation "*scitus morbi* (better *adoctus morbum*), i. e., as one put in the condition of knowing about sickness" (*ΔΕΙΓΜΑ*) seems to me too uncertain and far-fetched.—If we were warranted in reading *כְּמִתָּר* as indeed 4 Comp. do, or in taking *כְּמִתָּר* in the sense of *כְּמִתָּר*, we must translate and explain as *Ημερολογισμα* does, according to Lev. xiv. 45: "as one that hides the countenance from us." But this usage of *כְּמִתָּר* is not sufficiently attested. It must therefore be taken as substantive (*ad form.* *מִרְפָּא* *sanatio*, *כְּשִׁחוֹת* *vastatio* (Olex. § 199 a) in the abstract sense of "veiling." But the further question arises, whether the abstract meaning applies directly or indirectly, and whether the words *כְּמִתָּר* *פָּנִים* are to be construed as an inde-

pendent sentence, or are to be joined with *כְּמִתָּר*. If *כְּמִתָּר* be taken directly as abstract, i. e., if it be left in its abstract meaning, then one must connect the whole clause with *כְּמִתָּר*. For, "according to the veiling of the countenance from him," would be a sentence without a predicate, to gain which the words must lean on *כְּמִתָּר*. But then their position before *כְּמִתָּר* is surprising. One would expect *כְּמִתָּר* *כְּמִתָּר* *כְּמִתָּר*, so that the second half of the verse would begin with *כְּמִתָּר* as does the first. But *כְּמִתָּר* comes after, and, as remarked above, it corresponds to the *כְּמִתָּר* beginning the verse, as a sort of relative, recapitulating conclusion, therefore we must take the words *כְּמִתָּר* *פָּנִים* *כְּמִתָּר* as an independent clause, which is also demanded by the accents. Then we must take *כְּמִתָּר* as the abstract for the concrete. Veiling the countenance from him would be the object before which one veils the countenance. Thus *כְּמִתָּר* *כְּמִתָּר* would be the same as *כְּמִתָּר* *כְּמִתָּר* *כְּמִתָּר*.

Ver. 5. *וְהוּא* is opposed to *וְהוּא* ver. 4 b, and this in turn to the *וְהוּא* before *נְשֹׂאִים* ver. 4 a; so that here we have such a chain of adversative clauses as in li. 12, 13, where see.—*כְּחִלָּל* is part. Pass. *כְּחִלָּל*, passive to *כְּחִלָּל* li. 9.—The expression *שְׁלֹמֹנו* *שְׁלֹמֹנו* is to be judged as *כְּחִלָּל* Prov. i. 3, i. e., "chastisement, education to reason, to a reasonable being" (*ΗΓΧΙΟ, ΖΩΟΚΛΕΙΑ*); *כְּחִלָּל* Prov. xv. 23, "chastisement to wisdom." *כְּחִלָּל* Prov. xv. 31 "reproof to life." The construction is analogous to that of the participle in the construct state instead of the connection by a preposition.—*כְּחִלָּל*. One properly looks for a plural, which also occurs elsewhere (Ps. xxxviii. 9; Prov. xx. 30). For one cannot suppose that the Prophet would speak only of one mark of a blow. We must then take the word collectively. Its meaning is "wale," the marks left by a blow.—*נְרָפָא* "healing is to us," is explained as passive of the causative *כְּחִלָּל* — "to do healing." On this meaning is founded the construction of *נְרָפָא* with the dative of the person (e. g. Num. xii. 13; 2 Kings xx. 5, 8) and (more rarely) of the thing (Ps. ciii. 3), which occurs along with the construction with the accusative (xix. 23; xxx. 26; lvii. 18, 19, *etc.*). The word is found used impersonally (i. e., with indefinite subject) in vi. 10, where we translate: one brought him healing. Then *נְרָפָא* is passive.

Ver. 7. *נְרָפָא* is, according to the accents, to be treated as a perfect and not as a participle. The perfect is used because it expresses here not a transaction accomplished successively, like the being led, but an accomplished, continuing state, the being dumb, standing dumb.

EXEGETICAL AND CRITICAL.

1. Having stated the theme in lili. 13-15, the Prophet introduces the people as speaking. They testify what was said by implication lili. 15 b, *viz.* that they have not believed the announcement of the prophets concerning the Servant that they have heard, and have not understood the revelation of the divine power imparted to them (ver. 1). Thus it came about that they treated as of no account the Servant of Jehovah who sprang up like a root-sprout out of dry ground (vers. 2, 3). This mean-looking form of the Servant of

God is explained by the punishment of our sins being laid on Him, that through His suffering we might find peace and healing (vers. 4, 5). While we wearied ourselves in vain to find the way to salvation, Jehovah cast our guilt on Him (ver. 6); yet He bore it patiently like a sheep, that mutely suffers itself to be led to the slaughter or to shearing (ver. 7).

2. Who hath believed—revealed, ver. 1. At first sight that explanation (commended

also by Jno. xii. 38; Rom. x. 16*), seems to deserve the preference, that construes ver. 1 as the language of the Prophet, by which he expresses the consciousness of having said something incredible to the world. Yet on closer examination we admit that those are right who construe ver. 1 as the utterance of Israel. For 1) the perfect would be very surprising in the mouth of the Prophet. One looks for *יִדְּמֶה* from him, whereas in the mouth of the people, who, according to ver. 2 sqq., have the historical appearance of the Servant before them, the perfect is quite in place. By this Israel gives confirmation that it has, indeed, *not believed* the prophetic pre-announcement, and assigns thereby, at the same time, the reason why, in His lowliness, it regarded the manifested Servant as of no account. 2) The word *שָׁמְעוּ* likewise is much more appropriate in the mouth of Israel than of the Prophet. The choice of the word is explained by *שָׁמַע*, lii. 15. With reference to this they designate the prophetic announcement imparted to them as *שְׁמִיעָה*, as a thing heard. This is the fundamental meaning properly corresponding to the form of the word. The same underlies directly the meaning "knowledge report" (xxxvii. 7). But as the something heard must at the same time be a something said, the word can, like the Greek *ἀκρόη*, receive the meaning "announcement, preaching," in which sense we have already had it, xxviii. 9, 19. Yet in our text we do not need to have recourse to this meaning, as the original sense suffices perfectly. [The view presented here, taken in close connection with the explanation of lii. 15 given above, leads consistently to the following logical connection, viz. It is declared lii. 15 b: for they to whom it had not been told shall see, and those who had not heard shall consider. Thereupon the Jews are introduced saying: Who has believed our report (i. e., what was reported us, what we had heard)? and to whom is the arm of the LORD revealed (i. e., to whom has it been made plain that the LORD sent this Servant and had a hand in all that He was and did)? So connected the language of liii. 1 appears as an exclamation, which, with what follows, marks the contrast between those that heard and believed a revelation made to others (lii. 15), and those that did not believe that revelation, though it was their own (*שָׁמְעוּ* liii. 1, a thing heard by us). The language following (liii. 2 sqq.) proceeds, as the author says, to give the reason why the speakers did not believe, or rather it describes how they who were told did not believe what others did believe who were not the direct recipients of the prophetic announcement of what was to be. And the description is in terms that show how aggravated and perverse the unbelief was. Thus ver. 1 is not simply an indirect statement that none believed, but a double intimation of how some believed,

and others, the very ones of whom the contrary was to be expected, did not. This explanation is quite consistent with the facts of salvation, and these facts are so set forth by Isaiah himself and reiterated in the New Testament (comp. Isa. lxx. 1-3; Rom. x. 19-21; xi. 11, 12). And this consideration gives great countenance to the view.—Tr.]

The arm of the Lord is a metonymy for that of which the arm is the organ, viz. the almighty power of God (lii. 10). The arm of Jehovah is not only revealed to him who has seen its mighty efficiency *a posteriori*, but also to him who has recognized *a priori* what that arm can do. There is, therefore, an outward and an inward revelation of the divine power. The expression has the latter meaning here.

3. For He shall grow—esteemed Him not. Vers. 2, 3.—Israel was ill-prepared to receive the Servant of God when He came. The Rabbins, who in polemics with Christians refer our chapter to the Jewish nation or to individual persons, must, indeed, admit that the ancient Synagogue, whose exegesis was as yet unaffected by these polemics, knew very well of a suffering Messiah (comp. the proofs of this in the writing of CONSTANTIN L'EMPEREUR, *D. Isaaci Abrabanelis et R. MOSIS ALSCHECHI, Comment. in Jesajas prophetiam* 30, etc. Lugd., Batav., 1631, in WUENSCHE, l. c., and in McCaul, l. c., p. 14 sqq.). Yet all quotations from the writings of the ancient Synagogue given by the authors named prove at the same time that even the most ancient authorities acknowledged the suffering Messiah only very reluctantly and with all possible artful turns and distortions. As an example we may cite how JONATAN BEN USIEL, the Targumist, translates Isa. liii. 2, 3, 4, 7. Ver. 2. *Et magnificabitur justus coram eo sicut aurculi, qui florent, et sicut arbor, quae multas radices suas juxta torrentes aquarum; sic multiplicabitur gens sancta in terra, quae indigebat eo. Non erit aspectus ejus sicut aspectus communis, nec timor ejus sicut idiotarum, sed erit decor ejus decor sanctitatis, ut omnis, qui viderit eum, contempletur eum.* Ver. 3. *Erit quidem contentus, verum auferet gloriam omnium regum: erunt infirmi et dolentes quasi vir doloribus et infirmitatibus expositus. Et cum subtraheret vultum majestatis a nobis, eramus despecti et in nihilum reputati.* Ver. 4. *Propterea ipse deprecabitur pro peccatis nostris et delicta nostra propter eum dimittenter; et nos reputati sumus vulnerati, percussi a facie Domini et afflicti.* Ver. 7. *Deprecatus est, ipse exauditus est, et antiquam aperiret os eum, acceptus est. Robustus populorum quasi agnum ad victimam tradet, et sicut ovem, quae lacerat coram tondeute se, et non erit, qui aperiat os eum in conspectu ejus et loquatur verbum.* One sees that this paraphrase pretty much makes the text say the very opposite of what it intends. The insignificant sprig becomes the splendid, flourishing, holy nation; the homely look of the Servant becomes an *aspectus non communis*; ver. 3, it is indeed confessed that He will be despised, but at the same time He will deprive kings of their fame, and by withdrawing His countenance draw contempt to the nation. Ver. 4. The substitutionary suffering is transformed into intercession, and those smitten by God are the Israelites. Ver. 7. Finally, the Servant prays, and, before He opens His mouth,

* [There is no need of making it appear as if one must choose between the interpretation of John and Paul on the one hand and that of the Author and other commentators on the other. For as DELITZSCH, *in loc.*, says: "The references to this passage in John and Romans do not compel us to assign ver. 1 to the Prophet and his comrades in office."—Tr.]

He is heard; the strong, however, among the nations He sacrifices like sheep, and no one dares to open His mouth before Him. Here the suffering Messiah is directly transformed into a victorious and triumphant Messiah. And it is not in a way that makes one say the translator must have had a different reading or have misunderstood. For that neither was the case appears partly from the fact that the other ancient versions agree exactly with the Masoretic text (see Lowth in *loc.*), and partly from the Paraphrast translating quite correctly when it suits him. But he simply substitutes a Messiah, such as He must be according to his fancy, for the one described in the text, by which he involuntarily testifies, that in his day men indeed found the information of the suffering Messiah in the prophetic writing, but would not understand it. With this agrees admirably the manner in which the disciples of Jesus received the announcement of His impending passion (Luke ix. 45; xviii. 34). Just on this account we say, that the people of Israel were badly prepared when the Servant of Jehovah appeared in the midst of them.

Thus the Servant came up like a sprout before him. לַצֶּמֶח is to be referred to Jehovah, *ver.* 1, and not to the subject of the interrogative clause in *ver.* 1. For the latter mode of expression, even if not exactly incorrect logically, would be very artificial. One would expect לַצֶּמֶח. The

meaning of לַצֶּמֶח, however, is that the Servant of God so grew up before God according to His counsel and will. צֶמֶח is properly "the suckling" (xi. 8), but is here used of the tender offshoot of a plant ["precisely like the cognate English word *sucker*, by which Lowth translates it."—J. A.

ALEX.]. צֶמֶח is every where else used in the latter sense (Job viii. 16; xiv. 7; Ps. lxxx. 12, *etc.*). The choice of the expression here is perhaps influenced by the Prophet having in mind the prophecy of xi. 1 *sqq.* There he spoke of the revivescence of the Davidic house reduced to an insignificant root-stock, and how this renewing would be by means of "a rod of the stem of Jesse" and "a Branch from his roots." Although he does not use there the expression צֶמֶח, and only by the way mentions the suckling that plays on the hole of the adder (xi. 8), still one sees that in general the Prophet transposes himself back into the sphere of thought of that prophecy. Hence, more plainly than צֶמֶח, does כְּשֶׁרֶשׁ recall that prophecy (comp. xi. 1-10). As a root can be said to mount up only in the sense of sending forth a sprout or

shoot from itself, כְּשֶׁרֶשׁ is to be understood of the springing up of such a root-sprout (comp. צֶמֶח, שֶׁרֶשׁ, Dan. xi. 7). A root in dry ground has little hope of flourishing. This was exactly the situation of the Davidic royal house at the time Christ was born. When the carpenter Joseph was necessitated by the command of Caesar Augustus (Luke ii. 1) to betake himself from Nazareth to Bethlehem, the house of David and his kingdom were like a root out of dry ground; it had no form nor splendor, and as men looked on him there was no such form that they could have pleasure in him (see *Text. and Gram.*).

Ver. 3 (see *Text. and Gram.*). By what means the Servant was brought to the state that He ceased to be a man, is said by the words: "a man of suffering and noted for pain."—And as one, before whom one veils the face, a despised one, whom we did not regard. According to HAHN, it is the countenance of Jehovah that is hid. It is true, so far as I know, that, often as there is mention of hiding the countenance as a sign of mourning (2 Sam. xix. 4; Ezek. xii. 6), or of anger (Isa. liv. 8; lix. 2, *etc.*), or of reverence (Ex. iii. 6) or in order not to be seen (Exod. xiii. 45), still our text gives the only instance of doing so in order not to see an object of disgust. Yet this is merely an accident. For the gesture is so natural, and so universal and necessary, for men that there is no need of seeking any confirmation of it in national custom. But the context is decidedly against the view of HAHN. For our passage only speaks of how the Servant of God appeared to men. The outward appearance of a man from whom God hides His face is by no means necessarily that of an *ecce homo*.

4. Surely he hath borne—his mouth. —*Vers.* 4-7. The Prophet leads us from the outward appearance to what is inward. He shows that this pitiable form of the Servant is not an outside corresponding to His interior. It was not He that drew that woful fate on Himself by His own guilt, but, according to God's will and for our salvation, He bears our guilt, and He bears it with the patience of a lamb.—צֶמֶח, "surely," is best construed here in its simple and natural adverbative meaning as in *xlix.* 4. As there the Servant's hope in God's righteousness is put in contrast with His apparent ill-success, so here to the outward appearance of sinfulness is opposed the inward truth of His innocence and love that suffers for others.—This is done first by declaring the true ground of these sufferings. They are those that we ought properly to have borne.

Therefore He took our pains on Himself (צָרָנוּ comp. Matth. viii. 17 *ελαβεν*; Lev. xvii. 16; xx. 17, 20, *etc.*), and bore our sufferings (Matth. viii. 17 *εβάρτασεν*). When Matth. l. c. refers these words to the trouble that the Lord underwent in healing crowds of sick-folk of every sort, it is not thereby affirmed that only in that sense did He bear our sufferings and pains. For the evangelist certainly saw in the passion of the Lord the chiefest fulfilment of our prophecy, as well as did Christ Himself (Luke xxii. 37) and Philip (Acts viii. 28 *sqq.*) and Peter (1 Pet. ii. 22 *sqq.*). But we learn from that citation in Matth., that we are not to refer our passage exclusively to the passion of the Lord. In the second half of *ver.* 4, the Prophet by no means repeats merely the thoughts to which the first half was set in antithesis. He adds an essentially new ingredient. For while *ver.* 3 only says: "we esteemed Him as nothing," it is said in *ver.* 4: but we esteemed Him stricken, smitten of God and afflicted. In צָרָנוּ has been justly detected an allusion to the plague of leprosy, which in Hebrew is especially called צָרָה (Lev. xiii. 3, 9, 20 *sqq.*; 2 Kings xv. 5).

At the same time one involuntarily recalls Job, of whom his friends entertained the same opinion that the people of Israel express about the Servant of Jehovah (comp. ii. 9; iv. 7; viii. 3, *etc.*). The

position of "God" between "smitten" and "afflicted" intimates that both are referred to God's doing. The Rabbins reproach Christians with proving from מָסַח מֵאֵלֶיךָ that the Messiah is both a smitten one and God. To this L'EMPEREUR (p. 7 of the work named above at vers. 2, 3) replies to ABRABANEL and ALSCHECH in defence of Christians, that they know very well how to distinguish between *convenientia* and *regimen* (i. e. *st. absol.* and *st. constr.*). — WUENSCHÉ calls attention to the fact, that the thought that the Servant of God took on Himself our guilt occurs no less than twelve times in one chapt.: viz., 1) "He bore our sickness," ver. 4 a; 2) "He carried our griefs," ver. 4 a; 3) "He was wounded for our transgressions," ver. 5 a; 4) "He was pierced for our iniquities," ver. 5 a; 5) "The chastisement of our peace was upon Him," ver. 5 b; 6) "By His stripes we were healed," ver. 5 b; 7) "Jehovah laid on Him the iniquity of us all," ver. 6 b; 8) "For the transgression of my people He was stricken," ver. 8 b; 9) "When thou shalt make His soul an offering for sin," ver. 10 a; 10) "And He will bear their iniquity," ver. 11 b; 11) "And was numbered with the transgressors," ver. 12 a; 12) "He bore the sins of many," ver. 12 b. From this appears what eminent importance the Prophet attaches to this thought, and how he cannot leave off extolling this wonderful display of the self-denying love of the Servant of God to men.

Ver. 5. The description of the Servant as pierced and crushed, plainly intimates that the Prophet thinks of Him as mortally hurt, which is, moreover, confirmed by "He was cut off," etc. (ver. 8), and by the mention of His burial (ver. 9), and awakening to life (ver. 10), and finally by the unmistakable "He hath poured out His soul unto death" (ver. 12). — מִשְׁפָּעֵי מַעֲוֹנוֹתַי; אֵס כֵּן does

not=ἀπό, but is=ἀπό, our sins and iniquities are not the direct origin of His being pierced and crushed, but only the indirect cause of it (DEL.).

—As מָסַח or מָסַח is very often used in the sense of "to punish," and is used in particular of the punishments that God decrees against sin (comp. e. g., Lev. xxvi. 28; Ps. xxxix. 12; Jer. x. 24; xxx. 11), we must refer מָסַח to the first half of the verse, and must regard this being pierced and crushed for the sake of sin as the punishment that rests on the Servant to the salvation of His people.

For שָׁלוֹם stands here evidently on the one hand in antithesis to the wounds and stripes, on the other parallel with מָסַח, so that the sense is *salvum esse, salus*, healing, salvation, corresponding to the fundamental meaning of the word. The second half of the verse, like the first, consists of two members that are parallel in meaning.

Ver. 6 explains how it comes, that the Servant of God, though innocent Himself, has yet to bear the guilt of men. "All we," says Israel, "like lost sheep have gone astray; we have turned every one to his own way." No distinction is observable here between true and apostate Israelites. There is rather an expression of universal sinfulness. Or did the Servant of God appear only for the apostate? Did, perhaps, "the true worshippers of Jehovah" need no expiation for their sins? That would be a contra-

dition of the universal Biblical view, that Paul so emphatically utters with special appeal to Old Testament passages (Rom. iii. 9 sqq., comp. Ps. xiv. 3; liii. 4; Isa. lxi. 2 sqq.). No, Israel so speaks in the name of all its members. And it seems to me, that Israel has not merely its Babylonian forsakenness in mind, but the total character of its moral status in all times. For it seems to me that the words, ver. 6 a, according to the whole context, are to be referred, not to the outward, but to the inward condition, the state of the heart. In fact it is of the sins of the people that the context speaks, which the Servant is to bear. Wherein these sins consist is stated ver 6 a, viz., that the Israelites were all of them wandering sheep, that had forsaken their shepherd (comp. Num. xxvii. 17; 1 Kings xxii. 17; 2 Chr. xviii. 16), and were going their own self-chosen way, that gratified the flesh. כָּלֵנוּ and

the corresponding לָדַרְכִּי אֵשׁ the Prophet utters with the greatest emphasis. Sinners they all are, even the prophets and the pious. Does not Isa. vi. 5 exclaim: "woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"? Thus all of them may, in a certain sense, be more or less compared to sheep, that strayed away behind their shepherd (comp. Num. xiv. 43, etc.), and went their own way (lxv. 2; comp. xlii. 24 and lvi. 11, where the same words are used). Of course they were divided into misleaders and misled (comp. Jer. i. 6, 7; Ezek. xxxiv. 2 sqq.). In fact under some conditions הַתַּעֲוָה is ascribed to the LORD Himself (lxiii. 17).

Israel, therefore, has sinned, and the Servant of God is punished. How does that hang together? Did the Servant, perhaps, accidentally come into the domain of the evil that should come on Israel for the punishment of its sins? By no means. God intentionally laid on the Servant the guilt of Israel. מָסַח means undoubtedly, "to strike, to hit against one, *impingere, obvenire*," in a hostile as in a friendly sense. That is, of course, wonderful, that the sufferings that strike the Servant of God are such as properly ought to strike us, the wandering sheep, but which the hand of God diverts and suffers to fall on His head. If now the object of this procedure was not to make the just punishment strike the Servant for imputed guilt with the same inward necessity with which it would have struck the actually guilty, and, in fact, that these guilty ones under certain conditions might be free from punishment, then I see not how the Prophet could say: "Jehovah laid on Him the iniquity of us all." — By that it is surely not said that the Servant "let Himself experience the violent death [occasioned] through [men's] enmity against God," but that God laid on Him the *guilt* of us all. What an injustice! Who without the least fault will let himself be loaded with the burden of another's faults to his own ruin? Who does not at least protest against it with all his might by word and deed? The Servant of God does not protest. He is dumb. If the ideas נָשַׁח וְנִקְמָה were meant to be regarded as of equal value and more rhetorical

repetition, it must read *וְעָנָה מִן הַשָּׁמַיִם*. The placing of *וְ* before *מִן* and the participle gives the clause the character of a conditional clause and simultaneously makes prominent the subject. *וְעָנָה* is "argue," "promote." It is commonly used in respect to violent oppressors (comp. iii. 5 12; ix. 3 and the *וְעָנָה* of the Israelites in Egypt, Exod. v. 6 sqq.). In respect to this "oppression" the Servant maintains a passive attitude. Yet there is also a certain activity on His part, i. e., so far as He willingly submits Himself. This is expressed by *וְעָנָה*. We can therefore translate: He was oppressed (the doing of another), while He (the doing of the Servant) willingly submitted Himself. Hence the Niph. *וְעָנָה* is a pure passive Niph., while *וְעָנָה* is reflexive. This willing submission is emphatically portrayed by a double figure.

But because the silent suffering of the Servant (comp. 1 Pet. ii. 23) would be made prominent, that is twice said of Him which is an index of the patience of the sheep both in the slaughter and the shearing, viz., He did not open His mouth.—And indeed this phrase is put before as if it were a thesis, to be illustrated by examples, and then it follows at the close as designation of the general truth drawn from the special facts. *וְעָנָה*, properly *nomen unitatis* as *וְעָנָה*, designates here a single, and that a male sheep, such as was prescribed for sacrifice (Exod. xii. 5, etc.). *וְעָנָה* is the grown mother-sheep, as lambs were not shorn. The figure of the dumb sheep occurs again Jer. xi. 19 also Ps. xxxviii. 14, 15 (13, 14); xxxix. 10 (9)). In the New Testament several passages refer to the present one: Matth. xxvi. 63; xxvii. 14; Mark xiv. 61; xv. 5; John i. 29; Acts viii. 32.

3. THE EXALTATION OF THE SERVANT TO GLORY.

CHAPTER LIII. 8-12.

- 8 He was taken ¹from ²prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living;
For the transgression of my people ³was he stricken.
- 9 And ⁴he made his grave with the wicked,
And with ⁵the rich in his ⁶death;
Because he had done no violence,
Neither *was any* deceit in his mouth.
- 10 Yet it pleased the LORD to ⁷bruise him;
He hath put *him* to grief:
⁸When thou shalt make his soul an offering for sin,
He shall see *his* seed, he shall prolong *his* days,
And the pleasure of the LORD shall prosper in his hand.
- 11 ⁹He shall see of the travail of his soul, *and* shall be satisfied:
By his knowledge shall ¹⁰my righteous servant justify many;
¹¹For he shall bear their iniquities.
- 12 Therefore will I ¹²divide him *a portion* with the great,
And he shall divide the spoil with the strong;
¹³Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sin of many,
And ¹⁴made intercession for the transgressors.

¹ Or, away by distress and judgment: but, etc.

² Or, When his soul shall make an offering.

³ Heb. was the stroke upon him.

⁴ Heb. death.

⁵ oppression.

⁶ they.

⁷ a rich man, when he was dead.

⁸ painfully break him to pieces.

⁹ After the tribulation of his soul he shall, etc.

¹⁰ The righteous One, my Servant cause righteousness to many.

¹¹ And.

¹² divide to him the many, And the strong will he divide as spoil.

¹³ In lieu of his having.

¹⁴ makes.

TEXTUAL AND GRAMMATICAL.

Ver. 8. *וְעָנָה* PII. only recurs again Ps. cxliii. 6. Usually construed with *וְ*, the word is found as here joined with the accusative of the thing Ps. cxlv. 5; with the accusative of the person addressed, as it seems,

Prov. vi. 22.—*וְעָנָה*, the *וְ* here is causal, as in ver. 5.—Since *וְעָנָה*, according to xlv. 15 (comp. Ewald, § 247 d), can certainly be used as singular, all the explanations are superfluous that would refer it to the people.

of Israel and take נָנַע in various senses as in apposition with the whole preceding clause, or with some single word of it. Hence we may follow the Masorets who separate עָמִי מִפֶּשַׁע עָמִי from what precedes, and connect it with לָמוּ. Thus מִפֶּשַׁע עָמִי is to be explained according to ver. 5, and נָנַע according to נָנַע ver. 4.

Ver. 9. There is not the least grammatical difficulty about translating וַיִּתֵּן with the indefinite subject "they" (comp. vi. 10; vii. 24; viii. 4; x. 4; xiv. 32; xviii. 5; xxi. 9; xxxiii. 20; xxxiv. 11; xlv. 24). All the explanations that would make the subject to be the people or God or the Servant Himself are forced and unnecessary. The greatest difficulty is in בְּמָתוֹ. All the ancient versions express the idea "death." LXX: καὶ ὁ θάνατος . . . τοὺς πλουσίους ἀπὸ τοῦ θανάτου αὐτοῦ. Vulg.: et dabit impius pro sepultura et divitem pro morte sua, which Jerome and Theodoret, understanding of giving over the Jews to the power of the Romans. ΑΡΕΒΕΚΑ, first with a אֲמָרִים יֵשׁ mentions the view, that בְּמָתוֹ here as בְּמָתוֹ יָמוּ Deut. xxxiii. 29 is to be taken in the sense of *aedificium super sepulcro erectum* synonymous with קֶבֶר. Among moderns, Beck, Ewald and Boström (*De infirmitatibus* § 79 sqq.), have approved this view. It is doubtless the most satisfactory according to the context, and it seems almost demanded by the parallelism. But there are grammatical objections, for 1) the word must be pointed בְּמָתוֹ if it were derived from מָתָה "the height;" 2) בְּמָתוֹ has nowhere the meaning "grave mound," although the Greek βωμός, which means altar and grave mound, offers an interesting parallel. As long as the Masoretic pointing cannot be proved false we must derive בְּמָתוֹ from מָוֹת, though it may not give a satisfactory sense. The predicate וַיִּתֵּן and the object קֶבֶר we must regard as applying also to the second member of the clause: and they gave with the wicked his grave, and with a rich man. On the other hand the qualification of time also extends backwards to the first member of the clause. For it does not suit to take (וְאֵת עֶשְׂרִי בִ) as an independent clause: "and He was with a rich man in His death," for then הָיָה or הָאֵל must follow עֶשְׂרִי, nor does it suit to refer בְּמָתוֹ only to עֶשְׂרִי, because a corresponding designation of time is wanting in the first member of the clause. בְּמָתוֹ would then answer to the בְּמָתוֹ 2 Chron. xxii.

28 which denotes "when He was dead," or to the בְּמָתוֹ. Lev. xi. 31, 32; Num. vi. 7. The plural מָתִים, however, has an analogy in Ezek. xxviii. 10, where it is said: מָוֹת עָרְלִים מָוֹת (comp. the like-meaning מָוֹת מָוֹת *id.* ver. 8, and מָוֹת הַחַיִּים Jer. xvi. 4). מָוֹת is the state of death consisting of a number of particulars or degrees. Thus, as is well-known, the Hebrew is wont to designate relations of time and space. The plural מָוֹת is therefore the same as in בְּחַיִּים "life," נְעוּרִים "the time of youth," בְּחַיִּים "age of young men," זְקֵנִים "old age," סְנוּרִים "state of blindness."—עַל לֹא הָמַס, the rendering "spite of" is not grammatically supported. For all the passages that are cited in proof (xxxviii. 15; Job x. 7; xvi. 17; 1 Kings xvi. 7 comp. Ewald § 217 i; 222 b), on closer examination demand the meaning "because, on account of."

Ver. 10. The construction חָפַץ הַחַיִּי, not taking

הַחַיִּי as equivalent to or miswritten for הַחַיִּי, could not in itself seem strange. For it is no uncommon thing in Hebrew for a verb depending on another verb as object, instead of being subordinated in the infinitive, to be co-ordinated in the same verbal form. Comp. *compit inscriptit* instead of *compit inscribere* (Deut. i. 5), *pergam quacram* instead of *pergam quacrare* (Prov. xxiii. 35); comp. Lam. iii. 3; Hos. v. 11; Isa. Hi. 1; Jer. xlii. 19; Zeph. iii. 7; Lam. iv. 14.—But there occurs here the modification that between the dependent and the governing verb there is inserted an infinitive, that on the one hand seems to make that co-ordinate verb superfluous, on the other contains what the other wants, viz.: the designation of the object, i. e., the suffix. We will accordingly have to take רָכַח הַחַיִּי together, so that both words complete one another. The Hiph. רָכַח as causative conjugation has רָכַח for its object, by which the latter is defined in respect to manner. From חָלָה may be assumed a secondary form חָלָה after Jer. xvi. 4; from this would be the Hiph. חָלָה, and by rejecting the חָלָה like the form חָלָה 2 Kings xlii. 6 (Green, § 164, 1). The meaning of חָלָה is *doluit, dolorem sensit*. The Hiph. will accordingly mean "to give a painful sensation, make painful." Thus we read Mic. vi. 13: הַחַיִּי הַכּוֹתֵף "I make painful the beating thee;" Hos. vi. 5: הַחַיִּי שְׂלִים חֶמֶת מִיין "the princes make painful heating from wine," i. e., they bring about painful heating from indulgence in wine. So we may here render רָכַח הַחַיִּי; He made painful the crushing Him, i. e., He crushed, beat Him in a painful way.—אִם-הָיָה is *quando posueris*. There can be no doubt about the imperf. having the meaning of the fut. exacti (Amos vi. 9; Job viii. 18; xlii. 13). As regards the meaning of אִשָּׁם, it is certain that it means "guilt offering" (comp. Unger, *Die Kunde, Beitrag zur Theol. d. A. T.*, 1853, p. 54 sq.). But one must not urge a sharp distinction between it and חַטָּאת. We read immediately after חַטָּאת רַבִּים נִשָּׂא, etc., certainly the Prophet does not speak here according to the rules of the theory of sacrifices. I think that the effort to accumulate the s sound, and to gain a likeness of sound with חַטָּאת was not without its influence in the choice of the words in the little clause אִשָּׁם נִפְשׁוּ חַטָּאתֵי אִשָּׁם. אִם-הָיָה is used in connection with offering a sacrifice Ezek. xx. 28. Comp. the New Testament phrase *ἀποδοῦναι ἵνα* Jno. x. 13, 15, 17, 18; xlii. 37, 38; xv. 13; 1 Jno. iii. 16.

Ver. 11. מעַמֵּל (see List), the מִן I would not construe as causal with דַּלְתָּא, for not the labor He endured, but the inmost being of the Servant is the ground of His exaltation (comp. Acts ii. 24). One will have to take מִן either temporally (= *statim post* comp. xxiv. 23; Ps. lxxiii. 20 and מִכֵּן, e. g., Gen. xli. 1), or locally—to take out of the tribulation. יִרְאָה specially favors the latter construction.—יִרְאָה שָׁבַע is an instance of the same construction as that of חָפַץ הַחַיִּי explained at ver. 10 above. It is analogous to יִרְאָה xlii. 16.

Ver. 12. For the expression לוֹ בְּרָכִים there is only one parallel in the Old Testament, viz.: Job

xxxix. 17, where it is said of the ostrich: **לֹא חֵלֶק לָהּ** "God gave it not a share in understanding." In this, **חֵלֶק** is conceived of as a territory to be distributed in which God assigned not the ostrich a **חֵלֶק**, a portion. Accordingly here, too, **רַבִּים** must be regarded as a region that God divides out: I will assign Him a **חֵלֶק** on or in the region that consists in **רַבִּים**. But then the Servant would only be a partaker along with many equals. His whole reward would consist in His not being excluded from the partition. We must notice that in Job the **Kal** is used, while we have here the **Piel**. The latter can have a causative meaning — make **חֵלֶק**, "make, give a share," and the prefix **נָ** can refer to this substantive idea **חֵלֶק** and introduce just that wherein the **חֵלֶק** consists. As is well-known **נָ** is often used in making specifications (Gen. vii. 21; ix. 2, 10, etc., comp. Isa. vii. 4; xx. 22).—Against the explanation

of **אֶת-עֲצוּמֵי** (see *Ezog.* and *Oriz.*), the grammatical objection may be raised perhaps, that the *nota acc.*, as a rule stands only before the definite noun. But, on the other hand it is to be remembered that the definite article is often wanting, where the word as a general designation is already rendered definite by the sense (comp. I. 4; Exod. xxi. 28; Prov. xiii. 21; Job xiii. 25). — **עָרָה** is **Hiph.**, from **עָרָה** (see *List*). The meaning of the **Hiph.**, as of the **Piel** is "*evacuare, effundere*, to empty, to pour out, flow out." The word is used again of the soul Ps. cxli. 2.—**נִמְנָה** is taken by many here as **Niph.** *tolerativum* = He let Himself be numbered, although elsewhere this **Niph.** is used as simple **Passive**, Gen. xiii. 16; 2 Chron. v. 6; Eccl. i. 15.—**וְהוּא** is, as to form, a departure from the dependence on **חֵלֶק**, though as to substance the clauses **וְהוּא** and **וְהוּא** are just as much causal as both those that precede them. The Hebrew shuns long chains of subordinated clauses; it prefers parataxis to syntaxis (comp. *Ewald*, § 339 a).

EXEGETICAL AND CRITICAL.

1. With ver. 8 comes a transition. The Prophet perceives that the Servant of God will be released from the distress, and that from then onward His continuance will be endless. These words stand first like a theme. But the Servant will not go on living on the earth among men that live there, for, on account of the sin of the people He is taken away out of the land of the living (ver. 8). They have buried Him, too, but honorably, because He never used violence nor deceit (ver. 9), and His destruction was only in consequence of the divine decree. When, now, the LORD will have made a sin-offering of the soul of His Servant, the latter will prove to be the head of a new generation, He will continue to live forever, and Jehovah's counsel will be accomplished by Him (ver. 10). After tribulation and necessity He will find His satisfaction; by His insight He will help many to righteousness and He will carry their guilt (ver. 11). Therefore Jehovah will assign to Him the great multitude, and He will divide the strong as spoil—all this as reward for having given His life to death, having been reckoned among transgressors, having borne the sins of many, and continually praying for transgressors.

2. He was taken—prosper in his hand. Vers. 8-10. Having set forth, in what precedes, *what* and *how* the Servant will suffer, we are now told what kind of a turning of the scales shall happen after the suffering is accomplished. **עָצָר**, found again only Ps. cvii. 39; Prov. xxx. 16, is undoubtedly "*coarctatio, restraint, oppression*." Having a general meaning, the word can also mean imprisonment, but it does not mean exclusively confinement. **עָצָר** conjoined with **לָקַח**, can only mean judicial procedure. We may even take the two words as a sort of hendiadys. For "oppression and judgment" is just an oppressive, violent, unjust judicial procedure, "unrighteous administration of justice", as DELITZSCH says. I cannot see why **לָקַח** should not mean "He is taken away". It means the same as in xlix. 24 (25). As there it is asked: can the prey be taken away

from the strong? so here it is said that the Servant shall be taken away from the power of unrighteous oppression. This is one, the negative side of the transition. The positive side is stated in the words: and his generation who will think and declare? Every thing here depends on recognizing the theme-like character of the first part of ver. 8. Then the mention of his living on will not appear to be a "premature" thought. **דָּוִר** is manifestly, as to sense, an allusion to the theocratic promise, Exod. xx. 5, 6; Deut. v. 9, 10, and in respect to the sound an allusion to Deut. vii. 9 ("which keepeth covenant and mercy—to a thousand generations"). Whatever may be the fundamental meaning of **דָּוִר**, it any way means the *yeveá*, the generation, and that in various senses. From a temporal point of view, the members of the great chain to which one may compare the human race, or nation, are called **דָּוִר** with reference to the generations that succeed one another. Hence both past (comp. lviii. 12; lxi. 4) and future (comp. Exod. iii. 17; xxiii. 14, 31, 41, etc.) generations are called **דָּוִרֹת**. Thus there is mention of coming and going generations (Eccl. i. 4), of "another generation" (Ps. cxix. 13), of a first, second, third, etc., generation (Deut. xxiii. 3, 4, 9). Hence **דָּוִר** can mean also the present generation, contemporaries (Num. xxii. 13, etc.). But because every such generation has a character common to it good or bad, the word acquires also an ethical meaning, and designates a generation as a whole of this or that kind. Hence the meaning, "kind, race" (Jer. ii. 31, etc.). But because a generation is always the product of another, or also of a head of a race, it involves necessarily the idea of descent, posterity. Hence to the people of Israel may be said "your generations", i. e., your coming posterity (Lev. xxiii. 23), or: "to you and your posterity" (**לָכֶם אוֹ לְדֹרֹתֵיכֶם**, Num. ix. 10). But the total of the generations of posterity can be comprehended as a whole, and this whole be called **דָּוִר**. Comp. Ps. xxii. 31, where **דָּוִר** in this sense stands between **יָרַע** and **עָם נִלְוָה**; Ps. lxxi. 18. And such is the meaning of the word here (LXX.

yevēd aivōv, VULG. *generatio ejus*). "His generation" are those descended from him conceived as a unit. This is the meaning of *דור* in ver. 10. Therefore the words: "he shall see his seed, he shall prolong his days" is not empty repetition, but explication of the particular intimated in the theme of the discourse. According to the most ancient Old Testament representations, as found in the Pentateuch, there is no continued living in the world beyond. Hence, excepting long life on earth, posterity is for each person the highest wish and happiness. Without posterity, to die is the same as to be condemned. Numerous, measureless posterity means the same as everlasting life. Hence the lawgiver threatens those that transgress Jehovah's commandments with visitation on children in the third and fourth degree, thus extinction in the third or fourth generation. On the contrary he promises those that keep the commandments, that the LORD will be gracious to them to a thousand generations (Exod. xx. 5, 6). The Prophet's thought here connects with this representation, and hence he uses *דור*, and not *נֶפֶשׁ*. To him whom men thought to exterminate, the LORD promises *דור*, posterity, a race that shall descend from him, but of a peculiar kind, as appears from what follows ("for he is taken away," etc.). Who is able to think out and declare the manner of this race?—For the ideas "to think and to declare" both lie in *חַוֵּה*. It is a poetic word, belonging to higher and choice style, that is used partly of meditative contemplation (Ps. lv. 18; lxxvii. 4, 7, 13; cxix. 15, 23, 27, 48, etc.), partly of uttering the thoughts (Ps. lxx. 13, comp. Prov. vi. 22).

When a man is dead he is past begetting posterity. But it is otherwise with this wonderful Servant of God. Hence the nature of His posterity is so inexplicable, because He will have it after He is cut off from the land of the living. *נֶחַד* (see *List*) is "to cut," "to hew," both "to cut through" (1 Kings iii. 25 sq.; 2 Kings vi. 2), and "to cut off," "to sunder" (2 Chr. xxvi. 21), always, however, with the secondary idea of cutting off sharp or smooth. "Land of the living" is the earth, the dwelling-place of men in the flesh (Deut. xii. 1; xxxi. 13; 1 Kings viii. 40), and stands in antithesis to Sheol, the dwelling of the departed, the shades (comp. Job xxviii. 13; Ps. xxvii. 13; Jer. xi. 19; Ezek. xxvi. 20; xxxii. 23 sqq.). Why He was so clean cut off from the land of the living the Prophet states in words that recall vers. 4, 5. We have already remarked that the Prophet surprisingly often and certainly on purpose repeats the thought that the Servant must die for the sin of His people. On account of the sin of my people is a plague to Him. It must be remembered that *פֶּשַׁע* (used especially Lev. xiii. xiv. of the "plague of leprosy") beside the meaning of divine punitive judgment, includes that of leprosy.—The Prophet also gives intimation concerning the burial of the Servant. But it is obscure. One gets the impression as if the persons that attended the last stage of the Servant's earthly history were confused in the Prophet's view. We cannot be surprised if the Prophet sees forms and scenes whose nature and meaning he does not himself understand. But still his delineation always appears correct to those who are able to test it by

the fulfilment. Here we might say that he saw the wicked, in whose company the Servant of God died, so near together with the rich man in whose grave he was laid, that he construes the relation of all these persons as fellowship with reference to the burial. Yet we do not know where the two malefactors were buried with whom the LORD was crucified. For that they were buried we may definitely conclude from Jno. xix. 31, and from what JOSEPHUS says of the care of the Jews for the burial even of those who were capitally punished ("so as also . . . to take down and bury those crucified before the setting of the sun," *Bell. jud.* iv. 5, 2). But if they were buried near the place of execution, then their grave was near to that of the LORD, and thus in general the Prophet's representation appears correct. *אִתּוֹ* undoubtedly means "with" also in a local sense (comp. Gen. xix. 33; Lev. xix. 13; Job ii. 13; Judg. iv. 11; 1 Kings ix. 26). He is buried with a rich man that lies in the rich man's grave, as much as He is buried with the wicked, who has His grave near theirs. F. PHILIPPI, whom DELITZSCH quotes, has justly remarked that the honorable burial with a rich man makes "the beginning of the glorifying (of the Servant) that begins with His death." He receives such a burial after severe suffering and a shameful death, *because* (see *Text. and Gram.*) He used no violence nor was guile in His mouth. Similar language is found Job xvi. 17. *וְכָסוּ וְכָסוּ* are found conjoined as here, Zeph. i. 9. "But Jehovah was pleased to smite Him painfully" does not begin a new thought, but connects closely with what precedes, and forms a conclusion. "When thou shalt have made His soul," begins a new chain of thought: the Servant is buried with a rich man because He had done no wrong, but only Jehovah had decreed to crush Him. The honor put upon the Servant therefore had its ground 1) in that He had done nothing bad, 2) in that His suffering was only in consequence of a divine decree. Guilt and punishment were in themselves something quite foreign to the sinless One; independent of that a divine decree would impose on Him the crushing load of sickness, of pain.

What is subject in the words *וְכָסוּ וְכָסוּ* *נַפְשׁוֹ*? As the suffix in *נַפְשׁוֹ* can only relate to the Servant, He cannot be the subject, but only either "soul" or Jehovah. To take the people as subject (HOFMANN) is forced and without ground in the context, though I cannot urge against the view that the people are here the speakers. For they cease to speak, ver. 6. From vers. 7-10 the Prophet speaks. If "soul" be taken for subject (as by most expositors: MAURER, UMBREIT, STIER, HENGSTENBERG, V. F. OEHLE, EBRARD, DELITZSCH, etc.), several objections appear. First of all it is an unusual mode of expression to say the *soul* has brought a sin-offering. If that points to an antithesis in Himself, one cannot understand why just the soul should be elevated into antithesis to spirit or body. But if "His soul" is as much as to say, "He Himself as contrasted with others," still it must be said *what* He offered in sacrifice. For if He brought any sort of offering that another also could bring, then that is nothing that deserves to be made prominent. But if it would be intimated that He sacrificed what others could not, viz.,

Himself, then that needs to be expressly said. Many, indeed, (STIER, HAHN, etc.), suppose that this idea is contained in the words themselves; for if the Servant, in so far as He is a living soul, makes a sacrifice, then He gives just Himself as a living soul away unto death. But that is by no means a necessary consequence. For then **וְשָׁמַע** would only be another way of writing **וְשָׁמַע** **וְשָׁמַע**. But would these words imply that He offered Himself? V. F. OEHLEB urges this very tellingly against HENGSTENBERG, STIER, HAHN, but overlooks the fact that he condemns his own view. For he gets the "soul" as subject from the context, while the others would take it from the words themselves. But that just the chief thing remains unsaid, is against his view as it is against theirs. Or is **וְשָׁמַע** the same as "to set one's self," as KNOBEL would have, appealing to Ezek. xxiii. 24; 1 Sam. xv. 2; 1 Kings xx. 12? But in the places cited **וְשָׁמַע** is used causatively—"to make a station, take a station." And this causative use requires that an object beside that which is inherent be not named. How would one combine **וְשָׁמַע** with that inherent object? In short, if **וְשָׁמַע** is subject, then it is not said what the Servant brings as a sin-offering, and one cannot understand why the Prophet did not write simply **וְשָׁמַע**.—I believe (with HOFMANN and DELITZSCH in their earlier editions, and with HIRZIG, but in another sense than his) that Jehovah is subject. The abrupt change of person need give no surprise. We have already had many examples of how common this is to the language in general, and to Isaiah in particular. Comp. ii. 6; xiv. 30; xxxiii. 2, 6; xli. 1; xlii. 20; xlv. 8, 21; lii. 14. Already in ver. 6, "Jehovah laid on Him the iniquity of us all," says that Jehovah gave up His Servant that He might take on Himself the guilt and punishment of the sinful people. Essentially the same is said in the words "He was pleased to smite Him painfully." For that this means here a smiting to death and not mere sickness as some would have it, is as certain as that the cause of this death was the sin of the people (ver. 8 **וְשָׁמַע**). But, it is replied, the expiation is offered to God, he does not perform it himself. That is true. But for this reason it is still possible that God may provide the beast of sacrifice, as in the case of Abraham, Gen. xxii. 8, 13. The Prophet, indeed, did not know how that could happen. But we, who see the prophecy in the light of its fulfilment, do know (Jno. iii. 16; 2 Cor. v. 21). According to this exposition we can understand why the Prophet did not avoid the abrupt change of person. Had he written **וְשָׁמַע** instead of **וְשָׁמַע**, undoubtedly the Servant would have been taken for subject of the clause. Just that He would avoid, and therefore speaks of Jehovah in the second person in spite of His being before and afterwards spoken of in the third person.—But death shall not swallow up the Servant of God. He shall be taken from "oppression and judgment" (ver. 8), and become the progenitor of a new race. For here the Prophet connects back with the thought of ver. 8, that was put first as the theme. Here, too, we learn what we are to understand by **וְשָׁמַע** of ver. 8. Seed, posteri-

ty shall the Servant see.—There underlies the expression, and also the following: He shall prolong His days, primarily the Old Testament representation of life, viz., that the life-necessity of the pious is satisfied by a long life on earth (comp. "that thy days may be long" Exod. xx. 12; Deut. iv. 40; xxii. 7, etc.) and numerous posterity. But he that has these lives to see children's children (Gen. i. 23; Job xlii. 16; Ps. cxxxviii. 6). Yet, though the Prophet's thought has this connection, it is in the nature of the Servant of God that the Old Testament letter must in Him be fulfilled in a higher sense. His posterity comes not by fleshly generation, but by a life-communication of another sort. How this will be the Prophet does not say. But we can perceive from **וְשָׁמַע** **וְשָׁמַע** "who will think and declare," ver. 8, that he treats here of a life, and answering to it also, of a communication of life of a high and wonderful kind. But the Servant of God will do more than merely live and communicate life. He will also work and create. What was pleasing to God (**וְשָׁמַע** comp. xlii. 23; xlv. 10), His counsel and will, shall find its realization by the hand of the Servant (comp. liv. 17; xlviii. 15; lv. 11).

3. He shall see—transgressors, vers. 11, 12. In lii. 13-15 God was the speaker; liii. 1-6, the people of Israel speak; 7-10 the Prophet speaks. The concluding word is put again into the mouth of God Himself. Also in their contents vers. 11, 12, have a great resemblance to lii. 13-15 as we shall see. Only in lii. 13 and in liii. 11 is He that is the subject of the whole prophecy named by His honorable title, and both times the form is my Servant. This my expresses high honor. Not men, but God Himself, with His own mouth, applies to the Servant this honorable title here at the culmination of this prophecy relating to Him.—Ver. 11 connects with what precedes, and continues the description of the ascent from lowliness to highness. The tribulation was night, in which one saw nothing (comp. i. 10). The seeing shows that it grows

light (see *Text. and Gram.* on **וְשָׁמַע**). It is possible that the Prophet combines both constructions [the temporal and the local meaning of **וְשָׁמַע**, viz. "after and away from out of the tribulation of His soul He shall see"], which we are not able to reproduce in our language. Is **וְשָׁמַע** *cognitio sui* or *cognitio sua*? I believe with most expositors that the former is meant. For the latter only Mal. ii. 7 can be quoted; and there it is doubtful whether we ought to render *conservant* or *custodiant cognitionem*. As the lips are not the seat of knowledge, the latter is more probable, and then the sense would be: the mouth of the priest must reprove those that depart from right knowledge. But then **וְשָׁמַע** is not doctrine, but knowledge. And so also in our text the assured meaning "*cognitio*," therefore in the passive sense "*cognitio sui*" is to be preferred. Without knowledge, indeed, there is also no faith (Rom. x. 14).—**וְשָׁמַע** is "as a righteous man." **וְשָׁמַע** is causative Hiph.: "to prepare righteousness," hence the construction with **וְשָׁמַע**. As the one that has the righteousness, He can be the means of others obtaining it. Here, also, the Prophet can

hardly have understood the deep import of his words. For we cannot assume that he had a clear knowledge that the "righteousness that avails with God" would be alone in the possession of Him who acquired it by His blood (Rom.

iii. 21-26).—לְרַבִּים, "to many," answers to the New Testament τοῖς πολλοῖς (e. g. Matth. xx. 28; comp. 1 Tim. ii. 4; Rom. v. 18, where for οἱ πολλοί is simply πάντες). It expresses the majority, the great mass, compared with which single exceptions vanish, and in so far it is almost

the same as "totality." עֲוֹנוֹתָם יִסְבֵּל, He will bear their iniquities, cannot relate to that "bearing" that consists in sufferings in the place of others (ver. 4). For we are here in the condition of glory. Hence "to bear" here can only relate to that priestly bearing that the Mediator accomplishes by the ever-continued presentation of His merit before God (Heb. vii. 25). It is identical with "He will make intercession for the transgressor," ver. 12.

Ver. 12. לֵן introduces a concluding inference from what precedes. But what was previously represented (lii. 14, 15; liii. 8, 10, 11) as a suitable transition from bad to good appears now directly as a reward, and the situation of ver. 12, into which the Servant is translated as a reward for His suffering, appears as that of a ruler. For a great territory and glorious spoil are given Him. The first clause may be rendered: Therefore I will assign Him a part that shall consist of the many (see *Text. and Gram.*). Therefore the many themselves (taking the word in the same sense as in ver. 11), or the totality, shall make the region, in the assignment of which shall consist the Servant's reward. The rendering: "I give Him a part among the great," is not at all exactly conformed to the passage in Job. In Job 3 marks the region on which or of which a share is given; but this explanation takes 3 as marking the fellowship that the Servant is to share. If it be urged against our explanation that He that gets the whole cannot be said to get a part, it may be replied, that, in antithesis to the single parts, the whole, i. e. the highest power over all single parts, can be assigned to one. It is a result of this highest power when He that is entrusted with it on His part takes in hand the distribution of the individual parts of the spoil to His subjects. This is the meaning of the following words, which speak no more of a share that the Servant receives, but of the shares He distributes. This second clause וְנִי אֶת-עֲצוּמִים has a parallel in Prov. xvi. 19: "Better is it to be of an humble spirit with the lowly than to divide the spoil with the proud"

(מַחֲלֵק שָׁלֵל אֶת-יְאִים). According to that we should translate here: "and with strong men will He divide spoil." But against this are to be urged the same considerations that we urge above (see *Text. and Gram.*) concerning the first clause. Who equals the Servant of God in merit? Whose reward shall equal His? Who are the strong that, as His peers, may divide the spoil with Him? It is true that אֶת-עֲצוּמִים can mean: with the strong, and that in the sole parallel pas-

sage אִתּוֹ does mean "with." But must it mean "with?" And that too when "with" gives an unsuitable meaning, and the sign of the accusative, on the contrary, a very suitable one? And the latter is the case when we remember that there is also living and human spoil (comp. Judg. v. 30; Zech. ii. 12, 13). Prisoners may be used as slaves or sold. So here it can be said that the Servant of Jehovah will make booty of the strong, and distribute them among His own. But then "the strong" must be understood not only as belonging to the corporeal sphere, but also to the spiritual. The choice of expressions

in these clauses (וְנִי אֶת-עֲצוּמִים and וְנִי אֶת-רַבִּים) are intended to recall the passages in the Pentateuch that promise to the Israelites victory over the "many and mighty nations" that inhabited Palestine before them (comp. Deut. iv. 38; vii. 1, 17; ix. 7; xi. 23; Josh. xxiii. 9). [The Author's defence of his construction of the first two clauses of ver. 12 is enough to make one sensible of its difficulty, and prepare one to agree with J. A. ALEX., when, after noticing the construction as preented by others, he says: "It is better, therefore, to adopt the usual construction, sanctioned by CALVIN, GEBENIUS and EWALD, which supposes Him (the Servant) to be described as equal to the greatest conquerors. If this is not enough, or if the sense is frigid, as MARTINI alleges, it is not the fault of the interpreter, who has no right to strengthen the expressions of his author by means of forced constructions. The simple meaning of the first clause is that He shall be triumphant; not that others shall be sharers of His victory, but that He shall be as gloriously successful in His enterprise as other victors ever were in theirs."—TR.]

וְנִי אֶת-רַבִּים ["in lieu of this that," etc.] reaches back to what in ver. 11 has already served as a premise for the conclusion "therefore," etc., with which ver. 12 begins. So that there is a succession of links here also (comp. on ver. 4, 5). The Prophet would manifestly recapitulate by the words that follow what is of chief moment in the meritorious, representative suffering; a fresh proof of the high importance he attaches to this suffering. That the Servant was numbered with transgressors has not before been mentioned, although it is implied in the statements of vers 5-8, and especially in "they made His grave with the wicked," ver. 9. Comp. Mar. xv. 18; Luke xxii. 37.—He bore the sin of many stands related to "He bore our sickness," ver. 4, and the kindred expressions that follow, as the root to the fruits. One is reminded here of 2 Cor. v. 21, and still more, even to the sound of the words, of Heb. ix. 28. In the last clause וְנִי אֶת-רַבִּים, Hiph., has the same sense of "to pray, to intercede," that we had to maintain for the Kal in xlvii. 3 (comp. lix. 16). As in ver. 11, the enumeration of what the Servant will do as priest after His exaltation stops with "He will bear their iniquities," so here the enumeration of what He did as a priest in His humiliation concludes with the mention of His work of intercession. But it is to be noted that it is not said וְנִי אֶת-רַבִּים, but וְנִי אֶת-רַבִּים. The reason for this seems to be that the Prophet understands the intercession

in the same sense as at the end of ver. 11. He means the lasting intercession that the Mediator makes for us on the ground of His sacrificial death. This had indeed begun already in His state of humiliation; the very ones that put Him to death were the first for whom He prayed while dying (Luke xxiii. 34). But since then He intercedes forever for us all. That He can do this is the *abiding* fruit of His once dying on the cross. Hence the Prophet concludes his enumeration with the imperfect.

DOCTRINAL AND ETHICAL.

1. On lii. 13—liii. 12. "This chapter, that has already silenced so many scoffers, and led so many honest doubters to believe, when they compared the prophecy with the fulfilment, and when the wonderful agreement with the history of the suffering, death and resurrection of our Redeemer shone upon them so glorious and clear—this master-piece from the armory of God, whose power unbelieving Israel even at this day fears so much that it has gone on omitting it from its yearly selections from the prophets for the weeks, but in doing so has given powerful testimony against itself and for the truth of the gospel—this chapter is a precious jewel of our Bible." AXENFELD, *Der Proph. Jes.*, A Lecture, 1870, p. 60 sq.

2. On lii. 13. In the *Midrash Tanchuma*, Fol. 53, c. 3, 1, 7 it reads: *וזה מלך המשיח ויראם כן בלאכי השרת*, i. e., אכרחם ונשא מופש וגבה כן בלאכי השרת, this is the King Messiah, He will be higher than Abraham, and raise Himself up more than Moses and be exalted above the angels of the ministry. On this WUENSCHÉ l. c. remarks p. 42: "This passage is additionally important from the fact that it teaches the doctrine of the sublimity of the Messiah, so strongly opposed by the later Jews. He rises above all created being; even the angels of the ministry may not be compared with Him in respect to their dignity and rank."

3. On liii. 14. It is remarkable that the church in the times of persecution before Constantine, conceived of the bodily form of the Lord as ugly: (CLEM. ALEX. *Paedag.* III. 1. *τὸν κύριον αὐτὸν ἦν ὁφειλ ἀειχρὸν γεγενῆσθαι διὰ ἧσθευ τὸ πνεῦμα μαρτυρεῖ*. ORIGEN, *C. Cels.* VI.: *ὁμολογουμένως γέγραπται περὶ τοῦ δυσειδὲς γεγενῆσθαι τοῦ Ἰησοῦ σώματος*); the secularized church of the Middle Age conceived of Him as a form of ideal beauty (comp. the description of the form of Jesus in NICEPHORUS CALLISTI L. II. c. 7, and in the letter of the PSEUDO-LENTULUS, comp. HERZ. *R. Enc.* VIII. p. 292 sqq., DELITZSCH *Jesus and Hillel*, 1865, p. 4); the church of the Reformation took a middle course: "It is quite possible that some may have been as beautiful in body as Christ. Perhaps some have even been more beautiful than Christ. For we do not read that the Jews wondered at the beauty of the Lord." LUTHER.

4. On liii. 4, 5. "JUSTIN MARTYR (Apol. I. c. 54) sees in Asklepios, the physician that healed all diseases, a type of Christ parallel to that of the Servant who bears our sickness." EDWARD MUELLER, "Parallels to the Messianic prophecies and types of the Old Testament from Greek an-

tiquity" (*Jahrb. f. Klass. Philol.* v. FLECKEISEN VIII. *Supplem.-Bd.* 1 Hft. p. 5).

5. On liii. 4-6. The peculiarity of V. HOFMANN'S doctrine of the atonement seems to me to have its root in this, that he distinguishes a twofold wrath of God against sinful humanity, viz., "how God is angry with sinful humanity that is destined to be brought back again into love-fellowship with Him, and how He is angry with those who refuse obedience to His work of salvation." (*Schutzschriften für eine neue Weise die alte Wahrheit zu Lehren* III. Stück, Noerdlingen, 1859, p. 13 sq.). "In both instances His anger is an enmity of the holy Living (One) against sin that delivers the sinner to death. But in the one case it delivers him to death in order to redeem him out of it, in the other case that he may remain in it. Had God not intended to save mankind, then the death to which He delivered those first created would have been complete and enduring." There appears to me to be a contradiction in this. For first it is said, that had God not intended to redeem mankind, then the first pair had been delivered to complete and enduring death. And then it is said, that the wrath of God does so deliver the one that is disobedient to His work of salvation over to death that he abides in it. Thus eternal death appears at one moment as punishment for sin in itself, and at another as punishment for rejecting the work of salvation. That God did not deliver over to complete and enduring death the first pair and their descendants was then merely because He had formed the purpose to redeem mankind. Therefore one would still think that what the Redeemer suffered made it possible for the divine righteousness to remit to men the complete and abiding death. Consequently, one might still think that Christ, by His death had given the divine righteousness an equivalent for the "complete and abiding death" of mankind. But, according to HOFMANN, such is not the case. For he asserts that the wrath of God delivers to abiding death only those that refuse obedience to His work of salvation. For this reason Christ did not bear the torments of damnation. Indeed for this reason a redemption from eternal death is neither possible nor necessary. For those that do not accept the work of salvation cannot be redeemed from eternal death at all, while those that do accept need not to be redeemed, because eternal death belongs in fact only to those that do not accept the work of salvation. There we have I think a *circulus vitiosus*. In view of the redemption, the first pair and their descendants are not punished with the eternal death that their sin in itself deserves, but only with corporeal death. But the Redeemer does not die in order to redeem men from eternal death, for the latter is suddenly only the consequence of unbelief in the work of salvation. But the Redeemer dies to redeem men from that punishment which was laid on them as a mitigated sort in view of the redemption. For Christ was only subjected to that anger with which God was angry at those who were destined to a re-entrance into His fellowship of love, not to that "which abides on those who are disobedient to the grace of God" l. c. p. 14. Consequently one would think Christ only redeemed us from bodily death. And yet from

that we are not redeemed. HOFMANN says, indeed: "we do not abide in it" (p. 51). It is true, the redeemed do not abide in it. But that is only for the reason that they are also redeemed from eternal death. For were the latter not the case, then the bodily death would only be a transit to what is worse, i. e., to eternal death. Therefore eternal death is the punishment, not only of not believing in redemption, but of sin in general. But Christ redeemed us from sin and its punishment generally, and not merely from what remained of the punishment that, with reference to the redemption, was from the first remitted to us.

6. On liii. 4. "*Hic est articulus justificationis, credere Christum pro nobis passum, sicut Paulus quoque dicit: Christus est factus maledictum pro nobis. Neque enim satis est, nosse, quod Christus sit passus, sed, sicut hic dicit, credendum etiam est, quod nostros languores tulerit, quod non pro se, neque pro suis peccatis sit passus, sed pro nobis; quod illos morbos tulerit, illos dolores in se reciperit, quos nos oportuit pati. Atque hunc locum qui recte tenet, ille summam Christianismi tenet. Ex hoc enim loco Paulus tot epistolae, tot sententiarum et consolationum flumina haurit.*"—"Christianus quasi in alio mundo collocatus neque peccata neque merita aliqua nosse debet. Quodsi peccata se habere sentit, adspiciat ea, non qualia sint in sua persona, sed qualia sint in illa persona, in quam a Deo sunt conjuncta, hoc est videat, qualia sint non in se nec in conscientia sua, sed in Christo, in quo expiata et devicta sunt. Sic fiet, ut habeat purum ac mundum cor ab omni peccato per fidem, quae credit, peccata sua in Christo victa et prostrata esse." LUTHER.

7. On liii. 4. "We have many wrath and fire mirrors of the just God, how He thunders and lightens on account of sin; such as the flood, Gen. vii.; Sodom and Gomorrah, Gen. xix.; Pharaoh and all his, Exod. xiv. But what are all those to this, that God so dreadfully racked and smote His only begotten Son, the highest and infinite good, that a stone in the ground might have lamented, and even the hard rocks did rend asunder on account of it at the time of His suffering?" CRAMER.

8. On liii. 5. "*O mirabile genus medicinae, ubi medicus aegrotat, ut aegrotis sanitatem efferat.*"—"Medico occiso sanati sumus. Quis unquam audivit talia?"—"Tota vita Christi crux fuit et martyrium, et tu quaeris gaudium?"—"Omni diligentia atque vigilantia caveamus, ne vulneret diabolus quod sanavit Christus." AUGUSTIN. "*Est jucundissima consolatio: livores ipsius sunt nostrum emplastrum. Atque nos meriti eramus livores et ipsi debebatur sanitas. Si quis ergo sanitatem optat, ille non suam castigationem et crucem consideret, sed tantum respiciat in Christum et credat, tum sanabitur, hoc est, habebit justitiam eternam.*" LUTHER.

9. On liii. 6. Sin isolates men, because its principle is egoism. Every one accordingly makes himself a centre, around which all must revolve. But by this we lose the true, all-controlling, right guiding centre, and are as stars that are become ex-centric, that must finally dash to pieces on one another.—"*Redimit pretiosae, pascit laute, ducit sollicito, collocat securi.*" BERNHARD OF CLAIRVAUX.

10. On liii. 6. God laid on Him the sin of us all. That is the great enigma of the Christian doctrine of atonement. It is the point that for so

many is a stone of stumbling, since it appears as if God outwardly and arbitrarily transfers the guilt of men to One, who, Himself innocent, has no inward, real relation whatever to the guilt of another. And this is verily one of the mysteries of Christian doctrine. The Lord says: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii. 24. And Paul says: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death?" And in the same connection he says: "Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed [justified: Marg.] from sin," Rom. vi. 3, 6, 7. It is true, Christ stood alone in death, and though he had the imputed sin, the organic connection of our sin with Him was wanting. But in the sequel He suddenly stands as the centre of a great complex of fruit. By baptism we are all baptized into Him, and in fact such as we are by nature, with our old Adam and all its sins. Yet now Paul says that our old man is crucified with Christ in baptism. Therefore he assumes that we men are in the sequel transposed into the communion of the death of Christ, and that our justification rests on the fact that we have actually died with Christ. Still it will be said that this itself is an enigma; that one can as little solve one riddle by another, as cast out one devil by another. But perhaps the new enigma still shows where we must direct our inquiring thoughts in order at last to find the solution.

11. On liii. 8. "Innocent Lamb of God, *yes*, Thou shalt have seed; as long as the sun continues Thy name shall extend to posterity (Pa. lxxii. 17). Out of anguish and out of the judgment hast Thou come, and who will declare to the end the extent of Thy life? 'The lion that is of the tribe of Judah, the root of David has overcome, to open the book and to break its seven seals.' Now they sing to Thee a new song, and Thine whom Thou hast bought with Thy blood say eternally: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature (says the seer) which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" THOLUCK.

12. On liii. 9. "*Sepeliri se passus est Dominus* 1) *ut sabbatum redemptionis responderet sabbato creationis, quod illius typus fuit;* 2) *ut testaretur, se non ciopltor sed vtror fuisse mortuum.* Unde TERTULLIANUS recte: *non sepultus esset, nisi mortuus;* 3) *ut sepulchra nostra consecraret in communia contactu corporis ipsius sanctissimi sanctificata* (Jea. xxvii. 19; lvii. 2); 4) *ut praefigureret quidam nostram spirituales ab operibus carnis* (Heb. iv. 9, 10)." FOERSTER.

13. On liii. 9. "Christ can boast both sorts of innocence, *vis., causae et personae.* For He suffers in the greatest innocence, and is above that innocent through and through in His whole person and nature, to the end that He might restore what He took not away (Pa. lxi. 4). For we

ought to have such an high priest (Heb. vii. 26).—CRAMER.

14. On liii. 10. "*Hujus sacrificii expiatorii quatuor sunt privilegia: 1) est propitiatio pro totius mundi peccatis* (1 Jno. ii. 2); 2) *in hoc idem est obpropitiatio* καὶ ὁ προσερχόμενος (Ephes. v. 2); 3) *est unicum semelque tantum oblatum* (Heb. vii. 27); 4) *hoc unico sacrificio Christus consummavit in eternam eos, qui sanctificantur* (Heb. x. 14).—FOERSTER.

15. On liii. 11. "Christ makes righteous not by communicating His essential righteousness, but by communicating His merit. For He bears their sins. The means, however, by which this righteousness comes to us is His knowledge that consists in true saving faith." "*Plus est credere Christo, quam deliquisse saeculo.*"—AMBROSE. "*Justificat multos agnitione sui.*"—CRAMER.

16. On liii. 11. (P⁷⁷). "PLATO *De rep. L. II., 362, d. c.*, describes the righteous man, who, in purest and completest exercise of virtue, unconcerned about the opinion of the world and the outward effects of his conduct, on his own part only reaps infamy and shame, suffering and abuse of every sort for his righteousness, and yet, unswervingly pursuing his aim, most cruelly racked, and tormented, bound, robbed of eyesight by the rudest violence, remains ever true to himself, and at last suffers the most infamous and cruel death as the reward of his virtue, the death of the cross." ED. MUELLER, *l. c.*, p. 11. Comp. DOELLINGER, *Heidenthum und Christenthum*, 1857, p. 300.

17. On liii. 12. "Let even the hardest stone strive against the Lord Christ, all must still become vain pottery that dash themselves against Him, as it is written: 'Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder' (Matth. xxi. 24). And as LUTHER says: 'Therefore Christ says, also; Good people do not brush against me, let me be the rock, and do not get into conflict with me; for if not, then I say for certain, I am a stone, and will not be afraid of jugs because they have big bellies, and which, the more they are swelled out, are the easier shattered and the easier to hit.' My good Saul, it will go hard for thee to kick against the goads, said the Lord Christ to Saul, and although he resisted, he had still to yield. For as it is written: even the strong shall he have for a prey."—THOLUCK.

HOMILETICAL HINTS.

1. On lii. 13—liii. 12. *The suffering of our glorified Lord Jesus*, how I, it is not recognized; II., yet is carried out; III., glorified". GOTTFRIED ARNOLD, *Ev. Botschaft der Herrlichkeit Gottes*, 4 Aufl., p. 338 sqq.

2. On liii. 1-5. "Concerning the various reception of the word of the cross by men." C. F. HARTTMAN, *Passionspredigten*, Heilbronn, 1872, p. 169.

3. On liii. 1. "*The mount Golgotha.* 1) A scene for the display of unbelief and belief. The rulers of the people, the mass of the people, the one murderer give evidence of unbelief; the mother of Jesus and the other women, together with John, the Centurion, the thief were believing.

But the greatest example of faith is given by the Son of God Himself, who is called a beginner and finisher of our faith. 2. A place where the arm of the LORD is revealed to us."—HARTTMANN, *l. c.*, p. 277.

4. On liii. 1. *Concerning the reasons for the bad reception men give the word of the cross.* 1) One cannot fruitfully consider it, if one does not recognize his own ruin. 2) It shows us our profound inability to help ourselves. 3) There is involved in it the obligation to die with Christ. 4) It is treated in such a frivolous and common-place manner"—HARTTMANN, *l. c.*, p. 169. "*The grand turning point in the race of Adam and the new Israel.*" GAUFF, *Prakt. Theol.*, I. Vol., p. 509. "*How the suffering and death of Christ are the greatest thing that has ever occurred in the history of the world.* For 1) It is the greatest wonder; 2) it is a work of the last necessity; 3) it is a work of the highest love; 4) it is a work of the greatest blessing". PFEIFFER, in *Manch. Gaben u. ein G.* III. Jahrg., p. 248.

5. On liii. 4 sqq. "How can the suffering of death by an innocent One, bring salvation to the guilty? 1) If the righteous One freely sacrifice Himself for the guilty. 2) If His sacrifice is an adequate payment for the guilt of the other. 3) If the guilty uses the freedom from punishment that has been obtained to the salvation of his soul". HERBIG, in *Manch. Gaben u. ein G.*, 1868, p. 256.

6. On liii. 4, 5. "Concerning the justifying and saving knowledge of Jesus Christ, that especially in a dying person must appear flourishing and strong. 1) How one must press on to it through conflict. 2) How it is afterwards full of power, life, peace, righteousness, salvation, blessedness." RIEGER H. C. *Superint. in Stuttgart, Funeral Sermons*, 1870, p. 187.

7. On liii. 3 sqq. "Christ assumed no temporal honor or reputation, but with words and works contradicted all that would have praised, honored, and celebrated Him. For He ever shunned the honor of this world, and gave not even the slightest cause for it (Jno. vi. 15). Yea, in great humility He allowed the greatest contempt and blasphemy to be uttered against Him; for the Jews reproached Him with being a Samaritan, that had a devil and that did His miracles by the power of Satan (Jno. viii. 48). Men treated His divine doctrine as blasphemy. He was pestered by murderous cunning, many lies and calumnies, finally betrayed, sold, denied, struck in the face, spit upon, crowned with thorns, scourged, wounded, condemned, forsaken by God and man, stripped naked as a malefactor, yea, hanged up as a curse (Gal. iii. 13), while every one mocked at Him, laughed at His prayers, cast lots for His clothes, gave Him gall and vinegar to drink in His dying extremity (Jno. xix. 29). Lastly, He died on the tree in the greatest infamy and contumely, His dead body was pierced and opened on the cross, and at last buried as a wicked person; yea, even after His innocent death, He was reproached with being a deceiver (Matth. xxvii. 63). Men also contradicted His resurrection. And so in life and death and after death He was full of contumely." JOH. ARNDT, *Wahr. Christenth. Buch* 2, kap. 14.

8. On liii. 4-6. "This text is the only medi-

cine, and true, sure and approved theriac against that hurtful soul-poison, despair." "He was wounded for our transgressions, He was bruised for our iniquities;" and afterwards "all we like sheep have gone astray, but the LORD laid on Him the iniquity of us all." Thou hearest that He speaks of sins and iniquity; and that thou mayest not think He speaks of some particular people, and not of thee and me, the Holy Spirit lets the words go out strong, and lets this resound: He was wounded for *our* transgression, He was bruised for *our* iniquity. Item: God laid all our sin on Him. That means even that no man is excepted.

Now that this is true, that Christ, the Son of God, laden with the sin of all men, was on that account wounded and bruised, wilt thou regard God as so ungracious or so hard, that He will let a debt be paid Him twice? Or shall Christ have suffered such distress and death in vain? In fine; God laid *thy* sins on Christ; it follows that they no more rest on thee. God wounded Him for *thy* sins; it follows that thou shalt not bear the punishment. God smote Him for *thy* sake; it follows that thou shalt go free." VERT DIETRICH.

9. On liii. 8-10. Is it not really a contradiction to say, that the Servant shall live long because He is taken out of the land of the living? And also, that He will have seed, when He shall have given His life an offering for sin? One sees here that the Prophet has some presentiment of the higher nature of Him whom he presents to us here as the Servant of Jehovah. According

to the New Testament view, one must be cut off from the so called land of the living, but which is in truth the land of those devoted to death, in order to reach the land of true, of eternal life. Thus it is hereby intimated, that Christ will die in order to rise up again to everlasting life. Yea, even more! It is also intimated (ver. 10), that precisely by the giving up of His life He will accomplish, as it were, an act of generation, the result of which will be an immeasurably numerous and immortal posterity. For by His death He gives us eternal life (comp. Jno. xii. 24). *The strange death of Christ:* 1) By His death He laid down what was mortal in Him, and now appears wholly as the eternal living One; 2) by His death He gives life to them that were a prey to death.

10. On liii. 10. "*The death of Christ:* 1) Who willed and decreed it? (God Himself: it pleased the LORD to bruise Him). 2) Why did God will it? (He must give His life an offering for sin). 3) What are His fruits? (He shall see seed and live long, etc.). After SPURGEON, *The Gospel of the Prophet Isaiah*.

11. On liii. 11, 12. As the exaltation of Christ corresponds in general to His humiliation (comp. Phil. ii. 5-11), so also it corresponds in particulars: 1) Because His soul was in tribulation, He will see His pleasures and be satisfied. 2) Because He bore the sins of many, so He, the righteous One will by His knowledge make many righteous. 3) Because He was made like the wicked, He shall have the great multitude for a prey and the strong for spoil.

VI.—THE SIXTH DISCOURSE.

The New Salvation.

CHAPTER LIV.

The fifty-third chapter retained its ground color, black, to the end. For the Prophet purposefully once again accumulated the dark images of suffering in the twelfth verse, although from ver. 8 on he had let the light of the Easter morning dawn. It is as if he designed to paint the edge of his mourning ribbon dark black, so that it might appear in sharp relief. Spite of this, chap. liv. has a close inward connection with what precedes. For was it not said already liii. 10, that the Servant will have seed, and in ver. 12 that a great crowd shall be given Him as spoil? Have we not read lii. 10, that the arm of the LORD shall be revealed before all nations, and that all the ends of the earth shall see the salvation of God? Is it not represented in xlix.

12 sqq., that Zion, though a forsaken wife, shall have countless children? And is it not intimated xlix. 6 that this unaccountable increase of the children of Zion will be because the Servant of God is made the light of the Gentiles? This thought now forms the chief contents of chap. liv. viz.: that Zion, apparently forsaken and repudiated, shall be made happy by a wonderful blessing of children, and that by reason of the righteousness of the Servant being imparted to men far beyond the limits of the natural Israel.

The chapter has two parts: 1) The rich blessing of children a fruit of the eternal grace of Jehovah (vers. 1-10); 2) Israel's state of salvation is one extending on all sides (vers. 11-17).

1. ZION'S RICH BLESSING OF CHILDREN A FRUIT OF THE ETERNAL GRACE OF JEHOVAH. CHAPTER LIV. 1-10.

- 1 Sing, O barren, thou *that* didst not bear;
Break forth into singing, and cry aloud, thou *that* didst not travail with child:
For more are the children of the desolate
Than the children of the married wife, saith the LORD.

- 2 Enlarge the place of thy tent,
And let them stretch forth the curtains of thine habitations:
Spare not, lengthen thy cords,
And strengthen thy stakes;
- 3 For thou shalt break forth on the right hand and on the left;
And thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.
- 4 Fear not; for thou shalt not be ashamed:
Neither be thou confounded; for thou shalt not be put to shame:
For thou shalt forget the shame of thy youth,
And shalt not remember the reproach of thy widowhood any more.
- 5 For thy Maker is thine husband;
The LORD of hosts is his name;
And thy Redeemer the Holy One of Israel;
The God of the whole earth shall he be called.
- 6 For the LORD hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth, when thou wast refused, saith thy God,
- 7 For a small moment have I forsaken thee;
But with great mercies will I gather thee.
- 8 In a little wrath I hid my face from thee for a moment;
But with everlasting kindness will I have mercy on thee,
Saith the LORD thy Redeemer.
- 9 For this is as the waters of Noah unto me;
For as I have sworn
That the waters of Noah should no more go over the earth;
So have I sworn
That I would not be wroth with thee, nor rebuke thee.
- 10 For the mountains shall depart,
And the hills be removed;
But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed,
Saith the LORD that hath mercy on thee.

* *Hinder it not.*b *possess.** *depressed.*d *she was scorned.*

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 1. שָׁכַח under שָׁכַח. Ver. 4. אֶל-תִּירָאִי in Niph. Ver. 5. עָשָׂה. Ver. 8. שָׁעַף-קֶצֶף. Ver. 10. מִרְחָקָה.

Ver. 3. הַשֵּׁב causative from the neuter יָשַׁב "to be inhabited," xiii. 20; Jer. xvii. 6, 26; xxx. 18.

Ver. 5. עָשָׂה (see *Exeg. and Crit.*) is subject, יְהוָה is in apposition with it, and בְּעָלֶיךָ is predicate. The plural בְּעָלֶיךָ is to be explained by בָּעַל being used here for בְּעַל, and being inflected and construed accordingly (see GRAM., § 202, 2). But why not simply בְּעָלֶיךָ? I think for this reason: because after the overthrow of the Old Testament Theocracy a re-marriage, as it were, was necessary, a re-founding of the former relations. The plural, as remarked, draws the plural עָשָׂה after it.

Ver. 6. קָרָאָה is a rare form for קָרָאָה (comp. ix. 9).—אִשָּׁה עֹזְבָה is still dependent on בָּ before אִשָּׁה נְעוּרִים.—The imperf. תִּבְאֵס is used because, not a definite, solitary fact, but something that often happens is to be thought of.

Ver. 8. שָׁעַף קֶצֶף is a genuine Isaianic play on words (comp. i. 4, 23; v. 7; vii. 9; viii. 10; xxii. 5; xxiv. 3, 4, 16 seq.; xxv. 6; xxvii. 7; xxviii. 7, 10 seq.; xxix. 2; xxxii. 7, 19, etc.).

Ver. 9. The LXX. translates ἀπὸ τοῦ ὁδοῦ τοῦ Νῶε. It seems therefore to have read יָמִי. But the whole translation of the verse is so confused that one sees the translator knew not what to do with the text. SYMM., THEOD., VULO., TARG., JON., SYR., SAAD. read יָמִי. Also Matth. xiv. 37 (comp. Luke xvii. 26) seems to favor the reading יָמִי with its ἀπὸ τοῦ ὁδοῦ τοῦ Νῶε, though the passage is not properly a quotation of our text. Yet most Cod. by far read יָמִי. In STRICK and THOMAS'S Polyglott, the reading יָמִי is not quoted at all. Moreover the following מִי-נֶנֶן, as also the relation to the foregoing קֶצֶף שָׁעַף favors the reading יָמִי.—אִשָּׁה cannot be construed pronominally, for the conformed construction that ensues, and the following בָּן forbid it. We therefore take it as an adverb = כְּאִשָּׁה (Jer. xxxiii. 22; EWALD, § 380, c).—נִשְׁכַּחְתִּי מִנְּעִבְרָה is construed as מִמְּסִיר ver. 6.

EXEGETICAL AND CRITICAL.

1. Sing, O barren — be inhabited.— Vers. 1-3. Of course the Prophet addresses Jerusalem or Zion, yet not as a local congregation, but as representative of the whole nation. And it is true also, that He has in mind the Israel of the Exile, yet not of the Exile in its temporal limitation, but in the prophetic sense, that is so far as this comprehends in one view the Israel of the Exile with the subsequent time to the downfall of the outward Theocracy. For the Israel to which he speaks here is the שְׁכֵמָה "desolate," that is no more בְּעוֹלָה "married," but is forsaken and repudiated by her husband (comp. ver. 6; xlix. 21). The old, outward Theocracy sets, is broken as one shivers an earthen vessel. In so far Israel is despised, repudiated, forsaken by its husband. But from the broken shell issues the kernel that from the beginning was hid in the shell till the period of ripeness. And this kernel now enters on a new existence, in which it develops to a greatness and glory, in comparison with which the greatness and glory of its former stage of existence almost vanish. For the narrow house becomes a mighty edifice under which all nations of the earth (ver. 3), find room. The Apostle Paul understands by this new, grand edifice the "Jerusalem from above that is the mother of us all" (Gal. iv. 26, 27). And this "Jerusalem from above" is nothing else than the New Testament Zion, which itself, in turn, in the visible militant Christian Church, has only the first and initial stage of its existence. It is therefore a right meager construction when rationalistic expositors find nothing more said in our passage, than that Jerusalem after the Exile will be more populous than before, and that the people in the land will not have room, and consequently will spread out, and that to the south and to the north, i. e., toward Edom, Syria and Phœnicia (thus KNOBEL, SEINECKE, etc.). What is to be understood by עַלְיָה ver. 3 we shall see below at that verse.

Rejoice O barren, recalls the words of Hannah's song 1 Sam. ii. 5: "so that the barren hath borne seven," where the additional thought occurs that the one having many children proves to be an אִשָּׁה לְרִדָּה, an *exhausta viribus*. לֹא לִרְדָּה is one that has never hitherto borne children (Judg. xiii. 2). If Zion be meant here, which we are to regard as the antitype of Sarah (li. 1-3), and we may add also of Hannah, still barren cannot refer to the fact that Jerusalem during the Exile was robbed of her children and during that time bore no more (DELITZSCH). According to that we would need to understand the blessing of children to mean the children that should be born in Jerusalem when it would be rebuilt. The עֵקֶרָה is rather the hidden kernel of the "spiritual Israel," within the "fleshy Israel," that is not yet released from the shell, that has not attained an independent existence. Although the children of the fleshy Israel have felt more or less the influence of the spiritual Israel, yet so far as such is the case, they are only children of an invisible mother, whose existence

is latent, and who on this account must be reckoned as not bearing.—The same mother that is called barren is afterwards called desolate. Here the word itself (שׁוֹמְמָה) shows Jerusalem when rebuilt cannot be meant. For the rebuilt Jerusalem is no longer "desolate," and is not less a married wife than she had been before. But the New Testament Zion implies the destruction of the outward Theocracy, and thus the apparent dissolution of the former relation between the latter and God. Just then, the Prophet would say, when Zion in respect to its outward situation will be desolate, a lonely woman forsaken of her husband, just then the new Zion will develop out of it and have a much richer blessing of children than Zion had before in its Old Testament form. שׁוֹמְמָה is the destroyed, wasted, solitary one (comp. Lam. i. 13; iii. 11).

כְּעוֹלָה (comp. lxii. 4, 5), according to the representation of the relation between Jehovah and Zion as a married one, designates Jerusalem as the Theocracy in whose stability appears also the stability of that married relation.

Ver. 2. As a measure of the greatness of the promised blessing of children, the Prophet calls on Zion to widen the place of her tent, i. e., she must prepare an extended surface for the erection of her tent for dwelling. For it is not probable that סָדוֹם designates the interior of the tent. What follows of itself shows that the extent of that interior will be great. נִסָּה here does not mean "to stretch or strain" (xlii. 13), but "to expand" (xl. 22; xlv. 12). The third person plural is used in the sense of the indefinite subject = let them expand. The Prophet implies that Zion may become concerned lest her dwelling be too much extended, and that she would check the expansion.—He therefore calls on her not to do so: אַל-תִּחְדָּשִׁי, "do not oppose, hinder it" (lviii. 1). For all the nations of the earth are to find their spiritual dwelling under this tent. Corresponding to the greatness of the tent, the ropes must be lengthened and the pins be set firmly. But it has been justly remarked that strengthening the stakes refers not only to the greater resistance required for a tent of greater dimensions, but also to the fact that this is to be no more a nomadic tent, but is to be a tabernacle continuing forever (xxxiii. 20).

Ver. 3. For thou shalt break forth on the right hand and on the left. There appears in these words to be an allusion to Gen. xxviii. 14, "and thy seed shall be as dust of the earth, and thou shalt break forth (צָמַח) to the west, and to the east, and to the north, and to the south." One sees from this passage also, that the Prophet does not merely name the right and left side (north and south) because breaking forth on the west would be hindered by the seas and on the east by the desert. But, spite of the comparison of the fastened stakes, the Prophet entertains the thought of an issuing forth in an appointed way. In such a connection the two lateral directions are ever named (comp. Gen. xxiv. 49; Num. xx. 17; xxii. 26; Deut. ii. 27; v. 32; Isa. ix. 19,

etc.).—When it is further stated: and thy seed shall possess (שָׁרָה) as frequently, Deut. ii. 12, 21, 22; ix. 1, etc.), the nations, we must remember what has been already said by the Prophet, xlix. 6, 12, 18, sqq. We learn from these passages that the seed of Israel shall not merely take possession of some nations, but of all nations, and not of lands by expelling the inhabitants, but actually of the inhabitants themselves. For these themselves shall become the seed of Israel. But Zion shall wonder to see herself surrounded by a countless posterity, and how she came by these many children (xlix. 21 sqq.).—The seed of Israel will also make desolate cities to be inhabited. That the Prophet does not mean the desolate cities of Palestine that are to be repopulated, appears from the whole context which has a much loftier aim. Men are not wont to choose desolated places for residences. Colonists prefer to lay out a new city, rather than settle in the ruins of an ancient one. But the seed of Zion penetrates to all nations and seeks out even ruined nations, destroyed and desolated regions. It has in fact the mission of bearing new life everywhere that men are found.

2. Fear not—the LORD thy Redeemer.—Vers. 4-8. In the name שְׁוֹכֵל "desolate," that is given to Zion, ver. 1, there is an intimation of a dreadful catastrophe. There will then come a time when Zion will no more be the "married wife" as heretofore, but "desolate." That will, any way, be a severe and alarming crisis. In reference to just this critical time, Zion is called on not to fear, for, spite of the blow that seems to threaten annihilation, she will not come to shame (comp. xlv. 16, 17). She is further exhorted not to become depressed by the sense of shame, for she will actually have no occasion to blush with shame (comp. xxxiii. 9). Yea, she will even forget the shame of her youth, and remember the reproach of her widowhood no more. The Prophet, therefore, distinguishes two periods of that time that precedes the issuing of the new Zion out of its Old Testament shell, viz., the youth and the widowhood, and both are designated as periods of reproach. The youth is the commencement period until David. It is the period when the Theocracy had a miserable existence, distressfully asserted itself in the midst of heathen nations, sometimes, as in the days of Samson and Elijah seeming to be lost in the struggle with its enemies, especially the Philistines. The widowhood denotes the period of exile, not merely the Babylonian, but also the Assyrian and the Roman exiles. For just with the beginning of the last named was coincident the issuing of the New Testament Zion from its Old Testament shell. In what follows is given the reason why Zion need not fear being brought to shame (vers. 5-8).

Ver. 5. Although apparently no longer "married," Zion still has an "husband," and He is identical with her Maker. Can then the Maker suffer His work to be destroyed? Were that not a reproach to Him? And is it conceivable that Jehovah, who is the Maker here, will let Himself be loaded with this disgrace? Therefore He that is Jehovah, and indeed Jehovah of hosts, the Lord and Commander of all heavenly powers,

He is the Maker of Israel and also its husband. What security in these titles? And the same is true of the predicates given to God in what follows. What kind of a רִדְיוֹ "redemption" must that be, that proceeds from the Holy One of Israel (comp. xli. 14; xliii. 14; xlviii. 17)? Can He be faithless to His word, unmerciful, cruel? And beside all this, this "Holy One of Israel" is the God of the whole earth (comp. Gen. xxiv. 3). He will therefore not have merely the will, but also the power to redeem Israel.—But if Jehovah was hitherto Israel's Maker, Husband and Redeemer, why is He so no more? When we look exactly, He has not ceased to be.—Ver. 6. He, in fact, calls Israel back to Him as a woman forsaken (lx. 15; lxii. 4), heart sore (properly, mortified in spirit, comp. lxiii. 10; Gen. vi. 6); as a man calls back the beloved wife of his youth, after having once scorned her.—Ver. 7. Only a small moment did the LORD forsake His people. But this moment of giving pain He will make good again by so much greater mercy. The centrifugal כִּי־יִשָּׁׁׁׁ shall have a corresponding centripetal כִּי־יִשָּׁׁׁׁ (comp. the remark at xliii. 5.—Ver. 8, states the occasion of this momentary infliction of pain. It was the welling up of wrath, which, however, only prompted a momentary hiding of the face (comp. viii. 17; lix. 2; lxiv. 6).—אֲבִי־יִשְׁׁׁׁ has plainly the same meaning as אֲבִי־יִשְׁׁׁׁ "super-abundance," that is often used of a great flood of water and welling up of anger (Prov. xxvii. 4; Ps. xxxii. 6; Job xxxviii. 25; comp. Isa. viii. 8; xxx. 28; lxvi. 12). But here, as the antithesis of "everlasting kindness," it does not mean a lasting overflow, but only a momentary boiling over, like, say, the boiling over of a kettle. Therefore I allow myself to translate "in *Gluth der Wuth*" [an effort to copy the paronomasia of the original. See other attempts quoted in J. A. ALEX., *in loc.*—TR.].

3. For this—hath mercy on thee.—Vers. 9, 10. The Prophet supports the foregoing promise of "everlasting kindness" by giving it equal rank with the promise made to Noah (Gen. viii. 21 sq.; ix. 8 sqq.). Jehovah Himself calls this promise an everlasting covenant (Gen. ix. 16). And on this covenant, as on an immovable basis, rests the present stability of the earth. Here then the promise that the LORD will no more be wroth with Zion is put on a par with this covenant. If by Zion is to be understood the Israel of the exile, thus the fleshly Israel, then, indeed, as HENDEWERK remarks, the LORD did not keep His word. But we have seen above under ver. 1, that the spiritual Israel is meant. Thus נִחַם ver. 9 relates to the turn in Israel's affairs described in vers. 1-8. And as the general abstract נִחַם refers to that whole stage of the Theocracy's development, so also מַי־יְדֵי נֹחַ waters of Noah as *para pro toto*, represent by metonymy the whole Noachian period. But from what follows, it appears that the LORD makes prominent a central point in the two periods. That is He makes the promise just given to Zion parallel with that given to Noah. He calls both an oath, although the word "to swear" occurs neither in what precedes, nor in the places in Genesis that have been cited. But when the

LORD gives His word, it is always an oath in substance, though it may not be as to form. For whether He expressly says it or not, when the LORD gives His word, He stakes His honor, and so His very divinity, as a man does the highest good he has, his salvation. לַי and לַי are related to one another as the inward sensation and outward manifestation. But לַי here, as often, designates the real divine acts of judgment as a rebuking (comp. xvii. 13; Ps. ix. 6; lxxiii. 31; lxxx. 17).—Finally in ver. 10, the LORD gives another image of the immovable fixedness of the covenant He makes with Zion. It shall stand more firmly than mountains and hills. For though these are elsewhere taken as the image of what is firm and immovable (Ps. xxxvi. 7; lxxv. 7; civ. 5, 8), still here and in other passages

(xxiv. 18-20; Hab. iii. 6; Job ix. 5; xiv. 18; Ps. xli. 3, 4; cxiv. 4, 6), the possibility is also recognized of mountains shaking, leaping, and even falling down. But such a possibility is positively denied in respect to the grace of God and His covenant of peace (covenant whose aim and consequence is peace, Num. xxv. 12; Ezek. xxxiv. 25; xxxvii. 26). In regard to the formula of assurance in ver. 10, it is to be remarked that this sort of thing occurs four times in this section. The first two times it sounds quite simply, "saith the LORD," ver. 1; saith thy God, ver. 6. But toward the end, where the pathos of the Prophet rises, the formula grows to "saith the LORD thy Redeemer," ver. 8, and "saith the LORD that hath mercy on thee," ver. 10.

2. ISRAEL'S CONDITION OF SALVATION EXTENDS ON ALL SIDES.

CHAPTER LIV. 11-17.

- 11 O thou afflicted, tossed with tempest, *and* not comforted,
Behold, ^aI will lay thy stones ^bwith fair colours,
And ^clay thy foundations with sapphires.
12 And I will make thy ^dwindows of ^eagates,
And thy gates of carbuncles,
And all thy borders of pleasant stones.
13 And all thy children *shall be* taught of the LORD;
And great *shall be* the peace of thy children.
14 In righteousness shalt thou be established:
Thou shalt be far from oppression; for thou shalt not fear:
And from terror; for it shall not come near thee.
15 Behold, they shall surely gather together, *but* not by me:
Whosoever shall gather together against thee shall fall ^ffor thy sake.
16 Behold, I have created the smith
That bloweth the coals in the fire,
And that bringeth forth an instrument ^gfor his work;
And I have created the waster to destroy.
17 No weapon that is formed against thee shall prosper;
And every tongue *that* shall rise against thee in judgment thou shalt condemn.
This *is* the heritage of the servants of the LORD,
And their *'righteousness is* of me, saith the LORD.

^a I lay.
^b rubies.
^c after his craft.

^d in stibium.
^e Be far from oppression.
^f righteousness from me.

^g will found thee.
^h on thee, i. e., dash to pieces on thee.

ⁱ pinnacles.

TEXTUAL AND GRAMMATICAL.

Ver. 11. עָנִי see List.— סֶעֱרָה is part. Kal from סָעַר "*tumultuari*, to storm, be moved by tempests, to be hunted" (comp. Jonah i. 11, 13, Hos. xlii. 3).— נִחָמָה is perf., for as part. it would need to read נִחָמָה (comp. on lili. 7).— בְּיָדֵי before סֶפֶרִים cannot be taken strictly as instrumental. For the stone is not the instrument with which one lays a foundation, but only one of the means. One may therefore only regard בְּיָדֵי as instrumental in the wider sense, unless it may be treated as

a species of בְּיָדֵי *essentia*. It were, indeed, not impossible to translate with GEMINUS, "*super sapphires*." But there occurs no instance of designating the basis on which something is founded by בְּיָדֵי . In this sense everywhere עָלַי is used (Ps. xxiv. 2; civ. 5; Amos ix. 6; Song of Sol. v. 15).

Ver. 12. We may make particular note here of the grammatical construction. According to Hebrew usage, what is made of any stuff is not described as the pro-

duct of the stuff, but the material is put in apposition with the object to be made, or the object made is put in apposition with the material. Thus 1 Kings xviii. 32, "he built the stones an altar." Here the object made is in apposition with the material. But the reverse occurs Exod. xxxviii. 3, "All his vessels he made brass," i. e., brassen. The Hebrew conceives of the thing fabricated as a particular form of appearance of the material of which the artist makes it. This form of expression may be owing to its poverty in respect to adjective forms. In our text, therefore, the construction *לשמותי כוכר שמשתיך לאכני חכץ* is to be understood only that in the two cases first named the Hebrew way of conception appears more pregnantly. For it is in general possible in Heb. after the verbs *שם, נתן, עשה*, to designate that into which something is made not merely by *ל*, but also by the simple accusative.

Ver. 13. This verse may be treated as dependent on *לשכתי*, or as an independent nominal clause. — *ל*, as third pers. perf. masc. Kal from *רָבַב* does not occur elsewhere. It must therefore be construed as adjective.

Ver. 14. *למכונני* is Hithpael with assimilated *ל*. The meaning is "to make ready, fast." What follows suits

very well this construction of *צדקה* in a subjective sense. First the imperative *רחמי* seems strange, if a promise is given and not an exhortation. Then *עשן* means "the oppression, violence," in an active sense. The meaning "terror" is badly supported by xxxviii. 14.

Ver. 15. *הן* with almost a hypothetical significance, see EWALD, § 103, g. — *מאתי* stands here instead of *מאתי*, as in lix. 11 *אותם* for *אתם*. These are solitary instances of this use that became frequent only later. One may not cite Gen. xxxiv. 2; Lev. xv. 18, 26 as analogous examples. For in these passages *אותה* is really *nota accusativi*, because *שכב* that precedes the word in all the passages named, involves there the transitive meaning of "lying with, sleeping with." But Josh. xiv. 12 can be quoted as an example of this isolated use. — *כי* before *נר* stands here in the sense it has when at the point of transition from an interrogative to a relative meaning. Comp. xlii. 10; 1. 10.

Ver. 16. *למכשו* is not = "for his use;" for the smith forges swords not for his own use. But *ל* is here = *secundum*. Therefore he produces an implement, a weapon according to his workmanship, i. e., such as answers to his manufacture in general and to his individual craft in particular.

EXEGETICAL AND CRITICAL.

1. O thou afflicted—pleasant stones.

—Vers. 11, 12. The foregoing strophe promised Zion a wonderful blessing of children, the "*benefictio vere theocratica*," as the fundamental condition of national well-being in the largest measure. Now the blessing is extended to all. Zion was wretched, hunted, comfortless in her youth and widowhood. *Lo-ruhana* [not comforted] recalls *Lo-ruhana* [not having obtained mercy] Hos. i. 6. But now Zion shall mount so high in splendor and glory that her walls shall consist of sapphires bedded in stibium, her doors of carbuncles, yea, her border-walls of precious stones. What a contrast between this past and the future which the Prophet has in mind, and which of course has also its stages! For it is not realized at once, but only by degrees, until it is accomplished in the image of the future that the Apostle John portrays in Rev. xxi. 18 sqq. *פני* is a paint made of sulphuretted of antimony or grey stibium, Arabic *Kohl*, hence alcohol; to which is related the Hebrew

פָּחַל "to paint," Ezek. xxiii. 40, see HERZ. R. Enc. IX. p. 446; XIII. p. 607. The stones shall be bedded in stibium. It was a custom to paint around the eyes with a shining black paint, which 2 Kings ix. 30 is called *שֵׁם עֵינַיִם בְּפִי*. So also the stones of the walls shall be set in costly stibium instead of mortar. Their edges therefore shall have its color, and the stones themselves the effect that stibium imparts to the eyes. This explanation may be harmonized with the mention of *פֶּנֶי* *אֲבָנֵי* in the list of materials collected by David for the building of the Temple, 1 Chr. xxix. 2, by supposing that there *פֶּנֶי* means stones prepared in a peculiar manner unknown to us. But the stones of the foundation shall be blue sapphires (Job xxviii. 6, 16). The

pinnacles of the walls (*שִׁמְשֹׁת*, plural form occurring only here, properly the sun-beams, hence the projecting points, pinnacles of the wall, *ἐπάλξεις*) shall consist of *בְּרָכָר* (comp. EWALD § 48, c). This word, which only occurs again Ezek. xxvii. 16, is likely connected with *בִּידָר* *scintilla* (Job xli. 11), and designates a shining, sparkling stone. The LXX. translates *λασνίς*; modern writers understand it to mean the ruby or carbuncle, a stone of red hue. The gates shall consist of *אֲבָנֵי אֲקָרָה* (*ἀκρῆ*, from *קָרָה* "*ac-cendit, exarsit*," comp. *קָרָח* "*febris ardens*," a precious stone of fiery appearance, thus probably *carbunculus*, small glowing coal). *גְּבֹל* cannot mean here the boundary line, for the wall itself is such for the city, and it has already been spoken of. And there is no Biblical authority for a boundary wall that enclosed also the territory of the city *extra muros*, i. e., a sort of Chinese

wall. We will therefore need to take *גְּבֹל* in the sense of that which is bounded, i. e., of the city territory that is bounded by the wall, a not unfrequent meaning (comp. Gen. x. 19; Exod. x. 14, 19; 1 Sam. xi. 3, 7 and the Latin *finis*). This city territory shall be paved with choice stones (*אֲבָנֵי חֲפֶץ*, a general expression found only here). Such is the understanding of our text that the author of the book of Tobit had, for he writes: "And the streets (*πλατεῖαι*) of Jerusalem shall be paved (*ψηφολογηθήσονται*, laid in mosaic) with beryl and carbuncle and stones of Ophir," Tobit xiii. 17. He had therefore the idea of a tessellated pavement.

2. And all thy children—saith the Lord.—Vers. 13-17. After these intimations of an outward glory equally grand and symbolical,

the Prophet turns to the inward blessings that relate to the sphere of intelligence, of the life of the soul, of right-living. "All thy children," he says, "shall be Jehovah-learned," i.e., taught by Jehovah. Thus he promises knowledge, and in fact the highest and most infallible, since Jehovah Himself is its source. Kindred expressions occur xlv. 3; Joel iii. 1 sq.; Jer. xxxi. 34, while their fulfillment is declared in the New Testament in such passages as John vi. 45 (*didaxot theoi*); 1 Thess. iv. 9 (*theodidaktot*); Acts ii. 16 sqq.; Heb. viii. 10 sqq.; 1 John ii. 20. Where the LORD is Himself and alone the teacher, there the result can only be the deepest and most universal satisfaction for spirit and soul. For what the LORD teaches is the true wisdom. But that is not mere theory, but also practice as well, and satisfies the whole man.—Israel so taught cannot practice unrighteousness. It must be holy as its Lord is holy. By the exercise of righteousness it shall itself be established; for righteousness exalts a nation (Prov. xiv. 34). Israel must not, as the world does, regard as good everything that furthers its own interest. It must not in impending danger, itself practice unrighteousness and violence. For in fact it has nothing to fear. It must be on its guard both against unrighteousness and alarm. It must be neither insolent nor despondent. *כחמה* is "*fractio, consternatio*," in a subjective or passive sense (comp. Prov. xiii. 3; xiv. 28). For it (*via*, the subject of *כחמה*) shall not come near (fem. in a neuter sense) thee.

Ver. 15. In connection with the statement of ver. 14, that Israel need not fear, the Prophet now sets forth the reason. First he does not deny that there may be hostile conspiracies against Israel. Behold, they shall surely gather ["they band together in bands," Dr. N.—a rendering.—*TR.*]. *אז* has this meaning of banding together in a hostile sense also in Ps. lvi. 7; lxx. 4; xli. 3. But though that may happen it is not from Me, says the LORD. Whoever, then, without Jehovah's approval, bands together at Zion (the neighborhood of conspirators is ever hostile), He will, as it were attracted like birds are said to be by the rattle-snake, fall on thee and so dash to pieces (comp. Luke xx. 18).—Ver. 16. And because God the LORD "causes iron to grow" and has taught men to make swords of it, and that for the *שחית* "the waster" to use for destroying, so also He has the power to compel the creature of His hand not to use his destructive efficiency on Israel.—I cannot treat the clause *אז בִּי מְשַׁחֵת לְחַל* as the apodosis. The sentence rather affirms that the LORD made the weapons not for play, but of course for destruction. But opposed to Israel, the weapons shall fail in their mission, although they have that mission from God. From iron weapons the transition to the fleshly weapon is easy, *via*, to the tongue, which is often compared to weapons of iron and is called worse (Ps. lv. 22; lvii. 5; lxiv. 4; Jer. ix. 3, 8; xviii. 18). Every such tongue that shall raise itself in legal strife with Israel shall be proved by the latter to be a *שׂוֹרֵץ*, criminal and guilty (l. 9).

A brief word in conclusion finishes the discourse. This (*NW*) refers back to the rich promise of blessing of the chapter. This is given to the servants of Jehovah. Isaiah intentionally speaks here for the first and only time of servants of Jehovah. Manifestly there is intended an antithesis to the Servant of Jehovah that plays so prominent a part in chap. liii. After that chapter the Prophet has nothing more to say concerning the Servant of Jehovah. But he has still to indicate how the salvation from the Saviour will be conveyed to those that need and are worthy of salvation. The expression *עַבְדֵי* "servants of Jehovah" occurs again 2 Kings ix. 7; x. 23; Ps. cxlii. 1; cxxxiv. 1; cxxxv. 1. Now to these servants of Jehovah the promise of this chapter is given, pointing out, as it were, their inheritance and the righteousness acquired for them. *BECK* (*Die Cyprien. Weiss.*, p. 161) even recognised that *עַבְדֵי* forms an antithesis to *תְּרַשְׁעֵי*. The enemies of Israel shall dash to pieces (ver. 15), and if they contend before the judgment bar, shall be condemned. But the servants of the LORD shall, as the seed of the Servant of Jehovah (liii. 10, 8), inherit the glory that is promised to Him, and obtain the righteousness which He the Righteous One, according to liii. 11, shall impart to the many.

DOCTRINAL AND ETHICAL.

1. On liv. 2. "God dwelt in the Old Testament with His divine service in the Tabernacle, which was fifty ells broad and a hundred ells long. But it is not accomplished with this in the New Testament. For the stakes must be set out much further, because Christ will reign from one sea to the other (Ps. lxxii. 8)." *CRAMER*.

2. On liv. 4, 5. "We do God no honor when we are so very much afraid of our spiritual enemies. O, how joyful and assured we can be when we have God for a friend! Luke xii. 32; Rom. viii. 31.—A believing follower of Jesus cannot perish. He is as a living member united to Christ his Head. Will the head let one of its members be reviled, and not rescue its honor? Luke xviii. 7, 8.—The timid and shy ought not to be made more timid and shy, but one ought to comfort and cheer them up. 1 Thess. v. 14."—*STARKE*.

3. On liv. 5. "*Habebis maritum non Moysen, non Petrum, non Paulum, non papam, etc., sed Dominum qui fecit te.*" *LUTHER*. In the plurals *עַשְׂרֵי* the old theologians found an *adumbratio mysteriorum S. S. Trinitatis*: "*sponsus vel sponseris tui factores tui Jehova.*" *FOERSTER*.

4. On liv. 6-8. What is all time in comparison with eternity? Therefore what are especially the exile-periods of Israel, even the longest, the Roman exile, in comparison with the everlasting communion of the nation with its Lord? Therefore what are the tribulations of Christendom compared with the everlasting rest that is promised to the people of God? Heb. iv. 9. We ought, therefore, in the greatest distress, while sighing: O, LORD, how long! never to forget that with the LORD a thousand years are as one day. We ought to remember that every earthly

period of time is for the LORD but a moment. For the prize of everlasting bliss, an earthly moment of tribulation may well be endured.—“*Ratio non potest credere, momentum et punctum esse tentationem, sed putat aeternam et infinitum esse, quia tantum in praesenti sensu haeret, nihil sentit, vidit, audit, cogitat, intelligit quam praesentem dolorem et praesens malum. Quare spiritualis haec est practica, omnia apparentia spectra relinquere et assuefacere cor ad non apparentia, hoc est fide in verbo haerere.*”—LUTHER.

5. On liv. 9. “*Nonnunquam pluit, ut sit species aliqua futuri diluvii, non tamen redit diluvium. Quoties homines cernunt unam nubeculam ascendentem, tum putant rediturum diluvium. Hoc est, levis tentatio frangit animum, sed oportet, ut sic ex fide in fidem proficiamus. Nisi nonnunquam desperatio incidere, non disceremus vere credere.*” LUTHER.

6. [On liv. 11, 12. “In the foregoing chapter we had the humiliation and exaltation of Christ; here we have the humiliation and exaltation of the Church; for if we suffer with Him, we shall reign with Him.” Ver. 12. “That which the children of the world lay up among their treasures, and too often in their hearts, the children of God make payments of, and put under their feet, the fittest place of it.” M. HENRY.]

7. On liv. 11, 12. “The color display of precious stones in which the New Jerusalem shines is more than childish painting. Whence then have the precious stones their charm? The ultimate ground of this charm is this, that in all nature everything stretches up to the light, and that in the mineral world the precious stones represent the highest stage of this ascending process of inward absorption. It is the process of self-unfolding of the divine glory itself, that is reflected typologically in the ascending scale of the play of color and in the transparency of the precious stones. Therefore the high-priest bears a breast-plate with twelve precious stones, and on them the names of the twelve tribes of Israel, and therefore Rev. xxi. takes the picture of the New Jerusalem, that the Old Testament Prophet here sketches (without distinguishing the last time and the world to come), and paints it in detail, adding to the precious stones, which he names individually, also crystal and pearls. How could that be explained if the stone-world did not absorb in itself a reflection of the eternal lights, from which God is called *πατήρ τῶν φῶτων*, and were it not implied that the blessed will some time be able to translate these stony types into the words of God out of which they have their being?” DELITZSCH.

8. [On liv. 13. “The church’s children, being born of God, shall be taught of God; being His children by adoption, He will take care of their education. It was promised (ver. 1) that the church’s children should be many; but lest we should think that being many, as sometimes it happens in numerous families, they will be neglected, and not have instruction given them so carefully as if they were but few, God here takes that work into His own hand: *They shall all be taught of God*, that is, they shall be taught by those whom God shall appoint, and whose labors shall be under His direction and blessing. He will ordain the methods of instruction, and by His word and ordinances will diffuse a much

greater light than the Old Testament church had. Care should be taken for the teaching of the church’s children, that knowledge may be transmitted from generation to generation, and that all may be enriched with it, from the least even to the greatest.” M. HENRY.]

9. On liv. 16 sq. “Verily He is also with our enemies. But not to give them success against us, but to restrain them from us, and precisely not to let them succeed. God says, He is also there when weapons are forged against us; He is also there when they rally forth for our destruction. Thus He will hold them, so that with all their equipping they will do nothing. If our almighty Friend Himself is with our enemies, we may well have no fear of any enemy. God causes the weapons of all the world to be forged so soft that they can do nothing to His children armed with a panoply by His word. So shall it be also with tongues that blaspheme against us. We will convict them, and in that they shall have their judgment.” DIEDRICH.

10. [On liv. 17. “The idea is, that truth and victory, in every strife of words, would be on the side of the church. To those who have watched the progress of discussions thus far on the subject of true religion, it is needless to say that this has been triumphantly fulfilled. Argument, sophism, ridicule, have all been tried to overthrow the truth of the Christian religion. Appeals have been made to astronomy, geology, antiquities, history, and indeed to almost every department of human science, and with the same want of success. Poetry has lent the charm of its numbers; the grave historian has interwoven with the thread of his narrative covert attacks and sly insinuations against the Bible; the earth has been explored to prove that ‘He who made the earth and revealed its age to Moses was mistaken in its age,’ and the records of Oriental nations, tracing their history up cycles of ages beyond the Scripture account of the creation of the world, have been appealed to; but thus far, in all these contests, the ultimate victory has declared in favor of the Bible.—Those who are desirous of examining the effects of the controversy of Christianity with science, and the results, can find them detailed with great learning and talent in ‘Twelve Lectures on the Connection between Science and Revealed Religion,’ by Dr. NICHOLAS WISEMAN, Andover, 1837.” BARNES.]

HOMILETICAL HINTS.

1. On liv. 1-3. Thoughts equally applicable in preaching on missions to the Jews and to the heathen. As long as the Old Testament, fleshly Israel had the husband, the spiritual Israel was unfruitful. But when that fleshly Israel had become desolate, then the spiritual Israel became free and began to stir itself, to develop its roarings and activity. And with what results! As soon as it was no longer important where one must worship, but the chief concern was *how* one must worship, and that one must worship “in spirit and in truth,” immediately to the true Israel was opened the way to the heathen, and to the heathen the way to Israel. And from that moment Zion became the mother of countless heathen children. And these, who hitherto had

been without God and without hope in the world, now suddenly gained a Father, a home and a child's rights that are eternal. In the spiritual Israel, which is one with the Christian church, there is for this reason the uniting centre between Jew and Gentile. The Jews should recognize in the church of the gospel the kernel of their Theocracy long since broken up, and the fulfilment of all the promises and hopes of the Old Covenant. And the Gentiles should see that by means of the Christian church they may become children of Abraham, and thus be grafted into the old holy olive tree (Rom. xi. 17 sqq.).

2. On liv. 2-8. "An urgent call to gospel mission work. 1) God wills it. 2) Fear not. 3) God is with thee." DR. THIELE.

3. On liv. 7-14. "*The great mercy of the LORD.* 1) How deep it goes, a. from God's heart (great mercy, ver. 7); b. from an eternal purpose of grace (with everlasting grace, ver. 8). 2) How firm it stands, a. on God's oath (ver. 9); b. when everything gives way and falls (ver. 10). 3) How it raises up (vers. 11-14)." SCHEERER, *Manch. Gaben u. Ein G.*, 1868, p. 284.

4. On liv. 10. "It is true, histories give us examples of mountains being displaced and sinking away; but that the Lord Jesus ever forsook or cast out a believing soul, of that no man will find an example. Ah! how should He forsake that which, when it forsakes Him, He seeks, with such great, divine patience and long-suffering, to restore again, and calls to it: Return again, thou backslider, and I will not change my countenance against thee, for I am merciful; I will not keep anger forever (Jer. iii. 12)."—SCRIVER.

5. On liv. 11-13. "There are names for you! Whoever will judge by them must say that God is ungracious towards the church, and is angry with it and punishes it. For to be wretched, suffer all weathers, be comfortless, as God Himself here confesses of Christians, that is very hard and does not go off without vexation. What becomes then of the assurance: I will not be wroth with thee, nor rebuke thee? The comfort is given above, it shall in the first place be the anger

of a father, accordingly it shall not endure long, it is but for a moment. With this agrees the Prophet here, and says how God would adorn and embellish the church with sapphire pavements, crystal windows, and gates of rubies. One must not think of this as happening in a physical sense. The Holy Ghost means the spiritual adornments, that all her children, i. e., all true Christians are taught of the LORD. That is, they have the Holy Ghost, and by faith in Christ much peace. For the hearts know God, that He is gracious; they look to Him for all good, call on Him in every distress, experience His gracious deliverance and help. Therefore, let it storm as it may, the heart is still joyful in God. These are the sapphire, crystal, rubies that are found in the church, and with which she is embellished. But note particularly what it means, to be taught of God. For it does not mean what the Anabaptists and other deluded spirits dream, that God converts the people by some particular revelation. But God teaches by the office of the ministry, which He has ordained for men here on earth, that in the name of His Son Christ Jesus they should preach repentance and forgiveness of sins, and baptize. With such preaching and baptism is the Holy Ghost, and He kindles in hearts reliance on the grace of God and impels to obedience. That then is what is meant by being taught of God, and goes on without special revelation."—VEIT DIETRICH.

6. On liv. 14-17. The church should in all times remember that it is the house of the holy and righteous God, and should draw from that both warning and comfort. *The church of the Lord stands on righteousness.* 1) It is itself righteous, a. in that it appropriates the righteousness that the Lord has acquired for it; b. in that it does no wrong itself, but in every thing and toward every one exercises righteousness. 2) It obtains justice from the LORD against those that would do it wrong. For a. those that conspire against the church do so without the righteous God; hence they have b. the righteous God against them, and they and their purposes must come to confusion.

VII.—THE SEVENTH DISCOURSE.

The New Way of appropriating Salvation.

CHAPTER LV. 1-5.

When we contemplate the contents of our chapters, one could almost outdo the modern criticism and exclaim: This was never written in the Exile! It must have been written after Christ, by a disciple of Paul who read the epistles to the Romans and Galatians! But on closer inspection one observes that our Prophet describes, not what he lived to see and learned to know by experience, but future things that were still enigmatical to himself. A Frenchman would say: *il ne voit pas, il entrevoit seulement les choses futures.* I can only understand the contents of our chapter in its relation to what precedes, as represent-

ing in what a new and hitherto unknown way Israel is to obtain a countless posterity and a salvation extending in every direction. That is, in connection with chap. liv., our chap. lv. shows, that the mode of *subjective appropriation of salvation* will be a new one. No longer by *doing works*, but by *believing acceptance* shall one put himself in possession of that salvation, which a new David, as a new mediator of a covenant, shall offer to the world, not by force of arms, but by His direct and indirect testimony. But this testimony must meet with a timely acceptance, and sincere repentance must prepare an entrance for the

mercy of God. Also no one should regard the new way of salvation as unreasonable and impracticable, for not only Israel, but the entire creation, shall quite certainly partake of this salvation.

The chapter has two parts. *The first is positive in its contents. It designates believing acceptance*

of the word as the essence of the new way of salvation. The second part is negative. It points with warning to the obstacles and scruples that must be set aside in order not to frustrate the new way of salvation.

1. THE POSITIVE NATURE OF THE NEW WAY OF APPROPRIATING THE SALVATION OF GOD. CHAPTER LV. 1-5.

- 1 Ho, every one that thirsteth,
Come ye to the waters,
And he that hath no money; come ye, buy, and eat;
Yea, come, buy wine and milk
Without money and without price.
- 2 Wherefore do ye spend money for *that which* is not bread?
And your labor for *that which* satisfieth not?
¹Hearken diligently unto me, and eat ye *that which* is good,
²And let your soul delight itself in fatness.
- 3 Incline your ear, and come unto me:
Hear, and your soul shall live;
And I will make an everlasting covenant with you,
Even the sure mercies of David.
- 4 Behold, I have given him for a witness to the people,
A leader and commander to the people.
- 5 Behold, thou shalt call a nation *that* thou knowest not,
And nations *that* knew not thee shall run unto thee
³Because of the LORD thy God,
And ⁴for the Holy One of Israel; for he hath glorified thee.

¹ Heb. weigh.

² acquisition.

³ a nation.

⁴ Hearken, hearken.

⁵ For the sake of.

⁶ And your soul shall.

⁷ to.

TEXTUAL AND GRAMMATICAL.

Vers. 1, 2. שָׁכַר is here *denom.* from שָׁכַר *annona* [from שָׁכַר see FURBER. Lex.—T.], (comp. xlii. 7, 10; xlvii. 14, etc.). In Isaiah the word is found in this sense only here. — לֹא-עָם, לֹא-אֶל is Oxymoron as לֹא-לֶחֶם (Deut. xxxi. 21), לֹא-עֵץ (Isa. x. 15), לֹא-אֵשׁ (Isa. xxxi. 8).

Ver. 3. The expression לִפְתֵּי בְרִית is almost as common in the Old Testament as עָם or אֶת בְּרִית אֵלֹהִים. It occurs Exod. xxiii. 32; xxxiv. 12, 15; Deut. vii. 2; Josh. ix. 6, 7, 11, 15, 16; xxiv. 25; Judg. ii. 2; 1 Sam. xi. 1, 2; 2 Sam. v. 3; 1 Kings xx. 34; 2 Kings xi. 4; Hos. ii. 20; Isa. lxi. 8; Jer. xxxii. 40; Ezek. xxxiv. 26; xxxvii. 26; Job xxxi. 1; Ps. lxxxix. 4; 1 Chron. xi. 13; 2 Chron. vii. 18 (without בְּרִית); xxi. 7; xxix. 10. It is true that the expression is chiefly used in the case of a covenant that a superior concludes with an inferior as a benefaction or imposing a duty for the latter (see e. g. Job xxxi. 1). Once (2 Chron. xxix. 10) it is used in the case of a covenant that the man concludes with God. The expression is evidently in its origin a pregnant construction, as the preposition לִ depends on the verb, not according to its verbal meaning, but according to some latent meaning in the verb. This meaning may be that of

laying on, assuring, or offering, according to the context.—The expression דָּוָר דָּוָר is found again 2 Chr. vi. 42 in Solomon's prayer of consecration. It does not occur in the corresponding passage, 1 Kings viii., as indeed none of 2 Chr. vi. 40-42 does (comp. ZÖCKLER *in loc.*). It seems to me that the author of 2 Chron. borrowed the words דָּוָר דָּוָר from our text, and thereby bears testimony to its having relation to 2 Sam. vii. As regards the construction, it is seugmatic. For the accusative דָּוָר דָּוָר depends on the latent idea of giving in אֶת-דָּוָר דָּוָר, and in fact Paul so renders the words Acts xiii. 34: *ut daretur ei et daretur David.*

Ver. 4. The grammatical construction of נָגִיד is not normal. It ought at least to read מִכְחָר וְשׁוֹב לְכָנֹן (comp. Ezek. xxxi. 16 נָגִיד וְנָר); Dan. i. 4). The expressions נָגִיד וְשׁוֹב לְכָנֹן, and נָגִיד וְשׁוֹב לְכָנֹן, are not at all to be compared as EWALD supposes (*Gram.*, § 338, b; see above the comm. *in loc.*). This construction is therefore an *anacronism*, if indeed the pointing be correct. Moreover נָגִיד in a substantive sense occurs only here. It seems to me that the choice of expression was occasioned by the Prophet having in mind 2 Sam. vi. 21, where David says to Michal: the Lord chose me before thy father לִצַּת אֶתִּי נָגִיד עַל-עַם יִשְׂרָאֵל.

EXEGETICAL AND CRITICAL.

1. In chap. liv. the LORD promised Israel a blessing that would extend on every hand. As if in a well supplied market, all these blessed possessions shall be spread out before Israel. Now the people are summoned to come up and buy, but—without money (ver. 1)! It is no longer as it once was when one must do a hard work in order to get food, which—still did not satisfy. One sees at once that the Prophet does not mean corporeal nourishment, for he calls on men to *hear*. By that one shall receive dainty nourishment (ver. 2). And that the importance of this hearing may be felt, he repeats his summons to hear twice. By virtue of this hearing the soul shall live and be capable of entering into the everlasting covenant with the LORD, that shall procure the sure mercies of David (ver. 3). The David that is to be the mediator of this grace will be first of all a *witness*, and *hearing* will be the condition of partaking of His grace. By His *testimony* to the truth He will however become also prince and commander of nations (ver. 4). But the great chief witness will avail himself of Israel in order to bring his testimony to the nations. Israel shall call nations that it did not know, and these nations will hasten to Israel that heretofore remained unknown to them. But they will hasten up in order to come to Jehovah and to the Holy One of Israel, who also glorifies His people in this way (ver. 5). Thus the chief emphasis in this section rests upon the inward, believing inclination to the word of the LORD, something high as heaven above outward merit of works. This believing inclination Israel should bring to the word of the LORD that announces to it the glory of David's kingdom. Then it will itself dare to preach this word, and, by means of the faith that it will find, it will gather the nations to it, which, according to liv. 1 sqq., will be its seed, and also the basis of the new, eternal Davidic kingdom.

2. *Ho, every one—mercenaries of David.*—Vers. 1-3. Before the gaze of the Prophet stands Israel, made inwardly and outwardly free from the chains of the world-power by the Servant of God. According to chap. liv. a rich blessing from the LORD is promised to it. But it cannot partake of it without more ado. Like the old Israel it must fulfill a condition. To the old Israel it was said (Deut. xxviii. 1 sq.): "And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come upon thee, and overtake thee." Here, therefore, the fulfilment of the law was set up as a condition of obtaining the blessing. It is otherwise in the new kingdom that the Prophet sees from afar with the eye of the spirit. There nothing is demanded but hunger and thirst, and yet, of course, such as is contented with the gratification that the LORD offers. STRIEB justly calls attention to the fact that our LORD must have had in mind our text when He said: "blessed are they that hunger and thirst after righteousness for they shall be filled" (Matth. v. 6). Comp. also Matth. xi. 28; Jno.

vii. 37. "וְאֵין" does not depart here from its fundamental meaning. It must not be taken here as a cry merely summoning together, any more than in xvii. 1; xviii. 1, or like Zech. ii. 10, 11, where KOEHLER appropriately translates "*Hu!*" ["Ho," "quick"]. In our passage, the cry of woe has reference only to the suffering condition of those addressed. It is an expression of compassion for their lamentable fate, that offers only an illusory satisfaction for their wants. It is as if we were to say: Alas, ye poor needy ones! Thus MAURER, with whom STRIEB needed not to find fault.—What sort of hunger and thirst the Prophet means first appears from his offering to satisfy it without compensation. The rationalistic expositors will have it that only earthly blessings are meant. Thus they would understand that the exiles are indirectly summoned to return home by painting up the possessions that would follow on that, which were to be had as water for the thirsty and without sacrifice (GREGORIUS, HITZIG). Others think only of eating and drinking. Canaan would be incomparably more than in former days a land flowing with milk and honey (SEINECKE, KNOBEL). But construed in this way the words contain a disgraceful deception. No emigration agent ever sought to seduce ignorant peasants to emigrate to Brazil or Texas with such lies as this would-be Prophet Isaiah would have used, if these expositors were correct. For did he represent to them "the restoration of the state under the image of refreshing food and drink," or did he promise them literally "food and drink, and that for nothing," then both were unblushing lies, as in general the passages that speak of an easy, safe return over a convenient road well supplied with every thing needful (xxxv. 6 sqq.; xli. 17 sqq.; xliii. 18 sqq.; xlix. 8 sqq.; li. 11; lii. 8 sqq.), would contain nothing but fraud, if they are referred in the ordinary sense to the return from the Babylonian captivity. For what ever justified such an agitator in promising to the Israelites splendid political relations, support without cost? The outward relations of the returning exiles were by no means splendid. They continued to be under the Persian rule. In that prayer at their feast recorded in Neh. ix. we find them complaining (ver. 36): "Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it." And we see that they were obliged to pay taxes as much as in the land of exile; for ver. 37 says: "And it (the land) yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." And the same appears still more clearly from Ezra iv. 13, where in the accusing letter of Rehum and Shimshai we read: "Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they (the Israelites) not pay toll, tribute and custom, and so thou shalt endamage the revenue of the king." According to Ezra vii. 24, King Artaxerxes [Artaxerxes] released only the priests and the other servants of the Temple from all taxes.—From

Neh. v. 1-5 we see that the returning Israelites, at least the poorer among them, had hunger and distress enough to suffer in the promised land, for the poor among those engaged in building the walls beg for a distribution of grain, because otherwise, in order to keep their numerous families, they must pawn their lands, or even, where that had already been done, surrender their children to servitude. Thus it is seen that the returned exiles experienced neither a restoration of the commonwealth, nor was their daily bread given either in abundance or without cost. And yet we do not find in the historical books of this period a trace of their considering themselves cheated. They themselves certainly did not take the words of our Prophet in the sense in which the rationalistic expounders would understand them. For why then did so many, in fact the majority of the exiles remain in exile? If the taxes in the Exile were so oppressive, as some suppose, and the condition of wages so unfavorable, why did not all return to Palestine? Was then the return more advantageous in every respect? According to Ezra i. 5 only those resolved to return "whose spirit God raised" (aroused). The resolve to return was thus a victory of the spirit over the flesh. Therefore they knew well that they would not find the flesh pots of Egypt in desolate Palestine. Thus they were far from regarding the words of our Prophet as promising these flesh pots. We see, accordingly, that if the Prophet was no enthusiast or cheat, but would say the truth, it was impossible that he could mean to promise to the returning exiles fortunate outward circumstances. Now since, as is well known, the expressions "to thirst, hunger, eat, drink, bread, wine," are very often used in a spiritual sense (comp. xxv. 6; xlv. 3; lxx. 13; Amos viii. 11; Ps. xlii. 3; lxxiii. 2; Matth. v. 6; Jno. vi. 35, *etc.*), so it is manifest that the Prophet means them in this sense. In addition to this the Prophet afterwards in vers. 2, 3 expressly designates the satisfaction as the fruit of *hearing*: on which more hereafter. *לכו* is used three times in ver. 1 not meaning "go," but "come hither," because the speaker himself has in possession the things he invites others to receive. The word, therefore, stands here, as often elsewhere (comp. ii. 3-5) in the sense of a *particula excitandi*, as *age, deüpo, deüre*, "come on, here!"

The second member of the verse contains a completion of the first. It adds, that satisfaction will be given not only to those thirsty ones that have money, but also to those that have none.

לכו and *אשר אין-לו כסף* is thus a second subject of *לכו* and nearer definition of *לכו*. *וַיֵּבֶר* therefore, involves the idea of "and indeed." In the third member come buy and eat a third particular is introduced, namely that of hunger and its correlative bread. The fourth member repeats and intensifies: not only is "for not money" strengthened by the further "for not wages" (*קֹחַי* comp. xlv. 13), but wine and milk are named in addition as things to be bought. They are costlier and nobler means of nourishment than water. Milk is the wine of infancy, wine the milk of maturity. Thus not

merely bare necessities, but the daintiest, noblest gratification, is offered to those craving it (comp. on ver. 2 b).

Ver. 2. The question: **why are you weighing out money?** intimates that the man in this case, has a certain inclination to weigh out his money, and that effort is needed to prevent him. And such is actually the fact. The hardest law is easier for a man than the gospel. He would rather put himself to the rack like a fakir or a Trappist, than receive the gift of God for nothing. He will not have any thing for nothing. He does not want grace, but wages, for his merit. And yet what he gets in this way is not bread, not satiety.—For one's own works are not able to give the true righteousness, and so, too, cannot give true peace. Recall LUTHER's monastic life, and then what he found when he had learned to believe. It may at first sight appear objectionable that the Prophet even in ver. 1, makes use of the oxymoron (see *Text. and Gram.*), by saying "buy for not-gold, for not-wages," whereas one expects "buy not for money, not for wages," as, indeed, before he invited every one *אשר אין לו כסף* to come on. Thus one expects *לכו* *אשר אין לו כסף*.

But the Prophet would evidently say, that of course they should buy. *וַיֵּבֶר* does not stand before *וַיֵּבֶר* to no purpose. There shall indeed be a purchase price paid, but it shall consist of *לכו* *אשר אין לו כסף* and *לכו* *אשר אין לו כסף*. That is, of course, something odd. For *לכו* *אשר אין לו כסף* explained by *לכו* *אשר אין לו כסף* evidently denotes a nourishment that does not deserve the name of bread, that is worse than bread. Therefore *לכו* *אשר אין לו כסף* is a contemptuous expression. Accordingly *לכו* *אשר אין לו כסף* and *לכו* *אשר אין לו כסף* must designate a price that is worse than money or wages, that does not deserve this name.

The sense of *לכו* *אשר אין לו כסף* could not be then: "buy, but not with gold, but with a higher, better price." These words must rather mean: "buy for a price that has not even the value of money or of any other sort material compensation." Can the Prophet mean to say that? Shall the purchase price that he demands be worse than money, not even money? That cannot possibly be his meaning. Thus we see that we cannot take *לכו* *אשר אין לו כסף* and *לכו* *אשר אין לו כסף* in quite the same sense. Now such a negative expression formed by the use of *לכו* may have a various antithesis according to the context; a *superius* or *inferius* may be its antithesis. Thus in x. 15 we were obliged to take *לכו* *אשר אין לו כסף* = "not wood but something much higher; and just so in xxxi. 8, *לכו* *אשר אין לו כסף* and *לכו* *אשר אין לו כסף* = "not a man, but something higher," whereas *לכו* *אשר אין לו כסף* designate something that is less than God, less than a nation. The evangelist of the Old Testament gives here (ver. 2) a genuine evangelical counsel, whose meaning and long range was certainly concealed from himself. Israel shall no more bring money, and

labor (one could construe עָלָה also in the sense of "*res labore parata*, gains of labor," xlv. 14). For legal works are as money that one has paid for food that deserves not the name of bread, because it does not satisfy. For legal works a man receives his own deserts! But that is just

לֹא-לֶחֶם! It does not satisfy, it gives no peace. It does not procure for us the wedding garment, but only our own clothes, with which one will be cast out (Matt. xxii. 12, 13). In contrast with weighing out money, the Prophet now says what Israel should do in order to get satiety. He names therefore now the true purchasing price, the לֹא-כֶסֶף and לֹא-כֹחֵר. It consists in *hearkening* to the LORD. There can be no doubt about the sort of hearing that is meant. It must any way be a very significant hearing, for the Prophet exhorts to it three times by saying שָׁמְעוּ שְׁמוֹת, then הִסְתוּ אָזְנוֹכֶם and finally שָׁמְעוּ (ver. 8). He cannot mean the hearing with the outward ear, for the LORD would not be satisfied with that. Hearing with the inward ear, the receptivity of the heart, *faith* must be meant. Amos viii. 11, to which KIMCHI text refers us, is nearly related to ours. It is not impossible that it hovered in the mind of the Prophet. There it is said: "Behold the days come, saith the LORD God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." Receiving the word, the message of salvation, the gospel, such is the price that is better than money and wages (כֶּסֶף וְנֶגֶז). Thus in eat good and your soul shall delight itself in fatness, "eat" and "enjoy itself" are meant in a spiritual sense. טוֹב, meaning "good" in general has a physical or spiritual sense according to the context (comp. Jer. xxxi. 12, 14; Prov. xix. 8; xxiv. 25, etc.). On the expression תִּתְעַנֵּן כָּרְשֶׁן comp. lviii. 14; lxvi. 11; Ps. xxxvii. 4; Job xxii. 26; xxvii. 10, and with respect to רָשָׁן Ps. xxxvi. iv.—lxiii. 6), and תַּחֲיוֹ נַפְשְׁכֶם, comp. Ezek. xviii. 27; Ps. cxix. 175.

Ver. 3. The LORD then demands faith in His word. But this word is extraordinary: for it announces the salvation that the Servant of Jehovah acquired by His suffering and death (liii). Those to whom the gospel of Jesus Christ is no foolishness, no offence, receive the mercies of David. In the Crucified One David is latent. The inscription above the cross unconsciously spoke the truth. The thief is a type to us of the faith that is demanded here. He saw in the Crucified the king. Therefore he is also promised a participation in the kingly glory. On פָּרַת בְּרִית לִי "to make a covenant," see *Text. and Gram.*. Covenant making is an ancient thing in the relation between Jehovah and the people Israel. The LORD foretold to the people salvation and the Saviour in a gradual way, always increasing in definiteness and clearness, until at last He informs the chosen king David that He will found for him an everlasting, all-comprehending kingdom on the basis of the sonship of God (2 Sam. vii. 12 sqq.). This promise is the highest and

most glorious of all the promises ever yet made to Abraham and his seed, in this respect, that it comprehends all preceding promises, frees them from their generality, lays them on a definite head, and defines them as a promise of a dominion that shall far excel all others in extent, duration, title and power. This promise is also the foundation of all later promises. For all of them add nothing essentially new. Although they add the nearer definition that Israel itself, and the promised Son of David shall become servants of God, i. e., must pass through suffering to glory, and although they at later periods refine and paint up both these particulars more in detail and in a variety of ways, still that word of the Prophet Nathan continues to be the principal stock around which all later Messianic prophecies are grouped. The mercies of David therefore are those promises of mercy that were given to David in respect to an other, higher David. These mercies of David are also a covenant, as the promises given to Abraham, Isaac, Jacob are called a "covenant" (comp. Gen. xv. 18; xvii. 2 sqq.; Exod. ii. 24; Lev. xxvi. 42; 2 Kings xiii. 23, etc.). For in them God not only makes a gift, but requires a corresponding performance. It is true that this covenant has the peculiarity, that it is not broken by single acts of unfaithfulness on the part of men. For it is an everlasting covenant. Such acts of backsliding cause the LORD to use severity, but not to break the covenant. Such also is doubtless the meaning of the word נֶאֱמָרְכֶם ["sure"]. At least it should be noted that Ps. lxxxix. after saying in vers. 29, 30 (28, 29): "My mercy will I keep for him forevermore, and my covenant shall stand fast with

him (נֶאֱמָרְכֶם לוֹ). His seed also will I make to endure forever, and his throne as the days of heaven," it proceeds to say ver. 31 sqq. (30): "if his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail [his Marg.], etc. It is in the highest degree probable that Ps. lxxxix. hovered in the mind of the Prophet as he wrote these words. KOESTER says in regard to this: "Ps. lxxxix. *fers commentarii instar est ad nostrum locum. Similitudo tanta est, ut prophetam nostrum psalmi hujus auctorem esse conjicere liceat*" (comp. STIER p. 548, Anm.). Although the latter idea is inadmissible, still the expression הִיָּה חֶסֶד with which Ps. lxxxix. begins, (and which occurs beside only Ps. cvii. 43; Isa. lxiii. 7; Lam. iii. 22), reminds one of our text, as do also verses 4, 29, 38, 50 (3, 27, 37, 49); and in general the object of the whole Psalm is to hold up to God the promises given to David, and on the ground of them to implore protection in pressing need. Comp. remarks below on ver. 4, and *Text. and Gram.* on ver. 3, דָּוִד.

Ver. 4. If in vers. 1-3, the Prophet has in mind the time when no longer personal works, but the believing acceptance of God's word is decisive in respect to receiving salvation, then he stands with his thought in the midst of the Messianic period. And, indeed, the further par-

ticular pressed upon him, that not Israel alone will receive that salvation, but also the Gentile world. He sees the barriers broken down that separate Israel from the Gentiles. The David that was promised to the first David is made by the LORD a witness of the nations, i. e., one that shall testify salvation to the nations. That the suffix in *וְהָיָה* ("I have given him") refers to David ver. 3, is certain. But the one made a witness cannot possibly be the first David. How would a statement come into this context concerning the task to be fulfilled by the successor of Saul in his time? According to vers. 1-3, the Prophet's thoughts are in the future when the marvellous change will take place, that God will no longer require giving from men but only receiving. Therefore I take the expression "mercies of David" as having a double meaning, viz.: not only the promises given to David, but also pointing to David. This of course assumes that the name David may be applied to the Messiah also. But this assumption is fully justified, since not only later, but also earlier prophets expressly designate the Messiah by the name of David (Hos. iii. 5; Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 24, 25). The expression *וְהָיָה* ("witness") likewise appears to me to be borrowed from Ps. lxxxix. For in ver. 38 of this Psalm the author concludes the representation of the promise given to David with the words: *וְהָיָה בְּשֵׁחַק נֶאֱמָן*. I share the view of MAUREE, HIRTZIG, DELITZSCH, MOLL, etc., that by *בְּשֵׁחַק* *וְהָיָה* we are to understand God Himself (comp. Job xvi. 19, and regarding the expression *וְהָיָה* Ps. lxxxix. 7). In our text, then, David, who fulfills "the mercies of David," is called a witness of the nations, because He testifies also to the Gentile world what God had testified to the people Israel, because He carries out to the Gentiles that same gospel to whose believing acceptance Israel was summoned in vers. 2, 3. In this peaceful way, not by force of arms, shall the other David also become a prince and commander of the nations. To take *וְהָיָה* in the sense of "lawgiver," with HIRTZIG, is altogether arbitrary. On the construction of ver. 4 b see *Text. and Gram.* Any way it would express, that the second David shall be the same in respect to the nations that the first was in respect to the people Israel.

Ver. 5. But the manner in which the second David will be a witness of God to the nations will be, not that He will personally and directly exercise the office of witness, but He will let it be exercised by His people Israel to whom He immediately belongs. Although I regard the "witness" of ver. 4 as being the second and not the first David, still I believe that the Prophet here has in mind those words of the first David in Ps. xviii. 43 sqq. where, speaking primarily of His activity as an earthly conqueror, he also certainly as a "prophet" (Acts ii. 30), speaks of the call of His kingdom to make spiritual conquests. Especially our words "a nation whom thou knewest not," recall the words Ps. xviii. 44 (43): "a people whom I have not known shall serve me." The disciples and Apostles of the Lord, who received the command to preach the gospel to all nations, were, in fact, Israelites. Through them Israel called nations that it previously did not know, and nations that before knew nothing of Israel hastened to it (ii. 2, 3). Israel and the Gentile world have even found in the second David a common centre that draws one to the other. This thought is so expressed in ver. 5 b, that there Jehovah is designated as the object and goal of this running hither. They came, not for Israel's sake, but for the sake of Jehovah its God, and not to Israel, but to the Holy One of Israel. But it is nevertheless an honor of a high and unique sort, that Israel is favored with being the instrument of calling the nations to Jehovah. And the honor that the LORD has purposed for Israel, has its root just therein; for this reason it is *עֲלֵיוֹן עַל כָּל-הַגּוֹיִם* ("high above all nations" (Deut. iv. 6 sqq.; xxvi. 19; xxviii. 1; 2 Sam. vii. 23 sq.) and "servant of Jehovah," so far as this expression also designates the call of Israel to be the medium of salvation ("salvation is of the Jews," John iv. 22, comp. xliii. 19). And it belongs also to this, that Israel is repeatedly called directly the "witness of Jehovah" (xliii. 10; xlv. 8). Besides, this clause of the verse is repeated verbatim lx. 9. As Israel is everywhere thought of as masculine (*אֱלֹהֵיךָ אֱלֹהֵיךָ יְדֹעֶיךָ*) the suffix of *וְהָיָה* cannot be a fem. suffix, but is a masculine pausal form, as in *וְהָיָה* xxx. 19.

2. WHAT HINDERANCES AND SCRUPLES ARE TO BE REMOVED, THAT THE NEW WAY OF APPROPRIATING SALVATION MAY OBTAIN.

CHAPTER LV. 6-13.

- 6 Seek ye the Lord while he may be found,
Call ye upon him while he is near:
- 7 Let the wicked forsake his way,
And 'the unrighteous man his thoughts:
And let him return unto the LORD, and he will have mercy upon him;
And to our God, for 'he will abundantly pardon.
- 8 For my thoughts are not your thoughts,
Neither are your ways my ways, saith the LORD.

and not by his own works. The Prophet declares that this objection is groundless. For, he says, **My thoughts are not your thoughts, etc.** What is foolishness with men is wisdom with God, 1 Cor. i. 18 sqq. God is great in littleness, strong in weakness, glorious in lowliness, wise in foolishness. Just for that reason He is approachable. The poor and lowly do not take offence at this form of His appearance. No, just thus He is comprehensible to them. But the wise and prudent are sifted by it as through a sieve. Whoever holds his head so high that he cannot go through the narrow gate, must remain without. He is not fit to be in the kingdom of God. But whoever is not offended at the gospel of the manger and of the cross, will be sensible that there is in it a power and wisdom that is as high as heaven above all the wisdom of both scribes and philosophers. The second objection runs: the sermon that, according to vers. 1-3, demands only hearing and accepting must remain without effect. This objection also is groundless. For it is with the word that announces God's lofty thoughts, as it is with the products of the physical atmosphere that descend to the earth, in order to render the latter capable of unfolding its life-forces. Rain and snow do not return without accomplishing their ends, but they fructify (וְהוֹלִיד cause to give birth, comp. lxi. 9; 1 Chr. ii. 18) the earth, and **cause it to bring forth** פָּצְצָה (sprouts comp. on iv. 2) and **give seed to the sower and bread to the eater.** The efficiency of the word should be designated as (see *Text and G.*) an actual certainty. I translate כִּי simply by "but." The word of God (and one may think here of all that is called λόγος θεοῦ), does not return empty. Thus it is expressly said of it that it does return. And in fact every thing that goes out from God, also that word spoken or written by men by the power of His Spirit, must, as an eternal, real, divine existence, unite itself again with its original source; or more correctly: what comes out of God remains also eternally in God.

3. **For ye shall—not be out off.**—Vers. 12, 13. 'פֶּן, "for", beginning ver. 12, introduces the proof of the statement of ver. 11. The word of God shall return, not unsuccessful, but wholly successful. For Israel shall go forth and be led with joy. Such is just the efficiency of that word of God that is meant, vers. 1-3. It is clear that the Prophet cannot mean the future departure out of the Babylonian exile. But he does mean an exodus of which that physical exodus is only the type. For the historical redemption out of the Exile is both a type and a pledge of the redemption out of the exile of sin, out of the bondage of the devil. The same God that would and could redeem "the fleshly Israel" out of the corporeal exile, will by force of the same love and power redeem the spiritual Israel out of the spiritual exile. And in that exodus Israel will rejoice, and be led in peace. And the non-personal creation will share in Israel's joy: the mountains and the hills will break forth into singing, and all trees clap their hands. That this could not be on the occasion of the corporeal exodus from Babylon, is clear. It is manifest, then, that the Prophet intends a much higher, a spiritual exodus. But this latter also has its

gradations. When once nature itself is penetrated with spirit and glorified (lxv. 17; lxvi. 22; Rom. viii. 21), then, what in the word of the Prophet is not merely poetic imagery, but real contents of life, will at last receive its entire accomplishment. In the time the Prophet thinks of, noxious growths will give place to noble growths that bring a blessing with them. Instead of צִיָּוִן (again only vii. 19, therefore a genuine Isaianic word) shall grow up the cypress (comp. on xli. 19), instead of the flea-bane (פֶּן־דָּפִי, אֶרֶץ־לֵג, its meaning is debated, comp. GESEN., *Theol.*, and HERZ., *R.-Enc.* XIV., p. 666. I translate, with DELITZSCH, after the LXX., AQU. THEOD., κύνωα, flea-wort, flea-bane), the myrtle (see on xli. 19). We had similar expressions, xxxv. 1 sqq.; xli. 18 sq.; xlv. 23; xlix. 13; lii. 9. This glorious act of salvation shall redound to the LORD's everlasting renown, and be an everlasting monument of His love, power, and wisdom.

DOCTRINAL AND ETHICAL.

1. On lv. 1-3. "*Hac periphrasi allegorica (sitiendi et carenti pecunia) notantur ii, quibus arida est conscientia ex aestu irae divinae propter peccata, quique anxie sibiunt gratiam Dei ac remissionem peccatorum, quam se propriis operibus consequi posse plane desperant.*"—FOERSTER.
 2. On lv. 1. "It is no legal commanding and ordering, that gives nothing of which it speaks, but an evangelical offer and invitation, that also gives what it demands. He who gives the command to come, also gives the strength to enable one to come, i. e., faith (Matth. xi. 28; Jno. vi. 27, 44)."—STARKE.
 3. On lv. 1. "*Robustis, qui tentationibus peccati et mortis exercentur, datur vinum ad consolationem; rudibus autem et infirmis datur lac ad alimentum, quo instituuntur et docentur.*"—LUTHER. "In Proconsular Africa the ancient church had a custom of offering to those baptized milk and honey for the new childhood and childishness. But JEROME informs us that they took also wine and milk."—STIER. Offering milk and honey was an oriental custom.
 4. On lv. 1, 2. "The salvation of Christ cannot be bought for money, as Peter let Simon know when he offered money for it: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money' (Acts viii. 20). It is not to be obtained by any sort of personal merit or work, trouble, or labor (whoever would have it thus fatigues himself in vain, and can never be satisfied, nor find any comfort for his soul), but by the pure, undeserved divine grace (Rom. iii. 23 sq.; Eph. ii. 8)."—RENNER.
 5. On lv. 2. "*Est confutatio et abrogatio omnium aliarum religionum, doctrinarum et operum. Quod omnes religiones, omnes doctrinae et studia omnia extra hanc gratiae doctrinam sint frustranea et tamen laboriosa, quae non tranquillum faciunt animum sed affligunt. Diligenter autem notabis hoc praedicatum, quod tribuit omnibus justitiis, quae sunt extra gratiam, quod scilicet sint laboriosae et tamen frustratae, sicut sub papa experti sumus.*"—LUTHER.
- "The Papists make God a sun shop-keeper, who would sell his heaven."—FOERSTER.

6. On lv. 3. The peculiarity of "the *sure mercies* of David" consists in this, that under no circumstances can they be withdrawn from the throne and kingdom of David. Individuals, yea, even whole races and generations, that belonged to those entitled to them, may be excluded on account of their sin. But taking all together, David's throne and kingdom shall stand and develop, grow and increase to the elevation and extent that God has determined for it. It is to regard the matter from another side when one says: "No man should doubt the grace of God or despair of it. And when we are assaulted by the doubt whether God will even preserve us in the knowledge of Himself, we should oppose to it the *sure mercies* of David. For mountains and hills may fall away, but His grace shall not remove from us (lv. 10)."—CRAMER.

7. On lv. 3, 4. "But what is the contents of the *sure mercies* promised to David? It is this High, Wonderful One, whom God has set for a *Witness* to men, in whom they should see the divinity, yea, whom He has made Head of the nations! Therefore a Person? Yes, indeed; the Messiah, the God-man, of whom Isaiah has so long spoken mysteriously, as of the Servant of Jehovah. He is a Person! For I (myself even a person) am surely not to go down beneath myself and find my soul's contents and life in a *thing*! That were utterly heathenish. No. A Person is the *sure mercy* of David, and, indeed, the greatest of all: He in whom God bears witness of Himself to mankind, and in whom God comprehends all mankind as in their Head, Son of God, Son of man, the eternally youthful Lord of mankind, and also her, the Virgin Mary's, Son. Of such a Lord the virgin mother, and mankind will not have to complain. Since this one must arise in Israel, the true Israel, the Apostle choir, shall draw the remotest heathen to itself, and the latter shall run up with joy because they recognize the almighty, eternal God in His church, as He glorifies it."—DIEDRICH.

8. On lv. 6. "*Quaerite eam, dum estis in corpore, dum datur locus poenitentiae, et quaerite non loco sed fide. . . . Appropinquat autem appropinquantibus sibi* (Jac. iv. 8), *et filio longo post tempore revertenti laetus occurrit.*"—JEROME.

9. On lv. 7. "That is the only way of salvation. First, for a man to turn away from his own will of evil thoughts, and then conversion to God who is rich in pardon, and His pity will not tarry."—UMBREIT.

10. On lv. 8. "One of the most sublime passages of Scripture, where more than commonly the *דומה* DMJ should evince itself as a truth to every conscience. . . . Whoever in such discourses is unable to hear the speaking Person of God, lacks something in his own personality; he has not yet become a *thou* that the greatest I may address."—STIER.

11. On lv. 8, 9. The human heart comprehends with difficulty the doctrine that "God hath concluded all in unbelief, that He might have mercy upon all." But such as do comprehend it exclaim with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 32 sq.).—"Quanto sum sublimior, tanto et clementior."—GROTIUS in STIER.—"Not merely the thoughts

of an adulterer, fornicator, thief, are deep beneath the divine thoughts, but also those that to reason are good, holy human thoughts of reformation, of the way of salvation and righteousness, are not good for anything, until they attain the elevation of *compassion* and *pardon*. Especially in respect to justification, God declares all *דרכים* ["ways"], i. e. even religions, doctrines and wise ones among men, *basely* false, because in the best case they ever obstinately wish to bring price and money for His grace! They ever wish to help themselves, though it is before their eyes that even in nature nothing grows on earth without rain from above."—STIER.

12. On lv. 10, 11. "The prophetic preaching since Deut. xxxii. 1 is frequently compared to rain, and the word is also conceived of as a messenger, envoy of God, ix. 7 (8); Ps. cvii. 20; cxlviii. 15 sqq. The personification assumes that the word is no mere sound or letter. Emitted from the mouth of God, it acquires form, and in this form it conceals divine life by reason of its divine origin, and so it runs, alive of God, endowed with divine power, charged with divine commissions, as a swift messenger through nature and the world of men, there for instance to melt the ice, here to protect and save, nor does it come back from its round of errands until it has made the will of its Sender operative. This return of the word of God also presupposes a divine essence in that word. The will of God that is concrete and audible in the word is the expression of His essence, and resolves itself into this again as soon as it is fulfilled. The images chosen are rich with allusions. As snow and rain are the mediate cause of growth, and thus also of the enjoyment of what is harvested, so also by the word of God the ground and soil of the human heart is softened, refreshed and made fertile and vegetative, and this word gives the Prophet, who is like the sower, the seed which he scatters, and it brings with it bread that nourishes the soul; for every word that proceeds from the mouth of God is also bread (Deut. viii. 3). The particular point of comparison, however, is the energy with which the word converts itself into reality."—DELITZSCH.

13. On lv. 12, 13. "Away with the base, stale thoughts, as if God the LORD were here only letting lofty words sound through His Prophet, about all the conveniences of the journey for the small number of Jews of that time! *This exodus*, this return home of the redeemed, is something quite different, extends indeed in the long perspective through much and various till the goal is reached. The first exodus from the world and sin is meant, thus indeed from Israel that has become unholy, into the reproach of Christ—furthermore the whole way of the church since that time, with all its recurring goings forth, presenting themselves in such variety of ways, finally, and indeed in the most perfect sense, the last redemption to the glory of the children. For again Israel's return out of obduracy will furnish the last prelude that will be the reconciliation of type and reality."—STIER.

HOMEILETICAL HINTS.

1. On lv. 1-5. *The LORD a merchant.* 1) He invites the whole world to buy. 2) The

price He demands is not money nor performance, but that men will let Him present His wares to them. 3) His wares; He offers the mercy of David, that gives peace to all the world.

2. On lv. 1-5. **MISSIONARY SERMON.** "*God's invitation to the sure mercies in Christ.* 1) We hear in it the call of a love that wills that help be extended to all men. 2) We see in it the law of a wisdom that has resolved to save all nations by a Mediator. 3) We find in it the reminder of a promise that continues still to-day to be fulfilled among the nations."—"*Missions the best glorifying of the kingdom of Christ.* For 1) They help the constitution of the kingdom to attain its rights. 2) They set the LORD of the kingdom in the full light. 3) They bring the distant members of the kingdom into full course." DR. ZAPFF.

3. On lv. 1. "What God does not work in us Himself He does not recognize as His own. Therefore no compelling law is needed here, no command nor prohibition. For faith does all that is to be done in a free spirit. That is, it surrenders itself to God, who works everything in us out of grace. And that, also, is what Isaiah preaches, that we should come to the LORD in order to hear Him and to buy wine and milk for nothing." ARNDT, *Wahres Christenthum*, III. 2, 4.

4. [On lv. 1. "Our buying without money intimates, (1.) That the gifts offered us are invaluable and such as no price can be set upon. Wisdom is that which cannot be gotten for gold. (2.) That He who offers them has no need of us, nor of any returns we can make Him. He makes us these proposals, not because He has occasion to sell, but because He has a disposition to give. (3.) That the things offered are already bought and paid for. Christ purchased them at the full value, with price, not with money, but with *His own blood*, 1 Pet. i. 19. (4.) That we shall be welcome to the benefits of the promise, though we are utterly unworthy of them, and cannot make a tender of anything that looks like a valuable consideration." M. HENRY].

5. On lv. 6. "God has neither time nor place, is ever ready to help and to give, stands every moment before our door (Rev. iii. 20). *His time is all time, but our time is not all time*" (Ps. xciv. 8; Heb. iii. 7, 13, 15; iv. 7). ARNDT, *ibid.* II., 34, 12.

6. [On lv. 7. *A call to repent.* I. **WHAT IT IS TO REPENT.** (1.) *It is to turn from sin*; it is to forsake it, and with loathing, "*forsake his way.*"

There must be not only a change of way, but a change of mind, "*forsake his thoughts.*" Repentance, if it be true, strikes at the root and washes the heart from wickedness. (2.) *It is to return to the Lord*: as to our sovereign Lord against whom we have rebelled; as to the fountain of life-giving waters.—II. **THE ENCOURAGEMENT TO REPENT.**

(1) *God will have mercy.* Misery is the object of mercy. Now the consequences of sin, by which we have become truly miserable (Ezek. xvi. 5, 6), and the nature of repentance, by which we are made sensible of our misery and are brought to bemoan ourselves (Jer. xxxi. 18) make us objects of pity, and with God these are tender mercies. (2.) *He will abundantly pardon.* Though our sins have been very great and very many, and oft repeated, and we are still prone to offend. AFTER M. HENRY].

7. On lv. 8, 9. "*The consolations afforded by these words.* 1) We learn from them self-renunciation. 2) We learn faith from them. 3) We gain from them the right hope." ED. ENGELHARDT, in *Manch. Gaben, etc.*, III. Jahrg., p. 602.

8. On lv. 8-11. "*The comparison of the divine thoughts and ways with ours.* 1) They are different from ours. 2) They are more efficient than ours." NESSELMANN, *ibid.*, 1870, p. 477.

9. On lv. 8, 9. "One must take care that an exhortation to repentance with the promise of the gracious forgiveness of sins precede. . . . Thus the meaning is: do not wonder that I say, with God is much forgiveness, and He will have compassion even on the wicked and malicious, if they turn to Him. For ye men are so minded that ye do not willingly forgive and forget, when one has treated you roughly and often offended you. Therefore ye judge me according to your sentiment and thoughts, as if I too were so hard and unwilling to forgive. But my thoughts and my sentiment are in this respect as far from yours as heaven from earth." SCRIBER, *Seelenschatz*, II., Th. 8 Pred. § 13.

10. On lv. 10, 11. *Comparison of the word with rain and snow.* 1) Both come down from heaven. 2) Both operate fruitfully upon the earth. 3) Both return to heaven, but not without having successfully done their work on earth.

11. On lv. 12, 13. *The departure of the people of God out of the exile of sin and evil.* 1) *That* such a thing is to be looked for. 2) *When* it is to be looked for. 3) *How* it will be accomplished (in joy which shall be felt not only by redeemed mankind, but also by the impersonal creation).

VIII.—THE EIGHTH DISCOURSE.

CHAPTER LVI. 1-9.

The new salvation mediated by the Servant of God was described chap. liv. in its general, objective aspect; in chap. lv. in respect to the subjective appropriation of salvation. Chap. lvi., in a few but plain strokes, shows us the same as the source of an entirely new ethical, social and physical regulation of life. For vers. 1, 2 hold out

the prospect of a holy walk, vers. 3-7 of a new legal regulation respecting strangers and eunuchs, finally vers. 8-9, that the salvation shall be extended also to the impersonal creature.

The vers. lvi. 10-12 belong as to substance to the following chapter.

The moral, social and physical fruits of the new way of salvation.

CHAP. LVI. 1-9.

- 1 THUS saith the LORD,
Keep ye 'judgment, and do justice:
For my salvation ^{is} near to come,
And my righteousness to be revealed.
- 2 Blessed is the man *that* doeth this,
And the son of man *that* layeth hold on it;
That keepeth the sabbath from polluting it,
And keepeth his hand from doing any evil.
- 3 Neither let ^{the} son of the stranger, that hath joined himself to the LORD, speak
Saying, The LORD ^{hath} utterly separated me from his people:
Neither let the eunuch say, Behold, I *am* a dry tree.
- 4 For thus saith the LORD unto the eunuchs
That keep my sabbaths,
And choose *the things* that please me,
And take hold of my covenant;
- 5 Even unto them will I give in mine house
And within my walls a ^{place} and a name
Better than of sons and of daughters:
I will give them an everlasting name,
That shall not be cut off.
- 6 Also ^{the} sons of the stranger, that join themselves to the LORD,
To serve him, and to love the name of the LORD,
To be his servants,
Every one that keepeth the sabbath from polluting it,
And taketh hold of my covenant:
- 7 Even them will I bring to my holy mountain,
And make them joyful in my house of prayer:
Their burnt offerings and their sacrifices *shall be* accepted upon mine altar:
For mine house shall be called an house of prayer for all people.
- 8 The Lord God [Jehovah] which gathereth the outcasts of Israel, saith,
Yet will I gather *others* to him,
^{Beside} those that are gathered unto him.
- 9 All ye beasts of the field, come ^{to} devour,
Yea, all ye beasts in the forest.

¹ Or, equity.

^a the foreigners.
^a the foreigners.

^b will utterly separate.
^c to eat.

^d Heb. To his gathered.

^e mark.

TEXTUAL AND GRAMMATICAL.

Ver. 1. שָׁמַר מִשְׁפָּט and צְדָקָה in parallelism as in xxviii. 17; xxxii. 16; xxxiii. 5; lix. 9, 14.

Ver. 2. וְזָכַר and בָּרָךְ can of course be grammatically referred to what follows. But grammar just as much admits of their being referred to what precedes. And I prefer the latter, because then there is no need of taking שָׁמַר for שָׁמֹר or לִשְׁמֹר, but it can be understood simply as in apposition with אֲנֹכִי and אֲדָם in a specifying sense.—שָׁמַר ש' מְחַלְלֵהוּ is not to be understood as if מן simply intimated from what the Sabbath should be kept, in which sense שָׁמַר and מן are

frequently conjoined (e.g., שָׁמַר רִגְלֵךְ מִלִּכְדּוֹ "he keeps thy foot from the snare" Prov. iii. 26, etc.). מן has here, as often, the negative meaning (comp. xlii. 18; xlix. 15; lviii. 13, etc.). We must therefore translate: "who keeps the Sabbath (comp. Exod. xxxi. 14) so that he does not profane it." For the suffix in חָלְלָהוּ were quite superfluous if it were intended to be said only in general from what the Sabbath must be kept. In the latter case one would rather look for an infinitive passive or an abstract noun: he who keeps the Sabbath from being profaned, or from profanation. Moreover this involves the meaning that one must not only keep the Sabbath himself,

but also guard it from every profanation by others. But the suffix is pertinent if the meaning is: he who keeps the Sabbath so that he does not profane it (the Sabbath, not anything in general). This explanation is commended by the fact that the same construction recurs *lviii. 13*. Of course, then, the following clause *שָׁמַר יְרֵךְ שְׁכָרִי וְנָנִי* must be similarly explained.

Ver. 2. *נִלְוָה* is, from its ending, not the participle, but the perfect. If the pointing be correct, then the mode of expression belongs to the instances where the article involves a pronominal meaning: *Josh. x. 24*; *Gen. xxi. 3*; *Ezra viii. 25*; *1 Chr. xxix. 17*; *xxvi. 28*.—In *עָלָה מִעַל הָעֵל* has a cumulative sense, as in *xxxiii. 10*; *Gen. xxviii. 9*; *xxxi. 50*, etc.

Ver. 4. As regards the construction, one sees from *וְנִכְחָרִי*, that the Prophet arranges the clauses by that rule according to which, from the view-point of the first stage of the future attained, what remains is presented in the perfect as the simple unfolding of that stage. For the sake of variety, and doubtless also for the purpose of denoting the persistency of the holding fast, the Prophet expresses the third condition by the participle. For this reason we are not to construe *מִחוּקִים* as in apposition, say, with *סְרִיסִים*, but it stands parallel with *וְנִכְחָרִי*. The pronomen *separatum* *הֵם* is wanting, as very often happens, *ii. 6*; *xxiv. 2*; *xxxiv. 21*; *xxxvii. 28*; *xii. 7*, etc.—The words of Jehovah, announced by *כֹּה אָמַר ה'*, begin with *יִשְׁמְרוּ*

as appears by the suffixes and affirmatives of the first person.

Ver. 5. *יָד וְשֵׁם*, belong together as a double idea, and *יָד טוֹב כֹּב' וְכֹב'* refers to it. Hence *יָד* cannot simply mean "side, place, share" (as *a. g.*, *Num. ii. 17*; *Dent. xxiii. 13*; *Gen. xli. 24*, etc.), nor *שֵׁם* mean simply "name." But both together must designate a monument that preserves the memory of the name. In this sense *יָד* stands alone (*2 Sam. xviii. 18*; *1 Sam. xv. 12*), and also *שֵׁם* (comp. on *lv. 13*). The combination has the force of a hendiadys: mark and memory = memorial mark.

Ver. 6, 7. *אֶחָדָה* is the infin. with the fem. ending *הָ*.—On *יָקָרָא* comp. *lv. 5*; *xxxv. 8*; *lxii. 4, 12*.

Ver. 8. Only here and *Zech. xii. 1* is *אָנֹכִי* so placed at the beginning. On the double name *יְהוָה* see *List*.

Ver. 9. I construe *שָׁרִי חֵיתוֹ* (instead of which *xxiii. 20* *חֵיתוֹ הַשָּׂדֶה*) as the object of *אֶקְבֹּץ* ver. 8, and ver. 9 *b* as parallel clause. The form *חֵיתוֹ* (excepting in *Zeph. ii. 14*, where *חֵיתוֹ נָנִי* are spoken of, and thus the word is evidently used in a figurative sense), occurs only in connection with the substantives *אֶרֶץ* (*Gen. i. 24*; *Ps. lxxix. 2*), *שָׂרִי* (*Ps. civ. 11*) and *יָעַר* (*Ps. l. 10*; *civ. 20*). *חֵיתוֹ אֶרֶץ* designates the totality of all beasts. The two halves of them are the *שָׂרִי חֵיתוֹ* and *יָעַר חֵיתוֹ* or *בְּיָעַר*.

EXEGETICAL AND CRITICAL.

1. Thus saith the LORD—any evil.—Vers. 1, 2. It might appear from *lv. 1-3*, as if, for receiving the promised salvation, nothing more were necessary than receptivity, and as if all activity were excluded. That such is not the case is intimated already *lv. 7*, by the exhortation to penitent turning from evil and turning to the LORD. But the Prophet designedly declares in the present passage, that one should not suppose moral uncleanness is compatible with participation in the promised salvation. It is indeed God's free grace that accords to men the satisfaction spoken of in *lv. 2, 3*. But this grace is not only to make men blessed, but also to sanctify them. It is in fact impossible for one to enjoy the goodness of God, and at the same time to insult Him by transgressing His commandments. Such an exhortation is of course needless for those that have entered body and soul into the kingdom of God, *i. e.*, for those that no longer live in the mortal body that is subject to sin. To all those that still stand in the conflict of this earthly life, the kingdom of God has only come near. To them the righteousness of God is not completely revealed (comp. *Rom. viii. 24*). When we note that the LORD, at the end of the first clause of ver. 1 requires of men that they "use righteousness," then the corresponding revelation of His righteousness, that He promises at the close of the verse, consist in this, that He for His part, as the one covenanting party (*lv. 3*), will keep what He has promised. Thus, too, it is said to Christians that have in faith laid hold of God's grace: "know ye not that the unrighteous shall not inherit the kingdom of God" (*1 Cor. vi. 9 sq.*)? and: "this ye know, that no whore,

monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God" (*Eph. v. 5*); and: "follow after holiness, without which no man shall see the LORD" (*Heb. xii. 14*, comp. *1 Tim. vi. 11*; *1 Thess. v. 23*, etc.). Moreover the author of *Ps. cvi. 3*, seems to have had our passage before him.—Ver. 2. He that does what was required in ver. 1 (see *Text. and Gram.*), is to be esteemed blessed. For he has proved that he has true faith. Two commandments, or two categories of commandments, are named instead of all. First the Sabbath commandment. The Sabbath was the day consecrated to Jehovah. By its weekly recurrence, it was a standing admonition to the duty that Israel owed to Jehovah, and thus a touchstone of whether Israel would faithfully pay this duty. Hence it is called, *Exod. xxxi. 13*: "a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." Thus the Sabbath belonged to foundations of the Theocracy, its profanation was punished with death (*Exod. xxxv. 2*), which was to be inflicted by the whole congregation, and by means of stoning (*Num. xv. 35*). And keepeth his hand from doing any evil; one can say that in this clause the Prophet includes the sphere of the second table of the Decalogue. LUTHER says: *Comprehendit nomine sabbati omnia ea, quas nos Deo debemus, hoc est primam tabulam. Rursus cum dicit "custodiens manus suas etc.," omnia caritatis opera complectitur, hoc est secundam tabulam.* The Prophet means about the same that is demanded of the Israelites, *i. 16, 17* (where see my comment). One may also say that he has in mind the image

of the Old Testament עֲרִיץ , the antithesis to which is the עָרִיץ . It is moreover to be noted, that the Prophet, in contemplating the future Messianic salvation with reference to its moral behaviour, does so in the form of an exhortation. Although on the whole he gives a promise, still, agreeably to the nature of the subject, he appeals here with special emphasis also to the personal performance of men. His אֲשֶׁר ver. 2 is conditioned on the admonition $\text{שָׁכְרוּ מִשְׁפָּט וְעֹשׂוּ צְדָקָה}$ ver. 1.

2. Neither let the son — for all people. Vers. 3-7. In these verses the Prophet shows that the new way of salvation will have in its train an entirely new order of law and life. The natural basis of the old covenant was the descent from Abraham, through the lineage consecrated by means of circumcision. This explains why the reception of strangers into this holy national communion could take place only under certain onerous conditions. For it was possible (Deut. xxiii. 4 sqq., comp. SAALSCHUETZ, *Mos. Recht.* chap. 100). Now evidently the Prophet would say, that the foreigners גֵּרִי גֵרָה a broader conception than גֵּרִי ; for גֵּר is only the foreigner *sojourning in the land*, whereas גֵּרִי גֵרָה or גֵּרִי גֵרָה designates the foreigner generally, comp. xiv. 1, $\text{וְנָלְוָה הָגֵר עִלְיָהֶם}$; SAALSCHUETZ, *l. c.* p. 684 sq.). in the new covenant, will suppose that there will be *greater stringency* in the legal requirements respecting the reception of foreigners into the Israelitish communion in consequence of the enhanced glory. Thus the Prophet assumes, that Israel will be so glorious in the new covenant, that the inferiority of the heathen will, in contrast, only appear in so much the stronger light, that consequently nothing more will be said of receiving the latter into Israel, yea, that the question will even be raised of excluding those already received. $\text{אֵלֶּיךָ יִלְוֶה אֶל־יְהוָה}$ is one that has

joined himself to the קֹהֵל יְהוָה "assembly of Jehovah," and has been received into it (comp. Neh. x. 29). The expression occurs in this sense xiv. 1; Jer. i. 5; Zech. ii. 15; Esth. ix. 27. From ver. 6, we will learn that an allusion to offering one's self for the priestly ministry is not foreign to the word. It seems to me to be a needless inquiry, whether the Prophet means by נָלְוָה proselytes of the gate or proselytes of righteousness. For he would evidently say, that all those who are unable to trace back the origin of their race to the root of Israel, will question, whether, because not predestined by birth to the glory of this people, thus because not noble enough, they must not be expelled again from the national communion of Israel, spite of their reception into it, and spite of their having thereby become

$\text{בְּיִשְׂרָאֵל לְכָל־דָּבָר}$ (comp. LEYER in HERZ *R.-Encycl.* XII. p. 244). The Prophet negatives this inquiry, because the new covenant will rest on a totally different basis from the old. Not fleshly descent, not works of the law will be the chief thing, but the receptivity for God's word, and the disposition to receive His gift as a gift of grace (lv. 1-3). This negation is followed by another relating to the quite similar apprehen-

sion ascribed to the eunuchs. He, that on account of sexual impotency was unable to propagate his race, was, according to the Old Testament view, a man living in a certain measure under a curse. For since the Old Testament knows no continuance of life beyond the present, but only a continuance of life in the present in children, therefore the want of children appears to it ignominious punishment (comp. iv. 1; Gen. xxx. 23; 1 Sam. i. 5 sqq.; ii. 1 sqq. Luke i. 25).* A eunuch in the proper sense was, according to Deut. xxiii. 2, excluded forever from admission into the congregation. He could not continue to live, he was excluded from the possibility of co-operating in preserving the natural basis on which the whole Israelitish communion rested. Such a one must, of course, in the old covenant regard himself as a dry, unfruitful tree. There would be no reason for this in the new covenant, which makes the everlasting life depend on spiritual and not on fleshly conditions.

Ver. 4. The Prophet now names three such spiritual conditions of life. In their enumeration there is a progression from the special to the general. As the first he names the observance of a definite single commandment, that regarding the Sabbath. As already remarked, it belonged to the foundations of the Theocracy. At first sight the mention of this commandment gives the impression of Old Testament narrowness. And indeed we have observed often already, how the prophets continue to be rooted in their own times, and hence paint the future with the colors of the present.† But it is also to be considered, that the Prophet certainly knew how to distinguish between a merely outward and truly spiritual fulfilment of the Sabbath-commandment. He must, according to the whole character of his prophecy, have the latter in his mind. He thinks of the Sabbaths as the halting places of religious life, where the pilgrim provides himself with bread and water of life for the next stretch of life's way, until at last he arrives where all life is a great, holy Sabbath, i. e., an eternal resting in God. "The rest of God on the seventh creative day, that has no evening, hovers over the whole course of the world, in order at last to receive it into itself." EHLEK. The second condition is expressed more generally, whereby it is to be noted that the expression נָלְוָה designates as the right obedience that which is voluntary, and rests on an inward harmony with the divine will. The third and most general condition, is holding fast to the covenant of

* [See note, p. 77.—TA.]

† [The remarks of the Author on this mention of the Sabbath, and all "the impression of Old Testament narrowness" of which he would divest it, belong to a condition of "rootedness" in a state of religious life that has lost much of the blessing of the Sabbath. Those who believe in the perpetual obligation of the Fourth Commandment, and have lived in church communions that have observed the command, and have religious traditions through generations of Sabbath-keeping people, will see no "Old Testament narrowness" in the language of the Prophet. On the contrary, we must see in this language the express revelation, that the new covenant is not to involve an abrogation of the Sabbath of the Fourth Commandment; that Sabbath is, in fact, to be more honored than ever, and the keeping of it is to be the first privilege of those that hold fast to that covenant. Though part of the foundations of the Theocracy, it did not pass away with the latter. Some of those foundations last still, e. g., the Abrahamic covenant.—TA.]

God in general, for to this belongs not only the right activity, but also the right receptivity (lv. 3). In this connection it seems to me inadmissible to think specially of the covenant of circumcision, when just in ver. 3, the irrelevancy of fleshly birth and generation has been emphasized.

Ver. 5. **I will give them in My house and in My walls a mark and memory better than sons and daughters.** On **וְשֵׁם** ["a place and a name" English Version] see *Text. and Gram.* ["As the meaning *place* (for **וְשֵׁם**) is admissible in 2 Sam. xviii. 18, as in many other cases, it appears to be entitled to the preference." J. A. ALEX.]. The LORD will set up this mark in His house and in His walls. The Temple walls are not elsewhere made prominent, whereas the city walls are. For not only does the wall, in common usage, (comp. *intra, extra muros*: Ps. cxxii. 7) represent the circuit of the city, but it is personified as the representative of the city community (Lam. ii. 8, 18). So I believe here, the Prophet would denote the ecclesiastical and political communion, the ecclesiastical and political citizenship. The LORD will give the eunuchs a memorial-mark that will better preserve their name than sons and daughters, whose succession any way must at last become extinct, that is, an everlasting name that shall never be cut off. Note the repetition from lv. 13. ["A beautiful coincidence and partial fulfilment of the promise is pointed out by J. D. MICHAELIS, in the case of the Ethiopian eunuch, whose conversion is recorded Acts viii., and whose memory is far more honored in the church than it could have been by a long line of illustrious descendants." J. A. ALEX.]. What shall this everlasting name be? Living on in the memory of after-times? Yet just how will this be secured? Sons and daughters, in fact, only take the place in the Old Testament of personal immortality in the New Testament sense. The everlasting name is nothing else than everlasting personal continuance as it is promised in 1 Cor. xv. 29 sqq. on the ground of the resurrection of the Lord. If the bearer of the name himself lives everlastingly, then there is at length the true, new, everlasting name (lxv. 15; Rev. ii. 17; iii. 12). Of what avail is the everlasting name to him who himself is swallowed up of death?

Ver. 6. It is a sort of *λογισμὸν πρότερον* when the Prophet discourses last of the **בְּנֵי נָכָר** "the foreigners," after having put that first in the theme-like ver. 3. His designating them as those joining themselves to Jehovah to serve Him, reminds us very much of Num. xviii. 2, where it is said in reference to the Levites: "and they shall join themselves to thee and shall minister unto thee" (comp. *ibid.* ver. 4). If this passage hovered in the Prophet's mind, then his choice of expression would intimate that he promised to "the foreigner" a certain participation in the priestly character of the people Israel, that he conceives of their holding a relation to the latter, something like that of the Levites to the priests. The Piel **שָׁרַת** is chiefly used of the priestly ministrations (Exod. xxviii. 43; xxix. 30; xxxix. 1; Num. iii. 31; iv. 12, 14, etc.). The Prophet would evidently intimate by the word **אָהַבָה** (see *Text. and Gram.*) "to love,"

that the foreigner's joining himself to Jehovah to serve Him will be voluntary, proceeding from the inmost necessity of the heart. The additional statement: **to be his servants**, seems to me to confirm the conjecture that the Prophet conceives of the relation of the foreigners to the Israelites as like that of the Levites to the priests. For the expression **לְעִבְרִים** seems to me a reminder that **עֲבָדָה** is the specific word used for the Levitical ministry (comp. Num. viii. 23 sqq.), which in Num. iv. 47 is distinguished into **עֲבֹדָה** and **עֲבֹדַת מִשְׁכָּא**.

Ver. 7. Only to the foreigner it is promised, that the LORD, when they have fulfilled the conditions proposed already to the eunuch (ver. 4), **will bring them up on His holy mountain (ii. 2 sq.; xxv. 6 sqq.), and make them joyful in His house of prayer.** The LORD therefore distinguishes His house from His mountain, and calls the former His prayer-house, i. e., the house where one prays to Him and to Him alone. That there will be a place and time of the greatest joy, we know already from ii. 4 where the return of an *aetas aurea* is promised, and from xxv. 6 sqq. where the prospect is presented to the nation of a glorious meal and great joy (ver. 9) on the holy mount. To the colors of the present, with which the Prophet paints the future, belongs also his conception of the worship on the holy mountain, as being quite in the old style. He sees there still the altar on which burnt-offerings and sacrifices are offered! Still, it is not to be overlooked, that he calls the Temple a "house of prayer," before he speaks of the sacrifices, and that he afterwards emphatically repeats the designation "house of prayer" as a *denominatio a potiori*, so to speak. Although the old Temple was a place destined also for prayer (comp. 1 Kings viii. 28 sqq.), yet in the Old Testament it is never called a house of prayer. There is, therefore, in this name an intimation that the sacrifices to be offered in the temple of the future will be spiritual sacrifices (1 Pet. ii. 5), the fruit of the lips that confess His name (Heb. xiii. 15). The clause: **for My house shall be called a house of prayer for all nations** does not assign a reason for what immediately precedes, but for the fundamental thought that the LORD will bring also the foreigners to His holy mountain. The Prophet would make prominent the universality of the salvation, and one easily detects also in **כָּל-הָעַמִּים** a reference to iii. 2 sqq. and to xxv. 6 sqq. On the other hand Jesus Christ in Math. xxi. 13 (Mark xi. 17; Luke xix. 43) lays the emphasis on the idea "house of prayer."

3. **The Lord God—in the forest.**—Vers. 8, 9. The initial words **saith the Lord God**, intimate something new and grand to be said. Now it is nothing new, nor is it anything exceeding grand beyond what we have had already, that Jehovah, in addition to the scattered of Israel, will gather the heathen, so that there may be *one flock and one shepherd*. For has not the Prophet hitherto often enough (comp. liv.), and even from ver. 3 on of our chapter, given expression to this? Has he not said plainly enough, ver. 7, that the LORD will bring the foreigners to His holy mountain and make them joyful in His house?

Why then this repetition? and why still more this solemn preface? The Prophet states, in ver. 9, whom the LORD will add to those already gathered. All meanings of this ver. 9 that would disjoin it from ver. 8, and connect it with what

follows are unnatural. Some take כָּל-חֵיתוֹ בֵּיעָר as accusative, and understand by it the flocks of Israel badly kept or grown wild; others, as the modern expositors, would take כָּל-חֵיתוֹ בֵּיעָר as a second vocative, which leaves the object the same, viz., the badly guarded Israel (ver. 10); others again, as STIER, etc., understand by the beasts of the field and forest especially the *savage* nations (in antithesis, therefore, it would seem to "the foreigners" as the civilized) that are also to be invited. But in all these explanations I find neither anything new, nor anything grand, nor any thought that is a fitting conclusion for the chain of thoughts preceding.

Did not the Prophet begin, from chap. liv. on, to describe how all will be new and wonderful in the new covenant? Israel, although judged and repudiated, shall suddenly see itself surrounded by a countless troop of children. One is no longer to be blessed by means of works of the law, but by believing acceptance (lv)! But of course obedience to God's command is not to cease (lvi. 1, 2). By these new conditions of life, however, entrance is permitted also to the heathen, and even the eunuchs may be fully qualified members of the community, which rests on a spiritual basis of life, and no longer on a merely natural basis. Therefore a higher, out and out spiritual order of nature, is held in prospect! Already in chap. lv. 12, 13, the Prophet afforded us a presentiment, that also the lower half of creation, the organic but not personal creation, viz., the vegetable world, will feel itself penetrated by this new spirit of life, the spirit of glorification. What wonder if he says the same here of the *beasts*? And is that a new thought with our Prophet? Has he not already, chap. xi. 6 sqq., declared, that the kingdom of the Messiah will fill the world with new, higher life-forces? Has he not in the same place especially declared, that even the nature of the beasts will change, that from enemies of man they will become their friends and play-mates (xi. 8 comp. with Hos. ii. 18, and Isa. lxxv. 25)? I find in ver. 8, therefore a climax. To the chain of promise, that all foreigners, yea, even the eunuchs can have part in the new covenant, is added as the final link that also the brute world shall find admittance.

It should be noted that the LORD is described here as the *great gatherer*. Under the old covenant sin reigned, and consequently discontent and discord, through the whole world of nature and men. In the new covenant reign love and peace. The centrifugal tendency is replaced by a centripetal. Everything gathers to the common centre. But the LORD, who is this centre and effects this gathering, begins it with Israel. Then He gathers to Israel the heathen. Then He brings up the vegetable and brute world, that they, the groaning creation, may become regenerated and free from the bondage of destruction unto the glorious liberty of the children of God (Rom. viii. 21). It is certainly not an accident, and is a strong support to our explanation, that the words קָבַץ

and גָּרַד are taken from xi. 12, therefore out of the same chapter in which we first found the expression of the view that is the basis of our explanation here. For there it says: "And He will raise up a standard toward the nations and

assemble the outcasts of Israel (גָּרַד יִשְׂרָאֵל) and gather (קָבַץ) the scattered of Judah from the four corners of the earth." Only in xi. 12 and lvi. 8

does the expression גָּרַד יִשְׂרָאֵל occur in Isaiah. It is found once beside in Ps. cxlvii. 2, which belongs to a later period. The word קָבַץ is used

three times in our passage; first as a predicate of LORD, as the gatherer of the outcasts of Israel. Beside that principal passage, we learn from many passages of xl.—lxvi. the significance of this ingredient of the future (xl. 11; xliii. 5; xlix. 18; liv. 7; lx. 4; lxii. 10). The קָבַץ, then, who understands gathering and does it willingly, will gather still others to Israel, viz., to those gathered to Israel. One would suppose that what is further to be gathered must even be added to "outcasts of Israel."

But the Prophet evidently distinguishes "the outcasts," and "those that are gathered." By the latter he means such as could by no means be designated as outcasts of Israel, because they never belonged to (the fleshly) Israel. He means by them the heathen of whom he has spoken, vers. 3, 6 sq. Of this it was indeed said ver. 7, that the LORD will bring them to His holy mountain. Therefore we detect two

things in the words עָלֵינוּ לִנְקֻצָּיו; first, that the נִקְבָּצִים are no גָּרָדִים; that they nevertheless belong to Israel. For they belong to the spiritual Israel. After that, what is left that could be added to Israel, when, beside "the outcasts," the heathen, after qualifying as in ver. 6, have already become נִקְבָּצִים, "the gathered?" Then nothing is left but the impersonal creatures. And as already lv. 12, 13, the vegetable world was mentioned as interpenetrated by the new life-forces, nothing remains to us but the brute world, to be declared a partaker of the new life. Because the beasts of the earth are destined to partake of the new life, the bringing on of one half is described by beasts of the field, and of the other by beasts of the forest (see *Text. and Gram.*). Only in respect to the form of the expression does a change occur. Ver. 9 b states in what way the gathering will take place, viz., by extending an invitation to them. It is not necessary to supply

an object to לִנְקֻצָּיו. The brutes are just invited to eat, to a meal. It is, *mutatis mutandis*, the same meal to which, xxv. 6, all nations are invited.

[The Author's interpretation of ver. 9, connecting it with the preceding context, has in its favor the marked division of the Masoretic text, in addition to its own ingenuity. But spite of His assertion to the contrary, that is much the more natural division that connects ver. 9 with what follows, as is proved by its having been so generally adopted, notwithstanding the Masoretic division. The Author supports his view chiefly by appeal to "saith the LORD God," as a preface that intimates that something new and grand, or grandly new, is to be said. But this inference may itself be questioned. Yet if it were justified,

he himself undoes the force of his appeal by showing that, after all, what is said is not grandly new, seeing it has been said in effect before. The naturalness and propriety of the connection of ver. 9 with what follows may be illustrated by a reference to Jno. x. 10, 12. The relation of vers. 1-8 and 9-12, as coherent parts of *one distinct chapter*, may be illustrated by a reference to Matth. xxiv. 42-51. The Author's own exposition of the text of itself calls to mind this latter passage, as one that in its spirit is related to the revelation in our prophecy. But the Author actually brings the passages into relation: see below *Hom. Hints*, § 1. The propriety of throwing vers. 10-12 into one connected section with lvi. 1, 2, may therefore be questioned.—TR.]

DOCTRINAL AND ETHICAL.

1. On lvi. 1, 2. "Just because Christ has appeared, we ought not to suppose that now we may live as we please, but rather we ought to be the more diligent about righteousness and godly conversation. For therefore the saving grace of God has appeared and chastens us, that we should live chastened, righteous and godly (Tit. ii. 11)." **CRAMER.**

2. On lvi. 2. Apart from the temporal coloring of this declaration, it may be remarked here, that the weekly day of rest is necessary, also, for us Christians as long as we are under the curse, Gen. iii. 17 sqq. It is one of the greatest and most important benefactions of God, that at the creation of time He at once gave us also the proper division of time. Less than six working days would interrupt too often the progress of human labors and encourage laziness; more than six working days in succession would use up human forces too soon. Six days' labor, then a day of rest, is just the right and in every respect healthful medium. That we Christians observe the first instead of the seventh day, has come about of itself, without any special higher ordinance. It is the victory that the second creation, as the beginning of the holy, blessed, everlasting life, must naturally have over the first creation as the beginning of a life made subject to sin, evil and death. For Sunday is the weekly Easter feast. The day of Christ's resurrection was also a creative day, and indeed a higher one than that of which the Sabbath reminds us. Therefore we ought to celebrate Sunday in a higher style. We, as much as the men of the old covenant, need rest for the body and rest for the soul. The soul should on this day wash off the dust and dirt, that have gathered through the week's work, by a cleansing, refreshing, strengthening bath in its heavenly life-element, that is offered in God's word. But it should do this in a truly spiritual, not in an outwardly legal way. Let it beware of getting out of the Scylla of Publicanism into the Charybdis of Pharisaism. Even the Old Testament Sabbath was a day of joy. So much the less is it becoming to make of the Christian Sabbath a day of gloomy, depressing asceticism. The Christian Sunday should be illumined with the joy and glory of Easter morning. But by this joy it should also at the same time be raised high away out, not only above all earthly plagues, but also above all bad, merely earthly joy. It

should stand in the brightness of the transfiguration, and thus not merely imitate the light of Easter day, but also typify the light of the everlasting Sabbath.

[If Sunday is anywhere kept holy in the manner described in the last two of the foregoing sentences, there one might abstain from controversy concerning the grounds of its being so. But it is a fact now historical, that the day is nowhere greatly kept sacred, where its importance is urged on no better grounds than those given above. It is a strange proceeding to find a reason for the institution or need of the Sabbath in Gen. iii. 17 sqq., when God Himself gives as the reason His own resting on the seventh day, and that not from a work on which rested the blight of a curse. We assent to the statement that "six days' labor, then a day of rest, is just the right and healthful medium." But it is still true, that this rule could never be urged as of binding force on any other ground than that of revelation. Experience confirms it; but it could never do so in a way to make it an article of religion, any more than it could make the habit of early rising an article of religion. The reason for the institution of the Sabbath was God's resting. Making a day for man to rest like God rested, is itself a revelation of God's willingness to have men share his rest. To "enter his rest" is the chief, final goal of religion, both under the old and under the new covenant. The Sabbath, therefore, as typical of that rest, and (when we observe it) of our hope of sharing that rest, is the great distinctive and significant institution of the only true religion, i. e., the only religion that offers a true hope of immortality. As long as God's people have not yet entered into His rest, there is reason, and all the reason there ever was, for observing that day that is a type of His rest. When the rest itself is given, there will no longer remain a typical day to be kept. Just as there no longer remained any sacrifices for sin after the great Sacrifice was come, that all sacrifices for sin typified (Heb. x. 26). In Heb. iv. 1-11 the truth just stated is clearly revealed. And in vers. 8-10 it is put with a pointedness that expressly affirms the Sabbath to be an existing institution for the people of God under the new covenant, though this meaning is generally overlooked. But if the order of thought in Heb. iv. 1-11 is closely scrutinized, it will appear that, in vers. 8-10, Paul reminds his readers, that Joshua did not give the promised rest, which he appeals to as the only event of the past that might seem to be a realization of God's promise of rest. The proof that the rest was not then given is, that God afterwards spake of another day for giving it. As the consequence of the rest being yet future, Paul says, ver. 9: "Therefore there remaineth *σαββατισμός* (i. e., the observance of the Sabbath), to the people of God." And so it must "remain" as long as the watchword of Christians is: "Let us labor to enter into that rest" (Heb. iv. 10).—It is remarkable that the author, in his comment on lvi. 7, seems to find less "temporal coloring" in the expressions "burnt-offerings and sacrifices," and "mine altar," than in the mention of "keeping the Sabbath." To him the former give no impression of Jewish narrowness in Isaiah, while the

latter seems so fitted to give this impression that the best he can offer is an indifferent apology. As he is but a representative of multitudes of Christians, including multitudes of eminent ones, it is a mournful evidence of how far the Christian church is from properly valuing the divine and priceless institution of the Holy Sabbath, and therefore how far we Gentiles and "foreigners" are from meeting the conditions of the blessings of the new covenant set forth in the prophecy before us.—Ta.]

3. On lvi. 3-7. In the old covenant, only he was fully qualified as to principle [to be one of the covenant people] who was descended from Abraham through Isaac and Jacob. The natural basis of descent was at the same time the legal basis. Those who only from without grew into this natural and legal basis, must ever, in a certain degree, have regarded themselves as only guests received out of grace, that must properly yield and give place to the fully qualified, were the principles of the Theocracy carried out consistently. And might it not be expected that the triumph of the Theocracy would be attended with the most severely consistent carrying out of its principle? The right that descent from Abraham through Isaac and Jacob gave, involved, as does every right, a duty, viz., that of co-operating in preserving the natural basis. The extinction of the Twelve Tribes would have been the end of the Old Testament Theocracy. Hence the high significance of marriage, of generation, of posterity. To be childless or, still worse, to be incapable of begetting children, was a ban and curse that rested on a man, like a divine judgment that excluded him from living on and working on, and gave him absolutely to death.* What a consoling look, then, the Prophet takes here into the nature of the new covenant! There is no longer Greek nor Jew; their continued life and activity no longer depends on fleshly posterity. But in the new covenant Christ is all. Whoever is rooted and lives in him is a child of God, and hence, too, an heir of God and joint heir with Christ (Rom. viii. 17). He has his citizenship and everlasting life in Christ. His name lives on everlastingly, because he himself is everlasting.

4. On lvi. 5. These words were used by the Papists to commend celibacy. LUTHER remarks on this: "*Propheta hic non versatur in laude virginitatis, sed consolatur steriles eunuchos, ne desperent de sua vocatione, et discrete dicit de eunuchis servantibus Sabbatum et tenentibus foedus divinum. Non ligitur agit de laude eunuchatus aut virginitatis, sed laude servantium mandata.*"

5. On lvi. 8, 9. There will one time be a new heaven and a new earth (lxv. 17; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1). Paul speaks of "the anxious expectation of the creature," and that it "will be delivered from the service of the perishable nature to the glorious liberty of the children of God" (Rom. viii. 19, 21). "Behold, I make all things new," says He that sitteth on the throne (Rev. xxi. 5). We must not, therefore, think it wonderful if the Prophet here speaks of the brute world and their relation to man becoming new. Are not, after all, the Cherubim types of what will become of the brute world (Ezek. i. 10)?

HOMILETICAL HINTS.

1. On lvi. 1, 2. This text may most appropriately be used for an Advent Sunday (comp. the Epistle of the I. Adv., Rom. xiii. 11-14, the Gospel of the second Luke xxi. 25-34, the Epistle of the third 1 Cor. iv. 1-5, and of the fourth Phil. iv. 4-7), or for one of the last Sundays after Trinity, when the look of the congregation is turned to the coming of the Lord to judgment. On such a day, in the sense of the parables of "the faithful and wise servant" (Matth. xxiv. 45 sqq.) or of the ten virgins (Matth. xxv. 1 sqq.), one might preach on *The revelation of the Lord that we are to look for at the last day*. I. *When and how will this revelation take place?* (ver. 1 b) 1.) As regards the time, we are to think of it as near; 2) As regards *how*, it will bring to light, a. the *Salvation* intended for us, b. the *Righteousness* of God. II. Under what conditions may we cheerfully anticipate this revelation? When we are found as servants that do the Lord's will. 1) What is the doing of such a servant (ver. 1 a, ver. 2, comp. Matth. xxiv. 46)? 2) How does one become such a servant? (by sincere repentance and living faith).

2. On lvi. 3-7. **MISSIONARY SERMON.** *The Church of the Lord a house of prayer for all nations.* I. A house of prayer, therefore 2) not a place for offering outward divine service, but 1) a place for worshipping in spirit and in truth (John iv. 24). II. For all nations. For 1) neither fleshly descent nor fleshly defect excludes; 2) only that is demanded which all men may perform: that one hold fast the covenant of the LORD, and choose what pleases Him (ver. 4).

3. On lvi. 3-7. We have here an example of what Peter says, Acts x. 34, 35, that with God there is no respect of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. God proved that, even in the Old Covenant, since He commanded to receive also foreigners into His nation, if they sought Him. But especially in the New Testament has He called and gathered all heathen to His believing people Israel, and to the fellowship of Christ and of His salvation. Let a man be ever so bad, ever so poor and despised of men, still, if he become a believing Christian, he is of as much importance to God as the most superior person. And what this one has in God, Christ and His kingdom, with that same every believing Christian may comfort himself. Hence John writes of believers, they have their fellowship with them, the holy Apostles; and their fellowship is with the Father, and with Jesus Christ his Son (1 John i. 3).

4. [On lvi. 6. "The conditions on which admission is had to the privileges of the people of God. (1.) They were to "join themselves to the LORD;" embrace the true faith and become a worshipper of the true God. (2.) This should be with a purpose to serve Him. (3.) They were to "love the name of the Lord," that is, to love Jehovah Himself. (4.) They were to keep His Sabbaths. (5.) They were to take hold of His covenant."—BARNES.]

5. On lvi. 8, 9. Sin rends mankind, yea all nature asunder, puts them at enmity and scatters

* [See note, p. 77.—Ta.]

them. For by sin we all become egoists, and so lose both the tendency to the common centre, God, and also to those who revolve with us around the centre. God's love gathers again what has been scattered. Let us consider God's

activity in gathering. 1) He gathers the outcast of Israel. 2) He gathers to these the heathen. 3) He brings also, in addition to these, the impersonal creatures, the plants (lv. 12, 13) and the brutes (xi. 6-8; lv. 25; Rom. viii. 19-23).

IX.—THE NINTH DISCOURSE.

Concluding Word: The Mournful Present, which will not be Prevented by the Approach of the Glorious Future. CHAPTER LVI. 10.—LVII. 21.

Isaiah is wont to set the present in the light of the future, in order to make an impression on it by the contrast. I appeal to chapters ii.-v., and to my interpretation of ii. 5. Jeremiah also imitates Isaiah in this (Jer. iii. 11-iv. 4). The sudden spring from the remotest, the glorious future into the mournful, immediate present that the Prophet makes between lvi. 9 and 10, need not therefore seem strange to us. It is to be admitted that the description of the bad shepherds, lvi. 10-12, can suit also the period of the Exile. That it at least fits Isaiah's contemporaries very well is undeniably plain from ch. xxviii. That in the exile, prophets of Jehovah were murdered (lvii. 1) simply for being such, is possible, but not probable, and not proved. That remnants of idolatry continued through the whole exile, is not only possible but also probable. However the time before and after the destruction of Jerusalem must be distinguished. But that *all* kinds of idolatry even Moloch worship, with its sacrifices of children (lvii. 5), still occurred in the Exile, is not probable and not proved. It is utterly inconceivable, or, as HENGSTENBERG says (*Christol.* II. p. 201, 2 edit.), "it has no meaning," that Israel even in exile sent to foreign kings for help (lvii. 9). The threat: because thou hast not laid to heart

my silence מְקַיֵּם, thy works shall be made manifest and thy idols be swept away (lvii. 11-13), certainly suits better the time *before* than the time after the Exile. For this reason even the opponents of the genuineness have been obliged to admit that the authorship of our section dates before the Exile (comp. KLEINERT, *Echth. D. jes. Weiss.* p. 305 sqq.; STIER in his Comm.; HENGSTENBERG, *l. c.*). They do so partly by forced interpretations; partly by assuming that the whole passage lvi. 10-lvii. 21 (EICHHOEN), or at least lvi. 9-lvii. 11 (EWALD) is repeated "from older prophets." I am for this reason of the opinion (with KLEINERT, STIER, HENGSTENBERG) that the grounds already given are opposed to the idea that in writing our passage, too, Isaiah's view-point was that of the Exile (DEL.).

The section divides into three parts. In the First the Prophet contrasts the conduct and the fate of the bad and of the good shepherds of the present (lvi. 10; lvii. 2). In the Second he describes the mournful signs of the present, the idolatrous doings of the nation (lvii. 3-14). In the Third he returns to promising salvation, and announces that God's love will still bring salvation and healing to those that let themselves be healed (lvii. 15-21).

1. THE MOURNFUL PRESENT MARKED BY THE CONTRAST OF THE BAD AND GOOD SHEPHERDS. CHAPTERS LVI. 10—LVII. 2.

- 10 His watchmen *are* blind: they are all ignorant,
They are all dumb dogs, they cannot bark;
'Sleeping, lying down, loving to slumber.
- 11 Yea, *they are* 'greedy dogs which 'can never have enough,
'And they *are* shepherds that cannot understand:
They all look to their own way,
Every one for his gain, 'from his quarter.
- 12 Come ye, *say they*, I will fetch wine,
And we will fill ourselves with strong drink;
And to-morrow shall be as this day,
And much more abundant.

CHAPTER LVII. 1. THE righteous perisheth, and no man layeth *it* to heart:

And 'merciful men are taken away, none considering
'That the righteous is taken away 'from the evil to come.

- 2 'He shall 'enter into peace:
They shall rest in their beds,
Each one walking 'in his uprightness.

¹ Or, *Dreaming, or, talking in their sleep.*

² Heb. *know not to be satisfied.*

³ Or, *from that which is evil.*

⁴ Or, *go in peace.*

⁵ And *they are* shepherds! *They know not how to distinguish.*

⁶ For.

⁷ He enters into peace (while *they* rest on their beds) who walks straight before him.

⁸ Heb. *strong of appetite.*

⁹ Heb. *men of kindness, or, godliness.*

¹⁰ Or, *before him.*

¹¹ without exception.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: lvi. 10. **הָיוּ**. Verse 12. **מִיָּד**. lvi. 1. **עַל לֵב**. **שָׁם**. **מִשְׁכָּב**. **אֲנִשׁ-חֹסֶר**.

Ver. 10. The suffix in **לְפָנַי** undoubtedly refers to Israel.

Ver. 11. The suffix in **מִקְדָּדוֹ** is related to the ideal totality to which the **אֵשׁ** belongs.

Lvii. 1. I cannot approve the view that **כִּי מִפְּנֵי וְגַר** is an objective clause depending on **יִמְכֶּן**. For how could then the wicked know that the pious by their death only escape the impending evil? And must it not then read, as *Vivamus* has said, **לְפָנַי** or at least **מִלְפָּנַי**? I believe that we must construe **מִפְּנֵי** as causal, as in countless instances beside.

Ver. 2. This verse is very difficult on grammatical and lexical grounds. For if one take **הָלֵךְ** as the subject of **יָכַח**, then this insertion of a clause whose subject is identical with that of the principal clause, but expressed in the plural, is very violent, and, so far as I see, unexampled, notwithstanding the great freedom usual in Hebrew in respect to the change of person and number. It is also very questionable whether **מִשְׁכָּב** can mean "burying place," and whether **נָחַן** with **עַל** can mean "rest in the grave." For **מִשְׁכָּב** is only twice beside this used of a bed prepared for a dead person. In 2 Chr. xvi. 14 it designates the bed of state on which king Asa was laid before his burial (**מִשְׁכָּב** and **קְבֻרָתוֹ** are expressly distinguished). Also in Esek. xxxii. 25 there is prepared for Elam a **מִשְׁכָּב** in the underworld, around about which are the **קְבֻרָתוֹ** of his adherents. Thus it appears that **מִשְׁכָּב** can indeed designate the place of repose of a dead person, but that is not then the grave in which he lies, but a distinguished elevated couch, on which he lies. But here nothing else is meant

to be said of the righteous than that he, as one who has walked uprightly, finds rest in his grave. For this reason I am unable also to agree with the explanation, grammatically admissible, that treats **שָׁלוֹם** as a clause by itself, and **הָלֵךְ** as the subject of **יָנוּחוּ**.

Then the participle is regarded as collective: the upright walking, i. e., the total of those walking uprightly.

But here **עַל מִשְׁכְּבוֹתָם** remains an oddity. For this reason I am of the opinion, that **יָנוּחוּ עַל מִ** is to be treated as clause thrown in, expressive of the situation (comp. Jer. xlii. 21): "comes to peace—while they rest on their beds—who walks uprightly". In this way is made prominent the contrast between the fleshly rest

on soft pillows (comp. lxvi. 10. **לִנְוֹם**) that the bad shepherds enjoy, and the rest of everlasting peace of God enjoyed by the righteous whom the world persecutes (comp. Luke xvi. 23). It is true one looks for **לְפָנַי** before **וְהָיוּ**. Still Var. in such clauses

is not unfrequently omitted (comp. e. g., Ps. lvii. 4; **וְהָיוּ**; *Ewald*, § 311, a), and the omission of **וְהָיוּ**

finds compensation in the striking prominence of the plural.—The plural **מִשְׁכְּבוֹת** is found beside here in Hos. vii. 14; Mic. ii. 1; Ps. cxlix. 5. It is also perhaps not unimportant to remark that this plural only occurs

with **עַל**, and that both the singular and the plural with **עַל** never mean anything else than the bed on which

the living repose. The passages with **מִשְׁכָּב** in the singular with **עַל**: 2 Sam. iv. 11; xi. 2; xiii. 5; 1 Kings i. 47; Ps. iv. 5; xxxv. 5; Job xxxiii. 19; Song of Sol. iii. 1.

For the use of both sing. and plur. in Isaiah, see *List*.—

נִכְחַן is *adversus*, as *advorsus positum*, that which lies directly opposite, directly before a man. Hence **הָלֵךְ**

is he that goes the way lying directly before him.

וְהָלֵךְ with the accusative as in xxxiii. 15; i. 10.

EXEGETICAL AND CRITICAL.

1. The Prophet stands at the conclusion of the task he proposed for the second Ennead. He has pursued the word of the Servant of God through all its alternations to its glorious goal. From the light of the final glorification he turns his eye back and observes with pain the contrast between the glorious future and the mournful present. As we notice in chap. xlviii. 6 that the Prophet by no means becomes unconscious of the present in his contemplation of the future, so we see here, too, that he cannot avoid instituting a comparison between that hereafter and the now. The difference is so great, that one does not comprehend how from the now the hereafter can ever come to be. But nothing is impossible with God. Spite of the heinousness of the present, the word of the LORD stands fast, that the people of God (those of course excepted that persistently resist the drawings of the Spirit) shall come to the peace and refreshment on the mount of God. The Prophet describes first the heinousness of the present. His eye falls chiefly on those that ought to be leaders and exemplars to the nation in the good way. But these are blind watchmen, and dumb, lazy dogs (lvi. 10) and insatiably greedy. They are shepherds without knowledge, only

keen for their own interest (lvi. 11), and carousers that each day carry on worse than the day before (lvi. 12). Where such men rule, of course the lot of the righteous is outwardly mournful; unregarded by the crowd they are borne away by the evil (lvii. 1). But happily for them! For while others on their luxurious pillows surrender themselves to a fatal repose, the righteous go in to everlasting peace (lvii. 2).

2. His watchmen—more abundant.—

Lvi. 10-12. Although in general the transition here is sharp from the future to the immediate present, still the figure used in lvi. 9 prepares the transition in a very artistic way. For, although I do not think that there the Prophet summons the wild beasts to devour Israel, because they may easily do this on account of the bad watch that is kept, still I think it likely, that the Prophet, by the mention of the future of the beasts, is led to think of the beasts of the present, and of the way in which Israel is given over to them. **דֹּגִים** (xxi. 5, 6; lii. 7), which means primarily "spies, sentinels on guard," we are to understand here as meaning those whose duty it is, on account of their office, to warn the com-

munity of evil, and with it to contend against wickedness. Such, first of all, are the prophets. But also the priests (Mal. ii. 7) and worldly superiors, in short all that are entrusted with the shepherd office (רועי צֹאן lvi. 11) are included.

But what sort of watchmen are those that cannot see? In the ordinary sense there are none such. But in a spiritual sense there are. For there are, alas, those spiritually blind, whose spiritual eye is plastered up, and who consequently "do not know," i. e., have no knowledge, no understanding of what they ought to know, יָדָע, in this absolute sense we had already xlv. 9, 18: xlv. 20. Changing his figure, the Prophet further compares those bad shepherds to dogs that should watch the flock, and which though not blind, indeed, are yet dumb. But a protector that sees the enemy and gives no notice, is just as bad as one that does not see him at all (indeed worse subjectively). Thus the second figure intensifies the charge; for it adds a bad will to incapacity. Why they do not bark is said in the following words (added in the form of apposition): snarling in sleep, lying down, loving to slumber. שָׁנָה, ἀπ. λεγ. seems to designate the sounds a dog utters in sleep, and therefore the meanings "to sleep, dream, snore, to be delirious" are ascribed to the word; comp. BOCHART, *Hieros. ed. Lips.* I. p. 781 sqq. With the Arabs the dog passes for a sleepy beast (comp. HIRTZIG *in loc.*), while, on the contrary, in the Occident it is the type of watchfulness (see BOCHART, l. c.). The Prophet would say of the bad shepherds under all circumstances, that they cannot bark because they love their comfort and advantage beyond everything. Hence they get off nothing more than a snarl or a growl, such as a dog utters in slumber. BOCHART l. c. adduces several passages from the ancients that show that they regarded these sounds in sleep as a characteristic peculiarity of dogs. They are lazy, yet insatiably greedy dogs (שָׁנָה לֶחֶם strong in greed, v. 14; xxix. 8; lv. 2); they do not know what it is to be satisfied. And they are shepherds! adds the Prophet indignantly, with reference to "his watchmen," etc., ver. 10 *init.* Then, as is his manner, Isaiah proceeds, in what follows, to explain the figure: answering to the ignorance of what is enough, is a worse ignorance with respect to יָדָע, "to distinguish" (comp. the reverse of this xxxii. 4). They are strangers to true wisdom. They let selfishness essentially determine the direction of their efforts (comp. lviii. 6), and especially greediness for gain. שָׁנָה is "that cut off, the cutting, gain" (xxxiii. 15; lvii. 17), שָׁנָה is the end in the sense of the periphery (comp. Gen. xix. 4; Jer. i. 26). Thus the idea is: from the utmost periphery in to the very centre every one of this fine fellowship turns only to gain. Accordingly they all do so without exception.

And what good does their money do them? Ver. 12 shows this by examples. Such a blind, dumb watchman, who can open eye and mouth well enough when it concerns his belly, calls out to the passer-by, or a visitor: Come ye, I will fetch wine, and we will fill ourselves with intoxicating drink (שָׁכַר comp. on v.

11). This friendly host, however, does not invite to merely a short banquet, but, (answering to "they know not satiety" ver. 10), also to one that the following day will be continued in

grander style. The words נָגַל וְנִי are both a nearer definition and also intensify the meaning. The next day is to be like the first only as a drunken day in general, but distinguished as to species by being of a much higher quality. Who does not think here of what the Prophet says xxviii. 7 sqq. of the vice of drunkenness that invaded both Judah and Israel? At all events, this moral aberration agrees very well with the religious degeneracy spoken of in lvii. 8 sqq.

3. The righteous perish.—uprightness, lvii. 1, 2. If lvi. 10–12 describes the doings of the bad shepherds, especially of false prophets, then by the righteous man here must be understood also a prophet. And נָכַר וְצַדִּיק cannot mean a natural death, for that would be much more an encouragement than a warning to the bad. Rather the context seems to me to demand that the mournful fate of the true and righteous servants of Jehovah be contrasted with the lazy, jovial doings of the dumb dogs. Therefore (with UMBREIT and others) I understand נָכַר and צַדִּיק to denote a violent death. I cannot avoid the impression that the Prophet here alludes to circumstances that he sees quite near, and as perhaps personally threatening to himself. Of course, precise proof of this cannot be offered; and I will only offer the view as a conjecture. The flood of unbelief had only swelled to greater magnitude under the idolatrous Manasseh. The apostacy was universal. It was much as in the days of Elijah (1 Ki. xix. 10). It is also expressly said of Manasseh, that he shed very much innocent blood, and filled Jerusalem with it from one end to the other (2 Ki. xxi. 16); and tradition (handed down by JOSEPHUS, *Antiq. X. 3, 1*) refers that bloodshed especially to execution of numerous prophets. Even though Isaiah himself may not so have perished, and though the tradition to that effect be unfounded (see Introduction, pp. 3, 4), still Isaiah, while writing this, may have had this atrocious period in mind, and even have regarded it as threatening himself with destruction. That no man laid it to heart, if again a Jehovah-prophet was slain, is perfectly explained by the frequency of such events and by the apostacy being so universal and intense. The expression נָכַר וְצַדִּיק might in parallelism have a general meaning. Yet history justifies our construing it in a particular sense. נָכַר is "pietas, piety." נָכַר נָכַר is said as נָכַר נָכַר, lv. 6. On נָכַר נָכַר see *Text. and Gram.* It was said before only, that the pious are taken away without any one regarding it. Now the reason of this is given. It is the רָעָה, the universally prevalent wickedness. That explains that the righteous are not only taken away, but that it is done without opposition, yea, even without causing any disturbance.

Ver. 2. But that is only a seeming misfortune for the righteous. In fact in this way he enters into peace, while they, the wicked, are fatally reposing on their beds of luxury (see *Text. and Gram.*).

2 THE MOURNFUL PRESENT MARKED BY THE IDOLATROUS DOINGS OF THE NATION. CHAPTER LVII. 3-14.

- 3 BUT draw near hither, ye sons of the sorceress,
The seed of the adulterer and ¹the whore.
- 4 Against whom do ye sport yourselves?
Against whom make ye a wide mouth,
And draw out the tongue?
Are ye not children of transgression, a ²seed of falsehood,
- 5 Enflaming yourselves ³with idols
Under every green tree,
Slaying the children in the valleys
Under the cliffs of the rocks?
- 6 Among the smooth *stones* of the stream *is* thy portion;
They, they *are* thy lot:
Even to them hast thou poured a drink offering.
Thou hast offered a meat offering,
⁴Should I receive comfort in these?
- 7 Upon a lofty and high mountain hast thou set thy bed:
Even thither wentest thou up to offer sacrifice.
- 8 Behind the doors also and the posts hast thou set up thy remembrance:
⁵For thou hast discovered *thyself* to another than me,
And art gone up; thou hast enlarged thy bed,
⁶And ⁷made thee a covenant with them;
Thou lovedst their bed ⁸where thou sawest it.
- 9 And ⁹thou wentest to the king with ointment,
And didst increase thy perfumes,
And didst send thy messengers far off,
And didst ¹⁰debase *thyself* even unto hell.
- 10 Thou art wearied in the greatness of thy way;
Yet saidst thou not, There is no hope:
Thou hast found the ¹¹life of thine hand;
Therefore thou wast not ¹²grieved.
- 11 And of whom hast thou been afraid ¹³or feared,
That thou hast lied,
And hast not remembered me, nor laid *it* to thy heart?
Have not I held my peace even of old,
And thou fearest me not?
- 12 I will declare thy righteousness,
And thy works; for they shall not profit thee.
- 13 When thou criest, let thy ¹⁴companies deliver thee;
But the wind shall carry them all away;
¹⁵Vanity shall take *them*:
But he that putteth his trust in me
Shall possess the land,
And shall inherit my holy mountain;
- 14 ¹⁶And shall say, Cast ye up, cast ye up, prepare the way,
Take up the stumbling-block out of the way of my people.

¹ Or, among the oaks.² Or, thou providest room.³ Or, thou respectedst the king.⁴ Or, hewed it for thyself larger than theirs.⁵ Or, living.⁶ and who thyself playest harlot.⁷ Should I after this have pity.⁸ thou didst descend to hell.⁹ collections of gods=pantheon.¹⁰ spurious seed.¹¹ For the place by me thou madest empty.¹² sick.¹³ breath.¹⁴ by means of the terebinths.¹⁵ And madest terms for thee from them.¹⁶ so that thou fearedst.¹⁷ And one shall say.

TEXTUAL AND GRAMMATICAL.

See List for the recurrence of the words: Ver. 4. ורע שקר and יר-י-פשע-התענע. Ver. 5. קעפּי. Ver. 2. ער-מרחוק-שור. Ver. 3. דפּלעם.

Ver. 4. The form יר-י is found only in this place before Makkeph. Except this, יר-י three times without Makkeph: II. 6; Exod. II. 6; Hos. I. 2.

Ver. 5. The participles נחמם and שחט are in apposition with and explanatory of ורע ש' and יר-י פ'. נחמם is part. Niph. from חמם.—The expression כל-עץ רענן, which occurs only here in Isaiah, is found beside Deut. xii. 2; 2 Kings xvi. 4; xvii. 10; 2 Chron. xxviii. 4; Jer. II. 20; III. 6, 13; Ezek. vi. 13.

Ver. 6. The clause בחלק-נחל חלק is very difficult; and expositors differ very much about it. The LXX. connect the words בחלק-נחל with what precedes (σφάλλονται τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀνὰ μέσον τῶν πετρῶν ἐν ταῖς κρηταῖς φάραγξιν. *Ἐκείνη σου ἡ κρητή, οὐδὲς σου ὁ ἀλῆπος*). (The words ἐν ταῖς κρηταῖς φάραγξιν are wanting in Tischendorf's 4th edition of the LXX. of 1860,—Tr.) but that gives an intolerable tautology. Vulg. in partibus torrentis pars tua; thus it takes חלקי for חלקי.—TARG. JONATHAN: in laevibus locis rēpas torrentis est pars tua.—STRUS: sors tua et haereditas tua cum sorte torrentium erit. Thus he takes כּ = cum, and likewise חלקי-נחל = חלקי-נ; the double הם he takes as simply = et. Similarly, only still more freely, does the Arabic version in the London Polyglot translate: Sors illorum (scil. idolorum) erit portio vestra. One sees that these ancient versions were little exact in adhering to the original text. JAKOBUS understands the "in partibus torrentis," to declare how "omnes montes, vales atque torrentes plenerant cultu daemonum," and the "pars tua, sors tua" denotes for him that the demons were to the Israelites what the Lord should have been, according to Deut. xxxii. 9; Ps. xlvii. 5; lxxiii. 26. Later expositors divide into five classes. Some take חלקי also to be equal to חלקי, which they understand variously, partly in a physical, partly in a spiritual sense. But all these views we must reject as grammatically unfounded. Others take חלקי somehow in the sense of "laevitas, laeva, smoothness, smooth places," but construe חלקי in the sense of "punishment." According to this the sense would be: stoning with the smooth stones (RASCHI), drowning, casting down over smooth, slippery places into the deep (VITRINGA: Vos detrudemini in laevia vallis, i. e., in lubrica et scabrosa loca, quae quem in profunda vallis praecipitem agunt), the stony desert (COCCATUS),—that is your well-merited portion. But it is manifest that חלקי and נחל have here nothing to do with punishment, but continue to describe the sin. The third class of expositors construe חלקי in the sense of "the right place, theatre." Then the meaning would be: in the smooth clefts of the rock, or in the bare places of the valleys, there is the place where thou carriest on thy iniquitous work (J. D. MICHAELIS, PAULUS, GASEN., COMMENT., RUCCHELT, HITTIG, UMBREY). But the following emphatic וְהִם הֵם and the second half of the verse show, that the mention here is not

merely of the theatre of the idolatrous doings. A fourth class see in חלקי a designation of the idol images themselves. They derive the word from the Arabic *chalaqa*, *efformavit, effinxit*, so that the meaning would be: "in the images of the valley is thy portion," or "with the idols in the valley thou carriest on thy trade" (KOPPE in LOWTH'S Isaiah, KNORR). But the root חלק in Hebrew never has this sense. Finally, the fifth class (LOWTH, ROSENTH., GASEN. *Thes.*, EWALD, DELITZSCH, SEINECKE, ROHLING, [J. A. ALEX.]) take חלק in the spiritual sense in which Jehovah is called the portion of His people (comp. the places cited above, and Ps. cxix. 57; Josh. xxii. 26; Ps. xvi. 5, etc.) But חלקי-נחל are smooth stones such as, according to a widespread custom of antiquity, were objects of divine worship. Very properly reference has been made to חלקי-נחל 1 Sam. xvii. 40. FURBER, in the Concordance, puts our חלקי with חלקי under one rubric, in that without further notice he points it חלקי. And indeed the two words differ only by one dot, and hence a copyist's error were not impossible. FURBER in his *Lex.* derives our חלקי from חלק, which would be an abnormal vocalization instead of חלקי (OLSEN, § 183, a). Now if one may neither read חלקי instead of חלקי, nor yet take חלקי for an abnormal *stat. const. pl.* from חלק, then we can only derive חלקי either from חלק (xxx. 10) or from חלק. But the latter were likewise an unusual formation, for the connecting form of the plural must sound חלקי, according to the sole suffix forms in use (comp. חלקי, חלקי, חלקי Hos. v. 7). The Daghes in ל would any way be *log. dirimens*. If then we derive our word from the adjective חלק "laevus, lubricus, smooth," then חלקי-נחל would be the smooth things of the valley. But, in view of the intentional paronomasia with חלקי, we may further assume, that by חלקי the Prophet means nothing else than what is described in 1 Sam. xvii. 4, "smooth stones from the brook," in fact that חלקי-נחל is in the end nothing more than an abbreviation of חלקי-נחל, an abbreviation that of course would be understood only by one that had the passage of 1 Sam. in his mind.—כּ before חלקי is used as Josh. xxii. 26 חלקי ביהוה א-י-ל-לכם חלקי ביהוה א-י-ל-לכם.

Ver. 8. נחל, כחתי, גלית, as it seems to me, must be judged after the analogy of the expressions נחל עמי (v. 13), נחל מלכות (Lam. I. 3), נחל מלכות (xlv. 11; comp. 1 Sam. iv. 21 sq.; Prov. xxvii. 26, etc.). For as נחל originally means "to uncover, make bare," so that form of expression declares that by removal of the people, who as it were cover it, the land is uncovered, made bare. It is to be noticed, moreover, that נחל itself is by metonymy used for the people (Judg. xviii. 30), and that also other things, e. g., the grass, can be described as uncovering their place by their removal. It is true that only Kal is used in this sense. But had the Prophet written נחל then, according to the constant and frequent usage, one must have taken this in the sense of: "as

exilium abiisti." But he would not say that. What is here spoken of, is no punitive ridding out of a place, but a very spontaneous, headstrong and willful making bare, empty. Hence the Prophet uses the *Piel*. Therefore I cannot approve of the other explanations that supply "the shame" or "the clothes," or that treat *מִשְׁכָּבְךָ* as the common object of the three verbs (*Dalman*). — *יִתְכַרֵּת לְךָ מוֹדֵם* (certainly not *castrasti quosdam ex tē, Grotius*) is properly without analogy; for 2 Chr. vii. 18 the person with whom the covenant is made is designated by *ל*, in 1 Sam. xx. 16; xxii. 8 *עַם* is used. But these passages show that after *כִּרְת* the *יִתְכַרֵּת* may be omitted. The Prophet might then have written *וְיִתְכַרֵּת לְהֵם*. But then the particular would be wanting, that Israel made demands, conditions which were to be fulfilled on the part of the other. One must, to be exact, translate: thou bargainedst, madest conditions for thee from those. — The words *יִתְכַרֵּת* are likewise without analogy. The explanations: thou descriest a place (to lie down),—where thou seest but a beckoning hand,—thou dividest a hand, i. e., thou dost destine a side of the couch for the lover (*Kromer*)—all of them contain an unsuitable clumsy thought. One looks for something that belongs to the *מִשְׁכָּב* in the sense indicated, or that follows on it. And thus there is much to favor the view that sees in *יִתְכַרֵּת* an euphemism for the masculine member. Only analogies from other languages (see *Dalman*) can be adduced, but considering the originality of our author this can be no obstacle. *וְיִתְכַרֵּת* then, like *וְיִתְכַרֵּת*, according to well known usage, stands for *sentire, experiri* (comp. Job viii. 17; xv. 17; xxiv. 1; Ps. lvi. 11). [*J. A. Alexander* briefly dismisses the euphemistic view by saying: "the sense gratul-

tously put upon the phrase by *Dalman*, and the praises given him for the discovery, are characteristic of neological aesthetics." His own comment is: "The most probable interpretation of the last words of the verse is that which gives *יִתְכַרֵּת* the same sense as in chap. lvi. 5" (viz., "a place"). Spite of the respectable commentators that approve of this euphemistic sense (*Ewald*, *Hitzig* cited by *Dalman* who agrees), it should be rejected. *Dalman* refers to Ezek. xvi. 26; xxiii. 20. But the coarse, plainness of the language there is ground enough for inferring that, did Isaiah mean to express the like here, he would use language as plain. It were just as reasonable to imagine the same significance for *יִתְכַרֵּת* in lvi. 5. There is actually no ground for doing so in either case. "Thou descriest a place (to lie down)" gives a good rendering. Comp. the clause *וְיִתְכַרֵּת* with Job viii. 18, *וְיִתְכַרֵּת בֵּית אֲנָשִׁים*—*עַל-בֵּית שְׂרָפָה*—*וְיִתְכַרֵּת*. —*Ta.*]

Ver. 10. *וְיִתְכַרֵּת* is part. Niph. *desperatus* (Job vi. 26). The neuter only here and ii. 26; xviii. 12.

Ver. 11. *וְיִתְכַרֵּת* is *solicitation* and has primarily intransitive meaning (Jer. xvii. 8). In this sense it is conjoined with *ל* (1 Sam. ix. 5; x. 3) or with *מִן* (Ps. xxxviii. 19; Jer. xlii. 16). In our text it is used transitively, as in Jer. xxxviii. 19, joined with the accusative.—The *וְיִתְכַרֵּת* with the attached Vav consec., shows that the Prophet conceives of it as the consequence of *וְיִתְכַרֵּת*. The latter accordingly denotes the inward, religious dread, of which the outward evidences are only the consequence. *וְיִתְכַרֵּת* before *וְיִתְכַרֵּת* is the causal "that" after questions.

Ver. 14. *וְיִתְכַרֵּת* is used impersonally as in xxv. 9; xlv. 24; lxx. 8.

EXEGETICAL AND CRITICAL.

1. In this section the Prophet describes the idolatrous, and hence adulterous doings that at the time of this prophecy were prevalent in the entire nation. He summons the nation to approach in order to hear his castigating words. He addresses them as posterity of adulterous parents (ver. 3). They had often scoffed at him. Hence he asks them: Who is he whom ye derided, and who are ye? Are ye not as bastards who would supplant the genuine offshoots (ver. 4)? And then he points out to them their untheocratic, bastard way, by enumerating facts. Ye carry on your idolatry under every green tree. Ye slay the children by the brooks and in rocky hollows (ver. 5). These places have become the holy and promised land to you. And, that every part of the worship of Jehovah may have its idolatrous counterpart, ye do not omit drink and meat offerings for the idols (ver. 6). Then by sacrifices ye have made the high mountains the scene of your adulterous worship of idols (ver. 7). Jehovah's mottoes, that should be in every house, are thrust into the corner. But ye do as a woman that forsakes the place at the side of her husband, and sets up a couch of lewdness in another place (ver. 8). And also by seeking aid from foreigners ye carry on an adulterous idolatry. For ye sent messengers with rich gifts to foreign kings, yea, ye have boasted even of alliances with hell (ver. 9). And ye were indefatigable in these doings; nothing availed to convince you of their vanity.

Rather, as long as ye could stir, ye would never confess to sickness (ver. 10). How wrong such conduct was appears the more manifest, when one compares whom Israel feared and whom it did not fear. Yea, what sort of beings were those whom thou fearedst, whereas thou fearedst me no more, who so long kept silence spite of thy unfaithfulness? (ver. 11). But I will speak and make manifest your righteousness and your works. From that will be seen that ye have no claim to be helped (ver. 12). Then let your numerous idols help you. But the wind will carry them off. He, on the contrary, that trusts in me, will receive inheritance in the holy land and on the holy mountain (ver. 13). For these there will be a glorious return into the promised land (ver. 14).

2. But draw near—falsehood.—Vers. 3, 4. *וְיִתְכַרֵּת* strongly reminds one of that *וְיִתְכַרֵּת*, xlviii. 6, which, according to our construction, is also to be understood as an address of the Prophet to the people living in his own time. Draw near hither is like a citation before the ruler, who proposes to hold up to the subject his guilt, and to announce the punishment (comp. xxxiv. 1; xlviii. 16; xli. 1, 5; *וְיִתְכַרֵּת*, as in 2 Sam. xx. 16, and often). The Israelites are addressed as sons of a sorceress (comp. on ii. 6). Witchcraft is only possible by reason of idolatrous superstition, because it would produce effects by supernatural powers that are not the powers of the true

God. The children of the witch are such as have not only a witch for mother, but have also themselves a witch nature. Thus the idolatrous inclination of the people is charged as something inherited (comp. on i. 4). What is here expressed in one notion is explained in the second half of the verse. For זרע זנאך is seed of the adulterer (comp. זרע זנא, i. 4; xiv. 20; קדש זרע, vi. 13; זרע זנא, lvii. 4), thus the ancestors of the present generation are designated as adulterers in their relation to Jehovah, i. e., as idolaters. But that the present generation is adulterous, i. e., idolatrous, is expressed by the addition (וְזוֹנִים) [Eng. V. "and the whore"]. The view that this word is only the feminine of זנא is disproved from the fact that the simple Vav copulative (וְ) would be used. Moreover, the mode of expression would be affected, and the addition superfluous. For from the view-point of polygamy, adultery is only possible with a married woman. Therefore in זרע זנא is implied the representation, that the married woman had sinned with another man, i. e., with idols, and that therefore the present generation no longer has Jehovah for a father *de facto*, though *de jure* He may still pass for such. But וְזוֹנִים expresses that this generation, sprung from adultery, though recognized as legitimate, has itself committed adultery. As is well known, זנא stands very often for Israel's apostasy to idols (Exod. xxxiv. 15 sq.; Lev. xvii. 7; Num. xv. 39; Deut. xxxi. 16; Hos. ii. 6 sq.; Isa. i. 21, etc.).

In ver. 4 the Prophet charges the people with the audacious scoffing with which they persecuted the followers of Jehovah in general and himself, the worthy Prophet in particular. For the question על מה can, of course, in itself have a qualitative sense: are there then men at all, about whom ye make yourselves merry? But why might there not have been men, about whom even such a degenerate people might with a certain justice make themselves merry? For this

reason we must take the question על מה in a qualitative sense as in xxxvii. 23. There it is asked: whom hast thou derided, etc.? Answer: the holy One of Israel. Thus here, also, the sense of *qualis* must be in the מה (comp. ver. 11, li. 12). The imperfects תתענג, etc., denote that these derisions still continue. Here also we have that personal זמא, which makes so entirely the impression of immediate living presence. And if the contemporaries derided Jehovah's true followers and His prophets especially, who amongst them all was more exposed to the derision and deserved it less, than Isaiah. Hence

there seems to me in this על מה to be expressed the consciousness of personal worth and of outrage perpetrated by wounding it. תתענג, "*delectari aliquare*, to delight one's self to take pleasure from something," is found only here in a bad sense. Opening wide the mouth along with derisive laughter is mentioned also Ps. xxii. 8; xxxv. 21. Sticking out the tongue as a gesture of derision is not mentioned elsewhere in the Scripture. Expositors cite Lrv, VII. 10: *linguam ab irrisu exserens*. The point of the verse consists in the distinction between the one scoffed

at and the scoffers. What the former is, is not said. But we guess it. What the latter are, the Prophet states with the words: are ye not children of sin (i. e., such whose own nature partakes of the sin of those that begot), a spurious seed? That is, I think that זרע זנא is the antithesis of זרע אמת (Jer. ii. 21). Then it is not a seed in which materially the species "*lie*," appears out of the sphere of the genus "sin;" but זרע זנא is a seed which any how formally is not what it pretends to be; i. e., a false, spurious seed. Thus the same is expressed as by זרע זנא ver. 3.

3. Inflaming—yourselves comfort in these.—Vers. 5, 6. In what follows the Prophet enumerates all the sorts of idolatry by which the Israelites of his times proved themselves to be "children of sin" and "a spurious seed." זמא here means terebinths and not "gods," as appears from the כל-עץ (see on i. 29) that stands in parallelism. As a beautiful, shady tree, the terebinth played a great part in the idolatrous tree worship of the Hebrews (comp. Ezek. vi. 13; Hos. iv. 13). It enticed to idolatry. Hence it is said, that the idolatrous fervor, that was only too closely joined to fleshly voluptuousness, was kindled by the terebinths. But not only stately, shady terebinths, every green tree kindled the idolatrous desire. But worse still than the tree-worship, was the murderous Baal and Moloch worship, to which especially the poor children fell a sacrifice (comp. my remarks on Jer. xvii. 2). Although this horrible worship exacted the burning of children, still the word שחט is used in connection with it, beside other expressions referring to it (Jer. vii. 31; xix. 5; Ezek. xvi. 20, 21). At the same time it seems to me that the Prophet (who in what follows pursues the thought that Israel in a sacrilegious way transferred all parts of Jehovah's worship to its idolatrous worship), would here, by the choice of this word שחט, express the thought that the children were their עולות. For the slaying of beasts destined for whole-burnt-offerings was expressed by שחט, whereas זבח was the specific word for the

slaying of the שלמים (see on v. 7, 8). In the valleys, under the cliffs of the rocks, thus not only in the vale of Hinnom, but elsewhere also, in forbidding rocky defiles, were those horrid sacrifices offered.

Ver. 6. Among the smooth stones of the stream is thy portion. See *Text. and Gram.* By these smooth stones are any way to be understood the sacred anointed stones (*Bayetika*). The earliest trace of this usage appears in Gen. xxviii. 18; xxxv. 14. But what was originally a simple act of consecration to serve for sacred remembrance, became gradually the substratum of an idolatrous worship, the stone worship (comp. Jer. iii. 9; Ezek. xx. 32). As the name βαίτελος, βαίτελα is of Phœnician origin, the view is not without foundation that this name is to be referred back to זמא-עץ. Comp. [SMITH'S *Dic. of the B. Art. Stones*]; LEYER in HERZ. *R.-En cycl.* XVI. p. 322; KURTZ, *Hist. of the*

Old Covenant, I. § 75, 3; GRIMMEL, *De lapidum cultu*, Marburg, 1853. The basylia were indeed stones smooth with oil. ARNOBIUS (*Adver. Gentes* I. 39) relates of the heathen period of his life: "Si quando conspexeram lubricatum lapidem et ex olivi unguine sordidatum, tanquam inesset vis praesens, adulabar, affabar et beneficia poscebam nihil sentiente de trunco." LOWTH cites at our text a passage from THEOPHRAST (*to Autolykos* I. 15) where it is said of a superstitious man: "Καὶ τῶν λιπαρῶν λίθων τῶν ἐν ταῖς τριβδαῖς παρῶν ἐκ τῆς λεηκίδου ἐλαίου καταχεῖν καὶ ἐπὶ γόνατα πρῶτον καὶ προσκυνήσας ἀπαλλάττεσθαι." Comp. CLEMENT of Alex. *Strom.* VII. 843. Our passage indeed does not seem to speak of oily, smooth stones. But it appears that that worship, apart from the smoothing by oil, was only given to stones that by nature or art had a smooth surface. At least we could not suppose that Jacob chose a rough stone for his pillow. And our text favors the idea that one did not choose for adoration any sort of stone remarkable for size or form, but especially smooth stones. The emphatic הֵם הֵם these, these, refers to the stones as something that Israel in a shameful way made rivals of Jehovah. גִּזְרִי, properly *lapillus*, is, indeed, no where else so used that Jehovah Himself is called "the lot" of His people. But the word is chosen here because the Prophet intended an allusion to the notion "stone" contained in חֶלְקִי-נֶחֱלִי. The thought underlying also the second half of verse 6 is, that the idolatrous Israelites gave to their lumpy idols what was due to Jehovah alone. For here, too, the aping is rebuked, by which they transferred the various parts of Jehovah worship to the idol worship. For נִסְכֵּי drink offering, and כֶּנֶחֱ meat offering were essential parts of Jehovah's worship. The latter consisted of flour in various forms, with salt, olive oil and incense in addition (Lev. ii). The former represented the drinking suited to eating, and consisted only of wine (Exod. xxix. 40; Num.

xv. 5 sqq.). הֶעֱלָה with the object כֶּנֶחֱ = *altari imposuit furtum* occurs again lvi. 8. How deeply the LORD feels the insult, is declared in the words: should I console myself (be quiet) concerning such? Niph. נָחַם with עַל denotes 1) to pity one's self, 2) to feel regret, sorrow, 3) to console one's self, to quiet one's self (2 Sam. xiii. 39; Jer. xxxi. 15; Ezek. xxxii. 31). A modification of the last meaning given is "to revenge one's self," which we had i. 24. The context shows that only the meaning given under 3) suits here.

4. Upon a lofty—sawest it.—Vers. 7, 8. In these two verses the Prophet shows how in idolatrous worship, Israel even נִסְכֵּי-עֹלִית (ver. 7) aped the peace offering, the שְׁלָמִים. And he joins with it, in a particularly marked way, the adulterous conduct of which it was thereby guilty. Why the Prophet connects the latter particular just with שְׁלָמִים may have this reason, that these sacrifices were always united with meals, and just these may have given occa-

sion for abandonment to joviality and especially to fleshly debauchery, particularly when celebrated in the open air on mountain elevations. Hos. iv. 13 also mentions the offering of the idolatrous זֶבַח on mountain tops and connected with licentiousness. The expression זֶבַח וְנִסְכֵּי is found so exactly only here; but comp. ii. 2; xxx. 25. שָׁכַת קִשְׁפָּךְ is a figurative expression for the act of idolatrous worship. It cannot be doubted that by זֶבַח וְנִסְכֵּי the Prophet means the Shelamim sacrifice. For the זֶבַח was most closely joined with that. "For the Shelamim offering [peace offering] the Pentateuch also uses simply the expression זֶבַח, i. e., killing; indeed this word in the Pentateuch has only this narrower sense, as further the meal of the שְׁלָמִים as often designated by the verb זָכַח. The reason of this mode of expression was, that, as in the burnt-offering, the peculiar feature was the bringing up of the entire sacrifice on to the altar, so the sacrificial meal belonged essentially to the peace offering. זֶבַח denotes the killing with reference to a meal that was to be held (comp. especially Lev. xvii. 3 sqq.; Deut. xii. 15); it is thus distinguished from שָׁחַת which has no such reference." (EHLE in HERZ, *R.-Encycl.* X. p. 637).

The initial words of ver. 8 have experienced a double explanation. The ancient expositors from JEROME down understand by זָכַרְתָּ, remembrance, any sort of idolatrous emblem, especially the household gods, Laræ. But first it is to be objected, that the expression is a strange one to denote that, and then to put behind the doors and the posts seems rather to describe contemptuous than honorable treatment. Hence modern expositors have justly understood זָכַרְתָּ to mean what in Deut. vi. 8; xi. 20, was prescribed to be written on the מְזוּזוֹת and on the שַׁעֲרֵים, especially since in Exod. xiii. 9 a similar memorial is expressly called זָכָרְתָּ. Therefore we may justly regard our text as a reference to the passages of the Pentateuch just cited. The Prophet charges the Israelites with putting those memorials containing the principles of the Theocracy behind the posts and doors, instead of on them, of course to get those hated reminders as far out of sight as possible. This done, they shamelessly left vacant (see *Text. and Gram.*) the place at the side of their husband, like an adulterous wife, in order to betake themselves to the couch of a lover.—נָלִיתָ states how the adulterous wife made empty the place at her husband's side; וַתַּעֲלֵי, how she ascended to the elevation (ver. 7); הִרְחַכְתָּ מִשְׁכַּבְךָ, how she made the lewd bed, i. e. a broad, to give room for the lover. כִּרְתֶּךָ לֶךְ מִחֵם (see *Text. and Gram.*), describes the coarseness of this relation. The shameless harlot demands her price. What it was is not said. Any way it was agreed to. For the text continues: thou lovedst their embrace (מִשְׁכַּב frequent in this sense: Num. xxxi. 17, 18, 35; Judg. xxi. 11, 12, etc.).

5. And thou wentest—wast not grieved.

—Vers. 9, 10. The Prophet has hitherto described what we may call the immediate worship of idols. Now he turns to what may be called the *political* or *indirect* idolatry of the Israelites. For when they turned to heathen nations for help, instead of relying on the LORD, that also was idolatry. And it was such not merely in the subtle sense of trusting in an arm of flesh (comp. Jer. xvii. 5, 6; Isa. xxx. 1 sq.; xxxi. 1-3; 2 Ki. xvi. 7), but also in the grosser sense, inasmuch as trusting in a heathen nation involved trusting in its gods (x. 10, 11; Jer. ii. 33, 36; Ezek. xxiii. 7, 30; Hos. xii. 1). If this is the correct understanding of the fundamental thought of our passage, it is clear that we are not to understand

כִּלָּךְ as meaning an idol, as many expositors do. It is therefore neither Moloch (comp. viii. 21; Amos v. 26; Jer. xlix. 1, 3; Zeph. i. 5), nor Anamelech, the Chronos of the Sēpharvaim (2 Kings xvii. 31), as HIRTZIG thinks, nor the Phœnician Baal (כִּלָּךְ בַּעַל) as KNOBEL says. It seems to me also incorrect to suppose it refers directly to the king of Assyria. For there is nowhere any trace of his having been directly "the king" for the Israelites. And one cannot appeal to xxx. 30 to show that he was, for there, according to the context (comp. ver. 31, אֲשׁוּר), only the Assyrian king can be thought of. Hence it seems to me that the Prophet would say: Israel has ever turned to him who, according to existing relations, was for the time the king, *καὶ ἐξουχίῃ*. Nearly like, but not identical, is the construction of SAADIA, who understands כִּלָּךְ as collective. Also the choice of the word אֲשׁוּר seems to favor our constructions, for it means "circuire, to go about" (comp. אֲשׁוּרָה, the wandering about, for caravans, Ezek. xxvii. 25). אֲשׁוּרָה is "with oil." But it remains doubtful whether that means "as one anointed with oil" (in order to charm the senses, Ezek. xxiii. 40) or "with presents of oil and ointments." Grammatically either is allowable. Comp. for the former use, Gen. xxxii. 11. But I prefer the latter, because it cannot be said that Israel *itself* came to the king, but *sent ambassadors* to remote places. Rather, according to Isaiah's style, the latter is the explanation of the figure. The great rulers, now Assyria, now Egypt, lived far away. Did Israel perhaps send ambassadors further than that? Any way one may not press the significance of "oil and ointments." The simple meaning is, that Israel sent the noblest and costliest gifts of its land as presents. The olive tree grew nowhere so well as in Palestine; comp. LEYER, HERZOG's *Real-Enc.* X. p. 547. One of the ingredients of the רִקְקָה (ἀρ. λεγ., otherwise רִקְקָה), "ointments," perfumes, were בְּשָׂמִים, and Palestine was regarded as the exclusive home of the balsam shrub, *ibid.* I. 673. Chap. xxxix. 2 shows that costly oil and noble ointment belonged to the royal treasures. מַלְאֲכֵי = "messenger," as in xviii. 2. But Israel's attempts to find helpers not only went far, but also deep. It is common to understand עַל-שְׂמָלָהּ to

mean the humble gestures and words of those seeking help. But that were a bad and senseless hyperbole. I believe the Prophet by *didst send thy messengers far off* refers chiefly to chaps. xxviii.-xxxiii., and by *thou wentest down to hell* has especially in mind xxviii. 16, where the rulers of Jerusalem are made to say: "We have made a covenant with death, and with hell are we at agreement." The Hiph. לִשְׂמָלָהּ, therefore, has not an ethical, but a local sense (comp. xxv. 12; xxvi. 5; Ps. cxiii. 6).

Ver. 10. Thus Israel had wearied itself with much running (רָצָה is *abstractum* here: the going, running, as often, comp. 1 Kings xviii. 27 and chap. xlvii. 12; 1 Kings xix. 7); but did not learn to see the uselessness of its efforts. Rather, because the weak hand from time to time felt some life, Israel never came to feel sick, i. e. to know and feel its powerlessness in its complete reality.

6. And of whom hast thou—way of my people.—Vers. 11-14. Having thus described the idolatrous practices of the nation, the Prophet next asks for the reasons of it. These may be positive and negative: the idols may have advantages that Jehovah has not, and Jehovah may have defects that the idols are free from. I do not believe that אֱלֹהֵי-כִנֹּעַ refers to the heathen nations or their rulers, to whom Israel had looked for protection. For the whole context treats essentially of Israel's religious conduct, and here especially of the reasons Israel might have for preferring idols to Jehovah. And, indeed, according to our remark on ver. 9, the dreadfulness of a nation depended on the power of its gods. אֱלֹהֵי-כִנֹּעַ therefore refers to the idols. It is to be taken in the same sense as in ver. 4. Indeed one may say that this אֱלֹהֵי-כִנֹּעַ stands in a certain antithetical relation to that עַל-כִּי. For if עַל-כִּי, ver. 4, relates primarily to the Prophet, still it refers indirectly also to Jehovah, because the Prophet is *such a one* only through Jehovah. Of whom *wast thou apprehensive, and so wast afraid*. See *Text. and Gram.* It might be thought that what could move Israel to unfaithfulness to its LORD must be very considerable, grand in power and glory, far superior to Jehovah. But is such the case? No. One might expect the Prophet to dwell here on the contemptible quality of idols, that is intimated only by אֱלֹהֵי-כִנֹּעַ. But what were the use? Has he not abundantly done so in the first Ennead? See xl. 18 sqq.; xli. 6 sq.; xlii. 17; xliiii. 9 sqq.; xlv. 9 sqq.; xlv. 20; xlv. 1 sqq.; xlvii. 12; xlviii. 3 sqq.—That thou liest. The meaning of אֱלֹהֵי-כִנֹּעַ here appears from what follows. It denotes the unfaithfulness, covenant-breaking nature of Israel. For by its deeds it proved its words to be lying words (comp. Ps. lxxviii. 36 sq.). Apart from single covenants (Exod. xix. 8; xxiv. 3, 7; Deut. v. 27 sqq.; Josh. xxiv. 16, 24) the confession of Jehovah was the standing law in Israel. The sense is: What is the quality of those things that thou fearest, that (אֱלֹהֵי-כִנֹּעַ, see *Text. and Gram.*) thou couldst be seduced by them to break faith with thy God? But, from the antithesis to עַל-כִּי, ver. 4, and from what

the Prophet has already said of the idols, it is seen that Israel found no sufficient motive for apostacy in the nature of its idols. There is another motive, viz. the silence of Jehovah. This must have been of such a nature as to explain the absence of fear of Him who was with Israel. This appears from the apodosis; therefore thou fearest Me not.—Therefore we are not to understand a not-speaking, but a not-doing. The LORD had kept His peace, and indeed

from very ancient time (before עולם = "and indeed," comp. xiii. 10; xxxii. 7; xlv. 28), He had looked on, spared, used forbearance. Of course this must be understood relatively, for single chastisements were not wanting. But in comparison with the language the LORD used in leading Israel into exile, all that had been before was silence. Thus the LORD speaks of such a silence with reference to Israel as He had before spoken of with reference to the Gentiles, xlii. 14. If one supposes the Prophet to speak from the stand-point of the Exile, it is verily not evident what so terrible happened to the wicked Israelites after the Exile, as to make all that happened before seem silence in comparison.

Ver. 12. I will declare.—In contrast with His former silence, the LORD says He will speak. He will declare the righteousness of Israel and its fruits, the works. The whole verse is ironically meant. First of all there is irony in יִשְׂרָאֵל. At first sight it seems as if the LORD presented the prospect of an imposing proclamation of the great, hitherto-ignored deserts of Israel. Second, one supposes on this account that by "righteousness" and "works" are to be understood the manifestations of an actually existing righteousness of Israel's. But in fact the LORD means that the unrighteousness, the malignity, of Israel shall, by a suitable judicial act, be pil-

leried before the whole world. Third, the expression: but they will not profit there is an ironical meiosis. For what Israel has to show in fruits of righteousness is so much the opposite of true righteousness that no other fruit than destruction can come of it. It is seen that I do not follow the punctuation of the Masorets. I cannot therefore approve of the rendering: "and as regards thy handiwork (the idols), they will not profit thee (DELITZSCH, SUMMECKE, ROHLING, WEBER). For 1) the brief words, ver. 12 b a, would be no suitable expression for the important thought that the LORD will bring Israel's sin to light by great judgments; 2) it were strange to say, ver. 12 b, of the idols: "they will not help thee," and then to continue, ver. 13: "when thou criest let them help thee."—Thus I believe that not till in ver. 13 is declared the incapacity of the heaps of idols (עֲרֵבָהּ, ἀπ. λεγ., properly "gatherings" in the sense of "pantheon").—["ABEN EZRA appears to understand the word generically, as denoting all that they could scrape together for their own security, including idols, armies and all other objects of reliance." J. A. ALEX. This comprehensive meaning would suit the reference of vers. 9, 10, which, spite of the Author's interpretation, that makes the main reference in the end to be to idols, certainly does not exclude reliance on foreign kings and their armies.—TR.]—The wind, yea, a breath will carry away the whole pantheon (HENGSTENBERG, DELITZSCH, comp. xli. 16, 29). On the other hand, those that put their trust in the LORD, even if the general calamity shall have carried them off into the Exile, will take possession of the holy land and of the holy mountain as their inheritance. Hence return out of the Exile is the concluding thought, which is expressed in ver. 14 with great emphasis.

3. GOD'S LOVE SMITES AND HEALS THOSE THAT LET THEMSELVES BE HEALED.

CHAPTER LVII. 15-21.

- 15 For thus saith the high and lofty One
 *That inhabiteth eternity, whose name is Holy;
 I dwell in the high and holy place,
 With him also that is of a contrite and humble spirit,
 To revive the spirit of the humble,
 And to revive the heart of the contrite ones.
- 16 For I will not contend for ever,
 Neither will I be always wroth:
 *For the spirit should fail before me,
 And the souls which I have made.
- 17 For the iniquity of his covetousness *was I wroth,
 And smote him: I hid me, and was wroth,
 *And he went on frowardly in the way of his heart.
- 18 I have seen his ways, and will heal him:
 I will lead him also, and restore comforts,
 Unto him *and to his mourners.

- 19 I create the fruit of the lips ;
Peace, peace to him that is far off, and to him that is near,
Saith the LORD ; and I will heal him.
20 But the wicked are like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.
21 There is no peace, saith my God to the wicked.

¹ Heb. *turning away*.

² The One dwelling eternally.

³ am I angry, and smite him, in that being angry I hide myself.

⁴ For the spirit that goes out from me would pine away.

⁵ But.

⁶ even.

⁷ He that creates the noblest bloom of the lips.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 15. **נָפֵץ** as an adjective, comp. Ps. xxxiv. 19. Ver. 16. **נָפֵץ** frequent in the Psalms: lxi. 3; lxviii. 6; lxxvii. 4; cvii. 5; cxlii. 4; cxliii. 4. Ver. 17. **נָפֵץ**, comp. Jer. vi. 13. Ver. 20. **נָפֵץ**.

Ver. 17. **נָפֵץ** is the inf. absol. placed after, expressing the notion of what is constant, continuous; one might say here, expressive of the constant practice. Instead of **נָפֵץ** it would properly read **נָפֵץ**. But, as is well known, there occur many modifications in this sort of construction. Especially it happens not seldom that the inf. absol. changes in the last member into the finite verb or participle (comp. 2 Sam. xvi. 13; Gen. xxvi. 13; Jer. xli. 6; 2 Sam. xv. 30; xvi. 5, etc.). Therefore we translate: "and I smite him, in that I being angry hide myself." **נָפֵץ** direct causative Hiph. — to make concealment, hiding.—The clause **וְלֹא שׁוֹבֵב וְנָפֵץ** states the further consequence of the divine smiting. But for this is used the *Fav consec. imperf.*, denoting, not a single, historical fact, but a manifestation constantly repeated, according to the usage that expresses artistically what is yet something continuous. Comp. **וְנָפֵץ** ver. 3; **וְנָפֵץ** ver. 20.—**שׁוֹבֵב** comp. Jer. li. 14, 22;

concerning its distinction from **שׁוֹבֵב** see on Jerem. xxxi. 22.

Ver. 18. One may (according to the view in the comment below; understand **וְנָפֵץ** *de conatu*, as the word is evidently used in Jer. vi. 14; viii. 11, which passages, also, on account of **נָפֵץ** in the foregoing verse, and on account of the double **שׁוֹבֵב**, accord in sound with our text. The construction of ver. 18 is as in ver. 17 a. As there **נָפֵץ** is followed by **וְנָפֵץ**, so here **נָפֵץ** is followed by **וְנָפֵץ**.

Ver. 19. Instead of **נָפֵץ** the K'ti reads **נָפֵץ**, because the only passage beside where the substantive occurs, Mal. i. 12, has **נָפֵץ**. The singular suffix in **נָפֵץ** is to be referred to the collective singulars **רָחוֹק** and **קָרוֹב**.

Ver. 20. As it does not read **וְנָפֵץ**, we are not to regard this verbal form as a participle, but as the third pers. perf., and to supply **נָפֵץ** before it.—The words **וְנָפֵץ** are quoted Jer. xlix. 23. That in Jeremiah they are not original, appears from his using them as outward adornment, as embellishment of his discourse, whereas in our text they are organically grounded in the context.—**נָפֵץ**, comp. **נָפֵץ** *pedibus calcavit, turbavit*. Concerning the Aorist **וְנָפֵץ**, comp. on **וְנָפֵץ** ver. 17.

EXEGETICAL AND CRITICAL.

The Prophet here gives a worthy conclusion to the Ennead whose centre is the humble Servant of God. He points us to the fact, that the ground of all salvation is the unity of highness and lowness in God that love mediates. For God is enthroned as the highest and absolutely holy Being in the highest majesty and glory, and yet at the same time He dwells with the wretched and contrite in order to give them new life (ver. 15). For He is angry for a while, but the foundation of His being is still love. Hence He cannot let the spirit, the soul of men, His own creatures, be destroyed (vers. 16). On account of sin, indeed, He smites a man. But when the man, not reformed by the outward chastisement, perseveres in his own chosen way (ver. 17), still He does not for this reason give him up. He now applies the opposite mode of treatment: He heals him, by working inwardly on his heart by gentle means, as far, of course, as there is the necessary receptivity for this healing treatment, that is, the capacity of being sorry for the ways of the past (ver. 18). In conclusion, the Prophet designates the announcement of this divine saving treatment as the flower of the word of prophecy (ver. 19), but

which of course will not profit all. For the wicked, that are like the sea, which lashed by storms throws up dirty foam (ver. 20)—the wicked find no peace (ver. 21). We wonder to hear these profound, evangelical words from the mouth of the Old Testament Prophet. Were they perhaps written by a scholar of the beloved disciple and smuggled in here? And how artistically the Prophet recapitulates the fundamental thought of this section, and returns to the refrain with which he would conclude this as all three sections.

2. For thus saith—I have made.—Vers. 15-16. That ver. 15, and not ver. 14, begins the concluding word appears from the formula "For thus saith" which as a rule begins sections (lvi. 4; lii. 4; xlv. 18; xxxi. 4; xxi. 6, 16; xviii. 4, etc.), partly, too, from the divine title, which is wont to be employed at the head of sections (i. 24; x. 24; xlii. 15; xxx. 15, xlii. 5; xliii. 1, 14, 16; xlv. 6; xlv. 11, 18; xlviii. 17; xlix. 7, etc.). A third reason is, that the vers. 15-21 relate to a wider sphere than those that precede. For from lvi. 10 on, the Prophet had Israel in mind, while in this concluding word his gaze comprehends humanity entire.—First he de-

cribes the LORD in respect to His infinite exaltation. He calls Him first אֱלֹהֵי, an expression that occurs only vi. 1, and which describes that exaltation of God primarily according to its outward appearance. Thus he calls Him עֶלְיוֹן (i.e., not: He who inhabits eternity,—a representation incapable of accomplishment, but: who eternally sits enthroned, i.e., maintains His house, His place, thus also His dignity and honor eternally, can never like a man be driven out of it, ix. 5; xxx. 8; xxvi. 4; xlv. 17; lxi. 8; lxi. 18). Third he designates Him as the One whose name is "The Holy One," *sanctus*. Thus one would think He was too holy to resort to fellowship with sinful men. But no! He declares of Himself: **although I dwell on high** (heaven is meant, the high place of God that overlooks all, comp. xxxiii. 5, and the modified expression *ibid.* ver. 16) **and in the holy place** (עֲלֵיוֹן in the sense of עֶלְיוֹן as in Ps. xli. 5; lxi. 5; it is the upper sanctuary that is meant, Exod. xxv. 9, 40; xxvi. 30; Acts vii. 44; Heb. viii. 5). **still I dwell also with him that is of a contrite and lowly spirit** (Prov. xvi. 19; xxix. 23). What contrasts, therefore, God is capable of! He dwells at the same time in the highest and in the lowliest. But that is no contradiction. For the "lowly spirit" is also just a choice and worthy dwelling, yea the choicest of all, since it is a living, personal habitation. But it is so choice for the reason that the humble man surrenders himself wholly, adds nothing from his own, will only accept God and let himself be illuminated by Him. Thus God supplies what is wanting in him. For He makes His dwelling in him precisely for the purpose of filling spirit and heart (i.e., mind and soul, thinking and willing), of the humble and contrite with a new, fresh divine life (comp. Gal. ii. 20). It appears from "to revive the spirit" and "to revive the heart," that the Prophet means such humble souls as are also bowed down deep with sorrow. Hence, ver. 16, he can proceed with **for I will not to eternity contend, nor be perpetually angry** (comp. Ps. ciii. 9). God cannot do this for the reason, also, that else the whole being of men would be destroyed. For as a creature, man cannot in the long run endure the wrath of God. By continued smiting the spirit of man that "stands before God," i.e., as kindred with God, is capable (Matth. xviii. 10) of His presence and fellowship, and the soul that became נִשְׁכָּת הָיִים (Gen. ii. 7) by the inbreathing of the Spirit, **must pine away and perish**. In this way God would destroy His own work.

3. **For the iniquity—his mourners.**—Vers. 17, 18. The sorrows that God decrees are not blows of destruction (Lam. iii. 31–42). He is angry and chastises only on account of sin. But that sin is here made prominent which is in 1 Tim. vi. 10 called the root of all evil things, *vis.*, the *πλεονεξία* (Col. iii. 5) or *φιλαργυρία*. It is here named metonymically, the thing striven for (עֲצָצָה, "cutting, gain") being put for the striving. What guilt is so great that a man will not burden his conscience with it for the sake of gain? The perf. קָצַפְתִּי describes the anger as an actual

foundation that the LORD feels in His heart. The consequence and expression of this anger is the smiting. But as it is not said אֲנִי אֶקְצֹף, but אֲנִי אֶקְצֹף, we may not translate: and I smote, but: "and I smite." From this it appears, that the LORD has not in mind concrete, definite facts, as say His conduct toward the people Israel, but He describes here the conduct He observes everywhere and toward all men. Therefore we must translate: **I am angry and I smite, in that being angry** (see *Text and Gram.*) **I hide Myself**. The clause **but he went off rebelliously in the way of his heart**, declares the further consequence of the divine smiting. The observation continually repeats itself, that the divine chastisement is disregarded by men. It was verified in the case of Israel as in that of the majority of mankind. Therefore the chastisement was of no avail. One would suppose then that the LORD must leave the contumacious man to his well deserved fate. But no! The forbearance, the patience, the compassionate love of God is without bounds. He sees (surveys) the ways of a man, their beginning, middle and end. He sees whither these ways lead. They lead to everlasting destruction. He cannot suffer this. Therefore He approaches a man not only outwardly by angry smiting (ver. 17 a), He also makes the attempt inwardly. He *heals* the man; self-evidently the man who lets himself be healed. For God lays His grace indeed as near a man as possible. But He never forces it on him. The manner of the healing is explained in the following words: **and I will lead him, etc.** God brings the man from the way of error on to the right way, and then extends to him what is need-

ful to comfort and strengthen him. שָׁלֵם נְחֻמִּים is properly "to requite, compensate consolations," i.e., offer consolations as compensation. The וְלֹא כִלְיוֹ joined on contains the plainest restriction. אֲרִפְּמוֹתָי. That is one must, with STIER, DELITZSCH *et al.*, take י in the sense of "and indeed, viz." (comp. ver. 11). The LORD cannot guide all and refresh all with His consolations, but only those that are of a troubled spirit. They are therefore the same that in ver. 15 are called contrite and humble of spirit.

4. **I create the fruit—the wicked.**—Vers. 19–21. So much is certain, ver. 19 introduces the conclusion. The thought "peace" joins vers. 19–21 close to one another. But what of בִּרְאָה נֹכַח שְׁפָתַי? Grammatically the words may be joined either with what precedes or with what follows. And as regards the sense, "sprout, fruit of the lips" does not necessarily mean only thanks and praise, although the words of our text are so understood, Heb. xiii. 15. In Prov. x. 31 wisdom is designated as the outgrowth of the mouth, in Prov. xii. 14; xiii. 2; xviii. 20 satiety with good generally is described as בִּרְאָה נֹכַח שְׁפָתַי. Therefore שְׁפָתַי may be the word of prophecy, either that before us or the word of prophecy in general. Now can one say, that the LORD extends comfort in that He creates thanks and praise? Not very well. At least in our context one looks for: in order to make (לְבָרָא) thanksgiving, or "I create fruit of

the lips, *in that* I extend comfort." But if by "fruit of the lips" one understands the prophetic word, then would be said, that the LORD heals, guides, comforts, in that He makes the fruit of the lips, i. e. of the prophetic lips. But that were a very forced and artificial manner of expression. For the LORD can after all only indirectly heal and comfort by making the Prophet speak divine words. It comes about directly only by means of the LORD's opening the hearts to give heed to what is spoken by His Spirit (Acts xvi. 14). Therefore it does not seem to me to be proper to connect כִּירָא נִי with what precedes. But if we connect it with what follows, the same reasons already given determine against the meaning "thanks and praise." Therefore if we refer it to the prophetic word, we must first of all not forget that these words are spoken with a certain emphasis. The expression though kindred, is still not the same in meaning as כִּירָא or שִׁפְתִּים. For נִי is not the usual word for "budding, sprouting" (the most usual are פָּרַח or פָּרַח). It occurs only in poetry and only in four places, and, as remarked, is always used with a certain emphasis. For Ps. lxi. 11 it designates a vigorous sprouting, and the same also Ps. xcii. 15, which speaks of an impelling force effective even in old age. Prov. x. 31 would say, that the mouth of the righteous is gifted with the power to produce that which is noblest, wisdom. Zech. ix. 17, finally, also speaks of a power of production whose intensity is attested by the excellence of what it produces. So then I believe that here 'שִׁפְתִּים does not mean in general "offspring of the lips," but "splendid offspring, noble offspring." That is, the Prophet would say, that he regards the proclamation of peace and healing for those far and near as the highest and noblest flower of his prophecy. Peace, peace to him that is far off, and to him that is near, and I will heal him, saith the Lord, therewith creating the flower of the (prophetic) lips, i. e., in that He utters the highest and most glorious thing that He commissions His Prophet to proclaim. יְהוָה אֱמֹר stands elsewhere only at the end of the discourse (xxii. 14; xxxix. 6; xlv. 13; xlix. 5; liv. 1, 6, 8, 10; lix. 21; lxxv. 7, 25; lxxvi. 9, 20, 21, 23). Here it stands, as in ver. 21; xlviii. 22 (comp. אֱמֹר לִי xlv. 24; Jer. xxx. 3) as an insertion. The double שִׁפְתִּים sounds solemn and emphatic (comp. xxvi. 3; Jer. vi. 14; viii. 11; 1 Chr. xii. 18). By the "far and near" I cannot understand "the Israelites scattered far and wide." How should the remote or nearer distance of the place of banishment from Palestine have any importance for the LORD? And if not for Him, then certainly they would have no importance for the believing Israelites. To give explanation on this point was not necessary for the "flower of prophecy." But it was important to declare, that also the heathen, that hitherto had been far off, were to come near and partake of the salvation of Israel (comp. xlii. 6; xlix. 6; lxxv. 1; Hos. ii. 23, etc.). Thus Paul understood the passage (Eph. ii. 17). וְיִפְתָּאֵי connects with וְיִפְתָּאֵי ver. 18, and shows that the LORD knows no salvation without healing. There is indeed

no salvation for those not healed, the spiritually sick, the wicked (ver. 20, 21). Thus וְיִפְתָּאֵי mediates in an artistic way the connection between what precedes and what follows.

Ver. 20. **The wicked are like the sea that is stirred up.** The Prophet distinguishes two particulars. First the unrest of the sea. This is the effect of storms that do not allow the sea to rest. The other is the foam and mud that the sea throws out of its depths. The likings and cravings, the passions are the storms that stir up the human heart and let it have no rest. The wicked works are the foam and slime that then come to the surface and make manifest the uncleanness, the depravity, therefore the malady within. For it cannot rest: these words are quoted in Jer. xlix. 23, see *Text. and Gram.* [This verse recalls Jude 13, which may be an allusion to it.—Tr.].

Ver. 21 gives the refrain-like conclusion of the Ennead which we had xlviii. 22. It does not come in abruptly as there, but is duly prepared. The only difference between this and xlviii. 22 is that here we have מְלִיכָה, while there it reads יְהוָה. In this "my God" is uttered the absolute reliability of what has been said. How could that be incorrect that was said to the Prophet by his God?

DOCTRINAL AND ETHICAL.

1. On lvi. 11. (Every one looks to his own way). "*Potest intelligi de externis criminibus, sed magis placet, ut accipiat de speciosis vitiis, in quibus ambulant hypocritae. Sic Franciscanus Francisci regulam sequitur, decalogum et evangelii doctrinam negligit tanquam rem vulgarem, quae ad vulgus pertineant.*"—LUTHER.

2. On lvi. 12. In the Alexandrian and Vatican texts of the LXX., the words from כִּירָא ver. 11 to the end of ver. 12 are wanting, which even JEROME remarks on. He adds: "*denique hos versiculos nullus ecclesiasticorum interpretum disseruit, sed quasi patentem in medio foream transiliunt atque transmittunt.*"—That the Fathers, unacquainted as they were with Hebrew, pass the words by, is simply explained by the LXX. omitting them. JEROME, because he knew Hebrew, as he himself says, "added them *ex hebraico.*" But why the Greek translator left them out is doubtful. THEODODOTION (see *Hexapla ORIG. ed. Montfaucon* II., p. 179) has them.—"*Ab hoc vitio (ebrietatis) abstinere debent pii ecclesiae ministri memores interdicti apostolici 1 Tim. iii. 2, 3, considerantes secum, nullam horum ipsi esse adeo liberam ac vacuum, qua non ad officia functionis suis possint advocari.*"—FOERSTER.—"Let one point the rough figure for himself for the more delicate spiritual form also, quite as Matth. xxiv. 49; Eph. v. 18, and the like are meant. For there is a drunkenness and voluptuousness in all kinds of wine and intoxication, which only the eye of the Spirit beholds in many an honorable Bishop, General-superintendent or Superior-court-preacher. STIER. "*Vita concinatoris optimus syllogismus.*" CHERYSTOM.

3. On lvii. 1. "Against the heedlessness of the world, that regards the life and death of men alike. For because Pharaoh and Moses, Saul and Jonathan, Judas and Peter, must temporally die,

the one as the other, they suppose it is as much to one as to the other. But on the contrary, one should lay it to heart when useful and pious men fall, because, *first*, one must miss them afterwards, especially their prayers by which they stand in the breach and run to the walls (Ezek. xxii. 30); *second*, because the destruction of such people is wont to be an evil omen of a great impending misfortune and change. ["It is a sign that God intends, war when He calls home His ambassadors."—M. HENRY]. Examples: When Noah turns his back on the world and shuts himself in the ark, the deluge comes (Gen. vii. 17). When Lot goes out of Sodom and Gomorrah, fire from heaven falls on them (Gen. xix. 24). When Joseph dies in Egypt, the bondage of the children of Israel begins, together with the murder of their infant boys (Exod. i. 8). When Hezekiah died, then followed the tyranny of Manasseh (2 Kings xx., xxi.) When Christ and His disciples were made way with, then began the destruction of Jerusalem.—CRAMER.—"*Sicut ad Josiam dicit: tollere, ne videant oculi tui hoc malum, etc.* (2 Kings xxii. 18-20). *Sic excidio Hierosolymitano erepti sunt apostoli et reliqui Sancti. Idem nobis accidit. Vivunt adhuc passim quidam pii homines, propter illius Deus differt poenam. Sublatis autem iis sequitur Germaniae ruina.*"—LUTHER.—"Blessed are the dead, which die in the LORD, for they rest from their labor (Rev. xiv. 13). And hellish enemies, as little as human, can do them any harm."—"It is a misfortune for the whole country when distinguished and deserving people are taken out of the midst by temporal death. For them, indeed, it is well; but God have mercy on those that are left. For as in a great storm, when the heavens are overcast with clouds, the shepherd leads in the sheep, the husbandman hastily gathers his sheaves, the parents call in the children from the streets, so our dear God calls His dearest children together, that the calamity may not touch them."—CRAMER.—"The men of grace or mercy are receivers and distributors, thus also the mediators of the grace of God for their people; the men of grace, that atoningly represent the land by intercessions and conduct, postpone its judgment (Gen. xviii. 24; Ezek. xxii. 30)." STIER.—"The mere presence of an honest man is still a restraint on the unbridledness of blasphemers." G. MUELLER in STIER.

4. On lvii. 2. "Against the idle fancy of the fire of purgatory. For here it is said of those who have walked uprightly, not that they get into trouble, unrest, pain and torment, by which they must be purged; but that, with respect to their souls, they come to peace. But as to their bodies, they rest in their sleeping chamber. They are not on this account driven about; they seek also no mass or soul baths, as the Papists pretend."—CRAMER.

"*Nam stultum est mortem matrem timuisse quietis, Quam fugiunt morbi, moestasque pauperies.*"

(Attributed to CORNELIUS GALLUS, the friend of VIRGIL).

5. On lvii. 4. It should be a wreath of honor to all faithful teachers and preachers, that they are regarded as monsters and are lampooned by the wise of this world. For if the great Prophet

Isaiah in this passage, *idem*, Jeremiah (Jer. xx. 8), Elijah (2 Kings ii. 24), Ezekiel (Ezek. xxxiii. 31), Job (Job xvii. 6), yes, even Christ Himself had to suffer this, what wonder is it if the scoffing birds sharpen their beaks on us and chatter like the storks?—CRAMER.

6. [On lvii. 8. "When a people forget God, the memorials of their apostasy will be found in every part of their habitations. The shrines of idol gods may not be there; the beautiful images of the Greek and Roman mythology, or the clumsy devices of less refined heathens may not be there; but the furniture, the style of living will reveal from 'behind every door and the posts' of the house that God is forgotten, and that they are influenced by other principles than a regard for His name. The sofa, the carpet, the chandelier, the centre-table, the instruments of mosaic, the splendid mirror, may be of such workmanship as to show, as clearly as the image of a heathen god, that JEHOVAH is not honored in the dwelling, and that His law does not control the domestic arrangements."—BARNES].

7. [On lvii. 10. "*Thou art wearied—no hope.*" This is a striking illustration of the conduct of men in seeking happiness away from God. They wander from object to object; they become weary in the pursuit, yet they do not abandon it; they still cling to hope though often repulsed—and though the world gives them no permanent comfort—though wealth, ambition, gayety, and vice all fail in imparting the happiness which they sought, yet they do not give it up in despair. They still feel that it is to be found in some other way, than by the disagreeable necessity of returning to God, and they wander from object to object, and from land to land, and become exhausted in the pursuit, and still are not ready to say there is no hope, we give it up in despair, and we will now seek happiness in God."—BARNES.

"NOTE.—Despair of happiness in the creature, and of satisfaction in the service of sin, is the first step toward a well-grounded hope of happiness in God, and a well-fixed resolution to keep to His service; and those are inexcusable who have had sensible convictions of the vanity of the creature, and yet will not be brought to say, 'There is no hope to be happy short of the Creator.'—NOTE.—Prosperity in sin (*Thou hast found the life of thy hand*) is a great bar to conversion from sin." M. HENRY].

8. On lvii. 11. "God keeps silence only for a while, but yet not for ever and continually, with respect to men's sins; but the longer He has kept silence, the harder He punishes afterwards."—STARKE.

9. On lvii. 12. "*Tuam justitiam. Est emphasis in pronomine tuam. Quasi dicat: mea justitia firma et perpetua est, tua non item. . . In calamitate nihil desperatius est justitiam, cum secundis rebus nihil quoque tuis sit confidentius.*"—LUTHER."

10. On lvii. 15 sq. "God has three sorts of dwellings: first in the highest, second in the sanctuary, third in humble hearts. The first dwelling is the universalis presentia, the universal presence, by which He fills all (Jer. xxiii. 24); but there He is too high and incomprehensible for us. The other is gratiosa, the gracious presence, by which He lets Himself be found in the word and sacraments, and also comes finally to us and makes His dwelling in our hearts (Jno. xiv. 23)." CRAMER,

comp. RENNER, p. 199.—“*Humilis anima est Dei servus et delectabile cubile.*” “*Ecce ius est Domine, sed humiles corde sunt domus tua*” (Ps. cxiii. 6; cxxxviii. 6). AUGUSTIN.—“*Fluenta gratiae decorum non sursum fluunt.*” BERNHARD.—“Here is a principal passage beaming with evidence, that ‘holy’ means not merely the *tremenda majestas*, but essentially comprehends the self-communicating condescension of love.” STIER.—Comp. His *Reden Jesu V.*, p. 499, and the essays of SCHÖBERLEIN and ACHELIS in *Stud. and Krit.*, 1847, I., IV.

11. On lvii. 18. Here again we have one of those words in which Isaiah shows Himself to be the Evangelist of the Old Testament. For in the old covenant God does not yet heal men, else the new were superfluous. The law only effects knowledge of sin, but it does not give the power to overcome sin. One fancies here again that he hears the Apostle that wrote Rom. viii.

12. On lvii. 19-21. “The gospel is a sermon of peace to the heathen that were far off, and to the Jews that were near. For by it we both have access in one Spirit to the Father (Eph. ii. 18). But the wicked quakes all his life and what he hears terrifies him (Job xv. 20; Isa. xlviii. 22). And especially in conflicts, and notably in the last hour, and when they see God’s judgment near, one sees this in them, that they not only therefore often spit out blasphemies, but that for great anguish they have laid hands on themselves. Examples: Saul, Ahithophel, Judas, Francisus Spiera. For because such peace is not to be brought about with works, they must ever stick in anger, resentment, discontent and disfavor with and before God. And it is only pure folly to wish to give the terrified hearts rest by their own expiation, merit and self-elected holiness. Much less will there be rest if one teaches such people to doubt the forgiveness of sins.” CRAMER.

HOMILETICAL HINTS.

1. On lvi. 10-lvii. 2. These words may be used as the text of a sermon for a fast-day, or also for a synodical sermon. One might then regard the Prophet’s words as a mirror, or as a measure whereby to measure the condition of the church (of the country, of the times). From this would then come 1) earnest warning to those that belong to the wicked here described, or who do not oppose their doings; 2) comfort for those that have “walked straight before them,” for, though hated and persecuted by men, they shall still come to peace.

2. On lvii. 1, 2. These words (also “a Jewish formula *solennis* for the pious dead,” STIER) have very often been used as texts for funeral discourses for celebrated men.

3. On lvii. 2. Those that have walked in their uprightness, i. e., who during their lives have served the LORD in a living faith, need not fear death. It is to them a bringer of joy. For it brings 1) eternal peace to their soul, 2) rest to their body in the chamber of the grave, till the day of the blessed resurrection.

4. On lvii. 3-10. A description of the coarse idolatry, to which in our day correspond only too many appearances of the modern and subtle heathenism. Only too many have sucked in with

their mother’s milk superstition and unbelief, which as a rule go together. As Ishmael, who was begotten after the flesh, mocked and persecuted Isaac that was born according to the promise (Gal. iv. 28 sqq.), so also now. The false seed, i. e., those that are not born of the Spirit of the church, although by their fleshly birth they belong to it, mock and persecute the genuine children of the church. With insatiable greed people run daily, but especially on the LORD’s day, under all green trees, i. e., to the places of worldly pleasure-seeking, where the idols of the belly and of mammon are served! And how many children are from their earliest youth led away to the service of these idols! Are not thereby their immortal souls spiritually slain? And is not that, in the end, a worse sacrifice of children than that ancient sort? All that puts men in mind of the service of God, men get out of their sight (pious customs, Sunday, feast days, church acts, as baptism, marriage, burial), in order to be able to surrender themselves undisturbed and wholly to the modern idols. Men no longer seek their strength in the covenant with the LORD, but among men in associations of every kind. And, because that does not instantly reveal its ruinous effects, but often seems to have a good effect, men never weary of this conduct, but confirm themselves in it more and more.

5. On lvii. 12. Many men will not by any means believe that their good works are wholly insufficient to obtain the righteousness that is of avail with God. Now God will, indeed, not suffer to go unrewarded the cup of water that we give to the thirsty in the proper spirit (Matth. x. 42; Mark ix. 41). But could we point to ever so many such cups, still they do not suffice to pay our ten thousand talents (Matth. xviii. 24 sqq.). One must therefore remind his charge of the *great reckoning* that the LORD will one day have with us. In this 1) will be had a complete and perfectly correct investigation into our indebtedness and assets. 2) Then it will appear that our assets will be too defective to be of any use whatever against our indebtedness.

6. On lvii. 13, 14. It depends very much on the sort of spirit with which one turns to God for help. If one does it in order to make a trial also with the dear God, then one will certainly be denied. But if one does it because one knows no other helper, and wishes to know no other, then one may confidently count on being heard. *How differently the answers sound that God gives to the cries for help that reach Him.* 1) To the one it is said: let thy gatherings help thee. 2) But to the others is called out: a. make a road, clear the way, take up the stumbling-block out of the way of my people; b. inherit the land, possess my holy mountain.

7. On lvii. 15, 16. “I know that these sayings speak especially of penitent sinners and aroused consciences; but I do not see why they may not with good right be applied also to other alarmed and anxious people. One has here to look also at the examples of the dear children of God who are presented to us in the Holy Scriptures full of fear and alarm. Think of Job (ix. 34; xiii. 21), David (Ps. xxv. 17; lv. 5 sqq.), Daniel (viii. 17 sq.), Paul (1 Cor. ii. 3; 2 Cor. vii. 5), yea, of Jesus Christ Himself (Matth. xxvi. 37; Mark xiv.

33; Luke xxii. 44). From this thou seest clearly, thou lover of God, but timid and frightened soul, that thou art not the first among the children of God, that suffer His terrors and must go about with an anxious heart. It is also therewith sufficiently shown that such an event is not a reminder of anger, but rather of the grace of the kind and gracious God."—SCRIVER.

8. On lvii. 15, 16. "A holy shudder goes through my soul when, in receiving Thy body and blood, I think of who they are to whom Thou so communicatest Thyself! That is Thy way, Thou wonderful Lord, that Thou utterly humblest and castest down to the ground before Thou raisest up. Thou sayest: 'I who dwell in the high and holy place am with those that are of a contrite and humble spirit.' Has the greatness of my sin already melted my heart, it melts still more at the greatness of Thy grace."—THOLUCK.

9. On lvii. 15, 16. Sermon for Whitsun week: "Wherein do we behold the greatest glory of the God of grace? 1) Therein, that He does not despise a poor sinner's heart for a dwelling. 2) Therein, that He manifests Himself in it not

as a judge, but as a comforter." TAUBE, in *Gottes Bruent hat Wassers die Quelle*. Hamburg, 1872.

10. On lvii. 17, 18. One is reminded here of 1 Kings xix. 11 sq. God is not in the tempest, nor in the earthquake, but He is in the still, gentle breeze. The gospel goes more to the hearts of men, and lays deeper hold on them than the law. *The conversion of men.* 1) It is prepared by being angry and smiting (ver. 17). 2. It is accomplished by God's inwardly healing the heart.

11. On lvii. 19. *Missionary Sermon.* The work of missions: 1) By whom is it accomplished? 2) On whom is it accomplished? 3) What end does it serve?

12. On lvii. 20. "The whole Scripture testifies that what it says of the grace of God, of the forgiveness of sins and of the assurance of bliss belongs to the penitent. For those that are ever stirred up and driven on by their malignant desires (like the sea by the winds), and commit one sin after another (like the sea casts out all sorts of dirt), are wicked men, and have no peace to expect."—SCRIVER.

C.—THE NEW CREATURE.

CHAPS. LVIII.—LXVI.

At the close of the second Ennead, the gaze of the Prophet had returned from the heights of prophecy to the practical necessities of his own time. In the third Ennead he renewedly mounts aloft to the heights of prophetic vision. Chapters lviii., lix. form, as it were, the ladder on which he ascends. He shows in them how the people must, by a sincere repentance, raise themselves out of the region of the flesh into the region of the spirit. After this introductory section, the Prophet, in the *second discourse*, chap. lx., lets the day of salvation dawn by the rising of a new sun that will prove to be a new, heavenly principle of life in the sphere both of nature and of personal life. The *third discourse*, chap. lxi. 1–lxiii. 6, shows us that the new principle of life will be represented by a *personal* centre. And in this personality, which, indeed, he beholds only as veiled, the Prophet distinguishes a three-fold official activity. He so speaks of it that we must recognize it as the bearer of a prophetic, priestly and kingly power and dignity. As for the object of this three-fold activity, it will be a double one. In a positive respect, there will be brought by that personal centre to the people Israel all-comprehending salvation, that shall find its concentrated expression in a new name. But negatively, it will be active as judge of the whole Gentile world, here represented by Edom. The *fourth discourse*, chaps. lxiii. 7–lxiv. implies another descent of the Prophet into the present. But this time it is not the actual, absolute present, but a relative present, viz., that of the Exile, into which he translates himself in thought. And, as out of this present, he makes the people pray the LORD, in a fervent prayer, that He who

once showed Himself as the God of His people, would now also look down, yea, that He would come down with grand display of His power. The *fifth discourse*, finally, chaps. lxv., lxvi., is like a limited "yes" to the prayer offered in the foregoing discourse. For the prayer was respecting the deliverance of all Israel (lxiv. 7, 8). To this lxv. replies that neither *all* Israel will be saved, nor all Israel be lost. The righteousness of God will give to each his own (lxv. 1–16). The pious shall receive *new life*. For there shall be a new earth and a new heaven. And the new life that shall reign in these will be one that is inexhaustibly rich, spiritually exalted, in the highest degree intensive; it will also bear the character of the tenderest maternal love (lxv. 17; lxvi. 14). In conclusion, there follows, lxvi. 15–24, a panorama of the last time. Its acts of judgment the Prophet beholds together. The first act of the judgment is pre-supposed when, in ver. 19, it is said, that those that have escaped bring the salvation to the heathen; that the latter shall, as it were, bring back Israel as an offering to Jehovah, and that then all mankind shall be a new Israel on the highest pinnacle. So ends the book with an outlook on a new creation of a higher grade, whose reverse side is briefly indicated in the extended refrain, lxvi. 24, as a worm that never dies, and a fire that is unquenchable.

It must, in the third Ennead, first of all surprise one, that the number of the chapters in it no longer corresponds to the number of discourses, as is in general the case in both the Enneads that precede. For there are nine chapters, and yet only five discourses. Besides, we observe

evident interpolations in various places [see *Introd.*, p. 16 b]. Also, the division of verses is erroneous in several places (comp. the rem. on *lxiii.* 19 b—*lxiv.* 4 a). All this appears to me to indicate that the Prophet had not wrought out the last Ennead as perfectly as the two preceding. In the materials originating from him,

there were doubtless nine discourses indicated for the third division. Hence the undeniable Isaianic character of much the greater part of these last nine chapters. [The Author's further inferences are substantially a repetition of what appears on pp. 16, 17 of the Introduction, where see.—*Tr.*]

I—THE FIRST DISCOURSE.

Bridge from the Present to the Future, from Preaching Repentance to Preaching Glory. CHAPS. LVIII., LIX.

This discourse connects closely with the concluding word of the foregoing Ennead. There the Prophet had descended from the heights of future glory to the level of the present. This present, with its sad moral condition, makes him doubtful whether the glorious images of the future that he beheld could be realized. But he is comforted: God's loving wisdom is able to heal a man, if only he does not harden his heart. The Prophet, then, in these chapters, proceeds from the level to which in *lvii.* he descended. But he mounts upward again. He builds a bridge for himself that shall conduct him again to those heights he has momentarily forsaken. This he does first, by repelling the charge of the people that God is unjust and denies to their deserving its suitable reward. God, he says, is not unjust, but your piety is good for nothing, for it is merely outward, and appears associated with deeds that are morally objectionable (*lviii.* 1-5). Then it is shown how true piety that pleases God must prove itself by actions (*lviii.* 6-14). Then in chap. *lix.* which, with chap. *lviii.*, forms an organic whole, the Prophet first refutes the charge that God cannot help, and shows that the moral corruption of the people is to blame for their misfortune (*lix.* 1-8). This charge the people acknowledge to be founded, and make a sincere confession that pro-

mises genuine fruits (*lix.* 9-15 a). Upon this confession the Prophet promises again that Israel shall come to its right, to the possession of the theocratic salvation, and receives in conclusion the comforting assurance that the Spirit imparted to him will rule in Israel forever (*lix.* 15 b-21). This artistically constructed conclusion has a double sense. First it intimates that the *new* covenant which the *God* will conclude with Israel shall inaugurate a life in the Spirit, and indeed the same Spirit which is imparted to the Prophet, and which will instantly, from chap. *lx.* on, again raise him aloft to the heights of prophetic vision. Here the division of the chapter is not quite correct. The first chief part of the discourse comprises *lviii.* 1-*lix.* 8; the second *lix.* 9-21. The first part opposes charge to charge. In chap. *lviii.* the charge against Israel on account of false piety is opposed to the charge against God of unrighteousness. In *lix.* 1-8 the charge of moral corruption is opposed to the charge of inability. The second part contains first the people's confession of sin (*lix.* 9-15 a), and then the promise that Jehovah will, after their repentance, also help Israel to their rights, by which also the spirit of the Prophet is, as it were, set free, and rendered capable of a new flight.

1. CHARGE AGAINST CHARGE.

CHAP. LVIII. 1—LIX. 8.

a. The complaint of the people against the unrighteousness of Jehovah, opposed by the charge of false piety. CHAPTER LVIII. 1-14.

- 1 Cry aloud, spare not,
Lift up thy voice like a trumpet,
And show my people their transgression,
And the house of Jacob their sins.
- 2 Yet they seek me daily,
And delight to know my ways,*
As a nation that did righteousness,
And forsook not the ordinance of their God:^b
They ask of me the ordinances of justice;
They take delight in ^aapproaching to God.
- 3 Wherefore have we fasted, *say they*, and thou seest not?
Wherefore have we afflicted our soul, and thou takest no knowledge?

- Behold, in the day of your fast ye ^afind pleasure,
And exact all your ¹labours.
- 4 Behold, ye fast for ^astrife and debate,
And to smite with the fist of wickedness :
^aYe ^ashall not fast as ye *do this* day,
To make your voice to be heard on high.
- 5 Is it such a fast that I have chosen ?
^aA day for a man to afflict his soul ?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes *under him* ? wilt thou call this a fast,
And an acceptable day to the LORD ?
- 6 *Is not* this the fast that I have chosen ?
To loose the bands of wickedness,
To undo ^athe ^aheavy burdens,
And to let the ^aoppressed go free,
And that ye break every yoke ?
- 7 *Is it* not to deal thy bread to the hungry,
And that thou bring the poor ^athat are ^acast out to thy house ?
When thou seest the naked, that thou cover him ;
And that thou hide not thyself from thine own flesh ?
- 8 Then shall thy light break forth as the morning,
And thine ^ahealth shall spring forth speedily :
And thy righteousness shall go before thee ;
The glory of the LORD ^ashall be thy rereward.
- 9 Then shalt thou call, and the LORD shall answer ;
Thou shalt cry, and he shall say, Here I am.
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity ;
- 10 And ^aif thou draw out thy soul to the hungry,
And satisfy the afflicted soul ;
Then shall thy light rise in obscurity,
And thy darkness *be* as the noon day :
- 11 And the LORD shall guide thee continually,
And satisfy thy soul in ^adrought,
And ^amake fat thy bones :
And thou shalt be like a watered garden, and like a spring of water,
Whose waters ^afail not.
- 12 ^aAnd *they that shall be* of thee shall build the old waste places :
Thou shalt raise up the foundations of many generations ;
And thou shalt be called, The repairer of the breach,
The restorer of paths ^ato dwell in.
- 13 If thou turn away thy foot from the Sabbath,
From doing thy ^apleasure on my holy day ;
And call the Sabbath a delight,
The holy of the LORD, honourable ;
And shalt honour him, not doing thine own ways,
Nor finding thine own pleasure, nor speaking *thine own* words :
- 14 Then shalt thou delight thyself in the LORD ;
And I will cause thee to ride upon the high places of the earth,
And feed thee with the heritage of Jacob thy father :
For the mouth of the LORD hath spoken *it*.

¹ Heb. *with the throat*.^a Or, *ye fast not as this day*.⁷ Heb. *broken*.¹⁰ Heb. *droughts*.^a period instead of comma.^a carry on business.^a wanderers.^a invigorate.^a Or, *things wherewith ye grieve others*.^a Or, *to afflict his soul for a day*?^a Or, *afflicted*.¹¹ Heb. *lie, or, deceive*.^a comma.^a Ye fast not at present so as to make.^a sound flesh will speedily grow.^a And they shall build from thee.^a Heb. *griefs*.^a Heb. *the bundles of the yoke*.^a Heb. *shall gather thee up*.^a the approach of God.^a yoke-chains.^a sacrifice thy hunger to the hungry and satisfied.^a so that men may inhabit.^a business.

TEXTUAL AND GRAMMATICAL.

Ver. 3. It is doubtful whether עֲצָרִים means *operas vestras* (i. e., your laborers), or *opera vestra*. But since עֲצָר (on the abnormal doubling of the צ by Dagheesh-forte derimens or separative see GEMEX, § 24. b; 216, 2 a) never has a personal sense, but always means only labor, hard work, we must translate: and ye exact all your compulsory labor. עֲצָר is construed not only with the accusative of the person, but also with the accusative of the thing, as is shown by 2 Kings xxiii. 35. The double accusative joined with the word here shows that it is conceived of as *verbum postulandi*.

Ver. 5. It is not clear to me why DELITZSCH affirms that the ל in הלכך is not dependent on תקרא. Only the ablative of the gerund could be so expressed. But here no ablative gerund is in place. For one could not translate: *num flectendo caput arundinis instat*? But it is the pure dative of the remoter object, that numberless times stands after קרא in the sense of "calling, to give a name." ל very often has a pretonic vowel before the monosyllabic infinitive that itself does not stand in the construct state (comp. Num. xxiv. 10; Amos vii. 4). The construction וּשְׁק וְאָמַר יִצִּי after the infinitive לִכְךָ is a return from the subordinate to the principal form.

Ver. 6. Also in the last clause of this verse we notice the discourse returns after three infinitives to the principal form, to the imperfect.

Ver. 7. הלא at the beginning of the verse recapitulates the הלא ver. 6, and also represents the clause introduced by the latter (is not that a fast, that I choose?). פָּרַם "to split, divide," (only again spoken of bread, Jer. xvi. 7, where לָחַם is to be supplied; used beside only in פָּרַס of beasts that cleave the hoof) occurs only here in Isaiah.—The word מְרִידִים is difficult. It is found Lam. i. 7 meaning "a going astray, erratic." Lam. iii. 19 has the same word in the singular in the same sense. Both times the word is joined with עָנִי, *miseria*, as in our text it is with עָנִי, *miser*. That it is so connected with one or other of these words in every instance of its use, is certainly no accident. It seems to indicate a proverbial mode of expression. Also it results that our word is really from the same root as that in Lam. If then the latter be from רָדַד, *errare, vagari*, then our word must be from the same, and not from מָרַד *rebellare*. Now as there are no words *ad. f.* מְרִידִים (with further obscuration in the plural into *u*) or מְרִידִים, that would have both a substantive and adjective signification, we must, with MAUREZ, KNOBEL, *et al.*, take מְרִידִים as a substantive, which like *a. g.* מְרִידִים, *etc.*, pass over from the abstract meaning to the concrete. Then מְרִידִים would be not merely wanderings astray, but also "wanderers," as it were personified goings astray.

Ver. 10. הִפִּיק (In Isaiah occurs only פָּקַע *vacillare* xxviii. 7) is "to make go out, *promere*, bring forth," in various senses, comp. Ps. cxi. 9; cxliv. 13, Prov. iii. 13; viii. 35; xii. 2; xlviii. 22. It is still uncertain whether the root of our הִפִּיק is or is not identical with that of פָּקַע xxviii. 7 and יָפִיק Jer. x. 4. The jussive form הִפִּיק stands parallel with אִם-תִּקְרִי in the foregoing

conditional clause. We translate, not quite literally: "and sacrifice thy hunger to the hungry one" (comp. GEMEX. and UMBAER). Properly it should be rendered: "and draw forth (offer out of thy provision) to the hungry one that after which *thy* soul craves." The other translation is for the sake of brevity and pregnancy.

Ver. 11. By the imperf. with Vav consec. [copulat?] יִחְלִיץ appears as the consequence of וְהִשְׁבִּיעַ. יִחְלִץ is *extraxit, subtraxit*; חֲלוּץ is *extractus*, "become loose, free from, *expeditus*." The Piel חֲלוּץ denotes "to draw off" (clothes), "to draw out" (a prisoner; thus to free). Hiph. occurs only here. As Kal has a transitive meaning (excepting in Hos v. 6), a Hiph. formed from it is hardly in place here. Already Archbishop SACKER, with whom LOWTH agrees, would on this account read יִחְלִיץ וְעֵצְמָתָךְ (comp. xl. 29, 31; xli. 1). But יִחְלִיץ meaning "equipped, fighting men," is a word of such frequent occurrence, that the formation of a *denominativum* הֲחֲלוּץ, meaning "to make fit for war, active," is quite conceivable. I agree in this with DELITZSCH without regarding it necessary to assume a חֲלוּץ, "to be strong," for חֲלוּצִים, *lumbi*.

Ver. 12. EWALD, *et al.*, would read בָּנָה. But, apart from only the Kal and Niph. of בָּנָה being used, this reading is needless, because nothing is gained by it either in respect to grammar or sense. Still I would not render בָּנָה by "as oriundi," and treat it as implying the subject of בָּנָה. But the latter carries its subject in itself; the third person plural of the personal pronoun (הֵם), for which we use the indefinite subject *man*, "one, they," is expressed by the affirmative אֵל .

Ver. 13. The expression מִן הַשֶּׁבִּי רִגְלִי is found only here. Elsewhere we find: מִנֶּעַר ר' (Prov. i. 15), שְׁמֵר ר' (Prov. iii. 26; Eccl. iv. 17), הִקִּיר ר' (Prov. iv. 27).—Expositors now justly give up supplying מִן before עֲשִׂית, which affords a forced construction, if not exactly an impossible one. עֲשִׂית is in apposition with רִגְלִי. The doing, dispatching business (חֲפֶזָּה see on ver. 3) is in fact the foot that desecrates the Sabbath. (Though the meaning "business," maintained for the word חֲפֶזָּה, be suitable for its use in later writers, there is no reason for so rendering it here or in ver. 3 or in the passages there cited from Isaiah. DELITZSCH says at ver. 3 of מִצַּח הַפֶּל: "In the face of ver. 13 this cannot have any other meaning than to stretch one's hand after occupation, to carry on business, to occupy one's-self with it,—חֲפֶזָּה combining the three meanings, application or affairs, striving, and trade or occupation." *Translation of CLARK'S F. Theol. Lib.* As at ver. 13 he adds nothing to corroborate the above appeal to that verse, it would seem that in some way the use of חֲפֶזָּה in connection with the Sabbath must self-evidently refer to business. That is, we may suppose, it is self-evident that it can't mean "pleasure." It is hard to resist the persuasion that such is actually the logical process of this interpretation. It is influenced by a state of religious life that has given up the Sabbath and will only recognize a Sunday. To those of different tradition it is not self-evident, that the right observance of the Sabbath does not call for self-renunciation in favor of God, even the

renouncement of our own pleasures, that we may seek pleasure in what pleases God. To such, therefore, it seems perfectly obvious, as J. A. ALEX., says on (xlv. 28) that "the word (שָׂדֵן) has here its strict, original, and

usual sense of inclination, will or pleasure, that which one delights in, chooses or desires; and the substitution of *affair* or *business* would be not only arbitrary but ridiculous."—T₂].

EXEGETICAL AND CRITICAL.

1. Cry aloud—their sins.—Ver. 1. The Prophet still stands in the present; he is not soaring in the heights of prophetic vision. He never loses sight of the practical question: what must Israel do to be saved? Even in this last Ennead, where yet the inmost depths and the highest heights of the future salvation present themselves to his gaze, he does not forget to oppose the illusion, that every Israelite by his birth alone and nothing more has an expectancy of this salvation. On the contrary he says most emphatically, that the judgments of the LORD will fall on the unbelieving Israel just as on the unbelieving Gentile world (comp. especially lxxv. 2 sqq.; lxxvi. 4 sqq., 14 sqq.). The Prophet, therefore, does not idealize his nation. He sees it in its concrete reality, made up as it is of the God-fearing and the godless combined. But it deeply concerns him that as many as possible of the latter may be converted. He had concluded the second Ennead with such a descent to the sphere of practical necessity, and from that sphere also he addresses himself to the third and final cycle of discourse. One sees how important to the LORD this practical point of view is, from the way He summons the Prophet to give it effect; with the greatest emphasis, without timidity or sparing the Prophet must hold up to the people their sins. For without the knowledge of sin there is no return (שָׁשׁ), and without return there is no salvation. This exhortation, to hold up to the people their sins, is of the nature of a theme. For warning against sin and exhortation to repent is the undertone of all of chaps. lvi., lix.; and is similarly the serious, dark background in chaps. lxiv.–lxvi.

"Cry with throat," i. e., with chest-tones, with a full, strong sound (not with suppressed or whispered sound, comp. 1 Sam. i. 13). Farther, the Prophet is not to restrain (liv. 2), *vis.*, his voice. He is therefore not to spare his voice, and accordingly not his hearers either. For a loud calling that penetrates marrow and bone, strains not only the crier but hearer also. The Prophet's cry should penetrate to the quick, therefore it is said to him he must lift up his voice like the Shophar. שֹׁפָר interchanges Josh. vi. with קָרָן (comp. vers. 5 and 4, 6, 13). According to JOSEPHUS (*Antiq.* V., 6, 3, comp. Jud. vii. 16), the Shophar was a rams-horn (κρίον κέρας). JEROME, too, remarks on Hos. v. 8 concerning the Shophar: *buccina pastoralis est et cornu recurvo efficitur, unde et graece κεραιῶν appellatur.*" Comp. LEYREZ, in HERZ., *R. Enc.* X., p. 131.

2. Yet they seek—to the LORD.—Vers. 2–5. I share the view of DELITZSCH, that before שָׁמַע is to be taken in an adversative, and not a causal sense. For the summons to hold up importunately to the people their sin, implies that they do not know their sin, that they hold themselves to be quite sinless. In contrast with this (indirectly expressed) opinion of themselves, stands what the people attempt with respect to

God. God's ways seem incomprehensible to them. That is, they do not at all understand how the LORD can deal with them as He does. They think they deserve reward and praise, and yet must endure severe tribulation. יִשְׁאָל (comp. xxxi. 1) is = "to inquire, to find out by asking, to search out." They would know from the LORD how His treatment is to be understood. For such is the meaning of יִשְׁאָל דְּרָכֵי יְהוָה, which on its part is moreover explanatory of אֲמֵי יִרְשֹׁן. But they do not stop with a verbal explanation. They demand a formal reply, i. e., they would have their pretended right assured to them by formal, judicial procedure. As a people that practice righteousness and has not forsaken the law (שִׁשְׁט=legal norm) of its God, they demand of Jehovah judicial processes of righteousness, i. e., an impartial judicial procedure. They appeal, as it were, from Jehovah to a higher, independent court, and demand that Jehovah shall appear before it. In the expression שִׁשְׁטֵי צֶדֶק "righteous judgments," there is thus an indirect charge that Jehovah's treatment of them had been unjust. An impartial tribunal shall decide, and before this Jehovah Himself should appear. Such is the meaning קָרָבָה (substant. קָרָבָה again only Pa. lxxiii. 28). קָרָב is often used for appearing before judgment or before the lord and governor (xxxiv. 1; xli. 1, 5; xlvi. 16; lvii. 3; Mal. iii. 5).—Notice the full-sounding forms יִרְשֹׁן יִשְׁאָל (the latter rhyme-like concluding the two halves of the verse). They paint the bold insolence displayed.

In ver. 3 the LORD lets the Israelites themselves produce their complaint. We have fasted and chastened ourselves. Such is the merit they urge. They ask why it is not acknowledged.—This passage has been urged as a proof that our book originated in the exile, because from Zech. vii. 3 sqq. (comp. viii. 19) it appears that in the Exile fasting in the fourth, fifth, seventh and tenth months came in vogue (comp. WIENER *R. W.*, and HERZ. *R. Enc.* s. v. *Fasten*), whereas the Mosaic law prescribed fasting for only one day in the year, *vis.*, the great day of atonement (Lev. xxiii. 27–32). In this bragging about their fasting is found an indication of that extension that in the Exile was given to the rite of fasting. Even DELITZSCH will not be dissuaded of the idea that here we "have before us a picture out of the life of the exiles." But was that Isaiah's task, to give pictures from the life of the exiles?

In that passage of Zech. we are informed of an embassy, probably from Bethel, that made inquiry in Jerusalem, whether fasting in the fifth month was to be retained even after the return out of the Exile. Thereupon Zechariah receives a commission to answer the people that they might use their pleasure in this respect. For fasting as eating was indifferent to the LORD. What other divine service, better and more rational (Rom. xii. 1), Jehovah requires must be known to them from

the words that Jehovah caused to be proclaimed by "the former prophets (נביאי קדמי) when Jerusalem was inhabited and in prosperity, and the cities thereof round about her." And then follows vers. 9, 10, what sort of words of former prophets the LORD means: "Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, or the fatherless, the stranger nor the poor; and let none of you imagine evil against his brother in your heart." If it be asked what words of an older prophet Zechariah means, only our passage can be first thought of. Of course the agreement is not verbal; but neither is there any other passage that does agree verbally with that in Zechariah. And as regards the sense, our passage is the only one that in the same way as Zechariah exposes negatively the valuelessness of outward fasting and sets positively in antithesis to it the true *larpeia* that is well-pleasing to God. "Did ye at all fast unto me?" the LORD asks in Zech. vii. 5. The idea of fasting here involves the idea of solemnizing, honoring, sanctifying in the way of divine service, and on this depends the accusative suffix ("do ye then fast me"). Not my honor and my interest did ye seek in your fasting, is then what the LORD says, Zech. vii. 5. And He says the same in our text, only more extendedly, in that He charges the Israelites with not having God at all in view or in their hearts when they fasted, since otherwise it were impossible for them at the same time to carry on all sorts of wickedness. And as regards the positive feature, our Prophet in vers. 6, 7, when he admonishes to let go the bound, to feed, entertain, clothe the poor, actually says what Zechariah (vii. 9, 10) says with his admonition to practise works of righteousness and love. Also the prophet Joel utters a similar thought (Joel ii. 12, 13). By the words "and with fasting, and with weeping and with mourning" followed by "and rend your heart and not your garments," he points out the difference between the true and the false *larpeia*. Zechariah may also have thought of Ezek. xviii. 5 sqq. (although it by no means has for subject the contrast between true and false divine service) since that is the only place beside Zechariah where the expression נחם וצדק is found. But our passage has the most resemblance to that in Zechariah, partly because it speaks only of fasting and partly because it contrasts false and true fasting. There are some other particulars that favor the idea that Zechariah had our passage, and also others in chaps. xl., lxvi. in mind. Of inferior significance is the fact that the expression נחם וצדק Zech. vii. 9, (in which we have recognized a connection with Ezek. xviii. 8), perhaps includes also a reminiscence of צדק-נחם, Isa. lvi. 2, which expression, beside here, is found only Ps. cxix. 7, 62, 106, 160, 164, in the form צדק נחם. It is more important that in Zech. vii. 13 we have a very plain echo of Isa. l. 2; lxv. 12; lxvi. 4. For after Zechariah (vii. 9, 10) had quoted what "the former prophets" had demanded instead of the merely outward fasting, he proceeds in ver. 11, with the information that Israel did not heed the words of those prophets, and that thereby a great wrath came about on the Lord's part (vers. 11, 12).

Then it is said further: "And it came to pass, that as He cried and they would not hear" (ver. 13). Now these words are the reproduction of a thought that in this form is peculiar to chaps. xl., lxvi. Thus in l. 2 we have the words: "Wherefore when I came was there no man, when I called was there none to answer?" Afterwards we read: "I called and ye did not answer, I spake and ye did not hear" (lxv. 12). Finally: "I called and there was none answering, I spake and they did not hear" (lxvi. 4). The same form of expression is found with modification only in Jeremiah and Zechariah beside. Thus in Jeremiah we read: "And I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not" (vii. 13); and again: "And thou shalt speak all these words unto them; but they will not hear thee; thou shalt also call unto them; but they will not answer thee" (vii. 27). Finally: "I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered" (xxxv. 17). Such are the Old Testament passages in which the said form of speech occurs applied to the people Israel. For it occurs already Job xix. 16, but there only in relation to Job and his servant. We expressly observe that we have to do here only with that form of expression, which to the calling of a superior opposes the not answering of an inferior, and not with the opposite where the superior refuses to answer the call of an inferior. Now it is possible that the expression was borrowed from Job xix. 16, and applied to the relation of Jehovah to Israel. Who did this first is the question. Any way the words in Zech. vii. 13 a, have most resemblance to Isa. lxv. 12, and lxvi. 4. Now as this kind of expression is found in Isaiah only l. 2; lxv. 12; lxvi. 4, the conclusion is very natural that Zechariah reckoned the author of Isa. xl.-lxiv. to the former prophets that prophesied in the time "when Jerusalem still sat and was quiet and its cities round about and the south, and the plain" (Zech. vii. 7). For evidently vers. 13, 14 are explanatory of what precedes. It is said wherein "the great wrath" consisted, of which ver. 12 spoke. And as the cause of this wrath was said to be that the Israelites would not hear "the law and the words which Jehovah Sabaoth sent by His Spirit by the hand of the former prophets," so, in ver. 13 a, the cause of the wrath is more nearly defined by a condensed statement of the contents of those former prophecies. The conclusion here presented is the judgment also of KUEPER *Das Prophetenth.* d. A. B. p. 291. Another proof of the same thing is, that the words: "made heavy their ears that they should not hear" (Zech. vii. 11), is a quotation of Isa. lix. 1. And it may be noted that the expression כָּבְדוֹ in general occurs only in Isa. (vi. 10; lix. 1). From this whole investigation it results, that we have not to consider the words of Isa. lvi. 8 a, as the language of an exile, but of a contemporary of Isaiah.

Although only one fast day in the year was legally prescribed, still voluntary fast-days were allowed both for individuals, and for the whole community. And there are many texts to prove that such often occurred. Comp. Judg. xx. 26;

1 Sam. vii. 16; 2 Sam. i. 12; xii. 16 sqq.; 1 Kings xxi. 12; Joel i. 14; Jer. xxxvi. 6, 9; 2 Chron. xx. 3; Ezr. viii. 21; Ps. cix. 24, etc. It was just voluntary fasting that was likely to become the subject of work-righteous, Pharisaical boasting (Luke xviii. 12). **שָׁמַר נַפְשׁוֹ** is "to restrain, bow, repress the craving" for food. It is the expression by which the law itself designated the inward side of fasting (Lev. xvi. 31; xxiii. 27, 29, 32; Num. xxix. 7; xxx. 14; Ps. xxxv. 13). "Crucify the flesh," though not a literal rendering, is true to the sense; for **שָׁמַר** is after all nothing else than the inner flesh, fleshly craving in the extended sense.

Ver. 3 b. To this proud, work-righteous speech of the people, in which they make the LORD, as it were, the defendant, the LORD Himself replies by pointing them away from worship in the letter to worship in spirit, and in truth (Jno. iv.). First He exposes the hypocrisy of their way of fasting. Fasting ought to be a divine worship. Thus it implies a direction of the heart toward God. But how can devotion be thought of in those who, while they fast, turn their thoughts only to worldly profit, yea, to wrangling and unrighteousness. **חֵפֶץ** is that which a man delights in, not merely in the sense of transitory pleasure, but also in the more serious sense of business interest. In this sense it even stands parallel with **עָצָה** Job xxii. 3, comp. xxi. 21. In Isa. xlv. 23; liii. 10 we see plainly the transition from one to the other meaning. In our chapter ver. 13 the word occurs twice again in the sense of *prāyua, negotium*. In Eccl. iii. 1, 17; v. 7; viii. 6, it occurs in this sense, and each time the LXX. render it by *prāyua*. By the expression **לִפְנֵי** before **חֵפֶץ** the Prophet purposes primarily a paronomasia with respect to **לִפְנֵי**. But perhaps, too, **לִפְנֵי חֵפֶץ** (to touch, take hold of a business, according to the fundamental meaning *prtingere ad, assqui*, comp. Job. xi. 7; Ps. xxi. 9; Isa. x. 10, 14) was a popular expression current in business life. The general sense of

לִפְנֵי חֵפֶץ is easily made out. The Prophet reproaches the Israelites with combining greedy exaction with their fasting. But **לִפְנֵי חֵפֶץ** occasions difficulty, on which see *Text. and Gram.*

Ver. 4. But beside greedy harshness toward those under them, the Israelites combined with their fasting vexatious strife that degenerated into deeds of violence towards those of like condition. Fasting, instead of raising them up inwardly, made them moody to the degree that they give vent to their ill-humor by cudgelings. Thus their fasting exercised even a demoralizing influence. The consequence is that the prayer, which combined with such fasting they send toward heaven, is not heard. **יְהוָה** cannot possibly (with **הָאֱלֹהִים**) be taken in the sense of *ὁ ἐν ἡμέρᾳ* (Rom. xiii. 12, 13), *ὁς τέκνα φωτός* (Eph. v. 8). Also STIER ascribes too much to the expression when, following JARCHI, he takes it in the sense of "as becomes the day" (i. e., the day of atonement). **יְהוָה** simply urges the present, silently implying a contrast with the past and future. That is, the Prophet will say nothing of the past

and future. He only makes prominent: that Israel now, in the present moment, does not fast as it ought to (comp. 1 Sam. ii. 16; ix. 27; 1 Kings xxii. 5). It implies also the possibility of doing better in the future. In **לִפְנֵי חֵפֶץ** the **ל** denotes the intended effect: **ye fast not so that** (the intended effect, to bring your voice on high (lvii. 15; xxxiii. 5) to a hearing) can be attained. Fasting and praying go together, and fasting is intended to serve the prayer as an accompaniment that recommends it, as say, with reference to men, a present is joined to a petition to make it more effective (compare the texts cited above on voluntary fasting).

Ver. 5. The Prophet once more comprehends what has been said, in a question that calls for a negative response. **Shall that** (described vers. 3 b—4) **be a fast that I choose, a day when a man afflicts his soul?** We must not (with the VULG. LUTHER and many others refer **יִכְזֶה** (1) to what follows (*numquid tale est jejuniū quod elegi, per diem affligere hominem animam suam?* VULG.)). For the words **יִכְזֶה אִם עָנֹת אִם נִפְשׁוֹ** are words of the law (Lev. xvi. 31; xxiii. 27, 32; Num. xxix. 7). One ought to fast so according to the law. Therefore the words **יִכְזֶה אִם עָנֹת** are parallel with **אִם נִפְשׁוֹ**. It is indeed God's will that a man afflict his soul, i. e., his psychical lusts, that he crucify the flesh. That is wholesome and healthy. But would fasting combined with outrage, as described vers. 3 b—4, be really a wholesome crucifying of the flesh? This question must be answered with no. Moreover that is also to be called no fasting when one lays all stress on the outward, bodily exercise (the *σωματική γυμνασία* 1 Tim. iv. 8) and at this price leaves the inward flesh wholly unmolested. The expression "sackcloth and ashes" occurs again only Dan. ix. 3; Esth. iv. 1, 3. Evidently Isaiah has also here been the source for later usage, for in general the language of Isa. xi.—lxvi. is not that of Daniel and Esther.

3. **Is not this the fast — thine own flesh.**—Vers. 6, 7. It is well to observe that in these two verses, which would describe the fasting that is well-pleasing to God, the Prophet says nothing more of bodily mortification. He only names the works of righteousness toward the oppressed (ver. 6), and beneficence toward the poor and needy. But one must not understand that he positively rejects fasting. When he says: **is not that a fasting I choose?** he assumes that there will be fasting. What follows: **to loose, etc.**, only says what should be combined with fasting, in contrast with the conduct of the Israelites in this respect. Nevertheless the Prophet lays the chief stress just on the works mentioned in vers. 6, 7. He assumes that the practice of these works also costs a sacrifice either of bodily substance, or of inward resignation and subduing uncharitable inclinations. He that subdues the flesh to the will in this wise, practises the true "afflicting of the soul." Notice how the Prophet is here quite on the road that reaches its highest elevation in the declarations of lxvi. 3. Also: **that thou hide not thyself from thy flesh**, is a trace of the broad, evangelical spirit that reigns in our passage. To the question: who is my neighbor? the answer is given

here: every one who is of thy flesh. The answer does not run: every one who is of thy nation, or tribe (Luke x. 29 sq.). Thus our Prophet here, too, rises far above theocratic narrowness. [Comp. Jas. i. 27].

4. **Then shall thy light—to dwell in.**—Vers. 8-12. The Prophet now gives a series of ten promises of glorious reward for those who will fulfil the command of the LORD in the right spirit. He strings them together like a necklace of pearls, yet so that, after the first four promises, he mentions again (ver. 9 b, and 10 a), the conditions, as one breaks the monotony of the string of pearls by an ornament of another form and color. The row of promises consists of four and six members, among which a certain parallelism and also a climax is observable. In vers. 8-9 a, the Prophet describes in some measure the pious man's course of life. Rising out of the obscurity of his previous way of life, the light of divine holiness and glory rises like the morning dawn for the pious man—עֲצָצָה "to split," Niph. "by splitting to press forth," (comp. xxxv. 6; lix. 5). Heretofore sick, he feels in himself the power of a new life, by which, as it were, new, healthy flesh grows on him, as on the dead bones Ezekiel saw (Ezek. xxxvii. 5 sq.). אֶרְכָּה is certainly derived most naturally from רָכַח *longum esse*, and denotes the new flesh that extends over the wound, by which, supplanting that which is dead, it fills up the gaps and restores the normal form of the member, (comp. FLEISCHER, in DEL. Comm. p. 592, Anm.). The word is found only here in Isaiah, comp. Jer. viii. 22; xxx. 17; xxxiii. 6; 2 Chr. xxiv. 13; Neh. iv. 1. He that has come to the light, and that has become strong in health, moves along the course assigned him. This march resembles a triumphal procession. As before him that goes in triumph are borne or led along the signs of his victory, so the glory of the pious goes before him, i. e., his righteous works. But he does not on this account shine in the brightness of his own celebrity, for he that closes up and holds together (comp. lvi. 12) the procession, and thus shows himself to be the power that controls all, is the glory of Jehovah. But where is the pious one, let his course of life be never so glorious, that does not need God? Therefore the Prophet comprehends all the rest together in the great, glorious right of petition of the pious one, which consists in this, that the pious may ask for everything, and never prays in vain (Matth. xxi. 22; Mark xi. 24; John xiv. 13 sq.). As has been remarked, the Prophet in ver. 9 b-10 a interrupts the chain of promises, in order to repeat the conditions. What he mentions as such is again the demand to forego every sort of lovelessness (ver. 9 b), and to practise every sort of love (ver. 10 a). As the first thing to be abstained from, he designates: not to rule tyrannically, but to take away yokes wherever they exist. Where the Spirit of the Lord is, there is liberty (2 Cor. iii. 17), and love does no evil to its neighbor; it seeks not its own; it rejoices not in iniquity (1 Cor. xiii. 4 sq.). There is here a certain climax: the Prophet evidently regards subjugation, tyranny, violence as the coarsest violation of the law of love. As a more refined transgression, he re-

gards the pointing (פָּלַץ, inf.) with the finger. This, among western nations as well as among orientals, is a gesture of contempt, comp. GES. in loc. (*infamis digitus*, the middle finger; PERS. II. 33: *ridet multum et digitum porrigit medium*, MARTIAL, II. 28, 2). According to Prov. vi. 13, pointing the finger appears also as a means of malignant denunciation and spiteful betrayal. Still more refined, but not better on that account, is the transgression of the law of love by sacrilegious discourse (comp. i. 13; x. 1; Ps. v. 6; vi. 9, etc.).—The demand to cease to do evil is followed by the demand to do good (ver. 10). And *vice omnium* it is demanded that the pious sacrifice his own hunger to the hungry, and satisfy the afflicted soul. For I agree with DELITZSCH in the opinion that שָׂנֵא can mean nothing else here than that after which the soul, i. e., here the hungry man's prompting for nourishment, craves. Hence it is going too far, when STIER *et al.*, following JEROME, take שָׂנֵא in the sense of life and heart. For he that is hungry after our life, to him we would not owe it.

Ver. 11. In what now follows we have a second row of promises and made stronger. It is composed of six members, but in its fundamental thought it corresponds to the one of four members [that precedes]. For underlying it is the thought of a life-career, that begins with the morning and presses happily through conflicts of every sort. But in this succession of six members the issue is different. That is, it concludes with a perspective of an activity that is richly blessed, and extends its efficiency into the remotest times. The first promise of this series corresponds exactly to the beginning of the first series: liberation from the chains of darkness, rising of light and increase of it is promised in such measure, that even the obscurest parts of that darkness will have the brightness of midday. (Job xi. 17; Ps. xviii. 29; xxxvii. 6, etc.).—The second promise is indeed the shortest, but it is also the most important of all: the LORD will never withdraw His hand from the pious one; He will abide with him and guide him (lvii. 18) in all his ways. The third promise assumes that cross and conflict will, nevertheless, not be wanting to the pious one. For there will be also for him still צָרָה, i. e., hot places. JEROME translates: "*implebit splendoribus animam tuam.*" HAHN follows this and translates: "and let thy soul be satisfied with brightness." It is true, the root צָרָה, צָרָה, in its fundamental meaning, "burning," involves the meaning of "gleaming," and of "drought." Hence on the one hand צָרָה, *nilens*, on the other hand צָרָה (Ps. lxxviii. 7) and צָרָה (Neh. iv. 7) *loca arida*. But what is promised already, ver. 10 b, satisfies the requirements of light, and ver. 11 b. shows that the Prophet has in mind the refreshing element of water. He promises satiety from it in a two-fold gradation. First, the pious one shall want none, even in localities that for others are arid deserts. The soul, i. e., the need of water shall be richly satisfied, so that thereby the bones (thus the body itself) become fresh and powerful. But, and this is the fourth promise, the refreshing element shall

be bestowed on the pious one in a still greater degree. That is to say, he shall himself become a well-watered garden; in fact, a richly flowing spring of water. Thus the pious one shall be an oasis in the desert, a lovely, green, fruitful garden, with a glorious spring that never goes dry. The expression *גן ירוה* is found again only in Jer. xxxi. 12. *גן ירוה* is the place of issue, the flowing place for water (comp. xli. 18; Ps. cvii. 33, 35; 2 Chr. xxxii. 30). In general comp. i. 30; li. 3; Song of S. iv. 12.—*The fifth promise* extends to the pious one the prospect that he will be still beyond the period of his life a source of blessing, and indeed the cause of a glorious restoration: they shall build (see *Text.* and *Gram.*) from these (*בנין*) designates the ideal originator) ancient waste places," means nothing else than: thou wilt be the author and spiritual director of such buildings by which ancient buildings that were destroyed shall be restored. The Prophet purposely does not say that it shall be just bodily children. Any way it will be children after the Spirit. Hence, also, in the second clause, just the second person sing. is used. It were incomprehensible why the children's building should be mentioned *before* that of the father. On the other hand, *בנין* explains to us the meaning of the *בנו*. One is, indeed, tempted to do as STRIEB and others do, and refer the second clause to new buildings, since *בנו*, as a rule, points to the future, and since great men are wont not merely to restore, but also to found new institutions. But in lxi. 4, the Prophet repeats this expression with some modifications, and there, according to the context, only restoration can be meant. Added to this, *בנו* in Pilel designates essentially "rising up again," and the predicates *בנו* and *בנו* equally refer to restoration. *בנו* (notice that it does not say *בנו*) is used of the past also in Deut. xxxii. 7; Ps. xc. 1.—*The sixth promise* extends to the pious one the prospect of honorable surnames, the praise of having deserved well of his country. A *בנו* is one that walls up (comp. Ezek. xxii. 30; 2 Kings xii. 13) what is shattered (*בנו* xxviii. 21; xxx. 13), thus a repairer of human dwellings. But, in order to dwell comfortably in a land, men must be able to go to one another, commerce and intercourse must be possible. Hence the additional title restorer of the paths. *בנו*, "to dwell in," is probably to be referred to both, since, in order to dwell, i. e., for comfortable and secure dwelling in a land, both are necessary, good dwellings and good roads. *בנו* is a poetic word with no technical reference, and hence suitable for designating any sort of way (comp. LEYBNER's article "*Strassen in Palaestina*," HERZ. R. Enc. XV. p. 157 sqq.).—One sees, especially from ver. 12, that the Prophet, who here still before the Exile preaches repentance to his nation, has yet always in mind the great future of restoration. So it is characteristic that, to the pious of his day, as a last and most glorious reward, he presents the prospect, that by him, too, shall be exercised blessed influences on Israel's reinstallation in its land.

5. If thou turn—hath spoken it.—Vers. 13, 14. Isaiah's contemporaries seem to have provoked the LORD especially by two things. First by an excess that was not demanded; that is by fasting much more than was commanded. They fancied that by this outward exercise they could bribe the LORD and wipe out scores with Him. But then they let themselves be caught in doing too little. They were as lax about keeping the Sabbath as they were strict about fasting. The Sabbath was Jehovah's day. Keeping it holy was a sure sign of fidelity to Jehovah, and easily tested. Thus the Prophet demands, a right sanctification of the Sabbath as a condition of glorious, theocratic blessing (comp. lvi. 2). The doing or dispatching business (*עשה* comp. on ver. 3 and *Text.* and *G.*, where see TR.'s note) is just the foot whose tramp desecrates the holy ground of the Sabbath. From the mouths of those that did not heartily serve the LORD, one may often have heard utterances that the celebration of the Sabbath was a burden, that interfered with all business and occupation (Amos viii. 5). Opposed to this the Prophet demanded that men shall call the Sabbath a delight (*ענו* again only xiii. 22). It merits this name as the universal friend of man, that brings rest and refreshment to all that are weary and heavy-laden. But, as being holy to Jehovah, it deserves the name honorable (*בנו* to be highly honored). But the Israelites should practically honor it also by not doing their own ways, and not going about their trade and occupation (*עשה*=far from making, without making or doing), by not doing their own business (see on ver. 3) and by not carrying on conversation. The expression *בנו* is found again viii. 10. The sense differs with the context. In many passages it has no pregnant sense (comp. Gen. xli. 28; xlii. 18; 2 Kings v. 13; Job ii. 13; Prov. xxv. 11). But there are also passages where it has (Deut. xviii. 20; Isa. viii. 10; Jer. xxix. 23; xxxiv. 5; Ezek. xii. 25, 28; xiv. 9; 2 Sam. vii. 7). According to the Mosaic law, the Sabbath should be a day of joy (comp. OEHLER in HERZ. R. Enc. XIII. p. 199). Could it be exacted of all Israelites that on this day only weighty words should proceed from their mouth? Certainly not. But business conversation could properly be forbidden. On the Sabbath no business must be transacted, neither by works nor by words. Thus *בנו* is here about the same as *παύω* (comp. 1 Sam. xx. 2; Judg. xviii. 7, 18, etc.). Let the Israelite practically honor the Sabbath in this way and he will delight himself in Jehovah Himself. He will serve the LORD with inmost satisfaction, and the LORD on His part will bestow upon Him the highest honor and the highest enjoyment. I will cause thee to ride, I will feed thee are citations from Deut. xxxii. 13, comp. xxxiii. 29. To ride on the high places of the earth denotes exaltation above all other nations. Instead of "eating the heritage of Jacob thy father," the original text in Deuteronomy reads "eat the increase of the fields; and He (Jehovah) made him to suck honey out of the rock, and oil out of the

flinty rock." These expressions are compressed in our text, and an expression used instead that recalls the promises given to the fathers in reference to the land of Canaan (Exod. iii. 8, 17; xiii. 5, etc.). On "For the mouth of the Lord," etc., see on i. 20; xl. 5.

- b) To the complaint of the people concerning Jehovah's inability is opposed the charge of moral corruption.

CHAPTER LIX. 1-8.

- 1 BEHOLD, the LORD's hand is not *shortened, that it cannot save ;
Neither his ear heavy, that it cannot hear :
- 2 But your iniquities have separated between you and your God
And your sins 'have hid His face from you, that He will not hear.
- 3 For your hands are defiled with blood
And your fingers with iniquity ;
Your lips have spoken lies, your tongue 'hath muttered perverseness.
- 4 None *calleth for justice, nor any pleadeth for truth :
They trust in vanity, and speak lies ;
They conceive mischief, and bring forth iniquity.
- 5 They hatch *cockatrice' eggs
And weave the spider's web :
He that eateth of their eggs dieth,
And *that which is crushed breaketh out into a viper.
- 6 Their webs shall not become garments,
Neither shall they cover themselves with their works
Their works are works of iniquity,
And the act of violence is in their hands.
- 7 Their feet run to evil,
And they make haste to shed innocent blood :
Their thoughts are thoughts of iniquity ;
Wasting and 'destruction are in their paths.
- 8 The way of peace they know not ;
And there is no 'judgment in their 'goings :
They have made them crooked paths :
Whosoever goeth therein shall not know peace.

¹ Or, have made him hide.

² Or, that which is sprinkled is as if there brake out a viper.

³ too short to save, too dull to hear.

⁴ appeals with justice, there is no one that would judge impartially.

⁵ tracks.

⁶ Heb. breaking.

⁷ Or, adds.

⁸ Or, right.

⁹ deviseth wickedness.

¹⁰ basilisk.

TEXTUAL AND GRAMMATICAL.

Ver. 8. מְכַדִּילִים direct causative Hiph. with כִּי as a g., in Gen. 1. 6; Esek. xxii. 26; xlii. 20.—וְהָיָה אֲשֶׁר יִשְׁמַע אֶת הָעָם also direct causative Hiph.; comp. moreover, as regards the expression, liv. 8.

Ver. 2. The word מְכַדִּילִים is found only here and Lam. iv. 14, where the words מְכַדִּילִים אֲשֶׁר יִשְׁמַע אֶת הָעָם are evidently taken from our text. The form מְכַדִּילִים is irregular. The prefix ׀ denotes a Niphal form, whereas מְכַדִּילִים appears as a Pual or passive of Poel. The root מְכַדִּילִים (kindred to מְכַדִּילִים fastidivus) occurs again in the sense of "impurum, profanum esse," in the Hiph. in lxiii. 3, on the other hand often in later writers: Zeph. iii. 1; Mal. i. 7, 12; Ezra ii. 62; Neh. vii. 64; Dan. i. 8.—Thus מְכַדִּילִים is bad Hebrew both materially and formally. It seems to me that the expres-

sion was purposely taken by the Prophet from popular language, in order, by the bad word, to designate the more graphically the bad thing. The root, which originally belongs more to the Aramaic dialect, only penetrated into the Hebrew Scripture language at a later date, as the passages quoted show.—One may not render תִּהְיוּ "to murmur," which would make nonsense where the same word occurs in Ps. xxv. 28; lxxi. 24; Job xxvii. 4; Prov. viii. 9. The tongue (or palate) in all these passages is personified, and treated as the inner source of what the lips outwardly express aloud. GUSENIVS (Thes. p. 364) quotes with approval the words of GUSENIVS, that "וְהָיָה אֲשֶׁר יִשְׁמַע אֶת הָעָם non reperitur cum parte magis extrinseca, nempe וְהָיָה אֲשֶׁר יִשְׁמַע אֶת הָעָם, et sic aliquam servat intrinsecitatem." And that is correct. By וְהָיָה אֲשֶׁר יִשְׁמַע אֶת הָעָם the same thing is affirmed of the tongue that is elsewhere ascribed to it

when it is said of it, that a high song of praise (רִמָּה) Ps. lxxi. 17), honey and milk (Song of Sol. iv. 11), malignity (Job xx. 12), pain and wickedness (Ps. x. 7) are under the tongue, or that pleasant doctrine is on the tongue (Prov. xxxi. 26), or that wickedness is in the tongue (Job vi. 30). All these expressions must be regarded as metaphors, because in all of them the outward, irrational organ is substituted for the inward rational organ.

Ver. 5. וְהָאֵרָה אֵם. *ay*, comp. וָרָה l. 6, from וָרָה "to press together;" it is a passive participial form, as *c. g.*

עוֹלָה, with the rare feminine ending הָ.

Ver. 8. כָּל the totality of the ways, comp. *c. g.*, xxii. 11; xxvii. 4.

EXEGETICAL AND CRITICAL.

1. **Behold—not hear.**—Vers. 1, 2. Ver. 1 implies a double reproach which Israel lets fall beside that in lii. 2, 3. In the latter they had reproached Him with injustice. Here they let it be understood that Jehovah either lacks the necessary strength of hand ("כִּזְיוֹה" comp. on l. 2) or else hearing. The expression כִּזְיוֹה does not signify *unwillingness* to hear, but *inability* to hear, deafness, as in Gen. xlviii. 10 "the eyes of Israel were heavy from age" signifies the physical weakness of the eyes, wherefore it is added "he could not see." The expression כִּזְיוֹה used of the ear occurs again only vi. 10; and in Zech. vii. 11 as a quotation from our text (comp. on lviii. 6 sqq.). In ver. 2 is given the real reason for Israel's mournful fate. It is their sins that raise a partition-wall between them and their God, and make Him hide His face from them so that He does not hear.

2. **For your hands—not know peace.**—Vers. 3-8. In this section the Prophet specifies the sins of Israel, showing that it is wholly penetrated by sin, and that the outward manifestation exactly corresponds to the corrupt interior. He first points to the hands spotted with blood. Then he says that guilt, offence clings to their fingers, by which he would only express, that this blood came not on their fingers by accident, but by actual trespass. He distributes the notion "blood-guiltiness" to the palms and fingers according to the law of parallelism. The lips speak lies loud and audibly, while the tongue devises wickedness, which is set in operation by means of the lies. There prevails here, too, the antithesis between what is outward and what is inward. In ver. 4 there underlies the same antithesis. I have no doubt that קָרָא נִצְדָק designates the judicial *invocatio* (*in jus vocare, kaleiv eni dikayn*); so COCEJUS, GESÉN., MAURER, KNOBEL. For first, in this way the two clauses of the half of the verse most beautifully correspond. The first treats of the complainant, and the second of the fate his complaint has with the Judge. Moreover Job xiii. 22 seems to me to prove that the general sense "to call" may, according to the context, acquire the meaning of a forensic act, as that of the call proceeding from the complainant to appear at the bar of judgment and to justification. If we take קָרָא in the sense of *καλεσθαι*, as DELITZSCH does ("no one gives public testimony with righteousness"), it would be giving too much meaning to קָרָא and to *καλεσθαι*. If one were to take it with STIER in the sense "no one calls (appeals) to righteousness, raises his voice for it, i. e., in order to it and for it," that would be to attach too much meaning to the prefix קָ. I translate: there is no one that appeals with righteousness, and there is no

one that is judged with faithfulness (impartially). One could, as most do, translate נִשְׁפָּט also by "who conducts his cause." But the Niph. primarily means "to be judged" (Ps. ix. 20; xxxvii. 33; cix. 7); and this meaning seems to me to suit better here, since עָנָה (as in Job xiii. 28) would better answer to קָרָא in the sense denoted before, and נִשְׁפָּט does not mean "to defend one's self" but "to go to law, litigare," and thus includes the complainant. According to our meaning the complainant's aim at wrong is judged, but also the judges treat the cause with no fidelity or love of truth. מִכֹּנֶה answers here to the idea עָנָה, as *c. g.*, Ps. xcvi. 13; Prov. xii. 17; 1 Sam. xxvi. 23 etc. Now where such things come to light, there must be something lacking within. There, instead of the living God, emptiness, vanity, nothingness must be the refuge in which trust is placed; there, too, lies must serve as indispensable aids (מִכֹּנֶה see lviii. 9). In general the natural law is observed: as the seed, so the fruit. What is conceived within as the germ of the עָנָה (weary trouble with the secondary notion of what is baneful, a curse, especially in Eccl. i. 3; ii. 10 sqq., etc., comp. Job. v. 6, 7; Ps. vii. 17) comes to light in an aggravated form as מִן (*vatum, malum* in the double sense of the word). The notion מִן is stronger than עָנָה, since it expresses more strongly both the idea of vanity, illusiveness, as well as that of moral wickedness. Moreover both conceptions (עָנָה and מִן) are often conjoined, not only in passages that more or less literally coincide with ours (Job xv. 35; Ps. vii. 15), but elsewhere also (Ps. x. 7; xc. 10; lv. 11.)

In vers. 5, 6, by a double image, the Prophet expresses the thought that the inward corruption of the people reveals itself outwardly by corresponding works. He compares the Israelites to poisonous serpents that produce poisonous eggs, and to poisonous spiders that draw out of their body a baneful web. In ver. 5 a the comparisons stand side by side in their general import. But ver. 5 b there is mentioned first a double destructive use of the basilisk's egg. Either one eats it, and dies of it; or the broken egg divides itself as an adder, i. e., lets slip out through the crack the poisonous adder, that is dangerous to the foot of him that treads on it (Gen. iii. 15). Thus the works of the Israelites are on the one hand positively ruinous, on the other hand they appear as useless, unreliable, consequently also as indirectly ruinous. That is, so far as the Israelites are thought of as spiders that produce a web, there their products prove useless for protecting garments. Consequently the conduct of the Is-

raelites is altogether the product of an inward corruption, and in every respect, in part useless and thus indirectly pernicious (מַעֲשֵׂי-אֵין), in part directly and positively ruinous (פֶּעַל חֹסֶם).

Vers. 7 and 8 continue the effort to hold up to Israel the manifoldness of its sinful ways. It is as if the Prophet, having in ver. 6 spoken of the sinful works of the hands, would now describe the participation of the feet in these works. This he does by means of a citation. For the entire first half of ver. 7 is taken from Prov. i. 16 (as on the other hand Paul in Rom. iii. 15-17 gives a free citation of our vers. 7, 8 a). Also the words **their thoughts are thoughts of iniquity** are the more to be regarded as a reminiscence of Prov. vi. 18 since the expression אֵין כּוֹשְׁבוֹת אֵין occurs only in these two passages, and also the second half of Prov. vi. 18 is only a variation of the first half of chap. i. 16. In the last number of ver. 7 as also in ver. 8, the Prophet appears to have intended to show how Is-

rael had by its sins polluted everything even that was called a way. Hence it is said at the close of ver. 7 that **wasting and destruction** (li. 19; lx. 18) **is in their paths** (מִסְלָה the beaten road; notice the antithesis to שֶׁר וְשֶׁכֶר); then ver. 8 דֶּרֶךְ "the way" and מַעְגְלוֹת "the wagon tracks, *orbites*," are described as devoid of peace and judgment, and the נִתְּיָבוֹת "the foot-paths" are made crooked by them (in their interest לְהֵם). "The way of peace" is an expression that occurs only here, and as a citation from this text in Luke i. 79 and Rom. iii. 17. Also in writing these clauses the Prophet had undoubtedly in mind passages in Proverbs like Prov. ii. 8, 9, 15. The concluding clause of ver. 8: **whosoever goeth therein, etc.**, corresponds to the beginning of the verse, and is a sort of recapitulation of all that was said concerning the ways of the Israelites. That is, the result is that every one that goes thereon learns not to know peace (*viz.* practically, xlvii. 8; Jer. xx. 20).

2. THE TRANSITION UPWARD.

a) The transition from the Mournful Present to the Blessed Future by means of the Nation's Penitent Confession.

CHAP. LIX. 9-15 a.

- 9 Therefore is ^ajudgment far from us,
Neither doth justice overtake us:
We wait for light, but behold obscurity;
For brightness, *but* we walk in darkness.
- 10 We grope for the wall like the blind,
And we grope as if *we had* no eyes:
We stumble at noonday as in the ^bnight;
^c*We are* in desolate places as dead *men*.
- 11 We roar all like bears,
And mourn sore like doves:
We look for ^ajudgment, but *there* is none;
For salvation, *but* it is far off from us.
- 12 For our transgressions are multiplied before thee,
And our sins testify against us:
For our transgressions *are* with us;
And *as for* our iniquities, we know them.
- 13 In transgressing and lying against the LORD,
And departing away from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of falsehood.
- 14 And ^ajudgment is turned away backward,
And justice standeth afar off:
For truth is fallen in the street,
And equity cannot enter.
- 15 ^aYea, truth faileth;
And he *that* departeth from evil ^amaketh himself a prey.

^a Or, is accounted mad.

^c right.

^b twilight.

^c Among the flourishing (with life) as the ass.

TEXTUAL AND GRAMMATICAL.

See *List* for the recurrence of the words: Ver. 9. אֶפְרָה-נְגוּחַ. Ver. 10. גֶּשֶׁשׁ, comp. כֶּשֶׁשׁ.

Ver. 10. *He* *parag.* accented the first time, the second time unaccented, seems to me to be with reference to merely rhetorical effect, corresponding only to the outward difference between עוֹרִים and עֵינִים (xl. 29). — פָּנָה with the preposition omitted, comp. i. 25; v. 18, 29; x. 14; xxviii. 21. — אֲשֶׁן is an adjective form from שָׁן *pinguis fuit*, like אֲכֹר, אֲכֹב, אֲיֹן. The Prophet could write בְּשִׁנָּים, but he coined a new word in order to intimate that he would have the word taken in more than the common, in an intensified sense. Judg. iii. 20 שָׁן is used parallel with אִישׁ-חֵיל: they smote ten thousand Moabites חֵיל-אִשׁ וְכָל-אִשׁ. Also in Ps. lxxviii. 31 מִשְׁכָּנִים is placed in parallelism

with בְּצוּרִים (comp. Isa. x. 16). Since the words כְּשִׁלְנוּ as far as כְּאֲשֶׁר־נִכְנָם stand in the same grammatical relation as בְּצוּרִים כְּנֶשֶׁךְ, and correspond to these words in parallelism, they must have an analogous sense. There lies in the former the same antithesis as in the latter. See *Ezog. and Crit.*

Ver. 12. עָנְתָה בָנוּ comp. iii. 9; and as regards the singular predicate with the plural subject comp. i. 6; xxxiv. 13; xxxv. 9.

Ver. 13. כָּסֹן inf. absol. Niph. from כָּסַן, comp. Zeph. i. 6. — דָּלוּ, דָּלוּ, are inf. absol. Poel from דָּלָה, דָּלָה; they both occur only here. They are evidently meant for a paronomasia.

Ver. 14. The discourse returns to the verb. אֵן.

Ver. 15. מִשְׁתַּוֵּלֵל, with reflexive-causal meaning; comp. Ps. lxxvi. 6.

EXEGETICAL AND CRITICAL.

1. From the present, whose contemplation he begins in chap. lviii., the Prophet would prepare a way for himself to behold the remote future. The sins and vices of the present, which he had to oppose to the people's charge of injustice on God's part, prevent the coming of the salvation to which the people had a certain right as to something promised. But these sins can be blotted out, a way to Israel's right to salvation can be made, if Israel repents. That will come about. Hence in the present section the Prophet describes the penitent Israel. That this repentance may appear spontaneous and real, he lets Israel itself speak. He was the more moved to do this, as he comprehends together relative and absolute present, and accordingly would include himself and his own time. With עַל-כֵּן, "therefore" (ver. 9), the Israelites join on to the charge of the Prophet. They admit thereby that their sins are the cause of their sad condition, which they now proceed to describe (vers. 9-11). To this "therefore" corresponds the causal כִּי, "for," ver. 12: what they should know as the consequence of the Prophet's charges, that they now prove by a candid confession of sin (vers. 12-15 a). In direct contrast, therefore, with that bold statement, lviii. 2, 3, that Jehovah was unjust toward His people, Israel here confesses emphatically, in a double turn of discourse intertwined like a chain, and in connection with the mirror of its sins that the Prophet holds before it, lix. 2-8, that its wretchedness is the consequence of its sin (vers. 9-11), and its sin is the cause of its wretchedness (vers. 12-15 a).

2. Therefore—far off from us, vers. 9-11. With therefore begins a great and important turn in the discourse. Israel no longer boasts of its righteousness and innocence, as in lviii. 2, 3, but confesses that the Prophet was entirely right in his accusations, lix. 2-8; it confesses that on account of these sins its right is far from it. But what strange confession of sin is this when Israel says: On account of my sins I rightly do not receive my right; right is done me that I suffer wrong. Evidently there is implied here

a double right. On the one hand there exists for Israel an absolute right, that is founded on its election to be a peculiar people, and on the promise given to the fathers and often repeated afterwards. This is the right (מִשְׁפָּט) and the righteousness (צִדִּיקָה) spoken of in vers. 9 and 11. By virtue of this right a wrong seems to have happened to Israel when it has been conquered, oppressed, carried off captive by the heathen. But such times of distress are only obscurations of right, i. e. transitory veilings of that right that stands immovable as the sun, occasioned by Israel's sin for the time being, that makes necessary the manifestations of God's relative right, i. e. transitory moments and periods of punishment. In ver. 9 now, the people confess that the present obscuration of its (absolute) right is not an absolute, but only a relative injustice, i. e. in relation to its present misbehaviour a well founded right. That Israel itself speaks, and that it is not solely the Prophet that declares of Israel that it has come to a right view, is evidently intended, so that Israel's confession of repentance may be heard from its own mouth, thus from the most reliable source, and also as a voluntary one.—

The expression לֹא תִשְׁנוּ צִדִּיקָה recalls the זִכְרוֹת or קְלִילֹת הַשִּׁנָּה of Deut. xxviii. 2, 15. Comp. also Isa. xxxv. 10; li. 11. From ver. 9 b and on, this condition of Israel devoid of its right is described in figures. The people compare it to the situation of those that in darkness hope for light, and yet never see the hope fulfilled. Next they compare themselves in their helplessness and want of counsel to blind men that grope along by touching the wall. Further they compare themselves to the blind that stumble at midday as in the twilight; then to the dead, i. e. to the shades of the dead that move among the living, strengthless and without support, with tottering gait (comp. the ἀνεμνῶν κἀνοῖα or οὐκ ἀνθρώπων, FR. v. NÄGELSBACH, *Homer. Theol.* VII., § 25). The word אֲשֶׁר־נִכְנָם, which occurs only here, can, in my opinion, only mean "the fat," i. e. those in vigorous life, in

contrast with the unsubstantial shades. So also DELITZSCH, SEINECKE, ROHLING, etc. See *Text. and Gram.* The light of midday does not help the blind; he stumbles any way. It does not help the shade of a dead man to move about in the environment of men rejoicing in life; he totters and is unsteady just the same. One might say that then it ought to read: כְּאֵין כְּאֵין. But the intention of making the last member of the parallelism like the first prevails. The explanations: "as the dead in darkness, or in desolate places, or in fat regions," partly do not correspond to the parallelism, partly are ungrammatical. But one must now distinguish the substance from the image. What would the Prophet say by this figure? I am surprised that even DELITZSCH here follows in the steps of KNOBEL, and thinks he must find the Prophet's point of view in the last decade of the Exile, and that the meaning is: When, after his conquest over Croesus, Cyrus hesitated to march against Babylon, hope and fear unceasingly alternated in the souls of the Exiles. Verily, the Prophet's standpoint is one much higher, his circuit of vision a much broader one. He would here even pave the way to the distant views of chapters lx. sqq. The thing that hinders the appearance of the deeds of salvation there promised, is Israel's sin. Let the partition wall of sin be cleared away by knowledge of it and proper fruits of repentance, then can the LORD arise to put Israel in possession of its right. Wherever and whenever Israel truly recognizes its misery and the cause of it, it must so speak as is here represented. For there it must measure its situation by the measure of God's promises, and must ask itself: Am I what, as the people of God, I ought to be? Then it must see the imperfection and uncertainty of its situations—now high up, then deep down; at one time unrighteously dominated over, at another unrighteously dominating—and confess that Israel can only find its eternal, inalienable right in and with its God.

Ver. 11. Israel compares itself to bears growling for hunger (illustrative passages from the classics find in BOCHAET, *Hieros.* II., p. 134), and to doves that for like reason plaintively coo and sigh (*ibid.* II., p. 539 sq.). הִנֵּה and הִנֵּה are nearly related in sound and meaning. The first is used of the dove, Ezek. vii. 16; the latter is used also of the lion (xxvii. 8; xxxi. 4). We had it for the sighing of the dove already, xxxviii. 14. By comparing themselves to the growling of the bear and to the sighing of the dove, the Israelites let it be understood that both the strong and the weak, each in his way, make audible complaint concerning the prevailing distress.

3. For our transgressions—himself a prey, vers. 12-15 a. As already remarked, the

'2, "for," that begins ver. 12, corresponds to the "therefore" that begins ver. 9. It is the same chain-like succession as that of e. g. li. 12, 13; liii. 4, 5, 12. "The people strike up the *Widduj* (the confession) that is marked by the rhyming inflexions *anu* and *enu*" (DELITZSCH).—The second '2, "for," in ver. 12 is not co-ordinate with the first, but subordinate. For Israel would not have been able to say: Our sins stand before thee and testify against us, had it not before owned to having such sins. The consciousness of its sinfulness betrayed in ver. 12 b was alone able to determine it to the declaration of ver. 12 a. In ver. 13 follows a specification of the sins of which Israel is conscious. The first and chief is apostasy from Jehovah, idolatry. It is characterized in a three fold way. We may understand עָשָׂה to denote the inward revolt against the LORD, כָּחַשׁ the denial of Him practised in words (וְיָהוָה is to be referred to both, comp. i. 2; xliii. 27; then Hos. ix. 2; Jer. v. 12), נָסוּ וְנָרְוּ, the outward actual falling away by exchanging the worship of Jehovah for heathen worship. One may say that ver. 13 a treats of transgressions against the first table of the law, ver. 13 b of transgressions against the second. For ver. 13 b speaks of violations of the duties we owe our neighbors. וְכָרַע עֵשֶׂק וְטָרָה is to carry on discourse (conversation, agreement) that aims at oppression of others and departure from the law. The expression כָּרַע-כָּרַע, wherever else it occurs (Deut. xiii. 6; Jer. xxviii. 16; xxix. 32), is used only of the false doctrine of the false prophets. Thus here Isaiah would have principally in mind the seductive discourses of false prophets. In antithesis to הִנֵּה, *concepit*, הִנֵּה can here only mean "breathing forth," the *proferre* by means of speech.

Ver. 14. At first sight and by comparison with ver. 9, one is tempted to understand 14 a (with HIRZIG and others) to refer again to the hindrance in the way of Israel having the right belonging to it in the theocratic sense (see above). But ver. 14 b conflicts with that; for there the *fides publica* is evidently spoken of that must underlie the administering of justice and all trade and conduct. Where fidelity wavers, and no one can any more believe and trust another; where all propriety and decorumness, all *honestum* is formally held aloof, excluded, put under the ban, there can be no mention of right and justice in the market (בְּרֹחוֹ, *in foro*); of course there fidelity must gradually be wholly missing (xxxiv. 16; xl. 26), while if any one only does not join in, would let the wickedness alone, he incurs the danger of being singled out for plunder.

לִרְצוֹן, I hold to be correct, it may be objected from a grammatical point of view, that the disjunctive Paasha on נִרְצוֹן calls for a substantive meaning for צָר, and that צָר as an attribute of הַנִּרְצוֹן must also have the article. But the accent is only the Masoretic construction, and the omission of the article forms no very rare excep-

tion, which appears to me to be prompted in cases where the subject is rendered definite already by the comparison (comp., e. g., xl. 9).

Ver. 21. The use of מִתְּמָה for מִתְּמָה, which we find in Jeremiah very much developed, is in Isaiah still in its beginnings. For in him both forms occur harshly together: liv. 15.

EXEGETICAL AND CRITICAL.

1. The LORD can only reply to Israel's sincere confession of sin by the assurance of His grace. Therefore the Prophet declares that the LORD recognizes the complaint, that its right (ver. 9) has escaped from it, to be well founded (ver. 15 b, 16 a), and that He has prepared to help them to it. Therefore recompense will be given to the enemies of Israel (ver. 18). East and west shall be witnesses of the mighty displays of Jehovah's power, when He will come on like a stream that bursts its dams and is driven by a tempest beside, in order to bring deliverance to penitent Israel (vers. 19, 20). This promise of outward manifestation of salvation is followed by another more inward, and also comforting and encouraging for the Prophet himself, that the covenant of the LORD with Israel will be realized by the spirit that the LORD has laid on the Prophet continuing to operate forever in Israel. (ver. 21).

2. And the LORD saw it—saith the LORD.—Vers. 15 b-20. According to the prospect the Prophet held out, lviii. 9, so it comes to pass. There it says: if Israel will bring proper fruits of repentance, then it will call and the LORD will answer it; it will cry, and the LORD will say: here am I. In lix. 12-15 a Israel has made so hearty a confession, that the fruits of repentance demanded, lviii. 8 sqq., are to be expected with certainty. Instantly the LORD hears, and now also actually answers. He investigates the situation and owns with displeasure ('רַע בֵּן', comp. Gen. xxi. 11, etc., only here in Isa.) that Israel really has not its theocratic right. כִּשְׁמֹט, ver. 15 b is thus to be construed as in ver. 9. Moreover, the LORD sees with dismay (מִשְׁמֹטָה, comp. lxiii. 5) that no one is there. To the expression, אֵין אֵין, corresponds in parallelism מִשְׁמֹטָה. The former must therefore have a meaning analogous to and preparatory for the latter. We must therefore supply after אֵין the thought: "who is able to mediate such a thing, to bring it to rights". Comp. xli. 28; lxiii. 5. מִשְׁמֹטָה is *intercessor*, comp. liii. 12; xlvii. 3.

Upon the knowledge of what is wanting follows instantly the actual intervention. It is successful, for the arm of the LORD (symbol of His omnipotence, xxxiii. 2; xl. 10; lxviii. 14, see *List*) affords him help, and the sure support of His purpose is the righteousness of his cause and of His will. Ver. 16 b is related to what follows, as a summary statement of the contents. Ver. 17 follows with specification in figurative expressions. Here Jehovah is portrayed arousing the several attributes and activities He needs in order to help His people to their right; and the awaking of the powers resident in Him is represented by the figure of His laying on the several pieces of military equipment. Comp. the application of our passage in

Ephes. vi. 14, 17, and the *Doct. and Eth.*, p. 644, § 10. Thus the righteousness just designated as the guaranty of success is compared to the coat of mail from which all darts of the enemy rebound. שָׁרָן only here in Isa.; comp. 1 Kings xxii. 34; 2 Chr. xviii. 33. The helmet, the defensive armor, that protects the head, the noblest and most prominent part of the body, guarantees therefore very properly the chief concern: deliverance, salvation, victory (שָׁרָן, comp. Hab. iii. 8). The garments must denote that He means vengeance, and the כְּעִיל (the long, woolen under garment, comp. lxi. 10) must represent the deep earnestness, the glowing zeal that animates Him. Ver. 18. Thus equipped, the LORD advances to the conflict. The object of it is righteous recompense to the enemies of Israel. The rage with which they have oppressed Israel, in general all that

they have done to it (נָכַר, *vocab. anceps*, comp. iii. 11; lxvi. 6) shall be recompensed to them, especially to "the isles", the representatives of the heathen world. But they will fear the name of the LORD, i. e., His appearance, revelation, in the west and his glory in the east. כִּנּוּר before כְּעִיל and כִּנּוּר of course designates to the Hebrew way of speaking the *terminus a quo*, whereas we must, in our manner of representing it, substitute the *term. in quo*. For the Hebrew would not say that they will fear the LORD from east and west hither, as if the appearance of the LORD were to be regarded as standing in the middle between east and west. But the Prophet stands in the middle, and he would only say that both those that present themselves to him from the east and those that meet his gaze from the west, from whatever side they come, will fear the LORD. On this well-known Hebrew mode of expression comp. xvii. 13; xxii. 3; xl. 15, etc. The expression, "fear the name of the LORD," is found, Deut. xxviii. 58, and on the ground of that passage in Ps. lxxxvi. 11; Neh. i. 11; probably also Mic. vi. 5, where יִרְאֵה שִׁכְרָךְ is to be read, instead of יִרְאֵה שִׁכְרָךְ; then, too, Ps. cii. 16, which is evidently a citation of our text, and confirms the reading יִרְאֵה; and Ps. lxi. 6; Mal. iii. 20.—

And how should not the heathen fear the name of the LORD, seeing He comes as a compressed river! (On צָר see *Text and Gram.*). What better image could the Prophet use to signify Jehovah's might, that for a time restrained itself to the point of apparent injustice toward Israel, only to break forth with the greater energy? He compares it to a stream which the dikes for a while crowd together, but which, when it makes a crevasse in the dikes, breaks away with so much the

greater power, and irresistibly carries all before it, especially when its own weight is augmented by a driving wind. In this he expresses the thought that also underlies xl. 7, that the Spirit of the LORD, that also in the wind has one of its forms of manifestation, will exercise the activity suited to it, at the destruction of the world, as it did at the creation (Gen. i. 2; comp. Isa. iv. 4; xxviii. 6).—In ver. 20 the distinction between "Zion" and "the converted in Jacob" is due to the parallelism, and therefore we must not attach to this merely rhetorical distinction the weight of a logical distinction. On שָׁנָה כְּשֶׁנָּה comp. i. 7, 27; v. 13; xxviii. 1.

3. As for me—forever, ver. 21. When we compare chap. lviii. with lx., we find in the former a very prosaic, practical, severe homily, which can only have been made for a (relative or absolute) present occasion. But in chap. lx. we again find the Prophet in a lofty flight, announcing the remote future. Chap. lix. forms the bridge to this in the manner designated above (comp. also in *Doct. and Ethic.*, p. 644, § 11) When now lix. concludes with a declaration that promises to the Prophet the continuance of the charismatic gifts of the Spirit heretofore imparted to him, we will be right in regarding this declaration of our verse as the direct transition to the loftier style of prophecy that again begins in chap. lx. Still, of course, ver. 21 cannot be referred only to this assurance given to the Prophet; for the sound of the words of the verse shows that the LORD at the same time would crown the promise given to the people Israel from ver. 15 a and on. Thus this verse has a double character. This appears from the plural suffix in עַמִּי, on the one hand, and on the other from the address to the Prophet. At the same time it is to be remarked, that ver. 21, in relation to what precedes, has a positive and inward character. Positive, because nothing more is said of the evil to be done to the enemies, but only the good to be to Israel is spoken of; inward, because what is said is not concerning victory and outward salvation, but concerning inward impartation of the Spirit. עַמִּי is not = but I. For nothing is said before of what another would have done. Therefore it means "and I," but the emphasis is on the "I," and this is made prominent because something is to be promised that only God can do. At the same time there is in these words a reminder of the words spoken to Abraham, Gen. xvii. 4: "As for me, behold, my covenant is with thee." But the covenant that the LORD here holds up to view is no longer one that promises great increase by means of a numerous posterity, as in that covenant with Abraham. This new covenant refers to the spiritual life, to a new spiritual communion with the LORD, to the worship of God in spirit and in truth.

One would not comprehend in what follows why the LORD does not say directly: I will put my Spirit upon them, etc., but says: My Spirit that is upon thee, and my words which I have put in thy mouth (li. 16), shall not depart out of thy mouth, etc., if there were not just that double object indicated above. But would the LORD have promised to the Prophet so numerous a posterity, would he have

declared the prophetic gift to be a matter of inheritance in his family? Certainly not. In contrast with Gen. xvii. 4 sqq., that also has much to say of "a seed after thee," but only in the sense of a numerous corporeal posterity, it is here promised to the Prophet that he should have many spiritual descendants; that therefore Israel, to the remotest generations, shall be a people filled with the Spirit, and people of God in the most exalted sense. The spirit-replenished posterity of the Prophet, and of the people Israel, generally merge together in one. From chap. lx. onwards it is evidenced at once that the Prophet has become no mere preacher of repentance, as might seem to be the case from chap. lviii., lviii. lix. 1-8, but that the high prophetic gift is still in him that is able to behold with enraptured eye the glory of the remote future, and to proclaim it with eloquent tongue.

[On ver. 21 DELITZSCH says: "The following prophecy is addressed to Israel, the 'servant of Jehovah,' which has been hitherto partially faithful and partially unfaithful, but which has now returned to fidelity, viz., the 'remnant of Israel,' which has been rescued through the medium of a general judgment upon the nations, and to which the great body of all who fear God, from east to west, attach themselves." CLARK's *For. Th. L.* J. A. ALEXANDER interprets it in the same way. He says: "The only natural antecedent of the pronoun *them* is the converts of apostasy in Jacob, to whom the promise in ver. 20 is limited. These, then, are addressees addressed, or rather the discourse is turned to Israel himself as the progenitor, or as the ideal representative of his descendants, not considered merely as a nation, but as a church, and therefore including proselytes as well as natives, Gentiles as well as Jews, nay, believing Gentiles to the exclusion of the unbelieving Jews. This idea of the Israel of God, and of the prophecies, is too clearly stated in the Epistle to the Romans to be misapprehended or denied by any who admit the authority of the apostle. This interpretation is moreover not a mere incidental application of Old Testament expressions to another subject, but a protracted and repeated exposition of the mutual relations of the old and new economy, and of the natural and spiritual Israel. To this great body, considered as the Israel of God, the promise now before us is addressed, a promise of continued spiritual influence, exerted through the word and giving it effect. The phrase *upon thee*, here as elsewhere, implies influence from above, and has respect to the figure of the Spirit's descending and abiding on the object. The particular mention of the mouth cannot be explained as having reference merely to the reception of the word, in which case the ear would have been more appropriate. The true explanation seems to be that Israel is here, as in many other parts of this great prophecy, regarded not merely as a receiver, but as a dispenser of the truth." The Author's effort to include a personal address to the Prophet as well as to the spiritual Israel seems to have no more valuable effect than to prepare a transition to the lofty prophetic flight that begins with chap. lx. We can better dispense with the transition than accept the ideas brought in by that interpretation. —TR.]

DOCTRINAL AND ETHICAL.

1. On lviii. 2, 3. There are also to-day many men that hold up their good works to God (Luke xviii. 11 sqq.), and who, out aloud or silently, reproach Him for not adequately rewarding them for them. But one can distinguish here two classes: those that boast of having done works of undoubted moral worth; and such as found their pretensions essentially on works that are morally indifferent, as ceremonies of worship and the like. Of course there is a difference between these, for the former can, under some circumstances, really deserve praise; whereas the latter under all circumstances accomplish something more or less morally worthless, yea, possibly, as miserable hypocrites, directly provoke the wrath of God. But never has the creature the right to accuse God. It may be debated whether such accusation is more folly or wickedness. It is under all circumstances a presumptuous judgment. For, as long as we live, results are not assured, and we lack ability to see all. Only the day will make it clear what is the relation between God's doing and ours, and that He has not let the just recompense be wanting (i. 18; xliii. 26).

2. On lviii. 4 sqq. The Prophet finds fault with the fasting of the Jews in two respects. First, because they combined them with works of unrighteousness. Second, because they held the "bodily exercise" to be the chief thing. Perhaps in the Sermon on the mount our LORD had our text in mind when He said: "When ye fast, be not as the hypocrites of a sad countenance." Matt. vi. 11. He makes prominent one particular that probably hovered before our Prophet also. For it is possible that he saw in the "hanging the head" an artificial, affected, and so hypocritical expression of a piety that did not exist inwardly; although it is not absolutely necessary that this letting the head hang and making one's bed in sand and ashes took place with hypocritical intent. But our LORD expressly demands that one do not let appear the harassed, sickly look, that was the perhaps quite natural consequence of fasting. He says (ver. 17): "but thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father, which is in secret." One sees, therefore, that in the Sermon on the mount the LORD by no means rejects corporeal fasting. He only shows abhorrence of men's hypocritically abusing fasting for the gratification of pride. But the Prophet also does not reject fasting. But he would have corporeal fasting be the faithful expression of a simultaneous moral doing of penitent self-denial and compassionating love.

3. On lviii. 6-9. As the apostle James pressingly urges against dead works, that even Abraham's faith was in itself a grand moral act, so here, too, the Prophet insists on right works as opposed to false works. But neither declares essentially anything concerning the true ground and origin of the works that they mean, because the context of their discourses does not call for it. We are to supply this from passages that professedly speak to this point, which they silently

take for granted, according to the measure of intelligence given to them. For even Isaiah knows right well that that which satisfies and strengthens is not to be obtained by one's own labor and effort (lv.).

4. On lviii. 7. "Flesh denotes here in this context something more still, which J. VON MUELLER has remarked: "The remembrance of universal brotherhood, and how we are all exposed to like things"—as *ἀνθρώποι ὁμοιοπαθεῖς*. Verily *flesh* has need of covering. When therefore thou seest the naked, then see and feel therein the need of thine own flesh, and do not, proudly selfish, conceal or cover only thyself with thy garment that belongs to the other as also being thy flesh." STIERE.

5. On lviii. 7. Concerning the expression *וְלֹא יִשְׁתַּחֲוּוּ* see *Doctrinal and Ethical* on Jer. xvi. 7.

6. [On lviii. 13, 14. "From the closing portion of this chapter we may derive the following important inferences respecting the Sabbath. (1.) It is to be of perpetual obligation. The whole chapter occurs in the midst of statements that relate to the times of the Messiah. There is no intimation that the Sabbath was to be abolished, but it is fairly implied that its observance was to be attended with most happy results in those future times. . . . (2.) We may see the manner in which the Sabbath is to be observed. In no place in the Bible is there a more full account of the proper mode of keeping that holy day. We are to refrain from ordinary travelling and employments; we are not to engage in doing our own pleasure; we are to regard it with delight, and to esteem it a day worthy to be honored. And we are to show respect to it by not performing our own ordinary works, or pursuing pleasures, or engaging in the common topics of conversation. In this description there occurs nothing of peculiar Jewish ceremony, and nothing which indicates that it is not to be observed in this manner at all times. Under the gospel assuredly, it is as proper to celebrate the Sabbath in this way as it was in the times of Isaiah, and God doubtless intended that it should be perpetually observed in this manner. (3.) Important benefits result from the right observance of the Sabbath. In the passage before us these are said to be, that they who thus observed it would find pleasure in Jehovah, and would be signally prospered and be safe. But those benefits are by no means confined to the Jewish people. It is as true now as it was then, and they who observe the Sabbath in a proper manner find happiness in the LORD—in His existence, perfections, promises, law, and in communion with Him—which is to be found nowhere else. . . . And it is as true that the proper observance of the Sabbath contributes to the prosperity and safety of a nation now as it ever did among the Jewish people. It is not merely from the fact that God promises to bless the people who keep His holy day—though this is of more value to a nation than all its armies and fleets; but it is that there is in the institution itself much that tends to the welfare and prosperity of a country. . . . Any one may be convinced of this who will be at the pains to compare a neighborhood, a village, or a city where the Sabbath is not observed with one

where it is; and the difference will convince him at once that society owes more to the Sabbath than to any single institution beside." BARNES.]

7. On lix. 2. "*Quia quotidie apud nos crescit culpa, cur non et simul crescat poena?*" AUGUSTINE. "The public sins are compared to a thick cloud, that sets itself between heaven and earth, and as it were hinders prayers from passing through (Lam. iii. 44)." STARKE. "There is great power in sin, for it separates God and us from one another." CRAMER. "There are times when the hand of the LORD lies long and heavy on His children. One feels that God has withdrawn from him and hidden His countenance. But one does not sufficiently investigate the cause. One seeks it in God, and it lies in us, who, by sins unacknowledged and not repented of, make it impossible to God to turn to us in grace." WEBER.

8. On lix. 3-8. The register of sins that Isaiah here holds up to the Jews is a mirror in which many a Christian, many a nation, many a time may recognize its own image. The Prophet declares here very plainly the poison nature, the serpent origin of sin. Sin is the poison that the old serpent knew how to bring into our nature. He that has stolen a taste of a product of this poison, as Eve did of the tree of knowledge, supposing that he will thereby receive some good, will go to ruin by it. But he that would be no lover of sin, but would stand forth as its opponent, may count upon it that the reptile will press its malignant fang in his heel, as was even held in prospect to the great trampler of the serpent's head Himself (Gen. iii. 15).

9. On lix. 9-15 a. Here is for once an honest and thorough confession of sins. Nothing is palliated here, nothing excused. It is freely confessed that Israel is itself to blame for all its wretchedness, and this guilt is acknowledged to be the consequence of the apostasy from Jehovah and of the workings of a depraved heart, whose malignant fruits have become manifest in words and works. Comp. Jer. iii. 21 sqq.—Here therefore is given a model for all who would know wherein true repentance must consist.

10. On lix. 15 b sqq. "*Si tu recordaberis peccatorum tuorum, Dominus non recordabitur.*" AUGUSTINE. "God wonders that men let sin become so great and His righteousness so small." OETINGER in STIER.—It is a divine privilege to need no helper. With God there is no difference between willing and being able. With Him the being able follows the willing *ad nutum*. And there is nothing to which God, when He wills, has not also the right. We men, when we have the will and the power, are often without the right, and this takes the foundation from under our feet.—Ver. 17. This is the original source of the Apostle Paul's extended description of the spiritual armor, Ephes. vi. 14, 17. Also in 1 Thes. v. 8 there underlies the same representation of the equipment required by Christians. On the other hand God is conceived of as an equipped warrior, e. g., Ps. vii. 13, 14; xxxv. 2, 3. In Exod. xv. 4 He is directly called "a man of war."

11. On lix. 18-20. Regarding the time of the fulfilment of this prophecy, the honorable and thorough confession of sin in vers. 9-15 a, assumes the conclusion of the judgments against Israel and the conversion of the Gentiles. So Paul un-

derstood our passage, who cites it, Rom. xi. 26, to prove that only then will the Jews partake of the salvation when the fulness of the Gentiles shall have come in. Therefore the Prophet distinguishes three great periods of time. The first comprehends all the stages of time in which Israel will be impenitent, and hence deprived of its theocratic rights. This period will conclude with a condition wherein Israel's scale, as too light, hurries upwards to the highest elevation, while the scale of the Gentiles, by reason of its weight, will sink deep down. Just this situation will bring about the turning of the scale. Israel will repent; but those Gentiles and those Israelites that will not have repented will be overtaken by the judgment (vers. 18, 20 שְׁכִי כָשֶׁת בִּיעָקֹב). For neither the "fulness of the Gentiles," nor "all Israel" excludes there being still unconverted Gentiles and Jews. The third period is then the period of salvation, when the *Goel* ["Redeemer"] will come to Zion and raise up the covenant (ver. 21).

12. On lix. 21 "Does the Spirit of God remain, then does also His word; does the word remain, then preachers also remain; do preachers remain, then also hearers do; do hearers remain, then there remain also believers, and therefore the Christian church remains also, to which ever some still will be gathered out of the Jews (Rom. xi. 26)."—"Although in general God has promised that His word and Spirit shall not depart from the church of God, still no one must become so secure about that (comp. Jer. xviii. 18) as if it were impossible that this or that particular church (and even the Romish church is nothing more) could err." CRAMER.

HOMILETICAL HINTS.

1. On lviii. 1. *Penitential Sermon.* The text teaches us two things: 1) *What* one ought to preach on a day of repentance [fast-day]; viz., hold up to the people their sins. 2) *How* one should preach: a. boldly, b. without sparing, loud as a trumpet.

2. On lviii. 2-9. This text contains the outlines of a popular theodicy. First we hear, vers. 2, 3 a, the popular complaint that the divine Providence that guides the affairs of the world is unjust, and that He is not fair to the claims of reward that each individual fancies he has. Then in vers. 3 b-9, we hear the divine justification. It consists of two parts. In the first part God shows that the claims of men are unfounded in two respects. First for this reason, because they do not do good purely, but along with the good have still room in their hearts for evil, consequently imagine that they can serve two masters (vers. 3 a, 4). Second, their claims are unfounded, because founded in the illusion that it is sufficient to fulfil the divine commands in a rude, outward manner. Thus men suppose, e. g., that they can satisfy the divine command to fast by harassing the body by hunger, and lying on sack-cloth and ashes (ver. 5). In the second part God shows what must be the nature of the performances that would satisfy the demand of His holiness, and give a claim on His righteousness for reward. That is to say, men must first of all, by practical repentance, make restoration for all injustice done by them,

and make manifest by works of mercy their love to God and their neighbor (ver. 7). Then divine salvation and divine blessing will be constantly with them, and in every necessity their prayer for help will find certain hearing (vers. 8, 9 a).

3. [On lviii. 3. "Having gone about to put a cheat on God by their external services, here they go about to pick a quarrel with God for not being pleased with their services, as if He had not done justly or fairly by them." M. HENRY.]

4. [On lviii. 4. "Behold, you fast for strife and debate. When they proclaimed a fast to depreciate God's judgments, they pretended to search for those sins that provoked God to threaten them with His judgments, and under that pretence, perhaps, particular persons were falsely accused, as Naboth in the day of Jezebel's fast, 1 Kings xxi. 12. Or the contending parties among them upon those occasions were bitter and severe in their reflections one upon another, one side crying out, 'It is owing to you,' and the other, 'It is owing to you, that our deliverance is not wrought.' Thus, instead of judging themselves, which is the proper work of a fast-day, they condemned one another." M. HENRY.]

5. [On lviii. 5, 7. "Plain instructions given concerning the true nature of a religious fast. I. In general a fast is intended: (1.) For the honoring and pleasing of God (ver. 5, a fast that I have chosen, an acceptable day to the Lord). (2.) For the humbling and abasing of ourselves, Lev. xvi. 29. That must be done on a fast-day which is a real affliction to the soul, as far as it is unregenerate and unsanctified, though a real pleasure and advantage to the soul as far as it is itself. II. What will be acceptable to God and afflict our corrupt nature to its mortification. (1.) Negatively, what does neither of these. a. To look dejected, put on a melancholy aspect and bow the head like a bulrush, Matth. vi. 16. Though that were well enough so far, Luke xviii. 13. b. It is not enough to mortify the body a little, while the body of sin is untouched. (2.) Positively. a. That we be just to those with whom we have dealt hardly (ver. 6). b. That we be charitable to those that stand in need of charity (ver. 7)." After M. HENRY.]

6. On lviii. 7. *The compassionate love of the Samaritan.* 1) What does it give? a. food, b. housing, c. clothing. 2) To whom does it give? To its flesh, i. e., to its neighbor in the sense of Luke x. 29 sqq.

7. On lviii. 9. "What if the LORD were to make us priests, and if He were to give us the *light and righteousness* that Aaron bore on his heart as often as he went in unto the LORD, and by which the LORD gave him answer when He inquired,—if He were to give all of us that in our hearts, who are priests of the new covenant? And assuredly I believe that He will also do this. What He has already promised by the Prophets, He will much more fulfil in us: Thou shalt call, and the LORD shall answer thee; when thou shalt cry, He will say: here I am." THOLUCK.

8. On lviii. 7-9. "O God, our great, sore, horrible blindness, that we so disregard such a glorious promise! To whom are we harsh, when we do not help poor people? Are they not our flesh and blood? As in heaven and earth there is no creature so nearly related to us, it ought to

be our way: what we would that men should do to us in like case, that let us do to others. But there that detestable Satan holds our eyes, so that we withdraw from our own flesh and become tyrants and blood-hounds to our neighbors. But what do we accomplish by that? What do we enjoy? We load ourselves with God's disfavor, curse and all misfortune, who might otherwise have temporal and eternal blessing. For he that takes on him the distress of his neighbor, his light shall break forth like the morning dawn, i. e., he shall find consolation and help in time of need. His recovery shall progress rapidly, i. e., God will again bless him, and replace what he has given away. His righteousness shall go before him, i. e., he shall not only have a good name with every one, but God will shelter him from evil, and ward off from him temporal misfortune, as one may see that God wonderfully protects His own when common punishments go about. And the glory of the LORD will take him to itself, i. e., God will interest Himself for him, [as follows ver. 9]. Lo, of such great mercy as this does greed rob us, when we do not gladly and kindly help the poor!" VEIT DIETRICH.

9. [On lviii. 12. *Thou shalt be called* (and it shall be to thy honor) *the repairer of the breach*, the breach made by the enemy in the wall of a besieged city, which whoso has courage and dexterity to make up, or make good, gains great applause. Happy are those who make up the breach at which virtue is running out, and judgments are breaking in. M. HENRY.]

10. On lix. 1, 2. It is often in human life as if heaven were shut up. No prayer seems to penetrate through to it. To all our cries, no answer. Then people murmur (viii. 21 sq.; Lam. iii. 39) and accuse God, as if He were lame or deaf. But they ought rather to seek the blame in themselves. There still exists a wall of partition between them and God, a guilt unatoned for, the sight of which still continuously provokes the anger of God, and hinders the appearance of His mercy (i. 15 sqq.; lxiv. 5 sqq.; Dan. ix. 5 sqq.; Prov. i. 24 sqq.). Hence Christians must be pointed to what they must guard against in seasons of long-continued visitation and what they should strive after at such times before all things. As they would avoid great harm to soul and body, they must beware of laying any blame on God, as if He were wanting in willingness or ability. Rather, by sincere repentance, their endeavor should be that heaven may be pure and clear, that their guilt may be forgiven for Christ's sake, and that, as children of God, with the testimony of the Holy Spirit (Rom. viii. 16) in their hearts, they may have free access to the heart of their heavenly Father.

11. On lix. 3-8. The description the Prophet gives here of the depraved moral condition of Israel is also a description of human sinfulness generally. And the Apostle Paul has adopted parts of it in the portrait he gives of the condition of the natural man (comp. Isa. lix. 7 with Rom. iii. 15). Therefore, where one would draw the picture of the natural man, he may make good use of this text.

12. [On lix. 13. *Conceiving and uttering from the heart words of falsehood.* "They were words of falsehood, and yet they were said to be uttered

from the heart, because though they differed from the real sentiments of the heart, and therefore were words of falsehood, yet they agreed with the malice and wickedness of the heart, and were the natural language of that; it was a double heart, Ps. xii. 2." M. HENRY.]

13. On lix. 15 b-21. One may preach on this text in times of great distress and conflict for the Church. *The Lord the protection of His Church.* 1) The distress of the Church does not remain concealed from Him, for He sees: a. that the Church encounters injustice (ver. 15 b), b. that no one on earth takes its part (ver. 16). 2) He stirs Himself (vers. 16 b-17 a, 19 b): a. to judgment against the enemy (vers. 17 b, 18), b. to salvation for the Church (ver. 17 helmet of salvation): a.

with reference to its deliverance from outward distress (ver. 20), β. with reference to inward preservation and quickening of the Church (vers. 20 b, 21), c. to rescue the honor of His own name (ver. 19 a), because the Church is even *His* kingdom, the theatre for the realization of His decrees of salvation. Comp. *Homil. Hints* on xlix. 1-6.

14. [On lix. 16 sqq. "How sin abounded we have read, to our great amazement, in the former part of the chapter; how grace does much more abound we read in these verses. And as sin took occasion from the commandment to become more exceedingly sinful, so grace took occasion from the transgression to appear more exceedingly gracious." M. HENRY.]

II.—THE SECOND DISCOURSE.

The Rising of the heavenly Sun of life upon Jerusalem, and the new personal and natural life conditioned thereby.

CHAPTER LX.

The Prophet has returned from speaking of the present to treat of the last things. He sees a new Sun, the principle of new life, rise upon Jerusalem. Although this future, too, is depicted in colors belonging to the present time, yet we perceive from the matters which he specifies, that his discourse relates to the distant future. And, although the Prophet does not distinguish the times, we see that the fulfilment will take place gradually. We observe in respect to the influence of the Sun, which, according to vers. 1 and 2, is to rise upon Jerusalem, and advance from a glory which is more of a natural character to one

which is more supernatural and heavenly. The chapter, however, does not divide itself into two, but into three sections, of which the first (vers. 1-9) has for its subject the gathering of all nations to the sun that rises upon Jerusalem; the second (vers. 10-17 a), the restoration of Jerusalem to outward glory; the third (vers. 17 b-22), this new life in its relation to God, and in its moral and spiritual manifestation. [We do not like such a division of this grand prophetic picture. Its parts cannot well be thus separated.—D. M.]

1. THE GATHERING OF THE NATIONS TO THE SUN THAT RISES UPON JERUSALEM. CHAPTER LX. 1-9.

- 1 ARISE, 'shine; for thy light is come;
And the glory of the LORD is risen upon thee.
- 2 For, behold, the darkness shall cover the earth,
And gross darkness the people:
And the LORD shall arise upon thee,
And his glory shall be seen upon thee.
- 3 And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.
- 4 Lift up thine eyes round about, and see:
All they gather themselves together, they come to thee:
Thy sons shall come from far,
And thy daughters shall be 'nursed at thy side.
- 5 Then thou shalt see, and 'flow together,
And thine heart shall fear, and be enlarged;
Because the 'abundance of the sea shall be converted unto thee;
The 'forces of the Gentiles shall come unto thee.

- 6 The multitude of camels shall cover thee,
The 'dromedaries of Midian and Ephah;
All they from Sheba shall come:
They shall bring gold and incense;
And they shall shew forth the praises of the LORD.
- 7 All the flocks of Kedar shall be gathered together unto thee,
The rams of Nebaioth shall minister unto thee:
They shall come up with acceptance on mine altar,
And I will glorify the house of my glory.
- 8 Who are these that fly as a cloud,
And as the doves to their 'windows?
- 9 Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
Unto the name of the LORD thy God,
And to the Holy One of Israel, because he hath glorified thee.

1 Or, be enlightened; for thy light cometh.
2 Or, wealth.

3 Or, noise of the sea shall be turned toward thee.

4 carried on the hip.

5 brighten up.

6 young camels.

7 lattices.

TEXTUAL AND GRAMMATICAL.

Ver. 1. DELITZSCH justly bids us mark that קִימִי אֶרֶץ are Trochees, and כִּי-בָא אֶרֶץ are Iambuses. Observe the change of vowels. All the Hebrew vowels are found in these five words in correspondence with the fulness of thoughts which these few words contain. How admirably is the language adapted to the subject! Does not this betoken that master of speech, Isaiah? ["What power of creative might lies in these two Trochees, *Kumi, ori*, which are, as it were, prolonged till what they say is done; and what a power of consolation lies in the two Iambuses *ki-ba orach*, which, as it were, stamp upon

the action of Zion the seal of the divine action, and fit to the *apous* (raising up) its *thous* (foundation)! DELITZSCH.—D. M.]

Ver. 3. אֶרֶץ, *ortus*, is *ā. lēy.* as an appellative. As a proper name it is of frequent occurrence.

Ver. 4. אֶרֶץ. Observe that the *nun* has no *dagesh forta*. (Comp. NAEGLERBACH'S *Gr.*, §§ 5, 6).

Ver. 7. ["The verbal form אֶרֶץ, which is repeated in ver. 10, has an abbreviated suffix without the tone, as xlvii. 10." DELITZSCH.]

Ver. 9. אֶרֶץ, with a rarer suffix-form for אֶרֶץ. See a like form in liv. 6.

EXEGETICAL AND CRITICAL.

1. The Prophet sees in the distant future the restoration of Jerusalem, and its exaltation to unparalleled, supermundane and everlasting glory. But he sees blended together every thing that is in the future to produce this glory, from the first weak beginnings till the consummation in the heavenly Jerusalem. He sees at first night prevailing over the whole earth. But where Jerusalem is, he beholds a growing brightness as at the rising of the sun. He calls to Jerusalem to receive the glory which Jehovah is about to impart to her, and to let that glory unfold itself (vers. 1 and 2). Then he sees how this light emanating from Jerusalem attracts the Gentiles and their kings (ver. 3). He sees further how together with the heathen (and we may say, even in the heathen), Jerusalem's own children try to reach the mother city, and are aided in this effort by the heathen (ver. 4). With joy Jerusalem beholds these multitudes stream to her, and rejoices the more, that they come not with empty hands, but bring with them the choicest products of land and sea (ver. 5). Troops of camels will carry the gold and incense of the East (ver. 6); the flocks of the eastern nomadic lands will be acceptable as offerings on the altar of Jehovah

(ver. 7). On the other hand, ships come from the distant West, laden with the precious things of lands beyond the seas, and are with their sails like to bright clouds, or doves on the wing (ver. 9). It is obvious that here again the Prophet draws the picture of the future with the colors of the present.

2. *Arise, shine — come unto' thee.* — Vers. 1-5. The image before the mind of the Prophet is a sunrise scene. Far and wide night still reigns, but grandly above all other heights of the earth towers mount Zion, which here, in accordance with ii. 2; Mic. iv. 1, appears as "established in the top of the mountains, and exalted above the hills." And the Prophet beholds this highest mountain of the earth irradiated by the rising sun. Its summit glitters as if covered with celestial light. From this the Prophet knows that the dawn of the day of salvation for Jerusalem has arrived. He calls therefore to her encouragingly, קִימִי. ["In Eph. v. 14 this first verse is combined in a paraphrastic form with li. 17; lii. 1, 2," KAY]. Jerusalem has now to lift up her head, because her redemption is nigh (comp. Luke xxi. 28); she is to raise herself from the depression

and prostration in which her situation has hitherto kept her. Jerusalem shall become light, shall shine (אֶרְאֶה, the verb אֶרְאֶה in Isaiah only here, ver. 19, and xxvii. 11). But she is not to shine in her own light, but to let herself be enlightened by the higher light which rises on her. But this light is called "thy light," because Jerusalem and this light are adapted the one to the other. What sort of a light it is which shall rise upon Jerusalem, is told us in ver. 16. It is the glory of Jehovah. This light shall rise as an everlasting sun upon Jerusalem (comp. ver. 20; יָרֵא is vox solennis of the rising of the sun, and occurs in Isaiah besides here only ver. 2 and lviii. 20). In ver. 2 the explanation is given why the sunrise referred to in ver. 16 is a matter of such great importance, and why Jerusalem is so pressingly summoned to yield herself to the influence of this rising sun [Rather to shed forth the light which she has received from it. D. M.]. Jerusalem has herein the highest honor conferred on her that the Sun first rises upon her, that she is that point in the East from which the light is to spread over the countries shrouded in darkness. ["The Sun of suns is Jahve (Ps. lxxxiv. 12), the God who comes, lix. 20. . . . When this Sun rises on Zion she becomes altogether light, but not for herself alone, but for all mankind." DELITZSCH.

D. M.]. עֲרֵפָל is found only here in Isaiah. We see from ver. 3 that the nations still in darkness are not inaccessible to the light. They have a longing for the light, [This is not said], and a susceptibility of receiving it. Nations and princes come to the heavenly light. The brightness of thy rising is the brightness of that which rises upon Jerusalem, according to ver. 2, the brightness of Jehovah. [But Zion made light in the LORD is represented as herself shining as a light in the world. Her rising can be described as the brightness of the sun when he goeth forth in his might, Jud. v. 31; 2 Sam. xxiii. 4. To regard "the brightness of thy rising," as meaning "the brightness of that which rises upon thee," is surely forced and unnatural, albeit the best interpreters acquiesce in this explanation. But the church, as irradiated by the divine glory, and reflecting it, has a light and brightness which is called her own, and which she sheds upon the world.—D. M.]. Not only the nations and princes of the heathen world hasten to Jerusalem. Along with them are other visitants, who are no foreigners in Jerusalem, but are children of the house. The scattered members of the Israelitish kingdom, conducted and attended with all honors by the Gentiles, will return to the holy home (comp. xi. 11 sqq.; xxv. 6 sqq.; xxvi. 2 sq.; xxvii. 13; Jer. iii. 18, see commentary on this place). ["Those who confine these prophecies to the Babylonish exile understand this as describing the agency of heathen states and sovereigns in the restoration. But in this, as in the parallel passages [xliii. 5-7; xlix. 18-23], there is, by a strange coincidence, no word or phrase implying restoration or return, but the image evidently is that of enlargement and accession; the children thus brought to Zion being not those whom she had lost, but such as she had never before known, as is evident from

chap. xlix. 21. The event predicted is therefore neither the former restoration of the Jews, nor their future restoration." ALEXANDER. D. M.]. The words ver. 4 a, are repeated from xlix. 18. The gathering together (וַיִּקְבְּצוּ) refers not only to separate individuals but according to places such as xi. 12; Hos. ii. 2, [E. V. Hos. i. 11] it refers especially to the re-union of Judah with Israel. Of the sons we are simply told that they come from a great distance, but the

daughters are carefully carried. עַל-צֵד is not — on the side, i. e., on the one arm or on the one shoulder (xlix. 22), but upon the hip; for it is still the custom in the Orient to carry the children astride on the hip. Such care as is bestowed on children, will be shown to the female members of the people (comp. lvi. 12). אֶמְצָא is here as xlix. 23 after the place in Numb. xi. 12, used to denote the nursing and tending of a child. But Jerusalem shall not only see her children come, she shall have the joy of seeing them come with full hands, furnished with all the magnificence and glory of the world. In

ver. 5 the words לְבָבְךָ וְנִהְיֶיךָ are to be taken as a sentence denoting a circumstance, put as a parenthesis, which expresses the emotion with which Jerusalem will see what has been depicted. The sentence setting forth the object כִּי יִהְיֶה נִהְיֶה is, accordingly, dependent on אֶמְצָא, which, therefore, cannot possibly come from יָרָא. [But it is better, with the E. V., to take כִּי as causal.—D. M.]. The verb נִהְיֶה is not here נִהְיֶה which means "to stream" (li. 2; Jer. xxxi. 12; li. 44), and which comes from נָהַר, a river. But it is a different word, related to נָהַר, occurring as a verb besides only Ps. xxxiv. 6, but forming the stem of the substantives נִהְיָה (Job iii. 4) and כְּנִהְיָה (Judg. vi. 2). The signification is to "shine," "to brighten up" (for joy). Joy makes the face shine, but the heart tremble (פָּחַד in this sense besides only Jer. xxxiii. 9). [HENDERSON renders this clause well: Thy heart shall throb and dilate. The idea of enlargement or expansion of the heart through joy is Semitic; but, as DELITZSCH points out, we have the opposite idea in *angor, angustia*.—D. M.]. The joy is called forth by Jerusalem seeing how the treasures of the sea (הַיָּם) as Ps. xxxvii. 16; Jer. iii. 23 in the sense of swarm and abundance of the most manifold products, comp. also ver. 14), and the wealth of the nations come to her. [The abundance of the sea denotes all precious things which the islands and maritime countries possess." DELITZSCH. D. M.]. עַל stands after יִהְיֶה in the sense of אֶל (comp. on x. 3).

3. The multitude of camels—glorified thee.—Vers. 6-9. [A multitude of camels, without the definite article]. In these verses the Prophet describes how the treasures of the East (vers. 6 and 7) and of the West (vers. 8 and 9) are brought to Jerusalem. The eastern trading nations are indicated by a multitude of camels (שְׂמַרְמָר, comp. שְׂמַרְמָר Deut. xxxiii. 19, in Isaiah only here) and young animals נְכֹרִים not drome-

daries, which are not for carrying burdens, but for riding.—D. M.], from Midian and Ephah, which bring from Sheba gold and incense, (comp. on xliii. 23), the most valuable wares. Midian was a son of Abraham by Keturah, and the father of Ephah, Gen. xxv. 2, 4, comp. Gen. xxxvii. 28, 36; Judg. vii. שׁוּבָא is *Arabia felix* (comp. 1 Kings x. 2; Jer. vi. 20; Job vi. 19; only here in Isaiah). These merchants at other times sought gain; now they have a nobler aim. They wish to honor Jehovah; they bring Him presents. This they declare in songs of praise (both שׁוּבָא and מִדְיָאן are used by Isaiah only in chapters xl.—lxvi). The eastern pastoral tribes join the eastern trading tribes. Respecting Kedar comp. on xxi. 16 sqq.; xlii. 11. Kedar was the second, Nebaioth the eldest son of Ishmael, Gen. xxv. 13. It is disputed whether Nebaioth is the progenitor of the *Nabataei*, i. e., of the northern or north-western Arabs (for Nabataea is the whole country between the Euphrates and the Red Sea). Comp. DELITZSCH on this place, and HERZOG, *R.-Encycl.*, 1, p. 598, 2d Ed. שָׂרֵת is a word which is often used of the ministry rendered by the priests to Jehovah (Numb. xviii. 2; Dent. xvii. 12; 1 Sam. ii. 11; iii. 1 *et saepe*). The flocks of Kedar and the rams of Nebaioth will therefore as עֹלֹת ascend the altar of Jehovah. [עֹלֹת is translated in E. V., and by DR. NAEGELSBACH, with acceptance. But it signifies rather with pleasure, delight or good will, and is to be distinguished from the expression elsewhere used לִרְצוֹן which means to (the divine) acceptance, or with acceptance. So VITRINGA, HITZIG, HENDERSON, DELITZSCH. On this representation of the victims offering themselves willingly LOWTH remarks: "This gives a very elegant and poetical turn to the image. It was a general notion, that prevailed with sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one."—D. M.]. The great number and excellence of these offerings will conduce to the honor of the temple of the LORD. In vers. 8 and 9 the West appears upon the scene. They

that like a cloud, or as doves to their enclosure skim over the sea, are ships with expanded sails. The sails spread out resemble a cloud, the velocity is compared with the swift flight of the dove (comp. Hos. xi. 11. BOCHART, *Hieros.* II. p. 540 sqq.). The feminine ending in מְצִיבָה is caused by the feminine מְצִיבָה. מְצִיבָה is *opus reticulatum*, net, interwoven work. The answer to the question, who are these, etc., is left to the reader. Every one perceives that it is ships that come from the west. But why those ships hasten with such speed to the holy land is explained in ver. 9. They are directed by inhabitants of the מִצְרַיִם, which here as often (see the *List*), represent the islands and maritime countries of the west. These people hope in Jehovah. Among those ships the foremost בְּרִאשֹׁתָם comp. Numb. x. 14; 1 Kings xx. 17; 1 Chron. xi. 6) are the ships of Tarshish (comp. ii. 16; xxiii. 1, 14). These, which are the largest, and come from the greatest distance, shall also be the first to bring Jerusalem's sons with their silver and gold to the place where the LORD makes known His name, i. e., reveals His nature, and is therefore honored as the Holy One of Israel (see the *List*). Jerusalem's glorification is also thereby intended. [The picture drawn in this section perplexes those who understand it of the literal restoration of the Jews, and of the future glory of the earthly Jerusalem. HESS, BAUMGARTEN and others argue from ver. 7 for the restoration of animal sacrifices. But DELITZSCH justly rejects this notion as utterly contrary to the Christian system. Animal sacrifice has been abolished by the Servant of Jehovah offering Himself once for all. The blood of the Crucified One has swept away the partition-wall of particularism and of ceremonial shadows. But if the victims and the altar here spoken of are not to be taken literally, why should we look for a material temple or construe literally the other traits in the picture? The whole description represents not the material Jerusalem, but the Church of God under images, which, to be consistently interpreted, cannot be taken in a gross, literal sense. We, Christians, are come unto mount Zion, and unto the city of the living God," etc., Heb. xii. 22.—D. M.].

2. THE RESTORATION OF JERUSALEM TO OUTWARD GLORY.

CHAPTER LX. 10-17 a.

- 10 And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favor have I had mercy on thee.
- 11 Therefore thy gates shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.

- 12 For the nation and kingdom that will not serve thee shall perish;
Yea, *those* nations shall be utterly wasted.
- 13 The glory of Lebanon shall come unto thee,
The 'fir tree, the 'pine tree, and the 'box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.
- 14 The sons also of them that afflicted thee shall come bending unto thee;
And all they that despised thee shall bow themselves down at the soles of thy feet;
And they shall call thee, The city of the LORD, the Zion of the Holy One of Israel.
- 15 Whereas thou hast been forsaken and hated,
So that no man went through *thee*,
I will make thee an eternal excellency,
A joy of many generations.
- 16 Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings:
And thou shalt know that I the LORD am thy Saviour,
And thy Redeemer, the mighty One of Jacob.
- 17a For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron.

¹ Or, *wealth*.

^a *strangers*.
^a *plane-tree*.

^b *and their kings as captives*.
^c *ash-tree*.

^c *cypress*.

EXEGETICAL AND CRITICAL.

1. In what follows the Prophet depicts the rebuilding of Jerusalem, and the commencement of a new glorious life in it. The foreign nations that destroyed the walls of the old Jerusalem, shall build the walls of the new (ver. 10). And its gates shall stand open day and night, for they are needed no more to keep off the enemy, but only to let in foes, if any there should be, as prisoners with their spoils (ver. 11). Should there be any nations who are not attracted by the light (ver. 3), but repelled by it, they will go to destruction (ver. 12). Jerusalem will then inwardly also be magnificently adorned, as it becomes the sanctuary of Jehovah (ver. 13). Then they whose fathers formerly oppressed Jerusalem, or who themselves had despised it, must humbly do it homage, and regard it as the city of God (ver. 14). Then will Jerusalem be no more forsaken, hated, and shunned; but it will shine in everlasting glory as the joy of all coming generations (ver. 15). All nations must bring their best and most precious things as tribute, as a sign that the God of Israel alone is the Almighty God who can help (ver. 16). And as a measure to estimate the future glory of Jerusalem, the Prophet further tells us that gold and silver will come in the place of brass and iron, and brass and iron in the place of wood and stone (ver. 17 a).

2. And the sons of strangers . . . and for stones iron (vers. 10-17 a). [The expression rendered in the E. V. *Sons of strangers*, is literally translated, *Sons of strangeness or of a foreign country*, i. e., foreigners, aliens.—D. M.] In this section, too, the Prophet still paints with the colors of the present. Foreigners shall build Jerusalem's walls. Perhaps there is here a reminiscence of the time when Israel in Egypt had to erect build-

ings for Pharaoh (Ex. i. 11). In the second part of ver. 10 the Prophet thinks of the terrible days when Jerusalem's walls were destroyed by foreigners. This was done not only by Nebuchadnezzar, but at least partially by others also (comp. 2 Kings xiv. 13 eq.; 1 Kings xiv. 26). Great as was the wrath which destroyed Jerusalem's walls by the hands of foreigners, so great will be the favor which causes foreigners to rebuild them stronger and more beautiful than ever. A further contrast to the former evil times will be this, that it will be no longer necessary to shut the gates of Jerusalem, for there is no longer an enemy to fear; and there is no more night, which favors the works of darkness (vers. 19, 20, and Rev. xxi. 25). On the contrary, the only concern now will be to admit the spoil taken from enemies, and their princes that are led captive. That נָחִיָּה is here to be taken in this sense is evident from a comparison of such places as 1 Sam. xxx. 2, 20; Isa. xx. 4. [DELITZSCH explains נָחִיָּה as applied to these kings, that they are "led as captives by the church, irresistibly bound by her, i. e., inwardly subdued (comp. xlv. 14, with Pa. cxlix. 8), and suffer themselves, as prisoners of the church and of her God, to be led into the holy city in solemn procession of honor."—D. M.] Ver. 12, חָרֵב, properly to dry up, stands regularly of cities and countries, but is also transferred to nations (xxxvii. 18; Jer. i. 21, 27). [They who consider the literal Jerusalem to be the subject of this prophecy, and not the church of God, may ask themselves if utter destruction will really be the punishment of every nation and kingdom that will not serve the Jews. But it is not they that are born after the flesh that are heirs of

these promises, but they who are Christ's, and so the true seed of Abraham, the Israel of God. (Gal. iii. 28, 29; iv. 26-31.) The Gentile Christians are not doomed to bondage. In Christ's church there is *one* flock and one Shepherd.—D. M.] Is the building of the temple spoken of in ver. 13? The answer to this question will decide the point whether the trees mentioned in ver. 13 are to serve for the building of the sanctuary, or for ornament to the holy city. But in ver. 13 there is no mention of the temple, but only of the place of the sanctuary. [But this expression implies a sanctuary.—D. M.] Further, we learn from lxvi. 1-3 that the new Jerusalem will have neither temple, nor the service that was performed in the temple (comp. Rev. xxi. 23). [But *vide contra*, ver. 7, and ii. 3.—D. M.] Thirdly, it must appear strange that there is no mention of the cedars of Lebanon, which formed the chief material in the building of the old temple. [But the *sherbin* tree is a species of cedar growing on Lebanon.—D. M.] The trees here named are cited from xli. 19, and, as there, are here mentioned only as representatives of magnificent vegetation. HIRTZIG's remark, too, is of weight, that according to ver. 17, wood will be excluded as building material. I therefore hold with HIRTZIG, EWALD, KNOBEL, DELITZSCH, that ver. 13 is to be understood of the glorious ornamental living trees that will grace Jerusalem. The glory of Lebanon, which expression occurs besides only xxxv. 2, is probably of the same import as "the choice and best of Lebanon" (Ezek. xxxi. 16). Luxuriant vegetation, glorious trees will beautify the place where the LORD, though He has no temple of stone there, has still the place of His gracious presence, and where His feet rest (elsewhere called יְהוָה's רַגְלֵי, as which the earth, lxvi., or the sanctuary with the ark of the covenant, 1 Chron. xxviii. 7; Ps. xc. 5, *et saepe*, is designated). [So, notwithstanding the Lord's declaration to the contrary, Jerusalem, artificially embellished, will still be the place where men ought to worship, though it shall have no material temple (John iv. 20-24). In the dogmatical and ethical remarks on lxvi. 19 sqq., our author truly says that Isaiah teaches that "instead of the local place of worship of the old covenant, the whole earth will be the temple of the LORD." We might quote Isaiah as teaching that there will be a temple and sacrifices, too, in the glorious Jerusalem of the future. See the mention of the going up of all nations to the house of the Lord in ii. 2, 3; see, too, in verse 7 of this chapter the mention of countless sacrifices ascending the altar of God. If, notwithstanding these statements, we are justified in holding, as Dr. NÄGELSBACH does, that there will in the Holy City of God be no external temple and no animal sacrifices, we may go further, and seek a spiritual sense for the description of the future outward glory of Jerusalem contained in this chapter. How natural it is to put Zion and Jerusalem for the church of God, whose centre Jerusalem was of old, is seen from the use of Rome for the Church of Rome, whose centre is in that city! We are never to forget that the Prophet paints the future with the colors of the present, and we should avoid playing fast and

loose with symbolical language.—D. M.] אֲכִיזָר at the end of ver. 13, designedly corresponds to its initial word כְּבוֹד. As the picture mainly sets forth the contrasts between what once was and what shall be, we are told in verse 14 that the descendants of former oppressors and mockers will come submissively to do homage to Jerusalem. (יְהוֹשֻׁעַ is *infin. nominascens*, and is to be taken as *accus. modalis*, or *adverbialis* (comp. EWALD, § 279, I. 2, 6). ["The לֵךְ before יְהוֹשֻׁעַ is not simply equivalent to *et*, but expresses downward motion, and may be translated *down to*. The act described is the oriental prostration as a sign of the deepest reverence.—ALEXANDER. Comp. Rev. iii. 9.—D. M.] When these worshippers at the same time call Jerusalem the City of Jehovah, Zion of the Holy One of Israel, they make thereby a confession of faith. They declare thereby that they hold the religious faith of Israel as the true one. They acknowledge, first, that the God of Israel justly bears the name יְהוָה; that He is, therefore, the true God; and, secondly, that Jerusalem justly calls herself the City of Jehovah, i. e., the place where God reveals Himself and is worshipped. In יִצְיִן קִי the appellative signification of יִצְיִן (*צִיָּה, oppus, monumentum*) comes to view. [?] Jerusalem stands as the great, glorious monument which proclaims to the world the Godhead of Jehovah. A further contrast (ver. 15) refers to the relation of Jehovah as husband of Jerusalem. [But Jerusalem is not depicted in ver. 15 as a wife forsaken and hated and avoided by God.—D. M.]. The Prophet in spirit sees Jerusalem so forsaken and desolate that she, as a deserted city, is trodden by no one, but avoided by all. מִן עֶבֶר Comp. xxxiii. 8; xxxiv. 10; Jer. ix. 9, 11; Ezek. xxxiii. 28 *et saepe*. [Whereas thou hast been, *etc.*, is literally "Instead of thy being," *etc.*—D. M.]. As the opposite of this, Jerusalem shall be an eternal glory (יָמִינִי, in the objective sense, as ii. 10, 19, 21; iv. 2; xlii. 19; xxlii. 9 *et saepe*), and joy of all coming generations (comp. xxiv. 11; Ps. xlviii. 3). The relation of child and servant is before the mind of the Prophet in ver. 16. Israel has in the present been obliged to be the ill-treated, plundered servant. Foreign conquerors and tyrants have impoverished it, have sucked it out to the very blood. In opposition to this, the promise is now made that foreign kings must regard Jerusalem as a new-born, carefully nursed, beloved child. This child will now suck their breasts. This is the explanation of the apparent incongruity of Jerusalem sucking the breasts of men, and not of women. [The language used forces us to interpret the whole prophecy allegorically.—D. M.] There lies at the same time this in the image, that the kings themselves will not be ill-treated slaves, but affectionate caretakers (xlix. 28). He who causes this wonderful change is Jehovah, whom Israel will thereby know as Saviour and Redeemer by reason of His love, and as the mighty One of Jacob by reason of His power. The second part of verse 16 is almost a literal repetition from xlix. 26. In ver. 17 a the Prophet has evidently before

him what (1 Kings x. 18-29) is related of Solomon. Mark especially verses 21 and 27 of the passage referred to, where it is said that silver was then nothing accounted of, that Solomon made it as stones. For brass, *etc.*, *i. e.*, instead of

brass, *etc.* ["The city will be massive, built entirely of metal, so that neither the elements nor enemies can destroy it. That the Prophet does not mean to be understood literally is apparent from the allegorical progress of the Prophecy."—DELITZSCH.—D. M.]

3. THE NEW LIFE OF JERUSALEM OF WHICH BOTH THE PEOPLE AND NATURE PARTAKE. CHAPTER LX. 17 b-22.

- 17b I will also make ^athy officers peace,
And thine exactors righteousness.
18 Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.
19 The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,
And thy God thy glory.
20 Thy sun shall no more go down;
Neither shall thy moon withdraw itself:
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.
21 Thy people also *shall be* all righteous:
They shall inherit the land for ever,
The ^bbranch of my planting, the work of my hands,
That I may be glorified.
22 ^cA little one shall become a thousand,
And ^da small one a strong nation:
I the LORD will hasten it in his time.

^a peace thy magistracy; and righteousness thy rulers.
^c The least.

^b shoot.
^d The smallest.

TEXTUAL AND GRAMMATICAL.

Ver. 19. Although the Masoretes separate גָּדוֹל by means of *sakeph gadol* from what follows, and thereby intimate that they wish גָּדוֹל to be taken in the sense: "as regards brightness," this construction seems to me needlessly difficult:

Ver. 21. The reading of the Keri גָּדוֹל is to be preferred to that of the Kethib גָּדוֹל or גָּדוֹל, which is probably a mistake of the copyist.

Ver. 22. The feminine suffix is here to be taken in the neuter sense (comp. lix. 3; xxii. 11; xxvii. 4).

EXEGETICAL AND CRITICAL.

1. In this section the Prophet takes a loftier flight. The higher life which he promises is above all without sin, *i. e.*, holy. Righteousness, peace and salvation will, therefore, characterize the life of the community (vers. 17 b, 18). But even the life of nature will receive a new, higher centre of life. For it will be no more the sun that sheds upon the earth light and heat, and thereby life, but God will Himself be the Sun that shines perpetually and unchangeably (vers. 19, 20). And because the people, being born again of a divine seed, will sin no more, they will also never lose their country, but possess it to eternity (ver. 21). They will also partake of the theocratic blessing of a numerous posterity in the highest degree

(ver. 22). In the two last verses [and all throughout the chapter, D. M.] we see again how the Prophet represents spiritual, heavenly things with earthly colors.

2. I will also make—gates Praise.—Vers. 17 b, 18. The Prophet, who had hitherto depicted chiefly the external glory of the future Jerusalem, now describes more its inward state. The might of sin will be broken. Its reign comes to an end. Peace and righteousness have dominion. We have to inquire whether we have to take שָׁלוֹם and צְדָקָה as the object or as the predicate. But more is contained in the declaration that peace and righteousness will bear rule than in

the statement that the rulers will be peaceable and just people. For the latter might be substantially true, and yet much dissension and injustice be in the land. But when peace and righteousness are not only in the rulers but are themselves the rulers (Gesenius, Umbreit, Stier, Delitzsch, etc.), then everything that could disturb peace and impede justice, is excluded. We shall have to take the term *peace* in its most extensive and highest sense, as comprehending the harmony of man with God, with himself, and with his fellow-creatures. Under righteousness we shall have to understand that complete righteousness which consists in the conformity of human willing and doing with the divine will. Righteousness and peace are related as cause and effect. For only when our willing is conformable to the divine, can the right harmony with God prevail in us and around us. We can recall here Pa. lxxxv. 11, where for restored Israel the hope is expressed that צַדִּיק וְשָׁלוֹם will kiss each other in their land. Peace and righteousness are here poetically personified, which is a form of expression not rare in Isaiah (comp. xxii. 18; xxxii. 18 sq.; xlv. 8; lix. 14). ["פָּקֶדֶה properly means office, magistracy, government, here put for those who exercise it, like nobility, ministry and other terms in English. מִשְׁפָּט, which has commonly a bad sense, is here used for magistrates or rulers in general, for the purpose of suggesting that instead of tyrants or exactors they should now be under equitable government." ALEXANDER. D. M.]. Where righteousness and peace rule, nothing more will be heard of violence and wild devastation (שָׁחַד as lix. 7; li. 19). On the latter part of ver. 18 comp. the remarks on xxvi. 1, which place is related to the one before us. ["The walls of the city of God will be impregnable—Salvation itself. Her gates (unlike those, which 'lamented and mourned' iii. 26) shall be filled with jubilant anthems; shall be mere Praise." Kay in the Bible Commentary. D. M.].

3. *The sun shall be—in his time.*—Vers. 19-22. Now we see clearly the meaning of that call, "Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee." The LORD shall be not only the Sun of the life of the spirit; He shall also be the Sun of the life of nature. The light of His divine *δόξα* will immediately shine through it. As moon and stars grow pale before the rising sun, so will the earthly sun grow pale (comp. xxiv. 23 with Commentary and the places of like purport iv. 5; xxx. 26) before the original Fountain of all light, with whom is no variability (James i. 17), when He rises as the sun. We need now the lights of heaven (Gen. i. 14 sqq.), because the eternal Light is still hidden from us. We live here in faith, not in sight. The Apostle John employs this trait in the picture which he draws of the New Jerusalem, Rev. xxi. 23, 25; xxii. 5. נֶגֶד, ver. 19, corresponds to the preceding מִסָּד. In xiii. 10; Joel ii. 10; iv. 15 נֶגֶד is also used of the brightness by night. Although there will be still a distinction in the times of the day, there will be no more darkness. As sun and moon will be no more the lights, but the LORD, the Prophet can also say to Jerusalem,

Thy sun will set no more, thy moon will not wane (רָחָק of the drawing in, the withdrawal of the rays of light, whereby the waning and temporary disappearance of the moon are caused, comp. xvi. 10; Joel ii. 10; iv. 15). When this alternation of light and darkness in the life of nature is past, history will consist no more of days of joy and days of mourning. The days of mourning are entirely past (שָׁלוֹם as 1 Kings vii. 51; יָמֵי אֵכֶל comp. Gen. xxvii. 41; Deut. xxxiv. 8). The mourning-days of Israel consisted in this, that the people as a punishment for their sins were given into the hands of their enemies, and had their land taken from them. But when the people, through the unrestricted influence on their life of the new sun that has risen upon them, have become entirely holy and righteous, such judgments will never more be spoken of. They will possess their land for ever, like a garden of God, which contains no weeds to be rooted up, but only holy plants. [Some interpreters take אֶרֶץ in the sense of *earth*. xlix. 8 favors this wider sense of אֶרֶץ. Here as in xi. 1 נֶגֶד denotes a shoot rather than a branch. Observe, too, that קִרְיָה is in the plural (Keri)—my plantings = "my creative acts of grace" (DELITZSCH). D. M.]. The work of my hands is an expression occurring xix. 25, where it is applied to the people of Assyria, when they shall be hereafter converted. Israel will therefore, as Assyria, be a people whose life is wrought by God, and will therefore conduce to the praise of God (lxi. 3). ["The dependence of God's people on Himself for the origin and sustentation of their spiritual life is forcibly expressed by the figure of a plant which He has planted, and by that of a work which He has wrought. Eph. ii. 10." ALEXANDER. D. M.]. Then too will that *benedictio vere theocratica* of a numerous progeny guaranteeing everlasting continuance be realized in the richest measure. The least one (the adjective with the article in the sense of the superlative), i. e., the one that is physically most insignificant, the weakest shall become a thousand, and the smallest one (the same in sense as קָטָן) a strong people (comp. Micah iv. 7). We see in vers. 21, 22, how the Prophet again paints the future with the colors of the present. In this Old Testament shell we can discern the New Testament kernel of the *κληρονομία αἰώνιος* (Heb. ix. 15), and of the *ζωὴ αἰώνιος* (John iii. 15, 36 et saepe). The Prophet has foretold in this chapter great, wonderful, incredible things. [The LORD, therefore, at the close, solemnly guarantees their fulfilment. The last words form the seal of the prophecy. "His time" is—"its time," not the time of the LORD. "Its time" is the time which the LORD has appointed, and which is known only to Him. When that time has arrived, He will hastily accomplish what has been foretold (xlvi. 11; xliii. 13: ix. 6).—D. M.].

DOCTRINAL AND ETHICAL.

1. [BARNES in his *Notes* quotes *Pope's Messiah* in which "some of the ideas in this chapter, descriptive of the glorious times of the Gospel, have been beautifully versified." COWPER in the last

book of *The Task* delightfully expatiates on the same "fair theme." Justly does he exclaim regarding this prophetic picture:

"O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy!"—D. M.]

2. On lx. 1. "*Surge! Illuminare! sunt imperativi evangelici, quibus includitur atque promittitur auxilium divinum praeiens ad obsequendum.*" **SEB. SCHMID.** "He whose *dicere* is *facere* speaks these words, He who with the word *ταλὺθὰ κοῦμι* and *Νεανίσκη, σολέτω, ἐγέρθητι* (Mark v. 41; Luke vii. 14), raised up the dead girl, the deceased young man." **LEIGH.**

3. "The gracious light of Jehovah, which radiates gloriously in the manifestation of the Redeemer, fills, too, with the light of God the people among whom it shines. What once happened only to Moses upon the mount, when his face shone with heavenly splendor from his converse with the LORD, will now be imparted to the entire sanctified race." **AXENFELD.**

4. On lx. 1 sqq. The fulfilment of this prophecy takes place by successive stages. In the first place, it is manifest that the city of God here spoken of cannot be the earthly Jerusalem, which was doomed to destruction. But the prophecy has for its object the *ἡ πόλις Ἱερουσαλὴμ*, the Free, which is the mother of us all (Gal. iv. 26), which is elsewhere called the *heavenly Jerusalem* (Heb. xii. 22), or the *New Jerusalem* (Rev. xxi. 2). The LORD and living centre of this heavenly Jerusalem appeared, indeed, in the earthly city, and made it the point whence the light emanated to enlighten the Gentiles. For in Jerusalem the Lord had to die (Luke xiii. 33) and to rise again; and from Jerusalem the preaching of repentance and forgiveness of sins in His name must begin (Luke xxiv. 47). But after the destruction of the earthly Jerusalem, and during the time of the Gentiles, when the holy place is trodden down (Rev. xi. 2), there is no other Jerusalem on earth than the church of the Lord, a poor and only provisional form of His kingdom, which, for the period between the first and second act of the judgment of the world (Matt. xxiv. 29), i. e. between the destruction of Jerusalem and the second coming of the Lord to effect the first resurrection (Rev. xx. 4 sqq.), has for its task in conflict with opposing forces, the calling, gathering and enlightening of the elect from all nations. But when the Lord shall have come again in visible glory, and shall have accomplished the first resurrection and the second act of the judgment of the world, then will those who are called hereto reign with Him a thousand years. During this time there will, according to Rev. xx. 9, be a holy city on earth which is called "the beloved city." . . . But when the third act of the judgment of the world, the second resurrection, and the general judgment shall be completed (Rev. xx. 11-15), then will the earth, with the heavenly bodies comprised in the system of which it forms a part, have become new (Rev. xxi. 1). Then will the holy city, the new Jerusalem (*ἡ πόλις* ver. 2), the prototype, descend upon the earth, and then will our prophecy obtain its complete fulfilment

(Rev. xxi. 10 sqq.).—[If the church of the LORD is now, as our author holds, the *only* Jerusalem on earth; if it can now truly be said to stand for the Jerusalem of prophecy, it may *pari ratione*, as a "glorious church, not having spot or wrinkle, or any such thing," represent Jerusalem in the future more glorious condition in which it is to appear according to prophecy. The church of the LORD as the heavenly Jerusalem will never be superseded by a material city. We Christians are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem (Heb. xii. 22). There is just as much reason to hold that there must now, in order to the fulfilment of prophecy, be a literal Jerusalem, the centre of attraction to God's chosen people, as that there must be such a city in any future period. Our author in the foregoing remarks disparages unduly the present dispensation. The church of the LORD is now more than a poor and provisional form of His kingdom. See 2 Cor. iii.; Luke vii. 28; x. 23, 24.—D. M.]

5. On lx. 10-16. Poor and unpretending as is the appearance of the church, like that of her Master when He was in the form of a Servant, yet is she constantly herein displaying her majesty that kings and nations must, when it is needful, serve her, whether willingly or reluctantly. The Roman emperors, after having for three centuries endeavored by every means to extirpate the church, must at last submit to her. But when people would not let the church advance, when they would injure her, or deprive her of her necessary freedom and independence, and make her serviceable to worldly aims, then they have inflicted the greatest harm on themselves. This is seen in the example of the Oriental church [and not in her alone] which, after she was made a dead state-church, could no longer resist the onset of Islam. This is seen in modern times in many a State, in which unnatural fetters are laid upon the church, whereby her credit, reputation and efficiency are undermined to the great detriment of the people and of the State.

6. On lx. 12. "The Roman pontiffs abuse this oracle of the Prophet to establish their tyranny over monarchs. In particular, it is recorded of Pius IV., that at the time of his election he caused a coin to be struck, on one side of which was his own image adorned with a triple crown, and on the other, these words of the Prophet were inscribed." **FOERSTER.** ["The idea of ver. 12 is, that no nation can flourish and long continue that does not obey the law of God, or where the true religion does not prevail, and the worship of the true God is not maintained. History is full of affecting illustrations of this. The ancient republics and kingdoms fell because they had not the true religion. The kingdoms of Babylon, Assyria, Macedonia and Egypt; the Roman empire, and all the ancient monarchies and republics, soon fell to ruin because they had not the salutary restraints of the true religion, and because they lacked the protection of the true God. France cast off the government of God in the first Revolution, and was drenched in blood. It is a maxim of universal truth that the nation, which does not admit the influence of the laws and the government of God, must be destroyed. No empire is strong enough to wage

successful war with the great Jehovah; and sooner or later, notwithstanding all that human policy can do, corruption, sensuality, luxury, pride and far-spreading vice will expose a nation to the displeasure of God, and bring down the heavy arm of His vengeance." BARNES. D. M.]

7. On the whole chapter. "We have, as the church of believers, the first-fruits of this prophecy. But only in the holy people that has its centre in the new Jerusalem of the end [rather that forms the church of the future], shall we behold God's work, His manifestation and its effect on the nations in all its fulness. Let us rejoice over the first-fruits, and regard them as a pledge of the complete fulfilment of the word of the Prophet." WEBER.

8. On the whole chapter. ["Surely the strain of this evangelic prophecy rises higher than any temporal deliverance. Therefore we must rise to some more spiritual sense of it, not excluding the former. And that which some call divers senses of the same Scripture, is, indeed, but divers parts of one full sense. This Prophecy is, out of question, a most rich description of the kingdom of Christ under the Gospel. And in this sense, this invitation to *arise* and *shine* is mainly addressed to the mystical Jerusalem (comp. Eph. v. 14), yet not without some privilege to the literal Jerusalem beyond other people. They are first invited to *arise* and *shine*, because the sun arose first in their horizon. Christ came of the Jews, and came first to them. *The Redeemer shall come to Zion*, says our Prophet in the former chapter. But miserable Jerusalem *knew not the day of her visitation, nor the things that concerned her peace, and therefore are they now hid from her eyes*. She delighted to deceive herself with fancies of I know not what imaginary grandeur and outward glory, to which the promised Messiah should exalt her, and did, in that kind particularly, abuse this very prophecy; so doting upon a sense grossly literal, she forfeited the enjoyment of those spiritual blessings that are described." Archbp. LEIGHTON, who has two sermons (iv. and v.) on Isa. lx. l. D. M.]

HOMILETICAL HINTS.

1. On lx. 1-6. "In Christ's appearing in our world there is a twofold call directed to us: 1) *Arise; shine!* 2) *Lift up thine eyes to the Gentiles.*" FR. E. BAUER. "What a blessing the spread of the revealed word will bring to the heathen in respect to *individuals, to families, to nations.*" TAUBE. "Zion, the great mother of nations in the midst of her children. 1) With her abundant maternal joys; 2) with her weighty maternal cares; 3) with her holy maternal duties." GEROK. "What should move us willingly and joyfully to obey the call addressed to the Christian church, '*Arise; shine!*' 1) There are millions still in darkness; 2) that so blessed a light has arisen on us; 3) that God has promised that our efforts for those benighted millions shall not be in vain." WALTHER of St. Louis. [It is through the church that God operates on a dark and sinful world. The church, in order to fulfil her calling to be a light to the Gentiles, must herself shine in the glory of the Lord. "We will go with you; for we have

heard that God is with you" (Zech. viii. 23).—this will hereafter be the language of them that are without to the people of God. The efficiency of the church depends on her holiness and spiritual prosperity. God blesses us to make us a blessing (Gen. xii. 2). See this thought set forth in the lxvii. Psalm.

"Heaven does with us as we with torches do;
Not light them for themselves."

—D. M.]

2. On lx. 1. ["What is the shining of the true church? Doth not a church then shine when church service is raised from a decent and primitive simplicity, and decorated with pompous ceremonies, with rich furniture and gaudy vestments? Is not the church then beautiful? Yes, indeed; but all the question is, whether this be the proper, genuine beauty or not; whether this be not *strange fire*, as the fire that Aaron's sons used, which became vain, and was taken as *strange fire*. Methinks it cannot be better decided than to refer it to St. John, in his book of the Revelation. We find there the description of two several women, the *one* riding in state, arrayed in purple, decked with gold, and precious stones, and pearl, chap. xvii.; the *other*, chap. xii., in rich attire too, but of another kind, clothed with the sun, and a crown of twelve stars on her head. The other's decorament was all earthly; this woman's is all celestial. What need has *she* to borrow light and beauty from precious stones, who is *clothed with the sun*, and crowned with stars? She wears no sublunary ornaments, but which is more noble, she treads upon them; *the moon is under her feet*. Now, if you know (as you do all, without doubt) which of these two is the spouse of Christ, you can easily resolve the question. The truth is, those things seem to deck religion, but they undo it. Observe where they are most used, and we shall find little or no substance of devotion under them; as we see in that apostate church of Rome. This painting is dishonorable for Christ's spouse, and, besides, it spoils her natural complexion. The superstitious use of torches and lights in the church by day is a kind of shining, but surely not that which is commanded here. No; it is an affront done both to the sun in the heaven and to the Sun of righteousness in the church." Abp. LEIGHTON.—D. M.]

3. On lx. 10-12. Since the kingdom of David was established on Mount Zion, and the LORD solemnly confirmed this choice (Ps. ii. 6), there is always, yea, there will be to eternity a holy Zion, or Jerusalem, as centre of the kingdom of God. But the LORD leads His Zion by strange ways. It passes through sin and death to sanctification and life. Let us consider the term Zion according to its earthly history. We distinguish a double form. We see the Old Testament Zion fall on account of its sins. The LORD smites it in His wrath. But it rises not in a material, but in a spiritual form, as the Christian church which serves God in spirit and in truth (John iv. 20 sqq.), and comprehends all nations. This Zion builds itself from the Gentiles. Strangers build its walls (ver. 10). The gates of these walls are not shut for all who are not circumscribed in the flesh. But these gates are open day

and night for all who are willing to receive the grace of God in Christ and to serve Him (ver. 11). The nations, who serve God in Christ, will be greatly blessed even in respect to earthly greatness and prosperity. For the spirit of Christianity will permeate with its quickening influence all natural factors. But where Christianity is not received, or where it is suffered to die out, there moral corruption and decay are the necessary result (ver. 12).

4. On lx. 10. "God's love is not extinguished because His wrath burns. Has the fire of His anger produced its effect, then the Sun of His grace rises again; for, says the Lord, 'I kill, and I make alive; I wound and I heal (Deut. xxxii. 39); in my wrath I smote thee, but in my favor have I had mercy on thee.'"—THOL.

5. On lx. 17 b, 18, 21. "Above the voice, which tells us what we ought to be and are not, there sounds another in every human heart which gives a ray of hope that our iniquities shall not separate us from our God, and that we shall one

day be what we ought to be. This foreboding voice of longing expectation, which, although weak and confused, sounds through the generations of men, has found in the Old Covenant its fulfilment. There clear, unmistakable voices speak of the time when 'a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness' (Zech. xiii. 1); of a time when it shall be said of the city of God on earth: 'Thy people shall be all righteous, and shall inherit the earth forever, the branch of my planting, the work of my hands that I may be glorified.'"—THOLUCK.

6. On lx. 18-22. It is a great comfort in the present time when darkness covers the earth and thick darkness the people, to know that it will not always remain so. We are now only in an intermediate state. A time of light will come when God alone will be Sun, and that 1) for the intellectual and spiritual life of men (vera. 18, 21); 2) for the life of nature.

III.—THE THIRD DISCOURSE.

The Personal Centre of the Revelation of Salvation.

CHAPTERS LXI., LXII. AND LXIII. 1-6.

"Great works are never accomplished without great men. After reading chapter lx., one involuntarily asks himself: Who will be the instrument in God's hand of performing this great work? This question is answered by the Prophet in the three chapters, LXI.-LXIII., in which he speaks of Him who will bring complete salvation to Israel, but will judge the heathen. Most modern interpreters (with the exception of STIER, HENGSTENBERG, DELITZSCH, ROHLING) are of opinion that the Prophet here speaks of himself. I approve in general of the reasons adduced by DELITZSCH in favor of the view that the Saviour of Israel is the subject of the prophecy.—[DELITZSCH alleges the following grounds in support of his view: 1) Nowhere has the Prophet hitherto spoken of himself as such in detail; rather he has, with the exception of the close of lvi. 21 (*saith my God*), purposely kept his own person in the background. 2) On the other hand, where another than Jehovah has spoken of the work to which he was called, and of what he had experienced in the fulfilment of his calling, xlix. 1 sqq.; l. 4 sqq., that person was the very Servant of Jehovah, of whom and to whom Jehovah speaks, xlii. 1 sqq.; lii. 13-liii., not the Prophet, but He who is destined to be the Mediator of a new covenant, to be a light to the Gentiles, and the Salvation of Jehovah for the whole world, and who by self-humiliation unto death ascends to this full glory of His calling. 3) Everything that the Prophet here says of himself is found in the picture of that Servant of Jehovah, who stands alone and unapprocha-

ble, highly exalted above the Prophet; He is endowed with the Spirit of Jehovah, xlii. 1; Jehovah has sent Him and with Him His Spirit, xlviii. 16 b; He has the tongue of the learned, to help the weary with words, l. 4; He spares and delivers those who are almost despairing and destroyed, the bruised reed and the dimly burning wick, in order, xlii. 7, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house,"—this is what above all He has in word and deed to do to His people, xlii. 7; xlix. 9. 4) After the Prophet has once so dramatically set forth the Servant of Jehovah of whom he prophesies, and has made Him appear as the speaker in xlix. 1 sqq.; l. 4 sqq. (and also xlviii. 16 b), we cannot suppose that he will now put himself in the foreground, and ascribe to himself such official attributes as he has made to be characteristic features of that unique Personage predicted by him."—D. M.]—To the reasons mentioned by DELITZSCH, I add what HENGSTENBERG and ROHLING have called attention to, that much which the speaker here says of himself is far too great to be ascribed to a mere man. The Prophet can indeed announce, but he cannot himself effect and bestow what he has announced. And if chapter lxiii., as cannot be denied, stands in closest connection with chap. lxi. and lxii., in He, we ask, who there performs the negative side of the work of salvation, the Prophet? Does not the Prophet most clearly distinguish himself from Him, as the questioner from the person interrogated?

A.—THE POSITIVE SIDE OF THE REVELATION OF SALVATION.

CHAPTERS LXI. AND LXII.

1. A distant view of him who, as Prophet, King and Priest is the founder of Salvation.

CHAPTER LXI. 1-11.

- 1 THE Spirit of the Lord GOD is upon me ;
Because the LORD hath anointed me
To preach good tidings unto the meek ;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And *the opening of the prison to *them that are bound* ;
- 2 To proclaim the acceptable year of the LORD,
And the day of vengeance of our God ;
To comfort all that mourn ;
- 3 To *appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness ;
That they might be called *trees of righteousness,
The planting of the LORD, that he might be glorified.
- 4 And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.
- 5 And strangers shall stand and feed your flocks,
And the *sons of the alien *shall be* your plowmen and your vinedressers.
- 6 But ye shall be named the Priests of the LORD :
Men shall call you the ministers of our God :
Ye shall eat the riches of the Gentiles,
And in their glory shall ye *boast yourselves.
- 7 For your shame *ye shall have* double ;
And *for* confusion they shall rejoice in their portion :
Therefore in their land they shall possess the double :
Everlasting joy shall be unto them.
- 8 For I the LORD love judgment,
I hate *robbery for burnt offering ;
And I will *direct their work in truth,
And I will make an everlasting covenant with them.
- 9 And their seed shall be known among the Gentiles,
And their offspring among the people :
All that see them shall acknowledge them,
That they *are* the seed *which* the LORD hath blessed.
- 10 I will greatly rejoice in the LORD,
My soul shall be joyful in my God ;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness,
As a bridegroom *decketh *himself* with ornaments,
And as a bride adorneth *herself* with her jewels.
- 11 For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to spring forth ;
So the Lord GOD will cause righteousness and praise
To spring forth before all the nations.

¹ Heb. *decketh as a priest.*

² *opening of the eyes.*

³ *enter, substitute yourselves.*

⁴ *put on.*

⁵ *robbery by iniquity.*

⁶ *terebinth.*

⁷ *give their reward.*

⁸ *allies.*

TEXTUAL AND GRAMMATICAL.

Ver. 1. The expression **פָּקַח-עֵינַי** is to be written as one word without Maqqeph; for there is in Hebrew no word **פָּקַח** (on the form see EWALD, § 187, c). As **פָּקַח** is employed only of the opening of the eyes and ears, the LXX. in rendering **ἀνοίξαι τὰ ὦτα** are in part right, inasmuch as even prisoners who sit in darkness and the shadow of death are brought by deliverance from prison to see again the light. However the Septuagint is wrong in taking the expression to mean healing of the blind.

Ver. 6. The **אֲרָם** is either from **אָרַם** — **כָּרַם** (of which there is besides only the Hiphil **אָרַם** *arum-tav* Jer. II. 11), or from **אָרַם** — **אָרַם** (from which is the Hithpael **אָרַם** Pa. xciv. 4, *extulit se*). The former derivation seems to be the more appropriate, because **אָרַם**, Pa. xciv. 4, is evidently used in a bad sense.

Ver. 10. **יָעִינִי** (on account of the pause **יָעִינִי**) is, if correctly pointed, to be derived from **יָעַן**, which occurs only here, but is identical with **עָטָה**. **יָעַן** is Kal as Hos. II. 15; Jer. IV. 30; xxxi. 4.

EXEGETICAL AND CRITICAL.

1. The middletriad (chaps. lxi., lxii. and lxiii.) of the third Ennead (an aggregate consisting of nine) sets Him again before our eyes by whom the great salvation promised in chap. lx. is to be accomplished. Much of what the Prophet sees done by this great Personage whose name is withheld, bears a prophetic character, such as the bringing of glad tidings and comforting (ver. 1). But the setting free of the prisoners (*ibid.*), the proclaiming of the time of grace and of vengeance (ver. 2), and the real communication of ornament and joy for ashes and mourning (ver. 3), seem to indicate kingly might. Of like significance is the new order of things spoken of in vers. 4-7. In vers. 8, 9 Jehovah ratifies the work of His Servant by declaring of it, that it is conformable to justice, and that He intends to make an everlasting covenant with Israel, by which the Israelites shall be known by all nations as the people blessed by Him. Finally, He, who had spoken from vers. 1-7, speaks again. He rejoices that He is clothed with the garments of salvation, which make Him appear as priestly bridegroom in wonderful union with His bride, to whom His righteousness and glory are by a vital and organic relation communicated (vers. 10, 11). It almost seems as if the Prophet lets us have a glimpse of the three offices which have their common root in the unction of the Spirit.

2. The Spirit of the Lord GOD—shall be unto them.—Vers. 1-7. With the words, **The Spirit of the Lord Jehovah is upon me**, the Subject of the prophecy attributes to Himself what Jehovah xlii. 1 declared of His Servant, and what had been already, xi. 2, declared of the root of Jesse. [Three times in Isaiah is Messiah described as endued with the Spirit of the Lord. First the Prophet affirms this of Him, xi. 2, "the Spirit of the Lord shall rest upon Him." Next, xlii. 1, Jehovah Himself declares of the Messiah: "I have put My Spirit upon Him." Here, lastly, One, whose appointed work marks Him as the Messiah, declares: "The Spirit of the Lord Jehovah is upon Me." Does not this parallelism speak in favor of the identity of person in all three passages? It serves, too, to mark the unity of the whole book. D. M.] The speaker affirms that He has the Spirit of Jehovah, that all He speaks and does may be known to be wrought by God. The Spirit of the Lord is upon Him because **יָעַן** comp. xxx. 12; lxi. 12; lxvi. 4]

Jehovah has anointed Him. [**יָעַן** is more emphatic than **יָעַן**. In the choice of the word **יָעַן** we may find an intimation that the Servant of Jehovah and the Messiah are one person." DELITZSCH. "Anointing, whether it occurs as an outwardly performed symbolical action, or as a mere figure, is always used to designate the gifts of the Holy Ghost, comp. 1 Sam. x. 1; xvi. 13, 14; Dan. ix. 24. As the anointing is identical with the imparting of the Spirit, we cannot isolate the words: because the Lord has anointed me, but must closely connect them with all that follows. He has endued Me with His Spirit to preach good tidings, etc. HENGSTENBERG.—D. M.] **יָעַן** occurs only in the second part of the book, and is rendered everywhere, with the exception of xli. 27, in the Septuagint by *εὐαγγελίζω*. It is here, as frequently, connected with the accusative of the person. **יָעַן** is found further in Isaiah xi. 4; xxix. 19. [**יָעַן** as **יָעַן** from **יָעַן**, to bow down; the latter is one bowed down through adversity, the former one inwardly bowed down, emptied of all self-confidence." DELITZSCH. "**יָעַן** and **יָעַן** are never confounded. In this world of sin the meek are at the same time the suffering; and that especially here the meek are at the same time to be regarded as suffering, is shown by the glad tidings which stand in contrast to their misery. The **יָעַן**, in opposition to the wicked, appear as the people of the Messiah in xi. 4 also." HENGSTENBERG.—D. M.] The binding up of the broken-hearted can be conceived as wrought by words of consolation. [But comp. Ps. cxlvii. 3 where this work is ascribed to Jehovah as His own; and VITRINGA truly remarks that the speaker here appears *non praece tantum, sed et dispensator* of the rich blessings that are mentioned.—D. M.] On the year of liberty comp. Lev. xxiii. 8 sqq. ["The proclaiming of perfect liberty to the bounden, and the year of acceptance with Jehovah, is a manifest allusion to the proclaiming of the year of Jubilee by sound of trumpet. This was a year of general release of debts and obligations, of bond men and women, of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to Himself, Luke iv. 18, 19, a text so manifestly relating to the institution above-

mentioned, plainly declares the *typical design* of that institution." LOWTH. "The Servant of God proclaims nothing which He does not at the same time bestow, as ver. 3 clearly shows." HENGSTENBERG —D. M.]. The expressions, *captives and bound* point to, first of all, Israel's deliverance from the Exile. For the Israelites in exile were indeed prisoners of war and captives. [But they were freed from the Babylonish exile before the mission of the Messiah. How then could He be sent to them?—D. M.]. The Prophet here comprehends in his view the whole time of salvation beginning with the liberation from exile. In all that the Prophet here says of the healing of the sick, of the freeing of prisoners, of the rejoicing of the sorrowful, or the honoring of the despised (ver. 7), and of the rebuilding of what was laid waste, he has evidently in his mind the getting rid of the misery of the old time, and the commencement of the new, glorious era. To this commencement he reckons also the time of the establishment of a new covenant (ver. 8). It is hard to say where he sees the boundary which marks the beginning of this time. It may not have been clearly perceived by him (1 Pet. i. 11). Yet comp. on lxii. 2. The expression שְׁנֵי-רָצוֹן is not an official term, but a rhetorical variation for רָצוֹן, and is intended to designate a time of glory and blessing such as that of the Messiah will be. It will have in its train a day of vengeance, one day of judgment, for wrath is short (comp. Ps. xxx. 6; Isa. x. 25; liv. 8, etc.), grace long. In xxxiv. 8; lxiii. 4 we have the same kind of representation; for "the year of recompenses or redemption" [my redeemed] is just the long time of grace granted to Israel. Chaps. lxi. and lxii. correspond to the year of grace, chap. lxiii. to the day of vengeance. In regard to the expression דָּן see remarks on xxxiv. 8. [It is manifestly with allusion to the year of jubilee that the time of grace here predicted is called an acceptable year of the LORD, i. e., a year of favor or of grace. This allusion explains the employment here of the definite time year. The time of grace is elsewhere spoken of as a day: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee," comp. 2 Cor. vi. 2. The New Testament speaks, too, of the day of redemption and of days of vengeance, Luke xxi. 22; Eph. iv. 30. The time of wrath towards the church is a comparatively short time, and is frequently contrasted with God's everlasting mercy to her. But the day of vengeance here predicted has respect to obdurate enemies of the LORD, and on them God's wrath abideth, John iii. 36.—D. M.]. In Luke iv. 16 sq. it is related that Jesus Christ read the commencement of this chapter in the synagogue of Nazareth, and declared Himself as the person by whom this prophecy is fulfilled. We see from this that He did not apply it merely to the deliverance from the Exile, and that He regarded it as a genuine prophecy given by God, and not as the work of a deceiver. ["Our Lord ended His reading in the synagogue at 'the acceptable year of the LORD' (Luke iv. 19); but at the close of His ministry (Luke xxi. 22) He spoke of the 'days of vengeance.'" KAY.—D. M.] They who mourn

are Zion's mourners, ver. 3, and on them shall be put on, or to them shall be given (the Prophet substitutes the word מָן for דָּם because this word is applicable only to clothes) the head-ornament [E. V. beauty] for ashes. מָן is the name of the female turban (iii. 20) and of the priest's cap. Ex. xxxix. 28; Ezek. xlv. 18. Note the paronomasia here. Putting ashes on the head was a sign of mourning, 2 Sam. xiii. 19. The expression שֹׁמֵן שֶׁשֶׁן is found besides only in Ps. xlv. 5, in that Psalm which typically represents a King of Israel as a bridegroom, and which has manifold points of contact with our chapter. There shall be the oil of joy given instead of mourning, and a magnificent robe, as symbol of exaltation, instead of a heavy, oppressed spirit. [Dr. NAEGLISBRACH takes מְהִלָּה in the sense of glory, honor, in which view he follows DELITZSCH. ALEXANDER considers a garment of praise to be a garment which excites praise or admiration. But HENGSTENBERG best explains the meaning of these mourners having a garment of praise put on them as denoting that "they shall be clothed with praise, the praise of a divine goodness which has been manifested to them." Comp. Ps. cix. 18, He clothed himself with oursing like as with his garment.—D. M.] כֶּעָטָה, amictus, is found only here. The same remark applies to מְהִלָּה (comp. xlii. 3). The Prophet proceeds now to speak of those who are blessed by Him whose work had been described. They shall be called, what they really are, *Terebinths of righteousness*. What this name signifies, the Prophet immediately explains in words repeated from lx. 21. ["The gifts of God, although described by material figures, are spiritual, inwardly efficacious, renewing and sanctifying the inner man, sap and strength and marrow and motive power of a new life. The church becomes thereby Terebinths of righteousness, i. e., possessors of a righteousness wrought by God, approved by God, in such force, constancy and fulness as Terebinths with their strong stems, their luxuriant verdure, their perennial (?) foliage—a planting of Jehovah to the end that He may get honor thereby." DELITZSCH. D. M.]. We see from ver. 4 that the Prophet is thinking of exiles who have returned to their own country. But here again he sees everything together which will in the future prove to be a return from exile; for he cannot possibly have before his mind only the return under Zerubbabel and Ezra, as this poor beginning in no way corresponds to the grandeur of the picture here drawn. Having reached their home the exiles will build again the places that have lain waste for an incalculably long time, and restore the ruins of the habitations built by their ancestors. Comp. lvi. 12 and xlv. 26. They will be assisted in this work by foreigners as their servants. For these will feed their flocks, and be their husbandmen and vinedressers, while they themselves shall be called Priests of Jehovah, ministers of our God. As a privileged, ruling caste they shall live on the wealth of the heathen, and in regard to honor and glory shall come into their place (תִּתְכַּר). Israel

appears here as the priestly nobility (comp. Ex. xix. 6), and the Gentiles as the *miseri contribuenti plebs*, that has to perform the hard work. When the Prophet, lxvi. 21, says of the Gentiles that Priests and Levites shall be taken from them also, he rises above his Old Testament stand-point, and speaks purely and entirely as the Evangelist of the Old Covenant. [The future conversion of Israel, instead of reducing the Gentiles to the condition of menials, will conduce exceedingly to their riches, Rom. xi. 12. Believing Gentiles can never be considered and treated as 'aliens from the commonwealth of Israel and strangers from the covenants of promise,' Eph. ii. 12. On the contrary, they are 'fellow heirs and of the same body,' Eph. iii. 6. The Prophet is speaking here not of Israel after the flesh, but of the Israel of God (Gal. vi. 16), and does not contradict what he elsewhere states in regard to the equal privileges of converted Gentiles, xix. 24, 25; lxvi. 21 sqq. Even in connection with the new heavens and the new earth our Prophet speaks of the people of Jerusalem themselves planting vineyards and eating their fruit, lxv. 17-23, and so not confining themselves to the exercise of priestly functions. Literally understood, these places are mutually exclusive and contradictory. They must be taken figuratively. BARNES extracts the kernel from the shell in saying: "The whole idea is, that it would be a time of signal prosperity, a time when foreigners would embrace the true religion; and when the accession would be as great and important as if they were to come in among a people, and take the whole labor of attending their flocks and cultivating their fields." I append ABARBANEL'S comment on vers. 5, 6. "He (the Prophet) mentions also that the LORD anointed him to announce to the Israelites that the nations shall be subjected unto them so that foreigners will stand and feed their flock, and aliens will cultivate their fields and vineyards, so that the children of Israel shall not be employed in any coarse work, but shall serve the glorious God with their law and prayer alone. Therefore he says: Ye shall be called Priests of the Lord, as if he would say, ye shall not feed flock, nor till the ground, but shall serve the Most High and be Priests of God and servants of the Most High, and so this will be your name. And that ye may have time for the service of the blessed God, ye shall eat the wealth of the Gentiles." D. M.]. Ver. 7 *כְּשֶׁנָּה* is plainly *duplex*, double. I do not think that we can understand this of twofold in land. This interpretation puts into the text something not contained in it. The direct antithesis of shame is honor. *כְּשֶׁנָּה* can therefore mean nothing else than double compensation in honor for the lost honor, which is explained when Israel enters into the glory of the Gentiles. We have to supply *פְּתַח* before *נִלְכָּה* as in many other cases. [We have here an enallage of persons, the second giving place to the third. DR. NAEGELSBACH renders: On their inheritance they shall sing for joy. But he admits that *הִלְלִים* can be the accusative of the object as in Ps. li. 18, which is evidently the construction adopted by the translators of the E. V. D. M.]. Israel's land is not become larger, nor is the separate inheritance of indi-

viduals. But there are added to their own honor and to their own possession the wealth and honor of the heathen. Therefore the inheritance of each Israelite has become double, and therefore they shall have everlasting joy. If we consider what has been mentioned from ver. 3 b as the fruit of the agency of Him who speaks, we must say that the Israelites shall be called Terebinths of righteousness as a fruit of prophetic work. [He who produces trees of righteousness is more than a prophet.] But that they can build again their cities, make the heathen to be their servants, and live in prosperity and honor, has been brought about by their King.

3. For I the Lord—hath blessed.—Vers. 8, 9. These two verses confirm what the Accomplisher of the divine will set in prospect before the people of Israel from vers. 1-7. Jehovah Himself now speaks in order to sanction the word of His Anointed. Was such a sanction necessary, or does the person of Him who designated Himself, ver. 1, as the Anointed of Jehovah, pass over into the person of Jehovah Himself? I do not venture to decide. The latter would not be impossible. Comp. the remarks on ix. 5. Injustice and iniquitous robbery (*עֲוֹלָה=עוֹלָה*) lix. 3, here as Job v. 16; Ps. lviii. 3; lxiv. 7 with quiescent *וְעוֹלָה* comp. Ps. xcii. 16), such as was perpetrated on Israel, challenges the justice of God. He makes good, then, for the past the injury which Israel suffered, while he renders to Israel uprightly and fairly (*בְּצֶדֶק* comp. x. 20; xvi. 5; xxxviii. 3; xlvi. 1) the merited *פְּעֻלָּה*, i. e., *labore partum*, reward, indemnification, (Comp. xl. 10; xlix. 4; lxii. 11; lxv. 7). [Translate not: I will direct their work, E. V., but I will give their reward in truth], and makes for the future an everlasting covenant with them, which shall guarantee to them protection against such evil. I will make an everlasting covenant with them. Comp. Jer. xxxii. 40, where also the expressions *בְּצֶדֶק*, ver. 44 (comp. Isa. lxi. 3), and *בְּצֶדֶק* are reminiscences from our place. The ninth verse speaks of one glorious result of that everlasting covenant: It unfolds its effects in such fullness and intensity, that a character (*character indelebilis*) is imprinted upon the Israelites which distinguishes them from all nations. They will bear the opposite of the mark of Cain, the sign of blessing on their forehead; *כִּי הוּא* is not causal, but states the object of *יִכָּרֵם* (the subject of the dependent sentence is attracted by the governing verb, comp. iii. 10). "All that see them will know them that they are," etc., is for "all that see them will know that they are," etc. This everlasting covenant cannot possibly be any other than the "new covenant," spoken of in Jer. xxxi. 31 sqq. (comp. Heb. viii. 8, 13). We see, hence, that the Prophet has here in his eye the time following that of the old covenant, the time of the new covenant. ["The true application of this verse is to the Israel of God in its diffusion among all the nations of the earth, who shall be constrained by what they see of their spirit, character, and conduct, to acknowledge that they are the seed which the LORD hath blessed. The glorious fulfilment of this promise in its original and proper sense, may be seen already in the in-

fluence exerted by the eloquent example of the missionary on the most ignorant and corrupted heathen, without waiting for the future restoration of the Jews to the land of their fathers."—ALEXANDER.—D. M.]

4. I will greatly rejoice—before all the nations. Vera. 10 and 11. The speaker here is the Servant of Jehovah; for who else could be compared at the same time with the priestly Bridegroom and with the bride? He expresses his holy joy in God, because Jehovah has clothed Him with garments of salvation, and covered Him with the robe of righteousness (comp. lix. 17). Garments of salvation are not such as signify salvation received, but such as cause salvation, for the Servant of Jehovah is the bringer of salvation, not the receiver of it, Redeemer, not redeemed. [Yet עֲשֵׂה is predicated of Him, Zech. ix. 9.—D. M.] How the garments of the Redeemer cause salvation, is shown by the עֲשֵׂה which follows the עֲשֵׂה. The Redeemer covers those who are redeemed by Him with His garment. Because His garment is pure and holy and unexceptionable before God, all who present themselves before God in this garment appear righteous, and so are redeemed. Or is it, perhaps, more correct and more accordant with what follows (ver. 11) to say that the Lord's garment, as a living power, germinates and multiplies itself [?], and that, therefore, the wedding garment spoken of in Matth. xxii. 11 sqq., and the white robes of Rev. iii. 4, 5; iv. 4; vi. 11; vii. 9, 13, are, as it were, shoots from the living garment of the Saviour? The עֲשֵׂה is not the outer

garment, the שְׂמֵרָה, but a *tunica superior*, "an over undergarment, or under overgarment" (LEYRER in HERZOG, *R. Enc.* vii., p. 725), which was worn only by distinguished persons, such as kings and princes, and by the high-priest (Ex. xxviii. 31 sqq.; Lev. viii. 7). Comp. the nearer description in JOSEPHUS *Antiq.* III. 7, 4. In the second part of the verse some interpreters (HITZIG, HAHN), after the LXX. and Vulg., would take עֲשֵׂה simply in the sense of עֲשֵׂה or עֲשֵׂה. But עֲשֵׂה nowhere has this meaning; and the expressions

עֲשֵׂה and עֲשֵׂה seem to indicate priestly ornament. עֲשֵׂה is not in itself the priestly covering of the head. But in two places it is brought into connection with the priestly head-ornament; Ex. xxxix. 28, and Ezek. xlv. 18. עֲשֵׂה is not = to act priestly, i. e., gloriously, with pomp, in the tropical sense; but it is "*Sacerdotem agens, sacerdotio fungi*." Whatever its radical, etymological signification may be, the word means in the Old Testament never anything but to act priestly, to attend to the priesthood. עֲשֵׂה stands in the accusative of modality, or of nearer definition: the bridegroom is priest, not in general, but in relation to his head-ornament. For this characterizes him as priest. The glorified Servant of God here spoken of, is compared with a priestly bridegroom, because He has purchased the bride by His priestly work, i. e., by the sacrifice which He offered for her (liii.), and because He still executes the office of a priest for her by intercession and blessing. But why the compari-

son with the bride with her ornaments on her? Why is not the comparison rather with a bridal pair?—What means this distinction of bride and bridegroom? It seems to me that this question can be answered from only one stand-point, and this one on which the Prophet himself cannot yet have consciously stood. There hovers over this whole chapter a sort of veil which was not raised till its fulfilment. The words of 1 Pet. i. 10, 11, are fully applicable to our Prophet in regard to this place. The fulfilment makes known to us that the Lord comprehends the bride with Himself as one. He is the Head, she is the body (Eph. i. 23). The life of Christ, His Spirit, His salvation, His righteousness, are in the church. Therefore is He who wears the garments of salvation and the robe of righteousness compared both with the priestly bridegroom and the bride.

עֲשֵׂה recalls xlix. 18, as עֲשֵׂה recalls Pa. xix. 6.

Under the עֲשֵׂה, the whole apparatus of female finery is to be understood (comp. Gen. xxiv. 53; (Deut. xxii. 5). Ver. 11 is and must remain enigmatical, if it is not taken, as it has been by us, as an explanation of the thought that the garments of righteousness and salvation, which the Servant of God wears, can, as a living principle, propagate themselves, and so become the ornament of the bride. Ver. 11 is therefore connected with ver. 10 by עֲשֵׂה. I accordingly regard ver. 11 as explaining why He who compared Himself with the priestly bridegroom, compares Himself also with the bride. This can be done because the righteousness which the bridegroom as priest has acquired, and consequently the glory, too, which He has obtained, must appear in His body, the bride, just as the seed committed to the ground must appear in the field or in gardens. [Alongside of this explanation I place that of DELITZSCH: "The word in the mouth of the Servant of Jehovah is the seed, from which a grand thing unfolds itself before all the world. The field and soil (עֲשֵׂה) of this development is the human race, the enclosed garden of the same is the church, and the grand thing itself is עֲשֵׂה, as the actual inward nature of His church, and

עֲשֵׂה, glory, as its actual outward appearance. He who makes the seed to grow is Jahve, but the bearer of the seed is the Servant of Jahve, and to be permitted to scatter the seed of a future so full of grace and glory is the ground of His nuptial jubilation." While Christ and His bride the church are one, and while He does for her all our author states, more is evidently drawn from the similes in ver. 10 than they were intended to teach.—D. M.]

DOCTRINAL AND ETHICAL.

1. On lxi. 1. *The Spirit of the Lord God is upon me.*—Old writers found in this statement the three persons of the Holy Trinity.

2. On lxi. 1. *Because Jehovah has anointed me.* It is beyond question that the Saviour had the triple office of Prophet, Priest and King. Nor can it be questioned that in the old covenant priests, kings and prophets were anointed, although we must say of the prophets, that they, in accordance with the peculiar nature

of their office, were not anointed by men, but were anointed solely and immediately by God with the Holy Spirit. There is, then, a three-fold theocratic office, and what is common to them all is the anointing. As each of the three offices has different duties, so different qualifications are needed for each. A different *χρίσμα* and therefore a different *χάρισμα* also is imparted to the Prophet, a different one to the priest, a different one to the king. This does not prevent a king from being also prophet, or a prophet from being also priest, or a priest from being also prophet in certain special cases. But He who has the anointing in full measure, who has the Spirit not merely *ἐκ ὑπερ* (John iii. 34, comp. 1 Cor. xii. 27; Eph. iv. 7), but the whole Spirit, He is *eo ipso* King, Priest and Prophet, He is the *Ἰσὴν κατ' ἐξοχήν*.

3. [On *He hath sent me*.—Christ when fulfilling His ministry delighted to speak of Himself as the *sent* of God. It is remarkable with what frequency He so describes Himself in the Gospel of John. In that Gospel He makes mention of the Father's sending Him about forty times. He always acted under a sense of His responsibility as commissioned by the Father. We can reason backwards, and establish the divine mission of Jesus Christ from His corresponding to the Servant of God here described, more perfectly than any person who has ever appeared in the world. Mark how every trait in the picture was fulfilled in Him.—D. M.]

4. [On *to proclaim liberty to the captives*.—"Whereas by the guilt of sin we are bound over to the justice of God, are His lawful captives, sold for sin till payment be made of that great debt, Christ lets us know that He has made satisfaction to divine justice for that debt, that His satisfaction is accepted, and if we will plead that, and depend upon it, and make ourselves over and all we have to Him, in a grateful sense of the kindness He has done us, we may by faith sue out our pardon, and take the comfort of it; there is, and shall be, no condemnation to us. And whereas by the power of sin in us we are bound under the power of Satan, sold under sin, Christ lets us know that He has conquered Satan, has destroyed him that had the power of death, and his work, and provided for us grace sufficient to enable us to shake off the yoke of sin, and to loose ourselves from those bands of our neck. The Son is ready by His Spirit to make us free." HENRY.—D. M.]

5. On lxi. 2 and 3. "The year of Jubilee in the prophecy Isa. lxi. 1-3, as whose fulfiller Christ presents Himself, Luke iv. 21, is regarded as a type of the Messianic time of salvation, in which, after all the conflicts of the kingdom of God are victoriously passed through, the discords of the world will lose themselves in the harmony of the divine life, and with the *σαββατισμός* of the people of God (Heb. iv. 9) the acts of history will be concluded." EHLER.

6. On lxi. 2. On this passage CLEMENT of Alexandria (*Strom.* I. 21) and other cotemporary fathers founded the view that Christ's public ministry lasted only one year, a view which GERH. JOH. VOSSIUS took up afterwards on other grounds.

7. [On ver. 2. *The day of vengeance of our*

God.—"It is a great truth manifest everywhere that God's coming forth at any time to deliver His people is attended with vengeance on His foes. So it was in the destruction of Idumea—regarded as the general representative of the foes of God (xxxiv.-xxxv.); so it was in the deliverance from Egypt—involving the destruction of Pharaoh and his host; so in the destruction of Babylon and the deliverance of the captives there. So in like manner it was in the destruction of Jerusalem; and so it will be at the end of the world, (Matth. xxv. 31-46; 2 Thea. i. 7-10). The coming of the Redeemer to save His people involved heavy vengeance on the inhabitants of guilty Jerusalem, and His coming to judgment in the last day will involve the divine vengeance on all who have opposed and hated God." BARNES.—D. M.]

8. On lxi. 3. "Christ in coming to preach the Gospel confers many benefits: He binds up, He sets free, He opens, He comforts, He gladdens, He adorns, He anoints, He clothes. In Him we have every thing, so that we can say with Ambrosius: 'We have every thing in Christ, and Christ is every thing in us. Wilt thou that thy wounds be healed, He is the physician; art thou in a burning fever, He is the cool fountain of water; art thou burdened with sins, He is righteousness; dost thou need aid, He is strength; dost thou fear death, He is the life; dost thou desire heaven, He is the way; dost thou fear darkness, He is the light; dost thou crave nourishment, He is food. Therefore taste and see that the LORD is good. Blessed is the man who trusteth in Him (Ps. xxxiv. 9).'" CRAMER.

9. On lxi. 4. ["The setting up of Christianity in the world repaired the decays of natural religion, and raised up those desolations both of piety and honesty, which had been for many generations the reproach of mankind. An unsanctified soul is like a city that is broken down, and has no walls, like a house in ruins; but by the power of Christ's gospel and grace it is repaired, it is put in order again, and fitted to be an habitation of God through the Spirit. And they shall do this, they that are released out of captivity; for we are brought out of the house of bondage, that we may serve God, both in building up ourselves to His glory, and in helping to build up His church on earth." HENRY.—D. M.] When hereafter the city will be on earth in which there will be no more death, nor sorrow, nor crying, nor pain, in which, too, there will be no temple, for the Lord God Almighty is Himself its temple—then will the earth itself, which is the oldest ruin, be restored to what it originally was, to be the soil and ground which bears the tabernacle of God with men (Rev. xxi. 3).

10. On lxi. 5 and 6. Weber is of the opinion that the Israelites will fulfil the priestly office only in so far as it related to teaching, and that they will receive for this as fair compensation "the bodily services" of the Gentiles. But that the office of teachers is not here in question

is shown by the words *מִשְׁרֵי אֱלֹהֵינוּ*. Teaching is not the essential function of the priesthood, but sacrificial and sacramental mediation. [We have not far to look to find the animal sacrifices (see lx. 7), if we find here a prophecy of the literal

conversion of Israel after the flesh into a nation of priests. Ezekiel, however, tells us (xlv. 15, 16) that not even all the Levites, but only the priests the Levites, the sons of Zadok, should perform the proper functions of priests in the house of the LORD in that city whose name is Jehovah-Shammah. The New Testament and the providence of God have sufficiently shown that this prophecy was not designed to confer on the Jews a patent of nobility among the nations. In the exposition of vers. 5 and 6 we have pointed out its true interpretation. How the Jews understood this passage may be seen in EISENMENGER'S *Entdecktes Judenthum*, Vol. II., p. 758 sqq. It will not be every nation that will be allowed the privilege of serving the Jews. Some will perish utterly. But every Jew will have two thousand eight hundred servants. And this number of servants is determined by Zech. viii. 23: "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Now there are according to the Jews seventy nations, and ten men from each would make seven hundred, but as the garment of every Jew will have four wings (אָרְבַּע, not skirts), each of which will be seized by a Gentile, it follows that four times seven hundred persons, i. e., two thousand eight hundred, will be the servants of one Jew. How so many could take hold of the garment of one man is not explained. But Peter, the Jewish Christian, may be supposed to have understood in what sense we should take the prophecies in Isaiah lx., lxi. Yet he would not suffer the Gentile Cornelius to bow down at the soles of his feet, and he thought that no human being should permit a fellow-man to do so. Acts x. 25, 26. And those words of his (Acts x. 34, 35), "God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him," should have prevented Christian expositors of the Old Testament from adopting the carnal interpretation of the Jews. Dr. Charles Hodge has truly said that in the didactic portions of the New Testament "there is no intimation that any one class of Christians, or Christians of any one nation or race, are to be exalted over their brethren; neither is there the slightest suggestion that the future kingdom of Christ is to be of earthly splendor. Not only are these expectations without any foundation in the teachings of the Apostles, but they are also inconsistent with the whole spirit of their instructions. . . . It is as much opposed to the spirit of the Gospel that pre-eminence in Christ's kingdom should be adjudged to any man or set of men on the ground of natural descent,

as on the ground of superior stature, physical strength, or wealth."—D. M.]

11. On lxi. 9. "*Omnis, qui viderit eos, prima fronte cognoscat, quia semen sit, cui benedixerit Dominus. Quis enim ex ordine vitæ, mansuetudine, continentia, hospitalitate, cunctisque virtutibus non intelligat populum Dei?*" HIERONYMUS.

12. On lxi. 11. ["So that the whole world is become Eden: reclaimed for ever out of the hand of the unrighteous spoiler. In this year of Jubilee the earth is restored to its proper heirs, the righteous seed. For all those weary ages of wrong, compensation shall be made. The Priestly King will re-consecrate shame-stricken men, and they shall now be 'kings and priests unto God,'] KAY, D. M.]

HOMILETICAL HINTS.

1. On lxi. 1-3. *The announcement of the coming Saviour by Himself.*—It tells 1) the Person who sends Him; 2) His equipment for His work; 3) the design of His mission. It is a) to promise and bestow all consolation for the godly; b) to announce judgment for the wicked.

2. [*The Lord hath anointed me.*—“Aaron was anointed to be high-priest by Moses (Exod. xl. 13; Lev. viii. 12). The LORD Himself has anointed Messiah Ps. xlv. 7, ‘God thy God, hath anointed Thee.’ So we know that when Jesus was baptized (amidst crowds who were confessing their sins, Matt. iii. 6, as on a great Day of Atonement); the heavens were ‘rent’ (Mark i. 10), as if the veil which separated God and man were torn asunder, and ‘God anointed Him with the Holy Ghost’ (Acts x. 38), declaring Him to be ‘His beloved Son, in whom He was well pleased.’ Shortly afterwards Jesus publicly applied this prophecy to Himself (Luke iv. 17); and then went forth to proclaim the world’s Jubilee (Luke iv. 43; viii. 1).” KAY, D. M.]

3. On xli. 6, 7. *The Spiritual Priesthood of Christians.*—1) Their office (ministers of God), a) by spiritual sacrifices (Rom. xii. 1; 1 Pet. ii. 5; Heb. xiii. 16); b) by interceding and blessing; 2) Their present shame; 3) Their future glorification.

4. On lxi. 9. *How are Christians known among other men?* 1) By their *confession*, which does not agree with that of the world; 2) By their *walk*, which differs most decidedly from that of the children of the world.

5. On lxi. 10, 11. *The mutual relation between Christ and His Church.*—1) Christ as the priestly bridegroom puts His Church in possession of righteousness and salvation; 2) The church, arrayed in her bridal ornament, brings forth righteousness and praise to the LORD.

2. A DISTANT VIEW OF THE COMPLETION OF SALVATION.

CHAPTER LXII.

a) How the Redeemer is Himself the Finisher of this Salvation.

CHAPTER LXII. 1-5.

- 1 For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as ^aa lamp that burneth.
- 2 And the Gentiles shall see thy righteousness,
And all kings thy glory:
And thou shalt be called by a new name,
Which the mouth of the LORD shall name.
- 3 Thou shalt also be a crown of glory in the hand of the LORD,
And a royal diadem in the hand of thy God.
- 4 Thou shalt no more be termed Forsaken;
Neither shall thy land any more be termed Desolate:
Aut thou shalt be called 'Hephzi-bah,
And thy land 'Beulah:
For the LORD delighteth in thee,
And thy land shall be married.
- 5 For as a young man marrieth a virgin,
So shall thy sons marry thee:
And ^aas the bridegroom rejoiceth over the bride, \
So shall thy God rejoice over thee.

¹ That is, *My delight is in her.*² That is, *Married.*³ Heb. *with the joy of the bridegroom.*^a a burning torch.

EXEGETICAL AND CRITICAL.

1. The speaker is the same in this as in the preceding chapter. Great things had been promised in the previous discourse. Will all be fulfilled? The Anointed of God declares most decidedly, appealing to His love to Jerusalem as the surest guarantee, that He will not rest till Jerusalem is exalted to the highest pitch of glory, and as the appropriate expression of this glory, a new name is promised to her (vers. 1 and 2). Jerusalem will then be the most beautiful royal ornament of the LORD her King (ver. 3). The times are past when country and city could become desolate. There will be a double relation between Jerusalem and Jehovah, which cannot be dissolved, because it rests on the deepest and truest love. Jehovah will have pleasure in Jerusalem as a bridegroom in his bride. Therefore Jerusalem cannot again be separated from Jehovah, or from her children (vers. 4 and 5).

2. For Zion's sake—rejoice over thee. (Vers. 1-5). We might almost have thought that the promise had reached its maximum at the close of chapter lxi., and that nothing greater could be added. But this is not the case. To our surprise we read, ver. 1, that the Messiah speaks of increasing effort which He will put forth to bring Jerusalem to the highest pinnacle of glory. We perceive from this that the accomplishment of

salvation will take place gradually. That in chapter lxi. the speaker is not the Prophet, but the Messiah, I maintain, with STIER and DELITZSCH. [Here there is a mistake. DELITZSCH makes the speaker in this chapter to be Jehovah. I translate from his Commentary: "That Jehovah here speaks (LXX. TARGUM, GROTIUS, VITRINGA, LUZZATTO), is shown by ver. 6 a, and by the use of the word נִשְׁתָּחִי, which is the expression commonly employed by Jehovah when He lets the existing condition of things continue without interposing (lxv. 6; lvii. 11; lxiv. 11; xlii. 14)."—D. M.] The later interpreters for the most part regard the words as an utterance of the Prophet. But how could he hope to see all stages of this salvation accomplished? And how could he appoint the watchers spoken of in ver. 6? For to regard these watchmen as pious worshippers of Jehovah whom the Prophet appointed to call to Jehovah even as incessantly as he himself does (ver. 1), is exegetical caprice. Intercessors, who by their supplications bring about the restoration of the walls of Jerusalem, are not watchers on the walls. For watchmen are set over something which already exists. Observe, too, the יִשְׁמְרֵךְ, which significantly stands at the be-

ginning of the discourse, and is repeated in the second member. God's Anointed rests not, out of love to Zion. In His love, therefore, lies the security that Zion will have her right, that the promise given her will be kept. Is a better guarantee conceivable? He will not rest till her righteousness breaks forth as brightness, namely, the full brightness of the clear day, and her salvation as a blazing torch. The one of these images is taken from the day, the other from the night. By day there is no clearer light than that which comes from the sun; by night no light shines more brightly than a blazing torch. אֲנִי is here used as l. 10; lx. 3, 19. Righteousness and salvation correspond to one another, as in lxi. 10; lix. 17; lvi. 1; li. 5, 6, 8, etc. When Israel's righteousness and salvation have attained their culmination, then they will shine so brightly that all nations and kings must see them. I do not think that there is any essential difference between salvation and glory. Glory is only the side of salvation which strikes the eye, which is outwardly conspicuous (comp. lviii. 8). But when Israel has become new outwardly and inwardly, a new name is also appropriate for him. This new name represents, therefore, a new time, the time of which it is said: "Behold, I make all things new" (Rev. xxi. 5). But only God Himself can appoint (אָנֹכִי, to pierce, *perforare*, *notare*, only here in Isaiah) this new name, which exactly corresponds to the essential nature of Israel. We perceive from this trait that the Prophet does not think merely of the restoration by Cyrus (comp. Rev. ii. 17). How high the renovated Jerusalem will stand is seen from ver. 3. The crown is the ornament of a prince's head. When Jerusalem is Jehovah's glorious crown, it is the first, highest, most precious jewel which He possesses (comp. xxviii. 1, 5; Rev. xxi.). ["It has been thought by some that there is a want of congruity in representing the crown as in the hand, instead of its being upon the head; but it must be obvious, that with no propriety whatever could the church be spoken of as placed on the head of Jehovah. The language is designed to teach the high estimation in which Jerusalem shall be held by the Most High, and her perfect security under His protection." HENDERSON, who rightly substitutes for hand, in the second member of ver. 3, palm, or the open

hand (אֶזְרָא).—D. M.] The love of Jehovah effects that Jerusalem can never more be called **Forsaken**, nor her land **Desolate**; that, on the contrary, the city must be called **My-delight-in-her**, and the land **Married**. Thou shalt be called, is equivalent to Thou shalt be. [The E. V. translates the two first names, and gives the original forms of the two last. This is a manifest inconsistency. *Azubah* and *Shemamah* are the Hebrew words which are respectively rendered **Forsaken** and **Desolate**. *Azubah* and *Hephzibah* occur as actual names; the former was that of the mother of Jehoshaphat (1 Kings xxii. 42), the latter was the name of the mother of Manasseh (2 Kings xxi. 1). It is reasonable to suppose that the passage before us was written with allusion to the marriage of Hezekiah with Hephzibah, and that the imagery and form of expression here employed were suggested by that event. That marriage was evidently hailed with joy as full of promise. But Manasseh, the son of Hezekiah by Hephzibah, brought ruin on Judah. This passage, then, could hardly have been written after the death of Hezekiah. Professor PLUMPTRE pertinently asks: "At what period towards the close of the captivity would the mind of a later writer have turned to so disastrous a marriage, and so ill-omened a name as that of Hephzibah, as suggestive of hope and gladness?"—D. M.] The land shall be called אֶרֶץ נְשֻׁאִים, i. e., *Maritata*. The holy land shall not be a virgin chosen by no man, nor a repudiated wife, nor a widow, but a wife living in the conjugal relation. And to this figure there shall correspond a double reality (ver. 5). [Instead of thy sons, LOWTH and many others would read thy builders, changing אֲנֹכִי into אֲבֹתֵינוּ, and they consider the plural to be used for the singular, Jehovah being the builder of Jerusalem, who marries her. This alteration has been made to remove the seeming incongruity of sons marrying their mother. "The idea of the marriage of children with their mother is indeed incongruous, but not only is נְשֻׁאִים a noble word, which in itself expresses only taking possession of, but, moreover, church and home are blended together in the prosopopœia."—DELITZSCH. The particles of comparison are to be supplied (Gesen. Gr. § 155, 2 A). A young man by marrying "wins for himself an inalienable right to have and to hold."—KAY.—D. M.]

b) How the Redeemer accomplishes the Salvation of Jerusalem by means of the watchmen whom he has appointed.

CHAPTER LXII. 6-9.

- 6 I have set watchmen upon thy walls, O Jerusalem,
Which shall never hold thy peace *day nor night:
*Ye that make mention of the LORD, keep not silence,
7 And give him no *rest, till he establish,
And till he make Jerusalem a praise in the earth.
8 The LORD hath sworn by his right hand, and by the arm of his strength,
*Surely I will no more give thy corn to be meat for thine enemies;

And ^bthe sons of the stranger shall not drink thy ^awine,
For the which thou hast laboured :

- 9 But they that have gathered it shall eat it,
And praise the LORD ;
And they that have brought it together shall drink it
In the courts of my ^dholiness.

¹ Or, ye that are the LORD'S remembrancers.

^a all the day and all the night.

^b strangers.

^c Heb. silence.

^c new wine.

^d Heb. If I give, etc.

^d sanctuary.

EXEGETICAL AND CRITICAL.

1. As the Redeemer had said of Himself (ver. 1) that He will not rest till Jerusalem has reached even the highest glory, so He declares here that He will also indirectly, and by means of others, contribute to the attainment of this high end, namely by means of watchmen, who shall do as He Himself: not rest nor be quiet till the end is reached. If these watchmen are to help to reach the goal, their labor takes place in the time which precedes the attainment of the end. And it is naturally assumed in regard to this time, that while it lasts there are still enemies who can hurt Jerusalem, and against whom one must be constantly on his guard. On the other hand, these watchmen are also to be remembrancers for Jehovah, appointed to remind Him incessantly that the work is not yet completed, that Jerusalem is not yet that which it is to be (vers. 6 and 7). But Jehovah gives with an oath the comforting assurance, that Israel shall never again be the prey of the enemy, but shall rejoice evermore undisturbed in communion with their God, and shall partake to His praise of the fruits of their land (vers. 8 and 9).

2. I have set—courts of my holiness—Vers. 6-9. We must here above all hold fast that the subject of the *הַמְּזַכְּרִים* must be the same as that of *מְזַכְּרֵי* and *מְזַכְּרֵי*, ver. 1. It is therefore the Anointed of the LORD who here speaks. [The appointment of officers in the church is in the New Testament ascribed to both God and Christ, 1 Cor. xii. 23; Eph. iv. 11.—D. M.]. When He, on the one hand, perceives the necessity of appointing watchmen on the walls of Jerusalem, and, on the other hand, has the power to do this, He must be the LORD of Jerusalem, and also in some sense absent from it. And when He charges these watchmen to cry to Jehovah continually, and to let Him have no rest till He make Jerusalem a praise in the earth, it is clear that He regards Jehovah as still standing above Himself. [But it is the Prophet who here suddenly breaks in, and addresses the "LORD's remembrancers."—D. M.]. The Prophet, then, means to say that the Jerusalem restored according to chapter lxi. by the working of the Messiah will be a city well built, and well provided with walls, but will still have enemies to fear, and not yet be the immediate theatre of the might and glory of her LORD. For when her LORD and Bridegroom has appointed watchmen, who cry to God incessantly for her (as e. g., Moses Ex. xvii. 11 sqq., and Samuel 1 Sam. vii. 8 sqq.; viii. 6; xv. 11; xii. 16-23; Ps. xcix. 6; Jer. xv. 1), this intimates not only the presence of enemies, but also His own absence. He still

needs representatives who in His name and Spirit, and also in His place exercise the office of guardians and watchmen in two ways; while they, on the one hand, warn against enemies; on the other, pray to God without ceasing for protection and help. [These watchmen strikingly contrast with those described lvi. 10.—D. M.]. The Jerusalem that after the Exile was restored, had still, even after the rebuilding of its walls, enemies enough, against whom it needed guardians and watchmen even as much as intercessors. The Zion of the New Testament has also enemies of every kind, but has also guardians and watchmen (Eph. iv. 11 sqq.), who as Jacob (Gen. xxxii. 24 sqq.) have in their office to wrestle with God and men. For the Zion of the New Testament with all her superiority over that of the Old, has yet a still higher ideal which she strives after: the heavenly Jerusalem. [The rendering in the text of the E. V.: **Ye that make mention of the Lord** can plead in its favor prevailing usage. But the marginal rendering, **Ye that are the Lord's remembrancers** is supported by xliii. 26 where Jehovah speaks put me in remembrance and by the context, in which Zion's watchmen are commanded to importune Jehovah till He fulfil His promise by glorifying Jerusalem. The *הַמְּזַכְּרִים* here addressed are thus exhibited as those who put Jehovah in remembrance. D. M.]. The prayer of these watchmen is answered. [The assurance that follows is intended rather to inspire them with confidence in prayer. D. M.]. Jehovah has sworn (the distinction between his right hand and the arm of his strength is merely rhetorical) that the still threatening enemies shall not hinder the peaceful prosperity of Jerusalem, nor her communion with her God. Here again the Prophet lays on Old Testament colors. He represents the enemy as a barbarous horde of Amalekites or Midianites, that makes an irruption into Palestine when the harvest is ripe, in order to carry it off (comp. Judges vi. 3; Deut. xxviii. 33). This shall not happen any more. The Israelites shall in the future enjoy the fruit of their labor undisturbed, thanking God alone for the same and giving Him the glory (Deut. xiv. 22-26). ["In the courts of my sanctuary cannot mean that the produce of the harvest will be consumed only there (which is inconceivable), but only signifies, with allusion to the legal ordinance respecting the second tithe which was to be consumed by the landed proprietor and his family, with the addition of the Levites and the poor, in the holy place 'before the LORD,' Deut. xiv. 22-27, that the partaking of the produce of the harvest will be consecrated by

religious feasts. Thoughts of all Israel being then a nation of priests, and of all Jerusalem being a sanctuary, are not contained in this promise. It declares only this, that the enjoyment of the blessing of the harvest will henceforth be unimpaired, and will take place with grateful acknow-

ledgment of the Giver, and so, because sanctified by thanksgiving, it will itself become a religious service. This is what Jehovah has sworn by His right hand, which He lifts up only to attest the truth, and by His mighty arm which irresistibly executes what He has promised." DELITZSCH. D. M.].

c) General survey of what is accomplished by the Redeemer.

CHAPTER LXII. 10-12.

- 10 Go through, go through the gates ;
Prepare ye the way of the people ;
Cast up, cast up the highway ;
Gather out the stones ;
Lift up a standard for the people.
- 11 Behold, the LORD hath proclaimed unto the end of the world,
Say ye to the daughter of Zion, Behold, thy salvation cometh ;
Behold, his reward is with him,
And his work before him.
- 12 And they shall call them, "The holy people, The redeemed of the LORD :
And thou shalt be called, Sought out, A city not forsaken.

¹ recompense.

² people of the sanctuary.

EXEGETICAL AND CRITICAL.

1. The Prophet in these words again briefly states all that belongs to the positive saving work of the Redeemer. He begins, therefore, with the summons to prepare the way for those returning from the Exile, and on all sides to give the signal to set out (vers. 10, 11) ; for with the deliverance of Israel from the Babylonian exile, the time of salvation extending to the appearance of the New Jerusalem begins. The last and highest glory the Prophet at the close briefly characterizes by ideal names (ver. 12).

2. Pass through—not forsaken.—Vers. 10-12. The liberation of Israel from the Babylonian captivity is the beginning of redemption. Then the cry shall be heard: Go through the gates. These gates are not those of the cities of Palestine which are to be entered, but the gates of the Babylonian cities out of which they are to move; for this summons stands at the head, and after it comes the mention of the way which is to be prepared. The summons is, therefore, to be understood as xlvi. 20; lii. 11. *וַיֵּצֵא וַיִּפְּחֵם* and *וַיֵּצֵא* are repeated from lvii. 14. To whom are these imperatives addressed? To all, both Jews and Gentiles (comp. *וְעַל הָעַמִּים* at the close of ver. 10), who have to assist in making the return home practicable, easy and glorious. But we must not suppose that the summons must be literally carried out. Who built a highway (*וַיִּפְּחֵם*) for the Israelites when they came out of Egypt? Yet it is said in xi. 16 that for the remnant returning from Assyria there should be

a highway like that on which Israel came out of Egypt. The expression is employed for rhetorical effect. *וַיִּפְּחֵם* means that where the way should be rough and stony, the stones should be removed. This is not to be literally understood, but to be taken generally of the removal of all obstacles (comp. lvii. 14 b). On the construction, comp. vii. 8; xvii. 1; Hos. ix. 12. But as the exiles are not all in one country, the chief land of the Exile, but are scattered in all regions of the world, the command is at the same time issued to give them all the signal to return home. ["Lift up a standard above the nations." This is the most accurate rendering, and is given by LUTHER, ALEXANDER and DELITZSCH. DR. NAGELSBACH takes *וַיִּפְּחֵם* in a loose sense as equivalent to *וַיִּפְּחֵם* or *וַיִּפְּחֵם*, and supposes that the signals are to be set up for the nations that shall accompany Israel. D. M.]. That what is said in ver. 11 does not relate merely to a proclamation published in the realm of Cyrus (Ezra i. 1), is evident, because this call is to sound forth to the end of the earth. The dominion of Cyrus did not reach so far, but the Israelites were in exile to the ends of the earth. The message must therefore reach the most distant nations, and no Israelite, even though living alone among the heathen, shall be forgotten (comp. xi. 11; Jer. iii. 18; xvi. 14 sqq.). ["It has been made a question whether the pronoun *his* (in *his reward, etc.*), refers to Jehovah or to the nearest antecedent, Salvation; and if to the latter, whether that word is to be translated Saviour, as it is by LOWTH and in the ancient

versions. This last is a question of mere form, and the other is of but little exegetical importance, since the Saviour or salvation meant is clearly represented elsewhere as identical with God Himself. The last clause is a repetition of xl. 10, and if ever the identity of thought, expression and connection served to indicate identity of subject, it is so in this case." ALEXANDER. This interpreter maintains that "the plain sense of the words, the context here, and the analogy of xl. 10, are all completely satisfied by the hypothesis that the Messiah (or Jehovah) is here described as coming to His people, bringing with Him a vast multitude of strangers, or new converts, the reward of His own labors, and at the same time the occasion of a vast enlargement to His Church." D. M.]. The names, ver. 12, are memorials of blessing, for Israel will certainly be that which it is called (comp. on xxxii. 5 sqq.). The expression *וְיִקְרָא* occurs exactly no where else in the Old Testament. But compare Dan. xii. 7; vii. 27. The expression *וְיִקְרָא* is found in Isaiah only here; further in Ps. cvii. 2 (comp. *וְיִקְרָא* xxxv. 10; li. 11). Jerusalem shall be called *Derushah*, the Sought out (the city desired and beloved by all), and the antithesis is added in the expression *לֹא יִקְרָא*.

DOCTRINAL AND ETHICAL.

1. On lxii. 1. "How could the eternal Word keep silence? Christ is never silent; let us, therefore, never be weary to hear and to learn His word." LEIGH. [Christ loved His church and gave Himself for it that He might sanctify and cleanse it, and that He might present it to Himself a glorious church. His Zion is very dear to Him, and He gives her the glory which the Father gave to Him (John xvii. 22). He never forgets her, never ceases to work for her good, and to intercede for her. What precious consolation we find in the declaration contained in this first verse, when it is regarded as coming from the mouth of Christ Himself! "We may sing upon certainty of success before-hand, even in our winter storm, in the expectation of a summer sun at the turn of the year. No created powers in Hell, or out of Hell, can mar the music of our Lord Jesus, nor spoil our song of joy. Let us then be glad, and rejoice in the salvation of our Lord; for faith had never yet cause to have wet cheeks, and hanging-down brows, or to droop or die. . . . If Christ were buried and rotten among the worms, we might have cause to look like dead folks, but 'the Lord liveth, and blessed be our Lord.'" RUTHERFORD'S *Letters*, clxxxii.—D. M.].

2. On lxii. 2b. The new name is the correlative of the new creation. But only God Himself will appoint the new name. Only God the omniscient, the searcher of hearts, before whose eyes all things are naked and opened, is able to give this new name, for He only knows perfectly the inward nature of the new creature. When we read (Rev. ii. 17) that no one will know the new name but he who receives it, this cannot mean that no one will be acquainted with this name, that it will be a hidden, secret name, as, e. g., MACROBIUS (*Satura*. III. 9) speaks of a secret name of the

city of Rome with which even the most learned were unacquainted. For we read (Rev. xix. 12) that Christ has such a name written which no man knew, but He Himself. And this name is then mentioned, ver. 13. He is called: *the Word of God*. The sound of the name is known, but its deep significance no one understands but He who bears it. It follows that what we read in ver. 4 of this chapter cannot possibly be the new name referred to in ver. 2. For Hephzibah and Benlah are like Azubah (Forsaken) and Shemamah (Desolate). The former names come in the place of the latter. But Azubah and Shemamah were never actual names. And so Hephzibah and Benlah cannot be actual names. ["That *Dŵ* is not to be understood of a mere name, but has special reference to state and character, is obvious from the common idiom by which anything is said to be called what it really is. See chap. i. 26." HENDERSON. Who can understand all that is contained in the name Hephzibah as applied by the LORD to His church? There is a mystery of grace and condescension in this significant name which we cannot fully comprehend. Only God Himself could give such a name to His church.—D. M.].

3. On lxii. 6 sq. "No one should venture to serve as a spiritual watchman who has not been set by Christ Himself on the walls of Jerusalem." LEIGH. ["God is so far from being displeased with our pressing importunity, as men commonly are, that He invites and encourages it, He bids us cry after Him. He bids us make pressing applications at the throne of grace, and give Him no rest, Luke xi. 5, 6. He suffers Himself not only to be reasoned with, but to be wrestled with." HENRY.—D. M.].

4. On lxii. 7. ["The public welfare and prosperity of God's Jerusalem is that which we should be most importunate for at the throne of grace; we should pray for the good of the church, 1) That it may be safe, that He would establish it, that the interests of the church may be firm, may be settled for the present, and secured to posterity. 2) That it may be great, may be a praise in the earth; that it may be praised, and that God may be praised for it. We must persevere in our prayers for mercy to the church till mercy comes; we must do as the Prophet's servant did, go yet seven times, till the promising cloud appear, 1 Kings xvii. 44. It is a good sign that God is coming to a people in ways of mercy, when He pours out a spirit of prayer upon them, and stirs them up to be fervent and constant in their intercessions." HENRY. *The Lord's Remembrancers* put God in remembrance of His own promises. As Jacob, Gen. xxxii.: *Thou saidst*. Comp. 2 Sam. vii. 25. This is their all-prevailing plea. Therefore they find in their heart to pray. 2 Sam. vii. 27.—D. M.].

5. On lxii. 9. ["Nothing is a more certain indication of liberty and prosperity than this—that every man may securely enjoy the avails of his own labor. In nothing is a state of liberty and order more distinguished from tyranny and anarchy than this. Nothing more certainly marks the advance of civilization; and nothing so much tends to encourage industry and to promote prosperity. . . . And as the tendency of true religion is to repress wars, and to establish

order, and to diffuse just views of the rights of man, it everywhere promotes prosperity by producing the security that a man shall enjoy the avails of His own productive industry. Wherever the Christian religion prevails in its purity, there is seen the fulfilment of this prophecy; and the extension of that religion everywhere would promote universal industry, order and law."—BARNES.—D. M.]

6. On lxii. 10. "Every Christian teacher should let the imperatives that are found here sound daily in his ears and heart. For Christ has spoken them to him also. As often as a fit of slumber or laziness comes upon thee in the discharge of thy office, bethink thyself that Christ is standing behind thee and calling to thee: Go through, go through! Prepare the way, prepare the way! Lift up a standard!" LEIGH.

7. On lxii. 11. "*Adventus Christi vulgo triplex statuitur: humilitationis, sanctificationis, glorificationis.*" FOERSTER. Christ first came from above down to earth visible to all in the form of a servant. Secondly, He comes continually from above invisibly, by His Spirit in the word and sacrament that He may sanctify us. Thirdly, He will come again from above visible to all, not in the form of a servant, but in glory (Matt. xxv.). This three-fold coming of the Lord must be continually held before the church that the Bride may be ready when the Bridegroom comes.

8. On lxii. 12. ["None are to be called the redeemed of the Lord but those that are the holy people; the people of God's purchase is a holy nation. And they shall be called sought out; God shall seek them out, and find them wherever they are dispersed, eclipsed or lost in a

crowd; men shall seek them out that they may join themselves to them, and not forsake them. It is good to associate with the holy people, that we may learn their ways, and with the redeemed of the Lord, that we may share in the blessings of the redemption." HENRY.—D. M.]

HOMILETICAL HINTS.

1. On lxii. 1-5. We have here an appropriate text for a sermon on the future prospects of the church. Mark 1) The *foundation* of the church's hope, 2) The *object* of that hope. The foundation is the love which the Lord bears to His church (ver. 1: *For Zion's sake*, vers. 4 b and 5). The object of hope is a. Redemption from long-prevailing evils (ver. 4 a); b. A new life (ver. 1 b, ver. 2 a, ver. 3); c. A new name (ver. 2 b).

2. On lxii. 6, 7. The duty and aim of Christian ministers. 1) Their duty: a. toward men; not to be silent with exhortations and warnings; b. toward God; not to be silent with intercessions (vers. 6 b and 7 a). 2) Their aim: that the church of the Lord be built up and perfected (ver. 7 b).

3. On lxii. 9. [This verse may properly be employed to form the basis of a discourse against the doctrine of the Communists, who would deprive others of the fruit of their industry.—D. M.]

4. On lxii. 10-12. "Three things are here contained: 1) An invitation to all to meet the Messiah who is about to appear; 2) The proclamation of His advent; 3) The fit designation of those who receive the Lord with joy." CARPZOV.

B. The negative side of the revelation of Salvation. The judgment on the heathen.

CHAPTER LXIII. 1-6.

- 1 WHO is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
*Travelling in the greatness of his strength?
I that speak in righteousness,
Mighty to save.
- 2 Wherefore art thou red in thine apparel,
And thy garments like him that treadeth in the wine fat?
- 3 I have trodden the winepress alone:
And of the people there was none with me:
For I will tread them in mine anger,
And trample them in my fury;
And their blood shall be sprinkled upon my garments,
And I will stain all my raiment.
- 4 For the day of vengeance is in mine heart,
And the year of my redeemed is come.
- 5 And I looked, and there was none to help;
And I wondered that there was none to uphold:
Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.

6 And I will tread down the people in mine anger,
And make them drunk in my fury,
And I will bring down their strength to the earth.

¹ Heb. *decked*.

^a *marching proudly*.

^b *juice*.

^c *vital juice*.

TEXTUAL AND GRAMMATICAL.

Ver. 2. [The Masoretic note marks as abnormal the Patach in פָּ though the word is in Pause. But Patach when pausal is commonly not lengthened in monosyllabic words. See DELITZSCH *in loc.*—D. M.]

Ver. 3. פָּ apocopated future Kal from פָּרַס, to sprinkle. פָּרַס is, beside the Niphal פָּרַס, the only form

of the verb פָּרַס, *impurum esse*, which occurs in Isaiah. It is a Hiphil form imitating the Aramaic, and has possibly been chosen in order to give to the thing a corresponding expression in bad Hebrew, in a word taken from the common language current in conversation.

EXEGETICAL AND CRITICAL.

1. Chapters lx.—lxiii. are most closely connected. In lx.—lxiii. there was described the positive work of God's Anointed which brings blessing and salvation to Israel. Chapter lxiii. shows how He will accomplish the negative side of His mission by punishing the heathen. With dramatic effect the Prophet pictures a person of commanding appearance approaching from Edom in magnificent but blood-stained raiment. To the question who He is, the person asked replies that He is He to whom it belongs to hold judgment, and to bring salvation (ver. 1). And to the further question why His garment is so red, (ver. 2), He answers that He has trodden the wine-press alone, with no man of the nations with Him, (which He will requite by the execution of the same judgment on them), and thus He has soiled His garment (ver. 3). The hero comes therefore from executing judgment on Edom, and He sets forth in prospect a second judgment embracing all nations. This second judgment, which was only parenthetically mentioned in ver. 3, is treated of more fully in vers. 4-6. First, it is marked in ver. 4 as a long-purposed day of vengeance, with which at the same time a year of salvation will begin. Then it is again prominently stated, that the hero sees Himself isolated, but trusts notwithstanding in the strength of His own arm, and of His fury (ver. 5), and is confident that He will tread down the nations, and shed their vital juice (ver. 6).

2. Who is this that—to the earth.—Vers. 1-6. The Fathers (JUSTIN MARTYR, TERTULLIAN, ORIGEN, AMBROSE, AUGUSTINE, etc.), apply this passage directly to the sufferings and ascension of Christ. ORIGEN, in particular, and after Him JEROME and THEODORET put the question: Who is this that cometh, etc., into the mouth of the angels who guard the gates of heaven. Thereupon the foremost of the procession accompanying the LORD answer in the words of Ps. xxiv. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." ATHANASIUS makes the question proceed from the mouth of fallen angels. Under Edom the Fathers understand the (red) earth. Another group of interpreters, with LUTHER at their head, understand under Edom the Synagogue of the Jews, under Bozrah "*urbem munitam privilegiis divinis*, i. e., Jerusalem. The blood is the blood of the

Jews. The hero comes from inflicting judgment on Jerusalem. CALVIN disputes any reference to Christ. He finds in the passage simply the announcement of a judgment on the Edomites which is still future. This view is more definitely set forth by GROTIUS and others, as they see here a prophecy of that devastation of Edom which was effected by Judas Maccabaeus (Maccab. v. 3 sqq. 65; 2 Maccab. x. 15 sqq. Jos. Antiqq. xii. 11, 12). EICHHORN and KOPPE regard Nebuchadnezzar as the accomplisher of this threatening. COCCETUS, and many others after him put a spiritual sense on the passage, and understand under "the trampling down" the "*crucifixionem veteris hominis et abolitionem omnis impietatis per crucifixionem Christi*." VITHINGA, who here follows in general the rabbinical interpretation, understands under Bozrah Rome, and under Edom the countries subdued by the Romans. The "*conculcare*" he refers here as in chapter xxxiv. to the liberation of the Christians from the power of Rome. But he does not, as many others, think of the elevation of Christianity to be the religion of the State by CONSTANTINE, nor of the general judgment (Rev. xx. 11 sqq.), but of the extermination of Antichrist by the warrior who rides on the white horse, Rev. xix. 11 sqq. Among modern interpreters GESSENIUS, HITZIG, UMBREIT, BECK, SCHNECKE, see in this prophecy a threatening against Edom expressed in the form of a vision representing an act of vengeance as completed; while KNOBEL, according to his peculiar way of judging, thinks that he can discern here the battle of Sardis (Herod. i. 80; Cyrop. vii. 1) depicted in prophetic colors. STIER is of the opinion that the one who is seen as coming is Christ, coming from the fulfilment of what is related Rev. xiv. 20; xix. 18, 21. DELITZSCH finds the historical fulfilment of our prophecy in what befel the Edomites at the hands of the Maccabean princes and of Simon of Gerasa (Jos. Bell. jud. iv. 9, 7), while its final fulfilment is the destruction of Antichrist and his hosts (Rev. xix. 11 sqq.). [The destruction of Antichrist is regarded by DELITZSCH simply as the New Testament counterpart to this piece.—D. M.] The Catholic interpreters ROHLING and NETELER do not exclude the historical fulfilment (through Simon of Gerasa; so ROHLING), but yet regard as the fulfiller of our prophecy the Servant of Jehovah, who, according to chapter liii. should

give His life as an offering for sin, and who is, on the other hand, the destroyer of Antichrist, and is thus sprinkled both with His own blood and that of others. [DR. NÄGELSBACH regards the victory of Amaziah, king of Judah, over the Edomites (2 Chron. xxv. 5-12) as furnishing the historical foundation for this prophecy. Amaziah returning from the slaughter of the Edomites is the type of the Anointed of the LORD who here appears as redeeming Israel by executing judgment on Israel's enemies. But this is an opinion which is quite peculiar to our Author, and which no one before him has ventured to express. It is strange that any one should think of finding in this glorious Conqueror, who comes travelling in the greatness of His strength, who speaks in righteousness and is mighty to save, the antitype of that Amaziah who set up for worship the gods of the vanquished Edomites, and was afterwards completely overcome by Joash, king of Israel. Edom is a representative people. It is not an emblematic name of the great world-power, in its violence and tyranny, for which Babylon is made to stand. But Edom, the inveterate enemy of Israel, and occupying a bad pre-eminence in hatred against Israel, is the representative of the world that hates the people of God. So DELITZSCH, who remarks the emblemizing tendency which Isaiah here, as in chaps. xxi.-xxii. 14, manifests. The name Edom is made an emblem of its future doom. The apparel of Jehovah, the avenger, is seen to be **דָּמָם**, red, with the blood of Edom. The name Bozrah, too, readily suggests **בָּצָר**, to gather the vintage of grapes. The image of treading grapes is here used to picture the Lord's crushing of the inhabitants of Bozrah, who are as the vintage in the wine-press. We cannot study the picture without recognizing the emblematic significance of the names Edom and Bozrah. The question arises: Are we, in the interpretation of this prophecy, to think of Judas Maccabeus, Hyrcanus, and Simon of Gerassa, or even of the proper Edomites? The answer depends on the way in which we must answer another question. Did Judas, or either of the other Jewish chiefs mentioned, return in triumph from the Idumean city Bozrah specified by Isaiah? Of this there is no evidence. LOWTH has called attention to a very important point which, in his view, excludes from this prophecy Judas Maccabeus, and even the Idumeans properly so called. "The Idumea of the Prophet's time was quite a different country from that which Judas conquered. For during the Babylonian captivity the Nabatheans had driven the Edomites out of their country, who upon that took possession of the southern parts of Judea, and settled themselves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. And the metropolis of the Edomites, and of the country which Judas took, was Hebron, 1 Mac. v. 63, not Botsra" (Bozrah). This consideration is fatal to all attempts of the literalizing school to interpret this prophecy.—D. M.J. The question, **Who is this?** is purely rhetorical. The Prophet well knows who He is whom he sees. The question is put to awaken and direct our attention to Him who is seen coming by the Prophet. (Comp. lx.

8; Cant. iii. 6). Many are inclined to understand **דָּמָם בָּצָר** not of the color of blood, but of the red (purple) color of the garments, as kings and warriors frequently wore red garments (comp. KNOBEL on this place; Judges viii. 26; JUSTIN xx. 3), and, as they say, the soiling with blood would be incompatible with **הָרָר**. But it is just the being sprinkled with blood which is the most prominent and important mark in the appearance of the hero; and while this doubtless stains His garments it is glorious to Himself. Bozrah (comp. xxxiv. 6; Amos i. 12) was after Petra one of the most important cities of Edom (comp. Jer. xlix. 13, 22). It lay north of Petra. Beside this Edomite Bozrah, there was a city of this name in Moabitis (Jer. xlviii. 24), and another in Auranitis, which latter is not mentioned in the Holy Scriptures (see Comment. on Jer. xlviii. 24). The Prophet has of the Edomite cities made mention of Bozrah, because **בָּצָר** (although the name of the city probably denotes *Septum, munimentum*) on account of the signification *vindemianum* belonging to the verb from which it is derived, admirably suits the comparison with a treader of the wine-press. **בָּצָר** as **בָּצָרִים** depends on **בָּצָר**. Observe the gradation. In the first member the Prophet mentions simply the coming from Edom, then he specifies the red garments in the second member, and then in the third, which begins with a repetition of **וְהָרָר**, he speaks of the glorious apparel and the proud bearing. ["**וְהָרָר** properly means swollen, inflated, but is here metaphorically used in the sense of adorned, or, as VITRINGA thinks, terrible, inspiring awe." ALEXANDER.—D. M.J.] I take **לָקַח** in the sense of *respinus*. The root occurs five times in the Old Testament, and has the signification of bending, inclining. It here characterizes one who protrudes the breast, and proudly throws back the head. [DELITZSCH agrees with VITRINGA in understanding **לָקַח** to mean *se huc illuc motitans*.—D. M.J.] To the question **וְהָרָר וְהָרָר** the Person seen Himself answers. His answer is first of a general character. He does not mention at first the act of judgment which He has just executed on Edom, but, as if He would remove the impression that He is a worldly prince given to deeds of violence, who, as a beast of prey, unjustly makes an incursion for plunder and slaughter, He declares His nature in general to be that of One who works righteousness and salvation. He says **וְהָרָר** not **וְהָרָרִי**. By this participle He designates as His permanent property the speaking, i. e., acting, transacting in righteousness. The context requires us to understand **וְהָרָר** not of the mere speaking or teaching with words which should have righteousness for their subject, or should be spoken in righteousness. But **וְהָרָר בָּצָרִים** relates here to a judicial speaking or transacting. [Better DELITZSCH, who compares xlii. 6; xlv. 13: "He speaks in righteousness, while He in the seal of His holiness threatens judgment to oppressors, and promises salvation to the oppressed, and also carries out by His power what He threatens and promises." Comp. further xlv. 23; lix. 16, which places show that the speaker is no one less than

Jehovah. HENDERSON justly remarks that the name The Word given to the Warrior, Rev. xix. 13, exactly corresponds to מַלְאָכִי, by which He here characterizes Himself. The description, too, Rev. xix. 13, "He was clothed with a vesture dipped in blood" is manifestly drawn from this place in Isaiah. The Logos is faithful and true (Rev. xix. 11). He is One who speaks in righteousness. It is unwarranted to say with Dr. NAEGELSBACH that I that speak in righteousness marks the hero's relation to His enemies as a strict judge; and that the words mighty to save tell what He is for Israel.—D. M.]. כִּי is not to be confounded with כִּי *propugnator*, xix. 20. After the hero has answered the question who is this? more in the sense of *quis*? than of *quis*? the Prophet further inquires: Why is it red in thine apparel?

The ל intimates that the redness is not something inherent in the raiment, but something that has come to it from without. This is more clearly expressed by the second part of ver. 2. The spots that have arisen through spurning recall to mind the dress of one who treads in the wine-press (כִּי with כִּי as lix. 8). It is not yet intimated that these are spots of blood. The pith of the matter is ingeniously and gradually reached. ["It is a slight but effective stroke in this fine picture, that the first verse seems to speak of the stranger as still at a distance, whereas in the second He has come so near as to be addressed directly." ALEXANDER.—D. M.]. The hero accepts the comparison drawn from treading in the wine-press. It is true, says He, I have in a certain sense trodden in the wine-vat, and that alone, by Myself. פִּירָה (from פָּרַר = פָּרַר, *fregit*, only here and Hag. ii. 16) is synonymous with פָּרַר but is to be distinguished from פָּרַר (comp. on v. 2; xvi. 10), for פִּירָה or פִּירָה is the upper vat, out of which the juice flows off into the lower trough or כִּי, from which it is drawn (comp. LEYER in HERZ R.-Bibl. VII p. 509). The hero, therefore, compares the bloody judgment which He has executed on Edom with treading in the wine-press. He falls back on an older prophetic utterance, Joel iv. 13; while John had both these passages before him; in Rev. xiv. 14–20 chiefly the words of Joel; but in Rev. xix. 13–15 chiefly this passage of Isaiah. The hero whom the Prophet beholds, states emphatically that He trod the wine-press alone, as of the nations there was not a man with Him. The statement indicates the universal antichristian spirit of the nations. ["When He adds 'that of the nations there was no one with Him,' it follows that the wine-vat was so great that He could have used the co-operation of whole nations. And when He continues: And I trod them in mine anger, etc., the riddle in this declaration is explained. To the people themselves the knife has been applied. They were cut off as grape-clusters and cast into the wine-vat."—DELITZSCH. The reader can judge whether the lofty terms of this prediction are satisfied by the exposition of HENDERSON, which I subjoin: "When the victor declares that none [no man] of the peoples or nations rendered Him any assistance in the attack on Edom, he

refers to the fact, that vengeance had not been taken upon that nation, as it had been upon Tyre, Moab, Egypt, etc., through foreign intervention. Identifying the Jews under the Maccabees and Hyrcanus with Himself, by whom they were employed as native instruments, He vindicates the glory of the deed from all aid obtained from an extraneous source." But it would be difficult to suppose Jehovah identifying Himself with Simon of Gerasa and his lawless followers who inflicted the sorest judgment on the Edomites. Besides, עַמִּים, peoples in general (see ver. 6), and not the Edomites only are the objects of God's crushing judgment. We append here DELITZSCH's remarks on vers. 5, 6: "The meaning is that no one, in conscious willingness to assist the God of judgment and salvation in His purpose, associated himself with Him. The church devoted to Him was the object of redemption; the mass of those alienated from God was the object of judgment. He saw Himself alone; neither human co-operation, nor the natural course of things aided the execution of His design; therefore He renounced human assistance, and interrupted the natural course of things by a wonderful deed of His own."—DELITZSCH. D. M.]. The words וְאִדְרֹם to

עַל-כִּנּוּרִי are to be taken as a parenthesis. The guilt of the nations, of whom no one was with Him, presses so forcibly on the mind of the speaker that He, immediately interrupting His speech, sees Himself compelled to declare their punishment also. Because they, when He trod the wine-press in Edom, were not to be found on His side, He will tread and trample them to pieces, so that their juice squirts upon His clothes. [But the assumption of this parenthesis is very unnatural. Many interpreters, as HENDERSON and DELITZSCH, translate And I trod them in my anger and trampled them in my fury, etc. On the whole this is the easiest construction which regards the future tense as used for the past in this animated discourse. Comp. וְאִדְרֹם, etc., in ver. 5. D. M.]. וְאִדְרֹם, from וְאִדְרֹם = וְאִדְרֹם, *judis*, therefore *effusum*, *humor*, *succus*, only here and ver. 6: the word is chosen, because not merely the blood, but also other fluids, especially the matter of the brain, are to be denoted. Ver. 4. [If we render ver. 3 in the past tense, then we must consistently employ the past tense in ver. 4. For a day of vengeance (was) in my heart, etc.] We have in ver. 4 a repetition of words in lxi. 2 a [comp. also xxxiv. 8]. But the clauses are transposed, and instead of וְאִדְרֹם we have the word that does not elsewhere occur, וְאִדְרֹם. [Dr.

NAEGELSBACH takes manifestly וְאִדְרֹם as many other interpreters do, in the sense of my redemptions, making an abstract noun of the plural of the passive participle. But the obvious and natural rendering is that of the E.V., my redeemed. There is a year appointed for the redeemed of Jehovah, comp. lxii. 12. D. M.] Vers. 5, 6. It will happen again as it did in the day of Edom. The Lord will see none of the peoples of the world on His side. He expresses this thought twice in parallel members, and the second time emphasizes it by saying that He will perceive His standing alone with astonishment. For there is only

a little flock that will follow Him (vi. 13). Many are called, but few chosen. The astonishment which is ascribed to the LORD is an anthropopathic expression which has only rhetorical significance. Comp. lix. 16. The second part of ver. 5 passes over into the language of narration. The expression *וַיִּשְׁפֹּךְ* (the Targum and some codd. and editions read *וַיִּשְׁפֹּךְ*, which is appropriate, but unnecessary, and insufficiently attested) involves a bold turn of thought: the judged are not only objects, but also vessels of wrath; they are not merely grapes that spurt their juice, but are themselves full of the wine of the wrath of God (comp. xxix. 9; xlix. 26; li. 21).

DOCTRINAL AND ETHICAL.

1. On lxiii. 1-6. Till the time of CALVIN it was the prevailing opinion that the treader in the wine-press is Christ, not as judging the nations, but as Himself suffering death, and by His death depriving the devil of his power. "Christ, as He contends mightily in His suffering, and after His suffering triumphs gloriously," was regarded as the theme of this prophecy. The blood on His garment was accordingly to be understood of the blood of demons. JEROME remarks on *I have trodden the wine-press alone*: "*Negue enim angelus, aut archangelus, throni, dominationes, aut ulla coelestium potestatum humanum corpus assumpsit et pro nobis passus est et concussit adversarias fortitudines atque contrivit.*" But the blood of the demons is to be understood *τροπικῶς*. A synopsis of the old expositions of the passage in this sense is found in a dissertation by LEYER on this place, published in 1648. (It is reprinted in *Exercitationum philologico-historicarum faeces quinque* by THOMAS CRENIUS, Ludg. Bat., 1697 and 1700). CALVIN pronounces this interpretation a perversion of Scripture ("*hoc caput violenter torserunt in Christum*"). His view was adopted especially by Reformed interpreters, as WOLFG. MUSCULUS, ABR. SCULTETUS (*Idea concionum in Jes. hab.* p. 844), VITRINGA and others. VITRINGA makes these points prominent. "The hero is not set forth as suffering, but as acting, not as sprinkled with His own blood, but with the blood of enemies, not as satisfying the justice of God for sins, but as executing the justice of God in punishing enemies." However, even Lutheran theologians, as JOH. TARNOV (in the *Exercit. bibl. Libri 4*, ROSTOCK, 1627, p. 118, *Num de Christo patiente hic agatur*), and the anonymous author of a *Disputatio de Victore Idumaeorum Jes. lxiii.* maintained substantially the view of CALVIN. Since the old interpreters, as FOERSTER says, applied the place *ὁμοθυμαδὸν* to the passion of Christ, we can understand how Isa. lxiii. was a very favorite Lesson in Holy Week.

2. "The prophecy which is here directed against Edom is to be regarded as a prophecy of the judgment which will befall the antichristian, persecuting world in the last days. On this account the Seer of the New Testament, John, has described the Lord as coming to judge the world after the model of Isa. lxiii. (Rev. xix.)."—WEBER.

3. On lxiii. 3. "When at other times the Lord

holds judgment, nations who will execute it stand at His disposal. He 'hisses for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.' He calls the mighty of Egypt and Babylon to serve Him (vii. 18, 19). Why is no people ready to help Him in His judgment on Edom? This is a hint that the judgment on Edom must be at the same time that judgment in which the Lord judges all nations. Only in this way can we understand that none of them can here help Him, as they themselves are all objects of the judgment."—WEBER.

4. HECTOR PINTUS says, in his Commentary, on this passage: "*Non sine causa dicit: non est vir mecum, ne scilicet excludat Mariam virginem, quae usque ad mortem ei comes fuit, et cui gladius doloris cor pertransiit.*" This reminds one of what the Jansenist, ANTOINE ARNAUD, in the treatise "*Difficultés proposées à Mr. Steyaert, etc.: Cologne. 1691.*" relates of various preachers who publicly declared, that if the foolish virgins instead of saying, "*Domine, domine aperi nobis,*" had said, "*Domina aperi nobis,*" they certainly would have found an open door.

HOMILETICAL HINTS.

On lxiii. 1-6. [Messiah is the conqueror of Edom, as Balaam of old predicted (Numb. xxiv. 17, 18). Not till He raises up the fallen tabernacle of David, is possession in the highest sense taken of Edom and of all the heathen (Amos ix. 11, 12. As we understand the Lord's work of destruction depicted in Ps. cx. 5, 6, so must we understand the judgment on Edom here described. Who are the enemies that Messiah is commissioned to subdue? How does He destroy His foes? This last question admits of a two-fold answer.—D. M.].

2. On lxiii. 1-6. When Christ was suffering in Gethsemane, was bleeding before Pilate and dying on the cross, He did not look like a Judge and Conqueror. And yet He was such. Just then it was that He took from the devil his might (Heb. ii. 14), and spoiled principalities and powers, and made a show of them openly (Col. ii. 15). It is only on the basis of this judgment, which He the one seemingly judged, performed upon the cross, that He will be hereafter able to hold the last judgment in His state of exaltation.

3. On lxiii. 1-6. "Our text bids us 1) To look to the Man of Sorrows, who redeemed us; 2) To contemplate in faith the great work which He has accomplished for us; 3) For this to render to Him the thank-offering which we owe Him."—ZIETHR, *Manch. Gaben. und Ein Geist*, 1870. [It is strange that an eminent modern preacher should so misrepresent the teaching of this passage. If we wish to lead men to contemplate Christ as the Man of Sorrows, by whose blood we are redeemed, we should choose a passage of Scripture that exhibits Him in this character. But it is either culpable ignorance, or something worse, to affirm that the Scripture before us contains the lessons set forth in the above-mentioned heads of a sermon.—D. M.].

IV.—THE FOURTH DISCOURSE.

The Prophet in Spirit puts Himself in the Place of the Exiled Church, and bears its Cause in Prayer before the Lord.

CHAPTERS LXIII. 7—LXIV. 11.

Chapters lx.-lxiii. 6, are like a prophetic high plateau, which the Prophet, by means of chapters lviii. and lix. has ascended out of his own time. In this fourth discourse he comes down again to the present time, that is to say, to a time *relatively* present, to that of the people in exile. He transports himself entirely into this time, as if he were passing through it, and sets before the LORD the temporal and spiritual need of the people living in exile. He does this by first taking a retrospect of the past, and showing what the LORD *formerly* was to the people (lxiii. 7-14). Then he entreats the LORD as the Father of His people to look upon them (lxiii. 15-19); then he prays that the LORD, for their complete deliverance, would visibly come to them with a grand manifestation of His divine majesty (lxiv).

1. RETROSPECT OF WHAT THE LORD FORMERLY WAS TO THE PEOPLE.

CHAPTER LXIII. 7-14.

- 7 I will mention the loving-kindnesses of the LORD,
And the praises of the LORD,
According to all that the LORD hath bestowed on us,
And the great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his loving-kindnesses.
- 8 For he said, Surely they *are* my people,
Children *that* will not lie:
So he was their Saviour.
- 9 In all their affliction he was afflicted,
And the angel of his presence saved them:
In his love and in his pity he redeemed them;
And he bare them, and carried them all the days of old.
- 10 But they rebelled, and vexed his holy Spirit:
Therefore he was turned to be their enemy,
And he fought against them.
- 11 Then he remembered the days of old, Moses, *and* his people, *saying*,
Where *is* he that brought them up out of the sea with the shepherd of his flock?
Where *is* he that put his holy Spirit within him?
- 12 That led *them* by the right hand of Moses with his glorious arm,
Dividing the water before them,
To make himself an everlasting name?
- 13 That led them through the deep, as an horse in the wilderness,
That they should not stumble.
- 14 As a beast goeth down into the valley,
The Spirit of the LORD caused him to rest:
So didst thou lead thy people,
To make thyself a glorious name.

¹ Or, *shepherds*.

² Then his people remembered the old days of Moses.
³ that put at the right hand of Moses his glorious arm.

⁴ brought up out of the sea the shepherd of his flock.

TEXTUAL AND GRAMMATICAL.

Ver. 7. The words **כָּל אֲשֶׁר-נִסְלַח לִי** are to be taken as *one* term, to which **כִּי**, in the sense of *secundum*, is prefixed. **עַל** stands in a causal sense [**עַל** = *uti par est propter*]. **כִּי-נִסְלַח** is to be regarded as the object dependent on **אֲשֶׁר** rather than as dependent on **כִּי** in **עַל כִּי**.

Ver. 9. Instead of the Kethibh **אֲנִי** we must with the K'ri read **לִי**, as **לִי**, however it may be explained, does not yield an appropriate sense [?]. Some take **עַל** for **עַל** in pause, either in the passive sense: in all their affliction there was (to them) no distress (**עַל** as, e. g., xxv. 4; xxvi. 16, comp. *pressi non oppressi*), or in the active sense = oppressor, adversary (ver. 18; lxix. 1; l. 24; lx. 10, *et saepe*). Both these views are set forth under the most manifold modifications (comp. Strick). But whichever of the two constructions we choose, there is an abruptness in the expression. We should expect **לִי**, or, if **עַל** should refer to Jehovah, the pronoun **אֲנִי** is wanting: *In all their affliction He was not an oppressor*. It is better, therefore, to follow the K'ri, although all the old versions support **אֲנִי**. Our place belongs, then, to the fifteen, or according to another enumeration (comp. on ix. 2 and lxix. 5) eighteen places, in which according to the opinion of the Masoretes **לִי** is to be read instead **אֲנִי**. DANCUSZAN is certainly right when he remarks (on ix. 2) that the unusual position of **לִי**, which was originally in the text, caused it to be altered into **אֲנִי** which was more current and sounded more familiar in such a position. [But this is a confession that instead of **עַל לִי** we should find **לִי עַל** if **לִי** were the original reading. We dislike departing from the textual reading when it is supported by all ancient versions. In order to get the meaning "He was afflicted," we must not only alter the negative **לֹא** into **לִי**,

but must also suppose an abnormal collocation of the words. Add to these considerations that **לִי עַל** does not mean simply, "he was afflicted, or grieved," but "he was reduced to a strait, was *depressus*," (Kay). This could not be predicated of Jehovah; though it could be said of Him anthropopathically, as in Judges x. 16, that God's soul was grieved. But there the expression is quite different in the original. If we take **עַל** in the sense of *adversary*: "In all their affliction He (God) was not an adversary to them," the absence of **לִי** need not so much surprise us, as it occurs in the close of the preceding verse, where God is declared to have been a Saviour **לִי**. The proof that God was not an adversary to them is given in the next clause, when it is said: *and the angel of his presence saved them, etc.* Kay justly remarks that God was the *reverse* of an adversary to Israel. "His heaviest chastisements were sent with the view of *frustrating* the designs of their worst enemies, and were removed as soon as that work was accomplished." —D. M.]

Ver. 11. **הַמַּעֲלֵם** is not grammatically quite normal. ["The suffix refers to the forefathers, and the participle has both the article and suffix because it is not to be conceived as a noun, nor as the expression of a finished act (*ἡ ἀπαρχή*), but is to be thought as possessing continued verbal force (Gra. Gr., § 136, 2), and is to be construed as an imperfect: *ille qui sursum ducebat, atque* on this account the suffix has the accusative or objective form *em* as Ps. lxxviii. 28, not *am*, comp. Job xl. 19; Ps. ciii. 4." DELTSCHECH.—D. M.]. I am inclined, with Dr. Rossi, to believe that **הַמַּעֲלֵם** (which is found in one very old codex cited by KENNICOTT, and in two of Dr. Rossi's, one of which is very accurate), is the right reading. The LXX, Peshito and the Arabic version in the London Polyglot, favor this reading. [But there is here no necessity for correcting the text.—D. M.]

EXEGETICAL AND CRITICAL.

1. The prayer commences with a historical retrospect. For, as the suppliant intends to entreat new grace from God, he gives this prayer an appropriate foundation by first of all making mention of the former mercies of Jehovah. He, therefore, begins, vers. 7 and 8, by recalling the election of the people, and the glorious succor rendered to them in what might be called the time of their birth and childhood (ver. 9). The whole time from the deliverance out of Egyptian bondage to the Babylonish exile is comprehended in the brief words of ver. 10, the first part of which indicates the various apostasies of the people, and the last part the punishments which they suffered. Out of the depths of the last and greatest of these, the punishment of the Exile, there arises, vers. 11 to 14, a melancholy sigh and the question; where is He now who saved Israel from the first, the Egyptian captivity, so wonderfully by the hand of Moses?

2. I will mention — loving-kindnesses.—Ver. 7. The aim of this verse is to gain in the manifestations of favor in the past a foundation for the supplication in regard to the

future. On **חֶסֶד** (see the *List*). **חַסְדֵּיךָ** stands here as frequently (comp. Deut. xxvi. 19) as abstract for the concrete: *laudationes for res laudatæ, res laudabiliter gestæ*. [There is no reason for departing from the proper meaning of the term—praises. D. M.]. **כִּי-עַל** occurs only here and lxix. 18. We must take **טוֹב** in the abstract signification *benignitas* (comp. Ps. xxv. 7; xxxi. 20 *et saepe*), although the following relative sentence seems at first sight rather to recommend the concrete signification "*bona, optima dona*" (comp. Jer. xxxi. 12, 14). But against this view is the connection of **טוֹב** with **בֵּית יִשְׂרָאֵל** by the simple preposition **לְ**. **טוֹב** is, therefore, God's goodness, kindness, benevolence which springs from His love which is merciful (i. e., moved by the sight of distress), and gracious (i. e., which does not punish according to desert).

3. For he said—fought against them.—Vers. 8-10. The first manifestation of the divine goodness spoken of in ver. 7 is introduced

by **וְאֵלֶיךָ**. The **Vav** in **וְאֵלֶיךָ** makes a connection, not with the historical facts just referred to, but with the loving disposition in God. In brief, emphatic, words the Prophet describes the founding of the covenant relation between Jehovah and Israel. Jehovah formed it of Himself by His free purpose of election. He declared Israel to be His people *κατ' ἐξοχήν*. **וְאֵלֶיךָ** has here, too, (comp. xiv. 15; xxxiv. 14, 15) on the basis of its restrictive signification, a strongly affirmative force. The LORD in declaring Israel to be His people does this with the hope that this His confidence will be perceived and justified. **לֹא שָׁקֵר** refers, therefore, to the hope of fidelity, of obedience. (They will not deceive, disappoint this hope). And in this hope Jehovah became Israel's **וְאֵלֶיךָ**, i. e., Deliverer, Saviour (comp. xix. 20; xliii. 11; xlv. 15, 21; xlvii. 15; lix. 28; lx. 10). [This eighth verse is literally rendered "Only my people are they; children will not lie, or prove false; and He was to them a Saviour." The Prophet tells us that the LORD said this. We may look, then, in the books of Moses for language employed by the LORD of which this is a fair representation. That Israel is God's chosen people is often declared in the Pentateuch. In Deut. xiv. 1, 2 they are called both **children** and the LORD's people. Comp. Deut. vii. 6 sqq., *et septe*. But the LORD never states regarding Israel that *they are children that will not lie*. On the contrary He testifies of them, Deut. xxxii. 20 that they are "children in whom is no faith." The LORD said to the children of Israel: "If ye will obey my voice indeed, and keep my commandments, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests and a holy nation." Ex. xix. 5, 6. But we look in vain in the Pentateuch for any declaration in which the LORD expresses the confident expectation that Israel would prove faithful to the covenant. So far from doing this, God foretells that Israel would prove unfaithful. We must, then, take the words **children will not lie**, prohibitively and as expressing what is required of children, and not the LORD's expectation; **children shall not lie**. The sentiment that Israel, as being God's children, *ought not* to act perfidiously, is expressed Deut. xxxii. 6. Comp. Deut. xvii. 16, 17 where we have as here **לֹא** with the third person of the future to express not what a king of Israel would not do, but what he ought not to do. The last clause should be strictly rendered and **He was to them a Saviour**.—There is no need, then, of assuming here a very strong example of anthropopathism in which God declares Himself disappointed. D. M.). From ver. 9 we see that the suppliant has first of all in view that most ancient, glorious deliverance which was vouchsafed to the people in Egypt in the commencement of their history. We have, therefore, to refer **בְּכָל-צָרָתִי** to the oppression of the people by Pharaoh. And of this oppression it is said that it was one which the LORD Himself felt. [Rather, In all their oppression He was not an oppressor. See under *Textual and Grammatical*.—D. M.). That under this affliction the sufferings of the Israelites in Egypt are to be understood, is shown

by the following sentence. For by "the angel of His face" who saved them, the suppliant evidently intends **כְּלָמֶךָ יְהוָה**, by whom the redemption of the people from Egyptian slavery was effected. The expression **כְּלָמֶךָ יְהוָה** refers immediately to Ex. xxxiii. 14, 15, where to the request of Moses that the LORD would let him know whom He intends to send with them (vers. 12, 13), the answer is given **כְּלָמֶךָ יְהוָה**. Moses thereupon rejoins: "If **כְּלָמֶךָ** (thy face) go not, carry us not up hence." It is impossible to discuss fully here the exceedingly difficult question of the **כְּלָמֶךָ יְהוָה**. I refer to LANGE's thorough exposition on Gen. xii. 1 sqq. In reference to the chief question, whether the **כְּלָמֶךָ** is to be regarded as a created angel, or as a precursory and partial manifestation of the Logos corresponding to the Old Testament standpoint, I would only briefly remark: 1) When Paul, 1 Cor. x. 4, regards the rock out of which Moses struck water, and which remained fixed and immovable, and did not accompany them, as a symbol of "the Spiritual Rock that followed them" of which he says: "that Rock was Christ," we must still more assume that he saw a manifestation of Christ in the angel of the face, of whom it is further said, Ex. xxxiii. 21: *my name is in Him*; **בְּקִרְבִּי**. 2) Further, in Heb. iii. 1 Jesus is called the Apostle and high-priest of our profession. The word *ἀπόστολος* cannot but be in that place which is pervaded by typological ideas a translation of the Hebrew **כְּלָמֶךָ**. The author of the epistle to the Hebrews designedly avoided the use of the word *ἀγγελος*, because he wished to point to the man Jesus and to His human official life, i. e., to the fidelity which He displayed in it. He means to say: If He, who was so much higher than Moses, inasmuch as the Lord and Son of the house is higher than the house itself, was faithful, this exalted pattern must impel you also to fidelity. Plainly, then, the author of the Epistle to the Hebrews likewise saw in the angel of the LORD a manifestation of Christ. 3) With these considerations agree the expressions **כְּלָמֶךָ** and **כְּלָמֶךָ יְהוָה**. For the face is the external side which is outwardly visible. Thus in Hebrew the surface of the earth and of the heaven, *etc.*, is called **כְּלָמֶךָ**, because the surface is that which may be seen outwardly and—we may add—is that which sees. He now, who is called God's **כְּלָמֶךָ**, must therefore be He by whom God both sees and is seen. The latter is in not a few places of the New Testament most clearly declared regarding the Son of God. See Matt. xi. 27; John i. 18 (comp. vi. 46; 1 John iv. 12; 1 Tim. vi. 16); John xii. 45; xiv. 9. But the other idea also, that God sees through Him who is His **כְּלָמֶךָ**, face, appears from this, that not only is creation effected by Him, but also the conservation of things created (Col. i. 16, 17), the visitation, sustentation, direction and redemption of the world. And in this Mediator is the name of God. For what God is, expresses itself in Him. We should not know that God is, and

what God is, if the Mediator did not reveal it. But in the Old Covenant this face of God has not become manifest in His full equality with God, and yet at the same time in His distinction from Him. The knowledge of this mystery was reserved for the New Covenant. Nevertheless the light of the relation of the Trinity breaks through even in the Old Testament in traces here and there. In the form of an angel and under the name of angel He appears in the Old Covenant, who in the New has appeared as the Son of man. There was for Him in the Old Covenant no other form of manifestation. But He is so characterized that we can distinguish Him readily from common angels. This is, in brief, my unpretending view of this subject. **אֱלֹהִים** is

the positive, fundamental notion, **חֲסִידוֹ** (only here in Isaiah, comp. Gen. xix. 16) is the negative, accessory notion. For it denotes forbearance, refraining from the right of punishing (comp. ix. 18; xxx. 14). The sentence **וְיִטְלֵם וְיִנְיָ** seems to state that this bearing and carrying maternal love of God lasted not merely during the period of the deliverance from Egypt, but during the whole time that, from the standpoint of the Prophet, belonged to the days long gone by. This is seen from ver. 10 sqq., where the so oft-repeated, alternating relation of apostasy, punishment and return to God is comprehensively depicted. For during the whole time which passed between the Egyptian and the Babylonian captivity, what in vers. 10 sqq. is described was repeated. **כִּי** and **עַצְמוֹ** have both **רוּחַ** for their object (comp. iii. 8 and Eph. iv. 30). They were rebellious against and grieved the Holy Spirit by resisting the drawings of His grace and by offending His holy nature with doing evil. The expression **רוּחַ קֹדֶשׁ** occurs in the Old Testament besides here and ver. 11 only further in Ps. li. 13. The adjective **קָדוֹשׁ** is never joined with **רוּחַ**. The necessary consequence of resisting the Holy Spirit is that the LORD too is changed into an adversary of him who resists Him. **הוּא** stands emphatically before **נִלְחָם-בּוֹ**: How dreadful it is to have Him as an adversary!

4. **Then He remembered** — glorious name, vers. 11-14. Jehovah's being their enemy brought so many evils on the people that they out of the depths of the last and greatest distress long earnestly for the restoration of the old friendship. The question: **Where is He that brought them up?** etc., can come only from the mouth of the people. For this reason the subject of **יִזְכֹּר** can only be **עָמֹ**, not Moses or the indefinite "they" (German *man*). The people remembered the old days of Moses, i. e. the days when Moses led the people and procured for them the wonderful manifestations of the favor of God. The accumulation of substantives in the genitive characterizes the language of Isaiah; at all events, this form of expression occurs in no book of the Old Testament so frequently and in such intensity as in Isaiah. Comp. xviii. 1, where two words follow in the construct state. There are three such words in xiii. 4; xxviii. 1; four in x. 12; five in xxi. 17. Comp. EWALD, § 291 a.—[DR. NAEGELSBACH

(see under *Text. and Gram.*) would drop the suffix in **הַמְעֵלִים**, and would render: "Where is He that brought up out of the sea the shepherd of His flock?" The sea here is the Nile, and the shepherd, Moses; and the fact referred to, the deliverance of Moses when an infant from drowning. But this view is exposed to obvious and insuperable objections. DELITZSCH refers the suffix in **הַמְעֵלִים** to the forefathers of Israel, takes **אֵל** as *una cum*, and is disposed to read **יְיָ**, which is strongly attested, instead of the singular. By the **shepherds of the flock** he understands Moses and Aaron with Miriam, Ps. lxxvii. 21; Micah vi. 4. If we, with the E. V., regard God as the subject of "remembered," then it is better, with KAY, to put a full stop at "people," and omit the word "*saying*," and regard the appeal that follows as made by the Prophet in the people's name. It is unsuitable to put it in the mouth of Jehovah. Against making **עָמֹ** the subject of **יִזְכֹּר**, the remoteness of its position is an obvious objection. Such an asyndeton as that in **נִשְׁקָה עָמֹ** is of frequent occurrence, and, on the whole, the rendering of the E. V., if we only strike out the supplied word *saying*, is the most obvious and natural.—D. M.] God gave Moses His Holy Spirit, and with Him the gift to perform miracles, and to lead and teach the people (comp. Num. xi. 17).—[But the suffix in **בָּקְרֵי** refers to **עָם**, the people, and not to Moses alone.—D. M.]—The beginning of ver. 12 is literally rendered: **who made the arm of His glory to go at the right hand of Moses**. The most remarkable effect of this was the dividing of the water before them, the Israelites (properly away from the face of them, so that the waters went out of the way). HITZIG, UMBREIT, KNOBEL, understand the words of the water from the rock (Ex. xvii. 5 sqq.). But this event, as belonging to a later time, could not well be placed before the passage through the Red Sea. Moreover, **בָּקַע** is especially employed of this dividing of the waves of the sea, Ex. xiv. 21; Ps. lxxviii. 13; Neh. ix. 11. These great and wonderful deeds of God had the design to make known, first to the people of Israel, and then to other nations also, the name of Jehovah, i. e. the nature of that God who is called Jehovah; and thus to bring them to the knowledge of His exclusive Godhead (Neh. ix. 10; Isa. lv. 13; ver. 14). The depths, ver. 13, are plainly the depths of the Red Sea (not of the Jordan, as KNOBEL thinks).—[This is clear from comparing Ps. cvi. 9.—D. M.]—One might suppose that Israel would have trodden with trembling, uncertain steps the strange way over the bottom of the sea on which human foot was never set, with the walls of the standing waters on the right hand and on the left. But it was not so. Rapidly and surely, as the desert horse goes over the flat, smooth desert, without tottering, so did they march over that strange, perilous road. The Israelites are the subject of **יִכְשְׁלוּ**. The image of the cattle descending into the valley is very appropriate for marking the arrival of the Israelites in the promised land

after the journeying in the desert. For the dry, stony deserts through which Israel had to march were really higher than the fertile regions watered by the Nile and the Jordan. It seems to me, too, that the Prophet here thinks of the herds of Nomades that must cross a mountain range or a plateau in order to reach regions rich in pasture. Just so the Spirit of the Lord, who by means of the leaders directed the march of Israel, brought the people to rest. The Prophet could justly designate the arrival of Israel in Palestine after the long journeying as an attaining to rest. The

same thing had been said before (Deut. xii. 9; Josh. i. 13; xxi. 44; xxii. 4; xxiii. 1; Pa. xcv. 11; comp. Heb. iii. 11, 18; iv. 1, 3, 9). The last sentence of ver. 14 is a recapitulation.

[2] refers to all that goes before, and the words to make thyself a glorious name declare that the design of the Lord was not merely to confer a benefit on the Israelites of that time, but to prepare the way for the knowledge and acknowledgment of His name among all nations and to all times (ver. 12).

2. PRAYER THAT THE LORD MIGHT LOOK UPON THEM AND REMOVE SIN AND ITS PUNISHMENT.

CHAP. LXIII. 15-19 a. (19)

- 15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory:

Where is thy zeal and thy strength,
'The sounding of thy bowels and of thy mercies toward me?
*Are they restrained?

- 16 Doubtless thou art our father,
'Though Abraham be ignorant of us,
And Israel acknowledge us not:
Thou, O LORD, art our father, 'our redeemer;
Thy name is from everlasting.

- 17 O LORD, 'why hast thou made us to err from thy ways,
And hardened our heart from thy fear?
Return for thy servants' sake,
'The tribes of thine inheritance.

- 18 The people of thy holiness have possessed it but a little while:
Our adversaries have trodden down thy sanctuary.

- 19 *We are *thine*:
Thou never barest rule over them:
'They were not called by thy name.

¹ Or, the multitude.

² Or, thy name was not called upon them.

³ they are restrained.

⁴ because.

⁵ Why dost thou make us err.

⁶ to the tribes.

⁷ We have become as those over whom thou never barest rule, on whom thy name was not called.

⁸ Or, our redeemer from everlasting is thy name.

TEXTUAL AND GRAMMATICAL.

Ver. 16. ["According to the accents the words מְעוֹלִים are connected together. The more correct accentuation would be מְעוֹלִים מֵאֵלֶיךָ *Mercha*. From remote antiquity Jahve had acted toward Israel in such a way that the latter could call him מְעוֹלִים. What takes

place in the present time is so different as to put faith to a hard trial. Translate: *Our Redeemer is from ancient time thy name.*" DELITZSCH.—D. M.]

Ver. 18. מְעוֹלִים. Piel from עָוָה (ver. 6; xiv. 19, 25) is to tread down, *caravansir*, and includes the idea of profaning and defiling.

EXEGETICAL AND CRITICAL.

1. After laying the foundation for His prayer by the retrospect of what Jehovah had been of old to His people, the suppliant now passes over to the entreaty that the LORD would graciously look down from heaven on the present distress, and not restrain His love and might (ver. 15). He still remains the Father of the people, after

Abraham and Israel, who had been long ago removed by death, have become strangers to them so far as rendering actual aid is concerned (ver. 16). With great boldness the LORD is expostulated with for permitting the people to go astray and to become hardened, and He is called upon to change His conduct towards His elect people

(ver. 17). The complaint is made to Him that the people had possessed only for a short time the land promised to them as an inheritance for ever, while the centre of the land, the Sanctuary, which alone gives the country its value, had been trodden down by their enemies (ver. 18), so that Israel is now situated as if Jehovah had never been their LORD, and His name had never been called upon them (ver. 19 a).

2. Look down from heaven—restrained.—Ver. 15. **וְיֵרָא** more frequently follows than precedes **וְיֵרָא**. The LORD has to look down from heaven, for thither He has as it were retired. He is no more to be found in His earthly sanctuary, but only in His heavenly. [But compare Deut. xxvi. 15; Ps. cxv. 3. The prayer is rather founded on the acknowledged truth, "The LORD looketh from heaven. . . . From the place of His habitation He looketh upon all the inhabitants of the earth." Ps. xxxiii. 13, 14. D. M.]. Solomon had said in his dedicatory prayer (1 Kings viii. 13 comp. 2 Chron. vi. 2) "I have built thee a house to dwell in (**בְּיָמִי וְכִי**)" To this passage the suppliant seems to allude, when he asks the LORD to look down from the habitation of His holiness and glory. For the earthly **בְּיָמִי וְכִי** is destroyed. The word **וְכִי** is found only here in Isaiah. Once more the suppliant returns to what he misses. He asks again with **וְיֵרָא**: **Where is thy zeal and thy mighty deeds?** The zeal of Jehovah is twofold: against His people, so far they make common cause with those who hate the LORD. For then they have the LORD who is a zealous God (Ex. xx. 5; Deut. iv. 24; v. 9) against them. But the zeal of Jehovah is also active for His people, against the enemies of the theocracy (comp. ix. 6; xxvi. 11; xxxvii. 32; xlii. 13; lix. 17). The expression **וְיֵרָא**, as image of the emotion of compassion, of *commiseratio*, is found in the form of a substantive only here, but the verbal expression occurs, xvi. 11; Jer. xxxi. 20; xlviii. 30. In **וְיֵרָא** observe the change of number. **וְיֵרָא**, as *cohibere*, comp. xlii. 14; lxiv. 11.

3. Doubtless thou—everlasting.—Ver. 16. [The E. V. departs in two instances in this verse from the proper signification of **וְיֵרָא**, rendering it in the first, *doubtless*, and in the second, *though*. In both cases its strict sense of *for, because*, can be retained, as is done by DR. NAGELS-BACH. But we prefer taking the second **וְיֵרָא** as *when*, which in this connection does not differ much from *though*. D. M.]. Ver. 16 declares the reason why Israel entreats the LORD to be pleased to look upon their need and to manifest His power and love on them. Jehovah alone is the true Father of Israel. They have indeed also human progenitors who stand in high honor and authority; Abraham (comp. li. 2) as their remote, and Israel, the strong contender with God (Gen. xxxii. 28), their immediate ancestor. But these are men, are long dead, and incapable from their present abode outside this world, to take knowledge (**וְיֵרָא** *dignovit*, lxi. 9) of Israel's lot; not to say that they could not possibly interpose to render them active supporters. [This is not very satis-

factory, though the view of VITRINGA, DE-LITZSCH and the best interpreters. But if we take the second **וְיֵרָא** in the common sense of *when*, and translate "For thou art our Father when Abraham does not know us, and Israel does not recognize us," then the idea would be that natural affection and regard would cease rather than that God's paternal love should fail, or His covenant of adoption be annulled. Such a sense is very appropriate. See Ps. xxvii. 10. Comp. CALVIN on our passage. KAY remarks, "This verse and lxiv. 8 are the only places in the Old Testament where the address *Our Father* is used in prayer. The Spirit of adoption was not yet given (Gal. iv. 4-6)." D. M.].

4. O Lord, why hast thou—thy name. Vers. 17-19 a. JEROME understands the words of ver. 17 as an utterance of the apostate Jews. As Paul in the Epistles to the Corinthians addresses pious and ungodly persons, so here both the pious and the ungodly speak to God. These latter are said here, "*movere Domino quaestionem, et suam culpam referre in Deum.*" JEROME, however, vindicates God, and says that in reality God is not the cause of error and hardness of heart, but that error and obduracy are only mediately occasioned by His patience, while He does not chastise offenders. THEODORET makes the Jews here directly reproach God with having by His patience incurred the guilt of their delinquencies. OECOLAMPADIUS regards this passage as having a double sense. As an utterance of the ungodly it contains actual blasphemy (*blasphemia inter precandum dicunt: suam culpam in Deum transcribunt*), while in the mouth of the godly it expresses only the painful confession that they, after the withdrawal of the divine grace and help, could not but go astray. CALVIN disputes all softening of the language by the assumption of foreknowledge or permission. But he makes a distinction. He distinguishes between an indirect or negative hardening (*rite excoecare, indurare, inclinare dicitur, quibus facultatem videndi, parendi, recte exsequendi admittit*), and a direct or positive (when He *per Satanam et consilia reprobatorum destinal, quo visum est, et volentes excitat et conatus firmat*). As instances of the latter kind he cites Pharaoh (Ex. iv. 21; vii. 3; x. i., etc.), and Sihon the king of the Amorites (Deut. ii. 30). For the first-mentioned kind he appeals to Ezek. vii. 26; Ps. cvii. 40; Job xii. 20, 24, and to the passage before us (comp. *Institutio* II., 4, 3 aq.). Whether that indirect hardening, of which CALVIN speaks, is essentially different from the permissive, may be doubted. I therefore believe that all those interpreters—and they form the majority—who understand this passage of the divine permission, mean nothing else than what CALVIN intends by that former kind of hardening. For the *cessatio directionis divinae, the ablatio spiritus, the sublatio luminis* is just nothing else than that procedure of God by which He makes sin possible, or permits it. LUTHER, in particular, belongs to those who explain our place in the permissive sense, and with his fine feeling he is able, without doing violence to the words, to remove what causes offence from them. He says: "*Sunt verba ardentis affectus. Ah, Domine, quare sinis nos sic errare? Nos hunc affectum non intelligimus, quare privative accipiemus, ut sit sententia: quia nolimus*

audire tuum verbum, permisisti nos errare et peccare; sicut fit, peccatum peccati est poena." And certainly in the mouth of the suppliant church ver. 17 can never be taken as a blasphemous reproach. But the church in the deepest sorrow, and during a momentary eclipse of the future prospect before her, feels herself driven to put this question, Why? Not as if she would say that there exists no reason, or only a bad one, but simply to intimate that she does not perceive the reason, that here the providence of God appears to her dark, inexplicable. The church mourns because the Lord has not hindered her going astray, her hardening in evil, which exists not indeed in all, but in many of her members. She thinks that He, the Almighty, could have done it, if He had wished. That He has not willed it is to her inconceivable. She does not even see how this, her partial apostasy must, on the whole, co-operate to the realization of God's gracious counsel. The statement in this verse is in harmony with vi. 9, 10, and with xxix. 10; xlv. 7. [But in xlv. 7 the evil which God creates is physical evil or pain, the opposite of peace.—D. M.] For here, as there, God is apparently designated as the author of evil, while yet God can never will evil as such. But when men do not will the good, then they must at last will the evil. It becomes a necessity in the way of punishment, in order that they may be thoroughly acquainted with it, and be thereby healed (see on vi. 9 sq. and xxix. 10). As an unauthorized weakening of the genuine meaning of this place I must regard it when SEB. SCHMIDT and GROTIUS understand the words *de futuro*: Why shall it then come to this, that we go astray and harden ourselves in idolatry? The imperfects (futures) וְהָתַעֲמַנְנוּ and וְהָתַקִּשְׁנוּ can only be taken to mean an action not yet finished, and therefore only in the sense of the enduring present. If we ask what sin the Prophet specially has in view when he speaks of erring and hardening, we must say that this erring and hardening can take place in all forms of sin, but that, in the end, all these evil fruits have a common root, namely, the sin against the first (second) commandment, idolatry. We must, of course, think here not only of gross, but also of refined idolatry. The Rabbinical commentators are of the opinion that the Prophet has here in view, doubt, despair and unbelief as the consequences of the long duration of the Exile. This is quite possible, if we think not merely of the Babylonian Captivity, but also, and specially, of the present exile that still continues. But the look of the Prophet is primarily directed to the Babylonian exile, and regarding it we must say that it became to many Jews an occasion even of visible apostasy from Jehovah and of gross idolatry. קָשָׁה (certainly hardened from קָשָׁה) occurs besides here only in Job xxxix. 16, where it has the signification "to regard or treat harshly." קֵן before יִרְאֵת has here a negative force, and the sentence expresses a consequence, so as not to fear thee. Comp. lxii. 10; lix. 1, 2 *et saepe*. While the Prophet sees the LORD, as it were, engaged in a woful work, the work namely of judicially hardening ever more the mass of Israel after the flesh, he becomes anxious for Israel as a body. If this continues, what shall become of the elect

people? Who will be able to withstand the current of inward and outward corruption? Therefore he entreats the LORD not to continue to act in this way, but to reverse the course He is pursuing. The Prophet has very probably Num. x. 36 before his mind in using the word שׁוּב. Accordingly, as the verb is intransitive, we have to regard שׁוּבְנֵי, not as in apposition to נִכְרְדֵי, but as the accusative of place dependent on שׁוּב. Then we obtain the idea that the Prophet conceives the erring and hardening spoken of as caused by the LORD turning away from Israel, and leaving them to their fate. He is here besought, in opposition to this, to return to the tribes of His inheritance, and that for His servants' sake. Who are these servants? They can only be those who faithfully serve the LORD in distinction from those who err and harden themselves. But the Prophet means by these servants not merely those who in the present time have remained faithful, but all faithful servants of Jehovah of all times. He thinks especially of the patriarchs who first received the promise. It is for the sake of all His faithful servants that the LORD does not entirely reject Israel. That Israel here bears the designation the tribes of thine inheritance is doubtless because the Prophet wishes thereby to point to Jehovah's election of Israel to be His כְּנָלָה (Ex. xix. 5; Dent. vii. 6 *et saepe*), His specially dear to Him and inalienable inheritance (xix. 25; xlvii. 6). To the complaint of the decay of religious life (ver. 17) there is added (vers. 18, 19 a) a complaint regarding the mournful external relations, the fruit of that internal decay. The subject of יִרְשֵׁי can only be עַם-קִרְשָׁן. If we take צָרֵינוּ as subject, as many do, we must then take לְמַצָּעַר in a signification which it has not. For מַצָּעַר (besides here Gen. xix. 20; Job viii. 7; Ps. xlii. 7; 2 Chron. xxiv. 24) is the harder form of מִצָּעַר, which latter occurs in no other Old Testament writer than Isaiah, who has it in x. 25; xxix. 17; xvi. 14; xxiv. 6. The signification is everywhere *paulum*, a little. The word is synonymous with קָטַן, which word in all these places of Isaiah (with exception of the last-mentioned, xxiv. 6.) is joined to מִצָּעַר. If now we take צָרֵינוּ as subject, we must take לְמַצָּעַר in the sense of *propemodum, parum abest quin, almost, nearly*, as COCCÆIUS, LUTHER and STIER do. But then the form should be מִצָּעַר after the analogy of מִמַּעַת. Further, לְמַצָּעַר can neither be = מִצָּעַר without ל (LXX.) nor = *nullo pretio, sine labore* (JEROME). לְמַצָּעַר can only be a particle of time, and mean for a short time. Many are inclined to regard מִקְרָשָׁן as the common object of יִרְשֵׁי and בּוֹסֶטוּ, while they take מִקְרָשָׁן either as a designation of the whole land, or of the temple alone. But the whole land is never called מִקְרָשָׁן, and the expression יִרְשֵׁי cannot well be employed of the temple. We must, too, in that case refer לְמַצָּעַר to both sentences. For it stands as emphatically at the beginning as מִקְרָשָׁן stands at

the close. I, therefore, agree with DELITZSCH in taking *רשׁו* absolutely, and in understanding as its object *the land*. This object could be easily omitted, as *רשׁו* is used countless times both of the taking of the holy land into possession, and of the holding of it in possession. The word, too, is often employed absolutely: Deut. ii. 24, 31; Gen. xxi. 10; 2 Sam. xiv. 7; Mic. i. 15, *et saepe*.

Although *לכצער* is a rhetorical hyperbole, it is yet justified, inasmuch as, if the LORD does not hear the prayer contained in ver. 17 b, the time during which Israel possessed the land would be short in comparison with the following permanent exclusion from its possession. The treading down of the Sanctuary is regarded as the dissolving of the bond of connection between Israel and his God. Israel stands, therefore, now as a people over which Jehovah has never ruled. It is no more distinguished in anything from the heathen nations. Before *כעולם*, which must be connected with what follows, *אֲשֶׁר* is to be sup-

plied. According to our way of speaking *אֲשֶׁר* would be required. [In the E. V. the important word *thine* is arbitrarily supplied. Dr. NAE-GELSBACH's rendering is here to be preferred: **We are become as those over whom thou never barest rule, (or didst not rule from ancient time), on whom thy name was never called.**—D.M.]. That Israel has been, as it were, marked with the name of Jehovah, and thus distinguished from all nations, is always set forth as one of its greatest privileges (comp. Deut. xxviii. 10; 2 Chron. vii. 14; Jer. xiv. 9, *et saepe*. Comp. Isa. xliii. 7; lxx. 1). [The first verse of chap. lxiv. in the E. V. forms the latter part of ver. 19 of the preceding chapter in the Hebrew text. It is convenient in the Commentary to adhere to the division of chapters and verses observed in the Hebrew Bible. Accordingly, what stands in the English Bible as the first verse of chap. lxiv. appears in the Commentary as the conclusion of lxiii. 19. And in conformity with this arrangement chap. lxiv., instead of twelve, has only eleven verses.—D.M.].

3. PRAYER THAT THE LORD WOULD VISIBLY INTERVENE, AND SO PROVE HIMSELF TO BE, AS OF OLD, THE GOD AND FATHER OF ISRAEL.

CHAPTER LXIII. 19 b to LXIV. 11. (LXIV. 1-12).

CHAP. LXIII. 19 b. Oh that thou wouldest rend the heavens,
That thou wouldest come down,
That the mountains might flow down at thy presence,

CHAP. LXIV. 1. As *when* ^{1a}the melting fire burneth,
The fire causeth the waters to boil,
To make thy name known to thine adversaries,
That the nations may tremble at thy presence!
2 ^{1b}When thou didst terrible things *which* we looked not for,
Thou camest down, the mountains flowed down at thy presence.
3 For since the beginning of the world *men* have not heard, nor perceived by the ear,
Neither hath the eye ²seen, O God, beside thee,
What he hath prepared for him that waiteth for him.
4 Thou meetest him that rejoiceth and worketh righteousness,
³*Those that* remember thee in thy ways:
Behold, thou art wroth; for we have sinned:
⁴*In* those is continuance, and we shall be saved.
5 But we are all ^{4a}as an unclean *thing*,
And all our righteousnesses *are* as filthy rags:
And we all do fade as a leaf;
And our iniquities, like the wind, have taken us away.
6 And *there is* none that calleth upon thy name,
That stirreth up himself to take hold of thee:
For thou hast hid thy face from us,
And hast ⁵consumed us, ^{5a}because of our iniquities.
7 But now, O LORD, thou *art* our father;
We *are* the clay, and thou our potter;
And we all *are* the work of thy hand.
8 Be not wroth very sore, O LORD,
Neither remember iniquity for ever:
Behold, see, we beseech thee, we *are* all thy people.

- 9 Thy holy cities are a wilderness,
Zion is a wilderness, Jerusalem a desolation.
10 Our holy and our beautiful house, where our fathers praised thee,
Is burned up with fire:
And all our pleasant things are laid waste.
11 Wilt thou refrain thyself for these things, O LORD?
Wilt thou hold thy peace, and afflict us very sore?

¹ Heb. the fire of meltings.

² Or, seen a God beside thee, which doeth so for him, etc.

³ Heb. melted.¹

⁴ Heb. by the hand of.

⁵ As fire kindles brushwood.

⁶ When thou dost terrible deeds which we did not expect,—that thou wouldst come down, that mountains might flow down before thee!

⁷ In thy ways they remember thee.

⁸ for a long time it is so;

and shall we be saved? ⁹ We were all as the unclean (person), etc.

TEXTUAL AND GRAMMATICAL.

Ver. 19 b. Regarding the division into chapters, there can be no doubt that what follows from lxiii. 19 b is closely connected with what precedes. There is no reason for beginning a new chapter here. It would be appropriate to make the chapter begin at lxiii. 15. But it is quite awkward to commence the chapter with כָּקָרָךְ. With עֲלֵיהֶם, lxiii. 19 a, the verse ought properly to close.—[DELLMÜLLER, while he condemns the beginning of a new chapter with כָּקָרָךְ, defends the Masoretic division of verses, and maintains that lxiii. 19 b could not be united with lxiv. 1, for the verse thus formed would be beyond measure overlaid. This sigh, too, belongs really to 19 a, as it arises out of the depths of the complaint there expressed.—D. M.]—יָלַן is probably a mongrel form from יָלַן and יָלַן. For from יָלַן, to shake, comes the perfect Niphal יָלַן. But the Prophet wished to speak not merely of a shaking, but also of a dissolving, a flowing down of the mountains (comp. Ps. xli. 7 [6]). For this purpose he availed himself of the freedom allowed in forming the Niphal of verbs, 'yq. The Niphal of these verbs can be infected, as if its normal third person masculine were an independent stem. Thus we have יָסַךְ, Esek. xii. 7; יָלַן, Judges v. 5, as if these were forms of the Kal, יָסַךְ, יָלַן. There occur, moreover, Niphal forms which suppose a Kal perfect *e* or *o*, from which they are formed: יָסַךְ, Esek. xxvi. 2; יָסַךְ, Amos iii. 11;

יָלַן, Isa. xxxiv. 4, etc. In this way יָלַן has arisen, and the occasion of its formation seems to have been the endeavor to unite the significations of the stems יָלַן and יָלַן. The one of these stems has given the consonants and the vocalization of the first syllable, the other, the vocalization of the second syllable (comp. OLSEN, § 263, 6, p. 592).—[It is hard to imagine that the Prophet intended by the irregular form which he employed to unite in it both the meaning of יָלַן, to shake, and that of יָלַן, to flow. Most modern interpreters prefer to assume as the stem יָלַן.—D. M.]

Ver. 4. The combination שָׁשׁ וְעָשָׂה is manifestly formed in the genuine style of Isaiah for the sake of the alliteration.—[There is here no example of alliteration.—D. M.]—This combination is grammatically admissible according to the usage which allows us to add to a verb a nearer specification by means of a second verb in the same verbal form and connected by *ו* (comp. Job vi. 9; 2 Sam. vii. 29; Deut. v. 19, *et saepe*).

Ver. 5. יָסַךְ is, it appears to me, Hiphil from יָסַךְ, *maravit, absumtus, confectus est*.—[DELLMÜLLER regards it as the Hiphil from יָסַךְ, or from יָסַךְ.—D. M.]—The Hiphil is directly causative, to produce withering, i. e. to wither away.

Ver. 6. יָסַךְ is Kal, which is here exceptionally used in a transitive signification (comp. on יָסַךְ, Esek. ver. 1). יָסַךְ marks the *terminus in quem*, and recalls Gen. xiv. 24.

EXEGETICAL AND CRITICAL.

1. In violent agitation the suppliant expresses the wish that God would put an end to all this misery by a visible and grand manifestation of His might and majesty, that He would come down upon the earth, so that all His enemies must flee trembling before Him (lxiii. 19 b–lxiv. 2). And Jehovah can do this, for He alone has proved Himself by deeds to be the living God to those who hope in Him (vers. 3, 4 a). God's procedure hitherto, in ever visiting Israel with repeated punishment, has been of no avail. Israel has not reformed thereby, but has only sunk deeper in impurity, corruption and decay (vers. 4 b–6). But Jehovah is Israel's Father. Israel is the clay in His hand, and He is the Potter. Is not Israel then, such as it is, properly His work? (ver. 7) [?] Let it please Him, then, not to exercise wrath to the utmost degree, but to consider that Israel is His people (ver. 8). All the cities of the holy

land lie waste and desolate, even Zion and Jerusalem (ver. 9). The temple is burnt down, and all places in which Israel once delighted are ruins (ver. 10). Can Jehovah endure this? Can He be silent at it, and only continue to afflict His people? (ver. 11).

2. Oh, that thou wouldst rend—thy ways.—lxiii. 19 b–lxiv. 4 a. At the head of the preceding paragraph (lxiii. 15–19 a) we read the prayer that the LORD would graciously look down from heaven on the misery of His people (ver. 15). How needful it is that He should do this is then shown by various negative and positive reasons. The suppliant is now not satisfied with a mere looking down. He has come to know (ver. 17 sqq.) how great the gulf is which separates Israel inwardly and outwardly from its God. Inwardly, a great part of the nation has gone astray from Jehovah, and is even confirmed,

hardened in this apostasy: externally, the people have been expelled from the land of their inheritance and from their sanctuary. The suppliant now thinks that in order to heal all these evils, there is needed a grand and signal manifestation of the divine majesty which should strike down all unbelief and annihilate all opposition. He desires, therefore, that God would rend the heaven, remove as it were the curtain which now conceals Him from the bodily eye, and thus makes unbelief and its consequences possible. Something is here asked, which is far more than the bowing of the heaven and coming down which is described in Ps. xviii. 10 as having taken place, and which is implored in Ps. cxliv. 5. In these places by the *bowing of the heaven and coming down* only a manifestation by means of a tempest is denoted, while Isaiah here prays that Jehovah would show Himself in His terrible majesty, as according to Ezek. i. 1 He did really show Himself to His prophet. מִלֵּי comp. on lxviii. 18.

The perfect after מִלֵּי depicts impatience. The rending of the heaven and coming down is set forth not as something merely possible, but as something in regard to which merely the wish is expressed that it may have already happened. In what way the Prophet pictures to himself the

occurrence indicated by מִלֵּי, he explains in lxiv. 1 by two comparisons. He supposes the *óffa* which surrounds the LORD as consuming fire penetrating the mountains, though these are properly not combustible, and kindling them as easily and rapidly as fire ignites a fagot, yea, dissolving them despite their hardness and consistency into a boiling, seething mass, just as fire causes liquid water to boil (comp. Ps. lxxxiii. 15: xevii. 5). מִלֵּי stands in Deut. xxxii. 22; Jer. xv. 14 in an intransitive sense, but in the parallel passage Jer. xvii. 4, and in Isaiah l. 11, it is transitive. מִלֵּי, too, which from the radical meaning "*bullire*" has, on the one hand, the signification of hot desire, longing, asking (xxi. 12 *bs*), on the other, that of blowing one's self up, swelling (xxx. 13), possesses both a transitive and an intransitive power, as is the case with so many Hebrew verbal stems. מִלֵּי, ár. *lay*, which the LXX. render by *καπός*, wax, and the VULGATE by *tabescere*, was perceived by DE DIEU and SCHULTENS to be related to the Arabic *hams* and *haschim* (dry herb, dry, brittle wood). It denotes *sarmenta*, dry wood of the vine or of branches, brushwood. [Instead of "as when the melting fire burneth" (E. V.), translate as fire kindles brushwood." D. M.]. The aim of this indubitable manifestation of Jehovah is that He may make His name (i. e., the knowledge of His being comprised in word) known to his enemies, i. e., to all those who stray from Him and harden themselves in this alienation (ver. 17), whether they are Israelites or heathen. The Prophet evidently hopes that this manifestation as *demonstratio ad oculos* will compel all Israelites, who hitherto did not believe the instruction given to them (because its evidence was not palpable enough) to know and acknowledge their God. If, however, there should be some among the מִלֵּי, who, notwithstanding this revelation apparent to the senses, should not be disposed to believe, these must at least flee van-

quished and incapable of resistance. On כִּפְתִּיךָ comp. on lxiii. 12. כִּפְתִּיךָ in ver. 2 is dependent on לוֹחֶמֶת. The knowledge of the name of God will be imparted to men, so far as this rending and coming down is a *deed*, not merely an instruction by word. This is a thought quite after Isaiah's manner, as may be seen from comparing xxvi. 8-10, the remarks on which passage may be consulted. After the statement of the design to make thy name known, etc., the manner of doing this is also declared: in thy doing terrible things, etc. [Not: When thou didst terrible, etc.—E. V.]. And then there is mention again made of the visible event which should precede the making known of Jehovah's name to His adversaries. For at the close of verse 2 we have a repetition of the conclusion of lxiii. 19 (Oh, that thou wouldest come down, etc. [Not, as in the E. V.: Thou camest down, etc.]). By this recurrence of the same words the verses lxiii. 19 b—lxiv. 2 are shown to form logically and rhetorically an inseparable whole. The words of the third verse [fourth in E. V.] stand manifestly in a causal relation to what precedes. The Prophet had expressed the bold wish that the LORD might no longer remain concealed, but might visibly display His Godhead. Can this happen? Imaginary gods cannot, indeed, comply with such a requirement. But Jehovah is no fictitious god. He is the true, the living God. And He alone has shown Himself as such from the beginning. For from primeval time men have not seen nor heard a God beside Jehovah who showed Himself by living deed to him who hopes in Him.

I take י before מִלֵּי in a causal sense = and truly, as we had it frequently already (e. g., xxiv. 5; xxxviii. 17; xxxix. 1, comp. with 2 Kings xx.

12). That מִלֵּי is to be taken as the accusative, and not as the vocative, is clear, because neither in itself nor in this connection is it a suitable thought to say: None but Thou, O God, has seen and heard what Thou wilt do to those who hope in Thee. For it is self-evident that no one previously saw and heard what God intends. And what, too, is intended by this strange sentence in this connection? And how explain the change of person in יִעֲשֶׂה? It is objected that מִלֵּי is not in other cases followed by the accusative. But this is not the case. מִלֵּי has frequently, when in the parallelism שָׁמַע corresponds to it, the accusative after it (Gen. iv. 23; Job xxxiii. 1), and we may say that in the passage before us מִלֵּי is subordinated to the שָׁמַע as a merely rhetorical repetition, and forms one idea with it. Even if the construction of מִלֵּי with the accusative could not in any way be justified, this would not signify. For the accusative מִלֵּי can also depend on the verb יִעֲשֶׂה alone as the nearest verb.

DELITZSCH rightly remarks: "We cannot in chapters xl.—lxvi. hear the words מִלֵּי preceded by a negation, without at once receiving the impression that Jahve's [Jehovah's] exclusive Godhead is attested (xl. 5, 21)." יִעֲשֶׂה stands in a pregnant sense, as in Ps. xxii. 32; xxxvii. 5; lii.

11; Jer. xiv. 7; Dan. viii. 24; xi. 17, 28, 30. The God, who from the beginning has proved Himself to be a real, living God by working, i. e., by such indubitable proofs in deeds as only a real, living power could show—this God can also do that which the Prophet (lxiii. 19 b–lxiv. 2) with such intense ardor desires to see. I, too, believe that Paul freely quotes this passage in 1 Cor. ii. 9. But I think, on account of the words “*καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη*,” that the place lxv. 17 was also before the Apostle’s mind. [Paul’s quotation of this place is seen to be appropriate when we reflect that the Object perceived by no ear, seen by no eye, is, as DELITZSCH puts it, not God in Himself, but the God who acts for His people, who justifies their waiting on Him.—D. M.] What the Prophet had intimated by the one word עָלַם, he expands in the first part of verse 4. עָלַם is a strong expression, and is intended to denote a friendly *impingere*, but one which is right sensibly felt, an *occursum* which leaves no doubt as to the reality of the person who meets us, though He should be inviolable. עָלַם stands with the accusative in the general sense of meeting (Ex. v. 20; xxxiii. 4; 1 Sam. x. 5; Amos v. 19; comp. Ex. v. 3; Isa. xlvii. 3). The LORD meets in a way that is perceptible to Him who loves righteousness and practises it, i. e., does it with joy. [“He who rejoices and works righteousness is one in whom joy and doing right are united. The expression is therefore equivalent to *rejoices to do righteousness*. But it is, perhaps, more correct, with HOFMANN, to take עָלַם as the object of both verbs: *Such as let what is right be their joy and their work*; for עָלַם (עָלַם), though it cannot immediately (see viii. 6; xxxv. 1), can mediate, as here and lxv. 18, be joined with the accusative of the object.”—DELITZSCH.—D. M.] As the Prophet, in lxiv. 4 b passes over to a new, specifically different thought, עָלַם must begin a new verse.

3. Behold, thou art wroth—us away. Vers. 4 b–6. With these words the Prophet sets that procedure which the LORD had hitherto pursued over against that which he himself so ardently longs for as certainly leading to the desired end. Hitherto the LORD has been wroth. Although individuals might experience the assisting grace of their God, yet, on the whole, His conduct toward His people was characterized by anger. And what was the result? Was Israel thereby reformed? No. The old sin ever succeeded punishment. Sin, punishment, and sin again, that has been the whole history of Israel from the beginning. This is, in my judgment, the meaning of the words עָלַם. Thus קָצַפְתָּ retains its full force as a perfect, and נִחַשְׁתָּ retains unimpaired the signification of an aoristic imperfect. עָלַם has a neuter force: in (with, during) these (things) which are indicated by *thou wast angry, and we sinned*, is (contained, elapsed) an עָלַם, i. e., an eternity, a period of incalculable duration. The writer means the עָלַם so often spoken of previously (lxiii. 9, 11, 16, 19; lxiv. 3): the past of the people of Israel. Its history was really since the journeying in the wilderness an uninterrupted

series of transgressions and punishments. It cannot be objected that עָלַם would be required. For the Prophet will not press the idea “time past,” or even “the past of the Israelitish people.” He just wishes to say that an eternity has passed in such an alternation of things. That עָלַם can be used thus indefinitely, is beyond doubt (comp. xxxviii. 16; Ezek. xxxiii. 18; Jer. xviii. 13, etc.). So, in the main, DELITZSCH. But he translates: “In this state we have been already long.” It appears to me, that in order to express this, the Prophet would have written עָלַם. I, too, take עָלַם as a question (comp., e. g., Ezek. xx. 31). If punishing and correcting have already lasted for an eternity without good result, can this be the right way to save Israel? [This question is hardly becoming. And such correction is really God’s successful way of turning Israel from their sins (comp. xxvii. 9; Hos. v. 15, etc.). If under עָלַם we understand God’s wrath and Israel’s sin, then we must take עָלַם as a question, which looks a somewhat arbitrary construction. The translators of the English version evidently regarded עָלַם as referring to נִרְכָּן in the preceding hemistich. This view is still held by many interpreters, and it is, perhaps, on the whole entitled to the preference. Adopting it ALEXANDER thus paraphrases this verse: “Although Thou hast cast off Israel as a nation, Thou hast nevertheless met or favorably answered every one rejoicing to do righteousness, and in Thy ways or future dispensations such shall still remember and acknowledge Thee: Thou hast been angry, and with cause, for we have sinned; but in them, Thy purposed dispensations, there is perpetuity, and we shall be saved.”—D. M.] That the discipline hitherto applied has not been of any help is shown by the Prophet still more in detail in what follows. Very far from being healed and sanctified, the whole people became rather as a man rendered unclean by leprosy, who must be expelled from human society (Lev. xiii. 44 sqq.). The people, therefore, that had become unclean through the leprosy of sin, must as one man be cast out of the holy land into exile. The same thing is declared under another image. The moral *habitus* of the people (their righteousness, i. e., *juste facta*, xxxiii. 15; xlv. 24) is compared with a menstruous garment (עָרִים, *ἀπ. λεγ. from עָרַד, counted time*), whose touch makes unclean. But moral pollution deprives people of firmness and strength. Therefore the suppliant further acknowledges that they are withered as a leaf. But leaves when they are dry and fall off, become the prey of the wind. Thus iniquities (עֲוֹנוֹת) is defectively written plural for עֲוֹנוֹת, ver. 6; Jer. xiv. 7; Dan. ix. 13) have immediately swept the people into exile with the irresistible force of a tempest. And in exile the mass of the people have not been improved. Although, as this prayer itself proves, the stem is not quite dead (vi. 13), it may yet be said, if we consider the great mass of the people, that there is no one who calls upon the name of the LORD, no one who would have roused himself as a man to make the necessary moral effort to take fast

hold of Jehovah. [God's hiding his face stood in a causal relation to the absence of prayer on the part of the people. The neglect of calling on Jehovah's name and the want of importunity in prayer are traced to the withdrawal of the divine favor and to the abandonment of the people to the consequences of their sins.—D. M.]

4. But now, O Lord—very sore.—Vers. 7-11. **וְעַתָּה** is emphatic, ver. 7. It is as if he would say: "Our condition is very dreadful. The worst is to be feared. But now, Thou art our Father. Therefore there is still hope." With **וְעַתָּה** he returns to the thought which he had already expressed, lxiii. 16. ["Instead of relying upon any supposed merits of their own, they appeal to their own dependence upon God as a reason why He should have mercy upon them. The paternity ascribed to God is not that of natural creation in the case of individuals, but the creation of the church or chosen people, and of Israel as a spiritual and ideal person. The figure of the potter and the clay, implying absolute authority and power, is used twice before (xxix. 6; xlv. 9), and is one of the connecting links between this book and the acknowledged Isaiah." ALEXANDER.—D. M.] On the double declaration that the LORD is not only Father, but also Potter, the prayer, ver. 8, is founded that He would not be wroth very sore, nor remember iniquity forever, but rather consider that all Israel is His people. This short emphatic exclamation **וְעַתָּה הִנֵּנוּ כְּעֶקֶל כְּלָנוּ** forms plainly the highest point of the prayer, and here it could accordingly come to an end. [?] I regard it as possible that the verses 9-11 have been inserted by an Israelite living in the Exile, to whom the sad condition of the holy land, of the holy city and of the holy house seemed to be for God and Israel the thing most unendurable.

We could thus explain the singularly vivid and exact description of the state in which the home of the exiles was at the time here supposed. For certainly the words of vers. 9 and 10 do not sound as those of one who viewed the things from a distance, but as the words of one who saw them most closely. [Here our author's arbitrary theory of prophecy misleads him, comp. Introduction, foot-note, pp. 17, 18. DR. NÄGEIS-BACH has himself told us in the heading of this fourth discourse, lxiii. 7.-lxiv. 11, that "the Prophet transports himself in spirit into the situation of the church of the Exile." He lives in spirit in the Exile, and speaks of the misery prevailing in it as if he were an immediate eye-witness. This is in accordance with the custom of the Prophet. That condition of things which Isaiah by prophetic anticipation here describes as existing, is clearly predicted by his cotemporary Micah (iii. 12). It was after the Prophet had described the treading down of the sanctuary (lxiii. 18) that he exclaimed, **Oh that thou wouldst rend the heavens and come down, etc.**; and it is strange that vers. 9 and 10 should not be considered by our author as a most appropriate close to the prayer, and that these verses should be regarded by him as the language of carnal Israel, and as an interpolation by a later hand.—D. M.] **Thy holy cities** are the cities of the land. **קִרְשׁ** is to be taken in an ab-

stract sense: *urbes tue sanctitatis*, thy holy cities (comp. Ps. lxxviii. 54; Zech. ii. 16). Zion is here the mount Zion, the seat of the kingdom, the political centre of the theocracy; Jerusalem is the entire holy city, the national centre. There is added in ver. 10 the religious centre, the temple. ["The people call it **house of our holiness and our glory**; Jahve's holiness and glory have in the temple transplanted, as it were, heaven on the earth (comp. lxiii. 15 with lx. 7), and this earthly dwelling-place of God is Israel's possession, and thereby Israel's **קִרְשׁ** and **תְּהִלָּתוֹ**. The relative sentence tells what sacred historical recollections are attached to it. **אֲשֶׁר** is here = **אֲשֶׁר שָׁם**, where, as Gen. xxxix. 20; Numb. xx. 13 *et saepe*" DELITZSCH.—D. M.]. **שְׁרָפָתָא** is found only here. But comp. Isa. ix. 4. **לִי** with the predicate in the singular is uncommon; this *usus loquendi* does not occur elsewhere in Isaiah (comp. *Ew. Gr.* § 317 c; Prov. xv. 2; Ezek. xxxi. 15). We shall not err if we understand under our pleasant things, in opposition to the previously mentioned sacred localities, the buildings in private possession. [DELITZSCH holds that the parallelism leads us under pleasant things to think of objects connected with the worship of God in which the people had a holy joy.—D. M.]. The singular **חֵדְוָה** is found in Isaiah only here (see the *List*). The expression **חֵדְוָה לְחֵדְוָה** occurs no where else in Isaiah. But it is found frequently in Jeremiah, and in Ezekiel xxxviii. 8. After the Prophet had set this sad picture before the LORD, he closes with the question, whether the LORD can in such circumstances restrain himself (xlii. 14; lxiii. 15) be silent (xlii. 14; lvii. 11; lxii. 1, 6; lxx. 6) and so let His people be oppressed to the utmost (comp. xl. 27 sqq.)?

DOCTRINAL AND ETHICAL.

1. On lxiii. 7. ["God does good because He is good; what He bestows upon us must be run up to the original, it is according to His mercies, not according to our merits, and according to the multitude of His loving-kindnesses, which can never be spent. Thus we should magnify God's goodness, and speak honorably of it, not only when we plead it (as David Ps. li. 1), but when we praise it." HENRY. D. M.].

2. On lxiii. 9. *The angel of the face or presence* belongs to "the deep things of God" (1 Cor. ii. 10). It is not right to imagine that a certain and exhaustive knowledge is possible in reference to these things. The humility which becomes even science, imposes on it the duty to write everywhere a *non liquet*, where, through the nature of things, limits are placed to human knowledge. Not to regard these limitations is the manner of the pseudo-scientific, immodest scholasticism. What, therefore, we have said regarding the angel of the face makes no higher pretension than that of a modest hypothesis. [Comp. in HENGSTENBERG's *Christology*, Vol. 1: *The Angel of the Lord in the books of Moses and in the book of Joshua*.—D. M.].

3. On lxiii. 10. "There are two ways in which the Holy Ghost is offended or vexed. One way

is of a less dreadful nature. It is when a man takes from the Holy Spirit the opportunity to work in the soul for its joy, as He is wont to communicate to it His gracious influence and His gracious operations. When such is the case, then as an offended friend when He perceives that no heed is given to most of His counsels, the Holy Spirit is grieved, and, although reluctantly, ceases for a time to advise the stubborn, *ut carento discat quantum peccaverit*. Of this kind of grieving Paul speaks Eph. iv. 30. It can be committed by the godly and the elect. But the Holy Spirit can be offended and vexed in a gross and flagitious way, when one not only does not believe and follow Him, but also obstinately resists Him, despises all His counsel, reviles and blasphemes Him, will none of His reproof (Prov. i. 24, 25), gives the lie to His truth, and so speaks against the sun. . . This the Scripture calls *ἀντιπνεῖν* (Acts vii. 51), *ἐνυβρίζειν* (Heb. x. 29), *βλασφημεῖν* (Matt. xii. 31), *θεομαχεῖν* (Acts v. 39). Let us, therefore, not grieve the Holy Spirit with evil desires, words and deeds, that we may be able on the future day of redemption to show that seal uninjured with which we were sealed on that day of our redemption when we were regenerated. To this end let us assiduously breathe forth the prayers of David Ps. cxliii. 10; li. 12-14." LEIGH.

4. On lxiii. 10. [*They rebelled and vexed His Holy Spirit*. This statement implies the personality of the Holy Ghost, or the Spirit of God's holiness. He is represented as a person whom we can grieve. We have in this passage clear indications of the doctrine of the Trinity. In ver. 9 we have the *Angel of God's face*, and in ver. 10 we have the *Spirit of His holiness*, both clearly distinguished from God the fountain of their being.—D. M.]

5. On lxiii. 11. "Faith asks after God and so does unbelief, but in different ways. Both put the question, *Where?* Faith does it to seek God in time of need, and to tell Him trustfully of His old kindnesses. Unbelief does it to tempt God, to deny Him, to lead others into temptation, and to make them doubt regarding the divine presence and providence. Therefore it asks: "Where is the God of judgment?" (Mal. ii. 17)? "Where is now thy God?" (Ps. xlii. 4. 11; lxxix. 10; cxv. 2)? If you, as the praying Church here does, ask in the former manner diligently after God, you will be preserved from the other kind of asking." LEIGH.

6. On lxiii. 15. "*Meritum meum miseratione Domini. Non sum meriti uapores, quando ille miserationum Dominus non defuerit, et ei misericordiae Domini multae, multus ego sum in meritis.*" AUGUSTINE.

7. On lxiii. 16. "We can from this sentence [?] cogently refute the doctrine of the invocation of the Saints. For the Saints know nothing of us, and are not personally acquainted with us, much less can they know the concerns of our hearts, or hear our cry, for they are not omnipresent. If it be alleged that God makes matters known to them and that they then pray for us, what a round-about business this would be! It would justify the prayer said to have been made by a simple man: "Ah Lord God! tell it, I beseech thee, to the blessed Mary that I have told

thee to tell it again to her, that she should tell thee that I have wished to say to her by so many *Ave Marias* and *Pater Nosters*, that she should say to thee to be pleased to be gracious unto me." MEYER, *de Rosariis*. cap. III., thes. V., p. 52). With how much more brevity and efficacy do we pray with the penitent publican: *God be merciful to me, a sinner!*" LEIGH.

8. On lxiii. 17. "There is no more heinous sin than to accuse God of being the cause of our sin. Let no man say when he is tempted, I am tempted of God (James i. 13; Ps. v. 5; Deut. xxxii. 4; Ps. xcii. 16). He commands what is good, forbids and punishes what is evil. How then could He be the cause of it? But when He punishes sin with sin, i. e., when He at last withdraws from the sinner His grace that has been persistently despised, then He acts as a righteous Judge who inflicts the judgment of hardening the heart on those who wilfully resist His Spirit." LEIGH.

9. On lxiv. ["This chapter is a model of affectionate and earnest entreaty for the divine interposition in the day of calamity. With such tender and affectionate earnestness may we learn to plead with God! Thus may all His people learn to approach Him as a Father; thus feel that they have the inestimable privilege in the times of trial of making known their wants to the High and Holy One. Thus when calamity presses on us; when as individuals or families we are afflicted; or when our country or the church is suffering under long trials, may we go to God, and humbly confess our sins, and urge His promises, and take hold of His strength, and plead with Him to interpose. Thus pleading, He will hear us; thus presenting our cause, He will interpose to save us." BARNES. D. M.]

10. On lxiv. 3, 4 a. [4, 5 a]. The God who appeared to Abraham, Isaac and Jacob, called Moses, and led by him the people of Israel out of Egypt, who chose Joshua, Samuel, David and others to be His servants and glorified Himself by them, this God alone has shown Himself to be the true and living God, and we can hope from Him that He will yet do more, and manifest Himself still more signally.

11. On lxiv. 4 [5]. ["Note what God expects from us in order to our having communion with Him. *First*, We must make conscience of doing our duty in everything, we must work righteousness, must do that which is good, and which the Lord our God requires of us, and must do it well. *Secondly*, We must be cheerful in doing our duty; we must rejoice and work righteousness, must delight ourselves in God and His law, must be pleasant in His service and sing at our work. God loves a cheerful giver, a cheerful worshipper; we must serve the Lord with gladness. *Thirdly*, We must conform ourselves to all the methods of His providence concerning us, and be suitably affected with them; must remember Him in His ways, in all the ways wherein He walks, whether He walks towards us, or walks contrary to us; we must mind Him, and make mention of Him, with thanksgiving, when His ways are ways of mercy, for in a day of prosperity we must be joyful, with patience and submission when He contends with us, for in a day of adversity we must consider." HENRY. D. M.]

12. On lxiv. 7 [8]. ["This whole verse is an acknowledgment of the sovereignty of God. It expresses the feeling which all have when under conviction of sin, and when they are sensible that they are exposed to the divine displeasure for their transgressions. Then they feel that if they are to be saved, it must be by the mere Sovereignty of God; and they implore His interposition to 'mould and guide them at His will.' It may be added, that it is only when sinners have this feeling that they hope for relief; and then they will feel that if they are lost, it will be right; if saved, it will be because God moulds them as the potter does the clay." BARNES. D. M.]

HOMILETICAL HINTS.

1. On lxiii. 7. Text for a Thanksgiving Sermon. *What is our duty after that the Lord has shown us great loving-kindness?* 1) To remember what He has done to us. 2) To be mindful of what we ought to render to Him for the same.

2. On lxiii. 8-17. *The history of the people of Israel a mirror in which we too may perceive the history of our relation to God.* 1) God is to us from the beginning a loving and faithful Father (vers. 8, 9). 2) We repay His love with ingratitude, as Israel did (ver. 10 a). 3) God punishes us for this as He punished Israel (ver. 10 b). 4) God receives us again to His favor when we, as Israel, call on Him in penitence (vers. 11-17).

On lxiii. 7-17. *"If God in Christ has become our Father, He remains our Father to all eternity.* 1) He is our Father in Christ. 2) He abides faithful even when we waver. 3) When we have fallen, His arms still stand open to receive us."

DEICHERT in *Manch. G. u. ein Geist*, 1868, page 65.

4. On lxiv. 5-7. Joh. Ben. Carpsov has a sermon on this text, in which he treats of righteousness, and shows 1) *justitiam salvantem*, i. e., the righteousness with which one enters the kingdom of heaven; 2) *justitiam damnantem*, i. e., the righteousness with which a man enters the fire of hell; 3) *justitiam testantem*, i. e., the righteousness by which a man testifies that he has attained the true righteousness.

5. On lxiv. 6-9. "Let us hear from our text an earnest and affecting confession of sin, and at the same time consider 1) the doctrine of repentance; 2) the comfort of forgiveness which believers receive."—EICHHORN.

6. On lxiv. 6. (*We all do fade, etc.*) "These are very instructive words, from which we learn what a noxious plant sin is, and what fruit it brings forth. First, says he, we fade as a leaf. This means that sin brings with it the curse of God, and deprives us of His blessing both for the body and the soul, so that the heart is dissatisfied and distressed. Then it robs us of the highest treasure, confidence in the grace of God. For sin and an evil conscience awaken dread of God. As it is impossible to call upon God aright without faith and a sure persuasion of His aid, it follows that sin hinders prayer also, and thus robs us of the highest comfort. When men have no faith and cannot pray, then the awful punishment comes upon them, that God hides His face and leaves them to pine in their sins. For they cannot help themselves, and have lost the consolation and protection which they need in life."—VEIT DIET.

V.—THE FIFTH DISCOURSE.

The Death and Life-bringing End-Period.

CHAPS. LXV.—LXVI.

These two chapters are closely connected. They form one discourse. Their commencement is obviously related to the preceding prayer, in which the people had been regarded as a unity without distinguishing between the godly and the wicked. In chap. lxv. it is shown that Israel will neither be entirely saved (vers. 1-7), nor entirely cast off (vers. 8-12). The true and righteous God will act according to the rule "*sum cuique*" (vers. 13-16). The Prophet then describes the salvation destined for the godly as new life. He depicts it, lxv. 17-25, from its outward side, and, lxvi. 1-3 a, from its inward side. I must regard the verses lxvi. 3 b-6 as an interpolation. [But see the exposition.—D. M.] In lxvi. 7-9 the Prophet describes the new life in a

quite peculiar relation. He shows the wonderfully intensive power with which the new life will unfold itself, and find its realization in posterity that cannot be numbered. The fundamental, ethical character of the new order of life, which will express itself both in the relation of the redeemed to one another, and in the relation of the LORD Himself to the redeemed, shall be maternal love (lxvi. 10-14). In conclusion, the Prophet draws another comprehensive picture of the time of the end, in which he first views collectively all its elements of judgment, and then shows how the distinction between Israel and the Gentile world will cease, and the entire human race will be one new Israel, raised to a higher elevation (lxvi. 15-24).

1. NOT ALL ISRAEL SHALL BE SAVED.

CHAPTER LXV. 1-7.

- 1 I am sought of *them that asked not for me*;
I am found of *them that sought me not*:
I said, Behold me, behold me,
Unto a nation *that was not called by my name*.
- 2 I have spread out my hands all the day unto a rebellious people,
Which walketh in a way *that was not good*, after their own thoughts;
- 3 A people that provoketh me to anger continually to my face;
That sacrificeth in gardens,
And burneth incense ¹upon altars of brick,
- 4 Which remain among the graves,
And lodge in the ²monuments,
Which eat swine's flesh,
And ³broth of abominable *things is in their vessels*;
- 5 Which say, Stand by thyself, come not near to me;
For ⁴I am holier than thou.
These *are* a smoke in my ⁵nose,
A fire that burneth all the day.
- 6 Behold, *it is written before me*:
I will not keep silence, ⁶but will recompense,
Even recompense into their bosom,
- 7 Your iniquities, and the iniquities of your fathers together, saith the LORD,
Which have burned incense upon the mountains,
And blasphemed me upon the hills:
⁷Therefore will I measure their former work into their bosom.

¹ Heb. upon bricks,² Or, places.³ Or, anger.

⁴ secret places. ⁵ their dishes are a mixture of abominations. ⁶ I am holy to thee. ⁷ unless I have recompensed.
⁸ And first I will measure what they have deserved into their bosom.

TEXTUAL AND GRAMMATICAL.

Ver. 1. The dative after the passive נִשְׁאָל stands here as Ezek. xiv. 3; xx. 3, 31; xxxvi. 37, according to a well-known *usus loquendi*. נִשְׁאָל is to be supplied before אֲנִי. [Ges., Gr., § 123, 3.] The Pual of קָרָא is of not unfrequent occurrence in the latter part of Isaiah, xlvi. 3, 12; lviii. 12; lxi. 3; lxii. 2. Ver. 6. וְשִׁלְטָתִי has the accent on the final syllable on account of the future signification, to distinguish it from the first וְשִׁלְטָתִי, which has the accent on the penult.

EXEGETICAL AND CRITICAL.

1. Chaps. lxy. and lxvi. are a *Yes—but* [an affirmative answer with qualifications] to the prayer of the church. For that prayer shall assuredly be heard, but quite otherwise than she imagines [?]. First of all the LORD makes a distinction, which was not made in the prayer, between the persons, according to their religious and moral condition. The prayer takes the people as an undistinguished unity in what is good as in what is bad. The good are not excepted where the transgression of the people is spoken of (lxiii. 10, 17; lxiv. 4, 5, 6), and where deliverance and salvation are spoken of, the evil are not excepted (lxiii. 16; liv. 7, 8). [It is not the case that the prayer altogether ignores the distinction between the good and the bad in the community. This distinction is prominently made in the latter part of lxiii. 17: *Return for thy servants' sake to the tribes of thine inheritance* (amended translation). Jehovah's answer is exactly conformable to this prayer. Comp. lxy. 8 sq.: *So will I do for my servants' sakes*. When the prayer speaks of the whole nation being God's people, the reference is to the original relation established between them and God. The prayer distinctly declares that it is for those that wait for Him that God acts, and that it is he who rejoiceth and worketh righteousness whom God meets, lxiv. 4, 5. Moreover, this prayer, which the church is supposed to

utter, testifies, notwithstanding its strong confession of prevalent and general ungodliness, to the existence of a faithful, praying remnant. Dr. NABONABACH fails to appreciate the prayer that precedes chap. lxv., and attributes to it defects and blemishes which it does not really contain.—D. M.]. In chap. lxv. there is a sharp line of separation drawn between the servants of Jehovah who have sought Him (vers. 8-10, 13 sqq.), and the persons who have forsaken Him (ver. 11 sqq.) But it is not the intention of the LORD that Israel should be reduced by the exclusion of the ungodly to a little flock, and that the old patriarchal promise of an innumerable progeny should find but a scanty realization in the glorious time of salvation. In the Messianic time Israel shall be not only blessed and glorious, but also numerous (comp. Ezek. xxxvi. 37). Just think of places such as xlix. 13 sqq.; liv. 1 sqq.; lx. 4 sqq.! But the LORD will take the members of His redeemed church not merely out of Israel. He takes them out of all nations. For, connection with the church of the redeemed is no longer dependent on natural descent from Abraham and circumcision in the flesh, but on being born of God and circumcision of the heart. [We give here Dr. J. A. ALEXANDER's analysis of this section: "The great enigma of Israel's simultaneous loss and gain is solved by a prediction of the calling of the Gentiles, ver. 1. This is connected with the obstinate unfaithfulness of the chosen people, ver. 2. They are represented, under the two main aspects of their character at different periods, as gross idolaters and as Pharisaical bigots, vers. 3-5. Their casting off was not occasioned by the sins of one generation, but of many, vers. 6, 7. But even in this rejected race there was a chosen remnant, in whom the promises shall be fulfilled, vers. 8-10."—D. M.].

2. I am sought—called by my name.

Ver. 1. The Apostle Paul understands ver. 1 of the Gentiles while he adheres to the Septuagint, with a transposition of the clauses (Rom. x. 20). The Jewish commentators (with exception of Chiquitilla or Gecatilla, comp. ROSENMUELLER *Schol. in loc.*) and most modern interpreters refer the words to the unbelieving Jews. Only HENDWERK, who supposes the Persians specifically to be here meant, STIER and VON HOFMANN are exceptions. I agree with these latter. For 1) if ver. 1 is to refer to the Jews, then נִרְשָׁתִי נִמְצָאתִי must signify: *quaerendum, inveniendum me obtuli*, and not "I let myself be asked for, be found," which signification the Niphah undoubtedly has in Ezek. xiv. 3; xx. 3, 31; xxxvi. 37 (Niph. *tolerativum*). For, in fact, the Jews have not sought the LORD, and therefore have not asked for and found Him. If then we would take the verbs נִרְשָׁתִי and נִמְצָאתִי in the sense in which נִרְשָׁ occurs in the places quoted from Ezekiel, that would be affirmed regarding the Jews in the place before us which was not true of them. We must then take נִרְשָׁ and נִמְצָא in the sense of *quaerendum, inveniendum me obtuli*, or in the sense "I was capable of being asked for, capable of being found;" but this sense the perfect Niphah cannot bear. In reference to נִרְשָׁ, an examination of the places in Ezekiel makes this clear. But in reference to נִמְצָא appeal is made to Isa.

lv. 6. There it is said: Seek the Lord נִרְשָׁתִי which may be rendered while he may be found.—For everything which is found, may be found. But does it follow that נִמְצָא can mean "to be capable of being found" to the exclusion of the signification "to be actually found?" But that must be the case if ver. 1 is to be referred to the Jews. 2) נִרְשָׁ לֹא קָרָא בְּשֵׁמִי is appropriately applied only to Gentiles, as even DELITZSCH confesses. [DELITZSCH also calls attention to the use of נִרְשָׁ (comp. lv. 5) in ver. 1 and of נִמְצָא in ver. 2, as indicating that ver. 1 relates to the Gentiles and ver. 2 to the Jews.—D. M.]. With the words הִנְנִי הִנְנִי the LORD wishes to declare that He offers Himself lovingly and pressingly to the nation hitherto strangers to Him (comp. lviii. 9).

3. I have spread out—their bosom.—

Vers 2-7. In opposition to what the LORD will be in fact to the Gentiles we are told in these verses what the LORD wished to be to Israel, but was not on account of the stubbornness of this people. With infinite, compassionate love the LORD spread out His hands to Israel כָּל-יְדָיָיו (comp. ver. 5; xxviii. 24; li. 13; lii. 5; lxii. 6), i. e., continually. He would gladly have enclosed them in His arms as dear children (נִרְשָׁ see the *List*). But they were a refractory people. He calls them נִמְצָא not נִרְשָׁ as, ver. 1, the Gentiles; but they were עֹמֵם סוֹרֵר. How they proved refractory is declared in what follows. They pursued evil, perverse ways, and this was the necessary consequence of their following, not the thoughts of Jehovah, but only their own thoughts (comp. lv. 7; lix. 7; Jer. xviii. 12). But not only by omitting to do what the LORD desired, did they offend Him, but also by defiant and open (עַל-פְּנֵי, comp. Job i. 11; vi. 28; xxi. 31, probably, too, alluding to Ex. xx. 3) doing of that which is contrary to the chief commandment of the theocracy, by gross idolatry which they practised, while they sacrificed in gardens or groves (comp. on i. 29; lxvi. 17), and burnt incense on altars which, contrary to the law, were built of bricks. According to the Mosaic law only an altar of earth or of unhewn stones [or of wooden boards overlaid with brass] was allowed (Ex. xx. 24 sqq.; xxvii. 1 sqq.; xxx. 1 sqq.). The bricks recall Babylon, the land of *lateres cocti* from ancient time (Gen. xi. 3). Another form of their idolatry consisted in their frequenting groves and other kept (i. e., secret, not easily accessible) places, where they even passed the night in order to obtain mantic revelations through the demons, or through the spirits of the dead, a thing which was strictly forbidden in the law (Deut. xviii. 11; comp. Isa. viii. 19). Even JEROME and THEODORE have so understood this place. JEROME says: . . . "*Sedens . . . vel habitans in sepulchris et in delubris idolorum dormiens, ubi stratis pellibus hostiarum incubare soliti erant, ut somniis futura cognoscerent.*" Other passages from ancient authors regarding this usage are given by ROSENMUELLER, *in loc.* It seems to me less appropriate to think of purificatory offerings presented for the dead (*inferiae, februationes*, VITRINGA), as these offerings and

not require a lengthened sitting or passing the night in sepulchral caves. נָצַרִים are *loca abscondita*, as xlvi. 6 נָצַרִים *res absconditae*, as נָצַר easily obtains the signification of hiding from the signification *custodire, observare* (comp. Prov. vii. 10). The swine which divides the hoof, but does not chew the cud, is according to the law unclean, and durst not be eaten (Lev. xi. 7; Deut. xiv. 18). *Quamdiu stetit Judaeorum respublica, in Judaea nulli erant sues*," says BOCHART (*Hieroz.* I. p. 804, comp. Luke xv. 11; viii. 28, 32). It is doubtful whether in our place the common or the ritual use of swine's flesh (at the sacrificial meal) is spoken of. Both are possible. Where swine are eaten, there they can also be used in sacrifice, and where they are sacrificed, there they are also eaten. In lxvi. 17, too, both profane and sacred uses can be promiscuously spoken of. That among many heathen nations of antiquity swine were offered in sacrifice has been sufficiently proved by SPENCER (*De legg. Hebr.* p. 137), BOCHART (*Hieroz.* II. p. 381 sqq.), SAUBERT (*De sacrificiis veterum* cap. 23, p. 572 sqq.); MOYERS (*Phoen.* I. p. 218 sqq.). That the Babylonians sacrificed and ate swine seems to be implied in what is here said [?], but is not confirmed by other testimonies (comp. DELITZSCH *in loc.*). פָּרֶקֶת from פָּרַק *to rend, to tear in pieces* (comp. Gen. xxvii. 40; Ps. vii. 3 *et saepe*) is ἀρ. λεγ. The signification must be that which is torn to pieces, broken. [GESENIUS assigns to the word the meaning of broth, soup, which is so called from the fragments or crumbs of bread on which the broth is poured.—D. M.]. פְּרוֹת is *res foeda, abominabilis, abomination* (comp. Lev. vii. 18; xix. 7; Ezek. iv. 14). Broken bits (*a ragout, a medley*) of abominations are their dishes. The expression is metonymical [synecdochical, comp. Jer. xxiv. 2]. The K'ri reads פָּרֶקֶת, which, according to Judges vi. 19, 20, must mean broth. But the alteration is not needed. In ver. 5 the Prophet alludes to idolatrous rites of purification or sanctification which were not sanctioned by the law. They were probably connected with the celebration of mysteries. One recalls appropriately here the word of HORACE *odi profanum vulgus et arceo*. [HENDERSON thinks the class here described to be entirely different from the idolaters spoken of in vers. 3, 4. "Having specified the sins for which the Jews were notorious, during what may be called the idolatrous period of their history, Jehovah now portrays their character during the self-righteous period, or that which succeeded the return from the captivity—including Pharisaism, Talmudism, and modern Judaism." Comp. Isa. lviii. 1-3; Luke xviii. 11; Rom. x. 3.—D. M.]. פָּרֶקֶת recalls expressions such as we find xlix. 20; Gen. xix. 9, 3, 2; Prov. ix. 4. 16. ["The literal translation is *approach to thyself*, which implies removal from the speaker. The E. V., *stand by thyself* suggests the idea of standing alone, whereas all that is expressed by the Hebrew phrase is the act of standing away from the speaker, for which LOWTH has found the idiomatic equivalent *keep to thyself*." ALEXANDER. D. M.]. שָׁמַיִם stands only here

with שָׁ, probably because there lies in the word the idea of an approach that would be offensive, disturbing. שָׁמַיִם is one of the rare cases in which the verbal suffix has the signification of the dative (comp. xlv. 21). [I am holy to thee, i. e., unapproachable.—DEL.]. If the words which we read from ver. 3 b, to ver. 5 a, really portray such idolatry as the exiles committed in Babylon, we must regard them as an interpolation. For the description is so particular that it could proceed from no one but an eyewitness. [Here again our author would alter the text to make it conform to his theory of the nature of prophecy. It was such idolatry as is here described that brought on the Jews the punishment of the Exile. Comp. Isa. i. 29; lvii. 3-8. The Babylonish captivity had the effect of making them turn with abhorrence from such gross idolatry.—D. M.]. By means of a strong figurative expression the LORD makes known how much those idolatrous practices call for His retributive justice. He describes those sinners as the prey of an unquenchable fire (comp. lxvi. 24), whose smoke ascends perpetually before Him (see similar images ix. 18; x. 17; xxx. 27). In order to prove that He is in terrible earnest with the threatening in ver. 5 b, the LORD attests in ver. 6 that it is written before Him. He does not mean that the sin of those idolaters is recorded before Him, for what is recorded is stated in what goes before and follows. But immediately before and after, mention is made not of sin, but of punishment. The LORD intends to say: it is not merely decreed, but recorded, set down in a document (Job xiii. 26; Jer. xxii. 30), that I will not be silent till I have recompensed.

שָׁמַיִם assures that the recompense will not remain intention but will become fact. עַל-חֲטֵאתָ comp. Jer. xxxii. 18; Ps. lxxix. 12 (Luke vi. 38). These are the only other places in which the expression occurs in the Old Testament. In them מִן is found instead of עַל, as in the K'ri on ver. 7. These two particles are frequently substituted the one for the other (comp. on x. 3). It is worthy of remark that Jeremiah (xxxii. 18) had this place manifestly in his mind. The quick change of person sounds very hard. Ver. 6 closes with *their bosom*; and ver. 7 in reference to the same persons proceeds to say *your iniquities*, in the second person. [The form of the address shows that עֲוֹנוֹתֵיכֶם (ver. 7 a, is not governed by שָׁמַיִם but by an אֲשֶׁלֶם, which is easily understood from it." DELITZSCH.). וְדָתִי נִגַּר connects itself with וְשָׁמַיִם ver. 6, so that the words עֲוֹנוֹתֵיכֶם חֲרָפוֹנִי appear as a parenthesis. פָּעֵלָתֶם רָאשֶׁנָּה cannot mean: *what they have first deserved, their first, earliest guilt*.—For why should the LORD punish only this? But if the meaning was intended to be: *their total guilt from the beginning, why do we not read רָאשֶׁנָּה, or some similar expression?* רָאשֶׁנָּה can therefore only be an adverb, and signify *primum*. The Prophet has the people of the Exile in his eye. The people suffering the Exile endure in it only the beginning of the punishment for the national

guilt. This punishment extends beyond it. And the people redeemed from exile still suffer under it. The first restoration from the captivity was a poor one. Israel was never after the Exile again independent. And on the first exile a second still worse followed. For the second destruction by the Romans was total, while the first

by Nebuchadnezzar was only partial. After the first exile the Israelites could organize themselves again according to their law. After the second this could no more be done. This thought lies also at the basis of the passage Jer. xvi. 18 (comp. my remarks on this place), which manifestly depends on the one before us.

2. NOT ALL ISRAEL SHALL BE CAST OFF.

CHAPTER LXV. 8-12.

- 8 Thus saith the LORD,
As the new wine is found in the cluster,
And *one* saith, Destroy it not; for a blessing is in it:
So will I do for my servants' sakes,
That I may not destroy them all.
- 9 And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains:
And mine elect shall inherit it,
And my servants shall dwell there.
- 10 And Sharon shall be a fold of flocks,
And the valley of Achor a place for the herds to lie down in,
For my people that have sought me.
- 11 *But ye *are* they that forsake the LORD,
That forget my holy mountain,
That prepare a table for that ¹troop,
And that ²furnish the drink-offering unto that ³number.
- 12 Therefore will I number you to the sword,
And ye shall all bow down to the slaughter:
Because⁴ when I called, ye did not answer;
When I spake, ye did not hear:
But did evil before mine eyes,
And did choose *that* wherein I delighted not.

¹ Gad.

² Men.

* But ye who forsake Jehovah.

³ Gad.

⁴ All for the goddess of fortune a mingled drink.

EXEGETICAL AND CRITICAL.

1. This section stands to the one which precedes it in the same relation (lxv. 1-7) in which this latter stands to the prayer in lxiii. and lxiv. For as the Prophet in lxv. 1 sqq. opposes the expectation [?] that all Israel will be saved (lxiv. 7, 8), so lxv. 8 sqq. repels the opposite error that all Israel will be cast off. This opinion might have been drawn from lxv. 2 sqq. For there Israel is quite generally designated as a rebellious people to which the LORD spreads out His hands in vain, that provokes Him by defiant idolatry, and therefore will have to bear the whole burden of the guilt accumulated from their fathers. It might accordingly be supposed that Israel should be entirely cast off, and their place taken by the Gentiles (lxv. 1). This misunderstanding the Prophet here combats. He compares Israel with a cluster of grapes on which many berries may be rotten. Is the whole cluster, therefore, cast away? No! much of the blessing of God is still therein.

So for His servants' sake the LORD will not destroy all Israel (ver. 8). He will yet cause to come forth from the remnant a race that will consist of the elect of the LORD, and that will possess the holy land (ver. 9). This will be fertile in all its parts and be fitted for excellent pasture (ver. 10). But they who forget the LORD and set their heart on the false gods of the land of the Exile (ver. 11) shall for their disobedience be exterminated (ver. 12).

2. Thus saith the Lord—sought me.—Vers. 8-10. The image does not appear to me to be correctly explained when the intended antitheses are supposed to be: only stalk and husks should be destroyed, not the berries; or, only the degenerate vine or vineyard (v. 4; xviii. 5) is to be destroyed, not the grapes. For who needs to be told that he should not treat the berries as the stalk and husk, or that he should spare the grapes but destroy the vine or vineyard? Whence

are grape-clusters to be had if the latter are destroyed? It seems to me that the Prophet has in his mind a bunch of grapes on which together with many bad and rotten berries, there are some good ones. One is tempted to throw away such a cluster entirely. The Prophet forbids this. ["The image really presented by the Prophet, as VITRINGA clearly shows, and most later writers have admitted, is that of a good cluster, in which juice is found, while others are unripe or rotten."

—ALEXANDER. הַתִּירֹשׁ has the article which the Hebrew was wont to employ in comparisons. See *GES. Gr.* § 109. Note 1.—D. M.]. There is a **blessing** in it seems to be taken in a double sense: 1) Even the smallest quantity of the noble fruit is valuable and not to be despised; 2) God can bless even the smallest quantity, i. e., He can multiply it (*John vi. 9, 12*). [The simple, obvious meaning is: **A blessing is in the cluster**, because **new wine**, which was considered a blessing (*Judges ix. 13; Isa. lxiii. 8*), is in it.—D. M.]. תִּירֹשׁ is used as xxv. 9; xlv. 24; lvii. 14. For **His servants' sake** the Lord will not entirely destroy Israel. For these are the true Israelites. They prove that Israel is capable and worthy to continue to exist. There shall, therefore, **seed** (posterity) yet proceed out of Israel, that shall possess the mountains of Canaan (comp. xiv. 25, and in a wider sense xlix. 11). This shall be a holy seed (vi. 13). For only the elect of the Lord shall possess it (the land, אֶרֶץ, which is ideally contained in הָאֶרֶץ), and His servants shall dwell therein. ["**My mountains** is supposed by VITRINGA to denote Mount Zion and Moriah, or Jerusalem as built upon them; but the later writers more correctly suppose it to describe the whole of Palestine, as being an uneven, hilly country. See the same use of the plural in xiv. 25, and the analogous phrase, **mountains of Israel**, repeatedly employed by Ezekiel (xxxvi. 1, 8; xxxviii. 8).

The adverb at the end of the sentence properly means *thither*, and is never perhaps put for *there*, except in cases where a change of place is previously mentioned or implied."—ALEXANDER.—D. M.] Ver. 10. The land shall be fertile and glorious. **Sharon shall be pasture for sheep, the valley of Achor a pasture for black cattle.** Sharon is the well-known fertile plain in the west of Palestine, stretching from Caesarea northwards to Carmel (comp. on xxxiii. 9; xxxv. 2). Achor is the valley in the east of the tribe of Judah, in which, according to Josh. vii. 24-26, Achan was stoned. This valley is further mentioned only in Josh. xv. 7; Hos. ii. 17. It must have been a stony place, for according to Josh. vii. 25 sq., there were there stones enough to stone Achan, together with all belonging to him, and to raise up a great heap of stones. In Hos. ii. 17 [*E. V. 15*] it is said that the valley of Achor will be unto converted and restored Israel a door of hope. This means: When Israel, returning from the Exile, shall pass through the valley of Achor, it shall be to them no more a monument of the wrath of God, which it formerly was, with its heap of stones and its stony ground; but even this valley shall be to them a door of hope, for the place shall be altered. There shall be seen in it the traces of the blessing which, according to vers. 20 sqq., shall be spread over the

whole land. Then, according to this passage, the valley of Achor shall become a fertile pasture, even more fertile than Sharon, for sheep are content with much poorer pasture than neat-cattle (comp. HERZOG) *R. Enc. VI.*, p. 150; *Si tibi lamentum curae, fuge pabula laeta.* VIRGIL *Georg. III.*, 384).

3. But ye are they—delighted not. Vers. 11, 12. What in verse 8 had been denied in reference to all Israel is here affirmed in reference to a part. The wicked Israelites shall certainly perish. These are described as those that forsake Jehovah (comp. on i. 28. The expression occurs further only i. 24, 28), that forget the holy mountain of Jehovah. The writer has here evidently exiles in his eye, who in a heathen land were seduced to worship the local gods of the heathen, and so forgot the worship that prevailed in their own country, and the place where their fathers worshipped God. Such forgetting must often have happened in the Exile, and have been for the faithful Israelites a subject of great grief and vexation. We see this from Ps. cxxxvii. 5, 6 [7]. In what follows the Prophet specifies more particularly the idolatry of those apostates, while he describes them as those who "prepare a table for Gad, and fill for Meni mixed drink." The Prophet here speaks of a *cultus* of which there is no mention in the history of the people before the Exile. He has evidently in his mind the so-called *lectisternia*. That these *lectisternia* were observed by the Babylonians is proved from *Laruch vi. 26*, and from Bel and the Dragon, ver. 11 sqq. What HERODOTUS (*I. 181*) relates of the golden table, which stood in the highest room of the temple-tower beside the *εὐχιστήριον* *εὐχιστήριον*, seems to have reference to such a *lectisternium* (comp. LEYER in *HERZ. R. E.* xiii., p. 476). As an appellative noun, *לֵכִישְׁתֵּרְנִיָּה* means *fortune, good luck*. As the name of a divinity, it denotes the star of fortune, of which the Babylonians had two, Jupiter and Venus (comp. DUNCKER *Gesch. des Alterth.*, Vol. I., p. 117; PLUTARCH *de Is. et Osir.* § 48). The Arabs named the former "Great Fortune," and the latter "Little Fortune." Many are disposed to connect *לֵכִישְׁתֵּרְנִיָּה*, which is found only here, with *Μην*, *Μήνη*, and to understand it of the moon (comp. especially KNOBEL *in loc.*). The matter is not yet decided. *לֵכִישְׁתֵּרְנִיָּה* (comp. Prov. xxiii. 30, and in reference to the verb, *Isaiah v. 22; xix. 14*) is *mixed wine, spiced wine* (see on v. 22). With allusion to the name *לֵכִישְׁתֵּרְנִיָּה*, the Lord threatens these sinners that He will number (liii. 12) them to the sword, and they all must bow down (x. 4; xlv. 1, 2) to be slaughtered, because they did not answer to the call of the Lord, yea, did not even hearken to His word, but did that which the Lord regarded as evil, and chose what displeased Him. For recurring expressions see lxi. 4; lvi. 4. The expression *עֲשֵׂה הָרֵעַ בְּעֵינֵי* occurs first in Numb. xxxii. 13, then frequently in Deut., Judges, Samuel, Kings, Chron. It is found once in the Psalms (li. 6), three times in Jeremiah (vii. 30; xviii. 10; xxxii. 30). It occurs in Isaiah only here and lxi. 4 (comp. xxxviii. 3). What was remarked in regard to vers. 3-5 applies to vers. 11 and 12. If they portray an idolatry

specifically Babylonian which the Jews practised in exile, the verses are an interpolation. [DE-LITZSCH, who is inclined to identify γ_2 with Jupiter, confesses that it is only from this place in Isaiah that we know that Gad was worshipped by the Babylonians. The Babylonian Pantheon, in RAWLINSON'S *Monarchies*, does not contain this name. The application of the name Meni is admitted to be doubtful. We could as easily connect the worship and the divinities mentioned here with Egypt, Syria, or Arabia, as with Babylon. The Jews that fled to Egypt had their *Lectisternia* there (Jer. xlv. 17-19), and the destruction with which Isaiah threatens the apostates that he has in mind, is denounced by Jeremiah against the idolatrous Jews in Egypt. Jer. xlv. 12-14. Moreover, the Jews had their *Lectisternia* in the cities of Judah and in the streets of Jerusalem before the captivity (Jer. vii. 17, 18.) But suppose that the worship here described by Isaiah could be proved to be distinctively

and exclusively Babylonian, must the real Isaiah be supposed to be ignorant of it? Knowing the disposition of the Jews to follow the ways of the heathen around them, he could anticipate, even without Divine inspiration, that many of the captive Jews would practise the peculiar religious rites of the Babylonians. Even an anti-supernaturalist could defend the genuineness of vers. 11, 12; much more one who believes that a true Prophet of God could utter a definite prediction. We may add that verse 13 supposes the sins mentioned in vers. 11, 12 as the ground of the threatening which it contains, and cannot be connected immediately with ver. 10. HENDERSON, who thinks that the terms in ver. 11 may have been borrowed from the nomenclature of idolaters, takes Gad as meaning *Fortune* and Meni *Fate*, and applies the passage to the impenitent and worldly Jews of the restoration, who had no god but riches, and regarded human affairs as governed by fortune.—D. M.]

3. THE TRUE AND RIGHTEOUS GOD GIVES TO EVERY ONE HIS OWN.

CHAPTER LXV. 13-16.

- 13 Therefore thus saith the Lord GOD, [Jehovah]
Behold, my servants shall eat, but ye shall be hungry;
Behold, my servants shall drink, but ye shall be thirsty;
Behold, my servants shall rejoice, but ye shall be ashamed:
14 Behold, my servants shall sing for joy of heart,
But ye shall cry for sorrow of heart,
And shall howl for vexation of spirit.
15 And ye shall leave your name for "a curse unto my chosen:
For the Lord GOD [Jehovah] shall slay thee,
And call his servants by another name:
16 That he who blesseth himself in the earth
Shall bless himself in the "God of truth;
And he that sweareth in the earth
Shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hid from mine eyes.

¹ Heb. *breaking*.

² an oath.

³ the God of Amen.

EXEGETICAL AND CRITICAL.

1. ["On the ground of the renewed mention of the offence there is a fresh announcement of punishment, and the different lot of the servants of Jahve, and of those who despised Him, is expressed in five clauses and antithetic clauses."—DEL.] The servants of Jehovah will eat, drink, rejoice (comp. xxv. 6 sqq.; lv. 1; lvi. 9), the wicked will do the opposite of all this (vers. 13, 14). The name of the wicked will only remain to serve the servants of Jehovah for an oath; they themselves will be dead, and the LORD will give His servants another name (ver. 15). Then will both the promises and the threatenings of Jehovah be fulfilled. Jehovah will have proved

Himself as the true One. He who blesses himself and he who swears, will do this henceforward only in the name of this true God. All tribulation of the former time shall be forgotten, and shall have disappeared (ver. 16).

2. Therefore, thus saith—mine eyes. Vers. 13-16. ["These verses merely carry out the general threatening of the one preceding, in a series of poetical antitheses, where hunger, thirst, disgrace and anguish take the place of sword and slaughter, and determine these to be symbolical or emblematic terms." ALEXANDER.—D. M.] לֵב יִכָּחַץ recalls לֵב יִכָּחַץ, Deut. xxviii.

47. The expression does not elsewhere occur. The adjectival construction is found 1 Kings viii. 66; 2 Chron. vii. 10; Esth. 1. 10; v. 9; Prov. xv. 15. The expression כָּמֹךָ לֵב (comp. xvii. 11; Prov. xiv. 13) occurs only here. שָׁרֵר יִיחִי, too, occurs only here (comp. Ps. li. 19). The punishment of the wicked shall not cease with the termination of a wretched life; after death it shall be continued in a memory laden with a curse. This last point the Prophet mentions first as the climax of the punishment, and only parenthetically introduces the threatening of destruction. The threatening: **Ye shall leave your name for an oath**, supposes the death of those threatened. This matter the Prophet afterwards refers to as a thing of only minor importance. For all men must die. But in the words, **the Lord God shall slay thee**, there is intimated a death which should be a marked expression of the Divine displeasure. ! before הִמְתִּיךָ is to be taken as causal. The sudden change of number need no more surprise us than the sudden change of person elsewhere. Comp. Isa. i. 23; v. 23, 26; xvii. 10; xix. 25; xxix. 13. The singular may perhaps be here employed for a rhetorical reason. It renders the speech more concise and emphatic. The wicked will be destroyed so that nothing will remain of them but a name on which a curse rests. To such a degree will they appear as objects of the curse, that one in swearing will believe that he cannot take a stronger oath than by invoking on himself the curse of those wicked persons, in case of being guilty of falsehood (comp. Numb. v. 21; Jer. xxix. 22; Ps. cii. 9). One name originally united the wicked and the godly. For they were both called Israelites. Can the elect of the LORD continue to bear the name which, after the judgments of God, has become accursed? No. The LORD will therefore give His servants another name. He does not say: A new name, as lxii. 2, but another name. The Prophet's look surveys rapidly the whole period which embraces thousands of years, from the beginning till the completion of redemption, i. e., from the end of the Exile till the last day. He sees how in this period the separation between the enemies and the friends of Jehovah is accomplished, but he does not distinguish the stages of time, but all events which he beholds present themselves to him on one and the same plane. He sees only a decrease of the *Ἰσραὴλ σαρκικός*; he sees this carnal Israel endure great pain and distress—a judgment of God resting on it, in consequence of which it appears as accursed. Further, the Prophet beholds a people of God, with another name, in the place of the old Israel. Is not the new covenant, that should come in the place of the old, in this way intimated? It seems to me that JER-

ROME is not altogether wrong in regard to the main point, when he says: "*Nomen autem novum sive aliud nullum est, nisi quod ex Christi nomine derivatur, ut nequaquam vocetur populus Dei Jacob et Juda et Israel et Ephraim et Joseph, sed Christianus.*" ["According to the usage of the prophecies the promise of another name imports a different character and state, and in this sense the promise has been fully verified. But in addition to this general fulfilment, which no one calls in question, it is matter of history that the Jewish commonwealth or nation is destroyed; that the name of Jew has been for centuries a bye-word and a formula of execration, and that they who have succeeded to the spiritual honors of this once favored race, although they claim historical identity therewith, have never borne its name, but another, which from its very nature could have no existence until Christ had come, and which in the common parlance of the Christian world is treated as the opposite of Jew." ALEXANDER.—D. M.]. The destruction of the wicked supposes as corresponding to it the salvation of the godly. Through both the veracity of God is attested. Is Jehovah shown to be true by the history of the world, then no one naturally will think of uttering an oath or benediction by another God than by Him. אֱמֵן is therefore = *quare, quapropter*, or in a demonstrative sense = *so that* (comp. Gen. xiii. 16; Deut. iii. 24; xxviii. 27, 51, et saepe). הַתְּבָרָךְ with בְּ stands here as Jer. iv. 2, which place seems to refer to ours. The expression אֱמֵן אֱלֹהֵי אֱמֵן occurs only here. ["A remarkable expression; lit. "the God of Amen,"—of what is firm and true. Vulg. in *Deo Amen*. The God to whom that quality of covenant-keeping truth essentially belongs, is He in whom all shall bless themselves. A comparison of Gen. xxii. 18 and Ps. lxxii. 17 with the present verse shows that 'the Seed of Abraham' and 'the Son of David' are to be identified with this God of truth:—a mystery completely realized in Him who is the 'Amen, the Faithful and True Witness' (Rev. iii. 14; comp. xix. 11). In Him 'all the promises of God are . . . Amen' (2 Cor. i. 20"). KAY.—D. M.]. When all promises are fulfilled, then, too, all troubles must necessarily be past. For the promises of God have respect not to partial, limited, but to full, complete salvation. In the time, then, when men will swear and bless by none other than the true and veracious God, all troubles will end, so that men will know no more what trouble is. But not only this. There could still be danger of new troubles. But this will not be, for God Himself will with His all-seeing eye perceive no where the trace of a trouble. אֲנִי הֵנִי is = *because—and because* (Gen. xxxiii. 11; Josh. x. 2; 1 Sam. xix. 4).

4. THE NEW LIFE IN ITS OUTWARD MANIFESTATION.

CHAPTER LXV. 17-25.

- 17 For, behold, I create new heavens and a new earth:
And the former shall not be remembered, nor 'come into mind.
- 18 But be ye glad and rejoice for ever 'in that which I create:
For, behold, I create Jerusalem a rejoicing,
And her people a joy.
- 19 And I will rejoice in Jerusalem,
And joy in my people:
And the voice of weeping shall be no more heard in her,
Nor the voice of crying.
- 20 There shall be no more 'thence an infant of days,
Nor an old man that hath not filled his days:
For the 'child shall die an hundred years old;
But the sinner *being* an hundred years old 'shall be accursed.
- 21 And they shall build houses, and inhabit *them*;
And they shall plant vineyards, and eat the fruit of them.
- 22 They shall not build, and another inhabit;
They shall not plant, and another eat:
For as the days of a tree *are* the days of my people,
And mine elect 'shall long enjoy the work of their hands.
- 23 They shall not labour in vain,
Nor bring forth for 'trouble;
For they *are* the seed of the blessed of the LORD,
And their offspring with them.
- 24 And it shall come to pass, that before they call, I will answer;
And while they are yet speaking, I will hear.
- 25 The wolf and the lamb shall feed together,
And the lion shall eat straw like the 'bullock:
And dust *shall be* the serpent's meat.
They shall not hurt nor destroy in all my holy mountain,
Saith the LORD.

¹ Heb. *come upon the heart.*

^a *because I create it.*

⁴ *will be considered accursed.*

² Heb. *shall make them continue long, or, shall wear out.*

^b *there a suckling that counts only days.*

^c *wear out.*

^d *quick passing away.*

^e *boy.*

^f *ox or cow.*

EXEGETICAL AND CRITICAL.

1. The Prophet had previously declared that mighty changes would take place in consequence of severe judgments on the one hand, and of glorious saving grace on the other. Here he states that the LORD will create a new heaven and a new earth which will entirely efface the remembrance of the old (ver. 17). For this new glorious creation will cause such joy that it will make the misery of the old world to be quite forgotten. Jerusalem and its people will be nothing but joy, and the LORD, too, will only rejoice over His people. Among the people of God nothing more will be heard of mourning and lamentation (ver. 19). The vital force of mankind will then appear undiminished (vers. 20, 21). Death will no longer prevent a man from enjoying the fruits of his labor. None will labor in vain, or beget children for speedy death, for all will be a

blessed race (ver. 23); and if they have anything to ask from the LORD, their prayer will be immediately answered (ver. 24). There will be a renovation even of the animal world. It will be in harmony with the spirit of peace and love which will prevail in the entire new creation (ver. 25).

2. For, behold, I create—*orying*.—Vers. 17-19. The Prophet manifestly distinguishes stadia in the accomplishment of salvation, although he says nothing of their relative times. Objects which are represented in one perspective on different planes, so that those in the background can be seen through the intervening spaces of those on the foreground, appear to be on one plane to him who regards them at a distance. We can here also distinguish three really distinct stadia, although the Prophet in no way in-

dicates a difference of time. The first stadium he describes vers. 9, 10. He there speaks of again taking possession of the holy land. This was first accomplished by the return from Exile. He brings us, vers. 13-16, to another stadium. In it he sees the wicked and the godly together; but he perceives the godless Israel judged and cursed, and the elect that are saved from the judgment called by another name. We enter on the third stadium ver. 17. In it everything becomes new. A new higher life pervades the whole of nature. To this highest stadium the preceding are related as organic preparation. This is the meaning of the בְּ in the beginning of ver. 17. [The Prophet had said at the close of ver. 16 that the former evils had entirely passed away. "That they had passed away he establishes by joining, as in ix. 3-5, one בְּ to another, vers. 17-19." DEL.—D. M.] By וְיִשְׂרָאֵל many understand merely *tempora superiora*, the former evil times, others, only the old heaven and the old earth. But why should not both be intended by it? Would it be possible to remember the old earth and the old heaven, and not at the same time think of the times passed on the one and under the other? The Prophet certainly does not mean to say that people will have lost their memory in the new world. But his meaning is only this, that all misery and distress of the old world will be so completely got rid of that the images of the same will no more present themselves as a disturbing element in the happiness of the new world.

לֵב עָלָה עָלָיָא is = come to mind, to be suggested. Comp. Jer. iii. 16, which place is of similar import with the one before us, and seems to be formed after it. The expression is found only in Isaiah and Jeremiah (Jer. iii. 16; vii. 31; xix. 5; xxii. 35; xlv. 21). The words, ver. 18, *Be ye glad and rejoice* agree admirably with our explanation of ver. 17 b. The servants of God shall not suffer their happiness to be disturbed by gloomy recollections, but they shall enjoy it to the full and uninterruptedly. Why should they not do this? Is it not a creation of the LORD? And all that the LORD creates is good (Gen. i. 31). Neither עָלָה nor

לֵב are ever construed with the accusative of the object. אֲשֶׁר is therefore to be taken as causal = because. The Prophet then repeats emphatically: for behold I create Jerusalem a rejoicing

and its people a joy. וְיִשְׂרָאֵל and יְרוּשָׁלַיִם are abstracts to be taken as concretes. This form of expression is particularly emphatic (ix. 17; xi. 10; xiii. 9, *et saepe*; Ps. cxx. 2, 7, *et saepe*). Jerusalem shall be nothing but rejoicing, its people nothing but joy. But more than that! Not only shall Jerusalem rejoice with its people. The LORD Himself will rejoice over Jerusalem and its people; which supposes on the part of the latter a state of perfect righteousness, such a renovation, in short, as (ver. 17) is promised to the heaven and the earth (Is. ii. 5). Where there is no more sin, there is no more trouble, and where there is no more trouble, there is no more pain (comp. xxv. 8; xxxv. 10; li. 11; Rev. vii. 17; xxi. 4).

3. There shall be no more—saith the

LORD.—Vers. 20-25. In what follows the Prophet gives examples of the state of things in the new world. The illustrations given are to serve as a measure for estimating the new relations. וְיִשְׂרָאֵל is not = from then. For וְיִשְׂרָאֵל is never used in regard to time. [The examples given by GESSENIUS of וְיִשְׂרָאֵל in the sense of *then* do not bear examination. The particle is not used of time in Hebrew as it is in Arabic.—D. M.] וְיִשְׂרָאֵל marks in Hebrew the *terminus unde*, which according to the usage of the language is found where we employ the *terminus ubi*. וְיִשְׂרָאֵל refers to Jerusalem and the Holy Land. Thence will no suckling ever appear (comp. lix. 19; xl. 15) who will be only days old (comp. e. g., Gen. xxiv. 55), or an old man who has not reached the normal measure of human age. [ALEXANDER, following KIMCHI, supposes there shall be no more from thence to mean there shall be no more taken away thence, or carried thence to burial.

But וְיִשְׂרָאֵל means properly to come into existence, and we are to understand the statement thus: there shall no suckling thence arise or come into being who shall live only some days, whose age shall be counted by days.—D. M.] What follows, strictly taken, contradicts what has been said. For if no one, not even an old man, falls short of the normal measure, then no one can die as a boy. [But the Prophet does not say that no one, not even an old man, falls short of the normal measure, in the former part of ver. 20. When one who dies at the age of a hundred years is counted a boy, and when a sinner who dies a hundred years old is regarded as prematurely cut off by the judgment of God, this is no contradiction of the declaration that the suckling's age will not be reckoned by days, and that old men will fill up the measure of their days. For the hundred years old sinner will not be included in the category of old men. There is no need then of adopting the forced construction proposed by DR. NAGELSBACH to get rid of an imaginary contradiction. The examples here given he holds to be unreal and only supposed by way of illustration. If it were possible that there should still be sinners, one of them, who should be punished with death when a hundred years old, would be regarded as cursed by God, and forever excluded from mercy. And if one of a hundred years should die a natural death, (supposing such a case, which from what has been said cannot really occur), he would be only a boy at his death.—D. M.] There is clear reference here to the Mosaic law which promises long life and a numerous posterity to the godly, and, on the contrary, threatens shortening of life and speedy extinction of name to the wicked (Ex. xx. 5, 6, 12; xxiii. 26). That the Prophet here at the same time thinks of the longevity of the [antediluvian] patriarchs is very probable. The thought of a return of this longevity is not unbiblical. It is expressed in Rev. xx. 4 [?]. The form וְיִשְׂרָאֵל with סְגוּלָה is as if from וְיִשְׂרָאֵל . The longevity which, ver. 20, is promised to the servants of God, shall as a secondary consequence, have also the good effect that the curse of fruitless cultivation, planting and begetting, with which

the wicked are threatened by the law (Lev. xxvi. 16; Deut. xxviii. 30 sqq.), will be removed from the people of God (comp. lxii. 8, 9; Jer. xxxi. 5; Amos ix. 14, 15). That men shall build houses and not dwell therein, and plant vineyards and not enjoy them, is threatened as a curse Deut. xxviii. 30. These curses will be transformed into the corresponding blessings in consequence of longevity; for the people of God shall live as long as trees (comp. Ps. xcii. 13 sqq.). ["Some trees, such as the oak, the terebinth, and the banyan, reach the age of a thousand years." HENDERSON. The cedars of Lebanon that are still found there "may be fairly presumed to have existed in Biblical times." (ROYLE). צִלָּה means not only to use, but to use up, consume (DEL.).—D. M.]. Ver. 23 alludes to Lev. xxvi. 16, 20; for לִרְיָק and בְּהִלָּה are borrowed from the two places. ["The sense of *sudden destruction* given to בְּהִלָּה by some modern writers, is a mere conjecture from the context. . . . The Hebrew word properly denotes extreme agitation and alarm, and the meaning of the clause is that they shall not bring forth children merely to be the subjects of distressing solicitude." ALEXANDER, D. M.]. The meaning of יִרְעָה צִלָּה is plainly not a posterity that springs from those blessed of the LORD, but a posterity, a *seed* which consists of those who are blessed. Comp. on i. 4). [This is not so plain as it is affirmed to be. And ALEXANDER is right in saying that it adds greatly to the strength of the expression if we take it to mean that they are themselves the offspring of those blessed of God, and thus give יִרְעָה its usual sense. D. M.]. צִלָּה is not to be regarded as merely marking addition to, but as denoting simultaneous, common enjoyment. It includes the idea that the children will enjoy these things not *after* the parents, but *with* the parents. But if notwithstanding the abundance of blessing that surrounds them, any trouble or the lack of any good thing should be felt, they have only to bring their concern in prayer to the LORD. The answer will be given even before the request is expressed, or at latest, while he that prays is yet speaking (comp. lviii. 9; xxx. 19). Ver. 25 adds an eschatological feature which is abridged from xi. 6-9. I cannot avoid the impression that these words are an awkward addition, and are not of one piece with what precedes. Have we here again to mark the hand of him who has retouched in various ways the original work of the Prophet in these last chapters? [DELITZSCH declares that those who affirm that the speaker in ver. 25 is one later than Isaiah, because this verse is only loosely attached to what precedes,

make an assertion which is unfair and untrue. As in chapter xi. so here, the picture of the new time closes with the peace in the world of nature, which in chapters xl.-lxvi., just as in chapters i.-xxxix., appears as standing in the closest mutual relation to man. The repetition of what was already uttered in chapter xi. speaks in favor of unity of authorship. DR. NÄGELSBACH, following KNOBEL, urges the substitution of צִלָּה for יִרְעָה as marking the hand of a later writer. But צִלָּה is more than יִרְעָה, *together*. It means *as one*, and is a perfectly simple and natural Hebrew form. No argument can be drawn from its appearing besides only in such late books as 2 Chronicles, Ezra, Nehemiah and Ecclesiastes. יִרְעָה also occurs in Nehemiah. We have, too, אִשָּׁה צִלָּה in early books, in Judg. xx. 8; 1 Sam. xi. 7. This phrase is essentially one with the expression in our text, and cannot be referred to the later Hebrew, though it occurs in Ezra iii. 1 and Neh. viii. 1, as well as in Judges and 1 Samuel. We find also in our verse the stronger expression צִלָּה, a *young lamb*, substituted for the word צִלָּה, a *well-grown lamb*, which is used in xi. 6. There is, then, no valid reason for suspecting here an addition by a later hand. See KAY *in loc.* "Most of the modern writers construe צִלָּה as a nominative absolute, *as for the serpent, dust (shall be) his food*. A more obvious construction is to repeat the verb *shall eat*, and consider *dust* and *food* as in apposition. . . . "The sense seems to be that, in accordance with his ancient doom, he shall be rendered harmless, robbed of his favorite nutriment, and made to bite the dust at the feet of his conqueror (Gen. iii. 15; Rom. xvi. 20; 1 John iii. 8)."—ALEXANDER. Isaiah, in writing "Dust shall be the serpent's meat," has evidently Micah vii. 17 before him: "They shall lick the dust like a serpent." This borrowing from Micah is characteristic of Isaiah, and attests the genuineness of this passage. DELITZSCH, at the close of this chapter, asks when the state of things shall be realized that is here depicted, when the antediluvian length of life shall return, and man and the lower animals shall be in harmony and peace? He replies that it is absurd to refer this prophecy to the state of final blessedness, as it supposes a continued mixture of righteous and sinful men, and only a limitation of the power of death, not its complete destruction by the fulfilment of the promise in xxv. 8 a. But is this state to follow the creation of new heavens and a new earth mentioned in ver. 17? And what have we to understand by the creation of new heavens and a new earth here spoken of? On these questions see under *Doctrinal and Ethical*, No. 10.—D. M.]

5. THE NEW LIFE IN ITS INWARD RELATIONS.

CHAPTER LXVI. 1-3 a.

- 1 THUS saith the LORD,
The heaven *is* my throne, and the earth *is* my footstool;
•Where is the house that ye build unto me?
And •where *is* the place of my rest?
- 2 For all those *things* hath mine hand made,
And all those *things* •have been, saith the LORD:
But to this *man* will I look,
Even to him that is poor and of a contrite spirit,
And trembleth at my word.
- 3 a He that killeth an ox *as if* he slew a man;
He that sacrificeth a •lamb, *as if* he cut off a dog's neck;
He that offereth an oblation, *as if* he offered swine's blood;
He that •burneth incense, *as if* he blessed an idol.

1 Or, *hid*.
• What.

• what.

• Heb. *maketh a memorial of*.
• began to be.

EXEGETICAL AND CRITICAL.

1. The Prophet continues to describe the condition of things which is to be expected in the time of the end when there will be a new heaven and a new earth. Here he has respect more to the inward life, as in lxxv. 17 sqq. he had depicted the renovation of the life of nature. What he here declares is to be regarded only as a measure to help us to estimate what will take place. The question, it is true, "What house will ye build me, and what shall be the place of my rest?" appears primarily to have practical application to those returning home from Exile, while it looks as if this question interdicted them from building a temple in Jerusalem. But this cannot possibly have been the design of the Prophet. For that the LORD desired for that time the erection of a temple is proved most clearly by such places as xliv. 28; lvi. 7; lx. 7; Ezra i. 2-4; Hag. i. and ii. This, then, must be the meaning of the words, that the external temple is at all times a thing of minor importance, and that hereafter, in the time of the new heaven and the new earth, the external temple will exist no longer (ver. 1). For all that the LORD has made belongs to Him. If He needed a house, the whole vast world would be at His command. But He does not dwell in temples built by human hands. In the hearts of the afflicted, contrite and obedient He will make His spiritual dwelling (ver. 2). And as He needs no temple, so He needs no external ceremonial worship. In the time when all things will be new, every act of the old, external, ceremonial worship must rather be regarded as an offence against the spirit of the new *æon* (ver. 3 a).

2. Thus saith the Lord—an idol.—Vers. 1-3 a. The Prophet begins by setting forth the infinite greatness and majesty of God by means of a figure used elsewhere in holy Scripture. For we read that the heaven is God's throne also in Ps. xi. 4; ciii. 19; Matth. v. 34;

xxiii. 22. That the earth is his footstool is directly stated only here and Matth. v. 35, which latter place is based on the one before us. But the thought is indirectly contained in those places where the holy mountain or the temple is named the footstool of God: Ps. xcix. 5, comp. ver. 9; cxxxii. 7; Lam. ii. 1; 1 Chron. xxviii. 2. With this view of the greatness and majesty of God the idea of an earthly habitation for God stands in contradiction, if God is conceived as a local god like the heathen divinities, and the temple is a space that encloses Him. This is a view from which even the Israelites (comp., e. g., the prophet Jonah) could not get free. Even the Christian martyr Stephen had to protest against this vain imagination (Acts vii. 48 sqq.), and in doing so he appeals to our place (comp. Acts xvii. 24 sq.). But the idea of a temple did not contradict God's infinity, when the temple was regarded as a place in which God was present only partially and *representative modo*, with a shining forth of His glory. The Rabbis call this effulgence of the absolute glory the Shekinah, and appeal to passages such as Ex. xxv. 21 sq.; Lev. xvi. 2; xxvi. 11 sqq.; Numb. vii. 89; 1 Sam. iv. 4, etc. Solomon, too, was fully conscious that the heaven and heaven of heavens could not contain God, much less a house built on the earth (1 Kings viii. 27). He therefore did not think of building a place for the Deity which should enclose Him in His totality. Our Prophet, in asking the question, "What house will ye build?" has manifestly the returning exiles before his mind,* and while he

* ["From the whole strain of the prophecy and particularly from vers. 3-5, it seems probable that it refers to the time when the temple which Herod had reared was finishing; when the nation was full of pride, self-righteousness and hypocrisy, and when all sacrifices were about to be superseded by the one great sacrifice which the Messiah was about to make of Himself for the sins of the world." BARNES.—D. M.]

rejects an external temple and temple-worship, he has in view the remotest end of the time of salvation, the time of the new heaven and new earth, when, according to Rev. xxi. 22, there shall be no temple. The form of a question is intentionally chosen in the sentence אֵי-יִהְיֶה בֵּית יְיָ. For it makes known that the LORD declares an earthly place to be insufficient to be a habitation for His Godhead, without directly forbidding the erection of such a habitation. Such a prohibition He could not possibly design to make. For, in fact, He plainly disclosed to the returning exiles His will that His house should be rebuilt in Jerusalem (comp. the close of chap. xlv.; Ezra i. 2 sqq.; Hag. i. 2 sqq.). There is no indication that the rebuilding of the temple and the re-institution of the Mosaic cultus were hindered by the place before us. Doubtless there was found in ver. 1 *b* merely the thought that there is no place which, as a dwelling, corresponds in the least degree to the greatness of God, and that the Prophet warns against such rude childish notions as formerly were entertained in Israel, that Jehovah really dwells in the most holy place of the temple as a man dwells in his house. The thought would readily suggest itself when this passage would be considered, that the new temple was not intended to be a place to contain God, but only to be the restoration of the old place where God revealed Himself. כְּנִיחָה = place of rest, Pa. cxxxii. 14. The second question is literally rendered: *what place is my resting place?* I will not undertake to decide whether it was also seen that the look of the Prophet is here directed also to the time of the end. But we can have no doubt on this point. For it is undeniable that all through chapters lxv. and lxvi. even the remotest time of the end is present to the spirit of the Prophet. And in this last time there will really, according to Rev. xxi. 22, be no temple. For God is then inwardly and outwardly ever present to all. He is then Himself their temple. The Prophet assigns as reasons for the questions which he puts: First, God has heaven for His throne, the earth for His footstool. Secondly, he declares that God has made all these, that all have arisen through His almighty "Let there be." He evidently alludes to the word of the Creator in Gen. i., וָיֵהְיֶה. He thus lets it be known that God, if He wished, could build Himself a temple. For what would that be for Him who made "all these," heaven and earth? And thirdly and lastly, he tells why God does not do this, although He could do it. He needs no temple. Hearts that feel their misery, that with contrition (comp. xvi. 7; Prov. xv. 13; xvii. 22; xviii. 14) are convulsed of their sin, and humbly hearken to His word (וָיִירָא, comp. Judg. vii. 3; 1 Sam. iv. 13; Ezra ix. 4; x. 3. עָלָה for לָא, comp. ver. 5; lx. 5; x. 3) are the temple which He most desires and values. On these He looks, these He regards and loves, and in these He will dwell. And because He is in them, they also are in Him. They are His temple, and He is their temple. While I cannot believe that the Prophet in vers. 1-2 absolutely repels the design of the returning Israelites to build God a temple, still less can I believe that he in ver. 3 a

declares only to those estranged from God that the LORD will accept no religious services from them. Where is it by a single syllable intimated that ver. 3 is addressed solely to those estranged from God?—[See the words immediately following ver. 3 *b* and ver. 4.—D. M.]—DELITZSCH indeed affirms that the sentence: "He who slays in the new Jerusalem an ox in sacrifice is like one who slays a man," could not possibly be contained in the Old Testament. If under the "new Jerusalem" he means the city rebuilt by the exiles on their return, I admit that DELITZSCH is perfectly right. But *distingue tempora et concordabit Scriptura!* The Prophet does not distinguish the times. He surveys the whole time of salvation from the end of the Exile to the *αἰὼν μέλλον* at one view, and in this space of time he perceives really a temple and sacrificial worship; but he declares both to be insufficient. He utters no absolute prohibition; but he declares most unambiguously that this temple must disappear and give place to a better. And when this shall have happened, then (this the Prophet sees quite clearly, as it is also self-evident), an animal sacrifice will be an abomination. He who in the Christian church would present an ox or a sheep as a sin-offering—would he not commit a crime, which in its way would be as great as if a Jew should present a sacrifice of a man or of a dog? Would he not thus despise the blood of the Lamb of God? If in chaps. lvi. and lx. and also in our chapter, vers. 6 and 20 sqq., a temple and sacrificial worship are still spoken of, are we to suppose that the old temple of stone, with its material, bloody offerings, is intended? Verily chaps. liii. and lv. testify that the Prophet knew of an infinitely better offering and of an infinitely better way of appropriating salvation. Even Jeremiah can speak of a time in which the ark of the covenant will be no more thought of (Jer. iii. 16). And Isaiah emphatically testifies that the religious conception of the Israelites of his time will be superseded by one infinitely higher (lv. 8 sqq.). I cannot therefore agree with those who propose this explanation: "He who with a disposition *unholy and estranged from God* offers an ox, a sheep, etc., is like one who kills a man, etc." For in the time present to the mind of the Prophet every animal sacrifice will be a *crimen laesae majestatis*. Still less is that explanation to be approved which HAHN, not after the example of GESNIUS, whom he misunderstands, but after the example of LOWTH, adopts: "He who slays an ox kills at the same time a man" etc. According to it the Prophet is supposed to censure those who, while they offer sacrifice to the LORD in His sanctuary, outside of it commit all possible abominations; a course of conduct which is reproved by Ezekiel xxiii. 39, and in the New Testament by our LORD, Matt. xxiii. 14. We have here sentences containing comparisons in which the figure and the thing compared are put in the relation of subject and predicate, whereby they are not absolutely, but yet relatively, identified. The offerer of an ox is a manslayer, i. e. he is, viewed as to his religious worth, a manslayer. He stands before God on the same level with one who *now* should offer a human sacrifice. For according to the context the Pro-

phet does not mean to compare animal sacrifices in the time of the end with every kind of offence, but with offerings which would be abominable in the present time. Human sacrifices in general are not expressly forbidden in the law. Implicitly they are prohibited by all the places of the law which command Israel to shun all the abominations of the heathen (comp. Ex. xxiii. 24; Lev. xviii. 3, *et saepe*). But the offering of children, such as was practised in the worship of Baal, is in various places most strictly prohibited (comp. Lev. xviii. 21; xx. 2 sqq.; Deut. xii. 31, *et saepe*). Regarding the custom of sacrificing dogs practised by the Carians, Lacedaemonians, Macedonians and other Greeks, see BOCHART, *Hieroz.* I., p. 798 sqq., *ed Lips.* עֲרֵךְ is part. act. Kal. from עָרַךְ, *verb. denom.* from עָרַךְ, the neck (comp. Ex. xiii. 13; Deut. xxi. 4, 7; Hos. x. 2).

It means to break the neck.—In the clause עֲרֵךְ מַעֲלָה מְנוּחָה רָחֵם we have in order to complete the sentence simply to repeat מַעֲלָה before רָחֵם (comp. lvii. 6). On the offering of swine, comp. on lxxv. 4. Dogs and swine are in the Scriptures, as in profane authors, often joined together (comp. Matt. vii. 6; 2 Pet. ii. 22; 1 Kings xxi. 19; xxii. 38 in several codices of the LXX.; HORATI, *Epist.* I. 2, 26; II. 2, 75). מַעֲלָה stands only here as direct causative Hiphil in the sense of to make an מַעֲלָה, to offer as מַעֲלָה. מַעֲלָה is taken by most interpreters correctly in the sense of *vanum*, i. e. *idolum* (comp. 1 Sam. xv. 23; Hos. x. 8; xii. 12), for this particular meaning corresponds better to the context than the general one of *iniquitas*, *seelus*, wickedness (LUTHER).

6. PUNISHMENT TO THE WICKED! REWARD TO THE FAITHFUL.

CHAP. LXVI. 3 b-6.

- 3 b *Yea, they have chosen their own ways,
And their soul delighteth in their abominations.
4 ¹I also will choose their ²delusions,
And will bring their fears upon them;
Because when I called, none did answer;
When I spake, they did not hear:
But they did evil before mine eyes,
And chose that in which I delighted not.
5 Hear the word of the LORD, ye that tremble at his word;
Your brethren that hated you,
That cast you out for my name's sake, said,
'Let the LORD be glorified:
But he shall appear to your joy,
'And they shall be ashamed.
6 A voice of 'noise from the city,
A voice from the temple,
A voice of the LORD that rendereth recompence to his enemies.

¹ Or, *devices*.

² As they have chosen.

³ Let Jehovah be glorified that we may see your joy!

⁴ So I also will choose.

⁵ But.

tumult.

⁶ vexations.

EXEGETICAL AND CRITICAL.

1. There were among the exiles in Babylon not a few who forsook Jehovah and forgot His holy mountain (lxv. 11). These looked upon the theocracy as a played-out game. Jehovah had not protected them against the gods of Babylon. To these, therefore, they now attached themselves. Between such persons and the faithful Israelites there existed naturally a hostile relation. The apostates mocked those who remained faithful, while the latter abhorred the others as shameful apostates, and threatened them with the wrath of Jehovah. We repeatedly find traces of this enmity in chaps. lxxv. and lxxvi. It appears that one of those who remained faithful used every opportunity which he could find in

chapters lxxv. and lxxvi., in order to attach to the words of the Prophet a condemnation against the abhorred apostates [1]. If we must discard the opinion that the Prophet in ver. 3 a rejects only the sacrifices of the wicked, we cannot avoid perceiving that a wide chasm exists between ver. 3 a and b. For ver. 3 a relates to the glorious time of the end. Yea, the highest elevation of its spiritual life is indicated by these words. But vers. 3 b-6 bring us back into the particular relations of the Exile.—[DR. NAEGELSBACH accordingly condemns vers. 3 b-6 as an interpolation. The interpolator we are asked to regard as a faithful servant of Jehovah. But assuredly he was not one "who trembled at Jehovah's word,"

else he would have shrunk with horror from corrupting that holy word. Even the Pharisees did not venture to alter the text of Scripture to make it support their views. The apostates, too, whom the interpolator is supposed to threaten, having openly renounced the worship of Jehovah, would pay no regard to the fictitious or real utterances of His Prophet. Were the transition in ver. 3 a -3 b sqq. as abrupt as our author supposes, from the time of the end to concrete existing relations, such a transition could not be pronounced unparalleled. Look, e. g. at the surroundings of the glorious promise respecting the abolition of death contained in Hos. xiii. 14. Shall we say that what follows that promise is to be rejected as spurious? But the want of coherence, of which our author here complains, is only imaginary. If we adopt the view of ver. 3 a taken by DELITZSCH and others "that not the temple-offerings in themselves are rejected, but the offerings of those whose heart is divided between Jahve and the false gods, and who refuse Him the offering which is most dear to Him (Ps. li. 19; comp. l. 23)," then there is no difficulty in perceiving the coherence of the words that follow. But if we should (as I believe DR. NÄGELSBACH rightly does) regard the Prophet as here predicting the future abolition of the temple-service under a more glorious dispensation, we should be at no loss to perceive the coherence of vers. 3 b, 4 with such a prediction. The language can be aptly applied to those Jews who obstinately refused to obey the revealed will of God, and persisted in practising rites which were superseded by the establishment of the new and better economy. This is the view taken by many interpreters who, in order to justify it, do not find it necessary to condemn the Hebrew text as interpolated. HENDERSON, e. g., looks upon ver. 3 a "as teaching the absolute unlawfulness of sacrifices under the Christian dispensation. When the Jews are converted to the faith of Jesus Christ, the Son of God, they must acquiesce in the doctrine taught in the ninth and tenth chapters of the Epistle to the Hebrews, that the one offering which He presented on the cross forever set aside all the animal sacrifices and oblations which had been appointed by the law of Moses. Any attempt to revive the practice is here declared to be upon a par with the cruel and abominable customs of the heathen, who offered human sacrifices and such animals as the ancient people of God were taught to hold in abomination." And he finds what follows ver. 3 b to have this connection with the aforesaid teaching: "In retribution of the unbelieving and rebellious persistence of the Jews in endeavoring to establish the old ritual, Jehovah threatens them with condign punishment: while such of them as may render themselves obnoxious to their brethren by receiving the doctrines of the Gospel on the subject, have a gracious promise of divine approbation and protection given to them." In no case, then, is there any necessity for supposing the hand of an interpolator to have been here at work. Strange would be the course taken by this assumed interpolator! The sentiments which he utters do not look like those of one who would recklessly alter the sacred text, and give out his own words for those of Jehovah.

See especially ver. 5 where the writer addresses those who tremble at God's word. Can we suppose that he was, while using this language, corrupting the word of God and making his own additions to it? The character of this passage strongly attests its genuineness. We have to add that vers. 3 b, 4, should not have been separated from what precedes, as the close connection between the two parts has been pointed out.—D. M.]

2. **Yea, they have chosen**—delighted not, vers. 3 b-4. נִבְּחָם are related as *et-et, tamquam* (comp. Gen. xxiv. 25; Jer. li. 12, *et saepe*). נִבְּחָם stands here, as often (comp. Amos viii. 14; Ps. cxxxix. 24), in the signification of the religious bent. נִבְּחָם is likewise used frequently of the abominations of idolatry (comp. 1 Kings xi. 5, 7; Jer. vii. 30, *et saepe*). The word is found only here in Isaiah. תַּעֲלִיל (in which word the signification of the Hithpael תַּעֲלִיל with ת following (comp. Jud. xix. 25) is reflected) is אַר. לַעַי.—[This is an error. The word occurs in Isa. iii. 4 in the plural as here. There it means the petulances, the puerilities of boys. Here it retains the kindred notion of annoyances, vexations. The occurrence of this peculiar word here and in iii. 4 speaks in favor of identity of authorship. The rendering of the E. V. *delusions*, in the sense of childish, wayward follies, may be defended. These childish delusions would mock and disappoint those who entertained them. God could be said to choose their delusions by allowing them in His providence, and causing the people to eat the fruit of them. Their fears, מִנְּחִיר, may be taken as what is feared by them, or, with DELITZSCH, situations, conditions, which inspire dread. The latter part of ver. 4 from because DR. NÄGELSBACH regards as a needless repetition from lxx. 12; but ALEXANDER rightly judges that the repetition serves not only to connect the passages as parts of an unbroken composition, but also to identify the subjects of discourse in the two places.—D. M.]

3. **Hear the word**—His enemies, vers. 5, 6. These words are a consolation for the faithful adherents of Jehovah, who tremble at His word. The verb נִרְאָה occurs only in Piel, and is found only here and Amos vi. 3. In later Hebrew the word is employed of removal, exclusion from the community, or excommunication (comp. Luke vi. 22; John ix. 22; xii. 42; xvi. 2). The Rabbis use the word נִרְאָה to denote the lowest of the three grades of excommunication (comp. BUXTORF, *Lex. Chai.*, p. 1303). The Masoretes connect שָׁמַיִם with what follows, because they could not conceive, or would not admit that an Israelite was ever put out of the community for the sake of the name of Jehovah. But this is what the forsakers of Jehovah did in the Exile where they had the power [?]. And they scoffingly called out to the excommunicated: "Let Jehovah be (appear as) glorious (comp. Job xiv. 21; Ezek. xxvii. 25), and we will (in consequence) behold with delight your joy." They thus mock the LORD and their brethren,

regarding whom they do not think that they will experience the joy of seeing their hopes fulfilled. But this scoffing misses the mark. Not those who are scoffed at, but the scoffers will be put to shame.—[BARNES, ALEXANDER and KAY think with VITRINGA that in this verse we are brought down to New Testament times. VITRINGA applies it "to the rejection of the first Christian converts by the unbelieving Jews: Hear the word (or promise) of Jehovah, ye that wait for it with trembling confidence: your brethren (the unconverted Jews) who hate you and cast you out for my name's sake, have said (in so doing): 'Jehovah will be glorious (or glorify Himself on your behalf no doubt), and we shall witness your salvation' (a bitter irony like that in v. 19); but they (who thus speak) shall themselves be confounded (by beholding what they now consider so incredible). The phrase *those hating you* may be compared with John xv. 18; xvii. 14; Matt. x. 22; 1 Thess. ii. 14; and *casting you out* with John xvi. 2; and Matt. xviii. 17: *for my name's sake*, with Matt. xxiv. 9; John xv. 21." ALEXANDER. And they shall be ashamed. "How true this has been of the Jews who persecuted the early Christians! How

entirely were they confounded and overwhelmed! God established permanently the persecuted; He scattered the persecutors to the ends of the earth."

BARNES. Ver. 6. "The Hebrew word *יָבֵב* is never applied elsewhere to a joyful cry or a cry of lamentation, but to the tumult of war, the rushing sound of armies and the shock of battle, in which sense it is repeatedly employed by Isaiah. The enemies here mentioned must of course be those who had just been described as the despisers and persecutors of the brethren. The description cannot without violence be understood of foreign or external enemies." ALEXANDER. BARNES observes here: "1) that it is recompense taken on those who had cast out their brethren (ver. 5). 2) It is vengeance taken within the city, and on the *internal*, not the *external* enemies. 3) It is vengeance taken in the midst of this tumult. All this is a striking description of the scene when the city and temple were taken by the Roman armies; and it seems to me that it is to be regarded as descriptive of that event. It was the vengeance which was to precede the glorious triumph of truth and of the cause of the true religion."—D. M.]

7. THE WONDERFUL PRODUCTIVE POWER OF THE NEW PRINCIPLE OF LIFE.

CHAPTER LXVI. 7-9.

- 7 Before she travailed, she brought forth ;
Before her pain came, she was delivered of a man child.
8 Who hath heard such a thing?
Who hath seen such things?
*Shall the earth be made to bring forth in one day?
Or shall a nation be born at once?
For as soon as Zion travailed, she brought forth her children.
9 Shall I bring to the birth, and not 'cause to bring forth? saith the LORD:
*Shall I cause to bring forth, and shut *the womb*? saith thy God.

1 Or, *beget*.

* Shall a land be born in one day?

♫ Shall I make to bear and restrain?

EXEGETICAL AND CRITICAL.

1. With wonderful rapidity Zion will be surrounded by the blessing of numerous children (ver. 7). In other cases a long time is needed for a land to be peopled, for a family to expand into a nation. But in the case of Zion this will happen with incredible quickness (ver. 8). Such is the power inherent in that new principle of life which Jehovah cannot possibly in a forced and artificial way restrain (ver. 9).—[Our author speaks of a new principle of life and its wonderful power. The Prophet, however, makes no mention of this new principle of life, but of the working of Jehovah Himself.—D. M.]

2. Before she travailed — saith thy God, vers. 7-9.—[While the immediately preceding verses speak of judgment falling on the

disobedient and rebellious mass of the people, we learn here how the Israel of God shall receive a sudden and unexampled enlargement. VITRINGA sees here a prophecy of the vocation of the Gentiles and of their accession to the Church, while the unbelieving Jews are cast off.—D. M.]—We have here in the main the same thought which the Prophet had expressed, xlix. 18 sqq.; liv. 1 sqq.; lx. 4 sqq. Here he makes specially prominent the rapidity and suddenness with which, contrary to the ordinary laws of nature, Zion will be enlarged, and this he does most ingeniously and in a manner characteristic of Isaiah. *וַיִּפֹּץ*, to let slip away, is used as Piel xxxiv. 15 (comp. Job xxi. 10). *וַיִּכְרַם* must in this connection be

primarily chosen to intimate that the birth takes place easily and quickly, though the child is a male. For male children are wont to be larger and stronger; hence their birth is attended with more difficulty. But it is just as certain that the Prophet does not think of the birth of a single child in a literal sense. In ver. 8 he puts יָלֵדָהּ for יָלַדָהּ. He means, therefore, that יָלַדָהּ should be taken collectively, and at the same time wishes to indicate that this collective birth is a male child strong and vigorous. This seems to be the meaning put upon our place in Rev. xii. 5, which latter passage evidently refers to the one before us. However erroneous it would be to apply this solely to the birth of Christ, it would in my opinion be equally one-sided to exclude the latter. For does not the whole New Testament blessing of abundance of children begin with the birth of Christ? Without the birth of Christ this blessing could not be realized. "Unto us a child is born, unto us a son is given," the Prophet had said ix. 5. And to this child is promised "increase of government," consequently, a populous and mighty kingdom,—this child, with what belongs to it, is it not a male, strong child? I look upon it as possible that the Prophet had here before him his earlier utterance ix. 5. [This view is in accordance with the Targum: "Before distress cometh upon her, she shall be redeemed: and before trembling cometh upon her, as travail upon a woman with child, her king shall be revealed."—D. M.]. Such a case never before occurred that a land (אֶרֶץ must denote here both land and people, the idea of the people being predominant, and hence the word is used as a masculine, comp. on xiv. 17) or nation suddenly, all at once arose. ["The causative sense given to יָלַדָהּ in the English and some other versions is not approved by the later lexicographers, who make it a simple passive." ALEXANDER.]. How

comes it that in the case of Zion, travelling and bringing forth her children coincided? Everything was well arranged beforehand for the birth. The time was fulfilled. The proper moment had come. Peter's speech on the day of Pentecost and the conversion of the three thousand are facts in which the rapidity of that process of bringing forth is mirrored. And when such an astonishing and rapid success is founded in the nature of the case, can the LORD interfere to check and restrain? This is the meaning of ver. 8. [Dr. NAEGELSBACH interprets the first part of ver. 9 by describing the process of parturition with a particularity which some would think hardly in accordance with good taste. It is sufficient to give the explanation of GESSENIUS in his Lexicon: "Shall I cause to break open (the womb), and not cause to bring forth?" D. M.]. The second hemistich of ver. 9 repeats according to the law of the *Parallelismus membrorum* the same thought in another form. יָלַדָהּ is often used of the closing of the uterus, i. e., of the barrenness of a woman. But here it is not the making unfruitful, but the hindering of the birth that is spoken of. It is, therefore, better to take יָלַדָהּ in the sense of *cohibere, retinere*, in which it occurs frequently elsewhere (comp. e. g., Judges xiii. 15, 16). [The words of HEZEKIAH are here almost taken up xxxvii. 3. "Shall that long and painful national history not have for its issue the birth of a true Israel?" KAY. "The meaning of the whole is, that God designed the great and sudden increase of His Church; that the plan was long laid; and that having done this, He would not abandon it, but would certainly effect His designs." BAENES. D. M.]. In regard to the alternating יָלַדָהּ and יָלַדָהּ in ver. 9, I refer in general to the remarks on xl. 1. In the place before us, the Prophet has certainly no other reason for the change than a rhetorical one.

8. THE MATERNAL CHARACTER OF THE NEW ORDER OF LIFE.

CHAPTER LXVI. 10-14.

- 10 Rejoice ye with Jerusalem, and be glad "with her, all ye that love her:
Rejoice for joy with her, all ye that mourn for her:
- 11 That ye may suck, and be satisfied with the breasts of her consolations;
That ye may "milk out, and be delighted with the "abundance of her glory
- 12 For thus saith the LORD,
Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream:
Then shall ye suck, ye shall be borne upon "her sides,
And be dandled upon her knees.
- 13 "As one whom his mother comforteth,
So will I comfort you;
And ye shall be comforted in Jerusalem.
- 14 And when ye see this, your heart shall rejoice,
And your bones shall flourish like "an herb:

And the hand of the LORD shall be known ^atoward his servants,
And ^bhis indignation ^ctoward his enemies.

¹ Or, *brightness*.

^a over her.

^b suck.

^c bowom.

^d the hip.

^e As a man.

^f fresh grass.

^g on.

^h on.

TEXTUAL AND GRAMMATICAL.

Ver. 10. לִי with בְּ of the object is the common construction, comp. lxv. 19; Prov. xxiv. 17. שִׁשְׁלֹ מִשְׁשֵׁל. On this connection of a verb with a substantive instead of the infinitive absolute comp. xxii. 17, 18; xxiv. 19, 22; xlii. 17.

Ver. 12. The Masoretes take כְּבוֹד נְרִים as the object of both clauses, and consequently שְׁלוֹם נְהָר = a river which is peace, a peaceful river. But this is artificial. שְׁשֵׁעַץ is Pulpai from שָׁעַץ. The word is one which is used especially by Isaiah. It is found besides here vi. 10; xi. 8; xxix. 9 (*bis*).

Ver. 14. There should properly be a בְּ before יְהוָה—יְד. But the thrice-repeated conjunction Vav in the preceding part of the verse, as it were, governed the flow

of speech, and carried it over the syntax. Therefore וְנִרְעָה stands as resumption of רִאיוֹתָם, which is for רִאיוֹתָם. I therefore take וְשִׁשְׁלֹ מִשְׁשֵׁל as a parenthesis which is intended to declare by what emotions that "seeing" will be accompanied. [But it is much easier, with the E. V., to supply the pronoun *this* or *it*, meaning the fulfilment of the promise, after רִאיוֹתָם, and then there will be no need of assuming a break in the sentence and a parenthesis.—D. M.]. In the clause וְעַתָּה אֲנִי יְד we have to take אֲנִי as a preposition, while before יְד it marks the accusative. [In the E. V. וְעַתָּה is regarded as a noun. But the noun would have Patach under its first syllable. The verb governs the accusative.—D. M.].

EXEGETICAL AND CRITICAL.

1. After all that has been said, all the friends of Jerusalem, who had before mourned over her, are now justly called upon to rejoice over her (ver. 10), and gloriously to participate in her happiness (ver. 11). For the LORD will turn to her peace and all glory in abundance; the Israelites will be treated with the tenderest care (ver. 12). The LORD Himself will comfort them with a mother's love (ver. 13). Then they shall have joy, and the LORD's hand will be manifest on them; but His enemies will be made to feel the indignation of the LORD (ver. 14).

2. Rejoice ye—His enemies.—Vers. 10-14. The joy at Jerusalem's prosperity is also the condition of participation in that prosperity. For he who has not mourned with Jerusalem and does not rejoice with her will not be regarded as her child, and is not suffered to satiate himself with delight on her maternal breast. This is, I think, the meaning of לִמְעַן ver. 11. ["Jerusalem is thought of as a mother, and the rich consolation (not in word but in deed) which she receives (li. 3) as the milk which comes into her breasts (לֵב as lx. 16), with which she now nourishes her children abundantly." DEL.]. The image of suckling to designate the most loving and assiduous care, has been already before us xlix. 23; lx. 16. We should rather expect the consolations of her breast; but the putting of לֵב first is the effect of the idea of sucking being before the mind of the writer. ["Suck and be satisfied, milk out and enjoy yourselves, may be regarded as examples of hendiadys, meaning *suck to satiety*, and *milk out with delight*; but no such change in the form of translation is required or admissible." ALEXANDER. D. M.]. The word לֵב, which stands parallel with לֵב, is found besides here only Ps. l. 11; lxxx. 14. Its signification is still disputed. Some take לֵב = לֵב in the signification *micare*, *emicare*, and hence לֵב = *lac ex ubere*

radiatim defluens (SCHROEDER, GESSEN.). [So GESSEN. in *Thes.*; but in *Lexicon* he gives the meaning, *full breast*. D. M.]. But the signification of shining forth, belongs essentially to לֵב, לֵב, whence לֵב, a shining plate, a flower, a glittering feather. לֵב, on the contrary, denotes according to the meaning of its root, which occurs in Syriac, though not in Hebrew, *id quod movetur*, that which moves itself to and fro. Hence לֵב, Ps. l. 11; lxxx. 14, the beasts that move about on the field. Hence here, too, לֵב is synonymous with *mamma*, the breast that moves this way and that. So DELITZSCH. [DELITZSCH assigns to לֵב the meaning abundance (*Uberschwang*) as the E. V., does, and, moreover, he expressly states that the parallelism does not force us to give to the word the signification of *teats*, *dugs*. See his comment. in *loc.* 2 Ed. D. M.]. The joy to which the Prophet, ver. 10, summons the friends of Jerusalem is well-founded. For the LORD Himself declares that He will extend, (direct) to Jerusalem peace, the highest of all inward blessings, as a river (comp. xlviii. 18; viii. 7), and as a torrent (לֵב, Arabic *Wadi*, comp. xxx. 28) the glory of the Gentiles, which comprehends all desirable outward things (comp. xvi. 14; xvii. 4; xxi. 16; xxxv. 2). And because the Prophet has here before his mind the image of maternal love and solicitude on the one hand, and on the other that of a child's wants, he adds here, and ye shall suck. Herewith he points back to ver. 11, where he had designated Jerusalem as the source of consolations. Here he tells us that the spring of that spring will be the LORD. But that maternal care is not restricted to the affording of nourishment. The children shall also be faithfully carried (עַל-צֵד on the hip, after the common oriental custom, lx. 4). They will also be lovingly played with, caressed, and rocked on the knees. The LORD

here again ascribes to Himself maternal love and maternal conduct (comp. xlii. 14; xlv. 3 sq.; xlix. 15). Is the term *W'W* to be pressed? I believe that it ought, for it contains a fine climax. A mother who comforts her child is an affecting image. But a mother's love is still more gloriously displayed when it shows itself to be strong enough to raise up again the son, the strong man, who is bowed down by misfortune. ["The E. V. here dilutes a man to one. The same liberty is taken by many other versions. But comp. Gen. xxiv. 67; Judges xvii. 2; 1 Kings xix. 19, 20, and the affecting scenes between *Thetis* and *Achilles* in the *Iliad*."]—ALEXANDER. "The Prophet now thinks of the people as one man. Before he had thought of them as children. Israel is as a man returned from a foreign country, escaped from bondage, full of sad recollections, which are wholly obliterated in the maternal arms of divine love yonder in Jerusalem, the dear home, which even in a strange land was the home of their thoughts."—DELITZSCH. "The

in Jerusalem suggests the only means by which these blessings are to be secured, viz., a union of affection and of interest with the Israel of God to whom alone they are promised." ALEXANDER.—D. M.]. The beginning of ver. 14 recalls lx. 5. In this place, too, the meaning of the Prophet is, that what Jerusalem shall see is the manifestation of the power of Jehovah on His friends and foes. For the aim and scope of all divine training is that God may be known from all nature and history as the supreme good (comp. xli. 20; xlii. 12 sqq.; xliii. 10 sqq.; xlv. 3 sqq. *et seq.*). The heart, the centre of life, shall rejoice, the bones, the parts forming the periphery, will shoot as young grass, i. e., they will feel themselves excited to fresh, vigorous manifestation of life (comp. xlv. 4; lviii. 11; lxi. 3). [The latter part of the verse is "in accordance with the Prophet's constant practice of presenting the salvation of God's people as coincident and simultaneous with the destruction of His enemies." ALEXANDER.—D. M.].

9. GENERAL PICTURE OF THE TIME OF THE END AS THE TIME OF JUDGMENT TO LIFE AND TO DEATH.

CHAPTER LXVI. 15-24.

- 15 For, behold, the LORD will come with fire,
And with his chariots like a whirlwind,
To render his anger with fury,
And his rebuke with flames of fire.
- 16 *For by fire and by his sword
Will the LORD plead with all flesh:
And the slain of the LORD shall be many.
- 17 They that sanctify themselves and purify themselves in the gardens,
*Behind one tree in the midst,
Eating swine's flesh, and the abomination, and the mouse,
Shall be consumed together, saith the LORD.
- 18 *For I know their works and their thoughts:
It shall come, that I will gather all nations and tongues;
And they shall come, and see my glory.
- 19 And I will set a sign among them,
And I will send those that escape of them unto the nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal and Javan, to the isles afar off,
That have not heard my fame,
Neither have seen my glory;
And they shall declare my glory among the Gentiles.
- 20 And they shall bring all your brethren for an offering unto the LORD
Out of all nations
Upon horses, and in chariots, and in litters,
And upon mules, and upon swift beasts,
To my holy mountain Jerusalem, saith the LORD,
As the children of Israel bring an offering
In a clean vessel into the house of the LORD.
- 21 *And I will also take of them
For priests and for Levites, saith the LORD.

- 22 For as the new heavens and the new earth, which I will make,
Shall remain before me, saith the LORD,
So shall your seed and your name remain.
- 23 And it shall come to pass, *that* ¹from one new moon to another,
And from one Sabbath to another,
Shall all flesh come to worship before me, saith the LORD.
- 24 And they shall go forth, and look
Upon the carcases of the men that have transgressed against me:
For their worm shall not die,
Neither shall their fire be quenched;
And they shall be an abhorring unto all flesh.

¹ Or, one after another.

² Heb. from new moon to his new moon, and from Sabbath to his Sabbath.

³ For by fire Jehovah contends and by his sword with all flesh. ⁴ for the gardens behind one in the midst.

⁵ But I—their works and their thoughts—it is come that they gather all nations, etc.

⁶ report. ⁷ dromedaries.

⁸ And also of them will I take to (as an addition to) the priests, to the Levites.

⁹ monthly at new moon, and weekly on the Sabbath.

² Or, coaches.

¹ to Jerusalem.

TEXTUAL AND GRAMMATICAL.

Ver. 15. The words *וְכִסְפוֹהֶן כִּרְכָּבָתִי* occur exactly as here Jer. iv. 13. There, too, they stand as second subject of the verb *עָלָה*, which is first in order. Jeremiah quotes *חֶבְרֹן* *וְכִסְפוֹהֶן* is never used by Jeremiah elsewhere; he employs the word *רֶכֶב* (xvii. 25; xxii. 4; xvi. 9; xviii. 3; i. 37; ii. 21). But Isaiah uses *כִּרְכָּבָה* three times, namely ii. 7; xxii. 18, in addition to the present case. *כִּסְפוֹהֶן*, too, is never elsewhere used by Jeremiah. He employs always instead of it *סָעָרָה* (xxiii. 19; xxv. 33; xxx. 23) and *סָעָרָה* (xxiii. 19; xxx. 23). But Isaiah has *סָעָרָה* five times, including the present place, v. 28; xvii. 13; xxi. 1; xxix. 6. On these grounds we can maintain that the words in Jeremiah are a quotation from the place before us.

Ver. 16. *אֵת* is not the sign of the accusative, but a preposition as i Sam. xii. 7; Jer. ii. 35; Esek. xvii. 20; xx. 35 sq.; xxxviii. 23; Jer. xxv. 31. This last place recalls forcibly the one before us.

Ver. 17. I hold this verse to be interpolated by the same hand which inserted lxix. 9 sqq.; lxx. 3-5, 11; lxvi. 3b-6. My reasons are, 1) The special mention of the Israelites who had apostatized to heathenism is not at all necessary in this connection. For vers. 15 and 16 speak of the general judgment extending to *all flesh* (ver. 16). For what purpose then this particular specification of a single class of men? [Criticism of this kind is not worthy of our author. We might apply it to establish the spuriousness of the greater part of the discourse recorded in Matt. xxv. 31-46. There, too, is an account of the judgment of *all nations*. Yet only a class of persons guilty of a particular sin of omission is condemned by the Judge. It is enough to say that our Lord and the Prophet had their reasons for particularly specifying a certain class of men as the objects of divine judgment.—D. M.] 2) This verse, as lxx. 3, 11, contains clear allusion to foreign, in particular, to Baby-

lonian heathenism. Such an allusion is suspicious. It cannot be explained from the stand-point of Isaiah. For Isaiah sees into the distant future, it is true, but he does not see as a person standing near. He does not distinguish specific, individual features. [In his remarks on lxx. 4 Dr. NABGELSBACH admits that there is no evidence outside the book of Isaiah that the Babylonians either offered swine in sacrifice, or used them for food. There is really nothing mentioned in this verse which can be proved to be specifically Babylonian. The gardens were connected with idolatrous worship practised by the Israelites at home. See Isa. i. 29. The statement that the Prophet could not foresee the practices here mentioned depends on the erroneous theory of prophecy which Dr. NABGELSBACH has adopted, and which is animadverted on in the Introduction, pp. 17, 18, footnote.—D. M.] 3) The words are very appropriate in the mouth of an exile who thought that he must apply particularly to the renegades of his time the threatening of judgment contained in vers. 15 and 16. [But the words are quite appropriate in the mouth of the Prophet Isaiah, and we are not warranted to assume that these forms of idolatry were practised by the exiles in Babylon. Unless Isaiah is supposed to testify to this fact, we have no evidence of it. In the Babylonian Captivity the people were cured of their propensity to gross idolatry.—D. M.] 4) The singular phrase *אֶחָד בָּתוֹן* clearly betrays a foreign, later hand; and the manifest corruption of the text in the beginning of ver. 18 is also to be regarded as an indication of changes in the original text. [The occurrence of the singular phrase referred to is no sign of the hand of an interpolator, who would rather be careful to avoid saying what would be obscure and ambiguous. An interpolator, too, who understood Hebrew, would hardly have left the difficulty complained of in the beginning of ver. 18.—D. M.]

EXEGETICAL AND CRITICAL.

1. The Prophet here, too, represents the future under the forms of the present. He sets forth its leading features, and again brings together what is homogeneous without regard to intervening spaces of time. He begins, vers. 15, 16, and 18, by describing the judgment of retribution on the

wicked. [On ver. 17 see under *Text. and Gram.*] The Prophet surveys together the beginning and end of the judgment. As we see from ver. 19, the beginning of the judgment of the world is for him the judgment on Israel. He, therefore, vers. 19 sqq., tells what shall take place after the destruc-

tion of the visible theocracy. He beholds a sign set in Israel. We clearly perceive here in the light of the fulfilment what he only obscurely, as through a mist, descried. He intends Ilim who is set for a sign that is spoken against. After this sign has appeared and been rejected, the judgment begins on the earthly Jerusalem. Persons escaped from this great catastrophe go to the heathen to publish to them the glory of Jehovah (ver. 19). And the heathen world turns to Jehovah, and in grateful love brings along with it to the holy mountain the scattered members of Israel that had been visited with judgment. These are as a meat-offering which Jehovah receives from the hand of the Gentiles as willingly as He welcomes a pure meat-offering from the hand of an Israelite (ver. 20). And then from Gentiles and Jews a new race arises. The wall of separation is removed. The LORD takes priests and Levites indiscriminately from both (ver. 21). The new life which throbs in men, as well as in heaven and earth, is eternal life. Hence the new race of men stand on the new earth and under the new heaven eternally before the LORD (ver. 22). And all flesh will then render to the LORD true worship forever (ver. 23). But the wicked, of whom the Prophet had declared at the close of the first and second Ennead that they have no peace, will be excluded from the society of the blessed, to be a prey of the undying worm and unquenchable fire, and an object of abhorrence.

2. For, behold, the LORD—my glory.—Vers. 15-18. The Prophet sees the LORD come to judgment in flaming fire, and he beholds His chariots rush along as a tempest. The image is here, as Ps. xviii. 9, 13, borrowed from a thunder-storm. It appears to me better to regard מִרְכָּבָתִי as second subject to בָּאֵשׁ than to supply in the translation the substantive verb. For the chariots are not in themselves like a stormy wind, but their rolling is compared with the rushing of a tempest. The plural is certainly the proper plural. For as an earthly commander of an army is accompanied by many chariots, so too is the "LORD of hosts." KLEINERT justly observes on Hab. iii. that the elements, clouds and winds, as media of manifestation, are compared with Jehovah's horses and chariots. In Ps. civ. 3 the LORD is expressly described as He who "maketh the clouds his chariot." אֲנִי מִרְכָּבָתִי cannot possibly denote here as Job ix. 13; Ps. lxxviii. 38, to take away wrath. Here retribution is the subject of discourse. We must, therefore, compare places such as Hos. xii. 3, where מִרְכָּבָתִי standing alone means to recompense, and Deut. xxxii. 41, 43, where it is joined with נָקַם in like signification. In the day of judgment they who have sown evil must reap the wrath of God as necessary harvest (comp. Gal. vi. 7). God will render his anger to them in the form of מִרְכָּבָתִי, i. e., of burning fury (comp. xlii. 25; lix. 18), and his rebuke (comp. xxx. 17; i. 2; li. 20), in flames of fire (comp. xlii. 8; xxix. 6; xxx. 30). Fire must serve not only to indicate the violence of the divine wrath, but also as a real instrument of judgment. For the first judgment of the world was accomplished by water (Gen. vii.), the second will be effected by fire. At the first act of the second judgment

of the world, the destruction of Jerusalem, fire was not wanting (comp. JOSEPH. B. J. VI. 7, 2; 8, 5). With fire and sword, igne ferroque, the LORD judges. ["What is here said of fire, sword and slaughter, was fulfilled not only as a figurative prophecy of general destruction, but in its strictest sense in the terrific carnage which attended the extinction of the Jewish State, of which, more emphatically than of any other event outwardly resembling it, it might be said that many were the slain of Jehovah." ALEXANDER. D. M.]. Ver. 17. Here people are spoken of, who make a religious consecration of themselves by sanctifying (comp. xxx. 29; lxxv. 6; Ex. xix. 22; Numb. xi. 18 & saepe) and purifying themselves (מִטְהָרִי in Isaiah only here, comp. Lev. xiv. 4, 7, 8 & saepe; Ezra vi. 20; Neh. xii. 30; xiii. 22). They do this מִלְּהַטְהָרָם (comp. i. 29, 30; lxi. 11; lxxv. 3). The preposition מִלְּ might be taken, with Hahn, as a case of constr. praegnans, if it were possible to find the idea of motion to a place latent in the verbs הִטָּהַר and הִקָּדַשׁ.

We must, therefore, take מִלְּ in the sense of "in relation to, in respect to," i. e. = for (comp. e. g., 1 Sam. i. 27; Ezek. vi. 10). [In performing their lustrations they have respect to the gardens as places of worship. Translate: that purify themselves for the gardens, not in the gardens as in the E. V.—D. M.]. The words מִלְּ מִדֹּר מִדֹּר are very obscure. The old translators (LXX., TARG., SYR., ARAB., THEODORET, SYMMACHUS, HIERONYMUS) were evidently puzzled with the text, and conjectured its meaning rather than explained it according to certain principles. The later interpreters can be classified according to what they understand by מִדֹּר (מִדֹּר מִדֹּר), the last is the reading of the K'ri). ŠEB. SCHMIDT and BOCHART think (after SAADIA) of one of the trees, or of a reservoir in the garden, behind or in which the lustration was performed. Others refer מִדֹּר to an idol. ABENEZRA thinks that מִדֹּר (K'ri) is Astarte. Very many interpreters (after SCALIGER) take מִדֹּר to be the name of a Syrian divinity, Ἀδωδωρ, who is called in EUSEBIUS (*Praep. Ev.* I. 10) King of gods. And this explanation has been the rather adopted, because MACROBIUS (*Saturn.* I. 23) gives as the meaning of this name "unus," a statement which is manifestly owing to his want of knowledge of the language. CLERICUS sees in מִדֹּר the name Ἐξάρι. BEN. CARPZOV, who is followed by HAHN and MAURER, understands an idol of some kind. STIER, not satisfied with Antichrist, who is thought of by NETTLER, understands under the one the "idol of the world in the strictest sense, whose place of concealment is the tree of knowledge in the midst of the garden." MAJUS (*Icon.* p. 984) takes מִדֹּר מִדֹּר in the sense of *praeter unum*, i. e., beside the only true God (Deut. vi. 4) they follow an idol set in the midst. But this meaning the words will not bear. That explanation has most in its favor, which refers מִדֹּר to a human being. Here we must set aside as philologically untenable the view which, after the Targ. Jon., and the Syriac, would in any way bring out the sense *alius post alium*. After the example of PREIFER in the *Dubia Vexata*, it is

better to understand a person placed in the midst who acted as leader, initiator, or hierophant. So GESNIUS, HITZIG, HENDWERK, BECK, UMBREIT, KNOBEL, DELITZSCH, SEINECKE, ROHLING. חֲנֻכָּה is understood by HITZIG, HENDWERK, BECK, UMBREIT, EWALD of the middle of the house, the *impluvium*, the court. But KNOBEL, DELITZSCH, SEINECKE, ROHLING think of the hierophant standing in the midst, so that חֲנֻכָּה is not to be understood in the local sense, but in that of acting after, or imitation. EWALD proposes instead of חֲנֻכָּה חֲנֻחַ to read a double חֲנֻחַ: BOETTCHER would strike out the words חֲנֻחַ חֲנֻחַ. CHEYNE regards the place as quite corrupt. It seems to me that the words חֲנֻחַ חֲנֻחַ are either a corrupt reading, or a later expression current in those Babylonian forms of worship. But we have not hitherto been able to explain their meaning satisfactorily. [That Babylonian rites are here referred to is a gratuitous assumption. Of the interpretations put upon the statement that purify themselves for the gardens after one in the midst, the one most entitled to our acceptance is that which regards it as descriptive of a crowd of devotees surrounding their priest or leader, and doing after him the rites which he exhibits for their imitation. DELITZSCH is so satisfied with this explanation that he declares that it leaves nothing to be desired. The use of חֲנֻחַ, one, has its reason in the opposition of the one leader of the ceremonies to the many repeaters of the rites after him. D. M.] חֲנֻכָּה כְּשֶׁר הָיָה is one of the subjects of חֲנֻכָּה. Comp. on lxx. 4. חֲנֻכָּה stands frequently in Leviticus parallel with חֲנֻכָּה, reptile, e. g., Lev. xi. 20, comp. *ibid.* vers. 10, 23, 41. Probably, then, reptiles, such as the mail, lizard and the like, are here chiefly intended. חֲנֻכָּה is the mouse (comp. Lev. xi. 29; 1 Sam. vi. 4 sqq.). On edible mice, or rats (*gires*) see DELITZSCH, *Comment. in loc.*, BOCHART, *Hieros.* II. p. 432 sqq., HERZ. *R.-Encycl.* XIV. p. 602. ["The actual use of any kind of mouse in the ancient heathen rites has never been established, the modern allegations of the fact being founded on the place before us." ALEXANDER. This commentator contends that the Prophet is still treating of the excision of the Jews and the vocation of the Gentiles. And although the generation of Jews "upon whom the final blow fell were hypocrites, not idolaters, the misdeeds of their fathers entered into the account, and they were cast off not merely as the murderers of the Lord of Life, but as apostates who insulted Jehovah to His face by bowing down to stocks and stones, in groves and gardens, and by eating swine's flesh, the abomination, and the mouse." Isaiah would naturally make prominent, in assigning the causes of divine judgment, the most flagrant transgressions of the law that prevailed in his own time. We have had many examples of his practice to depict the future in the colors of the present.—D. M.] Ver. 18 is very difficult. It appears to me impossible to obtain an appropriate sense from the text as it stands. I must therefore hold it to be corrupt. The old versions do not enable us to detect any corruption that has taken place since they were made. They

all give such translations that they evidently suppose the present Masoretic text. They all use the first person in the rendering of חֲנֻכָּה. But this does not justify our inferring a difference of text. It is merely a free translation. The predicate to חֲנֻכָּה is wanting. Some would supply חֲנֻכָּה [as the E. V.], or חֲנֻכָּה (DELITZSCH), as was done in some manuscripts of the LXX. But is it possible that the writer omitted the predicate? ["The ellipsis is like that in Virgil *Quae ego* (Aen. I. 139), and belongs to the rhetorical figure of aposiopesis: and I, their works and thoughts—(will know to punish)."] DELITZSCH. If an ellipsis is to be supplied, there is none more facile than that assumed in the English version, and which can plead the support of the Targum. But it seems to me better to retain the aposiopesis of the original, with KNOBEL, EWALD, ALEXANDER and KAY. The last mentioned has this remark: "The sentence is interrupted; as if it were too great a condescension to comment on their folly,—so soon to be made evident by the course of events. And I—as for their works and their thoughts, the time cometh for gathering all nations."—D. M.] So much can be seen from ver. 18, that God's judgments will rest on a bringing to light not only of the works, but also of the thoughts of the heart (Hebr. iv. 12). חֲנֻכָּה is according to the accents to be taken as a participle. The feminine is to be understood in a neuter sense [i. e., it is used impersonally]. חֲנֻכָּה stands for the arrival of the right moment: it is come to this that all nations, etc., comp. Ezek. xxxix. 8. The words חֲנֻכָּה חֲנֻכָּה seem to be borrowed from Joel iv. 2. On the other hand, the Prophet Zephaniah (iii. 8) seems to have had this place of Isaiah before him. The expression חֲנֻכָּה חֲנֻכָּה does not occur exactly elsewhere. We can compare, on the one hand, Gen. x. 20, 31 (comp. ver. 5), on the other, Dan. iii. 4, 7, 29, 31; v. 19; vi. 26; vii. 14. Comp. Zech. viii. 23. If this expression really belonged to a later age, we should find in it a confirmation of the supposition that the text of ver. 18 also has been corrupted by an interpolator. ["The use of the word tongues as an equivalent to nations has reference to national distinctions springing from diversity of language, and is founded on Gen. x. 5, 20, 31, by the influence of which passage and the one before us, it became a phrase of frequent use in Daniel, whose predictions turn so much upon the calling of the Gentiles (Dan. iii. 4, 7, 31; v. 19). The representation of this form of speech as an Aramaic idiom by some modern critics is characteristic of their candor." ALEXANDER. Some suppose the glory of Jehovah which all nations will be assembled to see to be a gracious display of His glory, and others think that a grand manifestation of judgment is here referred to. In the preceding part of the chapter a revelation of both grace and judgment is foretold. We can take the expression in a general sense for the revelation of Jehovah's perfections. But here a difficulty arises. If in this verse all nations are represented as gathered, as having come to see the

glory of the LORD, where are the distant nations who are to be visited according to the following verse by those that have escaped from the judgment? The seeming inconsistency is removed, if we regard ver. 19 as describing the way in which the nations will be brought to see the glory of God, and take the ל as causal: For I will set a sign, *etc.* For this causal force of ל comp. on lxiv. 3. This is better than to suppose, with DELITZSCH, that all nations and tongues in ver. 18 are not to be understood of all nations without exception.—D. M.]

3. And I will set—all flesh.—Vers. 19-24. [This verse explains the gathering of all nations mentioned in the previous verse. The Hebrew often employs the simple connective and where we would use *for*.—D. M.] The mention

of לְכָל בָּשָׂר , ver. 19, implies that the judgment from which they have escaped is not the general judgment. After it there will remain no nations on the earth to whom the messengers could come to announce Jehovah's glory. That judgment, then, from which the messengers have escaped, must be only the first act of the general judgment, *i. e.*, the judgment on Israel. If we consider this place in the light of fulfilment, we must take the destruction of the theocracy by the Romans for this first act of the general judgment, which the Prophet views together with its last act or last acts, just as our LORD does in His *oratio eschatologica*, Matth. xxiv. They who have escaped from that dreadful catastrophe which befalls the church of the Old Covenant are the church of the New Covenant, for whose flight and deliverance the LORD has so significantly cared in that discourse (Matth. xxiv. 16 *sqq.*). If this is the case, what opinion have we to form regarding the sign, which the LORD, according to the words commencing ver. 19, will set "among them," *i. e.*, among those on whom that first great act of judgment has fallen? The expression אֶת הַשֵּׁן occurs Gen. iv. 15; Ex. x. 2; Jer. xxxii. 20; Ps. lxxviii. 43; cv. 27. It alternates with אֶת הַלֵּל or אֶת הַשֵּׁן (Deut. xiii. 2; Josh. ii. 12; Judges vi. 17; Ps. lxxvi. 17 *et saepe*). Of these forms אֶת הַשֵּׁן is the most emphatic. It denotes, we might say, setting a sign as a monument for general and permanent observation. To regard this sign as a signal to call the nations does not suit the context [ל], for the nations are not called to the judgment upon Israel. The announcement is rather borne to them. CALVIN's explanation "I make a sign on them," namely, on the elect for their deliverance, is justified by the language; but the suffixes in לְכָל בָּשָׂר and לְכָל בָּשָׂר refer to those who are judged, and not to those who are saved. The old orthodox explanation, according to which the "sign" is the Spirit poured out upon the disciples as evidence of their divine mission, is exposed to the same objection. When, on the other hand, HRTZIG and KNOBEL consider as the sign, the judgment upon the heathen, a great slaughter, there is this objection that it is to the heathen that they who escaped the judgment go. And when STIER refers the sign to the judgment upon Israel, it seems strange that mention should be made of the sign after the description of the judgment and its happy consequences, and they shall come

and see my glory. [But if we regard the ל at the beginning of ver. 19 as explicative or causal, this objection falls away.—D. M.] EWALD, UMBERT, DELITZSCH, SEIBERCKE think that the escape of some from the all-destroying slaughter is itself the miracle. But is it something so extraordinary and wonderful that individuals should escape from a slaughter, be it ever so bloody? I would not say with the Catholic interpreters that this ל is the sign of the cross. But I think that Luke [Simeon] when he, ii. 34, speaks of Him who is set for a sign which shall be spoken against had our place before him. And I would refer the sign of the Son of man (Matth. xxiv. 30) to the same source. It was the purpose of God, which Isaiah here announces without knowing how it should be fulfilled, that out of the ashes of the old covenant the phoenix of the new should arise. [ALEXANDER, who sees in the לְכָל בָּשָׂר who go to the nations the first preachers of the Gospel, who were escaped Jews, saved from that perverse generation (Acts ii. 40), thinks that the sign to be set denotes "the whole miraculous display of divine power, in bringing the old dispensation to a close and introducing the new, including the destruction of the unbelieving Jews, on the one hand, and, on the other, all those signs and wonders, and divers miracles and gifts of the Holy Ghost (Heb. ii. 4), which Paul calls the signs of an apostle (2 Cor. xii. 12), and which Christ Himself had promised should follow them that believed (Mark xvi. 17). All these were signs placed among them, *i. e.*, among the Jews, to the greater condemnation of the unbelievers, and to the salvation of such as should be saved." But if we compare Isa. xi. 10 and its connection with the place before us and the context, it would appear that Messiah is the sign here spoken of.—D. M.] The following names of nations represent the entire heathen world. The Prophet designedly mentions the names of the most remote nations to intimate that to all, even the most distant peoples, the joyful message (*εὐαγγέλιον*) should come. Respecting Tarshish (comp. on ii. 16.) The name Pul occurs as the name of a people only here (as name of a person, comp. 2 Kings xv. 19). In Jer. xli. 9; Ezek. xxvii. 10; xxx. 5, the name בָּבֶל is mentioned in conjunction with לָד . The LXX., too, have in our place φωδ . In the places in Jer. and Ezek. just cited the LXX. have Αἰθῶρ for בָּבֶל . BOCHART understands by Pul the island Philae. Most scholars hold the identity of בָּבֶל and בָּבֶל , and assume either an error in writing, or an interchange of ב and ל (HRTZIG). Regarding בָּבֶל , it is pretty generally held, after the LXX., to be Libya. EBERS, indeed, affirms that on the Egyptian monuments *Punt* or *Put* always denotes a country east of Egypt, namely, Arabia. We must in regard to this point defer a decision. It is not quite certain what people we have to understand under לָד . In Gen. x. 13 לָד is named as the first son of Mizraim; but there, too, in ver. 22 the fourth son of Shem is called *Lad*. EBERS holds, with ROUGE-MONT (*L'age du bronze*), the son of Shem for the *Lutenny*, *i. e.*, Syrians, while according to him the *Ludu* or *Rutu* are the native Egyptians in opposition to the non-Egyptian ele-

ments of the kingdom of Pharaoh. EBERS properly leaves it undecided whether these native Egyptians, or "the fourth son of Shem" is here meant. We cannot apply to the place before us a strict ethnographical measure. We cannot expect that the Prophet should mention the nations of only one part of the world, or that he should mention the nations in regular succession. He means only to name very distant peoples. Do the Egyptians who are never called in the Old Testament by another name than מִצְרַיִם belong to these? The Ludim are celebrated as archers also in Jer. xli. 9. Under Tubal (Gen. x. 2; Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1) the Tibareni, a tribe in the south-eastern corner of the Black Sea, are, since the time of BOCHART, supposed to be intended. That יִוֹן are the Greeks is universally acknowledged (comp. Gen. x. 2; Ezek. xxvii. 13; Dan. viii. 21; Zech. ix. 13). There will take place a centrifugal and a centripetal motion. After the judgment on Israel, the holy centre will be forsaken, yea, trodden down (Luke xxi. 24; Rev. xi. 2). The escaped of Israel will carry out from the destroyed centre the salvation of Israel to the heathen. The heathen will receive it; but Israel shall not be mixed with them.—[But the escaped Israelites who brought salvation to the Gentiles have been in fact blended with the Gentiles who embraced it. That these escaped Israelites should remain distinct from the converted Gentiles is not here affirmed.—D. M.]—But when the time shall have come (according to Paul: "when the fullness of the Gentiles shall have come in." Rom. xi. 25), a centripetal streaming back will take place, which will find the Israelites still existing among the nations. But they are no longer hated, but loved and highly honored. Jerusalem will again have become a centre, but not for Israel only, but for all nations. The nations will then flow to Jerusalem (ii. 2 sqq.; lx. 4 sqq.), and take with them the Israelites who will now know aright the LORD their God.—[ALEXANDER understands the subject of מַלְאָכָיו, ver. 20, to be the messengers of ver. 19; but the subject of the verb is clearly "the heathen won for Jehovah by the testimony of those escaped ones" that had gone to them. The messengers could hardly be supposed to be those who supply the multifarious means of conveyance mentioned here. They who do this are, moreover, evidently regarded as different from the children of Israel named at the close of the verse. If the subject of the מַלְאָכָיו is the Gentile nations, then your brethren would naturally be regarded as the scattered Jews rather than the converted Gentiles. Comp. Zeph. iii. 10: "From beyond the rivers of Cush will they (the Gentiles) bring my worshippers, the daughter of my dispersed, to me as an offering (קָרְבָּן)."] This passage of Zephaniah is an abbreviation of what Isaiah here says, and determines the sense of מַלְאָכָיו as referring to the Jews. See KEIL on Zeph. iii. 10.—D. M.]—The nations will conduct back the scattered Jews most honorably. On horses, in chariots, on couches (comp. Num. vii. 3), on mules (פָּרָה only here in Isaiah), on dromedaries (כַּמְרִי, ἀν. λεγ.

from the root כָּר, *curre, saltare*), will they be brought. And this bringing of His people the LORD will regard as a precious, unbloody offering which the Gentiles render to Him. Heretofore the Gentiles durst not tread the temple of Jehovah to make offerings on His altar in the holy place. But then they will be admitted to this service; and their offering will be as acceptable to the LORD as a pure קָרְבָּן presented to Him by Israelites (comp. lvi. 7; Mal. i. 11; iii. 3). מִכָּא is not to be taken as the future, as if in the present time the meat-offering were not brought in a clean vessel. But it is the imperfect which indicates a lasting condition. מִכָּא is *Acc. localis* in answer to the question where? For the act of offering is performed in the house of Jehovah by the presentation of the offering (xliii. 23), not on the way thither. But the offering of the Israelites as a קָרְבָּן consists not in offering them in the house of the LORD, but in bringing them to the house of the LORD. The Gentiles, who bring them thither on their horses, mules, etc., are, as it were, the clean vessel (comp. xviii. 7; Ps. lxxviii. 32). But a still greater thing will happen. The Gentiles will be admitted not only to the congregation of Israel; they will also be admitted to the office of priests and Levites. However much the Prophet is seen to be governed in respect to form by the time to which he belonged, we clearly perceive how in respect to the substance he boldly breaks through the limits of the present time, and prophesies a quite new order of things. For it was a fundamental law of the old theocracy that only those belonging to the tribe of Levi could be admitted to the office of Levites and priests. But in the glorious time future the middle wall of partition (Eph. ii. 14) will be taken away. Then twain will be made one; there will be one flock and one Shepherd (John x. 16). Then the LORD will choose not only out of all the tribes of Israel, but also from the Gentiles, those whom He will add to the Aaronic priests and to the Levites.

We are not to explain לְכֹהֲנִים and לְלֵוִיִּם for priests and Levites, but in addition to the already existing priests and Levites. All things will become new. The explanation which refers מִכָּא, ver. 21, to the מַלְאָכָיו (ver. 20) is at variance with the context.—[Against this interpretation, which applies of them to the restored Israelites, an interpretation that, beside Jewish writers and GROTIUS, HITZIG and KNOBEL have put forward, it may be objected that the promise in this view of it would be needless, as the priests and Levites would not have forfeited their right to their hereditary office by a foreign residence. HOFMANN shows well how it suits the context to understand מִכָּא of the Gentiles: "God recompenses this bringing of an offering, by taking to Himself out of the number of those who make the offering, priests, who as such are added to the Levitical priests." Instead of I will also take of them, as in the E. V., translate: also of them will I take, etc. The expression implies that those to be chosen to the offices of priests and Levites are not the ordinary and regular priests and Levites.—D. M.]—The time will be that of the καινὴ κτίσις. Without it that funda-

mental change could not be conceived. For in it the powers of the *ζωή αἰώνιος* manifest themselves. In ver. 22 there are two thoughts combined into one: for as heaven and earth so shall ye also be new, and this new life will be eternal. In vers. 23 and 24 also we perceive this singular blending of what belongs specifically to the present, and of what belongs to a totally different future. The Prophet still sees the old forms of worship, Sabbath and new moon. But at the same time the relations are so fundamentally new that what was not possible even to the Israelites will be possible to all flesh.—[“The Prophet, in accordance with his constant practice, speaks of the emancipated church in language borrowed from her state of bondage.” ALEXANDER.]—The males of the Israelites, from their twelfth year, had to appear before the LORD three times in the year. To appear every new moon and Sabbath would have been impossible even for the inhabitants of circumscribed Palestine. But according to the Prophet’s declaration, this will be in that remote future possible for all flesh. Comp. for a real parallel Zech. xiv. 16. I do not see what objection can be made to taking *חַדָּשׁ* and *שַׁבָּת* in a double sense here. *חַדָּשׁ* (*renovatio*) is first, the new moon, then, the month beginning with the new moon, governed, as it were, by it. *כִּי-חַדָּשׁ בַּח*, i. e. every month on the new moon belonging to it. And *כִּי שַׁבָּת בַּשַּׁבָּת* is every week on the Sabbath belonging to it. *שַׁבָּת* is used even in the Old Testament in the signification of week, Num. xxiii. 15; comp. the parallel place, Deut. xvi. 4. And in the New Testament *σάββατον* and *σάββατα* denote a week.—[But there is no need of taking *חַדָּשׁ* and *שַׁבָּת* in a double sense. We cannot take *שַׁבָּת* in a double sense in Zech. xiv. 16 and 1 Sam. vii. 16, where the construction is similar. Comp. these places with the one before us to see that there is a valid objection, which our author did not see, to the construction which he proposes.—D. M.]—The last verse carries out more fully the refrain: **There is no peace to the wicked** (xlvi. 22; lvii. 21). The Prophet has here, too, the outlines of the topography of the old Jerusalem before his eyes. As this has outside its walls, but in its immediate neighborhood, a place into which all the filth of the city is thrown, because it was a place profaned by abominable idolatry, namely, the valley of Hinnom, he conceives of Gehenna as adjacent to the new Jerusalem. Our Lord appropriates this view of the Prophet so far that he, too, describes *γέεννα* as the place “where their worm dieth not, and their fire is not quenched” (Mark ix. 43-48). *יָמָה*, with following *וְ* denotes a qualified seeing, as with pleasure, with abhorrence, with interest. [Here with horror, as appears from the last clause.—D. M.] (Comp. ver. 5; liii. 2; Ps. xxii. 18; liv. 9; Gen. xxi. 16; xlv. 34, *et saepe*.) Regarding the worm that dies not and the fire that is not quenched, we are to guard against the extremes of a gross material view and of an abstract ideal one.—[“Ordinarily, the worm feeds on the disorganized body, and then dies; the fire consumes its fuel, and goes out. But here is a strange mystery of

suffering—a worm not dying, a fire not becoming extinct; a remorseful memory of past guilt, and all-penetrating sense of Divine justice.” KAY.—D. M.]—*יָמָה* is found besides here only Dan. xii. 2. The root *יָמָה* does not occur in Hebrew. The word is explained from Arabic roots which denote *repellere, taedio, contentui ease*. [“The Prophet had spoken in xxxiii. 14, also, of ‘everlasting burnings.’ He, whose lips have been touched with the ‘live coal’ from the heavenly altar, understood that Holy Love must be to all that is unholy ‘a consuming fire’” (Heb. xii. 29). KAY.—D. M.]

DOCTRINAL AND ETHICAL.

1. On lxx. 1, 2. Our LORD has said, “He that seeketh findeth” (Matt. vii. 8). How, then, does it come that the Jews do not find what they seek, but the heathen find what they did not seek? The Apostle Paul puts this question and answers it, Rom. ix. 30 sqq.; x. 19 sqq.; xi. 7. [See also x. 3]. All depends on the way in which we seek. LUTHER says: *Quaerere fit dupliciter. Primo, secundum praescriptum verbi Dei, et sic invenitur Deus. Secundo, quaeritur nostris studiis et consiliis, et sic non invenitur.*” The Jews, with exception of the *ἐκλογη* (Rom. xi. 7), sought only after their own glory and merit. They sought what satisfies the flesh. They did not suffer the spirit in the depths of their heart to speak,—the spirit which can be satisfied only by food fitted for it. The law which was given to them that they might perceive by means of it their own impotence, became a snare to them. For they perverted it, made what was of minor importance the chief matter, and then persuaded themselves that they had fulfilled it and were righteous. But the Gentiles who had not the law, had not this snare. They were not tempted to abuse the pedagogical discipline of the law. They felt simply that they were forsaken by God. Their spirit was hungry. And when for the first time God’s word in the Gospel was presented to them, then they received it the more eagerly in proportion to the poverty, wretchedness and hunger in which they had been. The Jews did not find what they sought, because they had not a spiritual, but a carnal apprehension of the law, and, like the elder brother of the prodigal son, were full, and blind for that which was needful for them. But the Gentiles found what they did not seek, because they were like the prodigal son, who was the more receptive of grace, the more he needed it, and the less claim he had to it. [There is important truth stated in the foregoing remarks. But it does not fully explain why the LORD is found of those who sought Him not. The sinner who has obtained mercy when he asks why? must have recourse to a higher cause, a cause out of himself, even free, sovereign, efficacious grace. “It is of God that sheweth mercy,” Rom. ix. 16. “Though in after-communion God is found of those that seek Him (Prov. viii. 17), yet in the first conversion He is found of those that seek Him not; for therefore we love Him, because He first loved us.” HENRY. D. M.].

2. On lxx. 2. God’s long-suffering is great. He stretches out His hands the whole day and does not grow weary. What man would do this?

The disobedient people contemns Him, as if He knew nothing, and could do nothing.

8. On lxxv. 2. "It is clear from this verse *gratiam esse resistibilem*. Christ earnestly stretched out His hands to the Jews. He would, but they would not. This doctrine the Remonstrants prove from this place, and rightly too, in *Actis Synodi Dodrac. P. III. p. 76.*" LEIGH. [The grace of God which is signified by His stretching out His hands can be, and is, resisted. That figurative expression denotes warning, exhorting, entreating, and was never set forth by Reformed theologians as indicating such grace as was necessarily productive of conversion. The power by which God quickens those who were dead in sins (Eph. ii. 5), by which He gives a new heart (Ezek. xxxv. 26), by which He draws to the Son (John vi. 44, 45, 65), is the grace which is called irresistible. The epithet is admitted on all hands to be faulty; but the grace denoted by it is, from the nature of the case, not resisted. TURRETIN in treating *De Vocatione et Fide* thus replies to this objection, "*Aliud est Deo momenti et vocanti externe resistere; Aliud est conversionem intendenti et efficaciter ac interne vocanti. Prius asseritur Isa. lxxv. 2, 3 quum dicit Propheta se expandisse totâ manus ad populum perversum etc., non posterius. Expansio brachiorum notat quidem blandam et benevolam Dei invitationem, quâ illos extrinsecus sive Verbo, sive beneficiis alliciebat, non semel atque iterum, sed quotidie ministerio servorum suorum eos compellendo. Sed non potest designare potentem et efficacem operationem, quâ brachium Domini illis revelatur qui docentur a Deo et trahuntur a Patre, etc."* Loc. XV.; *Quæstio VI. 25.*—D. M.]

4. On lxxv. 2. (*Who walk after their own thoughts.*)
Duc me, nec sine me per me, Deus optime, duci.
Nam ducere me perego, te ducere certus eo.
 ["If our guide be our own thoughts, our way is not likely to be good; for every imagination of the thought of our hearts is only evil." HENRY. D. M.]

5. On lxxv. 3 sq. "The sweetest wine is turned into the sourest vinegar; and when God's people apostatize from God, they are worse than the heathen (Jer. iii. 11)." STARKE.

6. On lxxv. 5. [*I am holier than thou.* "A deep insight is here given us into the nature of the mysterious fascination which heathenism exercised on the Jewish people. The law humbled them at every turn with mementoes of their own sin and of God's unapproachable holiness. Paganism freed them from this, and allowed them (in the midst of moral pollution) to cherish lofty pretensions to sanctity. The man, who had been offering incense on the mountain-top, despised the penitent who went to the temple to present 'a broken and contrite heart.' If Pharisaism led to a like result, it was because it, too, had emptied the law of its spiritual import, and turned its provisions into intellectual idols." KAY. D. M.]

7. On vers. 6, 7. "The longer God forbears, the harder He punishes at last. The greatness of the punishment compensates for the delay (Pa. l. 21)." STARKE after LEIGH.

8. On lxxv. 8 sqq. ["This is expounded by St. Paul, Rom. xi. 1-5, where, when upon occasion of the rejection of the Jews, it is asked *Hath God then cast away His people?* He answers, no;

for, at this time there is a remnant according to the election of grace. This prophecy has reference to that distinguished remnant. . . Our Saviour has told us that for the sake of those elect the days of the destruction of the Jews should be shortened, and a stop put to the desolation, which otherwise would have proceeded to that degree that no flesh should be saved. Matt. xxiv. 22. HENRY. D. M.]

9. On lxxv. 15. The judgment which came upon Israel by the hand of the Romans, did not altogether destroy the people, but it so destroyed the Old Covenant, i. e., the Mosaic religion, that the Jews can no more observe its precepts in essential points. For no Jew knows to what tribe he belongs. Therefore, they have no priests, and, consequently, no sacrifices. The Old Covenant is now only a ruin. We see here most clearly that the Old Covenant, as it was designed only for one nation, and for one country, was to last only for a certain time. If we consider, moreover, the way in which the judgment was executed, (comp. Josephus), we can truly say that the Jews bear in themselves the mark of a curse. They bear the stamp of the divine judgment. The beginning of the judgment on the world has been executed on them as the house of God. But how comes it that the Jews have become so mighty, so insolent in the present time, and are not satisfied with remaining on the defensive in their attitude toward the Christian church, but have passed over to the offensive? This has arisen solely from Christendom having to a large extent lost the consciousness of its new name. There are many Christians who scoff at the name of Christian, and seek their honor in combating all that is called Christian. This is the preparation for the judgment on Christendom itself. If Christendom would hold fast her jewel, she would remain strong, and no one would dare to mock or to assail her. For she would then partake of the full blessing which lies in the principle of Christianity, and every one would be obliged to show respect for the fruits of this principle. But an apostate Christendom, that is ashamed of her glorious Christian name, is something more miserable than the Jews, judged though they have been, who still esteem highly their name, and what remains to them of their old religion. Thus Christendom, in so far as it denies the worth and significance of its name, is gradually reaching a condition in which it will be so ripe for the second act of the judgment on the world, that this will be longed for as a benefit. For, this apostate Christendom will be the kingdom of Antichrist, as Antichrist will manifest himself in Satanic antagonism to God by sitting in the temple of God, and pretending to be God (2 Thess. ii. 3 sqq.). [We do not quite share all the sentiments expressed in this paragraph. We are far from being so despondent as to the prospects of Christendom, and think that there is a more obvious interpretation of the prophecy quoted from 2 Thess., than that indicated.—D. M.]

10. On lxxv. 17. [If we had only the present passage to testify of new heavens and a new earth, we might say, as many good interpreters do, that the language is figurative, and indicates nothing more than a great moral and spiritual revolution. But we cannot thus explain 2 Pet. iii. 10-13. The

present earth and heavens shall pass away; (comp. Isa. li. 6; Ps. cii. 25, 26). But how can we suppose that our Prophet here refers to the new heavens and new earth, which are to succeed the destruction of the world by fire? In the verses that follow lxxv. 17, a condition of things is described which, although better than the present, is not so good as that perfectly sinless, blessed state of the redeemed, which we look for after the coming of the day of the Lord. Yet the Apostle Peter (2 Pet. iii. 13) evidently regards the promise before us of new heavens and a new earth, as destined to receive its accomplishment after the conflagration which is to take place at the end of the world. If we had not respect to other Scriptures, and if we overlooked the use made by Peter of this passage, we should not take it literally. But we can take it literally, if we suppose that the Prophet brings together future events not according to their order in time. He sees the new heavens and new earth arise. Other scenes are disclosed to his prophetic eye of a grand and joy-inspiring nature. He announces them as future. But these scenes suppose the continued prevalence of death and labor (ver. 20 seq.), which, we know from definite statements of Scripture, will not exist when the new heaven and new earth appear (comp. Rev. xxi. 1-4). The proper view then of ver. 17 is to take its prediction literally, and to hold at the same time that in the following description (which is that of the millennium) future things are presented to us which are really prior, and not posterior to the promised complete renovation of heaven and earth. Nor should this surprise us, as Isaiah and the other Prophets place closely together in their pictures future things which belong to different times. They do not draw the line sharply between this world and the next. Compare Isaiah's prophecy of the abolition of death (xxv. 8) in connection with other events that must happen long before that state of perfect blessedness.—D. M.]

11. On lxxv. 20. ["The extension of the Gospel every where,—of its pure principles of temperance in eating and drinking, in restraining the passions, in producing calmness of mind, and in arresting war, would greatly lengthen out the life of man. The image here employed by the Prophet is more than mere poetry; it is one that is founded in reality, and is designed to convey most important truth." BARNES. D. M.]

12. On lxxv. 24. [It occurs to me that an erroneous application is frequently made of the promise, *Before they call, etc.* This declaration is made in connection with the glory and blessedness of the last days. It belongs specifically to the millennium. There are, indeed, occasions when God even now seems to act according to this law. (Comp. Dan. ix. 23). But Paul had to pray thrice before he received the answer of the Lord (2 Cor. xii. 8). Compare the parable of the importunate widow, Luke xviii. 1-7. The answer to prayer may be long delayed. This is not only taught in the Bible, but is verified in Christian experience. But the time will come when the Lord will not thus try and exercise the faith of His people.—D. M.]

13. On lxxv. 25. "If the lower animals live in hostility in consequence of the sin of man, a

state of peace must be restored to them along with our redemption from sin." J. G. MUELLER in *HERZ. R.-En cycl.* xvi. p. 45. ["By the serpent in this place there seems every reason to believe that Satan, the old seducer and author of discord and misery, is meant. During the millennium he is to be subject to the lowest degradation. Compare for the force of the phrase *to lick the dust*, Ps. lxxii. 9; Mic. vii. 17. This was the original doom of the tempter, Gen. iii. 14, and shall be fully carried into execution. Comp. Rev. xx. 1-3." HENDERSON. D. M.]

14. On lxxvi. 1. ["Having held up in every point of view the true design, mission and vocation of the church or chosen people, its relation to the natural descendants of Abraham, the causes which required that the latter should be stripped of their peculiar privileges, and the vocation of the Gentiles as a part of the divine plan from its origin, the Prophet now addresses the apostate and unbelieving Jews at the close of the old dispensation, who, instead of preparing for the general extension of the church and the exchange of ceremonial for spiritual worship, were engaged in the rebuilding and costly decoration of the temple at Jerusalem. The pride and interest in this great public work, felt not only by the Herods but by all the Jews, is clear from incidental statements of the Scriptures (John ii. 20; Matt. xxiv. 1), as well as from the ample and direct assertions of Josephus. That the nation should have been thus occupied precisely at the time when the Messiah came, is one of those agreements between prophecy and history, which cannot be accounted for except upon the supposition of a providential and designed assimilation." ALEXANDER after VITRINGA. D. M.]

15. On lxxvi. 1, 2. What a grand view of the nature of God and of the way in which He is made known lies at the foundation of these words! God made all things. He is so great that it is an absurdity to desire to build a temple for Him. The whole universe cannot contain Him (1 Kings viii. 27)! But He, who contains all things and can be contained by nothing, has His greatest joy in a poor, humble human heart that fears Him. He holds it worthy of His regard, it pleases Him, He enters into it, He makes His abode in it. The wise and prudent men of science should learn hence what is chiefly necessary in order to know God. We cannot reach Him by applying force, by climbing up to Him, by attempting to take Him by storm. And if science should place ladder upon ladder upwards and downwards, she could not attain His height or His depth. But He enters of His own accord into a child-like, simple heart. He lets Himself be laid hold of by it, kept and known. It is not, therefore, by the intellect [alone] but by the heart that we can know God.

16. On lxxvi. 3. He who under the Christian dispensation would retain the forms of worship of the ancient ritual of shadows would violate the fundamental laws of the new time, just as a man by killing would offend against the foundation of the moral law, or as he would by offering the blood of dogs or swine offend against the foundation of the ceremonial law. For when the body, the substance has appeared, the type must vanish. He who would retain the type along with the

reality would declare the latter to be insufficient, would, therefore, found his salvation not upon God only, but also in part on his own legal performance. But God will brook no rival. He is either our All, or nothing. Christianity could tolerate animal sacrifices just as little as the Old Testament law could tolerate murder or the offering of abominable things.

17. On lxvi. 5. ["The most malignant and cruel persecutions of the friends of God have been originated under the pretext of great zeal in His service, and with a professed desire to honor His name. So it was with the Jews when they crucified the Lord Jesus. So it is expressly said it would be when His disciples would be excommunicated and put to death, John xvi. 2. So it was in fact in the persecutions excited against the apostles and early Christians. See Acts vi. 13, 14; xxi. 28-31. So it was in all the persecutions of the Waldenses, in all the horrors of the Inquisition, in all the crimes of the Duke of Alva. So it was in the bloody reign of Mary; and so it has ever been in all ages and in all countries where Christians have been persecuted." BARNES.—D. M.]

18. On lxvi. 10. "The idea which is presented in this verse is, that it is the duty of all who love Zion to sympathize in her joy. The true friends of God should rejoice in every real revival of religion, they should rejoice in all the success which attends the Gospel in heathen lands. And they will rejoice. It is one evidence of piety to rejoice in her joy; and they who have no joy when souls are born into the kingdom of God, when He pours down His Spirit and in a revival of religion produces changes as sudden and transforming as if the earth were suddenly to pass from the desolation of winter to the verdure and bloom of summer, or when the Gospel makes sudden and rapid advances in the heathen world, have no true evidence that they love God and His cause. They have no religion." BARNES.—D. M.

19. On lxvi. 13. The Prophet is here completely governed by the idea that in the glorious time of the end, love, maternal love will reign. Thus He makes Zion appear as a mother who will bring forth with incredible ease and rapidity innumerable children (vers. 7-9). Then the Israelites are depicted as little children who suck the breasts of their mother. Further, the heathen who bring back the Israelites into their home, must do this in the same way in which mothers in the Orient are wont to carry their little children. Lastly, even to the LORD Himself maternal love is ascribed (comp. xlii. 14; xlix. 15), and such love as a mother manifests to her adult son. Thus the Israelites will be surrounded in that glorious time on all sides by maternal love. Maternal love will be the characteristic of that period.

20. On lxvi. 19 sqq. The Prophet describes remote things by words which are borrowed from the relations and conceptions of his own time, but which stand in strange contrast to the reality of the future which he beholds. Thus the Prophet speaks of escaped persons who go to Tarsish, Pul, Lud, Tubal, and Javan. Here he has rightly seen that a great act of judgment must have taken place. And this act of judgment must have passed on Israel, because they who

escape, who go to the Gentiles to declare to them the glory of Jehovah, must plainly be Jews. How accurately, in spite of the strange manner of expression, is the fact here stated that the Gospel of Jesus Christ was proclaimed to the Gentiles exactly at the time when the old theocracy was destroyed! How justly does he indicate that there was a causal connection between these events! He did not, indeed, know that the shattering of the old form was necessary in order that the eternal truth enclosed in it might be set free, and fitted for filling the whole earth. For the Old Covenant cannot exist along with the New, the Law cannot stand with equal dignity beside the Gospel. The Law must be regarded as annulled, in order that the Gospel may come into force. How remarkably strange is it, however, that he calls the Gentile nations Tarsish, Pul, Lud, etc. And how singular it sounds to be told that the Israelites shall be brought by the Gentiles to Jerusalem as an offering for Jehovah! But how accurately has he, notwithstanding, stated the fact, which, indeed, still awaits its fulfilment, that it is the conversion of the heathen world which will induce Israel to acknowledge their Saviour, and that they both shall gather round the Lord as their common centre! How strange it sounds that then priests and Levites shall be taken from the Gentiles also, and that new moon and Sabbath shall be celebrated by all flesh in the old Jewish fashion! But how accurately is the truth thereby stated that in the New Covenant there will be no more the priesthood restricted to the family of Aaron, but a higher spiritual and universal priesthood, and that, instead of the limited local place of worship of the Old Covenant, the whole earth will be a temple of the LORD! Verily the prophecy of the two last chapters of Isaiah attests a genuine prophet of Jehovah. He cannot have been an anonymous unknown person. He can have been none other than Isaiah the son of Amos!

HOMILETICAL HINTS.

1. On lxx. 1 sq. [I. "It is here foretold that the Gentiles, who had been afar off, should be made nigh, ver. 1. II. It is here foretold that the Jews, who had long been a people near to God, should be cast off, and set at a distance, ver. 2." HENRY. III. We are informed of the cause of the rejection of the Jews. It was owing to their rebellion, waywardness and flagrant provocations, ver. 2 sqq.—D. M.]

2. On lxx. 1-7. *A Fast-Day Sermon.* When the Evangelical Church no more holds fast what she has; when apostasy spreads more and more, and modern heathenism (vers. 3-5 a) gains the ascendancy in her, then it can happen to her as it did to the people of Israel, and as it happened to the Church in the Orient. Her candlestick can be removed out of its place.—[By the Evangelical Church we are not to understand here the Church universal, for her perpetuity is certain. The Evangelical Church is in Germany the Protestant Church, and more particularly the Lutheran branch of it.—D. M.]

3. On lxx. 8-10. *Sermon on behalf of the mission among the Jews. Israel's hope.* 1) On what it is founded (Israel is still a berry in which

drops of the divine blessing are contained); 2) To what this hope is directed (Israel's Restoration).

4. On lxx. 13-16. ["The blessedness of those that serve God, and the woful condition of those that rebel against him, are here set the one over against the other, that they may serve as a foil to each other. The difference of their states here lies in two things: 1) In point of comfort and satisfaction. a. God's servants shall eat and drink; they shall have the bread of life to feed, to feast upon continually, and shall want nothing that is good for them. But those who set their hearts upon the world, and place their happiness in it, shall be hungry and thirsty, always empty, always craving. In communion with God and dependence upon Him there is full satisfaction; but in sinful pursuits there is nothing but disappointment. b. God's servants shall rejoice and sing for joy of heart; they have constant cause for joy, and there is nothing that may be an occasion of grief to them but they have an ally sufficient for it. But, on the other hand, they that forsake the LORD shut themselves out from all true joy, for *they shall be ashamed of their vain confidence in themselves, and their own righteousness, and the hopes they had built thereon. When the expectations of bliss, wherewith they had flattered themselves, are frustrated, O what confusion will fill their faces! Then shall they cry for sorrow of heart and howl for vexation of spirit.* 2) In point of honor and reputation, vers. 15, 16. The memory of the just is, and shall be, blessed; but the memory of the wicked shall rot." HENRY.—D. M.]

5. On lxxi. 1, 2. CARPZOV has a sermon on this text. He places it in parallel with Luke

xviii. 9-14, and considers, 1) *The rejection of spiritual pride*; 2) *The commendation of filial fear.*

6. On lxxi. 2 ARNDT, in his *TRUE CHRISTIANITY* I., cap. 10, comments on this text. He says among other things: "The man who will be *something* is the material out of which God makes *nothing*, yea, out of which He makes *fools*. But a man who will be *nothing*, and regards himself as *nothing*, is the material out of which God makes *something*, even glorious, wise people in His sight."

7. On lxxi. 3. [SAURIN has a sermon on this text entitled "*Sur l'Insuffisance du culte exterieur*" in the eighth volume of his sermons.—D. M.]

8. On lxxi. 13. *As one whom his mother comforteth, so will I comfort you.* "These words stand, let us consider it, 1) In the Old Testament; 2) In the heart of God always; 3) But are they realized in our experience?" KÖEGL in "*Aus dem Vorhof ins Heiligthum*, II. Bd., p. 242, 1876.

9. On lxxi. 24. The punishment of sin is twofold—inward and outward. The inward is compared with a worm that dies not; the outward with a fire that is not quenched. This worm and this fire are at work even in this life. He who is alarmed by them and hastens to Christ can now be delivered from them.—["It is better not to fall into this fire and never to have any experience of this worm, even though, as some imagine, eternity should not be eternal, and the unquenchable fire might be quenched, and the worm that shall never die, should die, and Jesus and His apostles should not have expressed themselves quite in accordance with the compassionate taste of our time. Better, I say, is better. Save thyself and thy neighbor before the fire begins to burn, and the smoke to ascend." GOSSNER.—D. M.]

- Verb. denom.* **אָמַן** I. i. 2, 10; viii. 9; xxxviii. 23; xxxii. 9.—II. xlii. 23; li. 4; xlv. 3.
- אָמַר** Pi. II. xlv. 5; i. 11.
- אָמַר** Hithp. I. viii. 9.
- אָמַר** or **אָמַר** *ἀπ. λεγ.* lxx. 25 rel.
- אָמַר** I. i. 4; ix. 11; xxxviii. 13.—II. xli. 23; xlii. 16, 23; xlv. 25; i. 5; lix. 14.
- אָמַר** Pi. I. v. 11.—II. xlv. 13.
- אָמַר** I. xxviii. 11 (fem.).—II. lxx. 15, 22; xlii. 8.
- אָמַר** II. lvii. 8; lix. 13; xlv. 2; xlv. 17.
- אָמַר** I. xxx. 21; xxxvii. 22.—II. xxxviii. 17; xlv. 14.
- אָמַר** I. viii. 23; xxx. 8.—II. xli. 4; xlv. 6; xlviii. 12.
- אָמַר** (I. ii. 2 **אָמַר** *הַיְמִינִי*).—II. xlv. 10; xlvii. 7; xli. 22.
- אָמַר** *ἀπ. λεγ.* xxxviii. 8 rel.
- אָמַר** Sing. I. xx. 6; xxiii. 2, 6.
- אָמַר** Plur. I. xi. 11.—II. xxiv. 15; xl. 15; xli. 1, 5; xlii. 4, 10, 12, 15; xlix. 1; li. 5; lix. 18; lx. 9; lxxvi. 9.
- אָמַר** Sing. II. lxiii. 10.
- אָמַר** Plur. I. i. 24; ix. 10.—II. xlii. 13; lix. 18; lxii. 8; lxxvi. 6, 14.
- אָמַר** ram. plur. I. i. 11.—II. xxxiv. 6; lx. 7.
- אָמַר** Terebinths Plur. I. i. 29.—II. lvii. 5; lxi. 3.
- אָמַר** II. xxxvii. 3; xlv. 21.
- אָמַר** II. xli. 17; lix. 11.
- אָמַר** II. xl. 17; xli. 11, 12.
- אָמַר** II. xl. 23.
- אָמַר** II. xli. 24.
- אָמַר** II. i. 2.
- אָמַר** *ἀπ. λεγ.* xlix. 21 rel.
- אָמַר** *ἀπ. λεγ.* liii. 3 rel.
- אָמַר** Kal I. i. 7, 19; beside 18 times in part I.—II. xxi. 5; xxiv. 6, 11; xxxvi. 12, 16; 17 times in chaps. xl.—lxvi.
- אָמַר** Pual I. i. 20.
- אָמַר** Hiph. II. xlix. 20; lviii. 14.
- אָמַר** II. xl. 7; xlv. 15; xlix. 4; liii. 4.
- אָמַר** *ἀπ. λεγ.* lxi. 5 rel.
- אָמַר** *ἀπ. λεγ.* xlv. 8 rel.
- אָמַר** I. ii. 13; vi. 13.—II. xlv. 14.
- אָמַר** *ἀπ. λεγ.* liii. 7 rel.
- אָמַר** II. xxxv. 6; lvi. 10.
- אָמַר** *ἀπ. λεγ.* xlvii. 9 abs.
- אָמַר** I. i. 17, 23; ix. 16; x. 2.—II. xlvii. 8.
- אָמַר** *ἀπ. λεγ.* liv. 4 rel.
- אָמַר** I. vii. 23; xxx. 17.—II. xxxvii. 36; lx. 22.
- אָמַר** Plur. I. xxx. 24.
- אָמַר** Dual. II. xxxvi. 8.
- אָמַר** I. xi. 5; xxxiii. 6.—II. xxv. 1; lix. 4.
- אָמַר** I. xxviii. 2.—II. xl. 26.
- אָמַר** Part. Kal II. xlix. 23.
- אָמַר** Niph. I. i. 21, 26; vii. 9; viii. 2; xxi. 23, 35; xxxiii. 16.—II. xlix. 7; lv. 3; lx. 4.
- אָמַר** Hiph. I. vii. 9; xxviii. 16; xxx. 21.—II. xliii. 10; liii. 1.
- אָמַר** *ἀπ. λεγ.* lxx. 16 *bis* rel.
- אָמַר** Pi. II. xli. 10; xlv. 14.
- אָמַר** I. vii. 7; viii. 11; x. 24; xviii. 4; xxi. 16; xxi. 15; xxviii. 16; xxix. 22; xxx. 12, 15; xxxi. 4; xxxvii. 21.—II. xxi. 6; xxxvii. 6; xxxviii. 5. Beside 21 times in chaps. xl.—lxvi.
- אָמַר** or **אָמַר** or **אָמַר** as formula of introduction, I. i. 11, 18; xxxiii. 10.—II. xl. 1, 25; xli. 21. lxxvi. 9.
- אָמַר** in the specif. sense I. vi. 3; xxix. 11, 12.—II. xxi. 7; xl. 6; lxx. 8.
- אָמַר** and **אָמַר** in parall. I. xxix. 4.—II. xl. 27.
- אָמַר** II. xxxix. 8; xliii. 9; lix. 14, 15.
- אָמַר** I. x. 20; (xvi. 5).—II. xxxviii. 3; xlviii. 11; lxi. 8.
- אָמַר** II. xxxviii. 18, 19; xlii. 3.
- אָמַר** I. viii. 1; xxxiii. 8.—II. xlii. 7, 12; xlix. 6; li. 7; lvi. 2.
- אָמַר** II. xxi. 2; xxxv. 10; li. 11.
- אָמַר** Plur. I. ii. 16; xliii. 1, 14.—II. xliii. 14; lx. 9.
- אָמַר** I. x. 4.—II. xxiv. 22; xlii. 7.
- אָמַר** Kal I. iv. 1; x. 14; xl. 12; xvii. 5.—II. lviii. 8.
- אָמַר** Niph. (I. xvi. 10).—II. xlii. 4; xliii. 9; xlix. 5; lvi. 1; lx. 20.
- אָמַר** Pi. II. lii. 12; lxi. 9.
- אָמַר** Pu. I. xxxiii. 4.—II. xxiv. 22.
- אָמַר** Pu. I. xxii. 3.—II. xlix. 9; lxi. 1, part. pass. Kal.
- אָמַר** Particle I. xxxiii. 2.—II. xxvi. 8, 9, 11; xxxv. 2; xl. 24; xli. 10, 23, 26; xlii. 13; xliii. 7, 19; xlv. 15, 16; xlv. 21; xlv. 1; lvi. 12, 13, 15.
- אָמַר** *nasus, ira.* I. ii. 22; iii. 21; v. 25; ix. 12, 16, 20; x. 5, 25; xii. 1; xxx. 27, 30; 37, 29.—II. xlii. 3, 9, 13; xiv. 6; xlii. 25; xlviii. 9; xlix. 23; xliii. 3, 6; lxx. 5; lxxvi. 15.
- אָמַר** II. xlv. 15, 19.
- אָמַר** I. viii. 22.—II. lviii. 10; pl. lix. 9.
- אָמַר** I. v. 8.—II. xxxiv. 12; xl. 17; xli. 29; lxx. 6, 14, 22; xlv. 9; xlvii. 8, 10; lii. 4, 10; liv. 15.
- אָמַר** *ἀπ. λεγ.* xl. 12 abs.
- אָמַר** II. xlv. 22; lii. 10.
- אָמַר** *ἀπ. λεγ.* xli. 14 abs.
- אָמַר** I. xxx. 6.—II. lix. 5.
- אָמַר** Hithp. II. xlii. 14, xliii. 15; lxxiv. 11.
- אָמַר** II. xlv. 20; lviii. 5; lxi. 3.
- אָמַר** I. ii. 8; xvii. 8.—II. lviii. 9; lix. 3.

אָציל *ἀπ. λεγ.* xli. 9 rel. comp. Gen. xxiv. 11.
 אָקרה *ἀπ. λεγ.* liv. 12 abs.
 אָרבה II. xxiv. 18; lx. 8.
 אָרנ I. xix. 9.—II. xxxviii. 12; lix. 5.
 אָרו I. ii. 13; ix. 9; xxxvii. 24.—II. xiv. 8; xli. 19; xlv. 14.
 אָרח I. ii. 3; iii. 12; xxx. 11; xxxiii. 8.—II. xxvi. 7, 8; xl. 14; xli. 3.
 אָריה I. xi. 7; (xv. 9); xxxi. 4.—II. xxxv. 9; xxi. 8; lxv. 25.
 אָרץ Hiph. II. xlviii. 9; liii. 10; liv. 2; lvii. 4.
 אָרקה *ἀπ. λεγ.* lviii. 8 rel.
 אָרן *ἀπ. λεγ.* xlv. 21 abs.
 אָש I. i. 7; iv. 5; v. 24; ix. 4, 17, 18; x. 16, 17; xxix. 6; xxx. 14, 27, 33; xxxiii. 11, 12, 14.—II. xxvi. 11; xxxvii. 19; eleven times in chaps. 40—66.
 אָשכל *ἀπ. λεγ.* lxv. 8 rel.
 אָשכנזים *ἀπ. λεγ.* lix. 10 abs.
 אָשפה I. xxii. 6.—II. xlix. 2.
 אָשיר (אָשיר) I. xxx. 18; xxxii. 20.—II. lvi. 2.
 אָתה Part. Kal אָתיל II. xli. 23; xlv. 7; xlv. 11.
 Imper. I. xxi. 12.—II. lvi. 9, 12.
 Imperf. II. xli. 5, 25.
 Hiph. I. xxi. 14.
 אָתך, אָני II. xliii. 2, 5.

ב.

ב *essentiae* II. xxvi. 4; xl. 10.
 בָּא future II. xxvii. 6; xxxix. 6; lxiii. 4; lxvi. 18.
 בָּאש *ἀπ. λεγ.* l. 2 rel.
 בָּבין *ἀπ. λεγ.* xlv. 4 abs.
 בָּביל II. xiii. 1, 19; xiv. 4, 22; xxi. 9; xxxix. 1, 3, 6, 7; xliii. 14; xlvii. 1; xlviii. 14, 20.
 בָּנר I. xxxiii. 1.—II. xxi. 2; xxiv. 16; xlviii. 8.
 בָּנר II. xxiv. 16 (*fraus*); xxxvi. 22; xxxvii. 1; 11 times in chaps. 40—66.
 בָּרים (I. xvi. 6).—II. xlv. 25.
 בָּרל Hiph. II. lvi. 3; lix. 2.
 בָּרלה *ἀπ. λεγ.* lxv. 23 rel.
 בָּרקה I. xviii. 6; xxx. 6.—II. xlv. 1; lxiii. 14.
 בָּרל *ἀπ. λεγ.* xlv. 19 rel.
 בָּרס I. xiv. 25.—II. xiv. 19; lxiii. 6, 18.
 בָּר II. xiv. 15, 19; xxiv. 22; xxxvi. 16; xxxviii. 18; li. 1.
 בָּוש Kal perf. I. xix. 9; xx. 5; xxxvii. 27.—II. xxiv. 23; xlv. 16.
 Kal imper. I. xxxiii. 4.
 Kal imperf. I. i. 29; xxix. 22.—II. xxiv. 23; xxvi. 11; 14 times in chaps. 40—66.
 Hiph. I. xxx. 5.

בָּו (*הָיָה לְבָו*) *ἀπ. λεγ.* xlii. 22 rel.
 בָּוה I. xxxvii. 22.—Inf. Kal II. xlix. 7; part. Niph. liii. 3.
 בָּו I. x. 2, 6; xi. 14; xvii. 14; xxxiii. 23. II. xxiv. 3; xlii. 22.
 בָּוהר I. ix. 16; xliii. 4; xxxi. 8.—II. xl. 30; lxii. 5.
 בָּויר *electus* II. xlii. 1; xliii. 20; xlv. 4; lxv. 9, 15, 22.
 בָּויר I. i. 29; vii. 15, 16.—II. xiv. 1; 14 times in chaps. 40—66.
 בָּוט I. xii. 2; xxxi. 1; xxxii. 9, 10, 11, 12.—II. xxvi. 3, 4; xxxvi. 4, 5, 6, 7, 9, 15; xxxvii. 10; xlii. 17; xlvii. 10; l. 10; lix. 4.
 בָּוט I. xxxii. 17.
 לְבָוט I. xiv. 30.—II. xlvii. 8.
 בָּוט II. xiii. 8; xlix. 15.
 כָּבֶטֶן II. xlv. 2, 24; xlv. 3; xlviii. 8; xlix. 1, 5.
 כָּין Niph. I. iii. 3; v. 21; x. 13; xxix. 14. Hiph. I. vi. 9, 10; xxxviii. 9, 19; xxxix. 16; xxxii. 4.—II. xl. 14, 21; xliii. 10; xlv. 18; lvi. 11; lvii. 1.
 Hithp. I. i. 3.—II. xiv. 16; xliii. 18; lii. 15.
 כָּיִים I. x. 14.—II. lix. 5.
 כָּי I. (xv. 5, 23; xvi. 9); xxii. 2, 12.—II. xxxviii. 3; lxv. 19.
 כָּכר camel's colt *ἀπ. λεγ.* lx. 6 abs.
 כָּל Particle I. xxxiii. 20, 21, 23, 24.—II. xiv. 21; xxvi. 10, 11, 14, 18; xxxv. 9.
 כָּלה II. l. 9; li. 6; lxv. 22; lxv. 5 Hiph.
 כָּלע Kal. I. xxviii. 4, 7.
 כָּל I. iii. 12; xix. 3.—II. xxv. 7, 8; xlix. 19.
 Pual I. ix. 15.
 כָּלער II. xxxvi. 10; xliii. 11; xlv. 6, 8; xlv. 6, 21.
 כָּלת I. x. 4.—II. xiv. 6.
 כָּלתִי II. xlv. 10; xlviii. 9; lxv. 8.
 כָּמה Sing. I. xvii. 12 (Plur. xv. 2).—Plur. II. xiv. 14; lviii. 14.
 כָּן-אָרם II. li. 12; lvi. 2.
 כָּן-אָרם II. lii. 14.
 כָּנה Kal I. v. 2; ix. 9.—II. xlv. 13; lx. 10; lxi. 4; lxv. 21, 22; lxvi. 1.
 Niph. II. xxv. 2; xlv. 26, 28.
 כָּנה I. xxi. 12; xxx. 13.—II. lxiv. 1.
 כָּעל Kal perf. II. xxvi. 13.
 Part. act. II. liv. 5.
 Part. pass. II. liv. 1; lxii. 4.
 Kal imperf. II. lxii. 5.
 Niph. II. lxii. 4.
 כָּעל I. i. 3; (xvi. 8).—II. xli. 15; l. 8.
 כָּער Kal perf. I. i. 31; ix. 17; x. 17.—Kal part. xxx. 27, 33.—II. xxxiv. 9.
 Kal imperf. II. xlii. 25; xliii. 2; lxii. 1.
 Piel perf. I. iii. 14.—II. l. 11.

- Piel inf. I. iv. 4.—II. xl. 16; לָכֶּנָּה I. v. 5; vi. 13.—II. xlv. 15.
- בָּקַע Kal II. xxxiv. 15; xlviii. 21; lxiii. 12.
- Niph. II. xxxv. 6; lviii. 8; Hx. 5.
- Pi. II. lix. 5.
- Hiph. I. vii. 6.
- בָּקַעַת II. xl. 4; xli. 18; lxiii. 14.
- בָּקַעִים I. xxii. 9.
- בָּקַר I. vii. 21; xi. 7; xxii. 13.—II. lxx. 10.
- בָּקָר I. v. 11; xvii. 11, 14; xxi. 12; xxxiii. 2.—II. xxxvii. 36; xxxviii. 13.
- בָּבָקָר I. xxviii. 19.—II. l. 4.
- בָּקַשׁ Pi. I. i. 12.—II. xl. 20; xli. 12, 17; xlv. 19; li. 1; lxx. 1.
- בָּצַע I. xxxiii. 15.—II. lvi. 11; lvii. 17.
- בָּרָא Kal I. iv. 5.—II. xl. 26; xl. 20; xliii. 7; beside 12 times, 9 times being the part. act. Kal: xl. 28; xlii. 5 u.
- Niph. II. lxviii. 7.
- בָּרַשׁ I. xxxvii. 24.—II. xiv. 8; xli. 19; lv. 13; lx. 13.
- בָּרָאָל I. x. 34.—II. xlv. 12; xlv. 2; xlviii. 4; lx. 17.
- בָּרַח I. xxii. 3.—II. xlviii. 20.
- בָּרִיחַ אֵפ. λεγ. xlv. 2 rel. comp. xv. 5 and the comm. in loc.
- בָּרִית I. xxviii. 15, 18; xxxiii. 8.—II. xxiv. 5; xlii. 6; xlix. 8; liv. 10; lv. 3; lvi. 4, 6; lix. 21; lxi. 8.
- בָּרַךְ Kal part. pass. I. xix. 25.—II. lxx. 23.
- Pi. I. xix. 25.—II. li. 2; lxi. 9; lxxi. 3.
- Hithp. II. lxx. 16.
- בָּרַךְ Dual. II. xxxv. 3; xlv. 23; lxvi. 12.
- בָּרַכְתָּ I. xix. 24.—II. xxxvi. 16; xlv. 3; lxx. 8.
- בָּרַר Part. pass. Kal II. xlix. 2; imp. Niph. lii. 11.
- בָּשָׂר I. ix. 19; x. 18; xvii. 4; xxii. 13; xxxi. 3.—II. xl. 5, 6; xlv. 16, 19; xlix. 26; lviii. 7; lxx. 4; lxxi. 17, 23, 24.
- בָּשָׂר II. xl. 9 part. fem.; xli. 27; lii. 7, part. masc.; lx. 6 imperf.; lxi. 1 inf.
- בָּשַׁת I. xxx. 3, 5.—II. xlii. 17; liv. 4; lxi. 7.
- בֵּית with name of city or nation, I. i. 8; x. 20, 32 (K'ri); xxii. 4; xxxiii. 10, 12; xxxvii. 22; (xvi. 1).—II. xlvii. 1, 5; lii. 2; lxi. 11.
- בֵּית צִיּוֹן I. i. 8; (xvi. 1).—II. xxxvii. 22; xxv. 2; lxii. 11.
- בִּתְּוִלָּה I. xxxiii. 4.—II. lxii. 5.
- בִּתְּוִלַּת בֵּית וָנֹר I. xlii. 12; xxxvii. 22.—II. xlvii. 2.
- בָּל Kal: *solvere, redimere* II. xliii. 1; xlv. 22, 23; lxviii. 20; lii. 9; lxiii. 9.
- Part. בָּל II. xli. 14; xliii. 14; xlv. 6, 24; xlvii. 4; xlviii. 17; xlix.—vii. 26; liv. 5, 8; lix. 20; lx. 16; lxiii. 16.
- בָּלָל II. xxxv. 9; li. 10; lxii. 12.
- Niph. imperf. II. lii. 3.
- בָּלָל *impurum esse* Niph. בָּלָל II. lix. 3; Hiph. בָּלָל lxiii. 3.
- נָבָה I. lii. 16; v. 16; vii. 11.—II. lii. 13; lv. 9 *bis*.
- נָבָה I. ii. 15; v. 15; x. 33; xxx. 25.—II. xl. 9; lvii. 7.
- נָבַל I. xv. 8; xlx. 19.—II. Hx. 12; lx. 18.
- נָבוֹר I. iii. 2; v. 22; ix. 5; x. 21; xxi. 17. II. xlii. 3; xlii. 13; xlix. 24, 25.
- נָבוֹרָה Sing. I. iii. 25; xi. 2; xxxviii. 6; xxx. 15; xxxiii. 13.—II. xxxvi. 5.
- Plur. II. lxiii. 15.
- נָבַר Hithp. II. xlii. 13.
- נָבָרָת II. xxiv. 2; xlvii. 5, 7.
- נָרָה *fortuna* אֵפ. λεγ. lxx. 11 rel.
- נָרִיפּוֹת אֵפ. λεγ. li. 7 abs.
- נָרִיפּוֹם אֵפ. λεγ. xxxiv. 28 rel.
- נָרַל Pi. I. i. 2; xxxiii. 4.—II. xlv. 14; xlix. 21; li. 18.
- Hiph. I. ix. 2; xxxviii. 29.—II. xlii. 21.
- Hithp. I. x. 16.
- נָרַע Kal I. x. 33.
- Niph. I. xxii. 25.—II. xiv. 12.
- Pi. II. xlv. 2.
- Pual I. ix. 9.
- נָרַר אֵפ. λεγ. lviii. 12 rel.
- נָרָה II. xxxviii. 17; i. 6; li. 23.
- נָרָה I. xi. 6; (xvi. 4); xxxiii. 7; xxxiii. 14.—II. lii. 4; liv. 15.
- נָרַל I. xvii. 14.—II. xxxiv. 17; lvii. 6.
- נָרָה אֵפ. λεγ. liii. 7 rel.
- נָרָל אֵפ. λεγ. lxi. 8 rel.
- נָרַע I. xi. 1.—II. xl. 24.
- נָרָה I. ix. 19.—II. liii. 8.
- נָרַל II. xlvii. 14; pl. xlv. 19.
- נָרָה אֵפ. λεγ. xlviii. 4 rel.
- נָרַל Verb. I. ix. 2; xxxix. 19.—II. xxv. 9; xxxv. 1, 2; xli. 16; xlix. 13; lxi. 10; lxx. 18, 19; lxxi. 10.
- נָרַל II. xxxv. 2; lxx. 18.
- נָרָה I. xxxvii. 26.—II. xxv. 2; xlviii. 18; li. 15.
- נָרַל Kal perf. I. v. 13.—II. xxiv. 11.
- Kal part. II. xlix. 21.
- Niph. I. xxii. 14; xxxiii. 1.—II. xxxviii. 12; xl. 5; xlvii. 3; xlix. 9; liii. 1; liv. 1.
- Pi. perf. II. xxvi. 21; lvii. 8.
- Pi. imperf. II. xlvii. 2 *bis*.
- Pi. imperf. I. (xvi. 3); xxii. 8.
- נָאִלִּים Subst. אֵפ. λεγ. lxiii. 4 abs. [but see xxxv. 9; li. 10; lxii. 12; Ps. cvii. 2].
- נָאִן I. ii. 10, 19, 21; iv. 2; xxxiii. 9.—II. xlii. 11, 19; xvi. 6; xxiv. 14; xiv. 11; lx. 15.

זָלַח $\delta\pi$. $\lambda\epsilon\gamma$. xlix. 21 rel.
 זָלַח I. xx. 4.—II. xiv. 13.
 זָלַח I. xxx. 6.—II. xxi. 7; lx. 6.
 זָלַח I. iii. 11.—II. xxxv. 4; lix. 18; lxvi. 6.
 זָלַח $\delta\pi$. $\lambda\epsilon\gamma$. lix. 18 rel.
 זָלַח II. li. 3; lviii. 11.
 זָלַח I. i. 29, 30.—II. lxi. 11; lxv. 3; lxvi. 17.
 זָלַח I. xvii. 13.—II. liv. 9.
 זָלַח I. xxx. 17.—II. i. 2; li. 20; lxvi. 15.
 זָלַח I. iii. 16.—II. lviii. 1.
 זָלַח $\delta\pi$. $\lambda\epsilon\gamma$. lvii. 20 bis rel.
 זָלַח II. xlv. 14; lv. 10.
 זָלַח Pl. $\delta\pi$. $\lambda\epsilon\gamma$. lix. 10 aba.
 זָלַח $\delta\pi$. $\lambda\epsilon\gamma$. lxiii. 2 rel.
 זָ.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lvii. 11 rel.
 זָאָן a bear, I. xi. 7.—II. lix. 11.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. xli. 7 rel.
 זָאָן Kal part. act. I. xxxiii. 15.—II. xlv. 19.
 Pi. perf. I. i. 2, 20; xvi. 13, 14; xx. 2; xxi. 17; xxii. 25; xxv. 8; xxxvii. 22.—II. xxiv. 3; xxxviii. 7; xxxix. 8; xl. 5; xlv. 19; xlvi. 11; lviii. 15, 16; lviii. 14; lix. 3; lxv. 12; lxvi. 4.
 Pi. part. I. xix. 18.—II. lii. 6; lxiii. 1; lxv. 24.
 Pi. inf. I. vii. 10; viii. 5; xxxii. 4, 6, 7.—II. xxxvi. 12; lviii. 9, 13; lix. 4, 13.
 Pi. imper. I. viii. 10; xxx. 10.—II. xxxvi. 11; xl. 2.
 Pl. imperf. I. xxxviii. 11; xxxix. 4; xxxxi. 6.—II. xxxvi. 11; xxxviii. 15; xl. 27; xli. 1.
 זָאָן I. viii. 10 (col. vii. 7).—II. xl. 8.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. i. 2 rel.
 זָאָן II. xxxvi. 17; lxii. 8.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. xlvii. 5 rel.
 זָאָן II. xxxviii. 12; liii. 8.
 זָאָן I. xlii. 20.—II. xxxiv. 17; lviii. 12; lx. 15; lxi. 4.
 זָאָן II. xxxiv. 10.
 זָאָן II. li. 8.
 Plur. זָאָן II. xli. 4; li. 9.
 זָאָן I. xxxviii. 27, 28.—II. xxv. 10; xli. 15.
 זָאָן Part. Niph. זָאָן I. xi. 12.—II. lvi. 8 (beside only in Pa. cxlvii. 2).
 זָאָן I. xxxviii. 19.—II. xl. 16; lxvi. 23.
 זָאָן Niph. part. II. lvii. 15.
 זָאָן Pi. I. iii. 15.—II. liii. 10.
 זָאָן Pu. I. xix. 10.—II. liii. 5.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lvii. 15 rel.

זָאָן II. xxvi. 20; lvii. 8.
 זָאָן II. xxvi. 25; xlv. 1.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. xlv. 2 rel.
 זָאָן Sing. I. i. 11; (xv. 9).—II. xxxiv. 3, 6, 7; xlix. 26; lix. 3, 7; lxvi. 3.
 Plur. I. i. 15; iv. 4; lx. 4; xxxiii. 15.—II. xxvi. 21.
 זָאָן Kal I. i. 9.—II. xlv. 5.
 Pi. = *meditari* I. x. 7; xiv. 24.
 Pi. = to make like II. xl. 18, 25; xlv. 5.
 Hithp. make one's self like II. xiv. 14.
 זָאָן II. xlii. 14; xl. 18.
 זָאָן II. xxxviii. 10; lxii. 6, 7.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lxiii. 17 rel.
 זָאָן Subst. I. v. 13; xi. 2; xxxii. 4; xxxiii. 6.—II. xlv. 25; xlvii. 10; xlviii. 4; liii. 11; lviii. 2.
 זָאָן along with זָאָן II. xl. 14; xlv. 19.
 זָאָן I. xxix. 5.—II. xl. 15.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. xl. 22 aba.
 זָאָן I. xxviii. 28.—II. xli. 15.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lxvi. 24 rel.
 זָאָן Kal (I. xvi. 10).—II. lxiii. 3.
 Kal part. I. v. 23; (xvi. 10); xxi. 15.
 II. lix. 8; lxiii. 2.
 Hiph. I. xi. 15.—II. xlii. 16; xlviii. 17.
 זָאָן Sing. I. iii. 12; viii. 11, 23; x. 24, 26; (xv. 5); xxx. 11, 21; xxxvii. 24, 29.—II. xxxv. 8. In chapa. xl.—lxvi. 17 times.
 Plur. I. li. 3.—In chapa. xl.—lxvi. 11 times.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lxi. 1 rel.
 זָאָן Kal perf. I. ix. 12; (xvi. 5); xix. 3; xxxi. 1.—II. lxv. 10; Part. pass. lxii. 12.
 Kal imper. I. i. 17; viii. 19.—II. xxxiv. 16; lv. 6.
 Kal imperf. I. viii. 19; xl. 10; xxx. 14.
 II. lviii. 2.
 Niph. II. lxv. 1.
 זָאָן I. (xv. 6); xxxvii. 27.—II. lxvi. 14.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lv. 2 rel.

זָ.

זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. xlv. 16 rel.
 זָאָן I. xxx. 7.—II. xlix. 4; lvii. 13.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. xlvii. 13 aba.
 זָאָן Kal I. (xvi. 7); xxxi. 4; xxxiii. 18.—II. xxvii. 8; xxxviii. 14; lix. 3, 11.
 Poel II. lix. 13.
 Hiph. I. viii. 19.
 זָאָן $\delta\pi$. $\lambda\epsilon\gamma$. lxvi. 1 rel.
 זָאָן II. xlv. 2; lxiii. 1.
 זָאָן II. xli. 19; lv. 13.
 זָאָן I. ii. 10; xix. 21; v. 15.—II. xxxv. 2; liii. 2.

הוּא in an emphatic sense I. vii. 14; xxxiii. 16 (?).—II. xli. 4; xliii. 10, 13, 25; xlv. 4; xlviii. 12.
 הוּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xlvii. 11 rel.
 הוּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lvi. 10 aba.
 הוּחָ I. vi. 1.—II. xlii. 22; xxxix. 7; xlv. 28; lxvi. 6.
 הוּחָ (*vid. הוּחָ*) Kal perf. u. part. I. ii. 3; viii. 6, 7; ix. 1; xx. 3; xxxiii. 15; xxx. 2, 29.—II. xxxv. 8, 9; xlii. 5; xlv. 16; xlv. 2; 1. 10; lii. 12; lvii. 2; lviii. 8; lx. 3, 14; lxv. 2.
 Inf. abs. I. iii. 16; xx. 2.—II. xlii. 24.
 Pi. II. lix. 9.
 Hithp. II. xxxviii. 3.
 הוּחָ Pi. II. xxxviii. 18; lxii. 9; lxv. 10.
 Hithp. II. xli. 16; xlv. 25; xlv. 25.
 Hiph. II. xlii. 10.
 Po. II. xlv. 25.
 הוּחָ I. (xvi. 11); xvii. 12; xxii. 2.—II. li. 15; lix. 11.
 הוּחָ I. v. 13, 15; xvi. 14; xvii. 12; xxx. 5, 7, 8; xxxi. 4; xxxii. 14; xxxiii. 3, II. xlii. 4; lx. 5; lxiii. 14.
 הוּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxiv. 1 aba.
 הוּחָ I. xliii. 13; xxxiv. 1; xxxv. 7.—II. xl. 15; xli. 11, 24, 29 and 17 times beside in chapa. xl.—lxvi.
 הוּחָ II. xxv. 9; xxxv. 4; xl. 9.
 הוּחָ I. vi. 8 (*col. viii. 18*).—II. lviii. 9; lxv. 1.
 הוּחָ Kal inf. I. xxix. 16.—Niph. II. xxxiv. 9; lx. 5; lxiii. 10.
 הוּחָ verb. with נִבְטָח I. ii. 14; x. 32; xxx. 17, 25; xxxi. 4.—II. xl. 4, 12; xli. 15; xlii. 15; liv. 10; lv. 12; lxv. 7.
 הוּחָ Kal perf. II. xxvi. 18.
 Kal impf. I. viii. 3; xxxiii. 11.
 Kal inf. abs. הוּחָ II. lix. 4.
 Po. הוּחָ II. lix. 12.
 הוּחָ Adject. I. vii. 14.—II. xxvi. 14.
 הוּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xlix. 19 aba.
 הוּחָ I. xlii. 19.—II. xiv. 17; xlix. 17.

ו.

וּחָ I. xi. 6.—II. lxv. 25.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxiii. 15 rel.
 וּחָ Kal part. II. lxv. 8; lxvi. 3.
 וּחָ Kal inf. II. lvii. 7.
 וּחָ I. i. 11; xix. 21.—II. xxxiv. 6; xliii. 23, 24; lvi. 7; lvii. 7.
 וּחָ I. ii. 6, 20; xxx. 22; xxxi. 7.—II. xlii. 17; xxxix. 2; xl. 19; xlv. 6; lx. 6, 9, 17.
 וּחָ II. xlii. 24; xliii. 21.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xlviii. 21 rel.
 וּחָ to pour out $\delta\pi.$ $\lambda\epsilon\gamma.$ xlv. 6 aba. (Kal).
 וּחָ II. xxvi. 18; xlv. 5, 21; lxiv. 3.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lix. 5 aba.

וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxvi. 11 rel.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ l. 11 aba.
 וּחָ Kal I. xvii. 10.—II. xxxviii. 8; xliii. 18, 25; xlv. 21; xlv. 8, 9; xlvii. 7; liv. 4; lvii. 11; lxiii. 11; lxiv. 4, 8.
 Niph. I. xliii. 16.—II. lxv. 17.
 Hiph. I. xli. 4; xix. 17.—II. xxvi. 13; xxxvi. iii. 23; xliii. 26; xlviii. 1; xlix. 1; lxii. 6; lxiii. 7; lxvi. 3.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxvi. 7 rel.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lvii. 8 rel.
 וּחָ I. i. 21; xliii. 15, 16, 17.—II. lvii. 3.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxvi. 14 rel.
 וּחָ I. xiv. 31; (xv. 4, 5); xxx. 19.—II. xxvi. 17; lvii. 13.
 וּחָ (I. xv. 5, 8).—II. lxv. 19.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xlv. 14 rel.
 וּחָ I. iii. 2, 5, 14; xx. 4.—II. xxiv. 23; xxxvii. 2; xlvii. 6; lxv. 20.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xlv. 4 rel.
 וּחָ I. i. 7; xvii. 10; xxxviii. 21; xxxix. 5.—II. xxv. 2, 5; xliii. 12; lxi. 5.
 וּחָ I. xxx. 22, 24.—II. xli. 16.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxi. 11 rel.
 וּחָ II. lviii. 10; lx. 1, 2.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lx. 3 aba.
 וּחָ Kal I. xvii. 10; xxxviii. 24; xxx. 23; xxxii. 20; xxxvii. 30.—II. lv. 10.
 Pual II. xl. 24.
 וּחָ I. i. 4; v. 10; vi. 13; xvii. 11; xliii. 3, II. xlv. 20; xli. 8; xlv. 3; xlv. 19, 25; xlviii. 19; liii. 10; liv. 3; lv. 10; lvii. 3, 4; lix. 21; lxi. 9; lxv. 9, 23; lxvi. 12.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lvii. 4 aba.
 וּחָ in an ordinary sense. I. ix. 19; xvii. 5; xxx. 30.—II. xl. 11; xlv. 12.
 by metonymy I. xxxiii. 2.—II. xl. 10; xlviii. 14; li. 5, 9; lii. 10; liii. 1; lix. 16; lxii. 8; lxiii. 5, 12.
 וּחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xl. 12 rel.

ז.

זָחָ Kal. II. xxvi. 20; Hoph. xlii. 22; Hiph. xix. 2.
 זָחָ Pi. I. xxxii. 7.—II. xlii. 5; liv. 16.
 Pu. I. x. 27.
 זָחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ lxvi. 7 aba.
 זָחָ Plur. זָחָ I. v. 18; xxxviii. 20, 23.—II. xlii. 8; xxvi. 17.
 זָחָ *apocope* I. i. 23.—II. xlv. 11.
 זָחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ liii. 5 aba. comp. i. 6.
 זָחָ II. xlvii. 9, 12.
 זָחָ Kal I. iii. 7; xxx. 26.—II. lxi. 1.
 Pual I. i. 6.
 זָחָ $\delta\pi.$ $\lambda\epsilon\gamma.$ xlix. 2 rel.
 זָחָ Adject. $\delta\pi.$ $\lambda\epsilon\gamma.$ liii. 3 rel.

חַדָּשׁ II. xli. 15; xlii. 10; lxii. 2.
 חֲדָשׁ *ἀπ. λεγ.* lxi. 4 rel.
 חֲדָשׁ I. i. 13, 14.—II. xlvii. 13; lxvi. 23.
 חֲדָשׁ II. xliii. 19; lxv. 17; lxvi. 22.
 חֲדָשׁ II. xlii. 9; xlviii. 6.
 חֲדָשׁ II. lxv. 17; lxvi. 22.
 חֲדָשׁ *ἀπ. λεγ.* xl. 23 rel.
 חָלַל to travail, Kal. perf. I. xxii. 4.—II. xxvi. 18; liv. 1; lxvi. 8.
 Imperf. I. xxiii. 5.—II. xlii. 8; xxvi. 17; xlv. 10; lxvi. 7.
 Polel II. li. 2, 9.
 Pual II. liii. 5.
 Hoph. II. lxvi. 8.
 חָלַל I. x. 22.—II. xlviii. 19.
 חֲלָל Sing. I. ii. 15; xxii. 10; xxx. 13.—II. xxxvi. 11, 12.
 Plur. II. xxv. 12; xxvi. 1; xlix. 16; lvi. 5; lx. 10, 18; lxii. 6.
 Dual. I. xxii. 11.
 חָלַץ I. v. 25; x. 6; (xv. 3); xxxiii. 7.—II. xxiv. 11; xlii. 2; li. 20, 23.
 חָלַץ Kal I. viii. 1, 3.
 Hiph. I. v. 19; xxviii. 16.—II. lx. 22.
 חָלַץ Kal I. i. 1; ii. 11; xxx. 10; xxxiii. 17, 20. II. xlii. 1; xxvi. 11; xlviii. 6; lvii. 8.
 Kal part. I. xxviii. 15; xxix. 10; xxx. 10. II. xlvii. 13.
 חָלַץ II. lxv. 4; lxvi. 3, 17.
 חָלַץ Kal I. xxii. 21; xxviii. 22; xxxiii. 23.—II. xxxv. 3, 4; xxxix. 1; xli. 6, 7; liv. 2.
 Hiph. I. iv. 1.—II. xxvii. 5; xli. 9, 13; xlii. 6; xlv. 1; li. 18; liv. 2; lvi. 2, 4, 6; lxiv. 6.
 חָלַץ I. xxviii. 2.—II. xxvii. 1; xl. 10.
 חָלַץ Kal I. i. 4.—II. xlii. 22; xliii. 27; lxiv. 4; lxv. 20.
 Hiph. I. xxix. 21.
 חָלַץ I. i. 18; xxxi. 7.—II. xxxviii. 17; liii. 12.
 חָלַץ *ἀπ. λεγ.* xlviii. 9 abs.
 חָלַץ I. iii. 9; vi. 7; xxx. 1.—II. xxvii. 9.
 Pl. I. v. 25.—II. xl. 2; xliii. 25; xlv. 22; lviii. 1; lix. 2, 12.
 חָלַץ Adj. *violentus* II. xxxvii. 4, 17; xxxviii. 19; xlix. 18.
 Plur. I. viii. 20.—II. xxxviii. 11; liii. 8.
 חָלַץ *subst. abstr. vita* I. iv. 3.—II. xxxviii. 12, 16, 20.
 חָלַץ *abstr. vita* *ἀπ. λεγ.* lvii. 10 rel.
 חָלַץ Sing. *animal* II. xl. 16; xliii. 20; xlv. 1; lvi. 9 (*bis*); lvii. 10.
 Plur. II. xxxv. 9.
 חָלַץ Kal II. xxvi. 14, 19; xxxviii. 1, 9, 16, 21; lv. 3.
 Piel. I. vii. 21.
 Hiph. II. xxxviii. 16; lvii. 15 (*bis*).
 חָלַץ I. v. 22; viii. 4; x. 14; xxx. 6.—II. xxxvi. 2; xliii. 17; xl. 5, 11; lxi. 6.

חָלַץ II. xl. 11; lxv. 6, 7.
 חָלַץ Piel I. viii. 17; xxx. 18.—II. lxiv. 3.
 חָלַץ I. x. 13; xi. 2; xxix. 14; xxxiii. 6.—II. xlvii. 10.
 חָלַץ I. vii. 22; xxviii. 9.—II. lv. 1.
 חָלַץ I. i. 11.—II. xxxiv. 6, 7; xliii. 24; lx. 16.
 חָלַץ Kal I. xxxiii. 24.—II. xxxviii. 19; xxxix. 1; lvii. 10.
 Niph. I. xvii. 11.
 Pual II. xiv. 10.
 Hiph. II. liii. 10.
 חָלַץ I. i. 5.—II. xxxvii. 9; lii. 3, 4, 10.
 חָלַץ *perforare* Part. Po. II. li. 9; part. Pual liii. 5.
 חָלַץ *solcere, profanare* Niph. II. xlviii. 11.
solcere, profanare Pi. I. xliii. 9.—II. xliii. 28; xlvii. 6; lvi. 2, 6.
 חָלַץ Plur. I. xxii. 2.—II. xxxiv. 3; lxvi. 16.
 חָלַץ I. xvi. 8; xxviii. 1.—II. xli. 7.
 חָלַץ *ἀπ. λεγ.* I. 7 rel.
 חָלַץ Kal part. pass. (I. xv. 4).
 Kal impf. I. xx. 2.
 Hiph. II. lviii. 11.
 חָלַץ I. ii. 18; viii. 8; ix. 9.—II. xxi. 1; xxiv. 5; xl. 31; xli. 1.
 חָלַץ Pi. I. ix. 8.—II. xxxiv. 17; lii. 12.
 Pual I. xxxiii. 22.
 Hiph. II. xli. 7.
 חָלַץ I. xxx. 10.—II. lvii. 6.
 חָלַץ I. xvii. 14.—II. lvii. 6; lxi. 7.
 חָלַץ I. i. 29.—II. xlv. 9; liii. 2.
 חָלַץ II. xxvii. 4; xxxiv. 2; xlii. 25; li. 13, 17, 20, 22; lix. 18; lxiii. 3, 5, 6; lxvi. 15.
 חָלַץ *violentus* *ἀπ. λεγ.* I. 17 abs.
 חָלַץ *herba acida* *ἀπ. λεγ.* xxx. 24 abs.
 חָלַץ *ἀπ. λεγ.* xliii. 9 rel.
 חָלַץ II. xlv. 15, 16; xlvii. 14; part. Niph. lvii. 5.
 חָלַץ II. liii. 9; lix. 6; lx. 18.
 חָלַץ Part. pass. Kal. *ἀπ. λεγ.* lxiii. 1 rel.
 חָלַץ I. x. 6; xxix. 16.—II. xli. 25; xlv. 9; lxiv. 7.
 חָלַץ II. lii. 3, 5.
 חָלַץ Sing. (I. xvi. 5).—II. xl. 6; liv. 8, 10; lvii. 1 *חָלַץ חָלַץ* 7 *bis*.
 Plur. II. lv. 3; lxiii. 7 *bis*.
 חָלַץ I. xiv. 32; xxx. 2.—II. lvii. 13.
 חָלַץ Kal II. li. 14.
 Hiph. II. xxxii. 6.
 חָלַץ I. i. 11.—II. xlii. 17; xlii. 21; liii. 10; lv. 11; lvi. 4; lviii. 2; lxii. 4; lxv. 12; lxvi. 3, 4.
 חָלַץ II. xlv. 28; xlv. 10; xlviii. 14; liii. 10; liv. 12; lviii. 3, 13; lxii. 4.
 חָלַץ Kal I. i. 29.—II. xxiv. 23.
 Hiph. I. xxxiii. 9.—II. liv. 4.

חֲסִיָּה *ἀπ. λεγ.* lviii. 6 rel.
 חֲצֵב *Kal* I. v. 2; x. 15; xxii. 16.
 Pu. II. li. 1.
 Hiph. II. li. 9.
 חֲצִי II. xlv. 16, 19.
 חֲצִיר I. xxxvii. 27.—II. xl. 6; xlv. 4; li. 12.
 חֲצִיר יָבֵשׁ חֲצִיר (I. xv. 6).—II. xl. 7, 8.
 חֲצִיר = חֲצִיר II. xxxiv. 13; xxxv. 7.
 חֲצִין *ἀπ. λεγ.* xlix. 22 rel.
 חֲצִר Sing.—
 Plur. חֲצִירִים *atria* I. i. 12.—II. חֲצִירִים *vici*
 II. xlii. 11.
 Plur. חֲצִירֹת *atria* II. lxii. 9.
 חֲקֵק I. x. 1; xxii. 16; xxx. 8; xxxiii. 22.
 —II. xlix. 16.
 חֲקֵר or חֲקֵר *ἀπ. λεγ.* xl. 28 rel.
 חֲרִב I. iv. 6.—II. xxv. 4, 5; lxi. 4.
 חֲרִב I. i. 20; li. 4; iii. 25; xxi. 15; xxii.
 2; xxxi. 8.—II. xlii. 15; xiv. 19;
 xxvii. 1; xxxiv. 5, 6; xxxvii. 7,
 8; xli. 2; xlix. 2; li. 19; lxx. 12;
 lxxi. 16.
 חֲרִיב Sing. II. lxiv. 10.
 Plur. I. v. 17.—II. xlv. 26; xlviii. 21;
 xlix. 19; li. 8; lii. 9; lviii. 12;
 lxi. 4.
 חֲרִד I. x. 29; xvii. 2; xix. 16; xxxii. 11.—
 II. xli. 5.
 חֲרִד II. lxvi. 2, 5.
 חֲרָה *Kal* I. v. 25.
 Niph. part. II. xli. 11; xlv. 24.
 חֲרוֹן I. x. 22; xxviii. 27.—II. xli. 15.
 חֲרֹם II. xxxiv. 5; xliii. 28.
 חֲרָף *Pi.* I. xxxvii. 23, 24.—II. xxxvii. 4,
 17; lxx. 7.
 חֲרָפָה I. iv. 1; xxx. 5.—II. xxv. 8; xlv. 3;
 li. 7; liv. 4.
 חֲרָפֹת *ἀπ. λεγ.* lviii. 6 rel.
 חֲרָשׁ *Hiph.* חֲרָשׁ to be silent II. xxxvi.
 21; xli. 1; xlii. 14.
 חֲרָשׁ II. xl. 19, 20; xli. 7; xlv. 11, 12, 13;
 xlv. 16; liv. 16.
 חֲרָשׁ I. xxi. 18.—II. xxxv. 5; xlii. 18, 19;
 xliii. 8.
 חֲרָשׁ I. xxx. 14.—II. xlv. 9.
 חֲרָשׁ II. xiv. 6; liv. 2; lviii. 1.
 חֲרָשׁ I. xx. 4; xxx. 14.—II. xlvii. 2; lii.
 10.
 חֲרָשׁ *Kal* I. x. 7; xxxiii. 8.—II. xlii. 17;
 lii. 3, 4.
 Niph. I. ii. 22; v. 28; xxix. 16, 17.—
 II. xl. 15, 17.
 חֲרָשׁ II. xlii. 14; lvii. 11; lxi. 1, 6; lxxiv.
 11; lxxv. 6.
 חֲרָשׁ I. v. 20, xxx; ix. 1; xxix. 18.—II.
 xlii. 7; xlv. 3, 7, 19; xlvii. 5; xlix.
 9; lix. 9, 10; lx. 2.
 חֲרָשִׁים *Plur.* *ἀπ. λεγ.* I. 10 *abs.*
 חֲרָשִׁי II. lxi. 10; lxxii. 5.

חֲרָת I. xii. 8; viii. 9; xx. 5; xxx. 31; xxxi.
 4, 9; xxxvii. 27.—II. li. 6, 7.
 Hiph. I. ix. 3.

ט.

טָבַח II. xxxiv. 2, 6; liii. 7; lxx. 12.
 טָחַר *ἀπ. λεγ.* lxvi. 20 rel.
 טָחַר *Part. Hithp.* *ἀπ. λεγ.* lxvi. 17 rel.
 טָחַר I. i. 19.—II. lxiii. 7; lxx. 14.
 טָחַר I. iii. 10; v. 9, 20; vii. 15, 16.—II.
 xxxviii. 3; xxxix. 2, 8; xli. 7; lii.
 7; lv. 2; lvi. 5; lxx. 2.
 טָחַר *ἀπ. λεγ.* xlv. 18 rel.
 טָחַן I. iii. 15.—II. xlvii. 2.
 טָשׁ II. xli. 25; lvii. 20.
 טָלָה *ἀπ. λεγ.* lxx. 25 rel.
 טָלַי *ἀπ. λεγ.* xl. 11 rel.
 טָמֵא *Verb. Pi.* I. xxx. 22.
 טָמֵא *Adject.* I. vi. 5.—II. xxxv. 8; lii. 1,
 11; lxiv. 5.
 טָמַח *ἀπ. λεγ.* xlviii. 13 rel.
 טָרַם II. lxx. 24.
 טָרַם I. vii. 16; viii. 4; xxxviii. 4.—
 II. xlii. 9; lxxi. 7.

י.

יָבֵל *Hiph.* I. xlii. 7.
 יָבֵל *Hoph.* I. xviii. 7.—II. liii. 7; lv. 12.
 יָבֵל-יָבֵל I. xxx. 25.—II. xlv. 4.
 יָבֵשׁ *Kal* I. xix. 5, 7; (xv. 16).—II. xxxvii.
 11; xl. 7, 8, 24.
 Hiph. II. xlii. 15; xlv. 27.
 יָבֵשׁ *Adject.* *ἀπ. λεγ.* lvi. 3 rel.
 יָבֵשׁ *ἀπ. λεγ.* xlv. 3 rel.
 יָבֵה *Hiph.* *ἀπ. λεγ.* li. 23 rel.
 יָבֵן II. xxxv. 10; li. 11.
 יָבֵץ II. xlv. 14; lv. 2.
 יָבֵץ II. xl. 28, 30, 31; xlii. 22, 23, 24;
 xlvii. 12, 15; xlix. 4; lvii. 10; lxii.
 8; lxx. 23.
 יָבֵשׁ *ἀπ. λεγ.* lvi. 5 *abs.*
 יָדַע *Kal perf.* I. i. 8; ix. 8; xix. 21; xxx.
 11, 12, 24; xxxvii. 28.—II. xl. 28;
 xlviii. 6, 7, 8; beside 13 times.
 Chaps. 40-66.
 Part. act. II. li. 7; lix. 15.
 Part. pass. II. lii. 3.
 Infinit. constr. I. vii. 15; xxxii. 4.—II.
 I. 4.
 Imper. I. xxxiii. 13.
 Imperf. I. v. 19; vi. 9; vii. 16; viii.
 4; xix. 12.—II. xxxvii. 20; xl. 21;
 xli. 20, 22, 23, 26; beside 8 times
 in the fol. *chaps.*
 יָדַע *Niph. perf.* I. xix. 21.—II. lxi. 9; lxxi.
 14.
 יָדַע *Hiph. part.* II. xlvii. 13.
 יָדַע *Hiph. imper.* I. xii. 4.

Hiph. imperf. I. v. 5.—II. xxxviii. 19; xl. 13, 14.
 Hoph. part. I. xii. 5.
 In an absol. sense I. xxxii. 4.—II. xlv. 9, 18; xlv. 20; lvi. 10.
 יָהוּה צְבָאוֹת I. i. xii. 21 times; xiv. 24-32 2 times; xvii.-xx. 10 times; xxi. 11-xxiii. 18 7 times; xxviii.-xxxiii. 6 times; xxxvii. 21-38 1 time; (xv. 1-xvi. 12) 0 times; xvi. 18 u. 14 0 times.—II. xiii. 1-xiv. 23 4 times; xxi. 1-101 times; xxiv.-xxvii. 2 times; xxiv.-xxxv. 0 times; xxxvi.-xxxvii. 21 1 time; xxxviii.-xxxix. once; xl.-lxvi. 6 times.
 יָהוּה צְבָאוֹת שָׁמַיִם II. xlvii. 4; xlviii. 2; li. 15; liv. 5.
 יוֹם Sing. I. ix. 3, 13; xxii. 5; x. 3; xxx. 8. II. xxxvii. 3; xxxviii. 19; xlviii. 7; lvi. 12; lviii. 5; lxiii. 4.
 יוֹם יוֹם II. lviii. 12.
 יוֹם לַיְהוּה I. ii. 12.—II. xxxiv. 8; lviii. 5; lxi. 2.
 יוֹם II. xlii. 6, 9.
 יוֹם הַיּוֹם II. xxxvii. 3; xxxix. 6.
 לֵל הַיּוֹם I. xxxviii. 24.—II. li. 13; lii. 5; lxii. 6; lxv. 2, 5.
 לַיְהוּה II. xxvii. 3.
 עוֹד הַיּוֹם I. x. 32.
 בַּיּוֹם (צִיּוֹם) I. x. 17; xi. 16; xvii. 11; xxviii. 19; xxx. 25, 26.—II. xlii. 3; xiv. 3; xxvii. 8; xlvii. 9; xlix. 8; lviii. 3, 13; lxvi. 8.
 בַּיּוֹם הַהוּא I. ii. 11, 17, 20; iii. 7, 18; iv. 1, 2; v. 30; vii. 18, 20, 21, 23; x. 20, 27; xi. 10, 11; xii. 1, 4; xvii. 4, 7, 9; xix. 16, 18, 19, 21, 23, 24; xx. 6; xx. 8, 12, 20, 25; xxiii. 15; xxviii. 6; xxix. 18; xxx. 23; xxxi. 7.—II. xxiv. 21; xxv. 9; xxvi. 1; xxvii. 1, 2, 12, 13; lii. 6.
 בַּיּוֹם II. lviii. 4.
 קִיּוֹם II. xxxviii. 12, 18; xliii. 13.
 לְקִיּוֹם I. vii. 17.
 קִיּוֹם עַד-לַיְהוּה II. xxxviii. 12, 13.
 קִיּוֹם Plur. I. i. 1; vii. 1, 17; xliii. 15; xxx. 26; xxxii. 10.—II. xlii. 22; xlv. 22; xxxviii. 1, 5, 10, 20; xxxix. 8; liii. 10; lx. 20; lxv. 20, 22.
 קִיּוֹם יָמִים II. xxxix. 6.
 אַחֲרֵית הַיָּמִים (I. ii. 2).
 יָמִי עוֹלָם II. lxiii. 9, 11.
 יָמִי קָדְשׁ I. xliii. 7; xxxvii. 26.—II. li. 9.
 לַיְהוּה וְיָמִים II. xxxiv. 10.
 יָמִים וְלַיְהוּה &c. &c. lx. 11 rel., comp. xxxiv. 10; xxxviii. 19.
 יוֹן &c. &c. lxvi. 19 rel.
 יוֹנָה dove II. 38, 14; lix. 11; lx. 8.
 יוֹנָק suckling I. xi. 8.—tree-sprout II. 53, 2.
 יוֹד I. xlii. 3.—II. xxvii. 4; xlii. 14; xliii. 26; xlv. 11; xlv. 8; i. 8.
 יוֹדֶה I. xxviii. 31; ix. 20; x. 8; xi. 6, 7,

14; xviii. 6; xxii. 3; xxxi. 3.—II. xl. 5; xli. 1, 19, 20, 23; xliii. 9, 17; xlv. 16, 20, 21; xlv. 2; xlviii. 13; lii. 8, 9; lx. 13; lxv. 7; lxvi. 17.
 יוֹד II. xlii. 4; li. 5.
 יוֹב Hiph. I. i. 17; xliii. 16.—II. xli. 23.
 יוֹן I. v. 11, 12, 22; xvi. 10; xxii. 13; xxviii. 1, 7; xxix. 9.—II. xxiv. 9, 11; li. 21; lv. 1; lvi. 12.
 כֶּלֶל I. i. 13; vii. 1; xvi. 12; xxiv. 11.—II. xxxvi. 8, 14; xlv. 2; xlvii. 11, 12; lvi. 10; lvii. 20; lix. 14.
 כֶּלֶל Kal perf. I. xliii. 4.—II. xxvi. 18; xlix. 21; li. 18; liv. 1; lxvi. 7, 8.
 Kal part. I. vii. 14.—II. xlii. 8; xxi. 3; xlii. 14.
 Kal inf. II. xxvi. 17; xxxvii. 3.
 Kal imperf. I. viii. 3; xxxiii. 11.—II. lxv. 23.
 Niph. II. lxvi. 8.
 Hiph. II. xxxix. 7; lv. 10; lix. 4; lxvi. 9.
 Pual I. ix. 5.
 כֶּלֶל I. ii. 6 (כֶּלֶל); viii. 18; ix. 5; xi. 7; xxix. 23.—II. lvii. 4 (כֶּלֶל), 5.
 כֶּלֶל Kal inf. constr. I. viii. 12.
 Kal imper. I. i. 18; vi. 9; xx. 2; xxii. 15.—II. xxi. 6; xxvi. 20; i. 11.
 Hiph. II. xlii. 16; xlviii. 21; lxiii. 12, 13.
 כֶּלֶל only Hiph. I. 14, 31; (xv. 2, 3); xliii. 1, 6, 14.—II. xlii. 6; lii. 5; lxv. 14.
 כֶּלֶל I. v. 30; viii. 23; x. 22, 26; xi. 9, 14, 15; xvi. 8; xvii. 12; xviii. 2; xliii. 2, 4, 11.—II. xxi. 1; xxiv. 14, 15; xxvii. 1; 10 times in Chaps. xl.-lxvi.
 כֶּלֶל II. xli. 10, 18; xlii. 20; xlv. 1; xlviii. 13; lxii. 8; lxiii. 12.
 כֶּלֶל יוֹסֵף I. ix. 19.—II. li. 3.
 כֶּלֶל Hiph. &c. &c. lxvi. 6 aba.
 כֶּלֶל Part. Hiph. &c. &c. xlix. 26 rel.
 כֶּלֶל Kal II. lx. 16; lxvi. 11, 12.
 Part. Hiph. II. xlix. 28.
 כֶּלֶל I. xiv. 32; xliii. 13; xxxviii. 16.—II. xlv. 28; xlviii. 13; li. 13, 16; liv. 11.
 כֶּלֶל Kal I. xxx. 19; xxxvii. 31.—II. xxvi. 15.
 Niph. (I. xv. 9).
 Hiph. I. i. 5, 13; vii. 10; viii. 5; x. 20; xi. 11; xliii. 12; xxix. 14.—II. xxiv. 20; xxxviii. 5; xlvii. 1, 5; li. 22; lii. 1.
 כֶּלֶל &c. &c. lxvi. 10 aba.
 כֶּלֶל Hiph. חוֹלֵקִי I. xxx. 5 (bis.) 6.—II. xlv. 9, 10; xlvii. 12; xlviii. 17; lvii. 12.
 כֶּלֶל II. xlii. 21; xxxiv. 13; xliii. 20.

קָרַח II. xl. 23, 30, 31; xlv. 12.
 קָרַח Adj. II. xl. 29; i. 4.
 קָרַח Kal I. i. 26; iii. 8; vii. 5; viii. 10;
 ix. 5; xiv. 24, 26, 27; xix. 11, 12,
 17; xxxiii. 8, 9; xxxii. 7, 8.—II.
 xli. 28.
 Niph. II. xl. 14; xlv. 21.
 קָרַח I. vii. 2; ix. 17; x. 18, 19, 34; xxi.
 13; xxii. 8; xxix. 17; xxxii. 15,
 19; xxxvi. 24.—II. xlv. 14, 23;
 lvi. 9.
 קָרַח Hoph. II. xiv. 11.
 Hiph. II. lviii. 5.
 קָרַח אֶת. לֵאמֹר. xlv. 3 rel.
 קָרַח Kal I. xxxvii. 26.—II. xliii. 7, 21;
 xlv. 10, 12, 21; xlv. 18; xlv. 11;
 xlix. 8.
 Kal part. I. xlii. 11; xlix. 16; xxx.
 14.—II. xxvii. 11; xli. 25; xliii.
 1; xlv. 2, 9, 24; xlv. 7, 9, 11, 18;
 xlix. 5; lxiv. 7.
 Niph. II. xliii. 10.
 Hoph. II. liv. 17.
 קָרַח I. x. 10, 16; xxx. 14.—II. lxv. 5.
 קָרַח Hiph. I. xlii. 12.—Kal. II. xliii. 4.
 קָרַח Kal. I. vii. 4; viii. 12; x. 24.—II.
 xxv. 8; xxxv. 4; xxxvii. 6. In
 chaps. xl.—lxvi. 15 times.
 Niph. part. I. xviii. 2, 7.—II. xxi. 1;
 lxiv. 2.
 קָרַח Adj. אֶת. לֵאמֹר. i. 10 rel.
 קָרַח I. vii. 25; xi. 2, 3; xxix. 13; xxxiii.
 6.—II. lxlii. 17.
 קָרַח Kal perf. I. v. 14; (xv. 8).—II. xxxiv.
 7; xxxviii. 8; lii. 4; lxlii. 19;
 lxiv. 2.
 Kal part. I. xxxi. 1.—II. xiv. 19;
 xxxviii. 18; xlii. 10.
 Kal inf. I. xxx. 3; xxxii. 19.
 "imper. II. xlvii. 1.
 "impf. I. xxxi. 4.—II. xxxiv. 5;
 lv. 10; lxlii. 14.
 Hiph. Perf. II. xliii. 14.
 Impf. I. x. 13.—II. lxlii. 6.
 Hoph. II. xiv. 11, 15.
 קָרַח and קָרַח in parall. clauses I. i. 1; ii.
 1; iii. 1, 8; v. 23; xxi. 21.—II.
 xxxvi. 7; xlv. 26.
 קָרַח Subst. אֶת. לֵאמֹר. xlix. 25 rel.
 קָרַח אֶת. לֵאמֹר. liv. 2 rel.
 קָרַח II. xiv. 21; xxxiv. 11, 17; liv. 2; lvii.
 18; lx. 21; lxi. 7; lxlii. 18; lxv. 9.
 קָרַח and קָרַח in parall. I. ix. 7; x. 20; xxix.
 13.—II. xiv. 1; xxvii. 6; xl. 27;
 xli. 8, 14; xlii. 24; xliii. 1, 22, 28;
 xlv. 1 (2), 5, 21, 23; xlv. 4.
 קָרַח Kal perf. I. xvi. 5; xxxii. 18.—II.
 lxv. 21.
 Kal. part. act. I. 19 times.—II. 21
 times.
 Kal part. act. Fem. יִשְׁכַּח I. xli. 6.—
 II. xlvii. 8.

Kal Inf. I. xxx. 7; xxxvii. 28.—II.
 xl. 22; xlv. 13; xlv. 18; xlvii.
 14; lviii. 12.
 Kal Imper. II. xlvii. 1, 5; lii. 2.
 Kal Impf. I. iii. 26; xxx. 19; xxxii.
 16.—II. xlii. 20; xiv. 13; xxxvii.
 87; xlii. 11; xlvii. 8; xlix. 20;
 lxv. 22.
 Hiph. caus. = to make inhabited. II.
 liv. 3.
 Hoph. I. v. 8.—II. xlv. 26.
 קָרַח I. xii. 2, 3; xxxiii. 2, 6.—II. xxv. 9;
 xxvi. 1, 18; xlix. 6, 8; li. 6, 8;
 lii. 7, 10; lvi. 1; lxx. 11, 17; lx.
 18; lii. 1.
 קָרַח and קָרַח parall. II. xlv. 8; xlv. 13; li.
 5; vi. 8; lvi. 1; lxx. 17; lxi. 10;
 lxii. 1.
 קָרַח אֶת. לֵאמֹר. xliii. 19, 20 rel.
 קָרַח Niph. I. xxx. 15.—II. xlv. 17, 22;
 xlv. 7; lxiv. 4.
 Hiph. I. xxxvii. 35; xxxiii. 22.—II.
 xxv. 9; xxxv. 4; xxxvii. 20;
 xliii. 12; xlv. 20; xlv. 7; xlvii.
 13; xlix. 25; lxx. 1, 16; lxlii. 1,
 5, 9.
 Hiph. part. מוֹשִׁיעַ I. xix. 20.—II. xliii.
 3, 11; xlv. 15, 21; xlvii. 15; xlix.
 26; lx. 16; lxlii. 8.
 קָרַח I. xvii. 10.—II. xlv. 8; li. 5; lxii. 21.
 קָרַח Piel II. xl. 3; xlv. 2, 13.
 קָרַח אֶת. לֵאמֹר. xlii. 2 rel.
 קָרַח I. xlii. 23, 25; xxxiii. 20.—II. liv. 2.
 קָרַח II. xxxviii. 10; xlv. 19; lvi. 12.
 קָרַח אֶת. לֵאמֹר. lvi. 12 aba.

כ.

כָּבֵד I. xvii. 11.—II. lxv. 14.—אֶת. לֵאמֹר.
 כָּבֵד lxv. 14 aba.
 כָּבֵד Kal. II. xlv. 20; lxx. 1; lxvi. 5.
 Niph. I. iii. 5; xlii. 8, 9.—II. xxvi.
 15; xlii. 4; xlix. 5.
 Piel I. xxix. 13.—II. xxiv. 15; xxv.
 3; xliii. 20, 23; lviii. 13; lx. 13.
 Pual part. II. lviii. 13.
 Hiph. I. vi. 10; viii. 23.—II. xlvii. 6.
 כָּבֵד only I. vi. 10 and II. lxx. 1,
 comp. Zech. vii. 11.
 כָּבֵד I. i. 31.—II. xxxiv. 10; xlii. 3; xlii.
 17; lxvi. 24.
 כָּבֵד I. lii. 8; iv. 2; 5; v. 13; vi. 3; viii.
 7; x. 3, 16, 18; xi. 10; xvi. 14;
 xvii. 3, 4; xxi. 16; xxii. 18, 23,
 24.—II. xiv. 18; xxiv. 23; xxxv.
 2; xl. 5; xlii. 8, 12; xliii. 7; lviii.
 8; lxx. 19; lx. 1, 2, 13; lxi. 6; lxii.
 2; lxvi. 11, 12, 18, 19.
 כָּבֵד II. xxxv. 2; xl. 4; lviii. 8; lx. 1.
 כָּבֵד אֶת. לֵאמֹר. liv. 12 rel.

קָהַל Kal impf. יִקְהֹל II. xlii. 4.
קָהַל Piel impf. יִקְהֹל II. xlii. 8; xli. 3.
קָהַל Piel $\dot{a}n$. קָהַל. lxi. 10 rel.
קָהַל Sing. I. viii. 2.—II. xxiv. 2.
קָהַל Plur. II. xxxvii. 2; lxi. 6; lxvi. 21.
קָהַל $\dot{a}n$. קָהַל. lxi. 17 rel.
קָהַל Niph. $\dot{a}n$. קָהַל. xliii. 2 rel.
קָהַל II. xlii. 10; xiv. 18; xlvii. 13.
קָהַל Niph. part. I. ii. 2.
קָהַל Pilel II. xlv. 18; li. 13; lxii. 7.
קָהַל Hiph. I. ix. 6.—II. xiv. 21; xl. 20.
קָהַל Hithp. II. liv. 14.
קָהַל Hoph. I. (xvi. 5); xxx. 33.
קָהַל II. li. 17, 22.
קָהַל $\dot{a}n$. קָהַל. xlviii. 10 rel.
קָהַל (only Piel in Isaiah).—II. ivii. 11; lviii. 11.
קָהַל I. x. 13.—II. xxxvii. 3; xl. 9, 26, 29, 31; xli. 1; xlv. 12; xlix. 4; l. 2; lxiii. 1.
קָהַל $\dot{a}n$. קָהַל. lix. 13 rel.
קָהַל $\dot{a}n$. קָהַל. xlvi. 6 rel.
קָהַל II. xl. 5; xlix. 26; lx. 16, 23, 24.
קָהַל II. xl. 6.
קָהַל $\dot{a}n$. קָהַל. xliii. 6 rel.
קָהַל ($\dot{a}n$). קָהַל. xlii. 7 rel.
קָהַל $\dot{a}n$. קָהַל. xlii. 22 abs.
קָהַל II. lvi. 10, 11; lxvi. 3.
קָהַל Kal. I. i. 28; x. 25; (xv. 6; xvi. 4); xxi. 16; xxix. 20; xxxii. 10.—II. xxiv. 13.
קָהַל Piel I. x. 18.—II. xxvii. 10; xlix. 4.
קָהַל II. xlix. 18; lxi. 10; lxii. 5.
קָהַל Sing. II. liv. 16, 17; lxvi. 20.
קָהַל Plur. I. x. 28; xviii. 2; xxii. 24; xxxii. 7.—II. xlii. 5; xxxix. 2; lii. 11; lxi. 10; lxv. 4.
קָהַל II. xli. 11; xlv. 16, 17; l. 7; liv. 4.
קָהַל Sing. I. xxx. 3.—II. xlv. 16; lxi. 7.
קָהַל Plur. II. l. 6.
קָהַל II. xlv. 5; xlv. 4.
קָהַל I. vi. 1; ix. 6; (xvi. 5); xxii. 23.—II. xiv. 9; xlvii. 1; lxvi. 1.
קָהַל Piel I. vi. 2; xi. 9; xxxix. 10.—II. xiv. 11; xxvi. 21; li. 16; lviii. 7; lx. 2, 6.
קָהַל Hithp. II. xxxvii. 1, 2; lix. 6.
קָהַל $\dot{a}n$. קָהַל. l. 3 rel.
קָהַל I. i. 22; ii. 7, 20; vii. 23; xxx. 22; xxxi. 7.—II. xlii. 17; xxxix. 2; xl. 19; xlv. 6; lv. 1, 2; lx. 9, 17.
קָהַל II. xliii. 24; xlviii. 10; lii. 3.
קָהַל see under לָחַם.
קָהַל $\dot{a}n$. קָהַל. lxiii. 7 rel.
קָהַל $\dot{a}n$. קָהַל. lix. 18 abs.
קָהַל Hiph. part. $\dot{a}n$. קָהַל. lxv. 3 rel.

קָהַל I. i. 6; xxviii. 4; xxxvii. 25.—II. xxxvi. 6; xxxviii. 6; lv. 12; lxii. 3.
קָהַל I. i. 16; xxxiii. 15.—II. xlix. 16; lix. 3, 6.
קָהַל II. lx. 14.
קָהַל $\dot{a}n$. קָהַל. xl. 2 rel.
קָהַל $\dot{a}n$. קָהַל. lviii. 5 rel.
קָהַל Piel II. xlvii. 11.
קָהַל Pual I. vi. 7; xxii. 14; xxviii. 18.—II. xxvii. 9.
קָהַל *piculum* $\dot{a}n$. קָהַל. xliii. 3 rel.
קָהַל $\dot{a}n$. קָהַל. l. 1 rel.
קָהַל $\dot{a}n$. קָהַל. lxvi. 20 abs.
קָהַל *vinitor* $\dot{a}n$. קָהַל. lxi. 5 rel.
קָהַל I. i. 8; iii. 14; v. 1, 3, 4, 5; vii. 10; (xvi. 10); xxxvii. 30.—II. xxxvi. 17; lxv. 21.
קָהַל I. x. 4.—II. xlv. 23; xlv. 1, 2; lxv. 12.
קָהַל Kal. I. xviii. 5; xxviii. 15.—II. xiv. 8; xxxvii. 24; xlv. 14; lv. 3; lvii. 8; lxi. 8.
קָהַל Niph. I. xi. 13; xxii. 25; xxix. 20.—II. xlviii. 19; lv. 13; lvi. 5.
קָהַל Hiph. I. ix. 13; x. 7.—II. xiv. 22; xlviii. 9.
קָהַל I. xliii. 13.—II. xlii. 19; xliii. 14; xlvii. 1, 6; xlviii. 14, 20.
קָהַל I. iii. 8; v. 27; viii. 15; xxviii. 13; xxxi. 3.—II. xxxv. 3; xl. 30; lix. 10, 14; lxiii. 13.
קָהַל II. xlvii. 9, 12.
קָהַל I. xi. 14; xxx. 6.—II. xlv. 7; xlix. 22.

ל.

לָחַם Niph. I. i. 14; (xvi. 12).—II. xlvii. 13.
לָחַם Hiph. I. vii. 13.
לָחַם I. xvii. 12, 13.—II. xxxiv. 1; xli. 1; xliii. 4, 9; xlix. 1; li. 4; lv. 4; lx. 2.
לָחַם I. vi. 10; xv. 5; xxix. 13; xxxii. 6; xxxiii. 18.—II. xlii. 7; xxiv. 7; xxxv. 4; xxxviii. 3; besides 21 times in chaps. xl.—lxvi.
לָחַם I. i. 5; vi. 10; vii. 2, 4; ix. 8; x. 7, 12; xix. 1; xxx. 29; xxxii. 4.—xlv. 13; xli. 4; xlvii. 8; xlix. 21; lx. 5.
לָחַם I. li. 11, 17; v. 8.—II. xxvi. 13; xxxvii. 16, 20; xlv. 24; xlix. 21; lxiii. 3.
לָחַם II. xliii. 23; lx. 6; lxvi. 3.
לָחַם Plur. לָחַם. I. ix. 9.—II. lxv. 3.
לָחַם I. ii. 13; x. 34; xxix. 17; xxxiii. 9; xxxvii. 24.—II. xiv. 8; xxxv. 2; xl. 16; lx. 13.
לָחַם Kal II. xlix. 18; li. 9; lii. 1; lix. 17.
לָחַם Hiph. I. xxii. 21.—II. l. 3; lxi. 10.
לָחַם II. xiv. 19; lxiii. 1, 2.
לָחַם I. xxix. 6; xxx. 30.—II. xlii. 8; lxvi. 15.

לְחֶכֶּה I. iv. 5; v. 24; x. 17.—II. xliii. 2; xlvii. 14.
 לְחֶסֶם $\delta\pi.$ $\lambda\epsilon\gamma.$ xlii. 25 rel.
 לְחֶסֶם II. xlviii. 18; lxiii. 19.
 לְחֶסֶם $\delta\pi.$ $\lambda\epsilon\gamma.$ lxvi. 19 rel.
 לְחֶסֶם Kal II. xxiv. 2.
 Niph. II. xiv. 1; lvi. 3, 6.
 Hiph. II. xxiv. 2.
 Hiph. I. i. 21; xxi. 13.—II. lxx. 4.
 לְחֶסֶם I. xxx. 28.—II. i. 6.
 לְחֶסֶם Piel $\delta\pi.$ $\lambda\epsilon\gamma.$ xlix. 23 rel.
 לְחֶסֶם Niph. I. vii. 1; xix. 2; xx. 1; xxx. 32.—II. xxxvii. 8, 9; lxiii. 10.
 לְחֶסֶם I. iii. 1, 6; iv. 1; xxi. 14; xxxviii. 28; xxx. 20, 23; xxxiii. 16.—II. xxxvi. 17; xlv. 15, 19; xlvii. 14; li. 14; lv. 2, 10; lviii. 7; lxx. 25.
 לְחֶסֶם (Oxymoron) I. x. 15; xxxi. 8.—II. lv. 1, 2.
 לִיל (I. xv. 1 *bis*; xvi. 3); xxi. 11; xxx. 29.
 לִילָה I. iv. 5; xxi. 11, 12; xxxviii. 19; xxxix. 7.—II. xxvi. 9; xxxvii. 3; xxxiv. 10; xxxviii. 12, 13; lx. 11; lxii. 6.
 Plur. לִילֹת I. xxi. 8.
 לִמֵּשׁ Kal I. i. 17; ii. 4; xxxix. 24.—II. xxvi. 9, 10.
 Piel I. xxix. 13.—II. xl. 14; xlviii. 17.
 לִמֵּשׁ I. viii. 16.—II. i. 4; liv. 13.
 לִמֵּשׁ for לוֹ II. xlv. 15; liii. 8.
 לִמְצֵן I. v. 19; xxxiii. 16.—II. xxxvii. 25; xli. 20; xlii. 21; xliii. 10, 14, 25; xlv. 9; xlv. 8, 4; xlviii. 9, 11; lv. 5; lxii. 1; lxiii. 17; lxx. 8; lxvi. 11.
 לִמְצֵן $\delta\pi.$ $\lambda\epsilon\gamma.$ lxii. 1 rel.
 לִקַּח Kal I. vi. 6; viii. 1; xxxiii. 16; xxxviii. 19.—II. xiv. 2; xxxvi. 17; xxxvii. 14; xxxix. 7; xl. 2; xlv. 14, 15; xlvii. 2, 3; lvi. 12; lvii. 13.
 Pual II. xlix. 24, 25; lii. 5; liii. 8.
 לִשְׁוֹן I. iii. 8; v. 24; xi. 15; xxxviii. 11; xxx. 27; xxxii. 4; xxxiii. 19.—II. xxxv. 6; xli. 17; xlv. 23; i. 4; liv. 17; lvii. 4; lix. 3; lxvi. 18.

מ.

מִאֲדָר II. xlvii. 9; lii. 13; lvi. 12.
 מִאֲדָר עַד־ II. lxiv. 8, 11.
 מִאֲדָרִי for מִאֲדָרִי II. liv. 15; lix. 21.
 מִאֲדָרִים II. xl. 12, 15.
 מִאֲדָר $\delta\pi.$ $\lambda\epsilon\gamma.$ lxii. 8 rel.
 מִאֲדָר Kal I. v. 24; viii. 6; xxxiii. 8, 15.—II. xli. 9.
 Kal inf. I. vii. 15, 16; xxx. 12.
 Kal impf. I. xxxi. 7.
 Niph. II. liv. 6.
 מִאֲשֶׁר = because $\delta\pi.$ $\lambda\epsilon\gamma.$ xliii. 4 *abs.*
 מִבְּנֵי II. xxxv. 7; xlix. 10.
 מִבְּנֵיהֶם $\delta\pi.$ $\lambda\epsilon\gamma.$ lxvi. 4 rel.

מִכְרָר I. (xvi. 8); xxxii. 6, 15.—II. xiv. 18; xxi. 1; xxxv. 1, 6; 10 times in chaps. xl. lxvi.
 מִכְרָר II. xl. 12; lxx. 7.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ xlv. 14 rel.
 מִכְרָר I. v. 4.—II. i. 2; lxiii. 2.
 מִכְרָר I. ix. 4; x. 29.—II. lx. 6.
 מִכְרָר I. xii. 16.—II. lii. 5.
 מִכְרָר I. v. 26.—II. lviii. 8.
 מִכְרָר Piel I. v. 19; xxxii. 4.—II. xxxv. 4; xlix. 17; li. 14; lix. 7.
 מִכְרָר I. xiv. 31.—II. lxiv. 6.
 מִכְרָר II. xxiv. 19; liv. 10.
 מִכְרָר II. xl. 20; xli. 7.
 מִכְרָר II. lviii. 6 (*bis*). 9.
 מִכְרָר Pl. מִכְרָרִים II. xl. 21.
 מִכְרָר II. xxiv. 18; lviii. 12.
 מִכְרָר I. xxxviii. 22.—II. lii. 2.
 מִכְרָר II. xxvi. 16; liii. 5.
 מִכְרָר II. xli. 18; lviii. 11.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ xli. 15 rel.
 מִכְרָר Kal I. xii. 15.—II. liv. 10; lix. 21.
 Hiph. II. xlv. 7.
 מִכְרָר Kal I. viii. 19; xlii. 2, 13, 14, 18; xxxvii. 36.—II. xxvi. 14, 19; xxxviii. 1; i. 2; li. 6, 12, 14; lix. 9, 10; lxx. 20; lxvi. 24.
 Hiph. I. xi. 4; xiv. 30.—II. lxx. 15.
 מִכְרָר Sing. I. vi. 1; xxxviii. 15, 18.—II. xiv. 28; xxv. 8; xxxviii. 18; liii. 12.
 Plur. מִכְרָרִים II. liii. 9.
 מִכְרָר I. vi. 6; xvii. 8; xix. 19.—II. xxxvii. 9; xxxvi. 7; lvi. 7; lx. 7.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ lvii. 8 rel.
 מִכְרָר I. x. 25; (xvi. 4); xxxix. 17.—II. xxxiv. 6.
 מִכְרָר II. xli. 2, 25; xliii. 5; xlv. 6; xlv. 11; lix. 19.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ lv. 12 rel.
 מִכְרָר II. xxv. 6, 8; xliii. 25; xlv. 22.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ xlv. 13 *abs.*
 מִכְרָר II. xlv. 13; lv. 1.
 מִכְרָר Plur. $\delta\pi.$ $\lambda\epsilon\gamma.$ lxiv. 10 rel.
 מִכְרָר I. xlii. 12.—II. lvi. 12.
 מִכְרָר II. lv. 7, 8, 9; lix. 7; lxx. 2; lxvi. 18.
 מִכְרָר I. xxxix. 15.—II. xlii. 16.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ liv. 14 rel.
 מִכְרָר $\delta\pi.$ $\lambda\epsilon\gamma.$ xlv. 3 rel.
 מִכְרָר II. lx. 21; lxi. 3.
 מִכְרָר Plur. *abs.* I. i. 22, 30; lii. 1; xl. 9; xli. 3; xvii. 12, 13; xviii. 2; xix. 5, 8; xxi. 14; xliii. 3; xxxviii. 2, 17; xxx. 14, 20, 25; xxxii. 2, 20; xxxvii. 25.—II. xiv. 23; xxxv. 6, 7; 16 times in chaps. xl.—lxvi.
 Constr. מִכְרָר I. viii. 6, 7; (xv. 6, 9); xlii. 9, 11.—II. xxxvi. 16; xlviii. 1; li. 10; liv. 9.

- Constr. מִיָּי I. xxxiii. 16.—II. xxxvi. 11; lvii. 20; lviii. 11.
Semences virile אֲפ. לֵג. xlviii. 1 rel.
 מִשְׁלֹר I. xi. 4 (in eth. sense).—II. xl. 4; xlii. 16.
 מִשְׁלֹרִים I. xxxiii. 16.—II. xxvi. 7; xlv. 19.
 מִשְׁלֹר אֲפ. לֵג. li. 2 rel.
 מִכְאֹב Plur. מִכְאֹבִים II. liii. 3.
 מִכְאֹב Plur. מִכְאֹבִים II. liii. 4.
 מִכְמֹר אֲפ. לֵג. li. 20 aba.
 מִכְשֹׁל I. viii. 14.—II. lvii. 14.
 מִכְר II. xxiv. 2; l. 1; lii. 3.
 מִלָּא Kal. I. i. 15; ii. 6; vi. 1; xi. 9; (xv. 9); xxii. 7; xxviii. 8; xxx. 27.—II. xlii. 21; xlv. 21; xxi. 3; xxvii. 6; xxxiv. 6; xl. 2.
 Niph. I. ii. 7, 8; vi. 4.
 Piel I. xxxiii. 2; xxxiii. 5.—II. lxv. 11, 20.
 מִלְבָּשׁ אֲפ. לֵג. lxiii. 3 rel.
 מִלֹּא Subst. I. vi. 3; viii. 8; xxxi. 4.—II. xxxiv. 1; xlii. 10.
 מִלִּיכָה II. xxxiv. 12; lxii. 3.
 מִלֶּח Niph. אֲפ. לֵג. li. 6 aba.
 מִלְחָמָה Sing. I. ii. 4; lii. 2, 25; vii. 1; xxi. 15; xxii. 2; xxviii. 6.—II. xlii. 4; xxvii. 4; xxxvi. 5; xli. 12; xlii. 25.
 Plur. I. xxx. 32.—II. xlii. 13.
 מִלֵּם Piel II. xxxiv. 15; xxxvii. 38; xlv. 2.
 Niph. I. xx. 6.—II. xlix. 24, 25.
 Hiph. I. xxxi. 5.—II. lxvi. 7.
 מִלִּיךְ אֲפ. לֵג. lxiii. 27 rel.
 מִלֶּח אֲפ. לֵג. xli. 21 aba.
 מִלְחָמָה II. xlix. 24, 25.
 מִמְלָכָה I. ix. 6; x. 10; xvii. 3; xix. 2; xxiii. 11, 17.—II. xlii. 11, 19; xiv. 16; xxxvii. 16, 20; xlvii. 5; lx. 12.
 מִמְלֵל I. vi. 2.—II. xiv. 13; xlv. 8.
 מִמְסַךְ אֲפ. לֵג. lxv. 12 rel.
 מִנָּה Kal II. lxv. 12.
 Niphal II. liii. 12.
 מִנְחָחָה I. xi. 10; xxviii. 12; xxxii. 18.—II. lxvi. 1.
 מִנְחָחָה אֲפ. לֵג. lii. 12 rel.
 מִנְחָחָה I. i. 18; xix. 21.—II. xxxix. 1; xliii. 23; lvii. 6; lxvi. 3, 20.
 מִנִּי אֲפ. לֵג. lxv. 11 aba.
 מִנִּי-מִנִּי I. xxx. 11.—II. xlv. 3.
 מִמְסַךְ II. xxiv. 22; lxii. 7.
 מִסְכָּה I. xxx. 1. 22.—II. xlii. 17.
 מִסְלָה I. vii. 8; xi. 16; xix. 23; xxxiii. 8.—II. xxxvi. 2; xl. 3; xlix. 11; lxix. 7; lxii. 10.
 מִסְמֹר אֲפ. לֵג. xli. 7 rel.
 מִסְתָּר אֲפ. לֵג. liii. 3 aba.
 מִסְתָּרִים אֲפ. לֵג. xlv. 3 rel.
 מִסְתָּרָה אֲפ. לֵג. lix. 8 rel.
 מִסְתָּרָה II. xlii. 5; xlv. 6; lx. 19.
 מִעֹלָה אֲפ. לֵג. xlviii. 19 aba.
 מִעֹלָה אֲפ. לֵג. lxi. 3 aba.
 מִעֵל II. lix. 17; lxi. 10.
 מִעֵם (I. xvi. 11).—II. xlviii. 19; xlix. 1; lxiii. 15.
 מִעֵן I. xii. 3.—II. xli. 18.
 מִעֵקֶשׁ אֲפ. לֵג. li. 10 rel.
 מִעֵצָה אֲפ. לֵג. l. 11 aba.
 מִעֵז אֲפ. לֵג. xlv. 12 rel.
 מִעֵקֶשִׁים אֲפ. לֵג. xlii. 16 aba.
 מִעֵרָה אֲפ. לֵג. xlv. 6 aba.
 מִעֵשָׁה I. ii. 8; iii. 24; v. 12, 19; x. 12; xvii. 8; xix. 14, 15, 25; xxviii. 21; xxxix. 15, 16, 23.—II. xxvi. 12; xxxvii. 19; 8 times in chapa. lx.—lxvi.
 מִעֵן I. xvii. 13; xxxix. 5.—II. xli. 15.
 מִעֵז Kal I. x. 10, 14.—II. xxxvii. 8; xli. 12; lvii. 10; lviii. 3, 13.
 Niph. xxii. 3; xxx. 14.—II. xlii. 15; xxxv. 9; xxxvii. 4; xxxix. 2; li. 3; lv. 6; lxv. 1, 8.
 מִעֵזִים riza אֲפ. לֵג. xli. 12 aba.
 מִעֵז אֲפ. לֵג. li. 17 rel.
 מִעֵז אֲפ. לֵג. lviii. 4 rel.
 מִעֵזִים Sing. I. xxxix. 13.—II. xxxvi. 21.
 Plur. II. xlviii. 18.
 מִעֵז אֲפ. לֵג. xlviii. 4 rel.
 מִעֵזִים אֲפ. לֵג. lxiii. 18 rel.
 מִעֵז אֲפ. לֵג. lxvi. 11 aba.
 מִעֵזִים אֲפ. לֵג. xlv. 12 rel.
 מִעֵזִים אֲפ. לֵג. li. 1 rel.
 מִעֵזִים I. viii. 14; (xvi. 12).—II. lx. 15; lxiii. 18.
 מִעֵזִים I. v. 8; vii. 23; xviii. 7; xxii. 23, 25; xxviii. 8; xxxiii. 21.—II. xlii. 13; xiv. 2; xxvi. 21; xlv. 19; xlv. 7; xlix. 20; liv. 2; lx. 13; lxvi. 1.
 מִעֵזִים אֲפ. לֵג. xlv. 13 aba.
 מִעֵזִים gutta אֲפ. לֵג. xi. 15 aba.
 מִעֵזִים I. ii. 3.—II. lii. 14; liii. 2.
 מִעֵזִים I. i. 20; iii. 8.—II. l. 5; lxiii. 10.
 מִעֵזִים אֲפ. לֵג. lviii. 7 rel.
 מִעֵזִים I. xx. 16; xxxii. 15; xxxiii. v. 16.—II. xxiv. 18, 21; xxvi. 5; xxxvii. 23; xxxviii. 14; lvii. 15; lviii. 4.
 מִעֵזִים (מִעֵזִים) II. xlii. 5; xlv. 11.
 מִעֵזִים I. xviii. 2, 7.—II. l. 6.
 מִעֵזִים Pl. I. ii. 7; xlii. 18.—II. lxvi. 15.
 מִעֵזִים אֲפ. לֵג. liii. 9 rel.
 מִעֵזִים אֲפ. לֵג. xlix. 9 rel.
 מִעֵזִים I. xiv. 28; (xv. 1); xvii. 1; xix. 1; xxi. 11, 13; xxii. 1, 25; xxxii. 1; xxx. 6.—II. xlii. 1; xli. 1; xlv. 1, 2.
 מִעֵזִים I. viii. 6; xxxii. 13, 14.—II. xxiv. 8, 11; lx. 15; lxii. 5; lxv. 18; lxvi. 10.

- מִשְׁחָה** *ἀπ. λεγ.* lii. 14 *abs.*
מִשְׁחָה *ἀπ. λεγ.* xlv. 1 *rel.*
מִשְׁחָה Kal part. I. v. 18.—II. lxvi. 19.
 Niph. II. xlii. 22.
 Pual part. I. xviii. 2, 7.
מִשְׁחָה II. lvii. 7, 8.
 Plur. II. lvii. 2.
מִשְׁלָה *dominari perf.* Kal. I. iii. 12.—II. lxiii. 19.
 Part. act. I. (xvi. 1); xxviii. 14.—II. xiv. 5; xl. 10; xlix. 7; lii. 5.
 Impf. I. iii. 4; xix. 4.
מִשְׁלָה *v. denom. = to compare* Niph. II. xiv. 10.
 Hiph. II. xlv. 5.
מִשְׁנָה II. lxi. 7 *bia.*
מִשְׁנָה II. xlii. 22, 24.
מִשְׁנָה I. i. 17; xxi. 27; iii. 14; iv. 4; v. 7, 16; ix. 6; x. 2; (xvi. 5); xxviii. 6, 17, 26; xxx. 18; xxxii. 1, 7, 16; xxxiii. 5.—II. xxvi. 8, 9; xxxiv. 5; xl. 14, 27; xli. 1; xlii. 1, 3, 4; xlix. 4; li. 4; liii. 8; liv. 17; lvi. 1; lviii. 2, 8; lix. 8, 9, 11, 14, 15; lxi. 8.
מִתָּח *ἀπ. λεγ.* xl. 23 *abs.*
מִתָּח I. iii. 25; v. 18.—II. xli. 14.
מִתָּח I. xi. 5; xx. 2.—II. xxi. 3; xlv. 1.

3.

- נִאֲחַ** Pil. *gratum esse* *ἀπ. λεγ.* lii. 7 *rel.*
נִאֲחַ I. i. 24; iii. 15; xvii. 3, 6; xix. 4; xxii. 25; xxx. 1; xxxvii. 34.—II. xiv. 22, 23; xli. 14; xlii. 10, 12; xlix. 18; li. 5; liv. 17; lv. 8; lvi. 8; lix. 20; lxvi. 2, 17, 22.
נִאֲחַ Part. Piel *ἀπ. λεγ.* lvii. 3 *rel.*
נִאֲחַ Piel I. i. 4; v. 24.—II. lx. 14.
 Hithp. II. lii. 5.
נִאֲחַ *ἀπ. λεγ.* lvi. 10 *abs.*
נִאֲחַ Piel I. v. 30.
 Hiph. I. v. 12; viii. 22; xviii. 4; xxfi. 8, 11.—II. xxxviii. 11; xlii. 16; li. 1, 2, 6; xliii. 5, 15; lxiv. 8; lxvi. 2.
נִאֲחַ *ἀπ. λεγ.* lx. 7 *rel.*
נִאֲחַ I. i. 7, 16; v. 21.—II. xxiv. 23; xl. 17; xlvii. 14; xlix. 16; lix. 12; lxi. 11.
נִאֲחַ I. iv. 5.—II. i. 10; lx. 3, 19; lxii. 1.
נִאֲחַ Plur. *ἀπ. λεγ.* lix. 9 *abs.*
נִאֲחַ *ἀπ. λεγ.* lv. 4 *rel.*
נִאֲחַ Kal perf. I. vi. 7; (xvi. 8).
 Kal part. pass. liii. 4.
 Kal imperf. lii. 11.
 Hiph. I. v. 8; vi. 7; viii. 8; xxx. 4.—II. xxv. 12; xxvi. 6.
נִאֲחַ *ἀπ. λεγ.* liii. 8 *rel.*
נִאֲחַ Kal part. I. iii. 12; ix. 3.—II. xiv. 2; lx. 17.
 Kal imperf. II. lviii. 3.
 Niph. I. iii. 5.—II. lii. 7.
נִאֲחַ Kal imperf. II. xlix. 20.

- נִאֲחַ** Kal imperf. II. xli. 1; l. 8; lxx. 5.
 Niph. I. xxix. 12.
 Hiph. II. xli. 22; xlv. 21.
 Hithp. II. xlv. 20.
נִאֲחַ Piel *ἀπ. λεγ.* lxvi. 5 *rel.*
נִאֲחַ Niph. I. xix. 7.—II. xli. 2.
נִאֲחַ I. xi. 6; xx. 4.—II. xlix. 10; lx. 11; lxii. 14.
נִאֲחַ II. xl. 11; xlix. 10; li. 18.
נִאֲחַ to stream *ἀπ. λεγ.* ii. 2 *rel.*
נִאֲחַ to shine *ἀπ. λεγ.* lx. 5 *rel.*
נִאֲחַ Sing. I. vii. 20; viii. 7; xi. 15; xix. 5.
 II. xxvii. 12; xlviii. 18; lix. 19; lxvi. 12.
 Plur. *נִאֲחַ* I. xix. 6.—II. xli. 18; xlii. 15; xliii. 2, 19, 20; xlv. 27; xlvii. 2; l. 2.
 Plur. *נִאֲחַ* I. xviii. 1, 2, 7; xxxiii. 21.
נִאֲחַ *ἀπ. λεγ.* lvii. 10 *rel.*
נִאֲחַ (K'ri נִאֲחַ) *ἀπ. λεγ.* lvii. 19 *rel.*
נִאֲחַ Kal II. li. 19.
 Hithp. II. xxiv. 20.
נִאֲחַ I. xxxii. 18; xxxiii. 20.—II. xxvii. 10; xxxiv. 13; xxxv. 7; lxx. 10.
נִאֲחַ Kal I. vii. 2, 19; xl. 2; xlii. 12.—II. xiv. 7; xxv. 10; lvii. 2.
 Hiph. *נִאֲחַ* I. xxviii. 12; xxx. 32.—II. xiv. 8; lxiii. 14.
 Hiph. *נִאֲחַ* I. xxviii. 2.—II. xiv. 1; xlv. 7; lxx. 15.
נִאֲחַ I. v. 27.—II. lvi. 10.
נִאֲחַ I. x. 3, 29; xvii. 18; xx. 6; xxx. 16, 17; xxxi. 8.—II. xlii. 14; xxiv. 18; xxxv. 10; li. 11.
 Piel *ἀπ. λεγ.* lix. 19 *abs.*
נִאֲחַ Hiph. lii. 15; lxiii. 3.
נִאֲחַ Kal part. II. xlv. 3.
 Kal imperf. II. xlv. 8.
 Niph. II. lxiii. 19; lxiv. 2.
 Hiph. II. xlviii. 21.
נִאֲחַ to lead II. lvii. 18; lviii. 11.
נִאֲחַ II. xlv. 2; xlviii. 4.
נִאֲחַ Kal II. lvii. 13.
 Hiph. II. xlix. 3.
 Hithp. II. xiv. 2.
נִאֲחַ I. vii. 19; xl. 15; xv. 7; xxx. 23, 33.
 II. xxvii. 12; xxxiv. 9; xxxv. 6; lvii. 5, 6; lxvi. 12.
נִאֲחַ I. xix. 25.—II. xlvii. 6; xix. 8; liv. 37; lviii. 14; lxiii. 17.
נִאֲחַ Niphal I. i. 24.—II. lvii. 6.
 Piel I. xii. 1; xxii. 4.—II. xl. 1; xlix. 13; li. 3, 12, 19; lii. 9; lxi. 2.
 Pual II. liv. 11; lxvi. 13.
נִאֲחַ *ἀπ. λεγ.* lvii. 18 *rel.*
נִאֲחַ I. xiv. 29.—II. xxvii. 1; lxx. 25.
נִאֲחַ *ἀπ. λεγ.* lx. 17 *bia. rel.*
נִאֲחַ Kal perf. I. xliii. 11.—II. xxxiv. 11; xlv. 13; xlv. 12.
 Kal part. act. II. xl. 23; xlii. 5; xlv. 22; li. 13; lxvi. 12.

- Kal part. pass. I. iii. 16; v. 25; ix. 11, 16, 20; x. 4.—II. xiv. 26, 27.
 Kal impf. I. v. 25.
 Hiph. I. x. 2; xxix. 21; xxx. 11; xxxi. 8. II. xxxvii. 17; xlv. 20; liv. 2; lv. 3.
נָסַל II. xl. 15; lxiii. 9.
נָסַע I. v. 2; xvii. 10.—II. xxxvii. 30; lx. 24; xlv. 14; li. 16; lxx. 21, 22.
נָסַח Hiph. perf. I. ix. 12; x. 20; xi. 4, 15; xiv. 20.—II. xiv. 6; xxvii. 7; xxxvii. 38; l. 6; lviii. 4; lx. 10; lxvi. 8.
 Hiph. impf. I. v. 25; x. 24; xxx. 31; xxxvii. 38.—II. xlix. 10; lvii. 17.
 Hoph. I. i. 5.—II. liii. 4 (part.).
נָסַח (I. xvi. 7).—II. lxvi. 2.
נָסַח II. lvii. 2.
נָסַח Sing. II. lix. 14.
 Plur. I. xxx. 10.—II. xxvi. 10.
נָסַח Hiph. II. lxi. 9; lxiii. 16.
נָסַח (or נָסַח) II. lvi. 3, 6; lx. 10; lxi. 5; lxii. 8.
נָסַח I. v. 26; xi. 10, 12; xviii. 3; xxx. 17; xxxi. 9; xxxiii. 23.—II. xlii. 2; xlix. 22; lxii. 10.
נָסַח Kal II. lix. 13.
 Niph. II. lix. 14.
נָסַח I. xxix. 10; xxx. 1.—II. xxv. 7; xl. 19; xlv. 10.
נָסַח molten image II. xli. 29; xlviii. 5.
 drink offering II. lvii. 6.
נָסַח II. xlvii. 12, 15; liv. 6.
נָסַח only in Isaiah I. vii. 19.—II. lv. 18.
נָסַח Kal I. xxxiii. 9, 15.
 Hithp. II. lii. 2.
נָסַח I. iii. 4, 5; vii. 16; viii. 4; x. 19; xi. 6; xx. 4.—II. xlii. 18; xxxvii. 6; lx. 30; lxx. 20.
נָסַח ap. leg. liv. 16 rel.
נָסַח Kal perf. and part. I. iii. 8; viii. 15; ix. 7, 9; xvi. 9; xxii. 15; xxx. 13; xxxi. 8.—II. xiv. 12; xxi. 9; xxiv. 20.
 Kal. inf. I. xxx. 25.
 Kal impf. I. iii. 25; x. 4, 34.—II. xlii. 15; xxiv. 18; xxvi. 18; xlvii. 11; liv. 15.
 Hiph. I. xxvi. 19; xxxiv. 17; xxxvii. 7.
נָסַח I. i. 14; iii. 9, 20; v. 14; x. 18; xv. 4; xix. 10; xxix. 8; xxxii. 6.—II. xxvi. 8, 9; xxxviii. 15, 17. In chaps. xl.—xvi. 22 times.
נָסַח = desire: I. v. 14; xxix. 8.—II. lv. 2; lvi. 11; lviii. 10.
נָסַח succus II. lxiii. 3, 6.
נָסַח (נָסַח) II. xxxiv. 10.
נָסַח I. xxviii. 28; xxxiii. 20.—II. xlii. 20; xxv. 8; lvii. 16.
נָסַח Niph. I. xx. 6.—II. xxxvii. 11.
 Hiph. I. xix. 20; xxxi. 5.—II. xxxvi. 14, 15, 18, 19, 20; xxxvii. 12; xxxviii. 6; xlv. 17, 20; xlvii. 14; l. 2; lvii. 13.
נָסַח I. v. 29.—II. xlii. 22; xliii. 18.
נָסַח I. i. 8; viii. 16.—II. xxvi. 3; xxvii. 3; xlii. 6; xlviii. 6; xlix. 6; lxx. 4.
נָסַח I. xi. 1.—II. xiv. 19; lx. 21.
נָסַח II. xxxvi. 6; lxii. 2.
נָסַח (נָסַח) ap. leg. lix. 7 rel.
נָסַח II. xxxiv. 8; xxxv. 4; xlvii. 4; lxx. 17; lxi. 2; lxiii. 4.
נָסַח ap. leg. li. 1 rel.
נָסַח Kal. perf. I. v. 26; x. 26; xi. 12; xxii. 6.—II. xiv. 4; xxxvii. 4; lii. 8; liii. 4, 12.
 Kal part. act. II. xlv. 20; lii. 11.
 Kal part. pass. I. iii. 3; ix. 14 (נָסַח); II. xli. i. 3.
 Kal part. pass. I. xxxiii. 24 (נָסַח).
 Kal. inf. constr. I. i. 14; xviii. 3.
 Kal imper. II. xlii. 2; xl. 26; li. 6; lx. 4.
 Kal impf. I. ii. 4, 9; iii. 7; viii. 4; x. 24; xxx. 6; xxxvii. 23.—II. xxiv. 14; xxxviii. 21; 11 times in chaps. xl.—lxvi.
 Niph. part. I. ii. 2, 12, 13, 14; vi. 1; xxx. 25.—II. lvii. 7, 15.
 Niph. perf. II. xxxix. 6; lii. 13.
 Niph. impf. I. xxxiii. 10.—II. xl. 4; xlix. 22; lxvi. 12.
 Piel impf. II. lxiii. 9.
נָסַח with קָל = vocem efferre I. iii. 7.—II. xlii. 11.
נָסַח Hiph. II. xxxv. 10; li. 11; lxx. 9.
נָסַח Hiph. ap. leg. xlv. 15 rel.
נָסַח foenerari II. xxiv. 2; l. 1.
נָסַח obliuisci ap. leg. xlv. 21 rel.
נָסַח ap. leg. xlii. 14 abs.
נָסַח I. ii. 22; xxx. 33.—II. xlii. 5; lvii. 16.
נָסַח ap. leg. xl. 24 rel.
נָסַח I. v. 11.—II. xxi. 4; lxx. 10.
נָסַח II. xlii. 16; xlii. 16; lviii. 12; lxx. 8.
נָסַח Niph. I. v. 27; xxxiii. 20.
 Piel II. lviii. 6.
נָסַח Hiph. ap. leg. lviii. 6 rel.
 D.
נָסַח ap. leg. lvi. 12 rel.
נָסַח II. xlii. 25; xlix. 18; lx. 4.
נָסַח II. xli. 4, 7; liii. 4, 11.
נָסַח II. xlv. 15, 17, 19; xlv. 6.
נָסַח ap. leg. xli. 25 rel.
נָסַח I. xlix. 22.—II. xxiv. 10, 22; xxxi. 20; xlv. 1; lx. 11.

נִפְח Niph. with מִחֲדָר II. xlii. 17; I. 5.
 נִפְח I. ii. 7; v. 28; xxx. 16; xxxi. 1, 3.—
 II. xxxvi. 8; xliii. 17; lxiii. 13;
 lxvi. 20.
 נִפְח Verb. אִנ. לֵג. lxvi. 17 rel.
 נִפְח I. v. 28; xvii. 18; xxix. 6.—II. xxi. 1;
 lxvi. 15.
 נִפְח Kal I. vi. 7; vii. 17; x. 27; xi. 13; xiv.
 25; xxx. 11.—II. lii. 11; lix. 15.
 Hiph. I. i. 16, 25; iii. 1, 18; v. 5, 23;
 x. 13; xvii. 1; xviii. 5; xxxi. 2.—
 II. xxv. 8; xxvii. 9; xxxvi. 7;
 lviii. 9.
 נִפְח אִנ. לֵג. xlix. 21 rel.
 נִפְח Kal perf. I. xxiii. 3.—II. xlv. 14.
 Part. Kal I. xxiii. 2, 8.—II. xlvii. 15.
 נִפְח אִנ. לֵג. xlv. 25 rel.
 נִפְח Kal part. act. I. xxii. 15.
 Part. Pual II. xl. 20.
 נִפְח אִנ. לֵג. lv. 7 rel.
 נִפְח II. lvii. 15 (bis); lxii. 10 (bis).
 נִפְח I. ii. 21; vii. 19; (xvi. 1); xxii. 17;
 xxxi. 9; xxxii. 2; xxxiii. 16.—
 II. xlii. 11; lvii. 5.
 נִפְח II. xxvi. 3; lix. 16; lxiii. 5; Niph.
 xxxvi. 6; xlviii. 2.
 נִפְח אִנ. לֵג. li. 8 aba.
 נִפְח I. ii. 21.—II. lvii. 5.
 ramus I. xvii. 6; (vgl. x. 33).—II.
 xxvii. 10.
 נִפְח Part. act. אִנ. לֵג. liv. 11 rel.
 נִפְח I. xix. 6.—II. xl. 24; xli. 16.
 נִפְח אִנ. לֵג. liv. 11 rel.
 נִפְח Kal I. xxii. 10; xxxiii. 18.
 Piel II. xliii. 21, 26.
 Pual II. lii. 15.
 נִפְח I. xix. 11, 12, 18; xxx. 8; xxxiii. 18.
 II. xxxiv. 4, 16; xxxvi. 3; xxxvii.
 2, 14; xxxix. 1; I. 1.
 נִפְח nur Piel = to free from stones I. v. 2.—
 II. lx. 10.
 נִפְח cessatio I. i. 5; xxxi. 6.—II. xiv. 6; lix.
 13.
 נִפְח II. xxxix. 7; lvi. 3, 4.
 נִפְח אִנ. לֵג. lv. 13 aba.
 נִפְח Part. סִרַר I. i. 23; xxx. 1.—II. lxv. 2.
 נִפְח Niph. I. xxviii. 15.—II. xl. 27; lxv.
 16.
 Piel (I. xvi. 3).
 Hiph. I. viii. 17; xxix. 15.—II. xlix.
 2; i. 6; liii. 3; liv. 8; lvii. 17; lix.
 2; lxiv. 6.
 Hith. I. xxix. 14.—II. xlv. 15.
 נִפְח I. (xvi. 4); xxviii. 17; xxxii. 2.—II.
 xlv. 19; xlviii. 16.

ע.

עָב I. v. 6; xviii. 4; xix. 1.—II. xlv. 14;
 xxv. 5; xlv. 22; lx. 8.

עָב Kal I. xix. 9, 21, 23; xxviii. 21; xxx.
 24.—II. lx. 12.
 Pual II. xiv. 3.
 Hiph. II. xliii. 23, 24.
 עָב in a general sense I. xx. 3; xxii. 20.—
 II. xiv. 2; xxiv. 2; xxxvi. 9, 11;
 xxxvii. 5, 24, 35; 9 times in chaps.
 xl.—lxvi.
 עָב as עָב II. xli. 8; xlii. 1, 19; xliii.
 10; xlv. 1, 2, 21, 26; xlv. 4; xlviii.
 20; xlix. 3, 5, 6; I. 10; lii. 13; liii.
 11.
 עָב Kal I. (xvi. 8); x. 23, 29.—II. xxiv. 5.
 Kal part. act. I. xxiii. 2; xxix. 5;
 xxxiii. 8.—II. xxxiv. 10; li. 23; lx.
 15.
 Kal inf. constr. I. xxviii. 19.—II. li.
 10; liv. 9.
 Kal imper. I. xxiii. 6, 10, 12.—II.
 xlvii. 2; lxii. 10.
 Kal impf. I. xxviii. 15, 16, 19; xxxi.
 9; xxxiii. 21.—II. xxvi. 20; xxxv.
 8; xl. 27; xli. 3; xliii. 2; xlv. 14;
 li. 23.
 עָב with כֵּן אִנ. לֵג. xl. 27 rel.
 עָב I. vii. 20; viii. 23; xviii. 1.—II. xlvii.
 15.
 עָב Subst. and adv. I. ix. 5.—II. xlv. 17;
 lvii. 15.
 עָב I. xxx. 8.—II. lxiv. 8.
 עָב II. xxvi. 4; lxv. 18.
 עָב I. viii. 2; xix. 20.—II. xliii. 9, 10;
 xlv. 8, 9; lv. 4.
 עָב Kal אִנ. לֵג. lxi. 10 rel.
 עָב אִנ. לֵג. xlix. 18 rel.
 עָב אִנ. לֵג. lxiv. 5 aba.
 עָב אִנ. לֵג. xlvii. 8 aba.
 עָב (comp. עָב xxxvii. 12) אִנ. לֵג. li. 3 rel.
 עָב Niph. II. xxxiv. 16; xl. 26; lix. 15.
 עָב I. xvii. 2; xxxii. 14.—II. xl. 11.
 עָב I. i. 5; ii. 4; v. 4, 25; xxxiii. 12; xxx.
 20.—II. xiv. 1; xxvi. 21; xxxviii.
 11; xlv. 6, 14, 22; xlv. 9; xlvii. 10;
 li. 22; liv. 9; lvi. 8; lxii. 4; lxv. 24.
 עָב I. vii. 8; xxi. 16.
 עָב עָב I. x. 25; xxx. 17.
 עָב II. xlix. 15; lxv. 20.
 עָב אִנ. לֵג. lix. 3 rel.
 עָב = עָב אִנ. לֵג. lxi. rel.
 עָב I. ix. 6; xxx. 8; xxxii. 14, 17; xxxiii.
 14.—II. xxiv. 5; xxxiv. 17; xxxv.
 10; beside in chaps. xl.—lxvi. 19
 times.
 עָב II. xiv. 20; xxv. 2; xxxiv. 10;
 xl. 8; xlvii. 7; li. 6, 8; lxi. 21.
 עָב II. xlii. 14; xlv. 9; lvii. 11;
 lxiii. 16, 19; lxv. 3.
 עָב II. xxvi. 4; xlv. 17 (bis) lvii. 9.

עָלַי אָ. אָ. xlv. 17 aba.
 עָלָא I. i. 4; v. 18; vi. 7; xxii. 14; xxx. 18;
 xxxiii. 24.—II. xlii. 11; xiv. 10,
 21; xxvi. 21; xxvii. 9; xl. 2; xliii.
 24; l. 1; liii. 5, 6, 11; lvii. 17; xxix.
 2, 3, 12; lxiv. 5, 6, 9; lxv. 7.
 עָלָא Sing. fem. II. lvii. 3.
 Plur. I. ii. 6.
 עָלָא solars Kal I. vi. 2; xi. 14; xxxi. 5.—II.
 lx. 8.
 עָלָא Poel I. vi. 6; xxx. 6.—II. xiv. 21.
 עָלָא consilium capere אָ. אָ. xlv. viii. 10 rel.
 עָלָא Imper. Kal II. li. 9; lii. 1.
 עָלָא Hiph. II. xlii. 17; xli. 2, 25; xlii. 13;
 xlv. 13; l. 4 (bis).
 עָלָא Pol. I. x. 26; (xv. 5); xxiii. 13.—II.
 xiv. 9.
 עָלָא Hith. II. li. 17; lxiv. 6.
 עָלָא Sing. II. xxxv. 5; xlii. 16, 18, 19;
 xliii. 8.
 עָלָא Plur. O' I. xxix. 18.—II. lvi. 10; lix. 10.
 עָלָא Plur. O' אָ. אָ. xlv. xlii. 7 aba.
 עָלָא אָ. אָ. l. 4 aba.
 עָלָא Adject. I. xix. 4.—II. xxv. 3; xliii. 16;
 lvi. 11.
 עָלָא I. xii. 2.—II. xxvi. 1; xlv. 24; xlix. 5;
 li. 9; lii. 1; lxii. 8.
 עָלָא Kal perf. I. i. 4; xvii. 9.—II. xlii. 16;
 xlix. 14; liv. 7; lviii. 2.
 עָלָא Kal part. act. I. i. 28.—II. lxx. 11.
 עָלָא Kal part. pass. I. vi. 12; x. 14; xvii. 2,
 9.—II. liv. 6; lx. 15; lxii. 4.
 עָלָא Kal impf. I. x. 3.—II. xli. 17; lv. 7.
 עָלָא Niph. I. vii. 16; xviii. 6.—II. xxvii.
 10; lxii. 12.
 עָלָא Pu. I. xxxii. 14.
 עָלָא אָ. אָ. xlii. 25 rel.
 עָלָא אָ. אָ. xliii. 17 rel.
 עָלָא I. xxx. 7; xxxi. 3.—II. xli. 6, 10, 13,
 14; xlii. 2; xlix. 8; l. 7, 9; lxiii. 5.
 עָלָא Kal I. xxii. 17 (bis).—II. lix. 17.
 עָלָא אָ. אָ. lvii. 16 rel.
 עָלָא I. xxviii. 1, 3, 5.—II. lxii. 3.
 עָלָא I. xviii. 6 (bis).—II. xli. 11.
 עָלָא Sing. II. xlii. 16, 18; lii. 8; lxiv. 3.
 עָלָא Dual I. i. 15, 16; beside 19 times in
 Prt. I.—II. xxxv. 5; xxxviii. 3,
 14; beside 15 times in chapa. xl—
 lxvi.
 עָלָא אָ. אָ. lii. 8 rel.
 עָלָא Masc. I. v. 27; xxviii. 12; xxix. 8.
 עָלָא Fem. I. xxxii. 2.—II. xli. 1.
 עָלָא אָ. אָ. lx. 8 rel.
 עָלָא wbs. Sing. I. i. 8; beside 9 times in Prt.
 I.—II. xxiv. 12; xxv. 2; xxvi. 1;
 xxvii. 10; xxxvi. 15; xxxvii. 13,
 34, 35; xxxviii. 6; 6 times in chapa.
 xl—lxvi.
 עָלָא Plur. I. i. 7; vi. 11; xvii. 2, 9; xix. 18.
 עָלָא II. xiv. 17, 21; xxxvi. 1; xl. 9; xlii.
 11; xlii. 26; liv. 3; lxi. 4; lxiv. 9.
 עָלָא אָ. אָ. xi. 1 rel.
 עָלָא (a. u. אָ. אָ.) אָ. אָ. lx. 14 rel.
 comp. Pa. xlviii. 9; ci. 8.

עָלָא אָ. אָ. lix. 5 rel.
 עָלָא אָ. אָ. lxvi. 17 rel.
 עָלָא אָ. אָ. lxv. 10 rel.
 עָלָא jugum I. ix. 3; x. 27; xiv. 25.—II.
 xlvii. 6.
 עָלָא Kal. I. ii. 3; v. 6, 24; vii. 1, 6; viii.
 7; xi. 16; xxii. 1; xxxii. 13;
 xxxvii. 24, 29.—II. xiv. 8, 13, 14;
 xv. 2, 5; xxiv. 18; xxvii. 3, 10,
 13; xxxv. 9; xxxvi. 1, 10; xxxvii.
 14; xxxvii. 22; 8 times in chapa.
 xl—lxvi.
 עָלָא Hiph. I. viii. 7.—II. lvii. 6; lxiii. 11;
 lxvi. 3.
 עָלָא I. i. 30.—II. xxvii. 3; xxxiv. 4; lxiv. 5.
 עָלָא I. i. 11.—II. xl. 16; xliii. 23; lvi. 7.
 עָלָא אָ. אָ. liv. 4 rel.
 עָלָא אָ. אָ. xl. 11 rel.
 עָלָא Hiph. I. i. 15.
 עָלָא Hithp. II. lviii. 7.
 עָלָא אָ. אָ. li. 20 rel.
 עָלָא אָ. אָ. xli. 10 rel.
 עָלָא I. x. 1.—II. liii. 11; lix. 4.
 עָלָא Part. pass. Kal II. xli. 1, 3.
 עָלָא I. xvii. 5; xxii. 7; xxviii. 21.—II.
 lxv. 10.
 עָלָא Hithp. II. lv. 2; lvii. 4; lviii. 14;
 lxvi. 11.
 עָלָא II. xlii. 22; lviii. 13.
 עָלָא אָ. אָ. xlvii. 1 rel.
 עָלָא respondit I. iii. 9; xxx. 19.—II. xiv.
 10, 32; xli. 9; xxv. 5; xxxvi. 21;
 xli. 17; xlv. 7; xlix. 8; l. 2; lviii.
 9; lix. 12; lxv. 12, 24; lxvi. 4.
 עָלָא inflexum esse Kal I. xxxi. 4.
 עָלָא Niph. II. liii. 7; lviii. 10.
 עָלָא Piel II. lviii. 3, 5; lx. 14.
 עָלָא lxiv. 11.
 עָלָא Pual II. liii. 4.
 עָלָא I. xi. 4; xxix. 19.—II. lxi. 1.
 עָלָא I. iii. 14, 15; x. 2; xiv. 32; xxxii. 7.
 עָלָא —II. xxvi. 6; xli. 17; xlix. 13;
 lviii. 7; lxvi. 2.
 עָלָא Fem. I. x. 30.—II. li. 21; liv. 11.
 עָלָא אָ. אָ. xlviii. 10 rel.
 עָלָא I. iv. 5.—II. xlv. 22.
 עָלָא אָ. אָ. xlix. 26 rel.
 עָלָא I. ii. 10, 19; xxix. 4.—II. xxv. 12;
 xxvi. 5, 19; xxxiv. 7, 9; xl. 12;
 xli. 2; xlvii. 1; xlix. 23; lii. 2.
 עָלָא Sing. I. x. 15, 19.—II. xxxvii. 19; in
 Chapa. xl—lxvi., 8 times.
 עָלָא Plur. I. vii. 2; xxx. 33.—II. In Chapa.
 xl—lxvi., 4 times.
 עָלָא אָ. אָ. xli. 19 rel.
 עָלָא אָ. אָ. lvii. 5 rel.
 עָלָא Kal part. pass. II. liv. 6.
 עָלָא Piel II. lxiii. 10.

עֲצָב *simulacrum* I. x. 11.—II. xlv. 1.
 עֲצָב *labor* ἀπ. λεγ. lviii. 3 rel.
 עֲצָב ἀπ. λεγ. xlviii. 5 rel.
 עֲצָב I. v. 19; viii. 10; xi. 2; xiv. 26; xvi. 8; xix. 3, 11, 17; xxviii. 29; xxix. 16.—II. xxv. 1; xxxvi. 5; xl. 13; xli. 10, 11; xlvii. 13.
 עֲצָב יֵשׁׁׁׁׁׁ II. xl. 13; xlv. 11.
 עֲצָב I. viii. 7.—II. liii. 12; lx. 22.
 עֲצָב Plur. מְעַצְבִּים II. xxxviii. 13; lviii. 11; lxvi. 14.
 עֲצָבָה II. xl. 29; xlvii. 9.
 עֲצָבָה ἀπ. λεγ. xli. 21 aba.
 עֲצָר ἀπ. λεγ. lxvi. 9 rel.
 עֲצָר ἀπ. λεγ. liii. 8 rel.
 עֲקֹשׁ Piel ἀπ. λεγ. lix. 8 rel.
 עֲקָרָה ἀπ. λεγ. liv. 1 rel.
 עֲקָרָה I. xxxiii. 9.—II. xxxv. 1, 6; xl. 3; xli. 19; li. 3.
 עֲרֵכֶם Arab-tree (I. xv. 7).—II. xlv. 4.
 עֲרֵה Pl. I. iii. 17; xxii. 6.
 עֲרֵה Niph. I. xxxii. 15.
 עֲרֵה Hiph. II. liii. 12.
 עֲרֵה I. xx. 4.—II. xlvii. 3.
 עֲרִץ I. xxix. 5, 20.—II. xlii. 11; xxv. 3, 4, 5; xlix. 25.
 עֲרֵץ I. xxx. 33.—II. xxi. 5; xl. 18; xlv. 7; lxv. 11.
 עֲרֵל ἀπ. λεγ. lii. 1 rel.
 עֲרֵם I. xx. 2, 3, 4.—II. lviii. 7.
 עֲרֵף *frangere cervicem* ἀπ. λεγ. lxvi. 3 rel.
 עֲרֵף ἀπ. λεγ. xlviii. 4 rel.
 עֲרֵף ἀπ. λεγ. lx. 2 rel.
 עֲרֵץ I. ii. 19, 21; viii. 12, 13; xxix. 23.—II. xlvii. 12.
 עֲשֵׂב I. xxxvii. 27.—II. xlii. 15.
 עֲשֵׂה Creator I. xvii. 7; xxix. 16.—II. xxvii. 11; xlv. 2; xlv. 18; li. 13; liv. 5.
 עֵשׂ *timeo* II. i. 9; li. 8.
 עֵשֶׂר ἀπ. λεγ. liii. 9 rel.
 עֵשֶׂן I. iv. 5; vi. 4; ix. 17; xiv. 31.—II. xxxiv. 10; li. 6; lxv. 5.
 עֵשֶׂן Kal II. lii. 4.
 עֵשֶׂן Pual I. xliii. 12.
 עֵשֶׂן I. xxx. 12.—II. liv. 14; lix. 13.
 עֵשֶׂה I. xxix. 22; xxx. 8; xxxiii. 10; xxxvii. 26.—II. xxxvi. 5; xliii. 19; xlviii. 7; xlix. 10.
 עֵשֶׂה I. v. 3, 5; xvi. 14; xxviii. 22.—II. xxxvi. 8, 10; xxxvii. 20; xliii. 1; xlv. 1; xlvii. 8; xlviii. 16; xlix. 5; lii. 5; lxiv. 7.
 עֵשֶׂה I. viii. 23; xvii. 14; xviii. 7; xx. 2; xxxiii. 2.—II. xlii. 22; xxxix. 1; xlviii. 16; xlix. 8; lx. 22.
 Plur. I. xxxiii. 6.

פֶּאֶר Pi. II. iv. 5; lx. 7, 9, 13.
 Hithp. I. x. 15.—II. xlv. 23; xlix. 3; lx. 21; lxi. 3.
 פֶּאֶר I. iii. 20; II. lxi. 3, 10.
 פֶּלַל ἀπ. λεγ. lxv. 4 rel.
 פֶּלַר II. xiv. 19; xxxiv. 3; xxxvii. 36; lxvi. 24.
 פֶּנַע II. xlvii. 8; liii. 6, 12; lix. 16; lxiv. 4.
 פֶּרַח Kal perf. I. xxix. 22.
 פֶּרַח Kal part. pass. I. xxxv. 10; li. 11.
 Niph. I. i. 27.
 פֶּרַח ἀπ. λεγ. i. 2 rel.
 פֶּרַח I. v. 14; vi. 7; ix. 11; x. 14; xi. 4; xix. 7; xxix. 13; xxx. 2.—II. xxxiv. 16; 12 times in Chaps. xl.—lxvi.
 פֶּרֶץ פִּי I. i. 20.—II. xl. 5; lviii. 14.
 פֶּרֶץ II. lix. 21; lxii. 2.
 פֶּרֶץ ἀπ. λεγ. liv. 11 rel.
 פֶּרֶץ (name of a nation) ἀπ. λεγ. lxvi. 19 aba.
 פֶּרֶץ Hiph. I. xxviii. 25.—II. xxiv. 1; xli. 16.
 פֶּרֶץ Kal I. xxviii. 7.
 Hiph. II. lviii. 10.
 פֶּרֶץ ἀπ. λεγ. lxiii. 3 rel.
 פֶּרֶץ I. xii. 2; xix. 16; xxxiii. 14.—II. xlv. 8, 11; li. 13; lx. 5.
 פֶּרֶץ II. xlv. 12; liv. 16.
 פֶּרֶץ ἀπ. λεγ. xli. 7 rel.
 פֶּרֶץ ἀπ. λεγ. lxvi. 19 rel.
 פֶּרֶץ ἀπ. λεγ. xlv. 20 rel.
 פֶּרֶץ Hithp. I. (xvi. 12); xxxvii. 21.—II. xxxvii. 15; xxxviii. 2; xlv. 17; xlv. 14, 20.
 פֶּרֶץ ἀπ. λεγ. xl. 12 rel.
 פֶּרֶץ Kal I. viii. 21.—II. xlii. 14; liii. 6; lvi. 11.
 Piel II. xl. 3; lvii. 14; lxii. 10.
 פֶּרֶץ I. x. 10; xxx. 22.—II. xxi. 9; xlii. 8.
 פֶּרֶץ II. xl. 19, 20; xlii. 17; xlv. 9, 10, 15, 17; xlv. 20; xlviii. 5.
 פֶּרֶץ ἀπ. λεγ. xlii. 14 aba.
 פֶּרֶץ I. xxxi. 2.—II. xxvi. 13; xli. 4; xliii. 13; xlv. 12, 15.
 פֶּרֶץ I. i. 31; v. 12.—II. xli. 24; xlv. 9, 11; lix. 6.
 פֶּרֶץ II. xl. 10; xlix. 4; lxi. 8; lxii. 11; lxv. 7.
 פֶּרֶץ *passus* I. xxxvii. 25.—II. xxvi. 6; xli. 7; lxvi. 8.
 פֶּרֶץ *incus* ἀπ. λεγ. xli. 7 aba.
 פֶּרֶץ II. xiv. 7; xlv. 23; xlix. 13; lii. 9; liv. 1; lv. 12.
 פֶּרֶץ Kal I. x. 12; xlii. 17.—II. xli. 11;

y.

צָרַק I. i. 21, 28; xi. 4, 5; (xvi. 5); xxxii. 1.—II. xxvi. 9, 10; 18 times in Chapa. xl.—lxvi.
צָרָקָה I. i. 27; v. 7, 16, 23; ix. 6; x. 22; xxviii. 17; xxxii. 16, 17; xxxiii. 5, 15.—II. xlv. 8, 23, 24; besides 20 times in Chapa. fol.
Plur. צָרָקוֹת I. xxxiii. 15.—II. xlv. 24; lxiv. 5.
צָרָקָה and צָרָקָה parallel II. xlv. 8; xlv. 13; li. 5, 6, 8; lvi. 1; lix. 17; lxi. 10; lxii. 1.
צָרָה I. x. 30; xii. 6.—II. xxiv. 14; liv. 1.
צָרָה II. xvi. 3; lviii. 10; lix. 10.
צָרָה I. viii. 8; x. 27; xxx. 28.—II. lii. 2.
צָרָה Piel i. v. 6; x. 6; xxxiii. 11.—II. xlii. 3; xxxiv. 16; xxxviii. 1; xlv. 11, 12; xlviii. 5.
Part. II. iv. 4.
צָרָה ḥp. ley. xlii. 11 aba.
צָרָה ḥp. ley. xxiv. 11 rel.
צָרָה ḥp. ley. xlv. 27 aba.
צָרָה II. lviii. 3, 4.
צָרָה II. lviii. 3, 5, 6.
צָרָה Plur. ḥp. ley. lviii. 11 aba.
צָרָה constraining, oppressing Hiph. I. xxix. 2, 7.—II. li. 13.
Hoph. I. viii. 23.
צָרָה I. li. 10, 18, 21; viii. 14; xvii. 10; xxx. 29.—II. xvi. 4; xlv. 8; xlvii. 21; li. 1.
צָרָה II. xxxv. 1; xli. 18; liii. 2.
צָרָה in parallel clauses I. ii. 3; iv. 3, 4; x. 12, 32; xxxi. 9; xxxiii. 20; xxxvii. 22, 32.—II. xxiv. 32; xl. 9; xli. 27; xlv. 13; lii. 1, 2; lxii. 1; lxiv. 10.
צָרָה I. xxviii. 1 (נָל) comp. צָרָה נָל xlviii. 4).—II. xl. 6; צָרָה נָל xlv. 8.
צָרָה Messenger I. xviii. 2.—II. lvii. 2.
constrictio II. xlii. 8; xxi. 3.
Image II. xlv. 16.
צָרָה I. iv. 6; (xvi. 3); xxx. 2, 3; xxxii. 2. II. xxv. 4, 5; xxxiv. 15; xxxviii. 8; xlix. 2; li. 16.
צָרָה II. xlv. 16, 19.
צָרָה Kal. II. lxi. 10; Hv. 17.
Hiph. II. xlviii. 15; lv. 11.
צָרָה ḥp. ley. xlv. 16 rel.
צָרָה II. xli. 17; l. 2.
צָרָה II. xlviii. 21; xlix. 10; lxx. 13.
צָרָה Adj. I. xxi. 14; xxix. 8; xxxii. 6.—II. xlv. 8; lv. 1.
צָרָה ḥp. ley. xlvii. 2 rel.
צָרָה II. xlii. 9; xliii. 19; xlv. 4; xlv. 8; lv. 10; lviii. 8; lxi. 11.
צָרָה I. iv. 2.—II. xli. 11.
צָרָה I. i. 18.—II. li. 8.
צָרָה I. iii. 23.—II. lxii. 3.

צָקָה II. li. 14; lxiii. 1.
 צָקֵר *ἀπ. λεγ.* lx. 22 rel.
 צָקַץ I. xix. 20; xxxiii. 7.—II. xlii. 2; xlv. 7; lxv. 14.
 צָקַח Kal part. II. lii. 8; lvi. 10.
 Kal inf II. xxi. 5.
 Piel part. II. xxi. 6.
 צָפֹן I. xiv. 31.—II. xiv. 13; xli. 25; xliii. 6; xlix. 13.
 צָפַעַן I. xi. 8.—II. lix. 5.
 צָר I. i. 24; v. 28, 30; ix. 10; xxx. 20.—II. xxv. 4; xxvi. 11, 16; lix. 18, 19; lxiii. 9, 18; lxiv. 1.
 צָרַח I. viii. 22; xxx. 6; xxxiii. 2.—II. xxxvii. 3; xlv. 7; lxiii. 9; lxv. 16.
 צָרַח Hiph. *ἀπ. λεγ.* xlii. 13 aba.
 צָרַךְ Kal perf. I. i. 25.—II. xlviii. 10.
 Kal part. II. xl. 19; xli. 7; xlv. 6.
 צָרַר Kal I. viii. 16; xi. 13; xxxviii. 20.—II. xlix. 20, 21.

ק.

קָצַע II. li. 17, 22.
 קָצַץ Niph. II. xxxiv. 15; xliii. 9; xlv. 20; xlviii. 14; xlix. 18; lvi. 8; lx. 4, 7.
 Piel I. xi. 12; xxi. 9.—II. xlii. 14; xxxiv. 16; xliii. 5; xlix. 11; liv. 7; lvi. 8; lxii. 9; lxvi. 18.
 Hithp. II. xlv. 11.
 קָצַר I. xlii. 16 (*bis*).—II. xiv. 19; liii. 9; lxv. 4.
 קָדַשׁ I. i. 4; iv. 3; v. 16, 19, 24; beside 11 times in Pt. I.—II. xxxvii. 23; 16 times in chaps. xl.—lxvi.
 קָדַשׁ יִשְׂרָאֵל I. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19, 23; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23.—II. xli. 14, 16, 20; xliii. 3, 14, 15; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7; liv. 5; lv. 5; lviii. 13; lx. 9, 14.
 קָדַח II. i. 11; lxiv. 1.
 קָדַם I. xi. 14; xxxiii. 7; xxxvii. 26.—II. li. 9.
 קָדַם I. ii. 6; ix. 11.—II. xlv. 21; xlv. 10.
 קָדַמְתִּי *ἀπ. λεγ.* xliii. 18 rel.
 קָדַר I. xxi. 16, 17.—II. xlii. 11; lx. 7.
 קָדַרְתִּי *ἀπ. λεγ.* i. 3 aba.
 קָדַשׁ Kal II. lxv. 5.
 Niph. I. v. 16.
 Pual part. II. xlii. 3.
 Hiph. I. viii. 13; xxix. 23.
 Hithp. I. xxx. 29.—II. lxvi. 17.
 קָדַשׁ Sing. I. vi. 13; xi. 9; xxxiii. 18.—II. xxxvii. 13; xxxv. 8; 9 times in chaps. xl.—lxvi.
 קָדַשׁ עֵינֵי הַקָּדָשׁ II. xlviii. 2; lii. 1; lxiii. 10, 11, 15, 18; lxiv. 9, 10; lxv. 11, 25; lxvi. 20.
 קָדַי I. xviii. 2, 7; xxxviii. 10, 13, 17.—II.

xxxiv. 11, 17; xlv. 13.
 קָדַח Kal part. II. xl. 30; xlix. 23.
 Piel I. v. 2, 4, 7; viii. 17; xxxiii. 2.—xxv. 9; xxvi. 8; li. 5; lix. 9, 11; lx. 9; lxiv. 2.
 קָל I. vi. 4, 8; x. 30; (xv. 4); xxix. 4, 6; xxx. 19, 31; xxxi. 4; xxxii. 9; xxxiii. 3.—II. xlii. 2, 4; xxiv. 14, 18; xxxvi. 13; 10 times in chaps. xl.—lxvi.
 קָלִי קוֹל I. vi. 4.—II. xl. 3.
 קָלַם Kal. perf. I. ii. 19, 21; xxxi. 2.—II. xiv. 22; xxiv. 20; xlix. 7.
 Kal. imper. I. xxxiii. 12; xxxiii. 9.—II. xxi. 5; li. 17; lx. 1.
 Kal. impf. I. vii. 7; viii. 10; xiv. 24; xxviii. 13, 21; xxxii. 8; xxxiii. 10.
 II. xiv. 21; xxvi. 14, 19; xxvii. 7; xl. 8; xliii. 17; xlv. 10.
 Piel II. xlv. 26; lviii. 12; lxi. 4.
 Hiph. I. xxxiii. 13; xxxix. 3.—II. xiv. 9; xlv. 26; xlix. 6, 8.
 קָדַר II. lix. 5, 6.
 קָשָׁן I. xi. 6.—II. liv. 7; lx. 22.
 קָשַׁר Piel II. lxv. 3, 7.
 קָר I. (xv. 1; xv. 7); xxi. 5, 6.—II. xxv. 4; xxxviii. 2; lix. 10.
 קָלַל Niph. I. xxx. 16.—II. xlix. 6.
 Piel I. viii. 21.
 Pu. I. viii. 23.—II. lxv. 20.
 קָשַׁח *ἀπ. λεγ.* xlvii. 2 rel.
 קָשָׁח I. ix. 6; xi. 13; xxxvii. 32.—II. xxvi. 11; xlii. 13; lix. 17; lxiii. 15.
 קָשָׁה I. xix. 6.—II. xxxv. 7; xxxvi. 6; xlii. 3; xliii. 24; xlv. 6.
 קָסַם I. iii. 2.—II. xlv. 25.
 קָפַץ *ἀπ. λεγ.* lii. 15 rel.
 קָצַח Pl. קָצוֹת הַקָּרָן II. xl. 23; xli. 5, 9.
 קָצַח I. v. 26; vii. 3, 18.—II. xlii. 5; xlii. 10; xliii. 6; xlviii. 20; xlix. 6; lvi. 11; lxii. 11.
 קָצַח Kal II. xlvii. 6; liv. 9; lvii. 16, 17; lxiv. 4, 8.
 Hithp. I. viii. 21.
 קָצַח II. xxxiv. 2; liv. 8; lx. 10.
 קָצַר I. xxxviii. 20.—II. i. 2; lix. 1.
 קָרָא Kal perf. I. vi. 3; vii. 14; xxii. 20; xxx. 7.—II. xlii. 4; 15 times in chaps. xl.—lxvi.
 Kal part. act. I. vi. 14; xxi. 11.—II. xl. 3; xli. 4; xlv. 3; xlv. 11; xlviii. 13; lix. 4.
 Kal inf. constr. I. i. 13; viii. 4.—II. lxi. 1, 2.
 Kal imper. I. viii. 3; xli. 4; xxix. 11, 12.—II. xxxiv. 16; xl. 2, 6; lv. 6; lviii. 1.
 Kal impf. I. ix. 5; xx. 12.—II. xxi. 8; xxxiv. 12, 14; xxxvi. 13; xxxvii. 14; 14 times in chaps. xl.—lxvi.
 Niph. perf. II. xliii. 7; xlviii. 1, 2; 1, 2; lxiii. 19.
 Niph. impf. I. i. 26; iv. 1; xxxi. 4; xxxii. 5.—II. xiv. 20; xxxv. 3;

liv. 5; lvi. 7; lxi. 6; lxii. 4, 12.
 Pual II. xlviii. 8, 12; lviii. 12; lxi. 3;
 lxii. 2; lxv. 1.
 קרא II. xl. 26; xliii. 1, 7; xlv.
 5; xlv. 3, 4; xlviii. 1.
 קרא I. xii. 4.—II. xli. 25; xlv.
 6; lxv. 1.
 קרא = קרה II. li. 19; lx. 18.
 קרב Kal I. v. 19; viii. 3.—II. xxxiv. 1;
 xli. 1, 5; xlviii. 16; lvii. 3; lxv. 5.
 Piel II. xli. 21; xlv. 13.
 Hiph. I. v. 8.—II. xxvi. 17.
 קרב or בקרב I. v. 8, 25; vi. 12; vii. 22; x.
 23; xii. 6; (xvi. 11); xix. 1, 3, 24;
 xxix. 23.—II. xxiv. 13; xxv. 11;
 xxvi. 9; lxiii. 11.
 מקרב I. iv. 4.
 קרה *obvenire* *ἀπ. λεγ.* xli. 22 rel.
 קרוב I. xxxiii. 18.—II. xliii. 6, 22; l. 8; li.
 5; lv. 6; lvi. 1; lvii. 19.
 קרוב II. xliii. 22; lvi. 1.
 קרע II. xxxvi. 22; xxxvii. 1; lxiii. 19.
 קש I. v. 24; xxxiii. 11.—II. xl. 24; xli. 2;
 xlvii. 14.
 קשב Kal I. xxxii. 3.
 Hiph. I. x. 30; xxviii. 23.—II. xxi. 7;
 xxxiv. 1; xlii. 23; xlviii. 18;
 xlix. 1; li. 4.
 קשה I. xix. 4.—II. xiv. 2; xxi. 2; xxvii.
 xxviii. 1, 8; xlviii. 4.
 קשה Hiph. *ἀπ. λεγ.* xliii. 17 rel.
 קשר Piel *ἀπ. λεγ.* xlix. 18 rel.
 קשת I. v. 28; vii. 24; xxi. 15, 17; xxii. 3.
 II. xliii. 18; xli. 2; lxvi. 19.

ך.

ראש I. i. 5, 6; vii. 8, 9, 20; ix. 13, 14; xix.
 15; xxviii. 1, 4; xxx. 16; xxxvii.
 22.—II. xxxv. 10; li. 11; lviii. 5;
 lix. 17.
 ראש I. (li. 2); xvii. 6.—II. li. 20.
 ראש II. xl. 21; xli. 4, 26; xlii. 11.
 xlviii. 16.
 Plur. I. xxix. 10.
 ראשון I. viii. 23.—II. xli. 4, 27; xlii. 27;
 xlv. 6; xlviii. 12; lxi. 4.
 ראשון I. i. 26.—II. lii. 4; lx. 9; lxv. 7.
 ראשנות II. xli. 22; xlii. 9; xliii. 9, 18; xlv.
 9; xlviii. 3; lxv. 16, 17.
 ראשית *ἀπ. λεγ.* xlv. 10 rel.
 רב Sing. I. vi. 12; (xvi. 14); xxx. 25;
 xxxi. 1.—II. xliii. 4; xxi. 7; xlii.
 20; li. 10; liv. 13; lxiii. 1, 7.
 Plur. I. (li. 3, 4); v. 9; viii. 7, 15;
 xvii. 12, 13; xxiii. 3.—II. lii. 14,
 15; liii. 11, 12; liv. 1.
 רב I. i. 11; xxxvii. 24.—II. xlvii. 9, 12,
 14; lvii. 10; lxiii. 1, 7.

רב I. vii. 22.—II. xxiv. 22; xl. 26.
 רבב I. xxii. 9.—II. lix. 12; lxvi. 16.
 רבה Hiph. I. ix. 2; xxxiii. 23.
 Hiph. inf. *aba* הרבה I. xxx. 33.
 Hiph. imper. I. xxiii. 16.
 Hiph. impf. I. l. 15.—II. xl. 29; li. 3;
 lv. 7; lvii. 9.
 רבץ Kal I. xi. 6, 7; xiv. 30; xvii. 2.—II.
 xiii. 21; xxvii. 10.
 Hiph. II. xiii. 20; liv. 11.
 רבץ II. xxxv. 7; lxv. 10.
 רבץ Kal I. v. 25; xxviii. 21; xxxii. 10,
 11.—II. xiv. 9; xlv. 2.
 Hiph. I. xliii. 11.—II. xliii. 3; xiv. 16.
 Hithp. I. xxxvii. 28, 29.
 רגל Sing. I. i. 6; xx. 2; xxxii. 20.—II.
 xxvi. 6; xli. 2; lviii. 13.
 Dual I. iii. 16; vi. 2; vii. 20; xxxii. 7;
 xxviii. 3.—II. xxxvi. 12; 7 times
 in chaps. xl.—lxvi.
 רגע *commovere* II. li. 15.
 רגע Hiph. II. xxxiv. 14; li. 4.
 רגע II. xxvi. 20; xlvii. 9; liv. 7, 8.
 רגע II. xxvii. 3.
 ררג *ἀπ. λεγ.* xlv. I rel.
 ררה II. xiv. 2, 6; xli. 2.
 ררך I. i. 23; v. 11; xxx. 16.—II. xli. 3;
 li. 1.
 ררה Kal II. lx. 5.
 Niph. I. xxx. 23.
 Hiph. I. v. 14; xxx. 33.—II. liv. 2;
 lvii. 4, 8.
 ררה I. xxx. 7.—II. li. 9.
 ררה *ἀπ. λεγ.* xlv. 8 *aba*.
 ררה (I. xvi. 9).—II. xxxiv. 5, 7; xliii. 24;
 lv. 10.
 רוח *ἀπ. λεγ.* lviii. 11 rel.
 רוח *ἀπ. λεγ.* lx. 23 rel.
 רוח (wind) I. iv. 4; xi. 4; xvii. 13; xxx.
 28; xxxii. 2; xxxiii. 11.—II. xxvi.
 18; xxvii. 8; xxxviii. 16; 7 times
 in chaps. xl.—lxvi.
 (Spirit) I. vii. 2; xi. 2, 15; xix. 3;
 xxviii. 6; xlix. 10, 24; xxx. 1;
 xxxi. 3; xxxii. 15. II. xxv. 4;
 xxvi. 9; xxxiv. 16; xxxvii. 7; 13
 times in chaps. lx.—lxvi.
 רוח II. lxiii. 10, 11.
 רוח (of the wind) II. lx. 7; lix. 19.
 רום Kal part. I. ii. 12, 13, 14.
 רום I. vi. 1.—II. lvii. 15.
 Kal perf. II. xxvi. 11.
 Kal impf. I. xxx. 18.—II. xlix. 11;
 lii. 13.
 Pilel I. i. 2; xxiii. 4.—II. xxv. 1.
 Hiph. I. x. 15; xxxvii. 23.—II. xiv.
 18; xlix. 22; lvii. 14; lxii. 10.
 רום II. xlii. 2; xl. 9; lviii. 1.
 Hithp. I. xxxiii. 10.
 ריע *clamare* Hiph. (I. xv. 4).—II. xlii. 13;
 xlv. 23.

Pual (I. xvi. 10).
 רָחַץ II. xl. 31; lv. 5; lix. 7.
 רָחֹב (I. xv. 3).—II. lix. 14.
 רָחֹק I. xxxii. 13.—II. xxxix. 8; xli. 12; lvii. 19; lxvi. 19.
 רָחֹק I. v. 26; xxii. 3, 11; xxxiii. 7; xxxvii. 26.—II. xxv. 1; xliii. 6; xlix. 1, 12; lix. 14; lx. 4, 9.
 רָחִים ἀπ. λεγ. xlvii. 2 rel.
 רָחֵל ἀπ. λεγ. liii. 7 rel.
 רָחֵם II. xli. 3.
 Plur. II. xlvii. 6; liv. 7; lxiii. 7, 15.
 רָחֵם I. ix. 16; xxx. 18.—II. xliii. 18; xiv. 1; xxvii. 11; xlix. 10, 13, 15; liv. 8, 10; lv. 7; lx. 10.
 רָחֵק Kal II. xli. 13; xlix. 19; liv. 14; lix. 9, 11.
 Piel q. vi. 12; xxix. 13.—II. xxvi. 15.
 רִיב Verb. part. Kal. I. xix. 20.—II. xlv. 9.
 Imper. I. i. 17.
 Inf. I. iii. 13.
 Impf. II. xxvii. 8; xlix. 25; l. 8; li. 22; lvii. 16.
 רִיב Subst. I. i. 23.—II. xxxiv. 8; xli. 11, 12; lviii. 4.
 רִיק I. xxx. 7.
 רִיק II. xlix. 4.
 רִיק II. lxv. 23.
 רִיקם ἀπ. λεγ. lv. 11 rel.
 רִכָּב Kal I. xix. 1; xxx. 16.—II. xxxvi. 8.
 Hiph. II. lviii. 14.
 רִכָּב I. xxii. 7; xxxi. 1; xxxvii. 24.—II. xxi. 7, 9; xxxvi. 9; xliii. 17; lxvi. 20.
 רִכָּה ἀπ. λεγ. xlvii. 1 rel.
 רִפָּס I. i. 12; (xvi. 4); xxviii. 3.—II. xxvi. 6; xli. 25; lxiii. 3.
 רִחַ II. xiv. 7; xxxv. 10; xliii. 14; xlv. 23; xlviii. 20; xlix. 13; li. 11; liv. 1; lv. 12.
 רִי Kal I. xli. 6.—II. xxiv. 14; xxxv. 6; xlii. 11; xlv. 23; xlix. 13; liv. 1; lxi. 7; lxv. 14.
 Piel (I. xvi. 10).—II. xxvi. 19; xxxv. 2; lii. 8, 9.
 רַע *malus* adj. I. iii. 11; v. 20; vii. 15, 16; xxxii. 7; xxxiii. 15.—II. xlv. 7; lvi. 2; lix. 7, 15; lxv. 12; lxvi. 4.
 רַעב Verb. II. xlix. 10; lxv. 13.
 רַעב Subst. I. v. 18; xiv. xxx.—II. li. 19.
 רַעב הָרַעב וְהָרַעב ἀπ. λεγ. li. 19 rel.
 רַעב Adj. I. viii. 21; ix. 19; xxxix. 8; xxxii. 6.—II. xlv. 12; lviii. 7, 10.
 רַעַה *pascere* of cattle I. v. 17; xi. 7; xiv. 30; xxx. 23.—II. xxvii. 10; xlv. 20; xlix. 4; lxv. 25.
 of the shepherd II. xl. 11; lxi. 5.
 רַעַה the shepherd I. xxxi. 4.—II. xlii. 20; xxxviii. 12; xlv. 28; lvi. 11; lxiii. 11.
 רַעַה *malum* I. iii. 9; vii. 5.—II. xlii. 11;

xlvii. 10, 11; lvii. 1.
 רַעַה Kal II. lix. 15.
 Hiph. I. l. 4, 16; ix. 16; xi. 9; xxxi. 2. II. xiv. 20; xxiv. 19; xli. 23; lxv. 25.
 Hithp. II. xxiv. 19.
 רַעַה Hiph. ἀπ. λεγ. xlv. 8 rel.
 רַעַה Kal I. vi. 10; xix. 22; xxx. 26.—II. lvii. 18, 19.
 Niph. II. liii. 5.
 רַעַה ἀπ. λεγ. lvii. 20 aba.
 רַעַה II. xl. 2; xlii. 1.
 רַעַה II. xlix. 8; lvi. 7; lviii. 5; lx. 7, 10; lxi. 2.
 רַעַה (רַעַה) II. xxxvi. 6; xlii. 4.
 רַעַה II. xlii. 3; lviii. 6.
 רַק ἀπ. λεγ. l. 6 rel.
 רַקב ἀπ. λεγ. xl. 20 rel.
 רַקבם ἀπ. λεγ. lvii. 9 rel.
 רַקַּע II. xl. 19; xlii. 5; xlv. 24.
 רַשַׁע Hiph. II. l. 9; liv. 17.
 רַשַׁע Sing. I. iii. 11; v. 23; xi. 4.—II. xlii. 11; xiv. 5; xxvi. 10; xlviii. 22; liii. 9; lv. 7; lvii. 20, 21.
 רַשַׁע *malitia* II. lviii. 4, 6.
 רַחֵק ἀπ. λεγ. xl. 19 aba.

ש.

שָׁבַע Kal I. i. 11; ix. 19.—II. xlv. 16; liii. 11; lxvi. 11.
 Hiph. II. lviii. 10, 11.
 שָׁכַח II. lvi. 11.
 שָׁכַח II. lv. 2.
 שָׁרַח I. v. 8; vii. 3; xxxii. 12; xxxvii. 27.—II. xxxvi. 2; xl. 6; xliii. 20; lv. 12.
 שָׁרַח II. lvi. 9.
 שָׁח I. vii. 25.—II. xliii. 23; liii. 7; lxvi. 3.
 שָׁם Kal I. xxiii. 13; xxviii. 15, 17, 25; xxxvii. 29.—II. xiv. 17, 23; xxi. 3. In chapa. xl.—lxvi. 18 times.
 Kal part. I. v. 20 (*bis*).—II. lxiii. 11.
 Kal inf. I. x. 6.—II. xlii. 9; xxvii. 9; xlv. 7; lxi. 1.
 Hiph. impf. I. iii. 7. In chapa. xl.—lxvi. 18 times.
 שָׁם עַל לֵב II. xlii. 25; xlvii. 7; lviii. 1, 11. Comp. xlv. 19 and xlii. 20.
 שָׁם ἀπ. λεγ. xli. 22, rel.
 שָׁם ἀπ. λεγ. xlii. 12 rel.
 שָׁשׁ xxxv. 1; lxi. 10; lxii. 5; lxiv. 4; lxv. 13, 19; lxvi. 10, 14.
 שָׁחַב ἀπ. λεγ. xlv. 4 rel.
 שָׁחַב Pil. liii. 8 rel.
 שָׁכַל Hiph. II. xli. 20; xlv. 18; lii. 13.
 שָׁכַר ἀπ. λεγ. xlv. 6 rel.
 שָׁכַר II. xl. 10; xlii. 11.

שָׁמַח Kal I. ix. 2, 16; xiv. 29.—II. xiv. 8; xxv. 9; xxxix. 2; lxx. 13; lxxvi. 10.
שָׁמַח Piel II. lvi. 7.
שָׁמַח I. ix. 2; (xvi. 10); xxix. 19; xxx. 29.—II. xxiv. 11; lv. 12; lxxvi. 5.
שָׁמַח וְשָׂמַח I. xxii. 13.—II. xxxv. 10; li. 3, 11.
שָׁמַח עוֹלָם II. xxxv. 10; li. 11; lxi. 7.
שָׂמַח Kal perf. I. i. 14.
שָׂמַח Part. act. II. lxi. 8; lxxvi. 5.
שָׂמַח Part. pass. fem. II. lx. 15.
שָׂק I. iii. 24; (xv. 3); xx. 2; xx. 12.—II. xxxvii. 1, 2; i. 3; lviii. 5.
שָׂרָה ἀπ. λεγ. xlv. 13 aba.
שָׂרָה princess ἀπ. λεγ. xlix. 23 rel.
שָׂרָה I. i. 7.—II. xlv. 16, 19; xlvii. 14.
שָׂרָה I. ix. 4.—II. lxix. 10.
שָׂשׂוֹן (שָׂשׂוֹן שָׂשׂוֹן) II. lxi. 3.

שָׂ
שָׂאָה I. x. 3.—II. xlvii. 11.
שָׂאוֹל I. v. 14; xxxviii. 15, 18.—II. xiv. 9, 11, 16; xxxviii. 10, 18; lvii. 9.
שָׂאָן I. v. 14; xvii. 12, 13.—II. xiii. 4; xxiv. 8; xxv. 5; lxxvi. 6.
שָׂאָל Perf. I. xxx. 2.—II. lxx. 1.
שָׂאָל Imper. I. vii. 11.—II. xlv. 11.
שָׂאָל Imperf. I. vii. 12.—II. xli. 28; lviii. 2.
שָׂאָף ἀπ. λεγ. xlii. 14 rel.
שָׂאָר Niph. I. iv. 3; xi. 11, 16; xvii. 6; xxxvii. 31.—II. xxiv. 6, 12; xlix. 21.
שָׂאָרִית I. xiv. 30; (xv. 9); xxxvii. 32.—II. xxxvii. 4; xlv. 17; xlv. 3.
שָׂבָא ἀπ. λεγ. lx. 6 rel.
שָׂבָה Part. Kal. act. II. xiv. 2 (*bis*).
שָׂבָה Part. Kal. pass. II. lxi. 1.
שָׂבִי I. xx. 4.—II. xlv. 2; xlix. 24, 25; lii. 2.
שָׂבִיחַ ἀπ. λεγ. lii. 2 aba.
שָׂבִל ἀπ. λεγ. xlvii. 2 aba.
שָׂבִקָה ἀπ. λεγ. lxx. 15 rel.
שָׂבִר denom. from שָׂבַר ἀπ. λεγ. lv. 1 (*bis*). rel.
שָׂבַר Kal I. xxx. 14.—II. xiv. 5, 25; xlii. 3.
שָׂבַר Niph. I. viii. 16; xxxviii. 13.—II. xiv. 29; xxiv. 10; xxxvii. 11; lxi. 1.
שָׂבַר Piel II. xxi. 9; xxxviii. 13; xlv. 2.
שָׂבַר Hiph. II. lxxvi. 9.
שָׂבַר I. i. 28; (xv. 5); xxx. 13, 14, 26.—II. li. 19; lix. 7; lx. 18; lxx. 14.
שָׂבַר שָׂרָה II. li. 19; lix. 7; lx. 18.
שָׂבַע in Isa. only Niph. I. xiv. 24; xix. 18. II. xlv. 23; xlviii. 1; liv. 9; lxii. 8; lxx. 16.
שָׂבַת I. i. 13.—II. lvi. 2, 6; lviii. 13; lxxvi. 23.
שָׂבַת Plur. שְׂבֻתוֹת II. lvi. 4.

שָׂדֶה mamma II. lx. 16; lxxvi. 11.
שָׂדֶה ruina I. (xvi. 4); xxii. 4.—II. xiii. 6; li. 19; lix. 7; lx. 18.
שָׂדֶה I. i. 13; v. 18; xxx. 28.—II. lix. 4.
שָׂדֶה Kal I. v. 25; vi. 13; ix. 11, 12, 16, 20; xx. 4; xix. 22; xxxiii. 17; xxix. 17.—II. xxxvii. 7.
שָׂדֶה Part. Kal I. i. 27; vi. 10.—II. lix. 20.
שָׂדֶה Inf. constr. II. lii. 8.
שָׂדֶה Imper. I. xxi. 12; xxxi. 6.—II. xlv. 22; lxxiii. 17.
שָׂדֶה Imperf. Kal I. vii. 3; x. 22; xii. 1.—II. xxxv. 10; xxxvii. 8, 34, 37; xxxviii. 8; xlv. 23; li. 11; lv. 7, 10, 11.
שָׂדֶה Poel II. xlvii. 10; xlix. 5; lviii. 12.
שָׂדֶה Hiph. I. i. 25, 26; xiv. 27; xxxviii. 6; xxxvii. 29.—II. xxxvi. 9; xxxviii. 8; 9 times in chaps. xl.—lxvi.
שָׂדֶה Hoph. I. v. 8.—II. xlv. 26.
שָׂדֶה ἀπ. λεγ. lvii. 17 rel.
שָׂדֶה I. xxxviii. 25.—II. xxxviii. 13; xl. 25; xlv. 5.
שָׂדֶה Piel ἀπ. λεγ. lviii. 9 rel.
שָׂדֶה I. xviii. 3.—II. xxvii. 13; lviii. 1.
שָׂדֶה ἀπ. λεγ. xlvii. 2 rel.
שָׂדֶה ἀπ. λεγ. lvii. 9 rel.
שָׂדֶה I. i. 3; vii. 25; xxxii. 20.—II. lxxvi. 3.
שָׂדֶה I. i. 23; v. 23; xxxiii. 15.—II. xlv. 13.
שָׂדֶה Kal II. li. 23.
שָׂדֶה Hithp. I. ii. 8, 20.—II. xxvii. 13; xxxvi. 7; xxxvii. 38; 8 times in chaps. xl.—lxvi.
שָׂדֶה Kal I. li. 9, 11, 17; v. 15; xxix. 4.—II. lx. 14 (inf. *nomin.*)
שָׂדֶה Hiph. II. xxv. 12; xxvi. 5.
שָׂדֶה I. xxii. 13.—II. lvii. 5; lxxvi. 3.
שָׂדֶה Sing. II. xl. 15.
שָׂדֶה Plur. II. xlv. 8.
שָׂדֶה incantare ἀπ. λεγ. xlvii. 11 aba.
שָׂדֶה Piel II. xiv. 20.
שָׂדֶה Hiph. part. I. i. 4; v. 26.—II. li. 13; liv. 16.
שָׂדֶה Hiph. impf. I. v. 8; xi. 9.—II. xxxvii. 12; lxx. 8, 21.
שָׂדֶה Hiph. inf. II. xxxvi. 10; li. 13; lxx. 8.
שָׂדֶה II. xxxviii. 17; li. 14.
שָׂדֶה ἀπ. λεγ. xli. 19 rel.
שָׂדֶה I. viii. 8; x. 22; xxxviii. 2, 15, 17, 18; xxx. 28.—II. xliii. 2; lxxvi. 12.
שָׂדֶה Verb. I. v. 1.—II. xxvi. 1; xlii. 10.
שָׂדֶה Subst. I. xliii. 16; xxx. 29.—II. xxiv. 9; xxvi. 1; xlii. 10.
שָׂדֶה II. xlii. 16; xiv. 8, 18; xlii. 17; i. 11; li. 20; lvi. 10.
שָׂדֶה II. xlvii. 8, 9.
שָׂדֶה Kal I. xvii. 10.—II. xlix. 14, 15; li. 13; liv. 4.
שָׂדֶה Niph. I. xxxiii. 15, 16.—II. lxx. 16.
שָׂדֶה Adj. ἀπ. λεγ. lxx. 11 rel.
שָׂדֶה ἀπ. λεγ. xlix. 21 rel.

- שָׁכַלִים *ἀπ. λεγ. xlix. 20 aba.*
 שָׁכַן I. viii. 18; xviii. 3; xxxii. 16; xxxiii. 5, 16.—II. xiii. 20, 21; xxvi. 19; xxxiv. 11, 17; lvii. 15; lxv. 9.
 שָׁכַר Kal I. xxix. 9.—II. xlix. 26.
 Part. pass. Kal II. li. 21.
 Piel II. lxiii. 6.
 שָׁכַר I. v. 11, 22; xxviii. 7 (*ter*).—II. xxiv. 9; lvi. 12.
 שָׁלַג I. i. 18.—II. lv. 10.
 שָׁלוֹם I. ix. 5, 6; xxxii. 17, 18; xxxiii. 7.—II. xxvi. 3, 12; xxvii. 5; xxxviii. 17; xxxix. 8. In chaps. xl.—lxvi. 14 times.
 שָׁלַח Kal I. 6, 8; ix. 7; (xvi. 1); xviii. 2; xix. 20; xx. 1.—II. xxxvi. 2, 12; xxxvii. 2, 4, 9, 17, 21; xxxix. 1; 5 times in chaps. xl. lxvi.
 Piel I. x. 6, 16; xxxii. 20.—II. xxvii. 8; 6 times in chap. xl.—lxvi.
 Pual (I. xvi. 2).—II. xxvii. 10; i. 1.
 שָׁלַחַן I. xxviii. 8.—II. xxi. 5; lxv. 11.
 שָׁלַשׁ *ἀπ. λεγ. xl. 12 rel.*
 שָׁלַל Kal I. x. 6.
 Hithpoel II. lix. 15.
 שָׁלַל I. viii. 13; ix. 2; x. 2, 6; xxxiii. 4, 23.—II. liii. 12.
 שָׁלַם Kal II. lx. 20.
 Piel I. xix. 21.—II. lvii. 18; lix. 18; lxv. 6; lxvi. 6.
 Pual part. II. xlii. 19.
 Hiph. II. xxxviii. 12, 13; xlii. 26, 28.
 שָׁם I. iv. 1; vii. 14; viii. 3; ix. 5; xii. 4; xviii. 7; xxix. 23; xxx. 27.—II. xiv. 22; xxiv. 15; xxv. 1; xxvi. 8, 13. In chaps. xl.—lxvi. 35 times.
 שָׁמַד Niph. II. xlviii. 19.
 Hiph. I. x. 7; xliii. 11.—II. xlii. 9; xiv. 23; xxvi. 14.
 שָׁמַיְהָ I. xxviii. 9, 19.—II. xxxvii. 7; liii. 1.
 שָׁמַם Kal perf. II. lii. 14.
 Kal part. II. xlix. 8, 19; liv. 1; lxi. 4.
 Niph. perf. I. xxxiii. 8.
 Niph. part. II. liv. 3.
 Hithp. II. lix. 16; lxiii. 5.
 שָׁמַחַה I. i. 7; vi. 11; xvii. 8.—II. lxii. 4; lxiv. 9.
 שָׁמַן Sing. I. i. 6; v. 1; x. 27.—II. xxxix. 2; xli. 19; lvii. 9; lxi. 3.
 Plur. I. xxviii. 1, 4.—II. xxv. 6.
 שָׁמַע Kal: 11 times in Pt. I.—35 times in Pt. II.
 Hiphil I. xxx. 30.—15 times in Pt. II.
 Niph. (I. xv. 4).—II. lx. 18; lxv. 19.
 שָׁמַע I. xxxiii. 5 (*bia*).—II. lxvi. 19.
 שָׁמַר Kal I. xxi. 11, 12.—II. xxvi. 2; xlii. 20; lvi. 1, 2, 4, 6; lxii. 6.
 Niph. I. vii. 4.
 שָׁמַשׁ Sing. II. xiii. 10; xxxviii. 8; 6 times in chaps. xl.—lxvi.
 Plur. II. liv. 12.
 שָׁנָה *annus* sing. I. vi. 1; vii. 8; xiv. 28; (xv. 17); xx. 1; xxi. 16; xxxiii. 15; xxxix. 1; xxxii. 10; xxxvii. 30.—II. xv. 17; xxxiv. 8; xxxvi. 1; xxxviii. 5; lxi. 2; lxiii. 4; lxv. 20.
 Plur. I. xvi. 14; xx. 3; xxi. 16.—II. xxxviii. 10, 15 (*שָׁנֹת*).
 שָׁעָה Kal. I. xvii. 7, 8; xx. 4; xxxi. 1.
 Hithp. I. xxxix. 9.—II. xli. 10, 23.
 שָׁעַל *ἀπ. λεγ. xl. 12 aba.*
 שָׁגַן Niph. I. x. 20; xxx. 12; xxxi. 1.—II. l. 10.
 שָׁעָה Kal I. xxxix. 9.
 Hiph. I. vi. 10.
 Pilp. I. xi. 8.
 Pulp. II. lxvi. 12.
 Hithp. I. xxxix. 9.
 שָׁעָר I. xiv. 31; xxi. 7; xxviii. 6; xxxix. 21.—II. xxiv. 12; xxvi. 2; xxxviii. 10; 5 times in chaps. xl.—lxvi.
 שָׁפַח I. xix. 18; xxviii. 11; xxxiii. 18.
 Dual I. vi. 5, 7; xi. 4; xxxix. 13; xxx. 27; xxxvii. 29.—II. xxxvi. 5; lvii. 19.
 Plur. שָׁפַחוֹת II. lix. 3.
 שָׁפַט Kal I. i. 17, 23, 26; ii. 4; iii. 2; v. 3; xi. 3, 4; (xvi. 5); xxxiii. 22.—II. xl. 23; li. 5.
 Niph. II. lxiii. 26; lix. 4; lxvi. 16.
 שָׁפִי bald summit II. xli. 18; xlix. 9.
 שָׁפַץ II. xxxvii. 33; xlii. 25; lvii. 6; lix. 9.
 שָׁפַל *ἀπ. λεγ. lvii. 15 bia rel.*
 שָׁפַל Kal I. ii. 9, 11, 12, 17; v. 15; x. 33; xxix. 4; xxxii. 18.—II. xl. 4.
 Hiph. II. xlii. 11; xxv. 11, 12; xxvi. 5; lvii. 9.
 שָׁפַעָה *ἀπ. λεγ. lx. 6 rel.*
 שָׁפַץ *ἀπ. λεγ. liv. 8 aba.*
 שָׁקָה Hiph. I. xxxii. 6.—II. xxvii. 3; xliii. 20.
 שָׁקִין Plur. *ἀπ. λεγ. lxvi. 3 rel.*
 שָׁקַם Kal I. xviii. 4.—II. xiv. 7; lxii. 1.
 Hiph. I. vii. 4; xxx. 15; xxxii. 17.—II. lvii. 20.
 שָׁקַל I. xxxiii. 18.—II. xl. 12; xlv. 6; lv. 2.
 שָׁקָן *ἀπ. λεγ. lxvi. 17 rel.*
 שָׁקַר I. ix. 14; xxviii. 15; xxxii. 7.—II. xlii. 20; lvii. 4; lix. 3, 13.
 שָׁרַב II. xxxv. 7; xlix. 10.
 שָׁרַר *ἀπ. λεγ. xlii. 13 aba.*
 שָׁרִין I. xxxiii. 9.—II. xxxv. 2; lxv. 10.
 שָׁרִין *ἀπ. λεγ. lix. 17 rel.*
 שָׁרַשׁ I. v. 24; xi. 10; xiv. 29, 30; xxxvii. 31.—II. liii. 2.
 שָׁתָה I. v. 22; xlii. 13; xxxix. 8; xxxvii. 25.—II. xxi. 5; xxiv. 9; xxxvi. 12, 16; 6 times in chaps. xl.—lxvi.
 שָׁתַר II. lvi. 6; lx. 7, 10; lxi. 6.

ת

- תֹּאֵר *ἀπ. λεγ. xliv. 13 rel.*
 תֹּאֵר *ἀπ. λεγ. xliv. 13 rel.*
 תֹּאֵר II. lii. 14; liii. 2.
 תֹּאשֵׁר II. xli. 19; lx. 13.
 תְּבִינָה II. xl. 14, 28; xlii. 19.
 תֵּבֶן I. xi. 7.—II. lxv. 25.
 תְּבִנִית *ἀπ. λεγ. xliv. 13 rel.*
 תִּרְהֶר II. xli. 19; lx. 13.
 תִּהְיֶה I. xxix. 21.—II. xxiv. 10; xxxiv. 11;
 xl. 17, 23; xli. 29; xlv. 9; xlv. 18,
 19; xlix. 4; lix.
 תְּרוֹם *Sing. ἀπ. λεγ. li. 19 rel.*
Plur. ἀπ. λεγ. lxiii. 13 rel.
 תְּהִלָּה II. xlii. 8, 10, 12; xliii. 21; xlviii. 9;
 lx. 6, 18; lxi. 3, 11; lxii. 7; lxiii. 7.
 תֵּט *ἀπ. λεγ. li. 20 rel.*
 תֵּיבֵל *ἀπ. λεγ. lxvi. 19 rel.*
 תִּרְדָּה *ἀπ. λεγ. li. 3 rel.*
 תִּיָּד II. lxvi. 17.
 תִּיָּד I. vi. 5; xix. 19.—II. xxiv. 13, 18;
 xli. 18; lii. 11; lviii. 9.
 תִּזְלַע I. i. 18.
 תִּזְלָעָה II. xiv. 11.
 תִּזְלָעָה II. xli. 14; lxvi. 21.
 תִּזְעָכָה I. i. 13.—II. xli. 24; xlv. 19.
 תִּזְרָה I. i. 10; ii. 3; v. 24; viii. 16, 20;
 xxx. 9.—II. xxiv. 5; xlii. 4, 21,
 24; li. 4, 7.

- תִּחַת *Plur. inferiora II. xxv. 10; xlv. 7.*
 תִּחְתִּיחַ *ἀπ. λεγ. xliv. 23 rel.*
 תִּיָּסֵן *ἀπ. λεγ. lxiii. 6 rel.*
 תִּירֵשׁ II. xxiv. 7; xxxvi. 17; lxii. 8; lxv. 8.
 תִּיָּסֵן II. xl. 12, 13.
 תִּלְבָּשֶׁת *ἀπ. λεγ. lix. 17 aba.*
 תִּלָּל *Hoph. ἀπ. λεγ. xlv. 20 rel.*
 תִּלָּם *ἀπ. λεγ. xlvii. 9 rel.*
 תִּלָּד II. xxi. 8; xlix. 16; li. 13; lii. 5;
 lviii. 11; lx. 11; lxii. 6; lxv. 3.
 תִּלָּכָה I. xxxiii. 15.—II. xli. 10; xlii. 1.
 תִּלָּם II. xlii. 22; xxxiv. 13; xxxv. 7; xliii.
 20.
 תִּיָּסֵן II. xxvii. 1; li. 9.
 תִּנְחָסִים *ἀπ. λεγ. lxvi. 11 rel.*
 תִּנְעָה *Part. Niph. II. xiv. 9.*
Part. Piel II. xlix. 7.
 תִּשָּׁה *Kal I. xvi. 8; xxviii. 7; xxx. 24.—*
II. xxi. 4; xxxv. 8; xlvii. 15;
liii. 6.
Niph. I. xix. 14.
Hiph. I. iii. 12; ix. 15; xix. 13, 14;
xxx. 28.—II. lxiii. 17.
 תִּשְׁלָל *ἀπ. λεγ. lxvi. 4 aba.*
 תִּשְׁלָלָה I. iii. 18; iv. 2; x. 12; xx. 5; xxviii.
 1, 3; xxxiii. 9.—II. xlii. 11, 19;
 10 times in chaps. xl.—lxvi.
 תִּשְׁמָלָה I. i. 15.—II. xxxvii. 4; xxxviii. 5;
 lvi. 7.
 תִּרְיֹכָה *ἀπ. λεγ. xl. 20 rel.*
 תִּרְזָה *ἀπ. λεγ. xlv. 14 aba.*
 תִּרְעָלָה II. li. 17, 22.
 תִּרְשִׁישׁ I. ii. 16; xxxiii. 1, 10, 14.—II. lx. 9;
 lxvi. 19.
 תִּשְׁעָה II. xlv. 17; xlv. 13.

Princeton University Library



32101 063611519

5201
56.1
O.T
v.

~~XXXXXXXXXX~~

DATE ISSUED		DATE DUE		DATE ISSUED		DATE DUE	
OCT 7		OCT 21 '54		OCT 21		NOV 18 '59	
OCT 28		NOV 11 '54		NOV 17		DEC 15 '59	
NOV 11		NOV 25 '54		OCT 13			
NOV 23		NOV 30 '54					
OCT 17		OCT 31 '56					
OCT 15		NOV 12 '58					
NOV 10		DEC 8 - '59					
DEC 4		JAN 1 - '59					



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

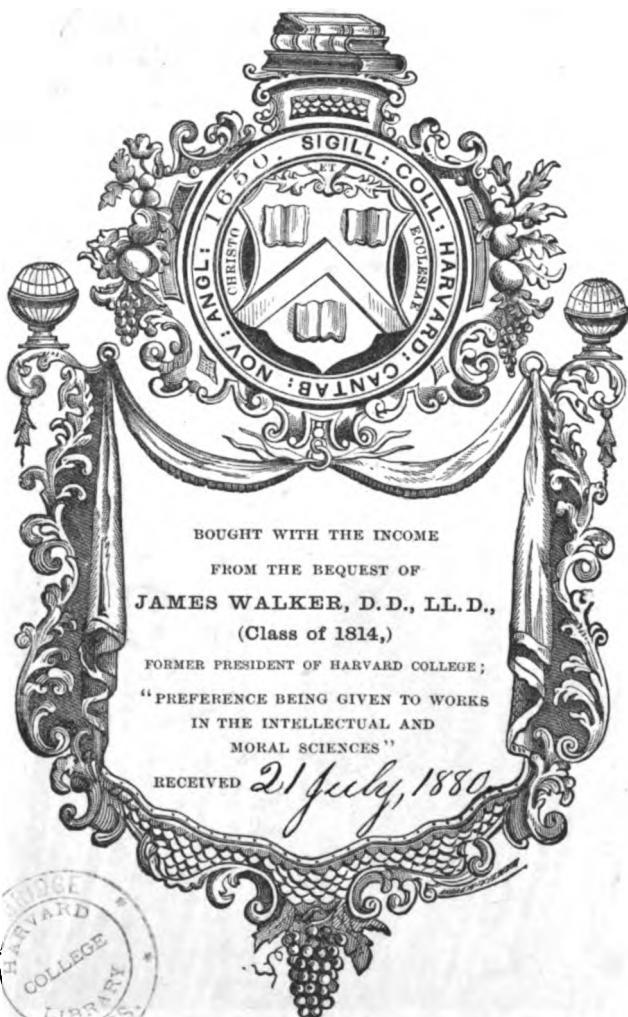
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Bi 738.60.20025





Anal.

2

A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, REVISED, ENLARGED, AND EDITED

BY

PHILIP SCHAFF, D.D.

ASSISTED BY AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. XII. OF THE OLD TESTAMENT: CONTAINING JEREMIAH AND LAMENTATIONS.

NEW YORK:

SCRIBNER ARMSTRONG & CO.,

~~III. 892~~

Bi 738.60.20(12)

Lange's Commentary.

OLD TESTAMENT VOLUMES:

- | | |
|---|--|
| I. GENESIS. | VIII. JOB. |
| II. EXODUS and LEVITICUS. | IX. PSALMS. |
| III. NUMBERS and DEUTERONOMY. | X. PROVERBS, SONG OF SOLOMON,
and ECCLESIASTES. |
| IV. JOSHUA, JUDGES, and RUTH. | XI. ISAIAH. In Preparation. |
| V. FIRST and SECOND CHRONI-
CLES, EZRA, NEHEMIAH and
ESTHER, (1 vol.) Nearly ready. | XII. JEREMIAH and LAMENTATIONS. |
| VI. FIRST and SECOND KINGS. | XIII. DANIEL and EZEKIEL. |
| VII. FIRST and SECOND SAMUEL,
(1 vol.) In preparation. | XIV. THE MINOR PROPHETS. |

NEW TESTAMENT VOLUMES:

- | | |
|---|--|
| I. MATTHEW. | VIII. THESSALONIANS, TIMOTHY,
TITUS, PHILEMON and
HEBREWS. |
| II. MARK and LUKE. | IX. JAMES, PETER, JOHN, and
JUDE. |
| III. JOHN. | X. REVELATION. With an Index
to the New Testament por-
tion. |
| IV. ACTS. | |
| V. ROMANS. | |
| VI. CORINTHIANS. | |
| VII. GALATIANS, EPHESIANS, PHIL-
IPPIANS and COLOSSIANS. | |

. *The New Testament portion, it will be observed, is complete.*

Each one vol. 8vo. Price per vol., in half calf, \$7.50; in sheep, \$6.50; in cloth, \$5.00.

Any or all of the volumes of **LANGE'S COMMENTARY** sent, post or express charges paid, on receipt of the price by the publishers.

THE

BOOK

OF THE

PROPHET JEREMIAH.

THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

BY

DR. C. W. EDUARD NAEGELSBACH,

PASTOR IN BAYREUTH, BAVARIA.

TRANSLATED, ENLARGED, AND EDITED

BY

SAMUEL RALPH ASBURY,

RECTOR OF TRINITY CHURCH, MOORESTOWN, N. J.

©

NEW YORK:

SCRIBNER, ARMSTRONG & CO.,

HARVARD COLLEGE LIBRARY

1882, 8 27 - 1.

Walker Furd.

ENTERED, according to Act of Congress, in the year 1870, by
CHARLES SCRIBNER, & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York.

TROW'S
PRINTING AND BOOKBINDING CO.,
PRINTERS AND BOOKBINDERS,
205-213 East 12th St.,
NEW YORK.

PREFACE BY THE GENERAL EDITOR.

JEREMIAH was the most prominent personage in a period of deepest distress and humiliation of the Jewish theocracy. He witnessed one by one the departure of all prospects of a reformation and deliverance from impending national ruin. Profoundly sympathizing with the calamities of his people and country, he is emphatically the prophet of sorrow and affliction. The first quotation from him in the New Testament is "a voice of lamentation and weeping and great mourning" (Matt. ii. 17, 18). In his holy grief over Jerusalem and his bitter persecutions he resembles the life of Christ. Should he, instead of David, be the author of the xxii. Psalm, as **HITZIG** plausibly conjectures, the resemblance would even be more striking; but the superscription is against it. Standing alone in a hostile world, fearless and immovable, he delivered for forty years his mournful warnings and searching rebukes, dashed the false hopes of his deluded people to the ground, counselled submission instead of resistance, denounced the unfaithful priests and false prophets, and thus brought upon himself the charge of treachery and desertion; yet in the midst of gloom and darkness he held fast to trust in Jehovah, and in the stormy sunset of prophecy he beheld the dawn of a brighter day of a new covenant of the gospel written on the heart (xxxi. 31). He is therefore the prophet of the dispensation of the Spirit (Hebr. viii. 13; x. 16, 17). The character and temper of Jeremiah is reflected in his strongly subjective, tender, affecting, elegiac style, which combines the truth of history with the deepest pathos of poetry. It is the language of holy grief and sorrow. Even his prose is "more poetical than poetry, because of its own exceeding tragical simplicity." Jeremiah has proved a sympathizing companion and comforter in seasons of individual suffering and national calamity from the first destruction of Jerusalem down to the siege of Paris in our own day.

The elaborate Commentary on Jeremiah and the Lamentations, which appeared in 1868, as a part of Dr. **LANGE's** *Bibel-werk*, was prepared by Dr. C. W. **EDWARD NAEGELSBACH**, pastor in Bayreuth, Bavaria, the author of a Hebrew Grammar, of several small monographs, and important articles in **HERZOG's** *Theol. Encyclopædia*.

The Commentary on the Book of the Prophet Jeremiah was translated by the Rev. **SAMUEL R. ABBURY**, Rector of Trinity Church, Moorestown, N. J.

The Commentary on the Lamentations was translated by the Rev. **WM. H. HORNBLOWER**, D.D., of Paterson, N. J.

Considerable additions, amounting to 147 pages, were made in both works, especially the latter.* Dr. **HORNBLOWER** justly dissents from Dr. **NAEGELSBACH's** opinion concerning the authorship of the *Lamentations*, and defends the old tradition which assigns it to Jeremiah.

* The German Commentary on Jeremiah has 401 (xxii. and 379), that on Lamentations 94 (xvii. and 77), both 495 pages. The English edition has 446 pages on the Book of Jeremiah, 196 on Lamentations, in all 642 pages.

In justice to the German author, I extract from his Preface what he says concerning his views on Biblical criticism :

"With reference to the critical principles I have adopted I ought perhaps to say something. There is inconsiderate criticism ; there is also inconsiderate hostility to criticism. Between these two I have endeavored to preserve the golden mean. The absolute integrity of the received text cannot be maintained, and indeed is now held by none. But once granting that the original has undergone corruptions, and the right of criticism is admitted in principle. Of this right, however, a very unrighteous use may be made, as is the case whenever criticism sets itself in opposition to the spirit in which a work was produced. Such criticism may possibly hit the truth, it may discover errors, which the eye of love and reverence has failed to observe. It has done undeniable service in this regard. But this effect is accidental and exceptional, not necessary and universal. Criticism proceeding from adverse opinions will do more to render the good and genuine suspicious than to purify it from spurious elements. We must correct it, not with a denial of its right *per se*, but on the one hand with a rejection of the principles which govern the application of this right, and on the other with a rigid examination of the objective results. In the latter respect it is important, above all, not to confound the eternal truth with human traditional conceptions thereof. The eternal truth is not prejudiced, even though an interpolation or a lacuna may be discovered here and there in a canonical book. Did such discoveries inflict a vital injury, care would have been taken that not a single variation should creep into the sacred archives. But such variations do exist in number ; there are, as we have said, unquestionable distortions of the original text of greater or less extent. It is thus seen that the Almighty was not concerned at a little dust, a slight rent, or a small piece of patchwork, affixed by an unhallowed hand, on the hem of the majestic garment of His holy oracles. There is always enough of the unassailable sacred text remaining intact, which to some may be a 'fountain of living water,' to others the 'sword of the Spirit.' Now would it be of any advantage to the good cause if we admitted no critical suspicion, but warded off every such attack at any price? Would it be well—would it be right—to ward off such attacks by artificial expedients? We should thus be in danger of defending the truth, consciously or unconsciously, with lies, so that the good cause would be rather injured than subserved. For thus we should undermine the citadel we were defending ; we should induce in our readers the conviction that we were acting on the principle that 'the end justifies the means,' and were anxious not so much for truth as for victory. I have from the first guarded, for God's and my conscience' sake, against such unspiritual knight-errantry.

"And yet I consider that there is great advantage in criticism exercised with conscientious care. In the first place, the good cause is thus spared the miserable *testimonium paupertatis* to which a paltry fear of criticism exposes it, and it receives a *testimonium opulentiae*, that is, we thus testify that we know the cause we espouse to stand on an impregnable basis and to be able to withstand every trial of critical fire. In the second place, we afford to ourselves a *testimonium honestatis*, that is, we cause it to be understood that we have to do with the truth, and will contend for it only with honorable means. In the third place, if the unquestionable, but relatively insignificant, corruptions do no harm, still a knowledge of the correct text is, directly for exegesis and indirectly for doctrinal theology, always of some importance. In the fourth and last place, a right exercise of criticism is an exemplification of the *ἡλικία τοῦ πληρώματος τοῦ Χριστοῦ* (Eph. iv. 13) and the *αἰσθητήρια γυμνασμένα πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ* (Heb. v. 14)."

PHILIP SCHAFF.

New York, 40 Bible House, April, 1871.

THE PROPHET JEREMIAH.

INTRODUCTION.

§ 1. THE HISTORICAL BACKGROUND OF JEREMIAH'S PROPHETIC LABORS.

The Old Testament theocracy in its external relations suffered two disastrous shocks; the destruction by Nebuchadnezzar and that by Titus. Both culminated in the demolition of the temple and the holy city, and the carrying away of the people. Each of the two catastrophes had its prophet: the latter, as definitive, forming the first act of the judgment—Christ, the Judge, Himself (Matth. xxiv.): the former, the prophet Jeremiah.

It is however noteworthy that Jeremiah began his dirge at a time when the sick nation appeared to have been healed. The abomination of apostasy reached its acme in the act of Manasseh, the son of Hezekiah (2 Kings xxi. 1-17), who placed idols and idol-altars in the temple, dedicated to the exclusive worship of Jehovah. After the short reign of his like-minded son Amon (2 Kings xxi. 18-25) Josiah ascended the throne of Judea, a prince of whom the book of Kings declares (xxiii. 25) that neither before him nor after him was there a king like him, who turned to the Lord with his whole heart, according to all the law of Moses. This pious king cleansed the land from all the abominations of idolatry, and restored the worship of Jehovah with a completeness which had not before existed (vers. 22-24, *etc.*). Unfortunately, notwithstanding his earnestness and good-will, Josiah's reform was only partial. The good soil was wanting for the seed, and hence his reformation was but a sowing among thorns. He had cleansed the land but not the hearts of the people (Jer. iv. 1-4. HERZOG, *Real-Enc.* XII. S. 227) and after his death the weeds shot forth again in fell luxuriance. From its geographical position the theocracy was placed between two great powers, that of Egypt on the South, that of Assyria on the North. Assyria was about to succumb beneath the heavy blows of the Babylonians and Medes, and Pharaoh Necho, King of Egypt, regarded this as a favorable opportunity to conquer Syria. If he succeeded in this, Judea would be surrounded and in constant danger of being overpowered by him. Josiah attempted to repel P. Necho, and made the independence of Syria the final object of his policy (see NIEBUHR, *Ass. u. Bab. S.* 364). But he was defeated and slain at Megiddo, and Necho conquered Syria as far as the Euphrates. (2 Kings xxiv. 7). In the meantime Nineveh had fallen, B. C. 606. Nabopolassar, king of Babylon, sent the army thus set at liberty, under the command of his son Nebuchadnezzar, against the Egyptians, with whom a decisive and victorious battle was fought at Carchemish B. C. 605-4. In the same year his father died, and the youthful conqueror mounted the Babylonian throne. In Judea, after Josiah's death, the people had elected king not the eldest but second [surviving] son, Jehoahaz, probably fearing the despotic character of Jehoikim. But Jehoahaz did not prove to be a good sovereign. He did that which was evil in the sight of the Lord, according to all that his fathers had done (2 Kings xxiii. 32). In Riblah, where he had probably gone to treat with Necho, he was taken prisoner, and was afterwards carried away as captive to Egypt, since Necho did not

desire a ruler in Jerusalem, who would pursue a national policy (2 Kings xxiii. 32, 34; Jer. xxii. 10-12). Jehoiakim was appointed by the Egyptian king in his place, and thus, as the creature of the latter, laid under obligation to serve him. The fears entertained as to his character were realized. He ruled despotically; his love of splendid architecture leading him to oppress the people severely (Jer. xxii. 13 sq.); he shed much innocent blood, (ver. 17) and served idols like the ungodly kings before him. The overthrow of the Egyptian power in consequence of the battle of Carchemish involved his fall also. Although Nebuchadnezzar did not immediately take possession of Judea, his father's death necessitating his hasty return to Babylon, his supremacy over Syria and Egypt was secured. It was four years after the battle, in the eighth year of Jehoiakim, that he took Judea and Jerusalem (2 Kings xxiv. 1). The circumstance that the book of Kings makes no mention of the battle of Carchemish indicates that this made no perceptible difference in the condition of the kingdom of Judea. If Nebuchadnezzar had then invaded Judea, besieged and taken Jerusalem, and carried off prisoners and booty, it would certainly have been mentioned. The book of Jeremiah also contains no trace of Judea having then come into the actual possession of the Chaldeans. Jeremiah is always exhorting to submission. Jehoiakim reigns undisturbed in his fourth and fifth year at Jerusalem (comp. Jer. xxv. and xxxvi.) The fasting mentioned in xxxvi. 9, may as well have been occasioned by a danger threatening from a distance as any other,—least probably by the burden of a foreign rule then weighing on the people, since there is not a syllable intimating such an occasion. I therefore agree with those, who assume with Josephus (*Antiq.* X. 6, 1) that Nebuchadnezzar took Jerusalem for the first time in the eighth year of Jehoiakim. Comp. DUNCKER, *Gesch. d. Alterth.*, I. S. 825, on the other side FR. R. HASSE, *De Prima Neb. adv. Hierosol. expeditione*, Bonn., 1856. NIEBUHR, *Ass. u. Bab.*, S. 370, 373 sq. NIEBUHR seems to me to make too much of the passage, Dan. i. 1, 2, as well as of a notice in the *Seder Olam Rabba*, c. 24, and on the other hand too little of the testimony of the book of Kings and of Jeremiah. But however this may be, Jehoiakim, as well as the large majority of the people, took no heed to Jeremiah's exhortation to submit willingly to Nebuchadnezzar, and the consequence was that they were compelled to do so (2 Kings xxiv. 1). Three years afterwards Jehoiakim again revolted. A Chaldean army, with auxiliaries from Syria, Moab, and Ammon, reduced the rebellious people again to submission. At this juncture Jehoiakim lost his life, but whether in consequence of the capture of the city (JOSEPHUS *Antiq.* X. 6, 3, speaks of a voluntary admission of the Chaldeans into the city) or being taken prisoner outside the walls (so VAHINGER in HERZOG, *Real-Enc.* VI. S. 790, as it appears, on the basis of Ezek. xix. 8 sq.) is uncertain. According to the book of Kings the Chaldeans do not appear to have taken the city immediately after the death of Jehoiakim, for his son Jehoiachin succeeded by right of inheritance, not by the will of the Babylonian monarch. As heir to his father's obligations he is indeed made war upon and punished, but not so severely as Zedekiah (comp. 2 Kings xxiv. 15; and xxv. 27 sq., with xxv. 6 sq.; Jer. lii. 9-11). Whether the siege of Jerusalem began before Jehoiakim's death or after cannot be ascertained; certainly not long after, for Jehoiachin (who had also reigned in a manner displeasing to Jehovah) only three months after his accession to the throne, had to yield to the besieging forces of Nebuchadnezzar. The latter carried him, his family, the princes, the soldiers, and the smiths, all who could make or bear arms, captives to Babylon. (2 Kings xxiv. 14 sq.). This was the first deportation, and did not attain its object of rendering the people incapable of resistance. Nebuchadnezzar seems not to have been aware of the amazing tenacity of the Jewish character, or he would have done then what he was obliged to do afterwards. He allowed the kingdom of Judah to remain, but appointed a king of his own choice, Mattaniah, the youngest son of Josiah. He, like Eliakim, had to change his name, and perhaps with reference to the promise given in xxiii. 5, (יְהוֹיָכִי) assumed that of צִדְקִיָּה. This sounds like mockery when we read the actual history of this king. He was not indeed inaccessible to better feelings, and seems to have been by no means so barbarous and cruel as Jehoiakim, but he was weak, and from dread of his too powerful nobles permitted every kind of transgression of the laws of Jehovah and injustice towards His prophet. The whole fanatical national party of the Jews, supported by a number of false prophets, united to induce him to break his oath of allegiance to the king of Babylon (Jer. xxiii. 9), and an impulse to this from without also was not wanting. In Zedekiah's fourth year ambassadors came

from Tyre, Sidon, Ammon, Moab, and Edom (Jer. xxvii.) to consult together concerning a united revolt against the Babylonian rule. Then indeed Jeremiah appears to have stayed the revolt. The same year Zedekiah made a journey to Babylon to do homage (Jer. li. 59 sqq.), on which occasion by a strange turn Jeremiah gave to the king's marshal his great prophecy against Babylon, that he might read it to his master on the banks of the Euphrates, and then sink it in the stream. But scarcely had the Jews received intelligence that Pharaoh Hophra, grandson of Necho, who ascended the throne B. C. 589, was preparing to make war on Babylon than they thought themselves strong enough to venture on a revolt. But Nebuchadnezzar was not to be trifled with. Quickly, before the Egyptians could come up, he appeared with his army before Jerusalem, in the ninth year of Zedekiah (B. C. 588). He was indeed compelled by the approach of the Egyptian army to raise the siege, but he succeeded in repulsing the Egyptians, and Jerusalem was at once invested and sorely pressed. After being devastated by famine and pestilence, the city was taken in the 11th year of Zedekiah. The king fled with a part of his army, but was overtaken in the plain of Jericho, brought before Nebuchadnezzar at Riblah, in the land of Hamath, and after his children and the captive princes of Judah had been slain in his presence, his eyes were put out. He was then laden with chains, and carried to Babylon, where he remained in prison till his death (Jer. lii. 11; 2 Kings xxv. 7). Yet it appears that towards the end his imprisonment was less rigorous, and that he was honorably interred (Jer. xxxiv. 1-5). A month after the capture of the city, in the 4th month of the 9th year of Zedekiah, came Nebuzaradan, the captain of Nebuchadnezzar's guard, to Jerusalem, and caused the city and temple to be completely destroyed, and the people carried away. A few of the common people only remained in the country, over whom Gedaliah, the son of Ahikam, was appointed governor. Concerning him see the article by OEHLER in HERZOG's *Real-Enc.*, IV. S. 699. To his care Jeremiah, who was given his option, and preferred to remain in the country, was committed. Gedaliah was however soon afterward murdered by a certain Ishmael, a descendant of the royal family, at the instigation of Baalis, King of Ammon. The remaining Jews feared the vengeance of the Chaldeans, and although Jeremiah promised them safety and exemption from punishment if they stayed in the country, they removed with their wives and children and whole possessions to Egypt, whither the prophet was compelled to follow them. In Egypt they appear to have settled in different places (xliv. 1) and to have continued the worship of the queen of heaven (the Moabitish goddess, Astarte, see on vii. 18). At a festival of this deity, for which all the Jews in Egypt assembled in Pathros (upper Egypt) Jeremiah for the last time raised his prophetic voice in warning and rebuke. From an intimation of the approaching death of Pharaoh Hophra, which he gave to his countrymen, as a prophetic sign, and which we can only regard as shortly preceding the death of that monarch, we may infer that he continued his prophetic labors till towards the year B. C. 570.

If now we survey at a glance the whole character of the historical position in which Jeremiah was placed, we see in him the herald of the first precursory catastrophe of the external theocracy. At the same time he had also a mission to Babylon, the power which was appointed, after Egypt and Assyria, to engulf the theocracy, and thus in a certain sense to be the first universal monarchy. He was first to prepare the way for the divine mission of this power as the instrument of judgment on the theocracy, and then to announce its appointed judgment, after a brief respite of seventy years, and the redemption of the theocracy. This he could do only in the form of that perspective fore-shortening, which is peculiar to prophetic pictures of the future, and which has to be rectified by the fulfilment. Thus we may say that Jeremiah stands at that epoch in universal history, at which the first precursory judgment is inflicted by worldly power on the kingdom of God, and here he has to announce to both judgment and redemption; to the kingdom of God first judgment and afterwards redemption, to the world first victory and glory, but afterwards judgment (chaps. i. li.).

§ 2. THE PERSON AND MINISTRY OF JEREMIAH.

The name יֵרֵמְיָהּ (abbreviated and later form יֵרֵמְיָהּ xxvii. 1; xxviii. 5, 10, 11, 15; xxix. 1; Dan. ix. 2) is not, with Jerome and many since (comp. NEUMANN, *Jer. v. Anal.* I., S. 8), to be derived from יָרָם יְרֵמֶה *a rad. יָרָם=רָם* with the meaning of *elatio, elatus, Domini*, but (accord-

ing to many analogies יִרְכָה, יִפְרֶה, יִבְנֶה, etc.) from יָרַח and the only possible meaning is *Jova jacit, projicit, dejicit* or *ejicit* (see HENGSTENBERG, *Christology*, *Edinb. Transl.* II, p. 362). It is probable, as HENGSTENBERG supposes, that the name is based on the passage Exod. xv. 1 (אֲשִׁירָה לַיהוָה סוּס וְיִרְכֹּב רָכָה בָּיָם).

As to his origin, Jeremiah is called (i. 1) "a son of Hilkiah, of the priests who were at Anathoth, in the land of Benjamin." From this it is seen that he was of the sacerdotal race. It is possible, but cannot be proved, that his father was the same with that high-priest Hilkiah, who, in the 15th year of Josiah, found the book of the law in the temple (2 Kings xxii. 3 sq.), as maintained by CLEM. ALEX., JEROME, THEODORET, KIMCHI, ABARBANEL, EICHHORN, VON BOHLEN, and UMBREIT. Comp. NEUMANN, *Commentar*. S. 16 sqq. [HENDERSON: "The opinion that his father, Hilkiah, was the high priest of that name who discovered the book of the law, can only have originated in the identity of name; for if that exalted official had been his father, he could not have failed to be designated by the appellative הַכֹּהֵן הַגָּדוֹל, the high priest, or at least הַכֹּהֵן, the priest, by way of eminence; whereas, he is merely spoken of as belonging to the priests who resided at Anathoth."—S. R. A.]

Anathoth, the birth-place of our prophet, is mentioned Josh. xxi. 28; 1 Kings ii. 26; Isa. x. 30; 1 Chron. vii. 60; Neh. ii. 32. In the Talmud the place is called עֲנַת in which we may perceive the transition to the present Anáta, which, according to ROBINSON (*Bibl. Res.* II. 109, comp. *Zeitschr. f. d. K. d. Morgenl.* II. S. 354 f.; TOBLER, *Topog.* II. S. 395; RITTER [*Palestine*, GAGE's *Transl.* IV. 217; STANLEY, *Sinai and Pal.*, p. 212. THOMSON, *The Land and the Book*, II. 548.—S. R. A.]), is situated about three miles to the north-east of Jerusalem. This agrees pretty accurately with the statement of EUSEBIUS (*Onomast.* s. v.) and of JEROME (on i. 1; xi. 21; xxxii. 7), according to which Anathoth was three Roman miles, and of JOSEPHUS (*Antiquities*, X. 7, 3), according to which it was twenty Roman stadia distant from Jerusalem.

According to i. 6, Jeremiah was called to the prophetic office while still young, and according to i. 2; xxv. 3, in the thirteenth year of Josiah, therefore B. C. 627. This was the time in which Josiah had commenced his work of reformation (2 Chron. xxxiv. 3), and also that in which the overthrow of Syria by the united forces of the Medes and Babylonians was impending. Jeremiah thus appeared at a moment when the chief internal and external enemies of the theocracy, idolatry and Assyria, had been sensibly checked. Apparently excellent auspices for the success of his ministry! But it is noteworthy that in his book we do not find the trace of an allusion to these two circumstances. From xi. 21 it is probable that Jeremiah prophesied for a while in his native place, but afterwards we find him fixed in Jerusalem, where, in the temple (*e. g.*, vii. 2; xxvi. 1 sq.), in the gates of the city (xvii. 19), in prison (xxxii. 2), in the king's house (xxii. 1; xxxvii. 17), and in other places (xviii. 1; xix. 1), by word, by writing (xxix. 1; xxxvi. 2), and by signs (xviii. 1; xix. 1; xxvii. 2), he proclaims the word of the Lord. The first twenty-two years of his ministry flow by without any special personal experiences, and the quintessence only of his life at that time is preserved in the earlier prophetic sections. The year 605-4 however forms a turning point in the prophet's career. This was the year of the battle of Carchemish and the succession of Nebuchadnezzar to the throne, two facts which involve a new epoch in history, the founding of the Babylonian universal monarchy, and its subjugation of the Jewish theocracy. Jeremiah had long before, even in the commencement of his labors (i. 13), prophesied evil to the theocracy from a people coming from the north, but he had not said that these people were the Chaldeans. It has been much debated what nation Jeremiah understood by these enemies to be expected from the north, and in recent times the view has been almost universal that they were the Scythians (see *Comm.* on i. 14), but it is plain that the prophet did not himself know the name of the enemies announced by him. If he knew, why should he not have named them? He names them first in that most important prophetic discourse (ch. xxv.), which may properly be regarded as central to, and presenting in outline, the whole of his prophecies. The highly important events of that year had manifestly given the external historical occasion to this extension of the prophet's vision. Although Nebuchadnezzar did not invade

Judea till four years later, yet the facts of his victory over the Egyptians and his accession to the throne furnished to the prophet sufficient support for a prophetic programme, which he proposed for the next seventy years, and which ran thus: "Since ye, inhabitants of Jerusalem and Judea, to whom I have proclaimed the word of the Lord for twenty-three years from the thirteenth year of Josiah, would not hear, ye shall be given into the hands of Nebuchadnezzar, king of Babylon, and not ye only, but Egypt, Uz, the Philistines, the Phœnicians, Edom, Moab, Ammon, the Arabians, Elamites and Medes (xxv. 19-25). Resistance to this instrument of God will not avail, but lead to greater misery (xxvii. 8). Hence the only remedy for entire overthrow will be voluntary submission. Those who yield will at least be allowed to inhabit the land and cultivate it (xxvii. 11). For seventy years all these nations will serve the king of Babylon, but at the expiration of this period the king and the land of the Chaldeans will themselves be visited (xxv. 11 sq. with xxvii. 7; xxix. 11), and Israel will be freed from their dominion."

This is the great prophetic programme which Jeremiah proposed in the fourth year of Jehoiakim for the *next* seventy years; for it is evident that he reckons the seventy years from this epoch. Though he does not expressly say so, it is plain from this circumstance that from this moment he regards the supremacy of Nebuchadnezzar, with remarkable distinctness, as a *fait accompli*. Though it was not so outwardly, it was so according to the inner reality known only to the prophet. To him the victory at Carchemish seemed the principle, which, as the manifestation of a divine purpose, infallibly involved all the subsequent successes of that prince. Hence it was settled in his mind that from the moment of victory at Carchemish, Nebuchadnezzar, if not *de facto*, yet *de jure*, and moreover *de jure divino*, was lord and ruler of all the nations mentioned in xxv. 11 sqq. (See the *Comm.* on xxv. 1-11).

In the same year Jeremiah received the command of the Lord to write out his prophecies, which is evidence that his prophetic labors were about to close. The twenty-fifth chapter and the chapters pertaining to it are the kernel and centre of his prophecies. Having reached this point, they were ripe and ready to be committed to writing, and at the same time a final assault was to be made on the hard hearts of the people by the powerful impression of all the discourses combined into a single whole (xxxvi. 3, 7). This object was attained with respect neither to the people nor their leaders. At this time indeed Jeremiah had many patrons among the princes, and the majority seem to have been well disposed toward him. For when, after hearing the great discourse (ch. vii.—x.), priests, prophets and people threatened Jeremiah with death, the princes brought the people over to their side, and took the prophet into their protection from the priests and prophets (xxvi. 8, 16). And when the existence of Jeremiah's writing was communicated to Jehoiakim, who, according to xxvi. 22, had, before this, caused the prophet Urijah to be brought from Egypt and executed, the princes instructed Jeremiah and Baruch to hide themselves, without doubt, on the correct presumption that the king would cause them to be apprehended. After reading the book, the king did indeed give the order for their apprehension, "but the Lord hid them" (xxxvi. 26). The writing and reading of the collected discourses passed over without the desired effect, though the destruction of the book produced a slight feeling of respectful awe in some of the princes. The catastrophe took place. Jehoiakim and Jehoiahin came to the miserable end predicted. Jeremiah's period of suffering began in the reign of the feeble Zedekiah. The princes who had taken him under their protection from the priests and prophets, now appear to be his bitterest enemies. They seem to have regarded his constant exhortation to submit to the Chaldeans as in the highest degree dangerous and treasonable (xxxviii. 4). DUNCKER (*Gesch. d. Alterth.* I. § 831) is disposed to think that they were right. But he forgets that the Jews persevered in their opposition with impenitent, criminal and superstitious obstinacy (vii. 4), and that Jeremiah rebuked not their patriotism, but their ungodliness. Once indeed it seemed as though they would enter on the path of obedience to the commands of their God, when, in accordance with the law, they proclaimed the emancipation of the Hebrew slaves (xxxiv. 8). But their conscientiousness was only apparent: it was to subserve the interest of defence, and when, in consequence of the temporary withdrawal of the Chaldeans, this interest seemed less important, the emancipation was revoked. About this time Jeremiah was apprehended on a false pretext (xxxvii. 11), beaten and kept in close confinement until the city was taken. The king indeed was compelled repeatedly to seek counsel from the despised and hated

prophet (xxxvii. 17; xxxviii. 11 sq.), but the weak monarch could accomplish nothing against the will of his nobles, who cherished the fiercest resentment toward the prophet who had humbled so severely their carnal disposition of pride and stubbornness. Since Jeremiah, even in prison, persisted in proclaiming the decree of the Lord that Jerusalem must be given up to its enemies, and that he only would escape with his life, who should surrender himself to the Chaldeans, they caused him to be thrown into a pit full of slime, from which he was rescued only through the intercession of a royal eunuch, Ebed-melech, the Cushite (xxxviii. 1-13). This was the lowest point in the personal sufferings of Jeremiah. How fearful they were, is evident from the representation of ch. xxxviii., which, though uncomplaining, is all the more eloquent from its silence. It is highly significant that it is just in this most terrible period of the prophet's life, and in the midst of the immediate preparation for the entire destruction of the theocracy, that we find the glorious prophecy of THE LORD OUR RIGHTEOUSNESS (ch. xxxiii.). In the deepest affliction the Lord here also bestows the highest consolation.

Finally, in the 11th year of Zedekiah Jerusalem was taken. There seems to be a double account of the fate of the prophet at this juncture. According to xxxix. 11-14, Jeremiah appears to have been liberated at Jerusalem, while according to xl. 1 sqq., he was first dragged in chains to Rama and then set at liberty. Yet the contradiction is only apparent, for if after he had been declared free by the commander he remained among the people (יִשָּׁכ בְּתוֹךְ הָעָם, xxxix. 14) he might in the confusion have been treated like the rest by the common soldiers. After his liberation Jeremiah betook himself to Mizpah, to Gedaliah, the governor appointed by Nebuchadnezzar (xl. 1-6), but the latter being soon after murdered, the people compelled the prophet to accompany them to Egypt, although he had most emphatically advised against their course, as displeasing to Jehovah (xli. 17; xliii. 7). The Jews settled first in Tahpanhes [a strong boundary-city on the Tanitic or Pelusian branch of the Nile. HEND.] Here and again in Pathros, ten years later, Egypt heard the voice of the prophet admonishing and rebuking his people (xliii. 8-13; xlv.). This is the last that we learn of Jeremiah from biblical sources. Further we have only traditions concerning him. Neither the time, place nor manner of his death is known. It may be inferred that he lived to a great age, from the fact that he was still alive about the year B. C. 570 (see § 1). It is a common assumption that at the time of his call in the thirteenth year of Josiah, he was twenty years old (i. 6, יצ״ו), so that in 586, the year of the fall of Jerusalem, he was 61, and 16 years after was 77. But this calculation, resting on a mere assumption, is only problematic. With respect to the place and manner of his death, the tradition of the fathers, which has been adopted by the Romish church and fixed in the *Martyrologium Romanum* 1 May, is that he was stoned by the people at Tahpanhes (*a populo lapidibus obrutus apud Taphnas occubuit, ibique sepultus est*). Comp. TERTULLIAN *Scorp.* 8, coll. c. Marcion, 6, in which latter passage he says: "*nulla morte virum constat neque cæde peremptum*." Hieron. *adv. Jovin* 2, 37; EPIPHAN. *περί τῶν προφητῶν*, etc. *Opp. II.*, pag. 239. According to another Jewish tradition, Nebuchadnezzar having subdued Egypt in the 27th year of his reign, took Jeremiah and Baruch with him to Babylon (*Seder Olam Rabba*, c. 26).

Greatly persecuted during his life-time, Jeremiah was as greatly honored by his fellow-countrymen after his death. It was natural that the prophecies relating to the captivity should become in an eminent degree the objects of reverence and study to the captive Jews. Comp. Dan. ix. 2; 2 Chron. xxxvi. 21; Ezra i. 1. The destruction of the holy city and the captivity were themselves the most brilliant justification of the formerly despised and hated prophet. As it not rarely happens in such cases, a complete revolution gradually took place in the estimate of the prophet. His person was transfigured into a purely ideal character; multitudes of marvelous legends contributed to his glorification (2 Macc. ii. 1; xv. 12-16. Comp. HERZOG, *Real-Enc.* VII. S. 245) and to his countrymen he appeared so much the greatest of all the prophets that they called him *ὁ προφήτης* (in which sense also Deut. xviii. 15 was interpreted) and believed that he would return at the end of days. Allusions to this belief are found even in the New Testament, Matt. xvi. 14; John i. 21; coll. vi. 14; vii. 40. Comp. Wisd. xlix. 6-8.—CARPZOV, *Introd.* P. III. C. 3, § 2; FABRICIUS, *Codex pseudep.* V. T. p. 1110 sqq.; BERTHOLDT, *Christol. Jud.* § 15, pp. 61-67 and his *Einkl.* IV. S. 1415 sq.; DE WETTE, *Bibl. Dogmatik*, § 197.—Concerning an apocryphal Jeremiah in the Hebrew language, from which the quotation Matt.

xxvii. 9, is alleged to have been made, see FABRIC., p. 1103, *etc.*; HERZOG, *Real-Enc.* XII. S. 314. For a very full synopsis of the material relating to this subject, see NEUMANN, *Jer. v. Anat. Einl.* I. S. 67.—On the supposed influence of Jeremiah on Grecian philosophy, see especially GHISLERUS, *In proph. Jerem. Comment. I. Præf. cap. 5*.

From this historical sketch it may be perceived under what difficult external conditions Jeremiah had to exercise his prophetic office. If we compare with these his mental constitution, the task appears still more arduous. By nature of a mild and timid disposition, more of a John than a Peter, a Baptist or an Elijah, he had yet to conduct a life and death struggle against powerful and imbittered foes. The deep degradation of his people in the carnal lust of idolatry and their almost inconceivable presuming on the privileges of the chosen race, and the seemingly indestructible safeguard of the יְהוָה יִקְרָא (vii. 4), and in consequence their stiff-necked refusal to obey the Lord's command to submit to the Chaldeans as the only means of escape—all this Jeremiah had to combat. And as though he did not suffer enough from the enmity of his own people he was also obliged to denounce, with threatening words and signs, the judgments of the Lord on foreign nations (chapters xxv., xxvii.; xlv. -li.). Thus on all sides arose fearful hatred and likewise fearful scorn of the prophet, who on his part was impelled by no other motive than a most hearty love for his people, which in the hour of his deepest affliction he never renounced (comp. viii. 21 sq.), on which account he is called in the second book of Maccabees, φιλάδελφος and πολλὰ προστεχόμενος περὶ τοῦ λαοῦ καὶ τῆς ἀγίας πόλεως (xv. 14), and by GREGORY NAZIANZ. (*Orat. X.*) συμπαθέστατος τῶν προφητῶν. Comp. GHISLER, *Præf. Cap. 1*. His life was exposed to constant danger, his honor to constant insult (xi. 21; xx. 7-10; xxxviii. 4; Lam. iii. 14). Like a second Job he curses the day of his birth (xx. 15), and longs to be free from the office, which he accepted only with fear and trembling (xx. 9*). But the consciousness of his vocation leaves him no rest. "But it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not." Comp. HERZOG, (*Real-Enc.* XVII. S. 628, 634). But the Lord's strength was mighty in his weakness. "For behold I have made thee this day a defended city and an iron pillar and brazen walls against the whole land" (i. 18). He needed this the more since he was deprived of all human aid. He had not even a fellow-prophet to stand by him, at least not in the time of his greatest distress. For of the prophets contemporary with him, Zephaniah and the prophetess Huldah (2 Kings xxii. 14; 2 Chron. xxxiv. 22) lived in the reign of Josiah, Habakkuk and Urijah (xxvi. 20) in the reign of Jehoiakim, that is, in the first and calmer period of his ministry. Ezekiel and Daniel indeed survived with him the great catastrophe, but they lived at a distance, themselves already in exile. Jeremiah could derive no support from them.

It has been correctly inferred from xvi. 2 that our prophet was unmarried, and his virginitas has therefore been extolled, especially by JEROME, in his *Præfatio* and *Comm.* on chap. xxiii. We read that here and there among the people, and in earlier times among the princes (xxvi. 16, 24; xxxvi. 19), a favorable disposition towards him was manifested; even King Zedekiah was secretly inclined to favor him, and besides these he may have had many friends, as Baruch (chap. xlv.) and his brother, Seraiah (li. 59), the royal eunuch, Ebedmelech (xxxviii. 7 sq.), and Ahikam, the son of Shaphan, with his son Gedaliah (xxvi. 24; xxxix. 14; xl. 5), but what were these to the hostility with which he was persecuted by the great mass of the proud princes, prophets, priests, and the people led by them! We see Jeremiah standing alone in the midst of that great catastrophe which forms the lowest point in the history of the Old Testament theocracy and resisting the attacks of ungodly power, not in the strength of natural ability, but wholly in the strength of Him who had chosen him, against his will, to the prophetic office. We behold here "the servant of God," as represented in the sphere of a prophet's personality, on the highest stage of his Old Testament history. He was the type, not of John the Baptist (as HENGSTENBERG, *Christol. Eng. Tr.* II., p. 362), but of Christ, the Lord, Himself. I do not mean this in the sense of the older theologians (comp. NEUM. S. 28, *etc.*, and GHISLER, cap. 1, *etc.*, "*Jerem. Christum præfiguravit vitæ puritate, innocentia, sanctitate, ærumnarum perpersione,*

* ISIDOR of Pelusium has therefore correctly styled him, πολυπαθέστατος τῶν προφητῶν (*Epist. Lib. I., Epist. 298*). Comp. GHISLER.

consignatione doctrinæ suæ per proprii sanguinis effusionem") for the points of resemblance which they trace are not specific, but in the sense that Jeremiah and Christ stand at two corresponding epochs in history, as their divine witnesses and heralds, their inner resemblance being also manifested outwardly, as when (xi. 19) Jeremiah calls himself a sheep brought to the slaughter, when he weeps over Jerusalem (xi. 1; xiii. 17; xiv. 17), and when again our Lord, at the crowning point of His life, utters the opening words of Psalm xxii., the composition of which by Jeremiah is opposed by nothing but the superscription. Comp. also HILLER, *Neues System aller Vorbilder J. Christi*, 1858, S. 522.

§ 3. THE LITERARY CHARACTER OF JEREMIAH.

The peculiarities of his person and official work are fully reflected in the literary character of our prophet. Jeremiah as an author is like a brazen wall, and at the same time like soft wax. Brazen, since no power on earth could induce him to alter the tenor of his proclamation; but soft, in that we feel that a man of gentle disposition and broken heart has given utterance to these powerful words. His style is wanting in the noble, bold conciseness and concentration which we so much admire in the older prophets, Isaiah and Hosea. His periods are long, the development verbose. Even when he quotes the language of others, he does it in such a way that it is robbed of all that is harsh or incisive, and moulded over, as it were, into a milder form. "*Sæpius complura epipheta adduntur et difficiliora vel audaciora aut fusius explicantur aut formis etate Jeremiæ usitatoribus receptis in speciem levioribus abeunt*," says KUEPER (*Jer. libr. ss. interpr.*, p. xiv.). The same peculiarity is displayed in the prophet's logic. While he maintains his fundamental thoughts with such undeviating monotony that the contents of his discourses seem almost meagre, yet on the other hand there is such luxuriance in the development that the unity and the consecutiveness of the thoughts seem to suffer. For one is not deduced logically from another, but we see, as it were, a series of *tableaux* pass before us, of which each presents the same stage and the same persons, but in the most various groupings (see my work *Der Proph. Jer. u. Bab. S. 32, etc.*). This peculiarity of his logic refutes the objection which has been made and constantly repeated, that Jeremiah springs analogically from one thing to another ("*non ad certum quendam ordinem res dispositæ sunt et descriptæ, sed libere ab una sententia transitur ad alteram*," MAURER). The transitions are frequently abrupt, but there is still a logical progression, and the repetitions are a necessary feature of the tableauxque style. There is, however, another kind of repetition very frequent in Jeremiah:—he not only quotes himself very often (there is a table of these self-quotations in my work, S. 128, etc.), but he likes also to introduce the sayings of others. Jeremiah is especially at home in the Pentateuch, and most of all in Deuteronomy. (Comp. KUEPER, *ut supra*, and KÖNIG, *Alttest. Studien 2 Theil: das Deuteronomium u. d. Prophet Jeremia*). It is on account of this reproduction of the thoughts of others that he has been reproached with a want of originality (see KNOBEL, *Prophetismus der Hebræer II.*, S. 367). But this is as true as that he was deficient in poetry. In power he is certainly not equal to Isaiah. But he is not wanting in originality, for who could say that he has himself produced nothing or only an insignificant amount? To lose himself in his predecessors is necessary even for the most original author. As to a deficiency in poetry I point to UMBREIT, who says (*Prakt. Comm. S. XV.*): "The most spiritual and therefore the greatest poet of the desert and of suffering is certainly Jeremiah. But we have maintained yet more than this, having boldly asserted that of all the prophets his genius is the most poetical." I fully subscribe to this judgment. For assuredly universal sympathy and deep and pure emotion are the qualities of a poet, and we undoubtedly find these elements of poetic inspiration, in the highest degree, in the finely-strung nature of Jeremiah. The circumstances of his life caused his emotions to be predominantly sad, hence in the whole range of human composition there is scarcely a poetical expression of sorrow so thrilling as that of this prophet (viii. 23, *Eng. Bib.* ix. 1): "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." UMBREIT remarks (*S. XIV.*, etc.) that these words form the portrait of the prophet, and BENDEMANN, in painting his celebrated picture, seems really to have had this passage especially in view.

It cannot be denied that, in form, Jeremiah, though not discarding art altogether, has far less

polish than ISAIAH. JEROME refers to this in his *Præfatio*: "*Jeremias propheta sermone quidem apud Hebræos Isaia et Hosia et quibusdam aliis prophetis videtur esse rusticior. Sed sensibus par est, quippe qui eodem spiritu prophetaverit. Porro simplicitas eloquii a loco ei, in quo natus est, accidit. Fuit enim Anatolites.*" This charge of rusticity has, however, been exaggerated. Let us also regard the counter-testimony in the word "*sensibus par est*," and which is given still more strongly in expressions like that of SIXTUS SENENSIS (in GHISLER. *Kap. III., etc.*), "*sermone quidem inculto et pæne subrustico, sed sensuum majestati sublimo*"—and of CUNÆUS (*De rep. Hebr. III. 7*), "*Jeremias omnis majestas posita in verborum neglectu est, adeo illum decet rustica dictio.*" Finally, in respect to language, it may be remarked that the influence of the Aramaic idiom on Jeremiah may be detected, but not in the degree usually supposed. Comp. KNOBEL, *Jeremias Chaldaizans dissert.* Vratisl., 1831; HAEVERNICK, *Einl. I. 1, S. 231 sq.*; STAEBELIN, *Spez. Einl. in die kan. Büch. des A. T., S. 279 sq.*; comp. UMBREIT, *S. XV. Anm., etc.*

§ 4. THE BOOK OF THE PROPHET.

1. Concerning its origin, the book itself gives us some, but not complete, information. According to xxxvi. 2, Jeremiah, in the fourth year of Jehoiakim, dictated to Baruch the discourses which had then been delivered. In the fifth year of Jehoiakim (xxxvi. 9) the writing was finished and publicly read. Jehoiakim burned it, upon which the prophet was commanded to re-write it, and this time it was severer than before. This writing consisted of prophecies which had been spoken in denunciation and threatening against Israel. Historical and consolatory passages, with prophecies against foreign nations, were excluded. This is clear both from the object of the writing (comp. *Comm.* on xxxvi. 7) and the fate to which Jehoiakim consigned it (xxxvi. 23). When the second transcription was finished, we are not informed, but it is evident from i. 3, "It came [the word of the Lord to Jeremiah] unto the end of the eleventh year of Zedekiah, unto the carrying away of Jerusalem captive in the fifth month," that it was after the destruction of the city and the deportation of the people. For the superscription, i. 1-3, is suitable only for a writing which contains nothing of later date than the period mentioned. But the book does contain prophecies relating to the time subsequent to this epoch, which even pertain to the residence of the prophet in Egypt toward the close of his life. If now it is possible that Jeremiah, during the two months that he spent with Gedaliah in Mizpah (comp. on i. 2 sq.), or perhaps still better (on account of the allusions to the journey to Egypt in ii. 16, 36), on the way to Egypt, or in Egypt itself, continued the writing begun in the fourth year of Jehoiakim to the time mentioned in i. 3, and concluded it, it follows that this writing forms the main body of the book, written and edited by the prophet himself, to which the superscription, i. 1-3, refers. The subsequent portions of the book, though the genuine production of Jeremiah, were added by a later editor, who did not venture to alter the original title, though it was no longer suitable.

Thus it is evident, as it seems to me, that the present form and arrangement are not those of Jeremiah, for he would certainly have given the whole a title corresponding to its contents. Some other circumstances, to be mentioned hereafter, also favor this view.

2. As to the arrangement or plan of the book, as we have it, it has been accused of endless confusion,* and the most various theories have been broached to account for this confusion. Compare, to name only the most eminent, EICHHORN, in the *Repert. für biblische u. morgenländ. Lit. Th. 1, S. 141*; *Einleit. III. S. 157, etc.*; BERTHOLDT, *Einl. IV. S. 1457*; MOYERS, *De utriusque recensione vatic. Jer. indole et origine.* Hamb., 1837; HITZIG, *Comm., S. XII. ff.*; then the attempts of EWALD, UMBREIT (in their commentaries), HAEVERNICK (*Einl. II. 2, S. 206 ff.*), KEIL (who follows HAEVERNICK almost entirely, *Einl., S. 252 ff.*), SCHMIEDER (in GERLACH's *Bibelwerk*), STAEBELIN (on the principle at the basis of the arrangement of Jeremiah's prophecies, in the *Zeitschr. der deutsch. morgenl. Gesellsch.*, 1849; *Heft 2 and 3, S. 216 ff.*; and in

* Even LUTHER (Preface to the prophet Jeremiah) says: "We often find some of the first part in the following chapter, which happened before that in the previous chapter, which looks as though Jeremiah did not arrange these books himself, but that they were composed piecemeal from his discourses, and compiled in a book. We must not trouble ourselves about the order, or allow the want of order to hinder us."

his *Spez. Einl. in die kan. Bücher des A. T.*, 1862, S. 260 ff.); NEUMANN (*Comm. S.* 81 ff. and *S. III.* ff.). In my opinion, the case is not so bad as represented, but a reasonable arrangement will at once present itself, if we only take the following points into consideration. 1. In general, the principle of chronological order is followed, but admitting, in some cases, a certain order of subjects, which is sometimes suggested by external occasions (comp. ch. xxi. 1-7). 2. With respect to the chronological order in particular, we have a safe guide in the fact that before the fourth year of Jehoiakim, viz., before the battle of Carchemish and Nebuchadnezzar's accession to the throne, Jeremiah never mentions the latter or the Chaldeans, while after this time he presents them constantly in all his discourses as appointed by God to be the instrument of His judgments on Israel and the nations. Until shortly before the battle of Carchemish, Assyria was at war with the Medes and Babylonians, and it was undecided which of the three would obtain the supremacy. After the fall of Nineveh and the defeat of Pharaoh Necho, the star of Nebuchadnezzar rose above the horizon like an all-prevailing sun. Jeremiah now knew definitely that the people coming from the North (i. 13, etc.) were the Chaldeans under Nebuchadnezzar, and he could no longer speak to the people without counselling submission as the only means of safety. I think, then, that I may lay down this canon distinctly, that all parts of the book in which the threatening enemies are spoken of generally, without mention of Nebuchadnezzar or the Chaldeans, belong to the period before the fourth year of Jehoiakim, viz., before the time represented in ch. xxv. as that of Jeremiah's first acquaintance with them; while all the portions in which Nebuchadnezzar and the Chaldeans are named belong to the subsequent period; so that a passage which mentions the Chaldeans and is yet dated in the beginning of the reign of Jehoiakim (ch. xxvii.), may be safely regarded as bearing a false superscription, as likewise one that is dated in the reign of Zedekiah, and does not mention the Chaldeans (xlix. 34 sqq.). In the first place, it is quite clear that our Hebrew recension, omitting chapters i. and lii. as introduction and conclusion, falls into two principal divisions: 1. The portions relating to the theocracy (ch. ii.—xlv.). 2. The prophecies against the nations (ch. xlv.—li.). Chapter xlv., the promise given to the writer of the book, the faithful Baruch, is to be regarded (as it is by KEIL) as an appendix to the first division. To attach this chapter to the second division, as HAEVERNICK does, is entirely unsuitable. The first division may evidently be divided again into two subdivisions, the collection of discourses, with appendices, ch. ii.—xxxv., and the historical portions, ch. xxxvi.—xlv. In speaking of a collection of discourses, it should be remarked that, according to the intention of the arranger of the book, we must not always understand by a discourse one which forms a rhetorical unit, but also a complexus of rhetorical and historical passages, if in its fundamental thought, its form or its chronology, it presents a connected whole. In this sense our collection contains eleven (or ten) discourses, the beginning of each of which is designated by a superscription (comp. iii. 6; vii. 1; xi. 1, etc.). The first two pertain to the reign of Josiah (ch. ii. and iii.—vi.). It is natural that in the earliest period the proportionally smallest amount of matter should be committed to writing, so that in the passages mentioned, especially in ch. ii., only the quintessence of the discourses of the earliest period is given. The third discourse pertains to the reign of Jehoiakim (ch. vii.—x.). These two, ch. iii.—vi. and ch. vii.—x., are distinguished from the rest by their length, and may therefore, with ch. xxv., which is inferior in length, but far superior in importance, be designated as the principal discourses. Ch. xi.—xiii., which also pertain to the reign of Jehoiakim, have a common title, but only ch. xi. and xii. form a rhetorical whole. For ch. xiii. is entirely independent, though of the same date with the preceding, and on account of its brevity, added as an appendix. The fifth discourse, though somewhat inferior to the second and third, is still one of the most important. It belongs to the period before the fourth year of Jehoiakim. The passage xvii. 19-27 is related to the fifth discourse as ch. xiii. to the fourth. I regret that by an oversight I have not designated them in the same way in the text. The seventh discourse is an account of two symbolical occurrences, to which is appended that of a personal experience and the outburst of feeling thus occasioned. Although these occurrences belong to different periods, before and after the fourth year of Jehoiakim, they are brought together because both symbols are derived from pottery and on account of the unity of the subjects. All is here brought into connection which the prophet spoke at different times against the false shepherds of the people (kings and prophets). The opening passage (xxi. 1-7)

though in general, as *oratio contra regem*, not altogether unsuitable for this place, is doubtless placed here chiefly on account of the name Pashur, which it has in common with the preceding. The transitional words (xxi. 11-14) seem also to be a fragment which is subjoined here not altogether appropriately. But in what follows we have a well-ordered series of denunciations against the evil kings of Judah. The first, in which no name is mentioned, seems to stand first as a collective admonition, though the king addressed in ver. 2 can be no other than Jehoiakim (xxii. 1-9). The second is a prophecy relating to the person of Jehoahaz. It is of earlier date than that which precedes it, and is evidently an interpolation (xxii. 10-12). The third is directed against Jehoiakim by name (xxii. 13-23). The fourth relates to Jehoiachin (xxii. 24-30). As a foil to these dark pictures of the kings of the present, the prophet, by an antithesis reminding us of ch. iii., gives us a bright picture of the King of the Messianic future (xxiii. 1-8). The second part of the main discourse (xxiii. 9-40) is an earnest rebuke of the false prophets. The conclusion is formed by ch. xxiv., a vision which the prophet had in the reign of Zedekiah, and which is added here evidently in order that the fourth bad king Jeremiah had lived to see might not fail to receive his appropriate denunciation. The ninth discourse is that highly important one which Jeremiah pronounced in the fourth year of Jehoiakim after the great catastrophe which made an epoch in the prophet's ministry, the battle of Carchemish and the succession of Nebuchadnezzar. To this are attached a series of three historical appendices, of which the first falls before the fourth year of Jehoiakim, the second in the fourth year of Zedekiah, the third somewhat earlier than the preceding. All three appendices, however, relate to the conflict of the *true* prophet (it should be noted, however, that Jeremiah is called יְרֵמְיָהוּ for the first time in xxv. 2) with the false prophets. Here also is a pre-arranged antithesis. Ch. xxvi. standing before ch. xxvii. and xxviii. has a clear chronological basis, while ch. xxix., which in time is somewhat earlier than ch. xxvii. and xxviii. coming after them, has a topical basis, since thus the prophet's conflict with the false prophets at home is first shown, and then his conflict with those at a distance. The tenth passage occupies an independent סֵפֶר, viz., the book of consolation, which consists of two discourses, with a double appendix. Ch. xxx. and xxxi., originally written specially, and not as a part of the first writing, ch. xxxvi. 2-10, form a rhetorical unit, certainly contemporary with ch. iii.—vi., and therefore pertaining to the reign of Josiah. The second consolatory discourse consists of two separate passages, which, however, are most closely connected. The first relates to the purchase of a field which, at the command of the Lord, Jeremiah made while confined in the court of the prison, at the time of his greatest affliction. The second is connected with the demolition of many houses in Jerusalem for defensive purposes. On this double, gloomy background the prophet presents the most glorious Messianic salvation. It is not, as I have already said, a connected discourse; in ch. xxxii. we have first the account of the purchase of land, then the prayer expressing the prophet's astonishment, then the Lord's consolatory promises. Ch. xxxiii. is, however, from beginning to end, a connected prophetic discourse.

This book of consolation is followed in chaps. xxxiv. and xxxv. by a double appendix, the second half of which (xxxiv. 8—xxxv. 19) itself consists of two independent parts. The short passage xxxiv. 1-7 is only a more exact account of the occurrence narrated in xxxii. 1-5, in consequence of which Jeremiah was confined in the court of the prison, and therefore refers only to the contents of chaps. xxxii. and xxxiii. The two facts however which are related in xxxiv. 8-22, and xxxv. 1-19, are to be regarded as an appendix to the whole collection. For they show by a striking example, the accomplished but immediately revoked emancipation of the Hebrew slaves, how entirely indisposed the people of Israel were to obey the commands of their God, while a contrast to this shameful disobedience is given in the example of affecting obedience afforded by the Rechabites to the command of their *earthly* progenitor. We thus see that the arrangement is by no means without plan, and may in general have been made by the prophet himself. Only the mere juxtaposition of xxi. 1-7 for the sake of the name Pashur, and the insertion of the heterogeneous passage xxi. 11-14 in this place, seem to betray a different hand.

With chap. xxxvi. begins the second subdivision of the first main division. Historical passages follow each other in chronological order, which have for their subject partly personal experiences of the prophet, and partly the history of the fatal catastrophe of the theocracy in gene-

ral. There is no difficulty here. Chap. xlv., as already remarked, is an appendix to the first main division. The second part contains the prophecies against foreign nations in an order to which there is nothing to object (xlv. — li.). Chap. lii. finally forms the conclusion, which is not from the prophet himself.

The following table may serve to facilitate a review:

I. THE INTRODUCTION, CHAP. I.

II. FIRST DIVISION, CHAPS. II.—XLIV.

PASSAGES RELATING TO THE THEOCRACY, WITH AN APPENDIX. CHAP. XLV.

A. FIRST SUBDIVISION.

The collection of discourses, chaps. ii.—xxxiii.

With appendices, Chaps. xxxiv. and xxxv.

1. First discourse, chap. ii.
2. Second discourse, chaps. iii.—vi.
3. Third discourse, chaps. vii.—x.
4. Fourth discourse, chaps. xi. and xii. with appendix, chap. xiii.
5. Fifth discourse, chaps. xiv.—xvii. 18.
6. Sixth discourse, chap. xvii. 19-27.
7. Seventh discourse, chaps. xviii.—xx. (the symbols taken from pottery).
8. Eighth discourse, chaps. xxi.—xxiv.
9. Ninth discourse, chap. xxv. With three appendices, chaps. xxvi.—xxix.
10. The book of consolation, consisting of
 - a. the tenth discourse, chaps. xxx. and xxxi.
 - b. the eleventh discourse, chaps. xxxii. and xxxiii. With an appendix, chap. xxxiv. 1-7.
11. Historical appendix to the collection—the disobedience of Israel offset by the obedience of the Rechabites, chaps. xxxiv. 8—xxxv. 19.

B. SECOND SUBDIVISION.

Historical presentation of the most important events from the fourth year of Jehoiakim to the close of the prophet's ministry, chaps. xxxvi.—xliv.

1. Events before the fall of Jerusalem, chaps. xxxvi.—xxxviii.
2. Events after the fall of Jerusalem, chaps. xxxix.—xliv.

Appendix to First Division, ch. xlv. The promise made to Baruch.

III. SECOND DIVISION.

THE PROPHECIES AGAINST FOREIGN NATIONS. CHAPS. XLVI.—LI.

1. Against Egypt, I., chap. xlv. 2-12.
2. Against Egypt, II., chap. xlv. 13-26. With an appendix, chap. xlv. 27-28.
3. Against the Philistines, chap. xlv.
4. Against Moab, chap. xlviii.
5. Against Ammon, chap. xlix. 1-6.
6. Against Edom, chap. xlix. 7-22.
7. Against Damascus, chap. xlix. 23-27.
8. Against the Arabians, chap. xlix. 28-33.
9. Against Elam, chap. xlix. 34-39.
10. Against Babylon, chap. l. li.

IV. CONCLUSION, CHAP. LII.

3. The relation of the Masoretic text to the Alexandrian translation. It may here be premised that Jeremiah, closing his labors and probably his life in Egypt, was on this account especially honored by the Jews residing there. They regarded him as peculiarly their own, the Egyptian prophet. (Comp. *Chron. Pasch.* p. 156; FABRICIUS, in the *Cod. pseudepigr.* V. T. p.

1108; *Apocr. N. T.* p. 1111; HAEVERNICK, *Eint.* I. 1, S. 45, II. 2, S. 259; HERZOG, *Real-Enc.* VII. S. 255.) He was therefore diligently studied, and it is not improbable, as FABRICIUS says: "*Codices græcæ versionis jam privata quorundam Apocryphis se delectantium studio interpolati, jam librorum oscitantia manci fraudi beato Martyri fuerunt.*" The difference between our Masoretic text and the Alexandrian version is twofold—in matter and in form. The former extends through the whole book, and consists of innumerable discrepancies, which sometimes affect single letters, syllables and words, sometimes whole verses. The difference in form consists in a different arrangement from xxv. 15 onwards, the LXX. introducing here (but in a different sequence) the prophecies against the nations, so that all in the Hebrew text from xxv. 15 to ch. xlv. is deferred to make room for these prophecies, and since in the LXX. these extend from xxv. 15 to ch. xxxi. it follows that what in the Hebrew is from xxv. 15 to ch. xlv. is in the Greek ch. xxxi.—li. It should be remarked that the LXX. does not treat ch. xlv. of the Hebrew as an independent chapter, but as part of ch. li.—vers. 31-35. The following little table will exhibit the discrepancies more clearly:

LXX.		Masor.
xxv. 15 sqq.	The prophecy against Elam,	xlix. 34 sqq.
xxvi.	" " Egypt,	xlvi.
xxvii. 28.	" " Babylon,	l.—li.
xxix. 1-7.	" " the Philistines.	xlvi. 1-7.
xxix. 7-22.	" " Edom,	xlix. 7-22.
xxx. 1-5.	" " Ammon,	xlix. 1-6.
xxx. 6-11.	" " Kedar,	xlix. 28-33.
xxx. 12-16.	" " Damascus,	xlix. 23-27.
xxxi.	" " Moab,	xlvi.
xxxii.	xxv. 15-38.
xxxiii.—li.	xxvi.—xlv.
lii.	lii.

I was formerly of opinion that these two kinds of difference were to be judged alike, and were to be traced, not to a divergence of Hebrew MSS., but entirely to the ignorance, carelessness or caprice of the editor. I have now changed my view in so far that I am convinced that the case is not the same with the difference in form as with that in matter. The different order is certainly founded on a divergence in the Hebrew originals. If we had no other testimony to this than the text of the LXX., so far as this is the conscious and intended production of its author, this testimony would certainly be worthless. But in the first place, the Hebrew text is itself a witness, and secondly, we have in the LXX. an involuntary and impartial testimony. I believe that in the *Comm.* on xxv. 12-14; xxvii. 1; xlix. 34, and in the introduction to the prophecies against the nations, I have furnished proof that these verses (xxv. 12-14) presuppose the existence in their immediate vicinity of the *ספר על הנבים* or rather that ch. xxv. belongs to this *ספר*. I think I have shown that the peculiar expression *רַב אֵילָאִם* at the close of xxv. 13 (LXX.), and the absence of xxvii. 1 in the LXX., with the strange chronology of xlix. 34, are evidence that the prophecies against the nations must at one time have had their place immediately after ch. xxv. and before ch. xxvii. This *רַב אֵילָאִם* shows that the superscription of the prophecies against Elam originally read like the rest, xlv. 2; xlviii. 1; xlix. 1, 7, 23, 28, *לְעֵילָם*. The peculiar postscript to the prophecy in the LXX., however, which is no other than the missing verse xxvii. 1, proves that the Alexandrian translator had an original text before him in which the prophecies against the nations stood before ch. xxvii., and in such wise that the prophecy against Elam was the last, as at present in the Masoretic text. But how is it that the present Masoretic text of the prophecies against Elam no longer bears the old simple inscription *לְעֵילָם* but likewise the words transposed from xxvii. 1? I believe that it can be explained only in this way—that two originals were before the Alexandrian translator, of which one had the prophecies against the nations in the old place; the other agreed with the present Masoretic recension. The translator must have been guided by both. He adhered to the older recension so far as to retain

its arrangement on the whole (altering only the sequence of the prophecies against the nations in detail). From this he adopted the position of ch. xxvii. ver. 1 immediately after the prophecy against Elam, while from the later text he took the *περὶ Αἰλάν* (אֵילָן-עַל-Hebr.). The misplacement of the prophecies against the nations must therefore have taken place before the preparation of the Alexandrian version. Its originator must have first overlooked xxvii 1, and then altered it into an inscription for the prophecy against Elam, and he must also have put ch. xxvi. in its present place. Since in the LXX. the superscription of ch. xxvii. is still wanting, it is possible, nay, probable, that it was wanting in the later Hebrew copy of the translator. The present verse, xxvii. 1, of the Hebrew text, with the wrong name of Jehoiachim, would then be a later supplement. On the occasion of this error, comp. remarks on xxvii. 1.

As to the difference in matter between the Alexandrian version and the Hebrew text, I still retain the conviction which I expressed in my work, *Der proph. Jer. u. Bab.*, and in HERZOG, *Real-Enc.* VI. S. 488, that the far greater part of the discrepancies are to be explained, not by a difference in the original text, but by the caprice, ignorance or carelessness of the translator. Proof of this in detail may be seen in the earlier editions of DE WETTE's *Introduction*, in KUEPER, *Jer. libr. ss. interpr. atque vindex*, p. 177; in HÆVERNICK, *Einkl.* II. 2, S. 250; in WICHELHAUS, *De Jeremia versione Alexandrina*, 1847, p. 67; in my work, *Jer. u. Bab.* S. 86; but especially in GRAF. (*Commentar.* S. XL. sqq.), who, as it seems to me, by a thoroughly impartial and careful investigation, has brought the matter to a conclusion. The arguments in favor of the LXX. still adduced in the later edition of BLEEK's *Einleitung* (1865, S. 491) possess no validity.

4. The integrity of the text has been relatively but little questioned. With respect to some passages, I have been unable to avoid the suspicion of an interpolation. The chief of these are the following: x. 1-16; xv. 11-14; xxv. 12-14; xxx. 23, 24; xxxix. 1-14; li. 15-19. Ch. lii. even according to the editor, is not to be regarded as written by Jeremiah, as follows from the statement in li. 64, "Thus far the words of Jeremiah." I formerly regarded the passage l. 43-46 as also interpolated, but, on closer examination, am convinced of the erroneousness of this view. In reference to other passages (especially ch. xxx.—xxxiii. l. li.), on renewed investigation, I am perfectly satisfied of their authenticity. Though Jeremiah was one of the most read of the prophets, his text has been handed down to us, on the whole, pure and unadulterated.

5. The book of Jeremiah occupies in the Canon the second place among the major prophets, after Isaiah and before Ezekiel. This position, being the historical one, is the most natural. MELITO, of Sardis, and ORIGEN (in EUSEB. *Hist. Eccl.* IV. 26 and VI. 25) in their lists of the Jewish canon make Jeremiah follow Isaiah, though between Jeremiah and Ezekiel the former inserts the twelve minor prophets and Daniel, the latter (omitting the twelve minor prophets altogether) only Daniel. But according to the Talmud, (*Tractate Baba batra Fol. 14, b*) the order was:—*Regum libri, Jeremias, Ezechiel, Jesujas, duodecim prophetarum volumen.* And ELIAS LEVITA (in *Masoret hammasoret Præf.* III.) testifies that this is the order in the German and French MSS. This Talmudic divergence from the natural order appears to have a genuine Talmudic reason. Since Jeremiah treats only of *desolatio*, Ezekiel first of *desolatio* and then of *consolatio*, Isaiah only of *consolatio*, they wished, as the tract *Baba batra* informs us, to connect *desolationem cum desolatione* and *consolationem cum consolatione*. For further particulars see ROSENMUELLER, *Schol. Proleg. in Jerem.* p. 27; HERZOG, *Real-Enc.* VII. S. 253; NEUMANN, *Comm. Einl.* S. 10; DELITZSCH, *Comm. zu Jes.* S. XXII.

§ 5. LITERATURE.

Of the church-fathers THEODORET and EPHREM SYRUS wrote complete commentaries on Jeremiah. A commentary by the latter in Syriac is still extant (*Tom.* II. of the Roman Edition of PETRUS BENEDICTUS, 1740). JEROME commented on the first thirty-three chapters only. From ORIGEN we have only homilies. The edition of LOMMATZSCH gives nineteen in Greek, two in the Latin translation of JEROME and some fragments. According to CASSIODORUS (*Lib. Inst. Div.* cap. III.) there were forty-five homilies, which were also known to RHABANUS MAURUS (according to a passage in his *Præfat. in Jerem.*). Comp. LOMMATZSCH, *Prolegg. in Tom.*

XV., of his edition. GHISLERUS gives a catena of the Greek and Latin fathers in his commentary, of which hereafter.

Of Rabbinical commentaries the principal are those of RASCHI, DAVID KIMCHI, ABARBANEL and SOLOMON BEN MELECH.

There are Roman Catholic commentaries by RHABANUS MAURUS, RUPERT VON DEUTZ, THOMAS AQUINAS, ALBERTUS MAGNUS; by JOACHIM FLORIS, *Comm. in Jer.*, Venice, 1525, and Cologne, 1577 (comp. GIESELER, [*Church History*, Philada. Ed. II., p. 300], etc., etc., and NEANDER, [Boston, Tr. IV. p. 291]); FRANC. ZICHEMIUS, Cologne, 1559; HECTOR PINTUS, Leyden, 1561, 1584 and 1590; ANDREAS CAPELLA, Tarracona, 1586; PETRUS FIGUEIRO, Leyden, 1598; CHRISTOF. DE CASTRO (Jesuit), Paris, 1609; CASP. SANCTIUS (Jesuit), Leyden, 1618; BENED. MANDINA, *In pr. Jer. expositiones*, Neap., 1620; MICHAEL GHISLERUS, *In Jer. Commentarii cum catena P.P. græcorum et comm. in Lamentl. et Baruch*, Leyden, 1623. (This is the most complete commentary, and the most distinguished for patristic learning, that we have on Jeremiah, but heavy and with a Romish bias; comp. FABRIC., *Biblioth. gr. ed. Harl. III.*, p. 734).

By Protestant theologians we have the following commentaries:—ZWINGLI, *Complanatio Jeremiæ*, Zürich, 1531, etc.; MART. BUCER, *Complanationes Jer. proph.*, Zürich, 1531; OECOLAMPADIUS, *In Jeremiam proph. comment. libri tres*, Strasburg, 1533; BUGENHAGEN, *Adnotationes in Jerem.*, Wittenberg, 1546; CALVIN, *Prælectiones in Jerem.*, Geneva, 1563, etc. (notes, of lectures); VICTORIN STRIGEL, *Conciones Jeremiæ proph. ad ebr. veritatem recognitæ*, etc. Leipzig, 1566; LUCAS OSIANDER, *Jes. Jer. et Thr. Jerem.*, Tübingen, 1578; HUGO BROUGHTON, *Comment. in Jerem. prophetiam et Lamentationes*, Geneva, 1606; AMANDUS POLANUS (Prof. in Basle), *Comment. in Jerem. et exegesis in Threnos*, Basle, 1608; PISCATOR, Herborn, 1614; JOH. HULSEMANN, *In Jerem. et Threnos comment. posthumus*, etc., Rudolstadt, 1663; JOH. FÖRSTER, *Comment. in Proph. Jeremiam.*, Wittenb., 1672 and 1699; SEB. SCHMIDT, *Comm. in librum prophetiarum Jeremiæ*, Strasburg, 1885; JACOB ALTING (Prof. in Gröningen, ob., 1697), *Comment. in Jerem.* Amsterdam, 1688; ELBERT NOORDBECK (Pastor in Workum), *Bekoopts Uitlegginge van de prophetie Jeremie*, Franeker, 1701; J. FRIEDRICH BURSCHER, *Versuch einer kurzen Erläuterung des propheten Jeremiä*, etc., with a preface by CHR. A. CRUSIUS, Leipzig, 1756; HERMANN VENEMA, *Comment. ad librum prophetiarum Jeremiæ*, Leuwarden, 1765; CHRIST. GOTTFR. STRUENSEE, *Neue Uebersetzung der Weissagung Jeremiæ*, etc., Halberstadt, 1777; (the last volume of STRUENSEE'S *Translations of the Prophets*); JOH. DAV. MICHAELIS, *Observationes philolog. et crit. in Jeremiæ vaticinia et Threnos*, ed. Schleussner, Göttingen, 1793; CHRIST. FR. SCHNURRER, *Observationes ad vaticinia Jeremiæ*, Tübingen, 1793 to 1794; A. FR. W. LEISTE, *Observationes in vatt. Jer. aliquot locos*, Göttingen, 1794, and extended in POTT and RUPERTI, *Sylloge Comment. Theolog.*, Vol. II., Helmst., 1801; HENSLEB, *Bemerkungen über Stellen in Jerem. Weiss.*, Leipzig, 1805; EICHHORN, *Die hebr. Propheten*, 1816-19; GAAB, J. F. (Prelate in Tübingen), *Erklärung schwererer Stellen in den Weissagungen Jeremia's*, Tübingen, 1824; TACONIS ROORDÆ, *Commentarii in aliquot Jeremiæ loca*, Gröningen, 1824; DAHLER, *Jérémie traduit sur le texte original, accompagné de notes*, Strasburg, 1825; ROSENMUELLER, *Scholien*, 1826; MAURER, 1833; EWALD, *Die Propheten des alten Bundes*, 1840; HITZIG (part of his *Kurzgefasstes exeget. Handbuch über das A. T.*), 1841, 2te Aufl. 1866; and his *Die Proph. Büch. des A. T. übersetzt*, Leipzig, 1854; UMBREIT, *Praktischer Commentar*, 1842; WILHELM NEUMANN, *Jeremias von Anatot, die Weissag. und Klagelieder ausgelegt*, Leipzig, 1856-8; CARL HEINRICH GRAF, Prof. in the Landeschule at Meissen, *Der Proph. Jeremia erklärt*, Leipzig, 1862; ERNST MEIER, Prof. in Tübingen, *Die proph. Bücher des A. T. übersetzt und erläutert*, Stuttgart, 1863. Comp. with respect to the literature, CARPZOV, *Introd. ad V. Test.*, edit. III. p. 169 sqq.; DE WETTE, *Einkl. 6 Aufl. S.* 298; ROSENMUELLER, *Scholien I. S.* 32.

[Works in English:—WILL. LOWTH, *Commentary upon the Prophecy and Lamentations of Jeremiah*, London, 1718; BENJ. BLAYNEY, *Jeremiah and Lamentations; A new translation with notes*, etc., Edinb., 2d ed., 1810; Translation of CALVIN'S *Commentary*, 5 vols., Edinburgh, 1850; HENDERSON, *The Book of the Prophet Jeremiah*, etc., London, 1851, Andover, 1868; NOYES, *New Translation of the Hebrew Prophets*, Boston, 4th ed., 1898; DAVIDSON, *Introduction to the Old Testament*, London, 1863; CH. WORDSWORTH, *Jeremiah, Lamentations and*

Ezekiel, with Notes and Introductions, London, 1869; H. COWLES, *Jeremiah and Lamentations, with Notes*, New York, 1869.—S. R. A.]

The following works may serve as critical aids and for the exhibition of the prophet's character:—Dr. MICH. WEBER, *Intempestiva lectionis emendandæ cura e Jeremia illustrata* (4 Programme), Wittenb., 1785, '88 and '94; J. ANDR. MICH. NAGEL, *Dissert in var. lectt. 25 capp. priorum Jer. ex. duobus Codd. MSS. hebr. desumptas*, Altorf, 1772; JOH. JAC. GUILCHER, *Observ. criticæ in quædam Jer. loca. in the Symbolis Haganis, Cl. I.*; G. L. SPOHN, *Jer. vales e versione Judæorum Alex. emendatus*, Leipzig, 1824; KUEPER, *Jeremias libr. Sacrorum interpres atque vindex*, Berlin, 1837; MOVERS, *De utriusque recensionis vall. Jer. indole et origine*, Hamburg, 1837; KÖSTER, *Die Propheten des A. u. N. B.*, Leipzig, 1838; J. L. KÖNIG, *Alttest Studien*, 2 Heft. *das Deuteronomium u. d. Proph. Jeremia*, Berlin, 1839; RÖDIGER, *Art. "Jeremia" in Ersch u. Gruber's Encykl.*, Sect. II., Bd., 15; CASPARI, *Jer. ein Zeuge f. d. Aechtheit v. Jes.* 34, etc., in *der Zeitschr. f. Luth. Theol. u. Kirche*, 1843; WICHELHAUS, *De Jer. versione Alexandrina*, Halle, 1847; NÆGELSBACH, *Der Prophet Jeremias und Babylon*, Erlangen, 1850; *Idem. Art. "Jeremia" in HERZOG's Real-Enc.*; NIEMEYER, *Charakteristik der Bibel*, Bd. V. S. 472; ROOS, *Fuss-stapfen des Glaubens Abrahams*, edited by W. F. ROOS, 1838, II., S. 281 ff.; SACK, *Apologetik*, S. 272, ff.; HENGSTENBERG, *Christologie*, Aufl. II., Bd. II., S. 399 ff.; E. MEIER, *Gesch. d. poet. Nat.-Lit. der Hebr.*, 1856, S. 385 ff.; REINKE, *Die Messian. Weissagungen bei den grossen und kleinen Proph. d. A. B.*, Giessen, 1859-61; A. KÖHLER, *Die Wirksamkeit des Pr. Jer. während des Verfalls des jüd. Staats*, in *Beweiss des Glaubens*. [A. P. STANLEY, *Jewish Church*, 2d series, 2d Ed., London, 1866; MILMAN, *History of the Jews*, Vol. I., London, 1863; ISAAC TAYLOR, *Spirit of Hebrew Poetry*, pp. 277, 8, New York, 1863; The Articles in SMITH's and KITTO's *Biblical Cyclopædias*.—S. R. A.]

The following practical works may also be mentioned:—HEINR. BULLINGER, *In Jer. Sermonem primum* (6 primis capp. comprehensum) *conciones* 26, Zürich, 1557; NIK. LUDW. COUNT ZINZENDORF, *Jeremias ein Prediger der Gerechtigkeit* ["Jeremiah, A Preacher of Righteousness"] reprinted from the second edition, Berlin, 1830; HEIM and HOFFMANN, *Die vier grossen Propheten erbaulich ausgelegt aus den Schriften der Reformatoren*, Stuttgart, 1839; *Biblische Summarien* (known under the name of "*Württembergische Summarien*"), newly edited by the Christian Union in North Germany, Halle, 1848; J. DIEDRICH, *Die Propheten Jeremia und Ezechiel kurz erklärt*, Neu-Ruppin, 1863; E. HÖCHSTETTER, *Zwölf Gleichnisse aus dem Propheten Jeremia*, Kirchheim U. T., 1865; [MAURICE, *The Prophets and Kings of the Old Testament*, Cambridge, 1863; and the commentaries of T. SCOTT and MATTHEW HENRY.—S. R. A.]

I may also mention the peculiar, long-vanished Literature of a branch of the *theologia prophetica*, which set itself to the task of proving the *Locos Communes* of dogmatic theology by the prophets. This was done either by naming the *locos* contained in each passage, at the close of it (thus SEB. SCHMIDT, in his commentary, at the close of each chapter, evolves two *locos* from almost every verse); or by arranging the prophetic utterances according to the scheme of the dogmatic *loci*. Thus ex. gr. PHILIP HAILBRUNNER (Prof. in Lauingen) in his work, "*Jer. proph. monumenta in locos communes theologicos digesta*," Lauingen, 1586, enumerates 28 *locos*, comprising under each the appropriate passages from the prophet in a Latin translation. The same course is taken by JOH. HEINRICH MAJUS, Prof. in Giessen, who, besides a *Theologia prophetica ex selectionibus V. T. oraculis secundum seriem locorum theolog. dispositis*, Frankfurt, a. M. 1710, edited a similarly composed *Theologia Davidis*, *Theologia Jesajana* and *Theologia Jeremiana* (the complete title is: *Theol. Jeremiana ex Jeremiæ vaticiniis et lamentationibus juxta articulos fidei ordine per theses collecta, Disput. Resp. Bened. Henr. Thering.*, Giessen, 1703).

THE PROPHET JEREMIAH.

1. THE INTRODUCTION.

CHAPTER I.

1. *The Superscription.*

I. 1-3.*

- 1 The words of Jeremiah, the son of Hilkiah, [one] of the priests that *were* [LXX.,
2 dwelt] in Anathoth in the land of Benjamin, To whom the word of the Lord
[Jehovah] came [was communicated]¹ in the days of Josiah, the son of Amon,
3 king of Judah, in the thirteenth year of his reign. It came also in the days of
Jehoiakim, the son of Josiah, king of Judah, unto the end of the eleventh year
of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem
captive in the fifth month.

TEXTUAL AND GRAMMATICAL.

* [The text of the common English Version will be retained in the prose portions of the book, with occasional corrections, included in brackets; but a new rendering of the poetical portions will be given, founded on a comparison of the German and English Versions with the Hebrew.—A. R. A.]

¹ Ver. 2.—[HARPERSON: was communicated.]

EXEGETICAL AND CRITICAL.

Ver. 1. **The words of Jeremiah . . . Benjamin.** We find a similar commencement in the prophetic book of Amos (i. 1) and in the Song of Solomon (i. 1). Etymologically וְיִרְמְיָהּ might certainly be rendered *historia Jeremie* (Dr WATTS), compare וְיִרְמְיָהּ so frequent in the book of Kings (1 Kings xi. 41; xiv. 19, 29, etc.). Since, however, this book is not historic, but prophetic, since the prophet's work consisted essentially in preaching, since the other prophetic books bear inscriptions denoting discourses (וְיִרְמְיָהּ) or visions (וְיִרְמְיָהּ), and since finally the historical narratives contained in the book are also the words of Jeremiah (so STARKS, *ad h. l.*), it is more correct to take וְיִרְמְיָהּ in the sense of "words," which it certainly has in Song of Sol. i. 1. Concerning the name, origin and birth-place of the prophet, see the Introduction. Besides Jeremiah (and Nathan, 1 Kings iv. 5, *Vide* THOLUCK, *Die Proph. und ihre Weiss.* S. 20, u. 32), the prophet Ezekiel (i. 3; comp. Jos. *Ant.* X. 6, 1), and most probably Zechariah (i. 1; comp. KÖHLER, *Sicharja*, S. 9), were of sacerdotal origin. No special traces of his priestly descent

are found in the book of our prophet, unless we reckon as such his accurate knowledge of the Law, especially Deuteronomy, of which the exposition will furnish proofs in great number.

Vers. 2 and 3. **To whom . . . in the fifth month.** The subject of came in ver. 8 is word of Jehovah, repeated from ver. 2. CHB. B. MICHAELIS falsely renders in the *Hallesche Bibel*: *idemque etiam fuit propheta*. As regards the chronological statements in vers. 2 and 3, it should first be noticed that the two kings Jehonahaz and Jehoiakim are passed over, without doubt because each of them reigned only three months. Since Jeremiah labored from the thirteenth year of Josiah, consequently eighteen years under Josiah, and eleven years each under Jehoiakim and Zedekiah, he ministered altogether, including the six months under the two kings omitted, forty years in the midst of the theocracy. How long afterwards he labored, cannot be ascertained with any certainty. Comp. Introduction and remarks on xlv. 29. Since the book, as we have it, contains not only those words of Jehovah which were communicated to the prophet before the fifth month of the eleventh year of Zedekiah, but others of later date (ch. xl.—xlv.), this inscription does not comport with its present extent. According to xxxvi. 32, in place of the writing

destroyed by Zedekiah, Jeremiah prepared another, which was twice as large as the first. When he completed the second roll, we are not told. After the destruction of Jerusalem in the fifth month of the eleventh year of Zedekiah, Jeremiah remained more than two months longer in the country (comp. xli. 1; xlii. 7). During this time, or perhaps after his arrival in Egypt (comp. rems. on ii. 18, 36), he may have continued his writing till the time mentioned, and provided it with the present inscription, vers. 1-3. Comp. EWALD, *Die Propheten des A. B.* II. S. 15. We have the contents of this writing in our present book, though not in the same order. On this point see the Introduction.

HOMILETICAL AND PRACTICAL.

ORIGEN, in his first homily on Jeremiah, re-

gards the chronological statements of the inscription as a proof of the long-suffering of God. He says, § 8, "God had pronounced judgment against Jerusalem for its sins, and it was condemned to captivity. But as the time approaches, the compassionate God sends this prophet under the third king before the captivity. For the long-suffering God wished to grant them a respite, and Jeremiah was to prophesy, so to speak, the day before the captivity, as a preacher of repentance, in order that the cause of the captivity might be removed." ["Dr. LIGHTFOOT observes that as Moses was so long with the people as a teacher in the wilderness, till they entered into their own land, Jeremiah was so long to their own land a teacher before they went into the wilderness of the heathen." M. HENRY.—S. B. A.]

2. The Call of the Prophet by Word and Vision (i. 4-19).

a. His choice, call and aggressive destination.

CHAP. I. 4-10.

- 4, 5 Then the word of the Lord [Jehovah] came unto me,¹ saying, Before I formed thee in the belly² I knew thee; and before thou camest forth out of the womb I sanctified [separated] thee, and I ordained thee a prophet unto the nations. 6 Then said I [But I said], Ah,³ Lord God! [Jehovah] behold, I cannot speak: for 7 I am a child. But the Lord [Jehovah] said unto me, Say not, I am a child: for thou shalt go to⁴ all that [wherever] I shall send thee, and whatsoever I command 8 thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver 9 thee, saith the Lord [Jehovah]. Then the Lord [Jehovah] put forth his hand 10 and touched my mouth. And the Lord [Jehovah] said unto me, Behold, I have put my words into thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down [extirpate and exterminate] and to destroy and to throw down, to build and to plant.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—Cod. 1092, De Rossi, Cod. D. Mosc., LXX, Vatic., THEODORET in Cod. Monac., ORIGEN, read יְהוָה, misled by the previous context.

² Ver. 5.—Since the 3d pers. masc. imperf. of a strong verb with the suffix י requires the short o in the last root-syllable (EWALD, *Aufg. Lehrs.* § 251, b), the Masoretes, deriving מְצַדִּיק from צָדַק, read מְצַדִּיק with the marginal note וְיָצִיר. But the form comes from צָדַק (with the meaning "to form," Exod. xxxii. 11; 1 Kings vii. 15), and the Chethibh is therefore to be pronounced מְצַדִּיק.

³ Ver. 6.—LXX. ὁ δὲ (ὁ δὲ κρύπτει), which SPOHN supposes to have arisen from δ by the fault of the transcriber; but from the peculiarity of this translation, which would presuppose a derivative from צָדַק (Exod. iii. 14), we may judge it to have been the original.

⁴ Ver. 7.—The preposition עַל might not unfitly in this connection be rendered "against" (MAUREN), yet elsewhere עַל after הָיָה differs little in meaning from מֵ, 1 Sam. xv. 20; ii. 11; comp. Neh. vi. 17 and rems. on x. 1.

EXEGETICAL AND CRITICAL.

Ver. 5. Before I formed thee . . . to the nations. Observe the progress of thought in the three clauses of this verse—1. Before I formed thee, I knew thee: the Divine idea in eternity lies back of the creative act in time. Comp.

Ps. cxxxix. 15. 2. Before thou camest forth from the womb, I sanctified thee: the instrument prepared in accordance with the Divine idea is set apart for the sacred service. Comp. Isa. xlv. 4; xlix. 1; Acts ix. 15; Rom. i. 1; Gal. i. 15; Luke i. 15. 3. I ordained thee a prophet to the nations: it is expressly stated in what this sacred service consists: Jeremiah is to proclaim

the word of the Lord as a prophet, not to one nation only, but to the nations generally.

Ver. 6. **Then said I I am a child.** Jeremiah perceives directly the difficulty and danger of this Divine commission. He therefore pleads his inability to speak on account of his youth. By a similar plea Moses seeks to escape the Divine legation, Exod. iii. 11; iv. 10, 13; but Jonah flees from before the Lord, i. 8.—Many expositors suppose that Jeremiah was then twenty years of age, but no definite age is designated by עָרֵי. The Rabbins understand by the term a boy to his fourteenth year. See BUXTORF, *Lex. Chald. Talm. sub voce*. MAURER more correctly concludes from the long continuance of the prophet's ministry (vers. 2 and 3, coll. xl. 1; xliii. 8), that he could not then have passed his twenty-fifth year.

Ver. 7. **But Jehovah said unto me, say not . . . thou shalt speak.** Jehovah rebuts the objection of Jeremiah at the outset, not by the promise of His assistance, but by a categorical declaration of His will. He is to go where he is sent, and speak what he is commanded. עָרֵי in itself might be taken in a personal sense (πρός πάντας, LXX.). But since the following עָרֵי נֶאֱמַר is certainly to be regarded as neuter, and as the neutral signification, being the more general, includes the other, the former is to be preferred

=wherever. We should also expect עָרֵי after the verb, and from its absence conclude that עָרֵי is intended for an adverb of place=whither (Zech. vi. 10).

Ver. 8. **Be not afraid . . . saith Jehovah.** Their faces refers to the persons indicated *implicite* in the word wherever, ver. 7. Here first the Lord removes Jeremiah's scruples by the promise of His protection and assistance. So with Moses, Exod. iii. 12; iv. 15; comp. Ezek. ii. 6; Josh. i. 5; vii. 9; Judges vi. 16; Matth. x. 18-20; xxviii. 20; Luke xxi. 17; Acts xviii. 9, 10.

Ver. 9. **Then Jehovah put forth his hand . . . into thy mouth.** The opposition of the prophet is now broken down. The Lord was too strong for him. Comp. xx. 7; 1 Cor. ix. 10.—So the Lord now proceeds to the solemn act of inauguration. In this we distinguish two points: (a) the communication of the necessary ability, ver. 9; (b) the conferring of the commission and privileges of the office. Both indicate a vigorous offensive attitude of the prophet, which corresponds to an equally strong defensive position, vers. 18 and 19. The first consists in the symbolical act of touching the lips. We call this act symbolical in so far as the touching of the lips and the words spoken were the visible and audible manifestation of a still deeper spiritual transaction. The Lord cannot literally have put His words in the prophet's mouth: He can only have given him the charism of which the words were the necessary result. "*Attactus oris signum est notans efficaciam spiritus sancti, quippe qui digitus Dei sit, aperiens labia ministrorum verbi*, Ps. li. 13, 14, 17; Luc. xxi. 15" (FÖRSTER). The transaction is, however, to be regarded as an historical objective fact, though occurring outside the sphere of physical or bodily life, and

therefore as ἐν πνεύματι, or a vision. Comp. DRECHSLER on Isa. vi. 7. We thus avoid a double error. First, that which apprehends the transaction as purely subjective: "as the moment when the presentiment first flashed clearly through the soul of Jeremiah, that his prophetic calling was of Divine appointment" (EWALD, *Die Proph. des A. B. II. §. 26*). Secondly, that according to which the transaction took place in the sphere of physical or corporeal existence. So STARKE, who, actually says that the "Son of God, in pre-intimation of His blessed incarnation, appeared to Jeremiah in a human form."

—This touching of the lips occurs several times, but always with a different meaning. In Isa. vi. 6 it is for the purpose of expiation, in Dan. x. 16 for the purpose of strengthening. Here in Jeremiah it is the outward form of *inspiratio* (ἐμπνευσis). For the expression "I have put my word in thy mouth" (comp. almost the same expression in Isaiah li. 16) is, on the one hand, an explanation of the act of touching the lips, on the other the designation of that operation on the human spirit by virtue of which "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). From the following verse moreover we perceive that the prophet was prepared not only for speaking, but for acting, or, that his words were to be at the same time deeds, real exhibitions of power.

Ver. 10. **See, I have this day . . to build and to plant.** These words represent the second part of the act of inauguration, the conferring of authority and of the commission. Authority is at the same time power. The prophet is not only formally authorized, but rendered physically capable. He is first authorized and empowered to act vigorously in the offensive.

הִפְקַדְתִּיךָ I have set thee as a פֶּקֶדָן, i. e., overseer, administrator (ἐπίσκοπος, ἀρμοδίαρχος), consequently as my officer over the nations and kingdoms, which are my dominion and property. In

הִפְקַדְתִּי is also included the idea of official plenipotence, which forms the legal basis of the prophet's ministry. The sphere in which this ministry is to be exercised is "the nations and the kingdoms." These are not designated more exactly, but the definite article and the plural denote that not only the kingdom of Judah, but all the nations and kingdoms are meant which were then present on the arena of history. They are enumerated xxv. 17-26. The commission which the prophet received with respect to them has two sides—a positive and a negative. First, he is to extirpate and exterminate (we may thus express the alliteration), to destroy and to throw down, but then also to build and to plant. The first he does by prophesying the Divine judgment, the second by the promise of Divine mercy and grace.

שָׁנָה corresponding to עָרֵי, is used of plants (xii. 14 sqq.; xxiv. 6; xlv. 4) וְנִבְנוּ corresponding to הִבְנֵה, of buildings (xxxix. 8; lii. 14; Ezek. xxvi. 9, 12). It is noteworthy that the negative side is expressed by four verbs, the positive by only two. With this the contents of the book correspond, as owing to the moral condition of the times, it contains more threatenings and rebukes than promises of

grace It is full of the former with respect to Israel. The latter are found with respect to the theocracy, besides in many scattered passages, especially in ch. xxx.-xxxiii. With respect to the heathen nations both are found especially in ch. xlv.-li. It is understood that the prophet was not actually to destroy and to build, but only by word, which as spoken by God involves the certainty of the accomplishment. Analogous modes of expression are found in Gen. xlix. 6; Isa. vi. 10; Ezek. xxxii. 18; xliii. 3; Hos. vi. 5. Rev. xi. 5.—Comp. Jer. v. 14; xxxiii. 29.

DOCTRINAL AND ETHICAL.

1. There is a *vocatio immediata*, which is however restricted to the bearers of the prophetic and apostolic office. We know of no prophet who was chosen and called by man to be a prophet. Aaron and Elisha are only apparent exceptions. Comp. Exod. iv. 14-16, 27; 1 Kings xix. 16. The apostles also were all called immediately by our Lord: Matt. iv. 18-22; x. 1; John i. 37; Acts ix.; Gal. i. 1, 11 sqq. Since then this *vocatio immediata* or *extraordinaria* is for those servants and instruments, of which the Lord will make use "*ad fundandam ecclesiam*," all those who wish to bear office in the church already founded must be called thereto *rite*, i. e. by the human organ authorized for this purpose. (Conf. August., Art. XIV.) Comp. BUDDE, *Instit. theol. dogm. L. V.*, cap. IV., § 4.—TURRETIN, *Instit. theol. elench.*, Loc. XVIII., Quæst. 23.

2. The free creative act of the personal God, who prepares and forms His instruments according to His idea even in the womb, contradicts both the mechanical idea of development, and a one-sided traducianism.—It is simply remarked, that Catholic theologians (see CORN. A LAPIDE), in order to obtain analogies for the immaculate conception of the Virgin Mary, would conclude from ver. 5 that Jeremiah was conceived without original sin. NEUMANN understands יְהוֹשֻׁעַ of a communication of the Holy Ghost to Jeremiah even before his birth. Comp. on the other hand HOFMANN, *Schriftbeweis*, I, S. 65. ["יְהוֹשֻׁעַ" does not primarily signify to be pure or holy, but to be separated from a common to some special purpose. The idea of purity, whether physical, ceremonial or moral, was originated by that of such separation. When, therefore, Jehovah declares that He had sanctified the prophet before his birth, the meaning is not that He had cleansed him from the pollution of original sin, or that He had regenerated him by His Spirit, as some have imagined, but that He had separated him in His eternal counsel to the work in which he was to be engaged." HENDERSON. So CALVIN.—"In this respect, as in many others, Jeremiah, who was sanctified from his mother's womb, and was known, i. e. loved, by God before he was conceived and was made a prophet to the Nations, was a figure of Christ, who was loved by the Father from the beginning . . . and who was the Prophet of all Nations . . ." (see S. JEROME here and comp. S. CYPRIAN c. *Judeos*, I. 21; S. AMBROSE, in *Ps. 43*, and ORIGEN *Homil. 1*, in Jer.). S. JEROME says: '*Certe nullum puto sanctiorem Jeremia, qui virgo propheta, sanctificatusque*

in utero, ipso nomine præfiguratur Dominum Salvatorem.' S. JEROME (who is regarded as a saint and as a great doctor of the church, by the Church of Rome) could not have written these words if he had known anything of the dogma of the Immaculate Conception (i. e. of the original sinlessness) of the Blessed Virgin, which is now enforced by the Church of Rome as an article of faith necessary to everlasting salvation." WORDSWORTH.—S. R. A.]

8. The divine call involves, 1. with respect to the called, (a) the duty, to discharge the commission received without shyness or fear of man, and without regard to his own weakness, (b) the privilege of the divine protection and assistance, and of certain success in his work; 2. with respect to those for whose sake the divine commission is given, (a) the duty of believing obedience, (b) the certain prospect of the realization of the threatenings or promises addressed to them.—ZINZENDORF ("*Jeremiah a preacher of righteousness*," S. 5 of the Berlin Ed. of 1830) remarks on ver. 10: "A general promise which is addressed not to court preachers and general superintendents and such like only, in their extended dioceses, but city and village pastors may a *majori ad minus*, safely conclude that it will apply also to their rooting out and pulling down, building and planting. Only [be] faithful! only faithful!"—I note that some have sought to derive from ver. 9 a proof of verbal inspiration, hence STARK remarks: "Those sin against the Holy Ghost Himself who attribute to Jeremiah a rude style and solecisms, as ABARBANEL, JEROME, CUNÆUS (*De Rep. ebr.* III., 7) have done,"—further that POPE INNOCENT III., founded on ver. 10 his claim to the primacy over civil rulers. Comp. *Decret. L. I. Tit. 38, cap. sollicite* (FÖRSTER).

HOMILETICAL AND PRACTICAL.

1. This passage may be suitably employed on the tenth Sunday after Trinity. It is also especially adapted to Ordination and Installation sermons.

2. The Lord never allows His Church to lack the strength which time and place demand. He need not seek this or wait for it. He makes it. As the Lord elsewhere chose that which was foolish, weak and base in the sight of the world (1 Cor. i. 19-29; Matt. xi. 25; John vii. 48; Jas. ii. 5), so now he chooses one who to himself and others appears too young. It is not always the greybeard that is wanted (FÖRSTER). When God gives office He gives also understanding.—It would be presumptuous to begin a great work in one's own strength. It is natural that in view of a great and difficult task one should at first be afraid. (AMBROSE, *De officiis ministrorum*, I, 66: "*Moyse et Hieremias, electi a Domino, ut oracula Dei prædicarent populo, quod poterant per gratiam, excusabant per verecundiam.*") But it would also be wrong if from pusillanimous despondency or love of ease, one should take no heed to an evident call of God.

"Mark, O my soul, God's word to thee,
And go at Christ's command,
Where'er He draws thee hasten on,
When He detains thee, stand," etc.

"The word and glory, Lord divine,
Not ours, O Christ, but all are Thine,

Grant then Thy gracious aid to those,
Who sweetly on Thy word repose."

(NIC. SELNEKKER, in the hymn, "Abide with us, Lord Jesus Christ," etc., ver. 7).—Since the cause is not ours, but the Lord's, and we have not undertaken it in our own strength, but in obedience to His command, it devolves upon the Lord to protect His cause and His servant.—Where one receives an office from the Lord and conducts it according to the Lord's purpose and in His Spirit, there the Lord Himself is present with shield and spear, that is, with weapons of defence and offence.—The word of the Lord even in the mouth of the humblest of His servants, is a hammer which breaks the rock in pieces, and no rock is too hard or too high for it.—The work in the vineyard of the Lord. It must 1. be performed by men, whom the Lord prepares and sends. It is 2. a difficult and dangerous work. But 3. rich in success and reward.—The office to which the Lord appoints is 1. for the purpose of accomplishing His will,—needs, 2. the means which the Lord Himself provides.

3. STABKE:—"He who is called by the Lord to the office of preacher becomes indeed a sacrifice and instrument of God, in that he regards only God's will and command, and must without exception and without self-conceit do and proclaim that which the Lord commands him to do and preach.—Since the anger of God against sin and the punishment which will certainly follow has to be declared to whole kingdoms, a preacher must set their sins and the anger of God awakened thereby, before governors as well as subjects, the high as well as the low.—A

teacher in view of gross corruption must not proceed softly; he must break down, root out, pull up and destroy.—When a teacher has by the Law destroyed the kingdom of Satan in the hearts of men, he must seek to build up the kingdom of Christ therein by the Gospel."

[*"Propheta nascitur non fit—A man is not educated unto a prophet, but originally formed for the office.*—Samuel declared a message from God to Eli when he was a little child. Note, God can; when He pleases, make children prophets and ordain strength out of the mouths of babes and sucklings.—If God do not deliver His ministers from trouble, it is to the same effect if He support them under their trouble.—Earthly princes are not wont to go along with their ambassadors, but God goes along with those whom He sends." HENRY.—"You need not fear their faces—the thing that timid young men are most wont to fear. Think only that the Lord God is with you, and let His presence be your joy and strength." COWLES.—Nothing can sustain the prophet in His outward and inward conflicts but the assurance of his divine calling.—MAURICM says: "If Jeremiah had fancied that he was a prophet because there was in him a certain aptitude for uttering divine discourses and foreseeing calamities, who can tell the weariness and loathing which he would have felt for his task when it led to no seeming result, except the dislike of all against or for whom it was exercised,—still more when the powers and graces which were supposed to be the qualifications for it, became consciously feeble."—S. B. A.]

b. The Visions, Rehearsal and Programme.

CHAP. I. 11-16.

- 11 Moreover the word of the Lord [Jehovah] came unto me, saying, Jeremiah,
12 what seest thou? And I said, I see a [wakeful] rod of an almond tree. Then said the Lord [Jehovah] unto me, Thou hast well [rightly] seen, for I will hasten
13 [be wakeful (Germ., *wacker*) concerning] my word, to perform it. And the word of the Lord [Jehovah] came unto me the [a] second time, saying, What
14 seest thou? And I said, I see a seething [boiling] pot, and the face thereof is
15 toward [from] the north. Then the Lord [Jehovah] said unto me, Out of the north an evil [calamity] shall break forth upon all the inhabitants of the land.
16 For lo, I will call all the families of the kingdoms of the north, saith the Lord [Jehovah]; and they shall come, and they shall set every one his throne [seat] at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching [for] all their wickedness, who¹ [because they] have forsaken me, and have burned² incense [sacrifice] unto other gods, and worshipped the works³ of their own hands.

TEXTUAL AND GRAMMATICAL

¹ Ver. 16.—The form אֱלֹהִים for אֱלֹהִים is frequent in Jeremiah, ii. 35; iv. 12; xii. 1. Comp. NABEGLER. Gr. § 55, 3, Anm.

² Ver. 16.—אֲשֶׁר before עֲוֹנוֹתָי refers to the suffix in עֲוֹנוֹתָי, and since it is to be regarded as explicative, introducing a

more particular definition of רָעָה, we may translate it by: that, that namely. Moreover רָעָה here refers to the same expression in ver. 14.

⁸ Ver. 16.—רָעָה. This Piel is frequently synonymous with the Hiphil רָעָה. (Comp. 1 Kings iii. 3; xi. 8 with xxii. 44; 2 Kings xxii. 17 with 2 Chron. xxiv. 25 *Chetibbā*) in the wider sense of *offering* in general. (Comp. GRAY *in loc.*)—That Jeremiah also uses the Piel in the wider sense seems to follow from the fact that he uses it almost exclusively,—everywhere indeed with the exception of two places (xxxiii. 18; xlviii. 35), where it was proper to use the official *terminus technicus*. But it is not clear whether the Piel in Jeremiah has the wider meaning, in consequence of a grammatical confusion of the Hiphil with the Piel, or of a rhetorical *denominatio a potiore*.

⁹ Ver. 16.—כַּעֲשֵׂי, the plural, is found again only xlv. 8, the singular xxv. 6, 7; xxxii. 30; 2 Kings xxii. 17; coll. 2 Chron. xxxiv. 25.

EXEGETICAL AND CRITICAL.

In general this section is the continuation of Jeremiah's induction into the prophetic office, commenced in the previous section. This continuation consists in this, that the Lord at once causes the prophet to make a little trial or exercise in prophetic vision, in which he shows him not only the *manner*, but the main *purport* of the prophetic vision and announcement, i. e. the programme in outline of his prophetic ministry. The two sections thus stand in the closest reciprocal relation. Whether we are to assume an interval of time between them, is not clear from the text, which however does not forbid the supposition of a very brief interim.

Ver. 11. Moreover . . . rod of an almond tree. The question, "What seest thou?" is found not only here, in ver. 18 and xxiv. 3, but also in Amos vii. 8; viii. 2; Zech. iv. 2; v. 2. It is the object of the inquirer to assure himself that the person addressed has rightly seen, which thus presupposes a certain difficulty, as well as importance, in seeing correctly. Apart from the objective difficulty of always perceiving the object shown, which we meet with, *ex. gr.*, in Amos viii. 2; Zech. v. 2; the subjective ability of beholding visions, the seeing power of the inner eye, as it were, had to be tested. שֶׁקֶר is the almond (Gen. xliii. 11; Num. xvii. 8; Eccles. xii. 5). The word comes from שָׁקַר, *vigilavit*. What the cock is among domestic animals the almond is among trees. It awakes first from the sleep of winter: "*floret omnium prima mense Januario, Martio vero poma maturat.*" says PLINY, *Hist. Nat. L. XVI. c. 25*.—The LXX have βακτηρίαν καρπύην, *baculum nucum*. It is questionable whether by this they wished to designate a nut-tree-staff (with a hint at the sweet kernel in a bitter shell, as THEODORET and AMBROSE suppose, the latter in *Epist. ad Marcellinam sororem*, the 41st in the Bened. Ed.). For, according to HERACLIOUS ΕΡΗΣΙΟΥ (κάρυα ἐκάλουν καὶ τὰς ἀμυγδαλάς, etc.), ΗΡΗΣΙΟΥ (κάρυα: ἀμυγδαλάς καὶ καρτάνους) and others (see DRUSIUS *ad h. l.* *cfr.* PASSOW: *καρπύην*, every kind of nut), βακτηρία καρπύην may also mean an almond-tree-staff, as the LXX also translate Gen. xxx. 87, בִּקְלָהּ by ῥάβδος καρπύην (ῥάβδος is however the proper word in Hebrew and the dialects for almond-tree. See ARNOLD in *Herzog, Real-Enc.*, Art. *Mandelbaum*), and in Gen. xliii. 11, at least the *Cod. Vatic.* has κάρυα for שֶׁקֶר, while the *Cod. Alex.* renders this word by ἀμυγδαλά. —But although the language allows the meaning of "almond" for שֶׁקֶר, it has not been universally admitted here. BUGENHAGEN, *ez. gr.* translates *baculum alacrem* or *virgam vigilantem*,

and expressly excludes the idea of an almond tree. For in another reference he makes this remarkable declaration; "*Qui in hebraico nunc superstitiosius sua puncta (quæ tamen sciunt olim non fuisse) sequuntur, faciunt hoc loco: baculum amygdalinum. Sed si hoc placet ipsis, cur non postea faciunt etiam sic: bene vidiisti, quia ego amygdalabor ad verbum meum.*" Most commentators admit the idea of "almond-tree" in שֶׁקֶר, they differ only in this that some express this idea in the translation as that which is in reality the only one befitting the word, while the others for the sake of the similarity with the following שֶׁקֶר prefer the radical signification (*vigilare*). The latter again are distinguished into those who take שֶׁקֶר = שָׁקַר in the substantive sense, "watchman" (so CALVIN: *baculus vigilis*; ECOLAMPAD.: the watchman club), and those who retain the adjectival signification (*vigilans, alacer*).—The endeavor to recommend the latter meaning by the explanation, "*virga vigilans pro minaci, incumbente, instar dextrici gladii vibrata*" (ZWINGLI) is wrecked on the difficulty of a rod alone, without an arm to raise it or an object over which it is held, being recognized as *vigilans*. If on the other hand the staff be recognized by the prophet as an almond-tree staff, not only is this explicable but the subsequent explanation is connected easily and naturally with the idea of an almond-tree. EWALD has made the thought clear by the translation; A watch-staff of elder, for I will watch, etc.—THEODORET says, long-suffering is a sleep (Ps. xlii. 24; lxxviii. 65); watchfulness for vengeance an awaking. That He will not sleepily delay, but will be fresh and watchful to own by speedy fulfilment the word spoken by the mouth of His prophet,—this is what God says to the fearful, hesitating Jeremiah for his comfort and encouragement. But is

שֶׁקֶר מִקְלָהּ a branch with twigs and leaves, or a stick stripped of leaves, such as is used for walking with or striking? Many, like STARKÉ and ROSENMUELLER, favor the former view. They appeal to the circumstance that otherwise the staff would not be recognized as from an almond-tree. Others, as KIMCHI, VATABLE, SEB. SCHMID, VENEMA, GAAB, decide for the latter, being only not agreed whether the staff is to be understood as being a pilgrim's staff, a shepherd's staff, or a stick for beating. I accept the latter view, and take the staff to be a threatening rod of castigation, for the following reasons: 1. Although GESSENIUS and FUERST derive מִקְלָהּ from the root קָלַל which in Ethiopic, Arabic and Syriac has the meaning of "to sprout, shoot forth," the word in Hebrew never has the signification of a fresh, green, leafy branch (not even in Jeremiah

xlvi. 17, which passage is adduced by FURST, but always that of a stick or staff, and therefore agrees at least in signification with *baculus*, *βασίλειον*. The Hebrew expressions for a fresh branch are *קֶטֶף* (Ezek. xix. 11 sqq.), *שֹׁף, קֶטֶף, עֵבֶר, קֶטֶף*. 2. The connection requires that an instrument of chastisement be meant. The expositors have pointed with justice to the climax: rod—boiling pot. "*Qui noluerint percutiente virga emendari, mittentur in ollam seneam atque succensam*," says JEROME. But a leafy branch is not an instrument of punishment.—The objection that the prophet would not then be in a condition to recognize the staff as from an almond-tree is unfounded. He might be able to do this even if we had reason to suppose that a dry almond-tree was shown him. To distinguish between different kinds of dry wood is not difficult for a half-informed man. We must imagine a staff stripped indeed of leaves and adapted for striking, but yet fresh, unbarked and sappy. Since it is just in its being fresh and full of sap that the point lies, we may certainly presume that it was an almond rod in this stage that was shown to the prophet. Perhaps the recognition was facilitated by the circumstance that the vision occurred at a time when the sap had just commenced to flow in the almond tree.

Ver. 12. Then said Jehovah . . . to perform it. VENEMA remarks on this verse: "*Vision eo tendit, ut propheta experimentum suae aptitudinis ad munus propheticum caperet.—Bene vidisti: capax ergo es visionum propheticarum.*" There seems to be some truth in this. In the other passages where the formula, *What seest thou?* occurs it is without the *Thou hast well seen* of confirmation. When it is here said to Jeremiah after his first vision there is certainly something encouraging in the fact, and it may not incorrectly be referred to the apprehension of incapacity expressed by the prophet in ver. 6. At the same time it corroborates what has been remarked on *שֹׁף*. If it were a leafy twig, *thou hast well seen* appears to be superfluous, for there would have been no skill in distinguishing it—I will be wakeful, etc. Comp. xxxi. 28, where the Lord refers expressly to this passage. The paronomasia is the same as between *קֶטֶף* and *קָץ* (Am. viii. 2).—Observe that we have *קֶטֶף* and not *קָץ*. The word which the prophet has to proclaim is that of God, who will not allow His own word to be dishonored. The prophet need not be anxious either about its impression on the hearts of men or about the verification of his threatenings and promises; both will verify themselves. Comp. Heb. ii. 1; Isa. lv. 11.

Ver. 13. And the word . . . from the north. This second vision is closely related to the first, both as to form and matter, we are therefore not to suppose a long pause between them. In form this vision is like the first, but in matter it forms a climax, since, as already remarked, the boiling pot in relation to the simple rod of castigation appears to be an emblem of an extreme fury of anger. There is also a progress here, in that the second vision, with the explanation attached, plainly expresses *why, how*

and *by whom* the judgment should be inflicted upon Judah. Thus far vers. 13-16 present an outline of the whole prophecy of Jeremiah, for the whole book is no more than a development of the great thought here expressed: Judgment upon Judah by a people coming from the north; and the consolatory portions are but exceptions, like single rays of light in the prevailing darkness of the picture.—A boiling pot, etc. Etymologically it is a pot blown upon, i. e., a pot brought to boiling by blowing the fire. Comp. *נִפְתָּן יְהוָה* Job xli. 11. The idea of BREXZ, that *יְהוָה* is here to be taken as = *spina* (*spina, quæ in die iræ Domini ab igne hujus succenditur*) is refuted by the singular. We should then expect *יְהוָה*.

Comp. Isa. xxxiv. 18; Hos. ii. 8; Nah. i. 10; Eccles. vii. 6, in which place the word is used in both meanings. The seething pot is an emblem among the Arabs of warlike fury. Comp. ROSENUELLER, *ad. h. l.* Most expositors understand by the pot here the theocracy. The Chaldeans are then the fire inflamed to a violent heat, which boils the Jews in the pot (comp. Ezek. xi. 3, 7, 11; xxii. 20), and that which foams over is the inhabitants driven out of the holy land. So, *ex. gr.*, says ÆCOLAMPADIUS: "*Hierusalem olla vel lebeti comparatur (usqueotten Haffen) in qua carnales homines per ignem coquantur, ut quasi spuma ebulliantur per fervorem.*" But they have been led by the general similarity of these passages in Ezekiel to overlook the difference. There the pot, with the flesh in it and that which is to come out of it, as well as the fire, are expressly distinguished from each other. In reference to our passage VENEMA has correctly remarked: "*Nihil hic de igne, nihil de folle et sufflatione aliunde orta; simpliciter memoratur olla sufflata, quæ est olla in tumorem erecta et effervescens.*" And the prophet certainly sees nothing more than a pot boiling and foaming from the north. So that this itself is presented as the instrument of the severer punishment, and therefore symbolizes the Chaldeans. So BUGENHAGEN ("*olla malum per Chaldeos et Assyrios Judæis paratum*"), VENEMA ("*olla representat regnum Chaldeum sub Nebucadnezare et vasta molimina coquens, et summe sese efferens, simul iratum et ad omnia absorbenda paratum*"). With the opposite view of the pot is closely connected the incorrect interpretation of *צְפוֹנָה*.

If we understand by the pot the Jewish people, and imagine this placed over a burning fire, which, though not expressly mentioned, we assume to be the Chaldeans, then it is natural to view *צְפוֹנָה* as the side of the pot turned towards the fire. But it is not the side turned towards the fire, but towards the prophet. For in the first place in the vision there is no fire, so that *צְפוֹנָה* could denote only the front of the pot, supposing it had one. It would, secondly, be difficult to show that the pot (or kettle, as some translate) had a side which could be expressly marked as the front. Thirdly, if the opposite

view were correct we should read *צְפוֹנָה* not *צְפוֹנָה*. For the prophet certainly sees the pot from his standpoint as in the north. If now we say that the pot was placed against a fire burning on its northern side, the prophet from his

southern standpoint would certainly be unable to see the side towards the fire. I know that frequently in Hebrew the *terminus a quo* is put where we should use the *terminus in quo* or *in quem* (comp. NAGELSB. *Heb. Gram.*, 2d Ed., S. 228), but this mode of expression is applicable only when the object in question presents itself from just that point, at which it is according to our conception of it or towards which it is moving. In the present case, however, the side turned away from the prophet and not visible to him would be designated as that which is presenting itself to him (from the north). We therefore take פָּנָיו as the side turned towards and displayed to the prophet, whence according to a frequent idiom (comp. Num. viii. 2; Ex. xxviii. 25; Ex. xl. 44) it is designated as the face of the pot, and on this account also no further emphasis is to be laid on it. It is merely the visible side as opposed to the invisible; and we therefore translate simply "and it looks from the north." The *He locale* in הָלַל, as in several cases after prepositions, does not serve to indicate the direction more definitely, Isa. xv. 10, 21,

פָּנָיו כְּבָלָה וּלְלֵילָה Jer. xxvii. 16, but here as in לֵילָה appears to have lost its significance as a particle and to be in transition to a mere phonetic substantive termination.

Ver. 14. Then, Jehovah said . . . the inhabitants of the land. From the north is a general and indefinite expression, and it remains so to the prophet until a great historical event renders it sharply defined. Until the battle of Carchemish a people from the north only is spoken of (iv. 6; vi. 1, 22; x. 22), after the battle this people appears distinctly as the Chaldeans under Nebuchadnezzar (xxv. 9, etc.). This settles the question whether by this northern nation the Chaldeans or Scythians were meant. All the older expositors held the former view. After EICHHORN's example (*Heb. Proph.* II. 9), VON BOHLEN (*Gen.* S. 165), DAHLER (*Jérémie* II. 81), EWALD (*Proph. d. A. B.* 1, S. 361, 373; II. S. 9; *Gesch. Isr.* III. 392), BERTHEAU (*Gesch. d. Isr.* S. 361), HITZIG and others in general, as RÖSCH says (*Zeitschr. d. morg. Ges.* XV., S. 536) "pretty nearly all exegetical authorities," maintain the latter. Without wishing to oppose that which ADOLPH STRAUSS (*Vatt. Zephaniae*, S. XV.), THOLUCK (*Die Proph. u. ihre Weiss.*, S. 94), and GRAF (*D. proph. Jer. erklärt*, S. 16) have urged in favor of the older view, especially from the circumstance that the incursion of the Scythians was made at least five years before the public appearance of our prophet, I am still of opinion, that Jeremiah could have had neither the Scythians, nor the Chaldeans, nor any other people definitely in mind. He saw only this much, that a northern people would visit Judah as the rod of divine discipline. What people this would be, or rather what people all the families of the kingdoms of the earth would unite under their leadership, he knew not. He learned this first, as we have said, from the decisive turn given by the battle of Carchemish. We shall see when we come to consider the respective passages that where he characterizes this unknown people more particu-

larly (comp. iv. 11; v. 15; vi. 22; x. 22; xiii. 20) his description suits the Chaldeans, and that afterwards when he names them (ch. xxv.) he is not conscious of correcting an error. Comp. GRAF, S. 17, etc.—We thus come to the question, how can Jeremiah call the Chaldeans a northern people, since Babylon lay to the east or south-east of Palestine? We are not to expect an exact localization here, since, as we have said, Jeremiah has no definite people in view. The origin of the Chaldeans in the Koordish mountains (J. D. MICHAELIS), the extension of the Babylonian kingdom to the north and the connection with it of the Medes and Assyrians (ÆCOLAMPADIUS, GROTIUS, and others) are not to be urged as reasons for this expression of the prophet. He knows only that they will come against Jerusalem from the north over Dan and the mountains of Ephraim (iv. 15; viii. 16). At the same time it was determined that these enemies belonged to the dominion not of a southern, but of a (in relation to this) northern empire, for which reason, after he had recognized the Chaldeans, the prophet does not cease to designate them as coming from the north; xxv. 9, coll. Ezek. xxvi. 7.—*Shall break forth, etc.* Vers. 14-16 contain the interpretation of the second vision, ver. 14 giving its general import. פָּנָיו is used only of the opening of a closed gate, but metaphorically of the dismissal or exclusion of what was enclosed by it, whether in *bonam partem*, ex. gr. of prisoners (Isa. li. 14; Job xii. 14), or in *malam partem* of a calamity, as here. ZWINGLI remarks on this passage: "*hac metalepsi 'aperiri pro prodire' non temere utuntur Latini, sed pro 'prodere' frequentius.*" [HENDERSON: "Though more to the east than to the north of Judea, the Hebrews always represent the Babylonians as living in, or coming from, the north, partly because they usually appropriated the term east to Arabia Deserta, stretching from Palestine to the Euphrates, and partly because that people, not being able to cross the desert, had to take a northern route when they came against the Hebrews, and always entered their country by the northern frontier."—S. R. A.]

Ver. 15. For lo . . . the cities of Judah.

In this verse the general idea לָלֶכֶת is more exactly defined. The calamity will consist in this that the Lord will call all the kingdoms of the north against Judah. But *all* is not to be emphasized. It is only meant that the (in relation to Egypt) northern empire will come with its whole force upon Judah. The expression "and they shall set every one his throne," etc., is very variously explained. CALVIN understands it as the arrangement for a permanent residence ("*ut consideant tanquam domi suæ*") which is entirely unsuited to the connection. Others understand by the *throne* the seat of the general, from which orders are issued as well as judgments. The latter have been referred either to the hostile soldiers (so, ex. gr., SEB. SCHMID), or to Judah (STARKE, J. D. MICHAELIS, "*describuntur ut assessores ejus judicii, quod v. seq. informatur*"). The reference to the hostile soldiery does not agree with the context, the reference to Judah is in so far unsuited that a throne for the purpose of judging a city, is set not before the gates,

but within the conquered city. I therefore concur with VENEMA, ROSENMUELLER, MAURER and others in the view, that the seat here is only a seat for sitting upon, and that to sit down before a city is simply to besiege it, as in Latin *obsidere*, and as the French say *mettre le siège devant une ville*. The phrase *סָבִיב עָלֶיךָ יְרוּשָׁלַם* expresses that Jerusalem will be surrounded by many such seats. They will be set especially before the gates of Jerusalem (*סָבִיב* prepositive, as Gen. xviii. 1; xix. 11, etc.) because it is the metropolis and because the siege is directed against the gates, as the approaches to it. From the principal stations before the gates of the capital the attack may be directed not only against the walls of Jerusalem, but against the other cities of the land.

Ver. 16. **And I will utter . . . their own hands.** These words designate the visitation threatened in the preceding verses as a divine judgment, and name also the guilt which has brought such a judgment upon Judah. The expression *פָּתַחְתִּי כִסְיִי בְּפָנֶיךָ יְהוָה* signifies to *discuss rights* with any one, i. e. to *dispute (causam agere)* between those who have equal rights (Jer. xii. 1), and partly as a judge with the accused (iv. 12; xxxix. 5). The expression here has the suffix of a definite person, which signifies that the case is not one of reciprocal rights, but entirely of the rights of the Lord, for the infraction of which the people are here called to account.

This discussion of the Lord with the people is not to take place in words, but by the judgment announced in the previous verses. ["The idea conveyed by the LXX is somewhat different, and I believe that it is what the original words mean, *λαλήσω πρὸς αὐτοὺς μετὰ κρίσεως*—I will speak to them with judgment. The original literally is, 'I will speak my judgments to them;' that is, I will not speak words but judgments.—The verse may be thus rendered—'And I will speak by my judgments unto them,' etc." CALVIN'S *Comm. I.*, 58. *Tr's note.*—S. R. A.]

DOCTRINAL AND ETHICAL.

1. In form both of these visions are *objective* symbols, in distinction from *verbal* symbols (parables, tropes, etc.) and from types. The prophetic element is essential to the latter, but not to symbols. The almond-tree staff is only an objective expression of the truth that the Lord is early awake to verify His truth. The seething pot also is only an actual representation of the judgment which is threatening Judah. The circumstance that this is future is not essential. While the type represents a future fact the symbol is only the emblematic expression of a speech, and may refer to the present, the past or the future.—It may be remarked that the older the-

ologians used the expression *theologia symbolica* in a triple sense, (a) = *theologia mystica, kabbalistica* (comp. BUDDÉ, *Inst. Dogm.* p 186), (b) = theology of the confessions or creeds, (c) as correlative to *revelatio symbolica*, i. e. revelation imparted by bodily signs, in opposition to *revelatio simplex*, which passes internally from spirit to spirit (comp. BUDDÉ *S.* 25, etc., and STARKÉ, *in loc.*).—Concerning the Biblical symbols, comp. ZÖCKLER, *Theologia naturalis*, *S.* 200. [FAIRBAIRN'S *Typology*, *passim*. "Here is a beautiful type of the Resurrection, especially the Resurrection of Christ. 'Virga Aaron quæ putabatur emortua, in Resurrectione Domini floruit' (S. JEROME)." WORDSWORTH.—S. R. A.]

2. It may be asked whether the *alacritas, vigilantia, assiduitas, diligentia Dei* does not claim to be regarded as a special quality in opposition to the *somnolentia, inertia, pigritia* of men. The answer must be in the negative. In the conception of the absolute Spirit, who is at the same time the absolute life, the material basis is given for this *vigilantia* or *diligentia* as truly as holiness, love, faithfulness, wisdom serve for the formal (ethical and intellectual) basis: He that keepeth Israel neither slumbers nor sleeps. *Ps.* cxxi. 4.

3. The justice of God demands the satisfaction of His wounded honor (*Isa.* xlii. 8). The divine wisdom in connection with omniscience selects the instruments and fixes the time and manner of the judgment.

HOMILETICAL AND PRACTICAL.

1. [On ver. 12. "Prophets have need of good eyes; and those that see well shall be commended, and not those only that speak well." M. HENRY.—S. R. A.]

God's justice is, 1. long-suffering: at first it uses only the rod (*Rom.* ii. 4); 2. recompensing zealously and severely: when the gentle chastisement is without result, it becomes a consuming fire (*Ex.* xx. 5; *Ps.* vii. 12; *Heb.* x. 31). [AMBROSE on *Ps.* xxxviii., quoted by WORDSWORTH.—S. R. A.]

2. [On ver. 16. MAURICE:—"We perceive as much from the words of the prophet as from the history, that this idolatry has now become deep and radical.—The state of mind which was latent in them and which they brought forth into full, conscious activity, is represented as an apostate state; not so much an adoption of false gods as a denial of the true. There is a great practical difference between the frivolous, heartless taste for foreign novelties, which was denounced by the earlier prophets, and the utter incapacity for acknowledging a God not appealing to the senses, which Jeremiah discovers in his contemporaries. He boldly sets up the faith of the heathen as a lesson to the Israelites, ii. 10, 11."—S. R. A.]

c. Repetition of the Commission and Promise as the basis of the impregnable defensive position of the Prophet.

I. 17-19.

17 Thou therefore gird up thy loins, and arise and speak unto them all that I [shall] command thee: be not dismayed [confounded] at their faces, lest I con-
 18 found thee before them. For, behold, I have made [make] thee this day a de-
 fenced city, and an iron pillar and brazen walls¹ against the whole land, against²
 the kings of Judah, against³ the princes thereof, against³ the priests thereof and
 19 against³ the people of the land. And they shall [may] fight against thee, but
 they shall not prevail against thee; for I am with thee, saith the LORD [Jehovah],
 to deliver thee.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 18.—[HENDERSON: "Instead of the plural חֲצִלֹת, walls, the singular חֲצִלָה, wall, is found in twelve of DE ROSSET MSS.; it has been originally in seven more, and is now in two by correction. It is likewise in five ancient editions, and occurs in the defective form without the Vau in a great number of MSS. and editions. The LXX., Syr. and Vulg. all read in the singular. This form further commends itself on the ground of its being the less usual, but at the same time more appropriate in application to a singular subject."—S. R. A.]

² Ver. 18.—ל is a feebler continuation of לָ. Comp. III. 17; Ps. xxxiii. 28. NABEGLER, Gram. § 112, 8.

EXEGETICAL AND CRITICAL.

In these concluding verses the general purport of section (a) is first repeated: ver. 17 from **speak to faces**, and the conclusion of ver 19, reproducing the conclusion of vers. 7 and 8. On the basis of this promise (comp. **For I am with thee**, ver. 19), however, the prophet is assured, in antithesis to the *offensive* position commanded in vers. 9 and 10, of an equally strong *defensive* position, and this is the new and characteristic element of this concluding section.

Ver. 17. **Thou therefore . . . before them.** A summons to set vigorously to work. The servant of God must be neither cowardly nor slothful. The expression, "gird up the loins," is frequently used in a proper as well as in a figurative sense; 1 Kings xviii. 46; 2 Kings iv. 29; ix. 1; Job xxxviii. 3; Eccles. xxxi. 17; Luke xii. 35; Eph. vi. 14; 1 Pet. i. 13.—**Be not dismayed** forms a climax in relation to **Be not afraid**, ver. 8, as in Deut. i. 21; Josh. x. 25.—

חֲצִלָה and חֲצִלֹת, כַּפְיָהֶם and כַּפְיָהֶם correspond. [This play upon words may be expressed in English thus: "Be not dumbfounded before them, lest thou be confounded before them."—S. R. A.] Many commentators have hesitated at rendering the Hiphil of חֲצִלָה in the primary sense of "*frangere*, to break to pieces." They have thought the threatening would be too severe, "*erigendus erat animus persuasione incolumitatis non minis ac metu frangendus*," says SCHNURER. They therefore take either לָ in a reduced and grammatically inadmissible sense (BUGENHAGEN: *quasi te terream*; STARK, "I should terrify thee;" GROTIVS: *nec enim timere te faciam*;

SCHNURER supplies לָ = *putans concessurum me esse, ut tibi sit pereundem*), or they understand the verb in the meaning which certainly pertains to the word, "to make afraid." But what sense is there in this rendering: "Be not afraid before them, lest I make thee afraid before them"? (ECOLAMP., MAURER, EWALD). If the prophet was afraid before his enemies he did not need to be rendered still more so. I take חֲצִלָה, with most commentators, in the sense *frangere, conterere*, which it has in the radical signification of the Kal.—*to be broken in pieces, crushed* (see FUERST), and which it undoubtedly has in such passages as Isa. ix. 8. The threatening is not too severe. Comp. 1 Cor. ix. 16, "For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." From this we see that the inward pressure which a man of God feels in consequence of the divine operation is very strong. He who should resist this divine impulse, like Jonah, would be crushed by it. And it would be the just punishment of that faint-hearted disdain, which would reject such high honor from a miserable fear of man.

Ver. 18. **For behold . . . the people of the land.** I is emphatic in antithesis to **thou**, ver. 17. Thou gird up thy loins and do thy part, I will do mine, to protect thee. In the words "a defended city and an iron pillar and brazen wall," the prophet is assured that for the difficult offensive commission which is given him he will receive a sufficient defensive equipment. Offence and defence stand in exact relation to each other. Reference is afterwards made to this promise, in xv. 20, 21. Comp. Ps. cv. 15.—On the subject-matter comp. Matt. x. 18, 19.—**people of the land.** This expression occurs frequently

in the sense of "the common people": xxxiv. 19; xxxvii. 2; xlv. 21; lii. 6; Ezek. vii. 27, &c. It is the basis of the later Rabbinical usage according to which it signifies the "unlearned and ignorant" (Acts iv. 13) comp. Buxtorf. *Lex Rabb. s. v. Dŷ*.

Ver. 19. **And they shall fight . . . to deliver thee.** לָחָם with לָ in the sense of *prævalere*, Gen. xxxii. 26; 1 Sam. xvii. 9; Obad. 7; Jer. xxxviii. 22.—**For I am with thee**, comp. ver. 8.

DOCTRINAL AND ETHICAL.

1. It is fundamentally the same sin, to labor in the Lord's vineyard without a calling, and not to be willing to labor when one has been called, for in both cases a man seeks his own, not that which is God's.

2. "He who fears nothing and hopes nothing may preach the truth. He who is unequal to either of these two will act more wisely for his own repose and more honorably for the truth, if he keep silence."—DR. LEIDEMIT.

3. Behold I send you forth as lambs among wolves. Luke x. 3; Matt. x. 16 sqq. God's strength is made perfect in weakness. 2 Cor. xii. 9.

4. Fear not those who kill the body, but are not able to kill the soul. Rather fear Him who can destroy both soul and body in hell. Matt. x. 28. God is no respecter of persons. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17.

HOMILETICAL AND PRACTICAL.

1. Duty and privilege of the servants of God.
1. Their duty: (a) always to have their loins girded, (b) to proclaim without fear of man whatever the Lord commands. 2. Their privilege:—through the power of God to be obliged to yield to no power on earth.

2. The Lord's requirements and promise to His servants. 1. The requirement, (a) to be always ready for His service, (b) to accomplish that which is bidden without delay. 2. The promise: (a) that the Lord will be with them, (b) that no earthly power will conquer them. [M. HENRY: "He must be quick—*Arise*, and lose no time; he must be busy—*Arise*, and speak unto them, in season, out of season; he must be bold—*Be not dismayed at their faces*.—In a word he must be faithful; it is required of ambassadors that they be so. In two things he must be faithful. 1. He must speak *all* that he is charged with. He must forget nothing—Every word of God is weighty. He must conceal nothing for fear of offending. 2. He must speak to *all* that he is charged against. Two reasons why he should do this. 1. Because he had reason to fear the wrath of God, if he should be false. 2. Because he had no reason to fear the wrath of man, if he were faithful."—S. R. A.]

II. FIRST DIVISION.

The Passages relating to the Theocracy, Chaps. II.—XLIV.

(WITH AN APPENDIX, CHAP. XLV.)

FIRST SUBDIVISION.

The Collection of Discourses, with Appendices, Chaps. II.—XXXV.

1. The First Discourse.

CHAPTER II.

This chapter contains an independent discourse; it does not, as GRAY supposes, form, with chap. iii.—vi., a connected whole. For, as we shall show, chap. iii. begins a discourse clearly arranged and complete in itself, which would not bear any addition either at the beginning or at the close. The present discourse is of very general import, and contains probably only the quintessence of several discourses made before those in chap. iii.—vi., since it is scarcely probable that in the course of nearly two decades Jeremiah only addressed this short discourse, besides chap. iii.—vi., to the people. The position at the beginning, the style, the non-mention of the Chaldeans (comp. rems. on xxv. 1), besides the command "Go and cry in the ears of Jerusalem" (ver. 2), and an intimation probably to be referred to the time of Josiah (ver. 35, see the Comm.), all point to the commencement of Jeremiah's prophetic ministry. This seems to be contradicted by some not obscure allusions to the flight of the remaining Jews to Egypt (vers. 16, 36 and 37; coll. chaps. xlii.—xlv). But since Jeremiah, as was remarked on i. 2, probably did not finish the second writing out of his book till after the destruction of Jerusalem (xxxvi. 32), possibly not till his arrival in Egypt, it is possible that he then added to this earliest discourse some allusions to the eventful journey to Egypt. He may have added them to this discourse for the reason that it contained some passages, the connection and purport of which especially invited such allusions to the emigration to Egypt. Compare ver. 15, the predicted devastation so exactly corresponding to the result, and ver. 33, the mention of the religio-political errors of the people.

After the introduction (vers. 1-3), the ever-recurring theme of complaint and threatening is treated in four tableaux or acts, the particular contents of which may be designated as follows:

1. *Israel's infidelity in the light of the fidelity of Jehovah and the heathen* (vers. 4-18).
2. *Israel's punishment and its cause* (vers. 14-19).
3. *The lust of idolatry: deeply rooted, outwardly insolent, false at last* (vers. 20-28).
4. *Whose is the guilt?* (vers. 29-37).

The Introduction.

II. 1-3.

1. And the word of Jehovah came also unto me, saying,
2. Go and cry in the ears of Jerusalem, saying,
Thus saith Jehovah ; I remember of thee,
The kindness of thy youth,
The love of thine espousals,
When thou wentest after me in the desert,
In a land that was not sown.
3. Israel is a sanctuary unto Jehovah,
The first-fruits of his produce :
All who devour him¹ incur guilt ;
Calamity will come upon them, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—For יְהוָה (Comp. NAEGLER, *Gram.* § 93, *Anw.*) some Codd. read יְהוָה. It would be natural to pronounce the consonants יְהוָה which has been also done by J. D. MICHAELIS who refers the word to יְהוָה ver. 2, but the reference of the suffix to Jehovah is demanded by the connection.

EXEGETICAL AND CRITICAL.

These words form the introduction both to the first discourse and at the same time to the whole of Jeremiah's prophetic announcements. Indeed, it may be said that they contain the thought, which reaches far beyond the prophecies of Jeremiah, and lies at the foundation of the entire history of the theocracy, that notwithstanding the revolts on the one side and the punishments on the other, love is the key-note of the relation between God and Israel, and the Lord's inalienable property.

Vers. 1 and 2. **And the word . . . not sown.**—It is probable that in the opening words of ver. 2 Jeremiah received the command to leave Anathoth and go to Jerusalem as the scene of his prophetic labors. For here only is the audience, to which he was to address himself, designated thus briefly by the word "Jerusalem." Everywhere else the address reads differently. Comp. xvii. 19; xix. 8; xxxv. 13.—**I remember of thee.** The expression occurs in *malam partem* Ps. lxxix. 8; cxxxvii. 7; Neh. vi. 14; xliii. 29; in *bonam partem* Ps. xcvi. 8; cvi. 45; cxxxii. 1; Neh. v. 19; xliii. 22, 31. In any case of these contains an emphasis which should not be overlooked in the exposition.—**The kindness of thy youth.** The commentators dispute whether the kindness and love of God toward the people or that of the people toward God is meant. In behalf of the former view it is urged, (1) that in the following context the people is described as rebellious from the first, and (2) that with this the historical representation of the Pentateuch and other declarations of Old Testament passages accord. (Comp. especially Hos. xi. 1; Ezek. xvi.) To the first argument it may be objected that these verses form the introduction not to the second chapter only, but to the whole book, and although the greater part of this consists of threatenings, or rather because it does so, the prophet places the

assurance of God's unchangeable fidelity in the foreground. Though Israel may have always sinned, yet originally he was united to God in love, and this fundamental relation is eternal and inviolable. Comp. Rom. xi. It cannot then be disputed that the infidelity of Israel was of an early date (comp. from of old, ver. 20) going back to the pilgrimage through the desert (the golden calf, and even prior to this, the murmuring of the people, Exod. xv. 24; xvi. 2; xvii. 2), but it must nevertheless be maintained that the acceptance by Israel of the privileges offered by the Lord, when He sent Moses, and the people trustingly followed him into the Red Sea and the wilderness, is to be regarded as the binding of an inviolable and perpetual covenant. Compare the short and significant, "and the people believed," Exod. iv. 81, with Gen. xv. 6, "and he believed in Jehovah"; Rom. iv. 8; Gal. iii. 6. To this also point many prophetic declarations, *ex. gr.* Hos. xi. 1: "When Israel was a child, then I loved him, and called my son out of Egypt." The period in the youth of Israel at which the Lord loved the people was that in which He brought them out of Egypt. For immediately afterwards (ver. 2), it is said of them that they sacrificed to Baalim, and burned incense to graven images. But then, in that important moment, when the Lord delivered Israel from the encircling power of Egypt, displaying His might so grandly, He concluded a covenant of love with Israel; they must therefore then have not only been found worthy of love, but have reciprocated His love. How sweet and precious Israel's love then was to Him is expressed by Hosea in the splendid image of the early figs, which the pilgrim finds in the desert, Hos. ix. 10. So, says the Lord, He found Israel in the wilderness, but alas! He has to add, "they went to Baalpeor, and separated themselves unto their shame." The objections are then unfounded which have been raised to the rendering of verses 2 and 3 in the sense of Israel's love for God, and other arguments speak

positively in its favor, viz. (1) זָכַרְתִּי לָךְ. This dative has everywhere the sense of a reckoning to one's account in a good or bad sense. (See the passages cited above.) But since this is not possible here in a bad sense, for the kindness and love of the past are remembered only as good, it can be meant only in a good sense. If, now, Israel has a balance with Jehovah in an active sense, he (Israel) must have done something,—performed some service. It might be said that this service is in allowing himself to be loved, but this is himself to love. We are thus brought again to this point, that Israel in that opening period of his existence turned to the Lord with such love that, though of momentary duration, it sufficed to found an everlasting covenant and imperishable remembrance of its glory. We may also take חָסֵד in the sense of "the kindness of a maiden towards her master," being justified in doing so by passages like Hos. vi. 4, 6. Indeed, in view of Isa. xl. 6, it might not appear unsuitable to recognize in חָסֵד the element of loveableness, gracefulness, which in itself is connected with the idea of love and grace, and etymologically in *gratia*, *γάρις*, grace; (2) the words לִכְתֹּב אַחֲרַי favor this interpretation, since they represent Israel, a pilgrim through the desert, walking in the foot-prints of the Lord. Some indeed would understand these words as denoting, not the obedient following of the people, but the gracious precedence of the divine Leader. This interpretation, however, is arbitrary. The text expresses only the idea of following, or pushing after; we are not justified in exchanging this idea for another. (3). The third verse is manifestly in favor of Israel. When it is said (GRAE, S. 23), "It should be so, but how it became entirely otherwise is shown in what follows," we reply, it has not become otherwise; but on this point we shall say more presently.

Ver. 3. Israel . . . come upon them.—Though in the words remember of thee it is implied that the kindness and love of the espousals are now only an object of remembrance, a lost joy, yet the third verse declares what a permanent relation was the result of that transient one, an indelible character having been impressed upon the people by that sometime connection with their Lord. They thus became a sanctuary of Jehovah, separate from the *profanum vulgus* of the nations. This thought is further expressed by a beautiful image: Israel is related to the Gentiles as the first fruits sanctified unto the Lord are to the multitude of common wild fruits, and as profane lips were forbidden to eat the former (Exod. xxiii. 19; Num. xv. 20, sq.; xviii. 12; Deut. xxvi. 1; comp. Lev. xxii. 16-26), so will guilt be upon those who touch the sacred first-fruits in the field of humanity. In accord with this image are x. 25; l. 7; Ps. xiv. 4; lxxix. 7.—**All who devour, etc.** The instruments of discipline though chosen by the Lord Himself, by the manner in which they execute their commission, bring guilt upon themselves and call for the vengeance of Jehovah, as is especially set forth in reference to Babylon. Hab. i. 11; Jer. l. 11; xv. 23, 28; li. 5 (N. B.), 8, 11, 24.

DOCTRINAL AND ETHICAL.

1. Although in xxxi. 32 Jeremiah represents the covenant made with Israel at the exodus from Egypt as the worse because broken by them, and that a new one in the future, to be kept faithfully by the people, would be opposed to it (comp. xxxii. 40; l. 5; Isa. lv. 3), and although in Rom. xi. 28 ("as touching the election beloved for the fathers' sake") the steadfastness of God is founded entirely on the promise given by Him and on the worth of the fathers in His sight, it is yet evident from our passage that the entering into covenant relation by Israel at the Exodus was not without significance. Though the covenant does not rest positively and in principle on that acceptance, yet this latter appears to be the negative condition *sine qua non*. Had Israel decidedly rejected Moses, had they refused to follow him into the wilderness, the promise given to the fathers would have been nullified. But if we should say that the people were obliged to believe in and follow Moses, we should injure the law of freedom, and endanger the moral value of human personality as well as the glory of God.

2. Every important historical appearance has its paradise or golden age. It is thus with humanity in general, with Israel, with the Christian Church (Acts ii. 41—iv. 37), with the Reformation, so also with single churches (Gal. iv. 14), and with individual Christians. This period of first, nuptial love does not, however, usually continue long, comp. Rev. ii. 4.

3. As Israel is called the firstling among the nations, so Christians are called the firstlings of His creatures, being regenerated by the word of truth (James i. 18, comp. WIESINGER *in loc.*, Rev. xiv. 5), in whom first that life-principle is active which is to renew heaven and earth. (Isa. lxv. 17; lxvi. 22; Rev. xxi. 1; 2 Pet. iii. 13). And since Israel as the firstling of the nations is called the sanctuary of God, so Christians by virtue of that principle, implanted in them by word and sacrament, of true, divine, eternal life, without regard to their subjective constitution are *ἅγιοι, ἡγιασμένοι* (1 Cor. i. 2; Acts xx. 32, etc.), the community of the saints, in antithesis to the *homo communis*, i. e. natural, earthly, profane humanity. Thus as the firstling Israel cannot be devoured by its enemies, so likewise with the Church (community of the saints), Matt. xvi. 18; Luke xxi. 17; Matt. xxviii. 20; Rev. xii. 5, etc.

4. ZINZENDORF: "*Jeremiah a preacher of Righteousness*," (S. 148). "Behold this maiden who is here described! Listen to her leaders, Moses and Aaron! Consider the rods with which she has been beaten and that unbelief and disobedience swept all but two away in the desert, and compare that with the words, 'I remember still that we were together in the wilderness,' *quasi re bene gesta*; and with the others which we heard before from Moses: 'Happy art thou, O Israel: who is like unto thee, O people saved by Jehovah,' (Deut. xxxiii. 29). The cause is to be found in this, 'Thou followedst me.'"

5. IDEM (S. 150): "In the application to the people it is useful and well to show them that

they also were once a maiden who 'followed' partly in the beginnings of the Gospel (see Acts iv. 4), partly in the beginnings of the Reformation. There is an important trace of this in the letter of Luther to the Elector Johann Friedrich. So it then appeared. Likewise in the earlier ages of the Church, even so late as last century, since certainly in the sermons of an Arndt, a Joh. Gerhard, a Selnecker, a Martin Heger, a Scriver, a Spener, a Schade, the people still made quite another figure, and had not only another form, but certainly also a different feeling."

HOMILETICAL AND PRACTICAL.

1. The period of first love (in a spiritual sense). (1) In experience extremely precious. (2) In duration relatively brief. (3) In effect a source of everlasting blessing.—2. The nuptial state of Christ's Church in its stages. (1) The first stage, first love, (2) second stage, alienation, (3) third stage, return.—3. The covenant of Christ with His Church, (1) its ground, election, (2) its condition, faith, (3) its promise, the Church an indestructible sanctuary.

2. *The Infidelity of Israel viewed in the light of the Fidelity of Jehovah and of the Heathen.*

II. 4-18.

- 4 Hear ye the word of Jehovah, O house of Jacob!
And all the families of the house of Israel!
- 5 Thus saith Jehovah, What injustice have your fathers found in me,
That they went far from¹ me,
And followed vacuity and became vacuous?
- 6 They said not: Where is Jehovah?
Who brought us up from the land of Egypt,
Who led us through the wilderness,
A land of deserts and pits,
A land of drought and the shadow of death,
A land which no man traversed,
And where no man dwelt?
- 7 And I brought you into the garden-[*literally*, Carmel-] land
To eat its fruit and its goodness;
But ye came and defiled my land,
And made my heritage an abomination.
- 8 The priests said not, Where is Jehovah?
And those that handle the law knew me not;
The shepherds also rebelled against me,
And the prophets prophesied by Baal,
And followed those that cannot profit.
- 9 Wherefore I will reckon with you, saith Jehovah,
And with your children's children will I reckon.
- 10 For pass over to the isles [*or countries*] of Chittim, and see,
And send to Kedar, and well consider,
And see if there has been anything like this.
- 11 Has a people changed² gods, which yet are no gods?
But my people has changed its glory for that which cannot profit.
- 12 Be ye astonished, O ye heavens! at this,
Be ye horrified, utterly amazed [*lit.*, shudder and be withered away], saith Jehovah.
- 13 For my people have committed two evils:
Me they have forsaken, the fountain of living waters,
To hew out for themselves cisterns,
Broken cisterns that hold no water.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—**עָלַי** [from upon—from near]. Comp. Gen. xxxii. 12; Exod. xxxv. 22; Jer. iii. 18; Am. iii. 15. The Hebrew loves to consider that as cumulation, which we represent as association.

² Ver. 11.—The form **וְיָכִיר** seems to require the root **יָכַר**, which occurs besides only in Hithpael, Isa. lxi. 6. Since the form **וְיָכִיר** follows directly afterwards, the present form may have originated in a mere oversight, as OLSENSEN supposes (q 39 f.; 255 a. 1.)

EXEGETICAL AND CRITICAL.

The conduct of Israel is compared (a) with the conduct of Jehovah towards him (vers. 4-9) (b), with the conduct of the heathen nations towards their gods (vers. 10-13.)

Ver. 4. **Hear ye . . . house of Israel.** Although the reformation of Josiah extended over the rest of the kingdom of Israel (2 Kings xxiii. 15-20; 2 Chron. xxxiv. 33), and although some from the tribes of Israel were present at divine service in Jerusalem (2 Chron. xxxv. 18), the expression used here is too comprehensive to designate these only; it includes the whole nation. Comp. Isa. xlvii. 8; Jer. xxxi. 1.—Jeremiah addresses himself not only to those who are actually present, but to an ideal audience: to the whole people of Israel of all times and places, to all those whose common fathers had incurred the guilt reproved in the following verses, and bequeathed it to their descendants. Comp. the address to a still greater circle of ideal hearers, Deut. xxxii. 1; Isa. i. 2; Mic. i. 2; vi. 1, 2.

Ver. 5. **Thus saith . . . vacuous.** Observe the gradation: your fathers, you (vers. 7 and 9), your children's children; an historical survey which proceeds from the conduct of the fathers in the past and present, to the fate of the children in the future. The prophet by beginning with "the fathers," shows that Israel's ingratitude and disobedience was of ancient date. Moreover, these fathers were not those of any definite period, and therefore not as KIMCHI supposes, those who have lived since the entrance into the promised land. Could those who had accompanied the journey through the desert indeed speak thus?—The expression "What iniquity have your fathers found in me?" is an exhibition of the condescending love of God, who speaks just as though He were under obligation to Israel, and they had a right to call Him to account. Comp. Mic. vi. 3; Isa. v. 8. THEODORET: *ὡ γὰρ ὡς κριτὴς κρίνει, ἀλλ' ὡς ὑπεύθυνος ἀπολογία προσφέρει, καὶ ἐλεγχθῆναι βούλεται εἶναι πράξας δέον οὐκ ἐπράξας.*—**Followed vacuity and became vacuous.** **הָיָה** are the idols (x. 15; xiv. 22; Deut. xxxii. 21, etc.). He who devotes himself to that which is nothing and vanity, becomes himself vain. LXX. *ἐμαυτὸν θρασυ*, of which there seems to be a reminiscence in Rom. i. 21. The words are found reproduced verbatim in 2 Kings xvii. 15.

Ver. 6. **They said not . . . no man dwelt.**—Comp. ver. 8. To ask "where is Jehovah?" is to ask after Him, to seek Him. To ask after him implies that He is forgotten or lightly esteemed. **A land of deserts** **עֲרֵבָה**, comp. l. 12; li. 48. **שְׁחָתוּ**, comp. xviii. 20; Prov. xxii. 16; xxiii. 27. They are pits or holes in which man and beast

sink. Comp. ROSENMUELLER, *ad loc.*—**Shadow of death.** Ps. xxiii. 4; Job iii. 6; xxviii. 3; Isa. ix. 1; Am. v. 8. [For a similar description of the Arabian desert, see ROBINSON, *Bibl. Res.*, II., 502.—S. R. A.]

Ver. 7. **And I brought you . . . an abomination.**—**וְאִמְנָא** resumes the address of Jehovah from ver. 5. On the subject-matter compare Deut. viii. If **בְּרָמֶל** stood here in a merely appellative signification, the article would be either superfluous or insufficient. We should expect either merely **כְּרָמֶל** (or fruitful land, or **בְּרָמֶל הָיָה** (in *this* fruitful land) for Palestine cannot be called the fruitful land *kar' ēxogyn*, since there are many others more fruitful. To ascribe a demonstrative signification to the article is not allowable, since it has this only in formulas like **הַרְעֵם הַיִּים**. I believe, therefore, that the Prophet here intended Carmel for a proper name, with a hint, however, at the appellative meaning. So the Vulgate: in *terram Carmeli*. Carmel, in this reference, is contrasted with the desert, as a mountain with the plain, as a fertile cultivated land of forests, vineyards, gardens, and fields, with the desert sand, as a place of springs with the land of drought. Comp. JEROME on iv. 26.—**And its goodness.** This addition is not superfluous. The *Vau* is here the climactic and indeed, Gen. iv. 4.—**But ye came.** After that has been enumerated which the Lord did for the people, we are told what the people did against their Lord. Herein a comparison is instituted between the conduct of Jehovah and the conduct of the people.

Ver. 8. **The priests said not . . . that cannot profit.** That which in ver. 6 was laid as a reproach upon all, is now declared specially of the priests. It was their especial duty to seek and inquire after the Lord, comp. **רָרַרְךָ**, Jer. x. 21; Ps. ix. 11; xxxiv. 5, **שָׁאַל**, Judges i. 1; xxviii. 5; 1 Sam. xxii. 18; Josh ix. 14.—**Who handle the law,** not those who decide legal cases, but those who handle the book of the law. We see that the handling is intended in this external sense from the contrast, **knew me not.** Comp. xviii. 18; Ezek. vii. 26; Mal. ii. 7.—The shepherds ought to keep the flock well together and lead it, and how can they do this when they are themselves in rebellion against the chief shepherd? Comp. x. 21; xii. 10; xxiii. 1; l. 6.—**By Baal** (xxiii. 18) or *through Baal*, that is, through the influence and inspiration of Baal. It is opposed to "in the name of Jehovah" xi. 21; xiv. 15; xxvi. 9, 20. Remark the antithesis: They would be prophets, and yet are the organs of falsehood, they would be leaders, yet themselves go astray. The imperfect **יִעָלִי** is used of a permanent quality. Comp. NAEGLER.

Gr., § 87 d. There appears, moreover, in this expression, to be an allusion to **בְּלִיעַל** (comp. especially **בְּלִיעַל יִשְׂרָאֵל** Isa. xlv. 9), perhaps also to **לֹא מְלֹחֵם**, comp. also 1 Sam. xii. 21.

Ver. 9. **Wherefore . . . will I reckon.**—The comparison of Israel's conduct in the past and present, with that of Jehovah, results so much to the disadvantage of the former, that in the future, remote as well as proximate, only **רִיב** *litigatio* is to be expected. Jehovah will now prosecute His claims. Isa. iii. 13; lvii. 16; coll. Ps. ciii. 9.

Ver. 10. **For pass over . . . anything like this.** Ver. 9 divides the two halves of the strophe, belonging to both, as the statement of the result. It is affixed to the first half by means of **לִכְן**, and prefixed to the second by **כִּי**. Comp. Am. v. 10-12.—**Chittim.** The word **כִּיִּים** or **כִּיִּים** occurs eight times in the Old Testament: Gen. x. 4 (1 Chron. i. 7), Num. xxiv. 24; Isa. xxiii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6; Deut. xi. 30. Comp. 1 Macc. i. 1; viii. 5. It is acknowledged that it denotes primarily the inhabitants of the "islands of the Eastern Mediterranean" (KNOBEL on Gen. x. 4). The name seems to have been given by way of preference to the island of Cyprus, the ancient capital of which was Citium, (*Henzoö, Real Enc.*, III. S. 215). We have, therefore, translated **כִּיִּים** "islands" in preference to "coasts." It is evident that Chittim, in a wider sense, denoted Greece, and even the North-western coasts of the Mediterranean in general, since according to Dan. xi. 30, Antiochus Epiphanes was attacked by ships from Chittim, according to 1 Macc. i. 1, Alexander the Great, and according to viii. 5, Perseus came from Chittim [pronounced Kittim]. The Chittians are here the representatives of the West, Kedar of the East. For Kedar, according to Gen. xxv. 13, is a son of Ishmael; Jer. xlix. 28, Kedar is reckoned with the men of the East, **בְּנֵי קֵדָר**. They are a pastoral people inhabiting the Arabian desert (Isa. xxi. 13-17; xliii. 11; lx. 7; Ezek. xxvii. 21; Ps. cxv. 5; Song of Sol. i. 5). The Rabbins designate the Arabians generally by Kedar. **לִשְׁוֹן קֵדָר** is the Arabic language. Comp. KNOBEL on Gen. xxv. 13. BUXTOFF, *Lex. Talm. et Rab.* p. 1976.—**If**, **כִּי** in the conditional sense as *ex. gr.* Exod. iv. 1; viii. 22; Isa. liv. 15; Jer. iii. 1. Hence it may also be used as an interrogative particle, like **אִם** (comp. *si* in French). It never occurs in this sense, however, except in this passage. The passages, Job xii. 14; xxiii. 8, which FÜRST adduces, may be otherwise explained.

Ver. 11 **Has a people . . . cannot profit.**—**But my people has changed**, comp. Am. viii 7.—**Which cannot profit.** The idols are meant, comp. rem. on ver. 8.—xvi. 19; Hab. ii. 18.—This is the second comparison unfavorable to Israel which is instituted in this strophe. The heathen nations who have good reason to change their gods do not, but Israel, whose pre-eminence over all other nations is founded in their possession of the true God, exchanges Him for vain idols.

Ver. 12. **Be ye astonished . . . saith Jehovah.** The greatness of the crime can be estimated by none so well as the over-arching heavens, which can behold and compare all that takes place. Comp. Deut. xxxii. 1; Isa. i. 2. **תִּרְכַּב**, *to be dry, stiff*, is found here only in the sense of *to be amazed*. The imperative with **ו**, corresponds to the intransitive signification: transitive **תִּרְכַּב**, Jer. i. 27.

Ver. 18. **For my people . . . water.** The two evils are a negative and a positive. The Lord, the fountain of living waters, who offered Himself to them, they have forsaken, and leaky cisterns they have dug, comp. xvii. 13. In the physical sense the phrase is used in Gen. xxvi. 19; "a well of springing water."—**Fountain of living water**; Ps. xxxvi. 10; Prov. x. 11; xliii. 14; xvi. 22. **יָדֹפֶה זָדֹנִי**, John iv. 10; vii. 87 sqq.—The repetition of **בְּאֵרוֹת**, *cisterna*, reminds us of Gen. xiv. 10. Leaky wells are cisterns dug in the ground, which, having cracks in them will not retain the collected rain-water.

לֹא כִילֵי reminds us in sense and sound of **לֹא יִעָרֵל**, ver. 8.

DOCTRINAL AND ETHICAL.

1. God's love is "meek and lowly of heart," Matth. xi. 29, comp. 1 Cor. xiii. 4. It is not a love which desires only to receive. It will take, but only on the ground of that which it has given. But since in giving it has done its duty, in taking it demands its rights. It would reap where it has sowed, and not let the devil reap what God has sowed, Isa. xlii. 8; xlviii. 11. Comp. Matth. xxv. 14-30.

2. Only the true is the real. Falsehood is mere appearance, and all that is based on falsehood, is only an apparent life. It disappears in the fire of judgment, Ps. lxii. 11; cxv. 9; cxxxii. 18.

3. When God tells us, I am doing this for thee, what art thou doing for me? we cannot answer Him one for a thousand. Every sin is at the same time the basest ingratitude towards the greatest benefactor and the most disgraceful rebellion against the truest, most gracious and wisest Lord.

4. Since priests, pastors, and prophets, who have been regularly inducted into office may be deceivers, it is necessary to try the spirits according to the criterion given in 1 John iv. 1 sqq.

5. As we read here that the heathen adhere more faithfully to their false gods than Israel to the true God, so it is generally confirmed by experience that men, as a rule, pursue a bad cause with more zeal, devotion and wisdom, than a good one. Comp. the case of the unrighteous steward; Luke xvi. 1-8; 1 Kings xviii. 27, 28; Jer. iv. 22.

6. "His people, the nation on which He has bestowed the true religion, have the fountain, they can obtain water without difficulty, as much as they want, but they choose in preference, means difficult, new, insufficient, deceptive, rejected on trial and even in daily experience, rather than be willing to do as they should. Hence come the works of supererogation, the many ceremonies, vows, ecclesiastical regula-

tions, which unquestionably are twice as difficult as to follow the Saviour, and have no promise for this life or for the life to come. . . . The sin is twofold: (1) they do not obey the Lord. (2) They will labor tooth and nail, if only they may not obey Him." ZINZENDORF, *ut sup.*, S. 162.

HOMILETICAL AND PRACTICAL.

1. On ii. 4 sqq. The ingratitude of man towards God: (1) It is not to be laid to the charge of God (2). It consists in this, that men (a) forget the divine benefits, (b) they adhere to idols (both coarse and refined), (3). It does not remain unpunished.

2. On ver. 12. ["These strongest terms in the language show how intensely amazed all the holy in heaven are at the monstrous folly of human sinning. That when men might have the infinite God for their Friend, they choose to have Him their enemy; that when they might have Him their exhaustless portion of unmeasured and eternal good, they spurn Him away and set themselves to the fruitless task of making some ruinous substitute: this is beyond measure amazing! Verily, sin is a mockery of human reason! It defies all the counsels of prudence and good sense, and glories only in its own shame and madness:" COWLES.—S. R. A.]

3. On ver. 18. All hunger and thirst is a desire for nourishment by those elements which are necessary to life. This brings us to the question:

What can quench the thirst of the soul? .

1. It cannot be quenched by drawing from the broken cisterns of earthly good.

2. It can be quenched only by drawing from the fountain of life, from which the soul originally sprang, even from God.

4. On ii. 18. "Our double sin. It consists in this, that we (1) have forsaken the Lord, the living fountain, and (2) have dug for ourselves cisterns which hold no water." GENZKEN, *Epistelpredigten*, 1853.—"How is it that the Lord has to say, they have forsaken me, the living spring? It arises from this, that the hewn cisterns please us better. The creature attracts us so powerfully, all that is below has such an influence on the wavering heart, that it is drawn away from the living spring, and finds the cistern-water of this world more to its taste than the living water, the living God and His word." HOCHSTETTER. "Twelve Parables from the prophet Jer.," 1865, S. 6, sq. ["This may be applied to every sinner: *qui relicto fonte fodit sibi cisternas rimosas*; and to heretics: *qui purum doctrine fontem in Scripturis et Ecclesia Dei deserunt et fodiunt sibi cisternas cænosas falsorum dogmatum* (S. IRENÆUS, III. 40; S. CYPRIAN, Ep. 40; A. LAPIDE). Comp. Eccclus. xxi. 18, 14, and Bp. SANDERSON, I. 361." WORDSWORTH. Comp. THOMSON, *The Land and the Book*, I. 443.—S. R. A.]

5. Those who have forsaken the true God, the Creator of all, and serve false gods, are worthy that all creatures should refuse them service. Deut. xxviii. 23. STARK.

8. Israel's Punishment and its Cause.

II. 14-19.

- 14 Was Israel a slave? Was he a house-born (slave)?
Why then is he become a spoil?
- 15 The young lions roar over him,
They raise their voice,
And they made his land desolate:
His cities were burned up¹ without an inhabitant.²
- 16 Even the children of Noph and Tahpanhes³
Will depasture the crown of thy head.
- 17 Did not thy forsaking⁴ of Jehovah, thy God, procure thee this,
At the time when he was leading thee⁵ in the way?
- 18 And now what hast thou to do⁶ in the way to Egypt,
To drink the water of the Black river [Nile]?
And what hast thou to do in the way to Assyria,
To drink the water of THE river [Euphrates]?
- 19 Thine own wickedness shall correct thee,
And thine apostasies shall punish thee,
That thou mayest know and see⁷ how evil and bitter it is,
That thou hast forsaken Jehovah thy God,
And that⁸ the fear of me⁹ is not in thee,
Saith the Lord Jehovah of Hosts.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—The Keri צָרָה is an unnecessary correction by the Masoretes, who here as in xxii. 6, regarded the plural as necessary with עָרִיץ. But the singular may be used, in accordance with the capacity of the 3d Per. Fem. Sing., to involve an ideal plural. NAEGLSB. *Gr.*, § 105, 4, 6. EWALD, § 317, a. Whether צָרָה is derived from צָר (comp. EWALD, § 140, a.

FURST, s. v. צָרָה יָצַת to kindle (OLSHAUSEN regards it as a derivative from a root צָר, *Lehrb. d. Hebr. Spr.*, s. 591), or צָרָה to destroy (iv. 7; ix. 11; Isa. xxxvii. 26; 2 Kings xix. 25) is undecided.

² Ver. 15.—כִּבְלֵי יֶשֶׁב—כֵּן is not to be taken as causal but local—away from without. Comp. iv. 7; ix. 9, 10, 11. There are two negatives: without no inhabitant. GESEN. § 152, 2.

³ Ver. 16.—The reading הַחֲפִנְחִים for הַחֲפִנְחִים (vide Jer. xliii. 7, 8, 9; xlv. 1; xlv. 14, הַחֲפִנְחִים; Ezek. xxx. 18 הַחֲפִנְחִים) is probably no more than an ancient clerical error.

⁴ Ver. 17.—The Infinitive, in accordance with its abstract signification, is regarded as feminine, and therefore has the predicate in the fem. (comp. 1 Sam. xviii. 23) as for the same reason it frequently assumes a fem. termination, ex. gr. גִּשְׁתָּהּ, שָׁמְרָהּ, etc. Comp. NAEGLSB. *Gr.*, § 22, Anm. 3.

⁵ Ver. 17.—בָּעֵת מוֹלִיכֶךָ, we should expect הוֹלִיכֶךָ. The participle is used in a somewhat unusual manner, as *creatum pro abstracto*.

⁶ Ver. 18.—The construction is not the same as in the formula כֹּה לִי וְלָךְ for this means: What have I and thou in common? The construction here, without the Vau, expresses only having to do with, having reference to. Comp. Ps. l. 16; Hos. xiv. 9.

⁷ Ver. 19.—וְדָעִי וְיָדָעִי The intended consequences are represented as a command. Comp. Ps. cxxviii. 5; Gen. xx. 7; xii. 2; Ruth i. 9; EWALD, § 347, a. NAEGLSB. *Gr.*, § 90, 2.

⁸ Ver. 19.—וְלֹא פָחַדְתִּי אֱלֹהֶיךָ is to be regarded as one conception, and as the subject, co-ordinate with עָנֹכְךָ to the predicate וְעָנֹכְךָ. Comp. v. 7; Isa. x. 15; xxxi. 8. This passage moreover has this specialty, that besides the negation, the preposition with the suffix also pertains to the one conception.

⁹ Ver. 19.—פָּחַדְתִּי might be taken in an objective sense like מִרְאֲכִי, Gen. ix. 2 (comp. NAEGLSB. *Gr.*, § 64, 4)—*fear mei*. אֱלֹהִים would then have to be taken as a fortified ל as it in fact occurs, ex. gr., after verbs like נָתַן (Exod. xxv. 16) נִמְשַׁל (Isa. xiv. 10) נִגְלָה (1 Sam. ii. 27). But the suffix may also be regarded as the genitive of subject—*ferror, quem inficio*. Then the construction would be entirely like that in Job xxxi. 23, פָּחַדְתִּי אֱלֹהִים and אֱלֹהִים would be taken in its proper sense: my fear enters not into thee. The latter view seems to me the more correct, because in this the preposition receives its full significance.

EXEGETICAL AND CRITICAL.

In a new picture the prophet sees Israel in the form of slaves, evil entreated and dragged away by enemies, their land desolated, their cities destroyed. He asks the question: Why is this? The answer is: This is the consequence of their revolt from Jehovah, and their devotion to their idols.

Ver. 14. Was Israel a slave? ... become a spoil? Who is the interrogator? God, the people, the prophet, or some other? Not the people; for this condition of misery is still future, perceived only prophetically, therefore still hidden from the people. It would then also read עָנִי אֲרִצִּי. God also is not the questioner, for He it is who is asked, and who answers, (vers. 17, 18). A third person at a distance cannot be the interrogator, since the subject of inquiry being still future is not known by him. The prophet only can be the questioner. He perceives prophetically the future calamitous condition of his people, and he implores from God a disclosure concerning it.—As to the import of the question, it cannot possibly be regarded as requiring an affirmative answer, as HIRTZIG supposes, explaining the meaning: "for is not Israel the servant of God or son of the house?"

For, 1. We must then read הָיָה; 2. We must then have הָיָה עֶבֶד or עֶבֶד; 3. לִיד בֵּית never signifies the son of the house, but always the house-born slave in opposition to one who is

bought. Gen. xiv. 14: xvii. 12, 13, 23, 27; Lev. xxii. 11.—The question must then be one requiring a negative answer; Israel is not a purchased slave but one born in the house. But how then could he be left like a mere thing for a spoil to the enemy? How far this has taken place is shown in the following verse.

Ver. 15. The young lions roar ... without an inhabitant. This is the condition of Israel which the prophet sees with prophetic glance, and from which it seems to proceed that Israel has ceased to be God's son (comp. Ex. iv. 22;

Deut. xxvi. 18; xxxii. 9 sqq.). עָלֵיו GRAF renders =against him, because the lion only growls (רָנָה Isa. xxxi. 4) over prey that is slain. Strange! As though the lion could not roar for joy and from a desire for more, etc. Comp. Am. iii. 4. The connection requires the sense of "over," since Israel appears to have already become a prey; his land is wasted, his cities destroyed. On this account the inquiry is made, whether then he is a slave and no longer Jehovah's first-born son. The imperfect שָׁמַע־ denotes that the fact is not yet an objective reality but still pertains to the subjective conception of the prophet. What further follows is nevertheless represented as present or past. Comp. NAEGLSB., *Gr.* § 84, h.

Ver. 16. Even the children of Noph ... thy head.—נָף (Isa. xix. 18; Jer. xlv. 1; xlv. 14, 19; Ezek. xxx. 18, 16) or כָּף (only in Hos. ix. 6: both forms are explained by the Egyptian

Mon-nufi, see Arnold in *Herzog Real-Enc. Art. Memphis*), is the Hebrew name for Memphis, the ancient capital of lower Egypt. Tahpanhes (Διόναυ Πελούσιαι, Herod. II. 30. Τάφνας not Τάφαι, LXX. Jer. xliii 8, 9; xlv. 1), was a fortified border city to the east. In these two cities especially, the Jews who fled to Egypt after the murder of Gedaliah, appear to have settled (xliii. 7; xlv. 1; xlv. 14).—**Depasture the crown, etc.** Triple explanation: 1. The LXX and translations dependent upon it appear to have read פָּעַר or פָּעַר. For they translate ἐγνωσαν σε καὶ κατέπαυσαν σε (the latter probably κατὰ σύνεσιν). The Vulgate also has *constupraverunt le usque ad verticem*. 2. Most expositors up to the time of the Reformation follow the Peschito version in translating *affligent, contudent, conterent*. They derive the word from פָּעַר *confregit*. 3. The only grammatically admissible derivation from פָּעַר *pacere, depascere* is found first (according to SEB. SCHMIDT) in LUTHER (but not in his translation). He is followed by most of the modern commentators. But it is decidedly wrong to take the imperfect here in the past sense, as GRAF does. If a definite, past fact, viz., the incursion of Shishak (1 Kings xiv. 25 sq.) were alluded to, we should have the perfect here. For there is no occasion to render this act of depasturing as taking place in the past (comp. NÄGELSB. *Gr.*, § 87, 3). We are rather led by the mention of Noph and Tahpanhes to the conclusion that something in the future, resulting from the residence of the Jews in the places named (xliii. 7; xlv. 1) is alluded to. We read in xlii. 15-22, that Jeremiah predicted complete destruction to the Jews who were proposing to flee from the vengeance of Nebuchadnezzar into Egypt. Particularly in xlv. 12 he insists that the last remnant of the fugitives in Egypt would be destroyed (ver. 14, "none of the remnant of Judah, which are gone into the land of Judah to sojourn there, shall escape or remain"). To this I refer the depasturing of the crown. The last and only covering, the natural covering of the hair, shall be taken from Judah, he shall be made entirely bald, that is, he shall be entirely swept away: "and they shall all be consumed," xlv. 12. ["The hair of the head being held in high estimation among the Hebrews, baldness was regarded as ignominious and humbling," HENDERSON.—S. R. A.] In the meantime I confess that the definite mention by name of these places is remarkable. The prophet has hitherto mentioned no names. As was shown above on i. 44 sqq., he does not yet know what nation is appointed for the accomplishment of the divine judgment on Judah. Why, when he is ignorant of the northern enemy, should he know so exactly the southern, who in comparison with the former is of almost no importance? Although I cannot agree with EWALD that vers. 14-17 did not originally belong here, since if we divide correctly, there is no break in the connection, yet ver. 16 may possibly be an addition which the prophet himself made when writing out his book the second time (xxxvi 32), after the destruction of Jerusalem, in Palestine or in Egypt. (Comp. Comm. on i. 3 and ii. 36, and the Introduction to chapter ii). ["I render it,

'The children of Noph and Tahpanhes have *pastured down* the crown of thy head.'—Memphis and Daphne, distinguished cities of Egypt, are here put for Egypt herself. Jehoiakim made a league with Egypt, but was subjected to severe and shameful taxation. Such a process of shaving, taxation and consequent disgrace our passage forcibly describes." COWLES.—S. R. A.]

Ver 17. **Did not thy . . . leading thee in the way?** The fate of the people described in vers. 14-16, so directly contradictory to the filial relation, is explained by their revolt from Jehovah. Comp. iv. 18.—**This**, is without doubt the object, **forsaking**, the subject. As here the leader is put for the leading, so elsewhere the proclaimer for the message (Isa. xli. 27), the destroyer for the destruction (Exod. xii. 13), the shooter for the shot (Gen. xxi. 16), the retractor for the retraction (Gen. xxxviii. 29). Comp. NÄGELSB. *Gr.*, § 50, 2; 61, 2 b, and below, ver. 25 פָּעַר and the remarks thereon.—The expression **leading thee** points back to **led thee**, ver. 6. It is not then God's leading in general which is meant, but His leading through the desert, the rather, as the following verse shows that their forsaking of Him was not confined to the time of their pilgrimage. ["Most of the moderns take פָּעַר to be the nominative to the verb and in opposition to פָּעַר and render: 'Is it not this that hath procured it to thee,—thy forsaking,' etc.; but the common rendering seems more appropriate, as it includes both the agent and the act, charging directly on the former the guilt contracted by the latter.—By *the way* is meant the right way, the way of the Lord; and the leading of the Jews therein denotes the whole of the moral training which they enjoyed under the Mosaic dispensation. In spite of every motive to the contrary, they forsook Jehovah as the object of their fear and confidence." HENDERSON.—S. R. A.]

Ver. 18. **And now what hast thou to do in the way to Egypt . . . to drink the water of the river?** עֵינֶיךָ is in antithesis to

בָּרַךְ מֵלֵךְ ver. 17. The latter points to the ancient time, the former to the present. **The way to Egypt** according to the analogy of Am. viii. 14, is not the Egyptian idol-worship. We see this from the statement of its object,—to drink the water of Shihor. The sense is, what will the way to Egypt (or Assyria) avail thee, which thou takest in order to drink the water of the Nile, &c.: that is, to draw from this source power and re-invigoration, i. e. to procure help in Egypt (or Assyria)? Here the question arises, whether the facts experienced by the prophet were the occasion of this mode of expression. Josiah so far from seeking to obtain help from the Egyptians lost his life in contending against them (2 Ki. xxiii. 29; 2 Chron. xxxv. 20). He did not undertake this contest as an ally of Assyria, for his object undoubtedly was to prevent these powers from encountering each other. Comp. the Article "*Josia*" in *Herzog, Real-Enc.*—Subsequently, indeed (Jer. xxxvii. 5; comp. 2 Ki. xxiv. 20, and Jer. xliii.), we find Jeremiah's contemporaries laying claim to aid from Egypt, but at the same time the

northern empire, by which we must understand Assyria, was the enemy which menaced them. Hence it appears that Jeremiah does not here, as in ver. 16 and probably also in ver. 8, allude to definite facts of recent date, but that he has in view only in general the propensity repeatedly manifested in the later history of Israel since Phul to seek help from the two heathen empires between which it was placed, instead of from Jehovah. In this period Egypt and Assyria are, as it were, two poles, which are always mentioned together in a stereotyped form in the most various connections. (Hos. xi. 11; Isa. vii. 28; x. 24; xix. 28 sqq.; xxvii. 18; lii. 4; Ezek. xxxi.) Particularly the seeking aid from Egypt and Assyria is a reproach made both by the older prophets (Hos. vii. 11, "They call to Egypt, they go to Assyria," xii. 2, comp. xi. 5) by his contemporaries (Ezek. xvi. 28 sqq.; xxiii. 2) and by Jeremiah himself elsewhere (Lam. v. 6). There is therefore no reason here for the inquiry whether by Assyria Jeremiah meant Babylon, for he has really, at least in the first intention, the true Assyria in mind.—שִׁיחֹר here as in Isa. xxiii. 8 is the Nile. The name signifies "the black, black-water" (Leyrer, *Art. Sichor* in *Hezoz R.-Enc.*); hence, also, among the Greeks and Romans the name *Mélas*, Melo, from the black mud of the Nile (Comp. Servius

on Virg. *Georg.* IV. 288 sqq. *Æn.* I. 745, IV. 246). נָהָר the Euphrates, as in Gen. xxxi. 21; Exod. xxiii. 31; Numb. xxii. 5, &c.

Ver. 19. **Thine own wickedness shall correct thee . . . Jehovah of hosts.** There is here a reference to vers. 17, 18. The wickedness described in these verses will correct Israel, that is, will produce the effects portrayed in vers. 14–16, and this correction will lead Israel to shameful but yet wholesome knowledge.—**Apostasies** (אֲשִׁיכָה) is a word used especially by Jeremiah. Except in this book it occurs in only three passages (Prov. i. 32; Hos. xi. 7; xiv. 5), the plural only in Jer. iii. 22; v. 6; xiv. 7. With this the train of thought in this strophe seems to conclude. It begins with astonishment at the desolate condition of the people (ver. 14 to ver. 16), then explains why it must be so (vers. 17, 18), and finally designates salutary knowledge as the intended effect of this severe discipline (ver. 19). The full form, "Saith the Lord," &c., seems to denote the close of a section. The following strophe, though an independent tableau, is closely connected with the preceding, opening a deeper insight into the source of the apostasy described in vers. 17–19.

3. *The lust of idolatry: deeply rooted, outwardly insolent, false at last.*

II. 20–28.

- 20 For from of old thou hast broken thy yoke,¹
Thou hast burst thy bonds,
And hast said, I will not serve.
For upon every high hill
And under every green tree
Thou stretchest thyself as a harlot.
- 21 And yet I had planted thee a noble² vine,
It was wholly of genuine seed.³
But how art thou changed⁴ with respect to me
Into bastards of a strange vine!
- 22 For though thou wash thyself with alkali
And take thee much of the soap,
Yet thine iniquity is a stain before me,
Saith the Lord Jehovah.
- 23 How canst thou then say: I am not polluted,
I have not followed the Baalim.
Look at thy way in the valley!
Know what thou hast done!
A she camel, young, fast, involving her courses;
- 24 A wild she-ass,⁵ accustomed to the desert;
In the desire of her soul she gasps for air,
Her leaping,⁶ who can repel it?
All, who seek her, become not weary;
In her month they find her.

- 25 Guard thy foot from the loss of shoe,
And thy throat¹ from thirst!
But thou sayest: In vain! No!
- 26 For I love strangers, and after them I will go.
As a thief is ashamed when caught,
So the house of Israel is put to shame,
They, their kings, their princes, their priests, their prophets:
- 27 Who say to a block, My father thou!
And to a stone, Thou hast begotten me.²
For they turn to me the back and not the face,
But in the time of their calamity
They say, Up and deliver us!
- 28 But where are thy gods which thou madest for thyself?
Let them arise, if they can save thee in the time of thy trouble.
For as many as thy cities
Are thy gods, O Judah!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 20.—The Masoretes take שְׁכָרְתָּ and נִתְקַתָּ as in the first person. So, also, the Chaldee and Syriac versions and most of the Jewish expositors. As אֶעֱבֹר, then, does not give a good meaning, unless with the Syriac, we arbitrarily assume the false gods to be objects of service, the Keri reads אֶעֱבֹר which must then be taken in the sense—*transgredi verbum divinum*. But neither does עָבַר occur in this sense without an accusative of the object, nor does this explanation suit the following כִּי.—The Masoretic punctuation is therefore erroneous, and the words are to be punctuated as 2nd Pers. Fem. according to the analogy of ver. 33; iii. 4, 5; iv. 19; xlii. 21; xxii. 23; xvi. 11; Ezek. xvi. 18, 20, 22, 31, 36, 43, 44, 47, 51, etc. Comp. on this form Ewald, § 190 c; OLSHAUSEN, § 226, b; 232, h; and NABEGLSB. Gr. § 21. ANM. 3.

² Ver. 21.—שָׁרָקָה only here and in Isai. v. 2. The fem. form שָׁרָקָה Gen. xlix. 11.

³ Ver. 21.—זֶרַע אֱמֶתָה literally: seed of truth, i. e. *genuine seed*, (Comp. Prov. xi. 18), opposed to נִכְרִיָּה נֶפֶן.

⁴ Ver. 21.—סֹרֵר. The passive participial form (Comp. Ewald, § 142, f) occurs, except here, only in the fem. form סֹרֶרֶת (Isai. xlix. 21) and as Keri, Jer. xvii. 13. (Othethibh יִסְרִי.) The meaning is not doubtful,—*anomalous, alienated, bastard*.

⁵ Ver. 24.—Instead of פָּרַח, many editions read פָּרָא, which we usually find elsewhere, Gen. xvi. 12; Job vi. 5; xi. 12; xxxix. 5; Hos. viii. 9.—It is clear that the female is meant, both from the connection and the construction of the following sentence. The masc. stands in לָמַד and נִפְשָׁן, under the immediate influence of the form פָּרָא, but further on, the gender, which the prophet has in mind, comes to light, hence, שָׂאֲפָה, etc.—The Masoretes would incorrectly read נִפְשָׁה. The Hebrew language is much freer with respect to gender, number, and person than our modern languages. Comp. NABEGLSB. Gr. § 60, 4. Comp. xiv. 6.

⁶ Ver. 24.—הִתְאַנָּה is also an *ār. Acy.*—There is a double root אָנַן: I. *respirare, aspirare, ejulare* (Isai. lli. 26; xix. 8), from which the substantive forms הִתְאַנָּה and הִתְאַנָּה (groan, and groaning, Isai. xxix. 2; Lam. ii. 5) are derived. From this derivation we obtain for הִתְאַנָּה the meaning of deep breathing, snorting, catching for air, which is usually a symptom of excited passions. II. *Kal inus*. Piel.—a meeting, to prepare to meet (Exod. xxi. 12); Pual, to be made to meet, *occurrere* (Ps. xci. 10; Prov. xii. 21); Hithp. to prepare a meeting for one's self, to seek occasion (2 Ki. v. 7).—From this root is derived הִתְאַנָּה (Comp. הִתְאַנָּה, Judges xiv. 4) encounter, *occurrere*. Etymologically both are possible. The connection favors the latter view.

⁷ Ver. 25.—The Chethibh גִּירָנָה is an anomaly which is by no means to be traced back to a form גִּירָן for גִּירָן as עֵשֶׂק (xxi. 12) for עֵשֶׂק (xxii. 3), but as frequently (xvii. 23; xxvii. 1; xxix. 23; xxxii. 23) through an oversight, a displacement of the *mater lectionis* seems to have occurred. See on xvii. 23.

⁸ Ver. 27.—יִלְדָּתִי. So according to xv. 10 the Chethibh is to be spoken. The Keri יִלְדָּתִי is occasioned by אִמֹּרִים, but needlessly, for the sing. may be used collectively. Those who pronounce יִלְדָּתִי overlook the fact that אִמָּה precedes, and that this second member is doubtless intended to designate the part of the mother. Wood my father,—a stone my mother!

EXEGETICAL AND CRITICAL.

Israel's propensity to idolatry is ancient (ver. 20), deeply rooted (vers. 21, 22), yet at the same time betraying itself outwardly by the most passionate behaviour (vers. 23-25), but finally causing deep shame on account of the nothingness of its objects (vers. 26-28). The connection with the previous strophe is this, that here the *forsaking of Jehovah* (ver. 17), and the *wickedness and apostasies* (ver. 19), are more particularly explained.

The כִּי is, therefore, to be regarded as explicative.

Ver. 20. For from of old . . . as a harlot. עֵלֶם here as frequently (comp. Isa. xlii. 14; xli. 9; lxiii. 16; Ps. xxiv. 7, etc.) is used of inconceivable duration.—Israel is compared with wild refractory draught cattle ('a bullock untrained,' xxxi. 18; a 'backsliding heifer,' Hos. iv. 16), because they refuse the discipline and guidance of the Lord (comp. v. 5; Prov. ii. 8), and are obstinate in carrying out their own carnal will.

—**I will not serve.** The second **כִּי** is also explicative. It forms the transition to the explanation of the imagery employed in Hemist. a.—**Every high hill, etc.**, a frequent designation of the places especially sacred to the worship of nature. Comp. 1 Kings xiv. 23; 2 Kings xvi. 4; xvii. 10; Isa. lvii. 5; Jer. iii. 6, 13; xvii. 2; Ezek. vi. 13.—**Stretchest thyself.** **צָעָה** occurs only in Isa. li. 14 of one who is bound and thus bent crooked, in Isa. lxiii. 1 of the strong man, who bends proudly backwards; Jer. xlviii. 12 of the vessel, which we bend over in order to pour from it. Hence it seems to be used in the sense of *πακλινεσθαι* or *inclinari* of the bending of the body in a woman who lies with a man. Comp. **עָלָה** of the man, in Job xxxi. 10.

Ver. 21. **And yet I had planted thee . . . strange vine.**—**And I** stands in strong antithesis to **thou**, ver. 20.—The antithesis is similar, which Isaiah sets forth between the vineyard for which all has been done, and the proprietor, whose hope is disappointed, Isa. v. 1 sqq. Comp. Ps. lxxx. 9 sqq.—That we are not to translate (with EWALD): “I have planted thee with noble vines,” as in Isa. v. 2, is clear from the identity of the object of **נִטְעָה** with the subject of **נִהַפְכָה**.—**Noble vine**, properly reddish from **שֹׁרֶק** *splendens, subrubicundum esse*, comp. Isa. xi. 8; Zech. i. 8, and KOEHLER, *ad loc.*—That the red wine was considered the nobler, may be inferred from the fact that it was prescribed for the feast of the Passover. See LIGHTFOOT, *Mor. Hebr.* p. 478.—**But how art thou changed, etc.** It is not inadmissible to regard **כִּי** as the accusative, as GRAY, HIRZIG, and others suppose. The mere accusative frequently stands in apposition with the object, (or in passive construction with the subject, where we use a preposition of motion, and the Hebrew more commonly uses **לְ**, comp. **לִילֵה הַחֹשֶׁךְ**. Am. v. 8; vi. 11; Isa. xxviii. 38; xxxvii. 26. See NAEGLER, *Gr.* § 69, 3.—The absence of the article before **כִּי** is certainly abnormal, but not without example: xxii. 26; Isa. xxxvii. 4, 17; 2 Sam. vi. 8. See NAEGLER, *Gr.* § 73, 2. *Ann.*

Ver. 22. **For though thou wash thyself . . . thy iniquity is a stain before me.** **כִּי** is causal. Israel is to be compared with degenerate vines; their depravation, therefore, is essential, since it cannot be removed by outward means.—This figure of speech is based on the work of the fuller. For simple washing is **רָחַץ**; **בָּסַס** properly to tread, to stamp, is the technical expression for the work of the fuller. Hence, also, we have Piel here, comp. NAEGLER, *Gr.* § 41, 2; 61, 2, c. **הַבָּבֶסֶס** is, therefore, properly, even if thou doest the work of a fuller, comp. Mal. iii. 2. The reflexive meaning is implied in the connection, and is sufficiently indicated by the following **לְךָ**.—**נִיָּה**, *νίτρον*, is a mineral, **נִיָּה** (נִיָּה among the Greeks and Romans, also called *nitrum*) is a vegetable alkali. The former is obtained from water, the latter from the soap-plant. Comp. WINER, R. B. W., s. v. *Laugensalz*. [THOMSON, *The Land and the Book*, II. pp. 302, 303.—S. B. A.]—**נִיָּה** is an *ἀνάλαβμενον*. Some

commentators render it (**כִּי**) “ingrained, indelibly engraven is thy guilt.” Some render, “hidden, laid up,” others; “spotted, dirty, a stain.” The last meaning, which is certified by the dialects (Aram. **מַכּוּלָּה** *macula*, **מַכּוּלוּסָה** *maculo-*), is also required by the connection. Comp. Ps. li. 3, 9.

Ver. 23. **How canst thou then say ? . . . involving her courses.** The prophet has in mind an assertion actually made and often repeated by his contemporaries. This is the sense of the imperfect, comp. NAEGLER, *Gr.* § 87, c.—**Thy way in the valley,** **כִּי** must mean a definite valley, since hills, and not valleys were the places usually appropriated by the Israelites to idolatrous worship. In the vicinity of Jerusalem there was, however, a valley celebrated as a place of worship; the vale of Hinnom (vii. 31; xxix. 2, 6; xxxii. 35; Josh. xv. 8; 2 Kings xxiii. 10).—That the valley might be called absolutely **כִּי** is seen from the fact that the gate leading to it was called absolutely **כִּי** (2 Chron. xxvi. 9; Neh. ii. 13, 15), comp. RAUMER, *Palästina*, 4. Aufl. S. 291.—**A she-camel, etc.**, **כִּי** and **כִּי** stand in apposition to the subject of the preceding sentence, viz., Israel. The former is feminine of **כִּי** (Isa. lx. 6), camel-foal. The (unused) root **כִּי** signifies “to be early there,” hence **כִּי**, **כִּי**—**כִּי** is found here only as a verb. It means to “weave, cross, involve.” Hence **שֹׁרֶק** shoestrings, Gen. xiv. 23; Isa. v. 27.

Ver. 24. **A wild she-ass . . . they find her.** It is clear that the female is meant both from the connection and the construction of the following sentence:—**Accustomed to the desert**, (Job xxiv. 5; xxxix. 5), therefore, in general shy, wild and unconfined.—**All who seek her, etc.** Since they meet her half-way, there is no need to weary themselves with seeking her. In her month, that is, in her period of heat, they find her. This is the natural rendering. Other artificial explanations are found in J. D. MICHAELIS, *Obs.*, p. 17, and in ROSEN-MUELLER, *ad h. loc.*

Ver. 25. **Guard thy foot . . . after them I will go.** As a further proof of the intensity of this proneness to idolatry (vers. 21 and 22), the prophet adduces the answer of the people to all warnings against it, their decided declaration that they would not relinquish it. The words of admonition, “Guard,” etc., are not to be regarded as spoken by commission from the Lord. The figure of passionate running is continued, but man is now understood as the subject.—The construction is that of the concrete for the abstract. Comp. 1 Sam. xv. 23, where it reads “hath rejected thee from king,” while afterwards it is, “hath rejected thee from being king,” ver. 26 and viii. 7; in xvi. 1, it is “from reigning.” Comp. further ver. 17 and 1 Kings xv. 13; Ezek. xvi. 41.—**כִּי** is not of the same gender as **כִּי**, being feminine, but this variation is of no account. See remark on ver. 24.—We might as well translate: “Hold back thy foot, to be somewhat unshod,” as in Ps. lxxiii. 2, **כִּי** means *inclinatum aliquid sunt pedes mei*.—On the

general subject, comp. xxxi. 16; Prov. i. 15.—As to the import of the warning, we are certainly not to take לָלֵךְ with SCHNURER, ROSENMUELLER and others, as in Gen. xlix. 10; Deut. xxviii. 57; Ezek. xvi. 25 in the sense of *crurs et pudenda*, and the *discalceatio* as *denudatio*. The prophet would merely say, 'Cease from thy mad running after idols, from which nothing accrues to thee, but wounded feet and a dry throat, i. e., bitter injury instead of the expected advantage.'—שָׁמַל Part. Niph., from שָׂמַל (comp. 1 Sam. xxvii. 1; Job vi. 26; Isa. lvii. 10; Jer. xviii. 12) = *desperatum, perditum*. The sense is: the warning is in vain. לֹא No! as in Gen. xlii. 10; Numb. xxii. 30, etc.—The following verses portray the contrast between the passionate striving of Israel after the favor of their gods, and the results thereof.

Vers. 26 and 27. As a thief . . . deliver us. Comp. Exod. xxii. 1, 6, 7. The thief is ashamed not merely because he is caught in his wickedness, but because at the moment of discovery he makes a ridiculous figure. Israel also plays this ridiculous part when the "poodle's heart" is displayed.—Put to shame. Comp. vi. 15; viii. 9,

12.—Who say, אָכְרִים, apposition to the *nomen determinatum* without the article, as frequently in the later books. See NAEGELSB., Gr. § 97, 2 a.—For they turn to me the back, etc. This period to the end of ver. 28, shows in three clauses the shameful character of idol-worship: (a) they turn their back on me; (b) in the time of calamity I am yet to help them; (c) I cannot then do so, but must direct them to their gods. These, however, are nowhere to be found, though as numerous as the cities in Israel.

Ver. 28. But where are thy gods.—O Judah! This inquiry is made of the idolaters as a punishment for their having previously made it in scorn of the faithful, comp. Ps. xlii. 4, 11; lxxix. 10; cxv. 2.—If they can save. We are reminded of Deut. xxxii. 37, 38. See KURPER, S. 6. Comp. xi. 12. The indirect interrogative sentence is best understood as dependent on a verb to be supplied: *let us see?* For as many as the cities, etc., is repeated verbatim in xi. 13. 'ע is causal. One would think they could save thee, since they are so numerous. The close of this strophe corresponds to the close of the preceding, (ver. 19).

5. Whose is the guilt?

II. 29-37.

- 29 Why do you contend against Me?
Ye have, all of you, offended against Me, saith Jehovah.
- 30 In vain have I smitten your children,
Chastisement they have not accepted.
Your sword has devoured your prophets
Like a ravening lion.
- 31 O ye generation! see the word of Jehovah:
Have I been a desert, O Israel?
Or a land of deepest night?¹
Why do my people say: We ramble,²
No more will we come to thee?
- 32 Can a virgin forget her ornaments?—
A bride her girdle?
But my people have forgotten Me days without number.
- 33 How well trimmest thou thy way to seek love intrigue!
Therefore also to wickedness thou hast accustomed³ thy ways.
- 34 Even on thy skirts [wings] has been found
The blood of the souls of poor innocents.
Not at the place of burglary have I found it,
But on all these.
- 35 Yet thou sayest, 'I am innocent,⁴
Surely His anger is turned from me.
Behold, I enter into judgment with thee concerning this,
That thou sayest: I have not sinned.
- 36 How goest thou asunder⁵ much in changes of thy ways?
Even by Egypt shalt thou be put to shame,
As thou hast been put to shame by Assyria.

37 Also from thence' wilt thou go forth, thy hands on thy head,
For Jehovah rejects thy supports,
And thou wilt have no success with them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 31.—כִּאֲפֵלֶיךָ is *ἀεὶ λεγ.* Composed of כֶּאֱפֵל and יָה — *caligo Jove*, as שֶׁלֹּחַת-יָה — God's flame (of love) Cant. viii. 6. יָה serves to enhance the force of the expression according to the analogy of הַרְרֵי אֵל "great deep," Ps. xxxvi. 6. תִּרְדְּמַת אֵל 1 Sam. xxvi. 12, חֲרֹדֶת אֵל 1 Sam. xiv. 15.—יָה is also punctuated יֵה in connections, *ex. gr.*, xxvii. 1, *etc.* The Masoretes have given two accents to the whole word in the text, because they were uncertain as to the etymology of the syllable יָה and consequently as to its accentuation. KIMCHI found כִּאֲפֵלֶיךָ in some codices, which EWALD also accepts and translates simply "darkness" *ad form.* מְכַלֵּיתָ viii. 18, coll. יְלִילֶיךָ viii. 18, coll. פְּלִילֶיךָ.

² Ver. 31.—וְרָר, only in Gen. xxvii. 40; Ps. lv. 3; Hos. xii. 1. Radical signification *vagari*. We are not with ROSENMUELLER to translate *vagabimur*. The perfect is used expressly to designate an accomplished fact.

³ Ver. 33.—לְמַדְתִּי. On this form comp. *rem.* on ver. 20.—On the double accusative comp. EWALD, § 283, c; NAEGLER. *Gr.*, § 69, 2, c.

⁴ Ver. 35.—כִּי before a direct address, as frequently, *ex. gr.*, Josh. ii. 24; 1 Sam. x. 19. Comp. NAEGLER. *Gr.*, § 109, 1, a.

⁵ Ver. 35.—נִקְיָתִי Niph. Comp. Num. v. 28, 31.

⁶ Ver. 36.—הָזֶלֶךְ contracted from הַזֶּאֱזֶלֶךְ as אֶהָב from אֶמְהָב (Prov. viii. 17), אֶחָר from אֶאֱחָר (Gen. xxxii. 5), comp. NAEGLER. *Gr.*, § 10, II., *Anm.*

⁷ Ver. 37.—וְהָן Masc. referring to the people. Comp. NAEGLER. *Gr.*, § 60, 3, *Anm.*

EXEGETICAL AND CRITICAL.

As in the beginning of the discourse (ver. 5), the prophet proceeds on the ground, that Israel's revolt cannot be excused by any neglect on the part of Jehovah, but Israel is alone to blame (ver. 20). The Lord has allowed nothing to fail: neither discipline (ver. 80), nor the necessities of life (ver. 81), not even ornament and splendor (ver. 82). But the people have shown a taste and fitness only for the service of idols (ver. 33 a). The consequence is two-fold: (1) deep moral corruption (ver. 33 b-34) which at the same time affords the most striking proof of the rebellion of the people, which they boldly deny (ver. 35); (2) the shame of the people resulting from their political and religious wanderings (vers. 36, 37).

Ver. 29. Why do you contend . . . saith Jehovah. Israel's propensity to complain of the Lord was displayed even in the wilderness at Meribah (Exod. xvii. 2, 8, 7), and that Jeremiah's contemporaries manifested the same disposition is evident from v. 19; xiii. 22; xvi. 10. Not I, saith the Lord, towards you have failed, but you towards Me, even all of you. Comp. ver. 26.—The following verses enumerate what the Lord has done for Israel. Three things are mentioned; first, *discipline*.

Ver. 30. In vain . . . ravening lion—לִצְוֹן in vain, used only by Jeremiah among the prophets, iv. 30; vi. 29; xvi. 11. Comp. besides, Exod. xx. 7; Deut. v. 11; Ps. xxiv. 4; cxxxix. 20.—אֶחָבֶיךָ cannot be taken in a proper sense = your young men, as HITZIG maintains, for Jehovah's blows were upon the whole people. When we reflect that the persons smitten by the Lord are those, who instead of accepting chastisement, slay God's servants, and further, that these same are afterwards, ver. 81, addressed as *generation*, and previously, in ver. 28, as *Judah*, there can be no doubt that the prophet has here in view the abstract communities, the people being designated as their chil-

dren. Comp. v. 7; Lev. xix. 18; Joel iv. 6; Zech. ix. 18.—The smiting had not the intended effect (comp. v. 3) but was answered by the murder of the prophets, 1 Ki. xviii. 4, 18; 2 Chron. xxiv. 20 sqq. Comp. Matth. xxiii. 35, 37; Luke xi. 47, *etc.*—The second fact, with which the charge is indignantly repelled, is Jehovah's liberal provision for all the wants of the people.

Ver. 31. O ye generation . . . come to thee? The first words of this verse are attached by JEROME and MAUREN to the preceding verse: *lunquam leo vastator est hæc vestra Elias*. But the beginning of the following sentence is then altogether too bald. It is better to take them as in the vocative, and the subject of the following verb. On the article with the vocative, comp. EWALD, § 327, a; NAEGLER. *Gr.*, § 71, *Anm.* 4.—It is disputed whether הָזֶלֶךְ is to be taken in the sense of "age, generation" (EWALD: "The present people") or in the sense of "race, kind, breed." It is not clear why the generation then living should be rendered so expressly prominent. הָזֶלֶךְ does not occur again, at least not alone in a bad sense. But from passages like vii. 29; Deut. i. 35; xxxii. 5; Ps. lxxviii. 8; Prov. xxx. 11 it is evident that the word is at any rate capable of such a *determinatio in malam partem*.—וְהָן See, comp. ver. 19, is a stronger הָנָה. The word of the Lord is held before them with the demand that they regard it.—Desert, *i. e.*, barren land, where no bodily nourishment or necessities are found.—Here follows the third point, which the Lord has not neglected; glory and adornment. He is Himself His people's highest glory, Israel's crown of glory is He (Gen. ix. 27; Isa. xxviii. 5). But they have forgotten this emblem of royalty, which causes them to rank above all other nations. The Lord is however Israel's jewel as her husband. This is the thought which suggests the figure in ver. 32.

Ver. 32. Can a virgin forget . . . without number? וְשָׂרִים besides only in Isa. iii. 20. Comp. Isa. xlix. 18. Is it a girdle or a fillet? DRACHLER on Isa. l. c. translates "a small gir-

dile of fine material," which unites both meanings.—The failure then is not in this, that the Lord has forgotten to make provision for the adornment of His bride, but that the bride has forgotten to make use of the ornament. Comp. xviii. 14.—**Days without number.** Comp. of old. ver. 20.

Ver. 33. **How well trimmest thou . . . accustomed thy ways.** לִי־יָצִיב cannot here be rendered in the sense of *bonum simulare, exornare*, as many of the ancients rendered, because then the following לִי־קֶשֶׁת אֶהְיֶה does not afford a suitable meaning. It is therefore necessary to take it in the sense of *scite instituere* (MAURER) according to the analogy of vii. 8; Isa. xxiii. 16; Deut. ix. 21, etc. Observe the contrast: יְהוָה people in criminal frivolity forget Jehovah, their highest glory, but with the greatest diligence employ means and ways to procure illicit love (with foreign nations and their idols). The effects of this are shown in

what follows.—לִי־בִן is neither = *but*, as DE WETTE proposes, nor = לִי־בִן (VENEMA, DATHE: *ut confirmes militiam, assuefacias vias tuas*), but simply = therefore, thus, in this way.—**To wickedness.** The article before רָעוּת (comp. iii. 5) is general. Israel has accustomed his ways not to particular wickedness, but to wickedness in general, to wickedness of every kind.—לִי־לֵד to teach, to accustom, as לִי־לֵד, ver. 24. In meaning the expression is coincident with that in xiii. 23, "accustomed to do evil."—On the subject-matter, comp. Rom. i. 24 sqq.—In what follows the statement is verified by an instance.

Ver. 34. **Even on thy wings . . . on all these.** The וְעַל here resumes the עַל in ver. 33 b. The special fact is introduced by the same particle as the general statement. In German "nämlich" [*videlicet*, namely] would be used. וְעַל is used here, as frequently of the skirts, (wings) of a coat, 1 Sam. xxiv. 6; Hagg. ii. 12; Zech. viii. 23, etc.—**Has been found.** The plural נִמְצְאוּ is explained thus, (1) an ideal plural is contained in נִמְצָא, namely, the idea of innocent blood, in which sense נִמְצָא is usually employed (the sing. *ex. gr.* Jer. xix. 4; Lam. iv. 18). The same construction in Ezek. xxii. 13, comp. NAEGLER. *Gr.*, § 61, 2, e. (2) with connected subjects the predicate may be governed in number by the main grammatical or logical idea. So also here the conception of the multiplicity of what has been stained by blood may have determined the number of the predicate. Comp. NAEGLER. *Gr.*, § 106, 6.—**Not at the place,** etc. כִּתְּלֵיהֶם occurs only in Exod. xxii. 1 (2), and our passage may be explained by this. "If a thief be found breaking up (or at the place of burglary) and he be smitten and die, he (the doer) shall incur no guilt." Jeremiah alludes to this both in words and sense. The Lord has found the blood of the murdered (and we may here understand the blood of the prophets, ver. 30) not in the place of the crime committed by them. In this case their murderers would accord-

ing to the law quoted above, be without guilt. But he says, "On all these have I found it." These words have given much trouble to the commentators. Disregarding the circumstance that the LXX, the Syriac and Arabic translations instead of מֵאֵלֶיךָ read מֵאֵלֶיךָ, and therefore translate ἐν πάσῃ ὁπύῃ or *sub quacunque arbore*, and that JEROME combines the two renderings: "*in omnibus istis quæ supra memoravi, sive sub quercu*," having in mind the often denounced hill-worship (comp. ver. 20).—omitting those interpretations which are based on a wrong reading we mention only three proposed by eminent modern commentators: (1) EWALD translates after ABARBANEL, "not in the murderer's den found I it, but on all these, *viz.*, summits." The objection to this is, that the word does not signify "den of murderers," and that the reference to Exod. xxii. 1 (2) is wholly ignored. (2) VENEMA, DATHE, VOGEL, GAAB, MAURER, UMBREIT and others attach the final clause to the next verse and take עַל in the sense of "notwithstanding—notwithstanding all this thou sayest." This rendering leaves both the וְ and the *Vau cons.* before נִמְצְאוּ without any satisfactory explanation. (3) GRAF: "not for the sake of a crime didst thou kill the poor ones, but on account of all this," *i. e.* because they stood in the way of thy harlotry and opposed thy revolt. But it must be objected to this that we cannot say, "not at the breaking in hast thou met them (GRAF takes נִמְצְאוּ as 2d person), but on account of all this." For here the verb "met" does not suit the second clause of the sentence. We should have to supply a suitable verb "hast thou killed them," which would be arbitrary, because the author, if he had this verb in mind, could not have omitted it. The whole question seems to me to turn on the correct rendering of כִּתְּלֵיהֶם, namely, not as burglary in general, but the place of burglary. It is well known that substantives with כֹּ (Mem loci) have this meaning, EWALD, § 160 b.—In the original passage Exod. xxii. 1, we may indeed translate "at the breaking in," but in the text, where it is not the seizure of the thief, but the subsequent discovery of blood-stains, which is spoken of, the place of burglary must be meant. Traces of blood are subsequently discovered, not at a burglary, but at the place where the surprised thief was wounded. If this is the correct rendering of this word, the final clause must also designate a place. If we consider that in the first clause the Lord has rebuked Israel for the murder of the innocents, it is appropriate that in the second He should bring a proof of this heavy charge. This proof is afforded in this way;—the Lord says He found the blood of the slain not in places where they had committed burglary, but on the persons of those He addresses. Thus "on all these" refers back certainly to **thy skirts**, but only indirectly. מֵאֵלֶיךָ refers primarily to persons. We may suppose that the prophet pointed with his hand to his hearers.—In spite of this flagrant proof of guilt, Israel is so bold as to continue to maintain his innocence, and dares even to boast that the divine anger is already turned away from him.

Ver. 35. **Yet thou sayest . . . not sinned.**

נֹכַח. The translation of the LXX., ἀνομιαν-
φῆται and of the Vulgate, *aversatur* would suit
very well in the connection, if it were gram-
matically justifiable. As the words read they make
declaration of a fact, not a wish. נֹכַח=nothing
but, only, i. e. sure, certain. Comp. Gen. xxvi.
9; xxix. 14, etc.—To what historical fact this
erroneous assumption of Israel refers, it is diffi-
cult to say; perhaps to the narrative of 2 Ki.
xxiii. 26 (observe also the resemblance of the
words). Josiah's reforms might have given rise
to the idea that the wrath of the Lord formerly
threatened (comp. 2 Ki. xxii. 17) was now turned
away from Judah. The people are here assured
that this was not the case, because the reform
was more outward than inward (at least among
the masses).—**I enter into judgment.** Comp.
i. 16; xxv. 31. He who denies the sin he has
committed adds to his guilt and provokes a new
manifestation of the divine judgment.

Vers. 36 and 37. **How goest thou? . . . no
success with them.** מִלֵּן (in Aramaic מִלֵּן

frequently = מִלֵּן) has in Hebrew throughout the
meaning of to melt, dissolve, go asunder. So
of yielding to a misfortune (Prov. xx. 14), of the
flowing away of water (Job xiv. 11), of the run-
ning out of the means of subsistence (1 Sam.
ix. 7), of the disappearance of power (Deut.
xxxii. 36). The infinitive מִלֵּן designates not
the end but the mode of the going asunder:
quid diffuis mutando viam? The ל is the particle
of the *Infin. modalis*. Comp. NÄGELSB. Gr. §
95, e. On the meaning comp. iii. 13.—As vers.
34 and 35 are dependent on ver. 33 b, so vers.
36 and 37 on 33 a. The inquiry, "how trim-
mest thou thy ways?" is resumed here more
definitely.—In respect to the historical bearing
of the passage, as we have already remarked on
ver. 18, it is not known that Josiah ever sought
aid from the Egyptians. From the time of Je-
hoiakim, who was an Egyptian vassal (2 Kings
xxiii. 33 sqq.), much aid was continually sought.
To this ver. 36 may refer. The expression "also
from thence wilt thou go forth," seems even to
imply a residence in Egypt. Comp. on ver. 16.
As was remarked on this passage we admit the
possibility of Jeremiah's having made this addi-
tion on the completion of his second writing.
Comp. GRAY, *ad loc.*—מִלֵּן Maso. referring to the
people. Comp. NÄGELSB. Gr. § 60, 8, Anm.—
It appears as if the story of Tamar and Absa-
lom hovered before the prophet's mind. Comp.
KUPFER, S. 55; 2 Sam. xiii. 19, "*Est ibi nostra
manus, in qua nos parie dolemus*" (BUGENHAGEN).

DOCTRINAL AND ETHICAL.

1. On ii. 14: "Whoever makes himself a ser-
vant of sin makes himself also a servant of pun-
ishment, for sticks and cudgels are for a bad
servant. *Multum comes individua est miseria.*"
CRAMER.

2. On ii. 14: "*Peccatum ex hominibus liberis
facit miserrimos servos; ex filiis Dei mancipia di-
abolis.*" SEB. SCHMIDT.—"Is then Israel a ser-

vant or a bondman? So that get him who may,
except the one father, whose son he is, he may
starve him? A noble question to lead the soul
to reflect what it is; a subject on which Joh.
Arndt much labored and in which Fr. Richter
of Halle lived altogether. He wrote a book on
the exceeding nobility of the soul. . . . We can
also form an idea from his poems, 'The soul is
born to enjoy, something that is divine,'—'How
bright the Christian's inner life.'—'O how hap-
py are the souls,' etc., how important this subject
was to him. And it is a great subject even if
we leave aside all exaggerated mystical or still
more lofty conceived ideas. It is enough that
we are 'His workmanship, created in Christ
Jesus unto good works.' We must indeed be
ashamed, and a preacher may well grieve his
whole life long (as Spenser is said to have done),
that our glory is so departed." ZINZENDORF.

3. On ver. 17: Sin is the destruction of a
people, Prov. xiv. 34. But the Lord is not wil-
ling that any be lost but that all should come to
repentance (2 Pet. iii. 9). He therefore chastise
s them, not to destroy them, but by bodily suf-
ferings to save the soul (1 Pet. iv. 1).

4. On ver. 15: "The sins of men, especially of
God's people, strengthen the arm of their ene-
mies, encourage them to their hurt (Judith v.
22)." STARK.

5. On ver. 16: "If God wishes to chastise
His people He usually employs the ungodly for
this purpose (Deut. xxviii. 49, 50)." IDEM.

6. On ver. 16: "It often happens that those
redound to the injury and destruction of the
ungodly, from whom they have promised them-
selves the greatest help (Judges xv. 8)." IDEM.

7. On ver. 17: What a man soweth that will
he also reap (Gal. vi. 7). They sow wind and
reap the whirlwind (Hos. viii. 1). "What
they've done, that they've won." BULLINGER.
Comp. Micah vii. 9.

8. On ver. 19: "*Sanitatis initium immo dimi-
dium est agnoscere morbum.*" SEB. SCHMIDT.

"O si ista videremus

Quantum flere deberemus." THOM. AQUINAS.

9. On ver. 20: Although the Lord's yoke is
easy (Matt. xi. 29), it seems intolerable to our
flesh, and we would rather sacrifice our children
to Moloch and cut ourselves with knives and
lancets (1 Kings xviii. 28) than bow to the chas-
tisement of the Spirit and renounce carnal free-
dom.

10. On ver. 21: "*Peccata tam contra sanam
hominis naturam sunt quam labrues contra natu-
ram bonæ vitæ.*" SEB. SCHMIDT.

11. On ver. 21: Whatever comes from God's
hand is good and welcome. Man was originally

כֹּלֵל וְרַע אֲכֵת. He bore no principle of corrup-
tion within him. This came from without.
Hence such depravity has become possible [ac-
tual, S. R. A.], as on its side renders necessary
a complete remoulding (regeneration) of man.

12. On ver. 22: "We see in nature that af-
fected beauties, which are intended either to hide
deformities or give new adornments not proper
to the person, only render one uglier than be-
fore." ZINZENDORF.

13. On ver. 25: ["The passage suggests that

in many cases the plea of despair is not half honest. The heart takes it up simply as an apology for rushing madly and headlong into sin. To quiet conscience and to seem to lend some ear to reason, men try and even pretend to think there is no longer any hope from God, and hence that they may as well get all the good from sin they can while they can get any." COWLEY.—S. R. A.]

14. On ver. 26: "It often occurs in the office of a preacher that he sees poor humanity in its nakedness. He must be on his guard that he use his victory with moderation and in such a way that the souls ashamed may see more hearty love and compassion than tyranny and assumption. . . . There ought not to be mere Hildebrands or mere Henry Fourths; a village schoolmaster may also show to one of his scholars that he is more concerned about his own authority than the pupil's salvation; and this has no better effect on the youth than his penance in the court at Canossa had on the Emperor Henry IV." ZINZENDORF.

15. On ver. 28. Necessity teaches prayer. Necessity compels men to cast away all false props and to stay themselves on Him, who alone endures everlastingly. Yet this may be done with insincerity, merely for outward advantage. Then will God say: He who will not serve Me, but will only serve himself with Me, has nothing to hope from Me. He may serve himself with those whom only he wishes to serve.

16. On ver. 30: MICH. GHISLERUS, in his commentary, discusses the question at length:—In how far it may be said that the Lord has smitten Israel *in vain*, since the means which God uses always correspond exactly to the end in view, and therefore the application of means without the attainment of the object is inconceivable. He answers in the words of PETRUS A FIGUEIRA: "*Dicitur autem Deus frustra percussisse quantum ad finem extrinsecum, qui erat emendatio percussorum, non quantum ad internum, qui erat ipsemet. Ideo enim percutiebat etiam eos, quos sciebat non recepturos disciplinam nec emendationem, ut omnibus se bonum medicum, bonumque parentem demonstraret, utpote omnia faciendo ad ægrotorum sanitatem et filiorum disciplinam necessaria. Atque quoad hunc finem non frustra percussit, sed finem consecutus est.*" GHISLERUS more correctly distinguishes between a *percussio gratiæ* and a *percussio justitiæ*, the former for salvation, the latter for judgment. We must, indeed, say that the strokes of God are relatively, but not absolutely in vain. If they do not attain the end of conversion, they show at least that God has done His part, which is the meaning also of this passage; and they serve for "a testimony against them." Comp. Gal. iii. 4.

17. On ver. 30. In order that the divine chastisement may have the desired result, it is necessary that man enter into the divine purpose, i. e., that he understand what God would say to him, and whereto He would move him, and that he also hear and obey. This is to accept the chastisement. To accept chastisement is a sign of wisdom (Prov. viii. 10: xix. 20), while not to accept it is a sign of folly (Prov. i. 7; iii. 11, 12; v. 12, 23; xiii. 18; xv. 32. Comp. Ps. l. 17; Isa. i. 5).

18. On "Ye generation," ver. 31. "That is not to be denied, which Paul says to the Cretans, they are altogether *κακὰ θηρία*. This applies sometimes to whole nations, sometimes to certain cities and places. Servants of Christ, who have fallen in such places where their hearers are of a bad sort, experience it indeed." ZINZENDORF.—On "Have I been a desert," etc. "Where God bestows most benefits, there He receives the least gratitude." FÖRSTER.

19. On ver. 32. The children of this world are wiser in their generation than the children of light (Luke xvi. 8).—A virgin who forgets her bridal ornaments might be compared to the foolish virgins who forgot their oil (Matth. xxv. 1), nay, she is even worse than these.

20. On ver. 33, a. Not only zealous, but clever and inventive is man in evil, but lazy and unskilful for good; comp. iv. 22.

21. On ver. 33, b. *Φθίσουσιν ἡδὴ χρυσὸν οὐλίας κακαί* (1 Cor. xv. 33). Every man is as his God. Everything, which is called a god, is inimical to the true God, therefore also to the absolute idea of the True and the Good. All kinds of idolatry, therefore, whether gross or refined, must demoralise men.

22. On ver. 35, a. Men frequently from obstinacy and pride will not confess their sins. Comp. 1 John i. 8. But ZINZENDORF (*Pred. d. Ger. S.*, 184) remarks with justice on this passage: "It is not so absolutely obstinacy and wickedness, hypocrisy, dogmatism; but men really come by many sins in such a way that they do not know them. As that savage at Copenhagen who killed his comrade and was severely wounded, thought that he should die for such a legitimate cause (for the other had insulted him)."

23. On vers. 36 and 37. "*Serius post poenam lucus. Sero sapiunt Phryges, si tamen vere sapiant, non sero sapiunt.*" SEE. SCHMIDT.

HOMILETICAL AND PRACTICAL.

1. On ver. 14-19. Israel's slavery an emblem of the universal human slavery of sin: (1) In both it is not original. (2) In both cases it is self-incurred. (3) In both it is severely punished. (4) In both the punishment is the means of salvation. [1. "The nature of sin; it is *forsaking the Lord* as our God. 2. The cause of sin; it is because *His fear is not in us*. 3. The malignity of sin, *it is an evil thing and a bitter*. 4. The fatal consequences of sin. 5. The use and application of all this—*repent of thy sin*."] HENRY.—S. R. A.]

2. On ver. 17. Penitential sermon: on a retrospect of the past three things are manifest. (1) The goodness of God who sought to lead us in the right way. (2) Our disobedience, in forsaking the Lord our God. (3) God's justice, in not allowing our rebellion to go unpunished.

3. On ver. 19. The evils of the present time are (1), The consequences of sin (not natural accessivity, not chance, not the effect of an overpowering evil influence), (2) Means of salvation from sin, since by them we learn that (a) sin is ruinous deception, (b) godliness is life and salvation.

4. On ver. 20. The endeavor to cast off the yoke of God is (1) an ancient one (the angels,

the apostasy, Israel), (2) a ruinous one; for (a) it deprives us of true freedom: (b) it renders us the servants of powers hostile to God and destructive to ourselves.

5. On vers. 21-25. The sinful corruption of humanity is (1) not original, but (2) very deep. (3) It cannot be denied away; (4) it cannot be removed by external means.

6. On vers. 26-28. How ruinous a course it is to trust in a creature: (1) who on account of his weakness leaves us disgracefully in the lurch: (2) we thus insult God and lose His help.

7. On vers. 29-32. When man quarrels with God, the fault is always on the side of man (Ps. li. 6). For (1) God chastises us, but we do not obey: (2) He bestows on us the necessities of life, but we do not thank Him: (3) He makes us partakers of the highest glory, but we reject it with disdain.

8. On ver. 31. "Have I been a desert," etc., there is extant a homily of Origen on this text, the third of his homilies on Jeremiah. His fundamental thought is, God is a desert to none. This is true (1) in reference to all men (comp. Matth. v. 45) (a) in a bodily, (b) in a spiritual regard. For He was always a fruitful land to Israel, (a) when He blessed them and punished the heathen, (b) when He blessed the heathen and

punished them, (c) even when He allowed the church of Christ to pass from the Jews to the heathen.—["An unjust imputation repelled by Jehovah. To an ingenuous mind God never appears so irresistible as when He addresses His creatures in the language of tender expostulation. Christians treat God as a wilderness (1) when they are reluctant to serve Him, (2) when they seek their happiness in the world. The ground of complaint is in them, not in God." PAVSON.—S. R. A.]

9. On ver. 32. "What is the adornment of clothes compared with the imperishable adornment of the righteousness of Christ! Food for moths and worms, and nothing more. Shall such a perishable adornment be so dear to thy heart that thou never forgettest to put it on when thou art going out, or when thou preparest thyself for church on Sunday: but the imperishable adornment be so unimportant that thou art ever forgetting it, even though so frequently spoken to concerning it? No, be followers of the apostle Paul, Phil. iii." HOCHSTETTER. "Twelve Parables from the prophet Jeremiah," S. 9.

10. On ver. 35. Obstinate impenitence. (1) It is blind to its own guilt. (2) It blasphemes God, accusing Him of unjust anger. (3) It will not escape just punishment.

THE SECOND DISCOURSE.

(CHAPTERS III.—VI.)

This discourse, according to iii. 6, belongs to the reign of Josiah, and moreover, according to iii. 4, 10; iv. 1 to the period of his reformation, which occupied from the twelfth to the eighteenth year of his reign. (2 Chron. xxxiv. 3, 8; xxxv. 19). Since Jeremiah began his ministry in the 13th year of Josiah, this discourse pertains to the period from the 13th to the 18th year of Josiah, consequently to the commencement of his ministry. Its position at the beginning of the book corresponds, therefore, entirely to the historical date of its composition.

The discourse falls into two main divisions and a conclusion. It may be arranged as follows:—

I. FIRST MAIN DIVISION (CHAPTER III. 1.—IV. 4.)

The Call to Return, שׁוּבוּ.

1. *Basis:—Notwithstanding Deut. xxiv. 1-4, a return is possible, iii. 1-5.*
2. *The call to return in the past, iii. 6-10.*
3. *The call to return in the future, iii. 11-25.*
4. *The call to return in the present, iv. 1-4.*

II. SECOND MAIN DIVISION (CHAPTER IV. 5.—VI. 26.)

Threatening of Punishment on Account of their Neglect to Return.

1. *Description of the judgment to be expected, iv. 5-31.*
2. *Proof of its justice by an enumeration of causes, chap. v.*
3. *Recapitulation, consisting of a combination of the call to return, the announcement of punishment, and the ground of punishment, vi. 1-26.*

III. CONCLUSION.—OBJECT AND EFFECT OF THE DISCOURSE, (CHAPTER VI. 27-30).

BANEL, LUTHER, BUGENHAGEN, ÆCOLAMPADIUS, VATABLE, TREMELLI, MUENSTER, STARKE, MAURER and HITZIG. It is opposed to this connection, (a) that the contents of this verse are as heterogeneous with the previous verse as they are homogeneous with the following, as already shown;

(b) that לאמר is separated from כמד by a sentence, so that it would be intolerably harsh to connect them. 8. Most commentators explain it by the aid of an ellipsis before לאמר, supply-

ing לאמר, יאמר, יש לי, אמרו; so the Vulgate and the Roman Catholic divines; also RASCHI, ZWINGLI, BULLINGER, SEB. SCHMIDT, DE WETTE, ROSENMUËLLER, etc. But all these supplementations are arbitrary and unexampled.

An idea, on which לאמר depends as a more particular definition, would no more be expressed in Hebrew, than one before "therefore" in English. To render this clear we have begun the translation of this verse thus "... therefore." The passages Josh. xxii. 11; Jud. xvi. 2; Isa. ix. 8; xlv. 28 are indeed quoted as analogous. But in the passages in Joshua and Isaiah, the idea which serves as a point of support is not wanting, though only implied (comp. NAEGLSB. § 95, e). The passage in Judges might be appealed to if a corruption of the text were not very much to be suspected. 8. CALVIN

and VENEMA seek to render לאמר in such a sense that it need not depend on the foregoing. CALVIN translates indeed *dicendo*, but would take this in the sense of *par manière de dire* or of *posito casu*. VENEMA modifies this interpretation, rendering "if it is said," and regarding it as the antecedent to which "saith Jehovah" at the close of the verse, corresponds:—"If it is said, Will a man return? etc.—yet saith Jehovah, thou hast been lewd, yet return to Me." But leaving

out of account that לאמר would then be superfluous, this absolute use of it is quite undemonstrable. 5. J. D. MICHAELIS, EWALD and GRAF acknowledge that this isolated לאמר is a grammatical anomaly, and therefore declare the text to be corrupt. They assume that either before לאמר a formula like יהי דבר אל has dropped out, or that the date in ver. 6, after which לאמר contrary to rule, is wanting, should be transposed to this place. The latter would seem to be the most probable. [HENDERSON renders *Further*, which seems to be an evasion of the difficulty. The English Editor of CALVIN suggests that ל be rendered *according to*, "According to what is said," but as WORDSWORTH notes, this phrase is the universal formula for introducing a message from God; and he therefore regards it as used by the prophet to intimate that what he is uttering is a quotation from the Law of the Lord. COWLES renders "Saying" and connects it with the preceding context. BLAYNEY, "whilst thou sayest." NOYES, "it is said."—S. R. A.]—ן is here, as frequently, used in a hypothetical sense, comp. Exod. iv. 1; viii. 22; Levit. xxv. 20; Isa. liv. 15. The fol-

lowing contains a partial verbal reference to Deut. xxiv. 1-4, where it is said, that a woman who has been divorced and married again, cannot when released from her second marriage by separation or death, again become the wife of her first husband, since this would be an abomination before the Lord, and increase the moral corruption of the land. הן in an intransitive sense (comp. מן Levit. xviii. 25) as in Isa.

xxiv. 5; Ps. cvi. 38 = *profanari*, to be desecrated. The LXX. reads οὐ μανθῆσεται ἡ γυνὴ ἐκείνη; probably in connection with the previous translation μὴ ἀνηγάμῃσι πρὸς αὐτόν; which change without doubt was intended to render this sentence accordant with the subsequent application (return to me). The Syrohexapla translation however follows the Hebrew, and GRAEBS in his edition reads ἡ γῆ. So also SPORN. Both are certainly wrong.—ך with accus. of the person is found also in Ezek. xvi. 28. Most of the ancients with the exception of the LXX. ἀνέκαμψες, Ar. *et revertereris?* THEODOB. ἐπανῆες. VICTOR. PRESS., πῶς ἐπιστρέψεις πρὸς με; render ישוב אל as imperative; the moderns (MAURER, HITZIG, EWALD, UMBREIT, NEUMANN, GRAF) as interrogative. I decidedly regard the first as correct. As I have shown above it is the fundamental idea of the whole discourse that Israel is to return to his Lord. The adherents of the more recent interpretation also find themselves compelled, to avoid contradiction, to take the question not as a negation but as expressing wonder, which is not logically admissible; for why should the Lord wonder concerning that which, according to what follows, is His definite wish? The *vau* is therefore to be taken as adversative—"although in accordance with legal regulations, I ought not to receive you, yet I say, Return to me." The appeal to the passage in the law belongs to the domain rather of prophetic rhetoric than of morals; for the command refers to a physical relation, which does exist between Jehovah and His people. If however we interpret this relation spiritually, we prove too much, for every sin is spiritual adultery. When it was remarked above that this strophe forms the introductory basis of the discourse, it was meant that in this strophe. (a) an apparent hindrance, (b) a false presumption is removed which might stand in the way of a true return. The apparent hindrance is the legal regulation which is removed by an authoritative decree (vers. 1-3 a). The false presumption is that pseudo-conversion, which took place under Josiah, and which consisted in this, that the people sought to deceive themselves and others with fine words, which their deeds proved to be lies (vers. 3 b-5).

Ver. 2. **Raise thine eyes . . . and wickedness.** These words furnish the actual proof of "thou hast played the harlot," etc., ver. 1.—HILLS. Comp. "high mountain," Isa. xiii. 2. *Mons culmine planus, silva non contextus.*

Ver. 3. **And the showers were withheld . . . wouldst not be ashamed.** The first hemistich refutes the objection that Israel committed this wickedness unrepented, comp. ii. 30. The divine displeasure was rendered palpable by the withholding of the necessary rain (v. 25;

coll. iv. 18; ii. 19), but Israel refused to be brought by this chastisement to perceive, confess and repent of his sin. With the boldness of a harlot who not only does not confess that she has done wickedly, but does it besides as though she had a claim to the recognition of her services,—with such boldness does Israel speak in a confident and affectionate tone to the Lord, and even ventures on a gentle reproach for undeserved severity. While ver. 2 expresses a subordinate thought which merely defines more particularly a point in ver. 1, and to which ver. 3 *a* is attached as a corollary, vers. 4, 5 express the second main thought of the strophe, to which ver. 3, *b* serves as a transition.

Ver. 4. **Hast thou not henceforth cried to me . . . the companion of my youth?**—Henceforth appears to refer to the time when the people recognized the divine anger in the withholding of the rain, for then they at once became, at least in words, friendly and officious. But it is not equivalent to **הַיְּמִינִי** from times of old.

We are thus led to conjecture that the three facts, withholding of rain, hypocritical conversion of the people, and this prophecy, were contemporaneous. This is also confirmed by a comparison of the dates in i. 2 and 2 Chron. xxxiv. 3. According to the latter passage Josiah began in the twelfth year of his reign "to purge Judah and Jerusalem," while according to Jer. i. 2, our prophet commenced his ministry in the 13th year of Josiah. Now, since according to iii. 6, the present discourse belongs at any rate to the time of Josiah, and from its position and contents, probably to the beginning of Jeremiah's prophetic labors, the prophet doubtless, as CHB. B. MICHAELIS, ROSENMUELLER, HITZIG and GRAF, have also perceived, describes in vers. 4 and 5 the conduct of the people in the time of Josiah's reformation, to which there is also a very distinct allusion in ver. 10. The prophet, therefore, says **henceforth**, because really even at the time when he proclaimed this divine message, such voices were still heard from the midst of the people. We need not, therefore, render it in the sense of *haud ita pridem*, nor **shall cry**, in the future. On **companion of my youth**, comp. Prov. ii. 17.

Ver. 5. **Will he then everlastingly mark? . . . prevail.** In these words of the first hemistich is a slight reproach. It is as though Israel's misfortune was due to the pertinacious anger of Jehovah.—The sense of the second half of the verse is this:—the acts of the people are in contradiction to their words, that the latter were not honestly meant, but were false and deceptive. Observe the antithesis of **saidst** and **didst**. Comp. a similar want of uprightness on the part

of the people, ii. 35.—**וְהִיכָל** **didst prevail**, is here used as in xx. 7. 9. Comp. Gen. xxxii. 28; 1 Sam. xxvi. 25; 1 Kings xxii. 22. It is strange here that the preceding verbs do not appear to involve the idea of effort, as is the case in the other passages and as the meaning of **יָכַל** (to be grown, to be able, to set through) seems to require. But leaving out of account that **עָשָׂה** and **יָכַל** following one another, seem to have a sort

of proverbial character (comp. 1 Sam. xxvi. 25), it is evident that the idea of a struggle lies at the basis of the antithesis mentioned, and **didst prevail** intimates that the struggle will be decided in favor of the evil.

DOCTRINAL AND ETHICAL.

1. That a man live a second time with a woman whom he has divorced, and who has been the wife of another man, is regarded as an abomination which corrupts the land. In what does this abomination consist? Not that the woman has previously been the wife of another, for then a divorced woman is not permitted to marry the second time, and all marriages of widows would be an abomination. In this case then the abomination must consist in this, that the man takes back a woman who had first been his wife, but afterwards another's. Not the series $A+B+C$, etc., is forbidden, but the series $A+B+A$. But why is this? MICHAELIS, (*Mos. Rechte.*, 1 S. 241, 2), after his manner seeks the *ratio legis* in this, that if the re-marriage were permitted, the second husband's life would not be safe, should the old love be revived, or that the chastity of the woman would not be safe, her feminine modesty not being easily able to resist the advances of one to whom she had formerly yielded. But this is superficial talk. The matter must lie deeper than this, and be founded in the laws of a higher corporeality, which are still far too little known to us. It is remarkable that according to the Koran (Sur. II., 228), a man is at liberty to take back a divorced wife only in case she has been in the meantime the wife of another man. Comp. MICHAELIS, *Mos. Rechte.*, I. S. 237.

2. "*Quodlibet igitur studendum unicuique est, ut evitetur peccatum sicut fornicatio, quia per peccatum quodlibet quædam cum aliqua creaturarum admittitur fornicatio, per quam membra Christi fiunt membra iniquitatis, duoque fiunt in carne una.*" GIESLERUS.

3. "How great is the goodness of God, when the sinner wilfully thrusts Him away from him, yet God receives him again into His favor when he truly repents! Ezek. xviii. 21, 22." STARKE.

4. "*Revertere ad me et mundaberis, reparaberis, si confundaris tibi et refundaris mihi.*" AUGUSTIN. *contra Faustum*, I. 15, i. f.

5. "The feeling of need to call God Father and beseech Him to save, is not an infallible sign of true penitence, Isa. xxvi. 16." STARKE.

HOMILETICAL AND PRACTICAL.

The mercy of God to sinners is,—1. On the one side endless (the prohibition of re-marriage with a former wife, who has been married to another,—the sinner is not dismissed, but is voluntarily apostate, sin is not a conjugal, but an adulterous relation,—still the Lord is ready to receive the sinner back); 2. On the other hand limited, in so far that it is connected strictly with the fulfilment of a condition (not a hypocritical return with fine words, but only sincere, earnest return, with fruits meet for repentance, can render us partakers of His grace).

2. *The call to return in the Past.*

III. 6-10.*

- 6 The LORD [Jehovah] said also unto me in the days of Josiah the king, Hast thou seen that which backsliding¹ Israel hath done? She hath gone up upon every
7 high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me! But she returned not. And her treacherous sister [Faithless, her sister] Judah saw it.
8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce;² yet her treacherous³ sister Judah feared not, but went and played the harlot also. And it came to pass⁴ through the lightness [correctly: cry] of her whoredom, that she defiled the land,⁵
10 and committed adultery with stones and with stocks [wood]. And yet for [notwithstanding] all this her treacherous sister Judah hath not turned to me with her whole heart, but feignedly [hypocritically; *lit.* in falsehood] saith the Lord [Jehovah].

TEXTUAL AND GRAMMATICAL.

* [As this passage presents no signs of poetry I have followed BLAYNEY, NOYES, and HENDERSON in giving it the form of prose. UMBREIT prints it in parallelisms, while WORDSWORTH renders not only these verses but the whole chapter as prose.—S. R. A.]

¹ Ver. 6.—**חֲשֹׁבָה** rejection, revolt, apostacy, the abstract for the concrete; comp. NABEGLSB. *Gr.*, § 19, 1. The word in this sense is peculiar to this chapter; comp. viii. 11, 12. Comp. also viii. 5.

² Ver. 8.—**פְּרִי־הַיָּדָיִם**. The plural here only, comp. Deut. xxiv. 1, 3; Isa. i. 1.

³ Ver. 8.—**בְּנִדָּה** is related to **בְּנִדָּה** as **שׁוֹכֵב** (vers. 14, 22) to **חֲשֹׁבָה**. On the form comp. NABEGLSB. *Gr.*, § 47, 1; EWALD, § 188, b.

⁴ Ver. 9.—**וַיָּבֹרֵךְ** here as in 1 Sam. xiii. 22: xxv. 20, and elsewhere, stands for **וַיְבָרֵךְ**. Comp. NABEGLSB. *Gr.*, § 88, 7, *Anm.*

⁵ Ver. 9.—**וַיְהִי־לִּי־אֶת־הָאָרֶץ**, a frequent paratactic construction. Comp. **וַיְהִי־לִּי־אֶת־הָאָרֶץ**, Gen. xxiii. 24. Comp. NABEGLSB. *Gr.*, § 87, 7; § 111, 1 b.

EXEGETICAL AND CRITICAL.

The theme of this strophe is "Return unto Me" (ver. 7, comp. ver. 10). It is however shown how this call hitherto, in the past, has been heeded, or rather *not* heeded, by Israel and Judah. The main regard of the prophet is naturally directed to Judah. Israel serves only as a foil; on the background of the transgression of Israel, which should have served for a warning to Judah, the sin of the latter stands out still more glaringly.

Ver. 6. And Jehovah . . . played the harlot. If as cannot be disputed there is a close connection between this strophe and the preceding, it is evident that this inscription is not in place. For it would indicate the beginning of a larger section, while here, on the contrary, there is intimate connection. The greater section begins at ver. 1. The isolated and puzzling

לֹא־כִרְ requires a sentence before it, where then this inscription belongs. The reason of its transposition from ver. 1 may be, as GRAF supposes, that ver. 10 contains an evident allusion to the reformation of Josiah. But he overlooks the fact that such an allusion is contained also in vers. 4 and 5.—Upon every high moun-

tain. Comp. ver. 18; ii. 20.—**וַיָּבֹרֵךְ**. If this is not the 2d Pers. Fem., which would be possible only by a violent change of person, the formation is to be explained either according to the analogy of **הַשְׁקִיטִי** (Jer. xlvii. 7) as an Aramism (comp. EWALD, § 191, c, and *Anm.*) or according to the analogy of **הַיָּמִין** (Jer. xviii. 28)

as a **לִי**-formation with prominence of the radical Yod (comp. EWALD, § 224, c). OLSHAUSEN (*S.* 510, *Anm.*) at once assumes an error.

Ver. 7. And I said . . . sister Judah saw it. It is not necessary, with GRAF and others to take **וַיֵּאמֶר** in the sense of "I thought," and **הַשֹּׁכֵב** as 3d Pers., since the Lord not only thought this but really said it to Israel. This "Return to Me" is the underlying theme of all prophetic admonition (Jer. xxxi. 20). In this passage it is emphatic. It points back to the **וַיָּבֹרֵךְ** to me in ver. 1, and with the following returned not represents the main thought of the section. In form **וַיָּבֹרֵךְ** is like **וַיָּבֹרֵךְ** in ver. 5.—And Faithless, her sister Judah. To take **בְּנִדָּה** as *subst. abstr.* corresponding to **חֲשֹׁבָה** = faithlessness, would form a fine parallelism; but we should then expect **בְּנִדָּה**. The form **קָטֹל**

with firm א (אָנר) even or אָנר only here and in ver. 10) designates everywhere else only *concreta*. Comp. EWALD, § 152, 6. The position of the word and the absence of the article seem to intimate that it is intended for a proper name, and we have therefore written it with an initial capital.—The Keri אָנר is unnecessary. אָנר does not indeed occur elsewhere, but אָנר does (1 Sam. xvii. 42; 2 Ki. v. 21; Job xlii. 16; Ezek. xviii. 14, Keri, 28); and אָנר (1 Sam. x. 14) leaving out of account the analogous forms of other verbs, *ez. gr.* אָנר, Jer. xxxii. 20; xxxvi. 5, 26, *etc.*—The question whether it is to be translated "and Judah saw it," or whether the object seen is contained in the following sentence beginning with אָנר depends on the other, whether the following אָנר is genuine and original.

Ver. 8. (And I saw) . . . played the harlot אָנר. The construction: "I saw, that I, because she played the harlot, had dismissed Israel, and I gave her a bill of divorce, and Judah feared not," is not so devoid of meaning, as GRAY supposes, if we change the paratactic mode of expression into the syntactic. The main object of אָנר is feared not. All that lies between has the force of a parenthetical clause of adversative signification: "And I saw, that, although I had dismissed Israel, and given her a bill of divorce, yet Judah feared not." Comp. NAGELSB. *Gr.*, § 111, 1, *Anm.* But at all events the connection of verses 7 and 8 is interrupted in a very awkward way by And I saw. Verse 7 concludes in this way, that Judah had seen how Israel had not returned at the call of Jehovah, and then ver. 8 designates as the object of the divine seeing what, according to the conclusion of the whole course of thought, vers. 8 b, 9, 10, must be the object seen by Judah. For the prophet draws a parallel between the behaviour of Israel and of Judah. Israel, first apostate, is called to repent, but returns not and is rejected. Judah sees this and—also does not return. It is evidently in this connection very essential that Judah should have perceived not only the impenitence of Israel, but also the punishment he thus incurred. The very sight of this destructive judgment should have brought Judah to sincere repentance. Judah's seeing the impenitence, but not the judgment, the latter being ascribed to the Lord, introduces an inappropriate element into the connection, although we cannot say that an incorrect idea would be thus originated. If however we omit the words, and I saw, we have a perfectly clear and satisfactory connection. The critical authorities indeed give no safe support to its rejection. Only JEROME emits the word, but whether on MS. evidence, may be questioned. He is followed by LUTHER in his translation, and GULCHER. *Symb. Hag.*, Cl. 1. Fasc. 1. The LXX. Chaldee and Arabic versions certainly found it in their copies of the original. But the Syriac appears to have read אָנר, the same word twice, and this EWALD regards as the correct reading.—If אָנר is an error it is at any rate a very ancient one. According to the rule of preferring the more difficult reading, it is certainly safer to retain it, al-

though it is easy to conceive a reason for its insertion. If we strike it out, the words "her sister Judah saw" belong to the following sentence, and the second hemistich of ver. 7 consists merely of the words "But she returned not." The brevity of this clause may have been the occasion of connecting the words "and Faithless," *etc.*, with ver. 7, but then it became necessary to introduce a verb in the beginning of ver. 8, as אָנר or אָנר.—For all the causes.

אָנר before אָנר and אָנר after it, are found here only. Elsewhere אָנר is always connected with a following genitive (Gen. xxi. 11, 25; xxvi. 32. Exod. xviii. 8) or with suffixes (Josh. xiv. 6) אָנר expresses the multitude of the adulteries (hence GRAY suitably translates "alldieweilen" = for all the causes). אָנר is rendered necessary to the connection of אָנר with a finite verb. As a relative participle in the widest sense, (Comp. NAGELSB. *Gr.*, § 80, 1) it involves here the meaning of *eo quod*, thereby that, (on the ground of all the occasions that have been afforded thereby, that, *etc.*)

Ver. 9. And it came to pass . . . with wood. אָנר is elsewhere always written *plene*. On account of this unusual defective manner of writing the ancient translations seem to have derived the word from אָנר; for the Vulgate translates "*facilitate fornicationis suae contaminavit terram*"; LXX. *καὶ ἐγένετο εἰς οὐδὲν ἢ πορνεία αὐτῆς*. Arab. "*fuit fornicatio ejus cum nihilo*;" Chald. "*levia videbantur idola in oculis ejus*."—But this defective manner of writing is not a sufficient reason for departing from the primary meaning (comp. Gen. xxvii. 22), nor is this in itself doubtful. Only we must not take אָנר in the sense of "report" (Gen. xiv. 16), but the prophet means to say that so far as the land extends, so far also whoredom with idols, as a heaven-crying sin, defiles the land (comp. Gen. iv. 10). It may not be objected to this, that the cry for the vengeance of heaven does not defile the land, for this cry is not an immediate, but a mediate provocation of the divine justice; that is, by their very impudent appearance (this is their cry), their sin challenges the justice of God.—As to the construction with the accusative, we need neither to read אָנר with EWALD, nor to strike out אָנר with GRAY. For the intransitive verb may be taken in a passive sense, and accordingly, as the passive, may have an accusative of the proximate object which may be regarded as dependent on an ideal transitive. אָנר is to be desecrated (comp. FURST), therefore properly rendered *et profanatum est terram*. This *profanatum est* is, however, properly no more than *profanare* in a passive-perfect statement; *et factum est profanare terram*. Comp. אָנר (2 Sam. xi. 25; coll. 1 Sam. viii. 6: See NAGELSB. *Gr.*, § 69, *Anm.* 1; § 100, 2.) Certainly אָנר may also be said (Ps. cvi. 38.)

Ver. 10. Further, notwithstanding all this . . . but hypocritically, saith Jehovah.—If we should refer the words "Further," *etc.*, to what immediately precedes, they would retain

no meaning, for it is absurd to say that Judah in spite of her idolatry had yet not repented. They refer rather to ver. 8, *a*, where it was said that the Lord had repudiated Israel. On this account a double accusative thought is added; (1) "feared not," *etc.*, ver. 8 *b*.; (2) "notwithstanding all this," ver. 10. Although Judah had witnessed the punishment of Israel, she did two things; first, she continued the whoredom of idolatry, and then sought to appease Jehovah by a hypocritical conversion, by which the prophet apparently alludes to the reformation of Josiah, which was entered on in earnest by the king, but not by the people.

DOCTRINAL AND ETHICAL.

1. God in His judgments has in view not merely those who are primarily affected by them, but those who witness them also. If the latter do not allow themselves thus to be warned, their guilt increases just in the proportion that the judgment might have been an impulse and a help to repentance. Comp. 2 Kings xvii. 18; Prov. xxviii. 14; 1 Cor. x. 6, 11; 2 Pet. ii. 4-6, (*ὑπόδειγμα μέλλοντων ἀσεβεῖν τεθεικώς*, ver. 6.)

2. "Blessed is he who is rendered wise by the losses of others." CRAMER. Comp. Jer. xviii. 5-8; Zech. i. 3.

3. GHISLERUS remarks that the present passage has been frequently interpreted allegorically. Thus the Abbot JOACHIM DE FLORE (*ob.* 1202, Commentary on Jeremiah, printed at Venice, 1525, and Cologne, 1577), interprets it of the Greek and Roman church (comp. HEBZOO'S *Real-Enc.*, VI. S., 713). NICOLAUS DE LYRA interpreted it of the rich monastic orders, and the

mendicant friars; Cardinal Hugo (*de St. Caro*, one of the inquisitors of the Abbot Joachim, *ob.* 1263), of the "*illiterati et seculares pravi*," and of the "*improbi religiosorum et clericorum et literatorum*."

4. ORIGEN also treats of this passage (iii. 6-10) in his fourth homily on Jeremiah (in JEROME it is the fourteenth). He understands by Israel, the whole Jewish people, and by Judah, the Gentile church which, in spite of the judgments inflicted on Israel before their eyes, had in the course of time fallen into many sins and errors.

5. EPHREM SYRUS emphasizes the encouragement contained in ver. 7 ("Return to me"), when he says (*Tom. 1. In threnis de div. retributione*, according to GHISLER.), "*O miserranda anima quousque torpescis et de salute animum despondes? Quam veniam in die judicii assequeris, quum salvator per prophetam exclamet dicens: ad me revertere!*"

6. On ver. 10. Though the reform of Josiah was only a pseudo-revival, it furnishes us with the means of judging how deep a genuine revival must go. If thy right eye offend thee, pluck it out and cast it from thee (Matth. v. 29; xviii. 8, 9; Mark ix. 43-48).

HOMILETICAL AND PRACTICAL.

1. The severity and the goodness of God in His dealings with the Jewish nation (Rom. xi. 22): (1) His severity in His judgments upon Israel; (2) His goodness in His constantly repeated invitations to return (ver. 7.)

2. The difference between false and true repentance. (1) False repentance; (*a*) its ground—servile fear; (*b*) its effect—external reform. (2) True repentance; (*a*) its ground—love to God; (*b*) its effect—honest fruits of sanctification.

8. The call to Return in the Future (iii. 11-25.)

a. How and whom God will call.

III. 11-17.

- 11 And Jehovah said to me, Apostasy Israel
Has justified her soul before Faithless Judah.
- 12 Go and cry these words to the north, and say, .
Return! Apostasy Israel, saith Jehovah.
I will not lower my face^a against you,
For I am merciful, saith Jehovah,
I do not bear a grudge for ever.^b
- 13 Only acknowledge thy sin,
That thou hast transgressed against the Lord thy God,
And hast run hither and thither to the strangers under every green tree,
And ye have not heeded my voice, saith Jehovah.
- 14 Return, apostate children, saith Jehovah,
For I am your husband^c and take you one from a city,
And two from a tribe and bring you towards Zion.
- 15 And give you pastors after my heart,
And they shall pasture you with understanding^d and judgment.^e

- 16 And it shall come to pass, when ye shall multiply,
And spread in the land in those days, saith Jehovah,
It will no more be said, Ark of the covenant of Jehovah!
And it will no more come to mind,¹
Nor will they remember it or esteem it;
Also they will not make it again.
- 17 At that time Jerusalem will be called Jehovah's throne,
And all the nations shall gather to it,
To the name of Jehovah, to Jerusalem,
And will no more follow the perverseness of their evil heart.

TEXTUAL AND GRAMMATICAL.

- ¹[Ver. 11.—BLAYNEY, NOTES and HENDERSON, render vers. 11, 12 as prose.—S. R. A.]
²[Ver. 12.—HENDERSON renders: I will not continue to frown upon you.—NOTES: I will not turn a frowning face upon you.—S. R. A.]
³Ver. 12.—שׁוֹכֵחַ, apart from the assonant שׁוֹכֵחַ the paragogic *He* is never attached to forms with vowel terminations. Comp. NABEGLER. Gr. § 23, Anm. 5
⁴[Ver. 14.—HITZIG, UMBREIT and others, translate "lord, master." HENDERSON and NOTES follow DE WETTE, GESSENIUS and others in rendering "I have rejected you;" NOTES also renders, "yet will I receive you again."—S. R. A.]
⁵Ver. 15.—קָרָה *nom. verbale*. Comp. Exod. ii. 4; Isa. xi. 9; xxviii. 9.
⁶Ver. 15.—הִשְׁכִּיחַ *Inf. abs.*, with substantive meaning as Prov. i. 3; xxi. 16; Dan. i. 17. On the *acc. adverb.* Comp. NABEGLER. Gr., § 70, k.
⁷Ver. 16.—וְכָל. The *Kal* with וְ here only; the *Hiphil* is so construed in Ps. xx. 8; Am. vi. 10; Isa. xlviii. 1, analogously to the construction of *verba sentiendi* with וְ. Comp. NABEGLER. Gr., § 112, 5, a. On קָרָה עַל-יָב. Comp. II. 80; Isa. lxxv. 17.

EXEGETICAL AND CRITICAL.

The purport of this and the following strophe points evidently to the future. We find the call שׁוֹכֵחַ שׁוֹכֵחַ here also, addressed in the first instance to the Israel of the ten tribes, then to the whole people; but he who calls has the consciousness, that no longer, as hitherto, is he preaching to deaf ears. The times are changed. Israel repents, and a period opens before him of unanticipated outward and spiritual glory. The prophet comprises in his view first the past and the future, then the present, for the same reason that he treats of the present so much more at length; he has the present Israel most at heart; it is his object to subordinate the Past and the Future as means. Before, therefore, he enters in detail into the present condition of things, he seeks by brief and significant intimations concerning the past and future, to make an impression on the hearts of his hearers.

Ver. 11. **And Jehovah . . . Judah.** It results from the preceding section that Judah, besides the aids afforded by the temple and the legitimate royalty, had also the example of Israel before her as a powerful impulse to amendment. The consequence of leaving these advantages unemployed, is that Israel appears more righteous than Judah. Comp. Ezek xvi. 51, 52, the reverse of the expression, *karakiviv*, Matth. xii. 41, coll. ver. 27. This point, favorable to Israel, serves the prophet as a point of support for a consolatory prophecy which is addressed primarily to Israel.

Ver. 12. **Go and cry these words towards the north . . . I do not bear a grudge for ever.—Go and cry,** comp. ii. 2.—**Towards the north.** Comp. ver. 18. The prophet is to cry towards the north because Israel was carried captive into Assyria, towards the north. Comp.

xvi. 15; xxiii. 8; xxi. 8.—**Lower my face,** comp. Gen. iv. 6, 6. The expression denotes that lowering of the countenance, which is accompanied by the look which Homer portrays in the expression *ἰσώδρα ἰδών*.—**Bear a grudge,** comp. ver. 5.

Ver. 18. **Only acknowledge . . . heeded my voice.** The only condition of the grace promised in ver. 12 is acknowledgment of sin. The prophet of course means that fruitful acknowledgment which includes corresponding action, comp. Luke xii. 10, 11.—וְהָיָה, comp. ii. 28, 25, 86 (וְהָיָה) [*lit.* scattered (thy ways)].

Ver. 14. **Return . . . towards Zion.** The old call in a new form. No longer **Apostasy** Israel is addressed (so Israel alone is called, comp. ver. 6), but **apostate children**. This not only sounds more comprehensive, but seems besides in ver. 22, to be the common designation of both halves of the people. Observe further, that the following strophe, ver. 18, begins at once with the declaration that Judah and Israel would come together. This seems to be the performance of the command given them in ver. 14. Finally in vers. 14 and 17, the possession of Zion and Jerusalem is spoken of. Should Judah be excluded from this possession? Evidently then the prophet in vers. 11-18, turns first to Israel, who had the preference, because less was given him; but, although he does not expressly name Judah, wishing to excite her to emulation by the promise of salvation apparently addressed to Israel alone (comp. *παραζηλοῦν*, Rom. xi. 14), yet in substance the pictures of the two kingdoms in the prophetic perspective, pass imperceptibly into one another, vers. 14-17. This strophe is thus preliminary to the following, in which the union of Israel and Judah is the fundamental idea.—**For I am your husband, etc.,** וְאֲנִי (as *verb. denom.* = to be Lord, possessor, especially

a spouse, to take a wife). is certainly elsewhere construed with an accusative (Isa. xxvi. 18; liv. 1;

lxii. 4), or with ל (1 Chron. iv. 22). But the construction with ו is possible, because the verbs of ruling (comp. Gen. iii. 16; Deut. xv. 6; Judges viii. 22) are thus connected. The explanation of KIMCHI, SCHLEUSSNER, SCHNURER and others,

who would take על here as in xxxi. 32, according to the doubtful analogy of the Arabic (See HENGSTENBERG, *Christol.*, II., S. 416), in the meaning "to be disgusted, to disdain," is admissible neither here nor in xxxi., 32 (*vide ad loc.*), and the less in this place, that we are obliged to take ו in the sense of *although*. It

is also grammatically incorrect to take על in the sense of the future, as some do, following the example of the LXX. (*κατακυριεύσω ὑμῶν*). Rather does the Lord ground His promise of blessing on the fact that He is Israel's husband, and has never ceased and never will cease to be so. Comp. the remarks on ii. 1-3.—**One from a city, etc.** EICHORN, EWALD, GRAF understand this: "and even if so few fulfil the condition of true return," (named in ver. 18). But to the ear it would then be definitely stated that only a few would return. We should then also expect the antithesis of כָּפֹה, בְּיַת אֶבֶר, שָׁבַת. The expressions city and tribe (comp. Gen. x. 5; xii. 8; Ps. xxii. 28; xvi. 7), intimate rather that the prophet has the cities and tribes of the heathen in view. He would evidently indicate the great scattering of Israel, cast out among the heathen, and would say that great as this scattering was, if *ex. gr.*, there were only one Jew in a city, or only two in a whole nation; yet these members of the holy family, almost vanishing amid the mass of the heathen, should not be forgotten. Thus also KIMCHI and ROSENMUELLER. [NOYES and HENDERSON.]

Ver. 15. **And give you pastors . . . understanding and judgment.** The promise that Israel shall be gathered out of his dispersion (ver. 14) contains an allusion to the final period, and this point is now brought out more clearly. Pastors after God's heart can be those only, who are no longer as hitherto (comp. Hos. viii. 4), governed inwardly or outwardly by the spirit of the world, but who allow themselves to be guided by the Spirit of God alone, and are therefore fit instruments for the realization of God's kingdom upon earth. There is here an unmistakable allusion to David, the man after God's own heart (1 Sam. xiii. 14; Acts xiii. 22), and at the same time the representative of the idea of God's kingdom in its earthly realization (2 Sam. vii.), as well as to Solomon, who next after David, prayed for and received wisdom and judgment from God (2 Chron. i. 10, 11). The explanation of the older commentators, who understand by the pastors, Zerubbabel, Joshua, Ezra, or the Apostles and their successors, may have this much of truth in it that the return under Zerubbabel or the Christian Church may be numbered among the beginnings of the fulfillment of this promise. At any rate we must understand spiritual as well as worldly pastors

(*ποιμένες λαῶν*). Comp. x. 21; xxiii. 4; Ezek. xxxiv. 23; John x. 1.

Vers. 16 and 17. **And it shall come to pass . . . evil heart.** These verses portray in a few but expressive traits the character of that future epoch. Its characteristic feature will be this, that in the place of a merely representative there will be a real and therefore, extensively and intensively, an infinitely active presence of God. The pastors of understanding and judgment will bring about a period of prosperity to which it is an essential element, that Israel from the little heap, which according to ver. 14 it will be on its return to the land, will become as to numbers a respectable nation. Comp. xxiii. 8, 4; Isa. xlix. 18-21; liv. 1-3. As in the beginning of the human race, as the basis of all further steps towards the attainment of its destiny, the command was given to be fruitful and multiply (פְּרִי ורבו, Gen. i. 28; ix. 1), of which we are reminded by the sound of the words here (תִּרְבוּ ופְרִיתֶם), and as the family of Jacob in Egypt had first to develop into a great people before it could be the receptacle of the fundamental revelation of the kingdom, so according to this passage the Israel of the future is first to become numerous, in order to be fitted for the concluding and perfected revelation of the kingdom.—**In those days.** Though connected with the preceding by the accents, which make a pause at הַיּוֹם, these words belong, at any rate in meaning to it will no more be said. They correspond to ו as *tum* to a previous *quando*.—**Ark, etc.**, is not the accusative of the object dependent on say, but an exclamation; and the latter word, therefore, is not *to name, to mention, but to say, to speak*. The word "ark of the covenant" will no more be heard, because the thing itself and every thought of it will have disappeared. The ark will not be an object of desire or remembrance. In consequence of this it will no more be looked for or sought, as something that is missed (1 Sam. xx. 6; xxv. 15; Isa. xxxiv. 16; 1 Chron. xiii. 8) and still less prepared anew.—**Will not make it.** LUTHER: *they will no longer sacrifice there*, but עלה occurs in this meaning without an object-accusative only at a very late period (2 Ki. xvii. 32), and it is not credible that the prophet should designate this important idea by an expression so easily misunderstood. The Chaldee, RASCHI, GORIUS and others render "and it shall no more take place," but they differ among themselves in reference to *what* shall no more take place. They thus resort to arbitrary supplementations (the taking of the ark into battle 1 Sam. iv. 11; *ea quæ nunc in bello fieri solent*; the previously stated). The only natural subject is ark.—**Jehovah's throne.** The period when the ark is lacking, described in ver. 16, does not represent a retrograde but a progressive interval. What the ark has hitherto been to Jerusalem (Exod. xxv. 18-22; Numb. vii. 89; Ps. lxxx. 1; xcix. 1) Jerusalem is now to be in relation to the nations. All Jerusalem is now to be the throne of the Lord. The prophet's glance penetrates to the remotest distance, without distinguishing the progressive stages into which the final period itself is divided. While thus this prophecy on

one hand reminds us of Micah iv. (coll. Isa. ii. 2 sqq.; Zech. viii. 20; Jer. xxxi. 6. Comp. *Casp. Micah der Morasth. S. 453*), on the other hand it reminds us of Rev. xxi.—The declaration of this passage that Jerusalem itself will be the throne of God is covered by the declaration of the Apocalypse that the New Jerusalem will be the tabernacle of God with men (xxi. 3) as the earth was in the beginning (Gen. i. 1), and as the glory of Melchisedek consists in his being the representative of that original relation to God. Comp. the article in Hæzog, *Real-Enc. on Melchisedek, IX., S. 303*. Comp. also Ezek. xlvi. 35; Joel iv. 17. The correspondence of the Jerusalem of this passage with the New Jerusalem is further intimated by what is said in Rev. xxi. 22, 23, that the latter will have no temple, neither sun nor moon, but all these the Lord Himself will be to it. The analogy of this declaration with that in Jeremiah concerning the absence of the ark is strikingly evident. Comp. THOLUCK, *Die Propheten und ihre Weiss. S. 154* and 194.—This analogy is finally confirmed by the declaration that all the heathen will assemble in the name of God at Jerusalem, for a similar declaration is made in Revelation, on the basis of many prophetic passages (Isa. lx. ; lvi. 18 sqq.; Zech. xiv. 16; Zeph. iii. 9, 10; comp. Rom. ix. 24-26; x. 18-20) of the New Jerusalem in xxi. 24, 26.—To the name. The expression is supported by the passages Exod. xx. 21; Deut. xii. 5, 11: coll. 1 Kings viii. 16 sqq.; 2 Chron. vi. 5 sqq., where even the first earthly sanctuary is designated as the residence of the name of Jehovah. As the preposition לָ (designates the direction in space, so לְ before עַל designates the object of the coming; to Jerusalem, however, cannot be the bare repetition of the idea in it (הִירָשָׁה) any more than the addition of a later hand, for it renders the sense more difficult, instead of more easy, on which account the absence of the word in the LXX and the Syriac is evidently due to the critics. We can regard it only with HENOSTEN-

BURG as the more exact definition of עַל שֵׁם, before which שֵׁם is to be supplied. It has then a causative sense; not Jerusalem is the object of the assembling of the nations, but the name of the Lord, which belongs to Jerusalem, and Jerusalem only in so far as the name of the Lord was inseparably connected with it.—And will no more follow, etc. The expression וְאֵין עֲדָהּ is found on the basis of Deut. xxix. 18, also in Ps. lxxxi. 18, and in Jer. vii. 24; ix. 18; xi. 8; xlii. 10; xvi. 12; xviii. 12; xxiii. 17—in all these places of Israel. It has nothing in

itself which requires this limitation, it may therefore be used also in a wider sense, so that the heathen, in so far as Jerusalem is also their centre, may be reckoned together with Israel. All then, Israel and the heathen, will finally lose their stony heart and receive a heart soft and filled with the Spirit (Ezek. xi. 19; xxxvi. 26), and not outwardly only but with the whole heart will they be subject to the Lord and His kingdom.—If we once more look over this strophe we are struck above all by the sublimely rapt progress of the prophet's discourse from the circumstances of the present to the remotest future. The prophet proceeds from the comparison of the Judah of the present with the Israel in a certain sense belonging already to the past. This comparison issues favorably to Israel. Thus a prophecy is called forth which sets in prospect before Israel the highest material and spiritual prosperity. With this two questions are connected. Since the realization of this prosperity is connected with the condition of Israel's conversion, the question arises, Will this conversion take place? and when? The prophetic gaze can in the inconceivably distant ages perceive no element of religious or political restoration in the Israel of the ten tribes, as these are in fact unknown even to the present day. It must then be reserved for the final period (אַחֲרֵית הַיָּמִים) Mic. iv. 1) to bring back the lost ten tribes to the light,—the light of knowledge and of salvation. But here another question also arises, Will not Judah also participate in this light of knowledge and salvation? These two questions then: What will become of Judah? and How is it as to the conversion required in ver. 18? still wait for a solution. We may indeed read this solution from ver. 14 between the lines. But the sublime haste of the prophet's flight hindered him from giving it in express words; he adds it therefore in the following strophe.

(Special dissertations on this passage by LOSCANUS, Frankfort, 1720; ZICKLER, Jena, 1747; FRISCHMUTH, Jena).

DOCTRINAL AND ETHICAL.

1. ["Here is a great deal of Gospel in these verses, both that which was always gospel, God's readiness to pardon sin, and to receive and entertain returning, repenting sinners, and those blessings which were in a special manner reserved for gospel-times, the forming and founding of the gospel-church by bringing into it the children of God that were scattered abroad, the superseding of the ceremonial law, and the uniting of Jews and Gentiles, typified by the uniting of Israel and Judah in their return out of captivity."] HENRY.—S. R. A.]

- b. Supplement of the preceding, stating more exactly who is called and how the call is received

III. 18-25.

- 18 In that day the house of Judah and the house of Israel shall walk together,
And shall come with each other from the north country
Into the land which I have given your fathers for an inheritance.
19 And I said: How will I put thee among the children,
And give thee a pleasant land,
The most glorious inheritance among the nations!
And further I said, My Father thou wilt call me,¹
And wilt not turn away behind me.
20 But! Was ever a woman faithless to her lover,
So were you faithless towards me,
O house of Israel, saith Jehovah.
21 A cry is heard on the hills,
The weeping supplication of the children of Israel;
That they have perverted their way,
Have forgotten Jehovah, their God.
22 Return, ye apostate children,
I will heal² your apostasies!
Behold, we come³ to thee,
For thou art Jehovah, our God.
23 As certainly as hills are false,
Mountains an empty sound,⁴
So certain is the salvation of Israel
With Jehovah our God.
24 Shame however hath devoured the gains of our fathers from our youth,
Their sheep and their oxen,
Their sons and their daughters.
25 Let us lie in our shame,
And our disgrace cover us,
That we have sinned against Jehovah our God,
We and our fathers from our youth to this day,
And have not heeded the voice of Jehovah our God.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 19.—The Masoretes would read 'תקרא and 'תשובי on account of 'שיתך and 'לך, but unnecessarily. ["The Keri are found in the text of upwards of thirty MSS., and in some of the earlier editions, and would seem to deserve the preference, on the ground of 'אנ' in the singular occurring immediately before. The LXX, Arab., and Syr., however, have read 'תקרא the present textual reading." HENDERSON.—S. R. A.]

² Ver. 22.—On the exchange of the forms 'ל and 'לך comp. EWALD, § 142, c; 198, b; OLSHAUSEN, § 233.—In reference to 'פך and 'פך comp. Jer. vi. 14, coll. viii. 11; xix. 11; li. 9. The Masoretes approve of the Chethibh here, while they correct it in xix. 11, because here the vowel pronunciation is correct (1 Pers. with *He parag.*) but not in xix. 11.

³ Ver. 22.—'נך instead of 'נך (Comp. NABGELAS. Gr. § 10, 11, *Ann.* from 'נך, comp. Isa. xxi. 12), and this instead of 'נך; comp. OLSHAUSEN, § 233 b; EWALD, § 198, b.

⁴ Ver. 23.—["On the authority of thirty-six MSS. and others in the margin, two early editions, the LXX., Arab., Hexaplar, Syr., the Peshito, Aq., Symm., Vulg. 'לך should be pointed 'לך in the construct." HENDERSON. In the rendering HENDERSON and NOYES follow the A. V.; BLATNEY has "Surely hills are lies, the tumult of mountains;" HIRZIG, "for a deception from the hills is the host of mountains;" UMBREIT, "Verily! a lie is become from the hills, the tumult of the mountains."—S. R. A.]

EXEGETICAL AND CRITICAL.

This strophe evidently consists of two parts, of which the first (ver. 18-19) treats of the participation of Judah in the prosperity promised to

Israel, the second (vers. 20-25) of the conversion of both as one which satisfies all demands.

Vers. 18. In that day an inheritance. Reference to the last strophe. Comp. at that time ver. 17.—together, in the sense of heaping so that those are designated as upon one another,

of whom we should speak as *together, with each other*, is frequent: Gen. xxviii. 9; xxxii. 12; Exod. xii. 9; xxxv. 22; Amos iii. 15; Job

xxviii. 32. We see also that *וְיָ* is to be regarded as a preposition from the following sentences where their coming in company is manifestly the result of their meeting together. The promise of a reunion of the exiles from Judah and Jerusalem, and their return in company to the land of their fathers is found also,—to mention only the principal passages, in Hos. ii. 2; Isa. xi. 11; Jer. xxx. and xxxi.; i. 4, 5; Ezek. xxxvii. 15-17.—It forms an essential element in the glorious picture of the future, which prophecy presents by the announcement of a glorious restoration of Israel to Canaan after long humiliation and dispersion. To the original passages Levit. xxvi. 42-45; Deut. xxx. 1-10; xxxii. 36-43 follows a long series of prophetic declarations, of which the most important are Ps. lxxiii.; Isai. ii. 2-4; iv. 2-6; ix. 1-6; Chap. xxiv. sqq; lx. sqq; Jer. xxix. 10-14; xxx.-xxxiii.; Ezek. xxxiv. 23-25; Joel iv. 16; Am. ix. 8; Ob. 17-21; Mic. iv. 5; Zeph. iii. 14-20; Zech. ii. 4, sqq. viii. 7 sqq; ix. 9 sqq. x. 8 sqq.—Comp. AUBERLEN, *der proph. Daniel*, S. 891 sqq.—HEBART, *The Second Visible Coming of Christ*, (*Die Zweite, etc.* Erlangen. 1850. S. 70, 84, etc.)

Ver. 19. *And I said . . . behind me.* If above, in the concluding remark on the preceding strophe, we have correctly defined its relation to vers. 18-25, it follows that ver. 18 does not belong to the foregoing, and that vers. 19 and 20 are not connected as thesis and antithesis, as most modern commentators would have it. The reasons for this view are the following: (1) ver. 18 seems then entirely isolated. GRAF says: "Only in passing is a glance cast in this verse at the final destiny of Judah." But the destiny of Judah demands more than a passing glance. Either an elucidation concerning the fate of Judah must be interwoven with the contents of the preceding discourse, or Judah must be spoken of in appropriate measure in a special section. (2) According to the view which I combat, there is a hiatus between verses 18 and 19. With ver. 19, the discourse proceeds to an entirely new subject, the relation of which to the preceding can be designated neither by a separative nor by a connective particle. The *Vau* before *וְיָ* accordingly appears not only superfluous, but interruptive. (3) If vers. 19 and 20 are so connected that the former declares the expectation cherished by Jehovah, the latter the sad non-fulfilment of this expectation, the discourse makes a spring from ver. 20 to ver. 21 which could not be more abrupt. No one would then expect the delightful continuation of the discourse after ver. 20. Suddenly and without preparation we are met by the description of Israel's penitence. In short, verses 19 and 20 do not then at all agree with what follows, and since they are equally severed from what precedes, they appear to be a wholly needless and interruptive interpolation. It will therefore be correct to attach ver. 19 closely to ver. 18, as a short but satisfactory description of the condition of the entire Israelitish people after their

return to the land of their fathers. In the form of an objection, which is subsequently removed, ver. 20 then forms an appropriate transition to the second subject, concerning which, as remarked above, the prophet had to pronounce in this strophe. The emphatic *וְיָ*, "I," on the one hand forms an antithesis to Israel and Judah in ver. 18, and on the other brings out the importance of the promise here given—Not a man, but I, Jehovah, declare this. *אֲמַרְתִּי* is neither future, as *ex. gr.* SEB. SCHMIDT supposes, nor is it a narrative preterite, so as to refer to a definite event in the past, as *ex. gr.*, ABARBANEL reads, referring it to the exodus from Egypt. It simply presents this declaration of God as an accomplished fact. It asserts that there is a divine decree of the afterwards designated import. But thus this import is absolutely guaranteed, for the Lord's word is true, and what He says is certain (Ps. xxxiii. 4). The strange addition, *יָעוֹרֵר קִרְיָה*, which the LXX. make after *καὶ ἐν ἐμοί*, may be explained by the circumstance, as we may gather from THEODORET, that they understood *וְיָ* not of God but of the prophet, and since I put thee among the children could not possibly be uttered by the prophet, they supplied him with words *ex propriis*.—The explanation of this expression of reception among the children, agrees well with that view of the connection which has been rejected by us, although it is still strange even according to this view, that ver. 20 should pass over to another picture. We should expect that the Israelites, in view of the gracious purpose of God expressed in ver. 19, would be designated as disobedient children (comp. Isai. i. 2), and not as a faithless spouse. We render the expression with the CHALDEE, BUGHENHAGEN, LUTHER, CLARIUS, GROTIUS, SCHMIDT, VENEMA, HITZIG in the sense of bestowing a rich paternal benediction. On the importance of such benediction, compare the remarks on ver. 16; KUEPER (S. 9), calls this a *benedictio vere theocratica*. Israel and Judah, according to ver. 14, having returned in small numbers must before all become a numerous people. The promise in ver. 16, made primarily to Israel, is here presented to the view of both.—VENEMA mentions, that they say also in Dutch, *jemand in kinderen setten*. Comp. *וְיָ שָׁלַח בְּיָדוֹ* in *salute ponere*, Ps. xii. 6.—a pleasant land. Comp. Ps. cvi. 24; Zech. vii. 14.—a most glorious inheritance. It is a question whether to derive *וְיָ* from *וְיָ* or from *וְיָ*. Both are grammatically possible. Comp. NAEGLER. *Gr.* S. 106; OLSHAUSEN, § 145, 6; EWALD, § 186 e; § 55, e. Comp. *וְיָ* (Gazelles) 1 Chron. xii. 8; and *וְיָ* (in the same meaning) Song of Sol. ii. 7; iii. 5.—It is of no account that the form occurs elsewhere only as St. constr. from *וְיָ* (Exod. xii. 41; 1 Kings ii. 5), and that *וְיָ* in the sense of *decus* does not occur elsewhere in the plural, since for the sake of a play upon words the prophet might employ an unusual expression. The juxtaposition of the singular and plural to form a climax, is also, as is well known, not infrequent; Eccles. i. 2; Ezek. xvi. 7. Comp. NAEGLER. *Gr.* § 61, 8. The decision is the more difficult since the meaning in both cases is the

name (MAUBER). Most commentators preferring the more normal form decide in favor of the derivation from **צַלַּח**. Yet I would prefer the derivation from **צַלַּח**. Since the juxtaposition of **צַלַּח** **צַלַּח** seems more pregnant and forcible than the flat and tautological **צַלַּח** **צַלַּח**. Besides which the Holy Land is elsewhere called **צַלַּח**, Ezek. xx. 6, 15; Dan. xi. 16, 41.—**וְאָמַר** we translate: "And further I said," for from the first divine decree flows a second of this import, that Israel will not only receive but show himself worthy of receiving. That which Israel spoke before (ver. 4) in hypocritical pretence, will be presented in the future, which the Prophet has in view, in glorious reality.

Ver. 20. But! Was ever woman faithless to her lover? . . . O house of Israel! saith Jehovah. In these words the Lord Himself raises a protest against the promise given to Judah and Israel in verses 18 and 19. How shall such glory be imparted to this people, who have hitherto been distinguished only for their infidelity? **אִם** is taken by many, *ex. gr.* FUESSER (*Handb. s. v.*) EWALD, (*Lehrb. S. 278.*) in a relative signification—*so as, entirely so as*. But there is no example of this meaning and it is not necessary that there should be here a particle of contingency or comparison. (Comp. Isai. lv. 9; coll. vers. 10, 11). We therefore take **אִם** (which like **אִם** may from the meaning "*tantum*, only" obtain an affirmative as well as a restrictive sense) here—*but, however*, which meaning it undoubtedly has in Ps. xxxi. 23; lxxxii. 7; Isai. xlix. 4; Zeph. iii. 7. Since the prophet in this strophe has in view the period of re-united Israel, Israel or house of Israel is to be taken in these verses to 4, 2, not in the restricted sense of ver. 6 sqq. but in the wider sense mentioned. (Comp. Isai. i. 8, etc.)

Ver. 21. A cry is heard on the hills . . . forgotten Jehovah, their God. With dramatic vividness the penitent people are now brought forward to refute the exception taken in ver. 20, in such a way that ver. 21 designates their appearance in general outlines, ver. 22 the call to the people to repent, repeated from ver. 14; and in the following verses it is shown by the *verba ipsissima* of the people, how they responded to this call.—On the hills. These high places which had formerly been the seats of wickedness (see ver. 2) are now the scenes of penitence, comp. vii. 29.

Ver. 22. Return, ye apostate children . . . for thou art Jehovah, our God. The same call as in ver. 14, from which we see that this passage is closely connected with that. The question; Will the people respond to the call? there obtruded itself. Here it is satisfactorily answered. It might be asked why the words "Return, etc.," do not come before ver. 21. But this verse is only to describe the disposition of the people towards repentance, their general penitence. Israel was indeed formerly "faithless" (ver. 20), but now they acknowledge their sin and are able to obey the call, should it again be heard as before (ver 22, a) in a manner well-pleasing to God. (ver. 22, b-25)—I will heal, etc. The thought is from Hos. xiv. 5. In the connection of heal with the plural it seems to

be implied that the Lord will both pardon the single acts, and remove the evil root.

Ver. 23. As certainly as the hills are false . . . Jehovah, our God. Without *Dagesh forte* **כְּנִבְעוֹת** would mean the priests' caps, since the word occurs in this sense only; Exod. xxix. 9; xxviii. 40; xxxix. 28; Levit. viii. 13. But what have these to do here? The Masoretes have therefore punctuated the **כ** with *Dag. forte*, in order thus to secure the meaning of "hills." Now the explanation of the **כ** prepares new difficulties. The ancient translators ignore this **כ** altogether, and yet take the rest in the sense of *colles*. The later commentators (if they do not with LUD. DE DIEU take **הָרִים** = *offerre, i. e. victimas*) either supply **כ** before **הָרִים** or alter **הָרִים** into **הָרִים**. Besides this they differ very widely in determining the meaning of **הָרִים**.

It seems to me that the prophet understood the word **כְּנִבְעוֹת** in the sense of "hills," and chose it for the sake of its secondary meaning. Although the word occurs in the Old Testament only in the sense of "priests' caps," yet "hills" was the original meaning from which the other was developed, the word being transferred on account of the hill-like shape of the caps. Now as *ex. gr.* the word for weapon in German (*Gewehr*) has gradually assumed the meaning of musket, but might be used in its original and more general sense in a manner intelligible to every German, so here the prophet has employed a word restricted by usage to a special meaning, in its original signification in such a way that at the same time he intended an allusion to the secondary sense. Not the hills are the deceivers, but the priests, of whom Elijah on this account slew a great number (1 Kings xviii. 40). In **הָרִים** which means *tumult, strepitus*, there may be an allusion to the bacchanalian noise of the unchaste idol-worship. Comp. Am. v. 23—**לִשְׁקֵר**

like **לִשְׁמָה** has become an adverb and signifies *false, deceptive, useless*. (Levit. v. 24; xix. 12; 1 Sam. xxv. 21; Jer. v. 2; vii. 9; viii. 8; xxvii. 15; Zech. v. 4; Mal. iii. 5). **אִם** is taken by the commentators both times in the affirmative sense. (iv. 10; viii. 8). It appears to me that this doubling includes also the idea of reciprocal relation (comp. **כֹּה-כֹּה**, **כֹּה-כֹּה**): as certainly as the hills are vanity and nothing, so certainly is Israel's salvation in Jehovah, their God.

Ver. 24. Shame, however . . . their sons and their daughters. Not merely as vanity and nothing, but as positively injurious are the idols opposed to the real saving power of Jehovah. The *Vau* at the beginning of this verse corresponds especially to the last clause of ver. 23, as containing the main thought, and is accordingly adversative—*however*. **וְהִנֵּה**. From 11, 18; Hos. ix. 10 we see that **בִּשְׁת** is here placed in parallelism with **בָּעַל**. KIRCHHOFF remarks that in ancient names composed with **בִּשְׁת** the place of this word is afterwards supplied by **בָּעַל**. Hence for **אִשְׁת-בִּשְׁת** 2 Sam. ii. 8; **אִשְׁת-בָּעַל** 1 Chron. viii. 38. For **יִרְבָּעַל** Judges vi. 32.

נִשְׁבַּח 2 Sam. xi. 21. From all this we see that the abstract נִשְׁבַּח is to be regarded primarily as an ironical synonym of בָּעַל, the chief deity. From what, however, is ascribed in this passage to נִשְׁבַּח the prophet cannot have had merely Baal in mind but also the other idols. All these have from the youth not of the speaker, but of the people generally (comp. the golden calf, Exod. xxxii., and Baal Peor, Num. xxv.), devoured the substance of the fathers, in part immediately by sacrifices which were not due to them as to the Lord, in part mediately by the judgments which such apostasy brought upon the people.

Ver. 25. **Let us lie . . . the voice of Jehovah, our God.** As vers. 22-24 contain acknowledgment and confession, so ver. 25 contains shame and sorrow. As the penitent seats himself in dust and ashes (Job xlii. 6; Dan. ix. 3), so they casting themselves down in the feeling of their shame, would lie before the Lord, and as the penitent clothes himself in sackcloth (1 Kings xxi. 27; 2 Kings vi. 30; xix. 1, 2,) or veils his face (Exod. iii 6; 2 Sam. xv. 30), so would they, deeply feeling their disgrace, hide their countenance before the Lord (comp. the publican, Luke xviii. 13). The entire guilt which the people had incurred from their youth up (ii. 2; Hos. xi. 1) is according to the scale of Ps. xxxii. 5, to be expiated.

DOCTRINAL AND ETHICAL.

1. On ver. 21. Although Paul in Gal. vi. 4, 5, says that every one should prove his own work, that he may have praise in himself and not in another, and that every one will have his own burden, yet we read on the other hand that the people of Nineveh and the Queen of Sheba will in the day of judgment condemn the *yevad* of Christ's contemporaries (Matt. xii. 41, 42; comp. ver. 27; 11, 21, etc.). The apparent contradiction is dispelled when we consider that Paul in the Epistle to the Galatians urges the absolute standard against those who desire to find in the faults of others a mantle for their own, that is, that every one will be judged above all and essentially according to that which he is in and of himself. Christ Himself, however, in the passages cited applies the relative standard to those who, in the blindness of their pride, believe themselves beyond comparison better than all others. To these it is said that a comparison may certainly be made, but that it will result to their disadvantage, since the guilt which they have incurred, notwithstanding the most favorable circumstances, will serve for a ground of mitigation for others, who have sinned in less favorable circumstances, (*ἀνεκτότερον ἔσται*, Matt. xi. 22, 24).

2. "*Erubescet Sidon, ait mare. Quasi enim per vocem maris ad verecundiam Sidon adducitur, quando per comparationem vitæ secularium atque in hoc mundo fluctuantium ejus, qui munitus et quasi stabilis cernitur, vita reprobatur.*" Gregor M. in Isidor. Hisp. Vide GHISLERUS. S. 289.

3. On vers. 12, 13. The grace of God is an open door to every one who knocks with the finger of penitence, 1 John i. 8-10. "*Erranti medicina confessio—Cessat vindicta divina, si confessio præcurrat humana.*" AMBROS.

4. GHISLERUS. "*Deus sol hominis et homo sol Dei. Quod Deus sit sol hominis, indicatur eo, quod peccatores metaphora designati sint aquilonis. Ut enim ab aquilone sol sensibilis, ita a peccatoribus Deus, sol justitiæ longe est. Quod autem homo quodammodo sit et Dei sol, indicat ipsemet Deus, dum ait: revertere avertatque Israel et non avertam faciem meam a vobis (Vulg.). Significat enim ad hominem se habere ut heliotropium ad solem; convertente homine se ad Deum, convertit statim et se Deus ad illum; eoque non se avertente, nec Deus faciem suam ab illo avertit.*"

5. On ver. 14. "God in proof of his mercy keeps his covenant, which men have broken by their sins, as strictly and securely, as though they had never broken it. Ezek. xviii. 22." STARKE.

6. On ver. 15. *Donatur, fato non decedit arbore mysta.*

A teacher true never falls from a tree,
But comes by divine authority.

M. G. ALBRECHT. *Hierarch. Eccl. Cap. 10.*

7. On ver. 16. "The ceremonial law and custom must have an end, and the ark of the covenant, as only a shadow of good things to come, must also cease to be (Heb. x. 1). It is therefore only a rabbinical fiction, that people still derive consolation from the second book of Maccabees (ii. 5), as though the ark of the covenant were somewhere in a mountain and would eventually be found, for the true ark of the covenant, which is found again, is Jesus Christ, the true Messiah typified by the Ark." CRAMER. The manner in which Jeremiah here speaks of the ark of the covenant is moreover so extraordinary that we may apply to it the words of Matthew xvi. 17. Flesh and blood have not revealed it unto thee, but my Father in heaven. The ark at that time in the reign of Josiah was again regarded with the greatest reverence (comp. 2 Chron. xxxv. 8; III. Esd. i. 3, 4). What a divinely lofty and distant view must the prophet have had to be able to treat the ark as he here does, as something of small account!

8. The view that this prophecy was fulfilled by the return under Zerubbabel and Ezra is opposed by the fact (1), that not even the whole of Judah, not to speak of the whole of Israel then returned (of the latter a few at most: comp. *Hezog Real-Enc. XIV. S. 773; I. S. 651*); (2), that not even Judah had then returned to the Lord, not to speak of the conversion of the heathen. Its fulfilment by the founding of the Christian church is contradicted by the fact, (1) that the reunion of Judah and Israel had not yet taken place, the latter people must still be regarded as unknown (comp. *Hezog, Real-Enc. I. S. 651; XVII. S. 284*); (2) that Israel in general has rejected the Lord and refused to enter the Christian church (comp. Rom. chap. xi.-xii.); (3) that the heathen have indeed begun to turn to the name of the Lord and to the Jerusalem that is above (Gal. iv. 26), but that this has taken place neither in such measure nor in such a manner that we can recognize in it the complete fulfilment of that which this passage declares of the conversion of all nations and the removal of their hardness of heart. We must therefore still wait for the complete fulfilment of this prophecy. The argument

of BERTHAU in his essay, "The Old Testament prophecies of Israel's imperial glory in his own land," (*"Die Alltest., Weiss, etc."* In *Jahrb. f. deutsche Theol.* IV. 2, 4; V. 8.), which he urges from the point of view that many prophecies remain unfulfilled, because men on their part have not fulfilled the required conditions, is not applicable here, for in ver. 20, sqq., it is expressly said that Israel will comply most satisfactorily with the single condition imposed by the Lord. (ver. 18).

9. On vers. 18 and 19. As the separation of the kingdom of Israel from the kingdom of Judah may be regarded as the type of the denominational divisions in Christendom, so the reunion here promised may be regarded as a type of all true union. This must always rest on a double, negative and positive, basis: (1) on the fundamental return of both from the false ground on which they have been standing (typified by the common exit of both tribes from the north country, the land of captivity); (2) on unreserved sincere devotion to the Lord, who is for both the only source of life and truth, (typified in the words "My father, wilt thou call me, etc." ver. 19). The result of this will be a condition of glorious prosperity in the church (typified in the first clause of ver. 19).

10. On vers. 20-25. The peculiarities of true penitence meet us plainly in this section: it proceeds from the inmost heart (the weeping supplication of the people, ver. 21, as well as their deep shame evince this, ver. 25). It is free from all false penitence, which proceeds merely from the feeling of the disadvantageous consequences of wickedness. Its principle is rather sorrow at having grieved God by the rejection of His holy love. This is intimated by the second clause of ver. 21. True penitence, finally, is made known by the honest fruits of repentance. These are here set forth in the words "I will heal your apostasies" ver. 22, and by the detestation of evil, and yearning for the Lord, which are expressed in vers. 24, 25.

HOMILETICAL AND PRACTICAL.

1. On ver. 11. "To what reflections should the declaration of Scripture give rise, that the divine judgment is determined by the comparison of men with each other? 1. We should reflect that it is impossible for us to institute this

comparison with perfect justice ourselves. 2. We should therefore draw from comparison with others occasion neither for despair nor false comfort. 3. We should rather allow this comparison to be a motive to severe self-discipline.

2. On ver. 12. Reformation sermon by LOHSE (7 *Predigten*. Nürnberg, 1834, S. 49). 1. The reformation was a return; 2. a return is necessary now; 3. it is now possible.

3. On verses 12 and 18, *God's call to repentance*, (a) its ground (I am merciful); (b) its object (to obtain grace); (c) its condition (acknowledge thy sin).

4. On ver. 15. (Text for an installation sermon). The evangelical pastorate; (a) its standard, (after my heart); (b) its task, (to feed them with doctrine and wisdom).

5. On vers. 16 and 17. The true worship of God. (John iv. 21-24). 1. It is not connected with any outward forms or ceremonies. 2. It consists, (a) in the direction of the inmost heart to God (assembling at the throne of the Lord), (b) in the evidence of this direction of the heart in a holy walk (to walk no more according to the thoughts of the wicked heart).

6. On vers. 18 and 19. The conditions of true union, 1. common return from sin and error (Judah and Israel come together from the north), 2. common return to the source of life and truth (the inheritance of the fathers—dear father!—will not depart from me).

7. On vers. 21 and 22. How does a nation worthily keep the yearly fast? 1. When it humbles itself before God in hearty repentance of its sins. 2. When it believably hears the call of the Father of eternal grace. 3. When it heartily returns to the Lord, its God.—From an anon. sermon.

8. Vers. 21-25 (Text for a penitential discourse) True repentance. 1. Its form (crying and weeping, ver. 21). 2. Its subject—primary, forgetting God (ver. 21) and sinning against Him (ver. 25)—secondary, the destruction come upon us in consequence of the deception of sin, (ver. 23, sqq.). 3. Its object (salvation in God).—Comp. the fifth homily of Origen on Jer. iii. 21-iv. 8.—On ver. 22. Comp. the Confirmation Sermon of Dr. F. Arndt in his work, "The Christian's pilgrimage through Life" (*"Der Christen Pilgerfahrt,"* etc. Halle, 1865) on the subject. "The gracious hours of life at and after confirmation."

4. The call to return in the Present.

IV. 1-4.

- 1 If thou returnest, O Israel, saith Jehovah,
Return unto Me.
And if thou puttest away thine abominations out of my sight,
Then waver not,¹
- 2 But swear 'As Jehovah liveth!'
In truth and justice and righteousness,

- So that the nations bless themselves in him,¹
And boast of him.
- 3 For thus saith Jehovah to the men of Judah and Jerusalem,
Break up your fallow-ground²
And sow not among thorns.
- 4 Circumcise yourselves to the Lord,
And take away the foreskin of your heart,
Ye men of Judah and inhabitants of Jerusalem;
Lest my fury break forth like fire,
And burn, and there be no quencher,—
On account of the wickedness of your doings.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[BLAYNEY renders "thou shalt not be removed from before me." MOVES and HITZIG also connect the words "out of my sight" with what follows: *neque a facie mea obtraheris*. HENDERSON and NOYES following DE WETTE, have "Thou shalt not be a fugitive (wanderer)." UMBERT renders as in the text.—S. R. A.]

² Ver. 2.—וְהִתְחַלְּצוּ (וְהִתְחַלְּצוּ) The Perfect with *Vam consec.*, expresses intended result. Comp. NABERLIEB. Gr. §. 84, h. sqq. [The usual rendering is the simple future].

³ Ver. 3.—[BLAYNEY renders well "Break up your ground in tillage." The German Commentators have *Bräuel euck Acker* for which we have no exact equivalent.—S. R. A.]

EXEGETICAL AND CRITICAL.

The fundamental thought of the whole discourse (RETURN) is distinctly stamped on the head of this section. True and honest conversion is the indispensable condition of present life. All that the prophet has previously said, partly in severe rebuke, partly in friendly invitation, was to serve as an exhortation to procure an entrance into this life. If the people do not heed this exhortation, they fall inevitably under the just judgment of God.

Ver. 1. If thou returnest . . . waver not. These words point back to iii. 7 and 10. The call "Return to me" according to iii. 7, had been addressed to Israel in vain. Judah on the other hand, according to iii. 10, had been obedient to the call "Return," but not to the "to me," for their return was not hearty but hypocritical. We have shown above that by this is meant the reform of Josiah. A hypocritical return is the same as one which is not to the Lord, for the hypocrite avoids indeed the forms in which his sins have hitherto been manifested, but he does not turn positively with his heart to the Lord. The Lord does not therefore allow the conversion occasioned by the reformation under Josiah to be regarded as *unto Him*. And hence the prophet thus addresses the people: if you would answer the call "Return to me" (iii. 7), it must not be done by a return "with falsehood" which is no return to me at all, but by such a conversion as may be truly thus designated.—Comp. Hos. vi. 14. An example of such a conversion, "not unto the Lord" is also the reformation of Jehu, 2 Kings ix. x. Comp. especially 2 Kings x. 31. In the reformation of Josiah, Judah did outwardly put away their abominations out of God's sight (2 Kings xxiii. 4 sqq.) but they were far from directing their hearts fixedly and alone to God. Instead of this they wavered, wishing partly to serve the Lord and partly also their idols. Comp. Zeph. i. 5. How ambiguous the conduct of the people must then have been is clear from 2 Kings xxii. 14 sqq.; xxiii. 25-27; 2 Chron. xxxiv. 22-28. Comp. HERRZOG, *Real-Enc.* VII. 86.—In translating חָזַב by "waver"

I appeal to the radical signification of the word, "to oscillate," by virtue of which it is used of the waving of a reed (2 Kings xiv. 15), the flapping of wings (Ps. xi. 1; Prov. xxvi. 2), of the wandering of a fugitive (Gen. iv. 12) and of the shaking of the head, (Jer. xviii. 16; Ps. xlv. 15). From the meaning of *commiserari* which it has in several places (Jer. xvi. 5; xlviii. 17, etc.) it is evident that the word is also capable of being transferred to the sphere of spiritual relations.

Ver. 2. But swear . . . and boast of him. In swearing by Jehovah in truth, justice and righteousness is included not only that they swear the truth (Lev. xix. 12; Num. xxx. 8; Jer. v. 2 coll. Matt. v. 33) but also that they swear by Jehovah alone and not also by idols, as according to Zeph. i. 5. they then did. To refer חָזַב to Israel, and then to assume either a change of person or a quotation from Gen. xviii. 18, (coll. xii. 8; xxii. 18; xxvi. 4; xxviii. 14) or to read חָזַב (as *ex. gr.* E. MEIER) is arbitrary. The reference to God is perfectly justified by the connection. The moral course of Israel is to win over the heathen to God, who is the source of that power by which they pursue this course (1 Pet. iii. 1, 2), as on the other hand the sin of Israel is designated as causing the heathen to blaspheme (Rom. ii. 24, coll. Ezek. xxxvi. 20, 23). As in Isai. lxx. 16, so also here חָזַב signifies to recognize God as the source of all blessing, and therefore to seek all blessing only through him. "And boast of him," refers to the possession of the desired blessing. For they justly boast in a dispenser of blessing, who causes those who bless themselves in his name to appear really blessed. Comp. Isai. xli. 16; Jer. ix. 22, 23; Ps. xxxiv. 8; cv. 8.

Ver. 3. For thus saith Jehovah . . . sow not among thorns. חָזַב here is not causative but explicative. The words return unto Me, waver not and swear by Jehovah in truth are so explained in what follows as to show plainly that the prophet has in view the hypocritical half-heartedness with which the people submitted to the reformation of Josiah. Break up your fallow-ground is from Hos. x. 12. Israel is not to sow on the unemployed field of

his heart, but to break it up, as is done with wild land, which is cleansed from weeds only by deep and repeated ploughing. It was just in this that the people failed in Josiah's reformation. It was a sowing among thorns. Comp. Luke viii. 7.

Ver. 4. **Circumcise yourselves to the Lord . . . your doings.** Circumcision to the Lord is opposed to that which is done only in accordance with outward ordinance or custom. The latter is done merely on the body, the former on the heart also, of which sin is the real defiling foreskin. Comp. Levit. xxvi. 41; Jer. ix. 25, coll. Exod. vi. 12 (iv. 10); Jer. vi. 18. The expression "take away the foreskin of your heart" is a reminiscence from Deut. x. 16; xxx. 6. Comp. KUEPER, S. 10.—**Men of Judah and inhabitants of Jerusalem,** a frequent formula in Jeremiah (Comp. xi. 2, 12; xvii. 20; xviii. 11; xxv. 2; xxxv. 17, etc.) in which a certain prerogative of the citizens of Jerusalem is recognizable. Comp. viii. 1; xiii. 13; xix. 8.—**My fury, etc.** Comp. Am. v. 6; Jer. vii. 20.—**The words on account of the wickedness, etc.** (coll. xxi. 22; xxiii. 2; xxvi. 8; xlv. 22) are from Deut. xxviii. 20. The prophet in these words prepares the way for the transition to the second main division. Israel obeys not the call, the fury of the Lord must therefore break forth. The manner in which this will take place is described in section second.

DOCTRINAL AND ETHICAL.

1. On ver. 1. Mere turning from earthly things without positive returning to God, the pole of the soul, is not true repentance. So long as the prodigal son, after the loss of all earthly goods, had not formed the resolution of returning to his father, he was not yet in a penitent condition. A man, who should denounce this or that sin, but yet not devote himself wholly and decidedly to God, would thus give no guarantee of the genuineness or permanence of his conversion. Comp. what is said of following

Jesus, Matt. xix. 16; Luke ix. 59 sqq. For repentance to be honest, it must have the right object, i. e. it must be towards God.—CRAMER

2. On ver. 2. Swearing by Jehovah involves the acknowledgment of His deity. For no one would swear by Him who was not convinced that He is the witness of truth and the avenger of falsehood. But when one swears by others he robs God of His glory and gives it to idols: Isa. xlii. 8.

3. On ver. 3. Rooting out weeds from the field of the heart is the most difficult part of repentance. Many would receive the gospel gladly if they were permitted to leave the thorns and sow the seed of the gospel among them. Comp. Matt. vi. 24; 1 Ki. xviii. 21.

4. On ver. 4. We Christians also know of a double circumcision, a bodily and a spiritual, which however are not related to each other, as the bodily and spiritual circumcision of Judaism. For according to Col. ii. 11 baptism corresponds to conversion as the *περιτομή ἀχειροποιήτος*, as the *ἀπέκδυσις τοῦ σώματος τῆς σαρκός*. Thus the sacrament of baptism is the spiritual and bodily basis of the *περιτομή τῆς καρδίας*, which is spoken of in Phil. iii. 8, coll. Rom. ii. 29; vi. 1 sqq.

HOMILETICAL AND PRACTICAL.

1. ORIGEN treats this passage in his peculiar style in his fifth homily on Jeremiah. Vide S. 149 and 164 sqq., ed. LOMMATSCH.

2. On ver. 3. "We Christians also, like the Jews, love to sow under the hedges. We allow the divine word to be strewn on the field of our heart, we hear and read God's word on week-days and Sundays, but we also allow the thickets of evil passions and sinful habits to grow on."—HOFSTETTER, 12 *Parables* (12 *Gleichnisse*, etc., S. 10).

3. True repentance consists (a) in decided turning away from evil (not sowing among the thorns but breaking up new ground); (b) in decided turning to God (positive devotion to God alone, ver. 1, so that He alone is served and worshipped, ver. 2).

SECOND DIVISION.

CHAP. IV. V.-VI. 26.

Threatening of punishment for neglecting to return.

The call, "return" was unheeded. The prophet therefore now proceeds to announce the punishment. He does this in three sections: in the first (chap. iv.) he announces the approaching calamity; in the second (chap. v.) he shows particularly its causes in the moral corruption of the people; in the third (chap. vi. 1-26) he recapitulates the main thought of the discourse, adding to the repeated proof of the incorrigibility of the people, a repeated admonition and a threatening of still severer judgments

Description of the expected judgment (CHAP. iv. 5-31).

1. This is described as future under a triple emblem (iv. 5-18).

a. The first emblem: the Lion.

IV. 5-10.

- 5 Declare it in Judah and publish it in Jerusalem,
And speak—and blow the trumpet in the land,
Cry with a loud voice and say:
Assemble yourselves, that we may go into the fortified cities.
6 Raise banners towards Zion,
Flee! stand not!
For I am bringing calamity from the North,
And great destruction.
7 A lion cometh up from his thicket,¹
And a destroyer of nations hath broken up.
He is come forth from his place
To make thy land a desert:
Thy cities shall be desolate,²—without inhabitant.
8 For this gird on sackcloth, lament and howl!
For the heat of Jehovah's anger hath not turned from us.
9 And it shall come to pass in that day, saith Jehovah,
The heart of the king shall fail and the heart of the princes,
The priests shall be amazed and the prophets full of horror.
10 And I said: Ah Lord Jehovah,
Surely thou hast prepared³ deception for this people and Jerusalem,
Saying: "ye shall have peace,"
And yet the sword reacheth even to the soul.⁴

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—סִבְכָּי with *Dag. forte*, to emphasize the sharpening from סִבְכָּי (Ewald, § 255, d.) or סִבְכָּי (Olshausen, § 155, b.)
The word is סִבְכָּי *ley.* Comp. the related forms from סִבְכָּי Isal. ix. 17; x. 34; Gen. xxii. 13; Ps. lxxiv. 5.

² Ver. 7.—סִבְכָּי is certainly Kal from סִבְכָּי, which must here be taken in an intransitive sense. Comp. ix. 11; Isal. xxxvii. 26; 2 Kings xix. 25.

³ Ver. 10.—סִבְכָּי with ל as in xxix. 8; 2 Kings xviii. 29.

⁴ Ver. 10.—[Or even to the life, as Henderson, etc.—S. B. A.]

EXEGETICAL AND CRITICAL.

Ver. 5. Declare it in Judah . . . fortified cities. The prophet speaks, and indeed as the mouth of God. This is seen from the 'נִבֵּא, "I," ver. 6. The persons addressed are primarily

those who dwell on the border, who are to inform those in the interior, even as far as the capital, of the invasion of the enemy. That which is declared is not the command to blow the trumpet, and to cry "assemble," etc. For why should not those first addressed themselves at once cry to their next neighbors, "as-

semble," etc.? Accordingly all that comes after the general sentence, "declare—Jerusalem," is only introductory to "assemble." Thus it is evident that the Chethib חָקַקְתִּי is not incorrect, and the Keri, which is followed by the ancient commentators and many MSS. is therefore unnecessary. "Assemble," etc., should have come after the first וְאָמַרְתִּי. But the prophet (1) according to well-known linguistic usage adds an accompanying circumstance paratactically, (2) he distributes the command to cry into three parts, of which the two first refer to the form, the last to the contents.—On the construction comp. xiii. 18; 1 Sam. ii. 8; NACHLSB. *Gr.* § 95, g. *Anm.*

Ver. 6. **Raise banners towards Zion . . . great destruction.** The signal is to be so arranged that it will indicate to the inhabitants the direction of flight. רָמַת only in the Hiphil =to fly to (Exod. ix. 19), and to make flight, i. e. to flee (thus only besides here in vi. 1; Isa. x. 81).—From the north points back to i. 18, 14. Compare the remarks there made.

Ver. 7. **A lion cometh up . . . without inhabitants.** The enemy is here represented by the emblem of a lion as in xlix. 19; 1. 44, 17.—Without inhabitant. Comp. ii. 16, and the remarks thereon.

Ver. 8. **For this gird on . . . turned from us.** This last sentence points back to ii. 35. The people had expected a return of God to graciousness on the ground of their hypocritical return under Josiah.

Ver. 9. **And it shall come to pass . . . full**

of horror. After the prophet in ver. 8 has summoned them to general lamentation, he describes the effect of the calamity on those who are called by their position to provide means and ways of defence; they are helpless, and

lose their presence of mind. בֵּן in the sense of *understanding*, ex. gr. Prov. xxviii. 26; xv. 82; Hos. iv. 11; vii. 11; Jer. v. 21. Comp. DALITZSCH, *Psychol.* IV., § 12.—**Shall be amazed.** Comp. Ezek. iv. 17; Job xvii. 9; xviii. 20.

Ver. 10. **And I said . . . even to the soul.** The prophet here declares what impression was made by the denunciatory prophecy upon himself, after he had previously in ver. 9 described the impression which its fulfilment will make on the chiefs of the people. This denunciatory prophecy does not at all harmonize with that earlier and exceedingly glorious one in ch. iii. 12-25. This was correctly perceived by JEROME, who says: "*Quia supra dixerat: in illo tempore vocabunt Jerusalem solum Dei, etc. (iii. 17), et nunc dicit: peribit cor regis (ver. 9), turbatur propheta et in se Deum putat esse mentitum; nec intelligit, illud multa post tempora repromissum, hoc autem vicinum futurum tempore.*"—Following the example of THEODORET very many commentators refer prepared deception to the false prophets, coll. 1 Kings xxii. 22. But is it conceivable that a true prophet like Jeremiah would have traced back false prophecy so directly to the Lord? Comparison with 1 Pet. i. 11 renders it conceivable that Jeremiah may himself have been deceived as to the difference of the times.

b. The Second Emblem: the Tempest.

IV. 11-13.

- 11 About this time it will be said to this people and Jerusalem,
A hot wind of the bare heights in the deserts
Comes thence against the daughters of my people—
Not to winnow and not to cleanse.
- 12 With full cheeks comes a wind to me from those.
Now will I also contend with them.
- 13 Behold, as clouds he ascends,
And as the stormwinds his chariots,
Swifter than eagles are his horses.
Woe to us, for we are destroyed!

EXEGETICAL AND CRITICAL.

Ver. 11. **About this time . . . not to cleanse.** As the invasion of the lion-like enemy, so also the approach of the destructive desert-wind is to be announced in Jerusalem. The prophet alludes to the custom of signalizing those who are threatened by a hurricane or flood. רָמַת (*acc. loci* xxxix. 4) seems also to point to this. חָקַת (besides here also in Isa. xviii. 4;

xxiii. 4; Song of Sol. v. 10) if we compare the words radically related to it (חָמַת Isa. v. 18; חָמַת Ps. lxxviii. 7; חָמַת Neh. iv. 7; חָמַת Isa. lviii. 11), appears to unite the meanings *calidus, candidus, aridus*, and to designate the brilliant clearness of the air heated by the hot-wind. So also JEROME (*ventus urens*), AQUILA (*ventus fulgoris*), SYMMACHUS (*v. aestus*). On the position of חָקַת between the *nomen regens* and *rectum*, comp. NACHLSB. *Gr.*, § 63, 4 f.—**Bare**

heights. Comp. iii. 2, 21. The bare rocky mountains of the eastern desert are meant, over which the dry, hot east wind blows (צָפֹק the "wind of the wilderness," Jer. xiii. 24). Comp. WINER, *R-B-W.*, s. v. *Winde*. The expression is found also in xii. 12.—**Not to winnow,** etc. It is not one of the winds, which is favorable to human industry, but a hostile, destructive wind.

Ver. 12. **With full cheeks . . . contend with them.** מָלֵךְ here is fundamentally the same as in ver. 5 and xii. 6. The idea of "full" we are accustomed to apply to wind only as expressed in the translation. As hot wind denotes the quality so full denotes the quantity—from those refers to bare heights. The Lord says, the wind comes to me, because it is in His service. לִי is *Dat. commodi*.—I also

refers to ii. 5, 29. The prophet of Israel according to these passages really contended with the Lord. Comp. the remarks on ii. 29. The sense is this: after they have presumed to contend with the Lord (or, to use His pretended fault as a pretext of revolt, comp. xlii. 18), He contends with them, i. e. He punishes them, and His instrument is he, who is understood by the wind. Comp. i. 16.

Ver. 18. **Behold as clouds . . . we are destroyed.** The prophet still retains his emblem in the region of the air, but he modifies it. The total impression of the hostile masses is now compared with threatening storm-clouds, the chariots in the rapidity of their motion and power of their impetus are like the storm-blast, the riders are like swift eagles. The prophet seems to have had Hab. i. 8 generally in mind. Comp. КУЗНЕВ, S. 76.

c. The Third Emblem: the Keepers.

IV. 14-18.

- 14 Wash thy heart from wickedness, Jerusalem,
In order that thou mayest be delivered.
How long do thy sinful thoughts tarry within thee?
15 For a loud call sounds from Dan,
A message of misfortune from Mount Ephraim.
16 Announce it to the nations!
Behold, call it out over Jerusalem:
Watchmen [Besiegers] are coming from a distant land,
They raised their cry over the cities of Judah.
17 For like keepers of a field are they over her from all sides,
For against me hath she rebelled, saith Jehovah.
18 Thy walk and thy works bring this upon thee;
This is thy wickedness, that a bitter thing (comes upon thee),
That it reaches even to thine heart.

EXEGETICAL AND CRITICAL.

The first emblem was from the animal kingdom, the second from the region of the air, the third is taken from the sphere of human life. The third appeals most strongly to the moral consciousness of the people; this calamity is held up before them as the punishment of their sin, and acknowledgment and renunciation of this as the only means of escape.

Ver. 14. **Wash thy heart . . . tarry within thee?**—**Wash** [Cleanse]. Comp. ii. 22.—Comp. the beginning and end of the strophe: the idea of **wickedness** forms the frame-work.

It is quite unnecessary to take מְלִיץ, with VATABLE and others, as causative. Comp. NÄGELSB. Gr. § 105, 4 b. מְלִיץ from מָלַץ in the sense of *sin*, while מָלַץ, ver. 15, means *calamity*. Comp. Gen. xxxv. 18; Deut. xxvi. 14; Ps. lv. 4.

Ver. 15. **For a loud call . . . Ephraim.** It is high time to comply with the admonition contained in ver. 14 (comp. "how long," etc.), for the news is already received of the approach of the avenger. The prophet's mention of Dan and Mount Ephraim is a confirmation of the view expressed concerning from the north in i. 14. Comp. the remarks there made.

Vers. 16 and 17. **Announce it to the nations . . . saith Jehovah.** אֲנַחְדָּה verbally: cause אֲנַחְדָּה to the nations, that is, cause that these reflecting upon it are deeply impressed by the significance of the fact. From the meaning, to penetrate, to bore in (comp. FÜRST, *Handwb.*), is developed the meaning of *to remember*, which is the common one, *to consider*, *to reflect* (Lam. i. 9; Ps. ciii. 14; Job vii. 7). This call to the nations is made only incidentally, not with a friendly purpose, but only to denote the greatness and importance of the event. The invasion of this enemy is something so great that it cannot be

cried out loud enough, and this the rather since the nations round about Israel are implicated with them. Comp. ch. xxv.—It is therefore unnecessary to follow HIRZIG as he follows the

LXX. KIMCHI and others, in taking ל = from or E. MEIER and others in rendering לוי = tribes (of Israel).—The business of watchmen, keepers of a field, is usually to protect from robbery and violence. But the prophet has such keepers in mind who do not remove their gaze from him to whom it is directed, as, *ex. gr.*, those who beset a fox, a weasel or a polecat, so that the animal may either perish in his hole or be killed when he comes out. In short the prophet here means the same thing as he expressed in i. 15 by setting seats before the gates. Comp. 2 Sam. xi.

16, שָׁמַר אֶל-הָעִיר; Jer. v. 6; vi. 25.—These raised their cry, *etc.* It is announced to Jerusalem, that the cry of these keepers has already

sounded over the other cities of Judah. Jerusalem alone is still in the power of the enemy. Hence it is also said in ver. 17 that they are over her from all sides.—As in the beginning of the strophe, ver. 14, the exhortation to repentance as the only means of escape is prominent, so in ver. 17 *b* and ver. 18 is ungodliness as the self-inflicted cause of the punitive judgments.

Ver. 18. **Thy walk and thy works...** reaches even to thy heart. Comp. ii. 12.—Both this parallel passage and the parallelism in the verse itself prove that hemistich 2 is a subjective sentence (comp. NAGELSB. *Gr.* § 109, 1). The two sentences with **for** represent the subject, **this thy wickedness** is the predicate. The bitter thing which comes upon thee is nothing more than thine own wickedness, here developing its own true nature.—The conclusion of the strophe reminds us of ver. 10, and in such a way as to show that the prophet intended a similarity in diversity.

2. The Prophet Hears and Sees the Enemy Present.

IV. 19–26.

- 19 My bowels, my bowels! Cramp¹ in the chambers² of the heart!
My heart palpitates! I cannot be silent,
For the trumpet's sound thou hearest,³ my soul,
The cry of battle.
- 20 Blow upon blow is reported,
For desolated is the whole land;
Suddenly my huts are desolated,
In a twinkling my tents.
- 21 How long shall I see the banner,
Hear the sound of the trumpet?
- 22 For my people are foolish, they know me not;
Silly children are they and undiscerning:
They are wise to do evil,
But doing good they understand not.
- 23 I look at the earth and behold—desolation and emptiness!
And up towards heaven, and its light is gone.
- 24 I look at the mountains and behold they quake,⁴
And all the hills are shaken.
- 25 I look and behold, man is gone,
And all the birds of heaven are fled.
- 26 I look and behold, the fertile field has become a waste,
And all its cities are desolated⁵—
Before Jehovah, before the fury of his anger.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 19.—אֲחֻלָּה. The form of the Chethibh אֲחֻלָּה is a grammatical anomaly and therefore certainly incorrect. The Keri reads אֲחֻלָּה. This however would mean: *I wait, expect* (2 Sam. xviii. 14; Mic. vii. 7), which does not well suit the connection. The reading אֲחֻלָּה or אֲחֻלָּה which is expressed in the LXX, and is found in very many MSS. and editions (STEPH., JOS. ATHIAS, *Bibl. Mant.*) should therefore be preferred. חָלָל (or חָלִיל comp. FÜRST, s. v.) is to twist one's self, to quiver with pain, grief or terror. Comp. v. 3; Ezek. xxx. 16.—As to the construction we may (a) divide after 'סָע, אֲחֻלָּה. אַחֲרָשׁ, הוֹמָה-לִי. אֲחֻלָּה, מָעִי (see HIRZIG, E. MEIER), (c) סָעִי, אַחֲרָשׁ, לִבִּי. I would give the preference to the last division, since חָלָל declared of קִירוֹת-לֵב (the expression here

only) designates very appropriately the *cramp* of the heart, while לֵב רוֹכָזֵה evidently denotes the *palpitation* of the heart. The cohortative form in אֲחֻלֵּה as in שְׂמַעְתָּהּ, ver. 21, is not to be insisted on. Comp. NAEGLSB. Gr. § 89, 3 a.

² Ver. 19.—קִרְיֹת is the accusative of more exact definition. Comp. NAEGLSB. Gr. § 70 f.

³ Ver. 19.—שְׂכַעְתָּ, 2 Pers. fem. Comp. II. 20, 33; III. 4, 5. EWALD, HITZIG, E. MEIER, read with the Cod. Regiomont.

⁴ Ver. 19.—שְׂכַעְתָּ, which is unnecessary. [Comp. GREEN's *Heb. Gr.* § 86, b.]

⁵ Ver. 24.—רַעֲשֵׁם. On the absence of the subject comp. NAEGLSB. Gr. § 97, 1, a ANM.

⁶ Ver. 26.—נָחַץ Niph. from נָחַץ. Comp. Nah. I. 6. LXX.: ἐκνευροσμήνας, confounded with נָחַץ, ix. 9.

EXEGETICAL AND CRITICAL.

This entire strophe describes the desolation of the country from the standpoint of the *present*. The prophet places himself in spirit in that mournful future, and describes in the liveliest colors what he hears, sees and feels, as one who is present.

Ver. 19. **My bowels . . . cry of battle.** LXX.: τὴν κοιλίαν μου ἀγῶ. So also the authors of the Syro-Hexapla. HITZIG has "my belly." The prophet in these and the following verses describes in a most drastic style the physical sensation which is produced by the immediate perception of the calamity.—Passages related in subject are Isa. xvi. 11; xxi. 2-4; Jer. xlviii. 36.—**I cannot be silent** (comp. Hab. i. 18; Job xli. 4) expresses that the prophet would relieve the inward pain, which he has just described, by speech. He does this by enumerating the occurrences which have so excited him.—The expression: **hearest thou, my soul**, seems to intimate that the prophet heard it not with the outward but the inward ear.

Ver. 20. **Blow upon blow is reported . . . my tents.** The exposition, which, following the Chaldee and Syriac, takes נִקְרָא for נִקְרָה (destruction meets destruction) is not correct, because the prophet in vers. 20 and 21 mentions what he *hears*, while in ver. 23 sqq. he relates what he *sees*. If, moreover, we consider that the prophet is here speaking of messages or signals, which *report* disasters, we see that the existence of a middle point is presupposed, to which these reports of misfortune proceed. We shall not then err, if we refer ver. 20 to the laying waste of the country surrounding the capital.

Ver. 21. **How long shall I . . . trumpet.** D] the signal, ver. 6. Although this is *seen* it is mentioned among the things which the prophet *hears* because it also brings news, or a message.

Ver. 22. **For my people are foolish . . . they understand not.** This verse contains the answer to the question of the prophet, *how long?* Still long, is the answer of course, for the people are still as they were. So KIMCHI.—With Hemist. 2 comp. ii. 8; Mic. vii. 8.

Vers. 23-26. **I look at the earth . . . fury of his anger.** נִמְנֵם four times repeated shows plainly that the prophet would here render expressly prominent what he has seen, in antithesis to vers. 19 and 20, where he narrates what he has heard. But there is also a climax in the progress from the one to the other. While that which the prophet *hears* is only the herald and preliminary stage of the main catastrophe, in vers. 23-26 he portrays the condition of the country after the occurrence of this catastrophe. In spirit he beholds in the place of the once so fruitful land a dismal waste, over which the heavens veil themselves in mourning, and with which even lifeless and unintelligent creatures sympathize.—Ver. 23, reminds us of Gen. i. 2, 14, and therefore presupposes the existence of this passage. The land has, as it were, returned to chaos. Comp. Isa. xxxiv. 11.—**The fruitful field a waste** [lit., *the Carmel the desert*], a free reminiscence from Isa. xxxii. 15; xxix. 17. That **Carmel** here denotes not the mountain, but the fruitful field (comp. ii. 7), follows (a) from the connection, which declares the desolation not of a small strip, but of the whole country, (b) from **all its cities**, which evidently cannot be referred to that single mountain but only to the whole land. The article before **Carmel** and **waste** has a general significance, not a waste, but *the waste* had the fruitful field become, that is, the genus **Carmel** had passed over into the genus **desert**. Comp. NAEGLSB. Gr. § 71, 4.—**Before, etc.** Comp. xxiii. 9; xxv. 37.—On the general subject compare Joel ii. 10; iv. 15; Nah. i. 6; Isa. xiii. 10, 13; Ps. xviii. 8.

3. The Judgment is Irrevocably Determined, but it aims not at Absolute Destruction.

IV. 27-31.

27 For thus hath Jehovah spoken:

The whole land shall be waste,

But I will not utterly make an end of it.

28 For this the whole land keeps lamenting,

And the heaven above wears the garment of mourning;

For this namely, that I have spoken and determined,¹

And I repent not, nor draw back from it.

- 29 Before the tumult of the horsemen and archers
The whole city is fled,
They are in their hiding-places, up on the rocks;
The whole city is abandoned, not an inhabitant therein.
- 30 But thou, destroyed one,¹ what art thou doing?
That thou clothest thyself in purple,
That thou puttest on cloth of gold,
That thou rendest thine eyes with paint?
In vain dost thou beautify thyself;
Thy lovers despise thee, they seek thy soul.
- 31 For I hear a cry like that of a parturient,²
The call of anguish, like one who bears for the first time:
The voice of the daughter of Zion,
Who panteth and spreadeth forth her hands:
Woe is me, for my soul succumbeth³ to the murderers!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 28.—E. MÄLER reads 'נִפְתָּה' instead of 'נִפְתָּה'. But the Masoretic reading being the more difficult has the presumption of genuineness.

² Ver. 30.—[NOYES translates correctly *ad sensum*, "destined to perish."—S. R. A.]

³ Ver. 31.—חֲזוֹלָה, Part. like צוֹקִים in Zech. x. 5, צוֹקִים in 2 Kl. xvi. 7, etc. FÜRST s. v. חֲזוֹלָה; EWALD, § 151, 6.

⁴ Ver. 31.—[HENDERSON: My soul fainteth because of murderers; NOYES, more freely: I am dying of murderers.—S. R. A.]

EXEGETICAL AND CRITICAL.

The theme of this strophe is contained in ver. 27. This has two parts: 1. The destruction is founded in an irrevocable divine decree. This is the main point which is expressed still more emphatically, vers. 28, 29, and in ver. 30, etc., placed in the light of a contrast (what can Israel's feeble attempts effect in opposition to the divine counsel?). 2. The second point, "but I will not utterly make an end," is briefly stated and not further discussed, but is for this purpose twice repeated in the course of the prophecy, v. 10, 18.

Ver. 27. **For thus hath Jehovah spoken . . . make an end of it.** The certainty of the statement in the previous strophe is found in the fact that Jehovah has thus spoken.—I will not utterly, etc., is, as we have said, a briefly stated parenthetical thought, which is only to give a correct limitation to the declaration of the first clause. Comp. Levit. xxvi. 44.

Ver. 28. **For this the whole land keeps lamenting . . . draw back from it.** Comp. Hos. iv. 8, whence the words נִחַלְתָּם are taken.—This refers to the following I have spoken. The mourning posture of the earth and heavens mentioned in ver. 23 sqq. is here designated as the result of a divine decree. Not by chance, nor by the power of idols, did it take place, but by the power of the Lord. It should moreover be remarked that this strophe forms the transition to the following section, in which also the cause of the judgment is spoken of, but in another sense. While here only the immediate cause, the *causa efficiens*, of the calamity is mentioned, the prophet in what follows goes more deeply into the matter and designates the corruption of the people as the immediate, deepest provocative cause.—That is a repetition of for

this. LXX., διότι ἐλάλησα καὶ οὐ μετανοήσω, ὥρμησα καὶ οὐκ ἀποστρέψω ἀπ' αὐτῆς. We must first take **spoken** independently. Then the external announcement which is made to men through the prophet, is set over against the inner cause, which has a positive (**determined**) and a negative side (**repent not**). The last point is designated also by **nor draw back from it**, in order that the prophet may connect this declaration of God with the same made by Israel (iii. 7 sqq.; iv. 1).

Ver. 29. **Before the tumult . . . not an inhabitant therein.** This verse seems to interrupt the connection. Yet it may be justified as a brief and condensed description of the calamity which has been described at length in the previous strophes, and only hinted at in ver. 28. We might regard it as the explanation of **from it**, with which ver. 28 closes. On the neutral rendering of this *Vide* NAEGLSB. Gr., § 60, 6 b.—It is not necessary to render (with GRAF and others) כָּל־הָעִיר = every city. It is, as the rule requires, the whole city. But the prophet understands the whole city, supposing this to be the general fate of all the cities. This collective rendering explains also **therein** in the plural.—עֲבֵים are obscure hiding-places. עֲבֵים comp. Job xxx. 6.

Ver. 30. **But thou, destroyed one . . . seek thy soul.** שֶׁדֶךְ (comp. נִשְׁתָּה רִגְלִי, Ps. lxxiii. 2, *inclinatum aliquid pedes mei*) is to be rendered as neuter: Thou, as good as destroyed, a thing devoted to destruction. The expression is contemptuous. *Vide* NAEGLSB. Gr., § 60, 4. [GREEN'S Gr., § 275, 5].—It can neither mean: *if thou art destroyed*, for then Israel can no more paint; nor: *if thou shalt be attacked*, for the word does not mean to attack. (Comp. שֶׁדֶךְ, Ps. cxxxvii. 8). The prophet has in view the

present attempts of Israel to procure assistance by coquetting with foreign nations (comp. ii. 13, 33, 37), which are foolish in opposition to the decree of Jehovah, solemnly announced in ver. 28, according to which Israel is already *destroyed*.—**Thine eyes with paint.** The effect of paint is to make the eyes look not only more fiery, but larger. Comp. HAZZOZ's *Real-Enc.*, Art. *Schminke*. XIII. S. 607 [SMITH, *Diet.* II., 657].—2 Kings ix. 30; Ezek. xxiii. 40.

Ver. 31. **For I hear a cry . . . my soul succumbs to the murderers.**—For refers to **seek thy soul**. On this account Israel cries: Wo is me, I succumb to the murderers. 31 b.—

לִי עֵינַי *constr. pręgnans*; my soul is weary, i. e. as one who succumbs to murderers. Comp. NAGELS. *Gr.*, § 112, 7. [GREEN, 156, 1].

DOCTRINAL AND ETHICAL.

1. On ver. 10. It is not here a matter for consideration, how God may be said to deceive men (comp. 1 Kings xxii. 20; Job xii. 24; 2 Thess. ii. 11), for it was only the opinion of the prophet, who here interrupts the discourse revealed to him by the expression of a subjective view, just as Paul in 1 Cor. vii. 10, 12, 26, 40, inserts his view of the λόγος κρύβιον.

2. On ver. 14. ARISTOTLE (*De partibus animal.* II. 4) and PLINY (*Hist. nat.* XI. 37) remark that the heart alone of all the internal organs will not bear any injury. The latter says "*solum cor viscerum vitium non maceratur, nec supplicia vitium trahit; læsunque mortem illico offert.*" The heart also in a spiritual sense will not bear the least injury, as the fall shows. Yet though every sin is a death-germ, a poison, yet all poison is not equally rapid in its effects. BERNHARD of Clairvaux says in his *Sermo de triplici genere cogitationum nostrarum* (sub fin.) as follows: "*Et primum quidem genus cogitationum otiosarum scil. ad rem non pertinentium lutum est, sed lutum simplex, id est non inhxrens, nec fætens, nisi forte diutius inmoretur in nobis, et per incuriam ac negligentiam nostram in alterum genus cogitationum vertatur, quod quotidie experimur. Dum enim otiosa tamquam minima spernimus, ad turpia atque inhonesta dilabimur. Secundum vero cogitationum genus non lutum simplex, sed viscosum ac limosum est. Nam tertium quidem sic cavendum est, non tamquam lutum aut limus, sed tamquam immundissimum ac fætidissimum cœnum.*" He explains what he understands by this tertium genus in the words: "*Dico autem cogitationes illas immundas penitus et fætidas, quæ ad luxuriam, ad invidiam et vanam gloriam pertinent, cæteraque vitia detestanda.*"—He further says of the conflicts with sinful thoughts: "*Quid ergo agendum, cum limosa cogitatio mentem subierit? Plane exclamandum nobis est cum sancto Jacobo: Ruben, primogenito meus, non creascs, ascendi enim cubile patris tui* (Gen. xlix. 3). *Ruben enim carnalis atque sanguinea huius modi concupiscentia est, quæ tunc cubile nostrum ascendit, cum non solum memoriam tangit cogitatione, sed et ipsum voluntatis stratum ingreditur et polluit prava cogitatione.*" GRISLER.

3. On ver. 22. (They are wise to do evil, but do not understand well-doing.) The Israelites are here designated as children of the world, for

it is the manner of the world to be wise in worldly matters, but foolish in spiritual, as our Lord says (Luke xvi. 8) the children of this world are wiser in their own generation than the children of light in theirs, and Paul (1 Cor. ii. 14) says the natural man perceiveth nothing of the Spirit of God, for it is foolishness to him, and he cannot know it, for it must be spiritually discerned.—The blind man understands nothing about color. Every one is at home in his own element. But this is the greatest misery that the world knows, that man, the image of God, is not at home in His house, but in the Devil's, and that the greatest labor the world knows, scarcely suffices to bring him back into his Father's house.

4. On ver. 27. How wonderfully do the anger and love of God here touch! How proportionate appear both! How is one the limit of the other! God does not so love that He cannot be angry; and He is not so angry that He cannot love. He leaves room for His anger in order that justice may be preserved and the sinner reformed. Thus His anger is also guided by love, yea, in a certain sense it is a manifestation of love. Comp. SCHÖBERLEIN, *Grundlehren des Heils*, S. 50, 51. "Anger is the energy of love towards the sinner, the expression, namely, of its pain, that he himself has become untrue to his better self, and he who cannot be angry has no hearty love for this true I of another. . . . For the very reason that God in holy self-preservation places Himself in opposition to him, man is not really forsaken of God, but love is still with him in the might of its anger." Jer. x. 24; xxx. 11; xli. 28; Isai. xxvii. 8.

HOMILETICAL AND PRACTICAL.

1. The first eight verses of this chapter are part of the text of the fifth homily of ORIGEN (the whole text is Jer. iii. 21—iv. 8).

2. FÖRSTER remarks: "*ex versu 31 haberi potest concio in funere mulieris, quæ in partu, vel post partum obiit.*"

3. True repentance is 1. a true return from evil (not a sowing among remaining thorns, not a merely external circumcision, but a circumcision of the heart and removal of abominations); 2. a true return to God (right and holy swearing, as a symptom of right and holy disposition); 3. a source of blessing for ourselves and others (thou shalt not be exiled—the heathen shall be blessed in thee).

4. On ver. 10. Warning against false peace. This is 1. a lie, for men say there is peace when the sword reaches even to the soul; 2. a misfortune, for it will disappoint the heart of those who cherish it.

5. On ver. 22. Since Scripture distinguishes a wisdom that is from above from a wisdom that is from below (James iii. 13-18), the question arises, wherein consists the difference between the two? 1. The wisdom from below is a wisdom in evil doing (a. unbelief, b. destruction, a. of self, β. of others—consequently absolute folly); Wisdom from above is wisdom in well-doing (a. faith, b. observing God's word in love—consequently blessing).

II. Demonstration of the justice of the judgments by the enumeration of their causes.

(CHAP. V. 1-31.)

The prophet enumerates these by first denouncing the universal corruption, especially in reference to the want of אֱמוּנָה. Vers. 1-6 he shows that truth and faith have entirely disappeared from public life; vers. 7-9 that אֱמוּנָה is wanting in conjugal relations; vers. 10-18 that none of this is any longer found in the sense of faith in God; vers. 19-24 he describes the idolatry resulting from unbelief; vers. 25-29 the deception and rude violence connected therewith; vers. 30, 31 finally he comprises all in a brief survey, in which the main points of this sad condition are set forth. The section contains six strophes of unequal length.

1. Universal want of truth and faith in public life.

V. 1-6.

- 1 Run through the lanes of Jerusalem and see,
And ascertain and search in her streets,
Whether ye find one, whether there be one,
Who doeth right and asketh after truth—
And I will pardon her.
- 2 And though they say "As Jehovah liveth,"
Even thus they swear falsely.
- 3 Jehovah, thine eyes, look they not for fidelity?
Thou hast smitten them, but it pained them not.
Thou destroyedst them,—they refused to receive correction;
They made their faces harder than a rock,
They refused to return.
- 4 And I said: These are only the poor!
They are stultified!¹
For they know not the way of Jehovah,
The judgment of their God.
- 5 I will go² to the great and speak with them,
For they know the way of Jehovah,
The judgment of their God.
Yet they have broken the yoke among them,
They have torn asunder the cords.
- 6 Therefore the lion from the forest slayeth them,³
The wolf of the deserts⁴ rendeth them;⁴
The leopard lurks by their cities;
Every one who goes out is torn in pieces;
For many are their misdeeds, great their apostasies.⁵

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—נִאֲלָה from נִאָל used only in Niphal. Num. xii. 11; Isai. xix. 13; 1. 36. The meaning is to become נִאָל, fools, to be stultified, to act foolishly.

² Ver. 5.—לֵךְ, Comp. NABOKLSB. Gr. §112, 5 b.

³ Ver. 6.—[DE WETTE, HENDERSON, NOTES render: an evening-wolf; BLATNEY has: a wolf of the plains.—S. R. A.]

⁴ Ver. 6.—שֶׁרֶפְיָם for יֶשֶׁרֶם (Prov. xi. 3, Keri). Comp. EWALD, §251, c.; OLSHAUSEN, §243, a. [GREEN, Gr. §141, 1.]

⁵ Ver. 6.—[BLATNEY, NOTES, HENDERSON render: their apostasies (rebellions) are increased.—S. R. A.]

EXEGETICAL AND CRITICAL.

Ver. 1. Run through the lanes . . . I will pardon her. This verse contains the theme not merely of this strophe, but in a certain degree of

the whole chapter. For the statements here of the universality of the corruption apply not only to the moral deficiency which is denounced in this strophe, but to all the sins of the people afterward enumerated. And in the second place the lack of honesty is the root of all the rest.—

Run through, comp. Am. viii. 12; Zech. iv. 10.—her streets, comp. Gen. xviii. 23 sq.—right—truth. Since the prophet uses these two words in conjunction with each other, since in ver. 2 the unreliableness of the oath sworn in Jerusalem forms the contrast to the *truth* demanded, since further this moral deficiency is first designated as the most striking, manifesting itself in all the lanes and streets of the city, this being followed in the ensuing strophes by the more special sins against *truth*, we must understand the former word of “right, justice” (comp. Gen. xviii. 19; Exod. xxiii. 6; Job viii. 8) as the basis of all trade and intercourse, the guarantee of all security of life and property, but the latter as “truth and faith,” without which no public life can exist. The asker after truth cannot be he, who seeks it in *others*, for why should he in such a deficiency? but one who seeks it for its own sake, that he may have it and practise it himself.

Ver. 2. And though they say . . . swear falsely. There may have been many different kinds of swearing in use (comp. Matth. v. 34 sq.). The formula “ I ” was at any rate regarded as the most sacred and binding. But even the oath thus made was broken.— I . The passages which are adduced for the meaning “nevertheless, yet” (Isai. vii. 14; x. 24; xxvii. 9) are uncertain. We must therefore retain the original meaning (in reference to such a condition, this being the case)—*even thus*. The expression of identity;—an oath by Jehovah and a false oath are with them the same thing.

Ver. 3. Jehovah, thine eyes . . . refused to return. The explanation of Hitzig (are not thine eyes true, reliable, do they not see correctly? Ps. xvii. 2) does not suit the connection. What ground would the prophet have for opposing such a supposition, as that the Lord had erred? It is evidently declared that the Lord seeks *truth*, in contrast with the declaration in ver. 1 that among the Israelites none asks after truth. After in ver. 2 he had shown by a striking example, to what a degree truth and faith were lacking in this people, he shows in ver. 3 how contrary this was to the will of the Lord. For (a) the Lord seeks truth , (as to the sense comp. Ps. liii. 3; as to the construction the I here is used after a verb of motion to be supplied, as it frequently is, after such actual verbs, instead of I , where the idea not of

“into” but of “up to” is to be expressed: 1 Sam. x. 26; 2 Sam. xix. 9; Ruth i. 8, etc.); (b) the Lord has sought by severe and manifold chastisements to bring the people to truth , but in vain. Comp. ii. 29 sqq. From which it is clear how the Lord regarded this quality. It is on this account that this idea stands at the head of this section, as its fundamental thought, as will also be seen in the ensuing explanation of the single strophes.—In they refused to return we have the fundamental thought of the entire discourse (see on iii. 1 sqq.).

Ver. 4. And I said: these are only the poor . . . the judgment of their God. The prophet interrupts his address to the people by communicating an objection which he himself made to the Lord. It is thus presupposed that the prophet was not at the moment of speaking first made acquainted with the judgment of the Lord concerning the moral condition of the people, as contained in vers. 1-3, but that he was previously aware of the divine purpose, so that he had time to go and make investigations among the higher circles of the people, the result of which he presents in ver. 5. These are only the poor; poor is the subject, these is the predicate: it is only the poor to which the previous description applies.

Ver. 5. I will go to the great . . . torn asunder the cords.—With them. Comp. i. 16; ii. 35; iv. 12.—Yet they. The particle yet stands here also in a restrictive sense. It is as though the prophet would say: I also really went; only the success did not meet my expectation, they had, etc. Comp. Deut. xviii. 20; 1 Sam. xxix. 9.—The great were the worst. They had burst all bands asunder. Comp. ii. 20.

Ver. 6. Therefore the lion . . . great their apostasies. The prophetic perfect—the prophet beholds the future as though it were past. Comp. NABGELSB. Gr. § 84, g.—The wolf of the deserts. There are two explanations of this. 1. The Chald., Vulg., Syr., after Hab. i. 8; Zeph. iii. 8 render the evening-wolf (coll. Ps. civ. 20). To this is opposed (a) the parallelism with from the forest, (b) the plural; since this never occurs elsewhere as the plural of wolf , nor is it at all here in place. Therefore most commentators take (2) wolves as the plural of wolf , the steppe, desert: the desert-wolf.—For many, comp. xxx. 13, 14.—On the subject-matter comp. Exod. xxvi. 22.

2. Their infidelity in marriage, in marriage with Jehovah as in human marriages.

V. 7-9.

7 What reason¹ have I to pardon² thee?

Thy children leave me and swear by that which is no God.

And I bound them in allegiance,³

But they committed adultery

And rushed⁴ into the harlot's house.

- 8 Fat stallions,⁴ dissolute are they;
Every one neighs after his neighbour's wife.
9 Should I not punish such as these? saith Jehovah;
Or should not my soul avenge itself on a people like this?

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—לֹא־לָמָּה can only mean grammatically: in reference to what? why? [GREEN, *Gr.*, § 75, 2.].—לָמָּה comp. NAEGLISB. *Gr.*, § 17, 3; § 53, 1; EWALD, § 326, a. OLSEN, 222, c. [GREEN, § 231, 4 a].

² Ver. 7.—אֶסְלֹחַ (for which the Keri has אֶסְלַח as in ver. 1) certainly did not, as HITZIG supposes, arise from אֶסְלַח, but the ancient form (ROSENK.) is retained as being the more solemn (NEUMANN). Comp. OLSE. § 238, a. ANM. [GREEN, *Gr.*, § 125, 1].

³ Ver. 7.—אֶשְׁכִּיץ אֹתָם. Many Codices and Editions, as given by DE ROSSI, read אֶשְׁכִּיץ אֹתָם. By far the majority of the translators and commentators follow this reading: LXX., Vulg., Chald., Syr., Arab., JEROME, THEODORET, RASCHI, KINGS, LUTHER, CALVIN, BUCKENHAGEN, OECOLAMP., FÖRSTER, SEE, SCHMIDT, MUESTER, GROTIUS, VENEMA, the English Bible, J. D. MICHAELIS, ROSENKUNLLER, EWALD, UMBREIT, MEIER. The former reading is adopted, after the example of some of the Rabbins, only by ZWINGLI, CH. B. MICHAELIS, GAAR (*earnest petition, adjure*), HITZIG (divine assistance in human marriage) MAURER, NEUMANN (and *I made them swear*; namely, *falsely*—a judgment of obduracy. Jer. vi. 9), GRAF. [BLATTNEY, NOTES and HENDERSON follows the former. HENDERSON: though I supplied them abundantly.—S. E. A.]

⁴ Ver. 7.—אֶשְׁכִּיץ for which the LXX. and Codd. 578, 575 read, according to DE ROSSI אֶשְׁכִּיץ, καταλύω, *diver-* *bantur* is used as in Mic. iv. 14 in the sense of: to penetrate sharply, to rush in, which comes easily from the radical meaning *incider*. [Others render: gather.]

⁵ Ver. 8.—Chethibh אֶשְׁכִּיץ, Keri אֶשְׁכִּיץ; the former Hoph. from שָׁכַח, the latter Pual from שָׁכַח. Neither of these roots occurs in Hebrew. The form of the Keri can be brought only by a wide and circuitous process to afford a tolerable meaning: שָׁכַח is regarded as the primitive root of שָׁכַח (*to weigh*, hence אֶשְׁכִּיץ); the Part. Pual would then—*weighed*:—it is however taken as—*provided with ponderibus (strong genitalis)*, probe vasati.—It is simpler to retain the Chethibh. שָׁכַח from which שָׁכַח, *cibus, alimentum* (Gen. xiv. 23; 1 Chron. xi. 23) has also in the dialects the sense of *nourish* (comp. Dan. iv. 9), שָׁכַח are therefore well-nourished, fat horses. The word is perhaps chosen in allusion to שָׁכַח. שָׁכַח has been variously explained (—שָׁכַח by the Rabbins; שָׁכַח, *trahentes*, i. e., *genitalia, emissarii*, by Jerome, the Chald., &c. EWALD reads שָׁכַח which according to the Arabic is said to denote “lewd,” &c.). The simplest derivation is that from שָׁכַח which indeed does not occur in Hebrew, but yet seems assured by the dialects and by שָׁכַח in the sense “to err, to rove” (H. 23). So most of the recent commentators.

EXEGETICAL AND CRITICAL.

1. What reason . . . into the harlot's house. This strophe is an exact parallel to the preceding. As the beginning of the first strophe (ver. 1) presupposes a request for forgiveness, so does ver. 7. There it was: when you find one, who asks after truth, I will pardon. Here it is: How can I pardon? Thy children have forsaken me. There the chief reason for not pardoning was the lack of truth in public life. Here, indeed, the word אֶשְׁכִּיץ is not mentioned, but the substance is the same, only in a different, more restricted sphere. The breach of conjugal fidelity, first in a theocratic and then in a human sense, is also a proof of the lack of fidelity. As finally ver. 6 ends with a threatening of punishment, so does ver. 7. The three, 7-9, thus form a whole, complete in themselves, a tableau after the usual type of the strophes of this prophet.—and *swore, etc.*, corresponds exactly to ver. 2. There their breach of fidelity was rebuked, because they swore *falsely* by Jehovah,—here, because they swore by those who were no gods (comp. ii. 11; Deut. xxxii. 17, 21).—And I bound them, &c. I believe that the difficulty in this sentence is solved if we transpose the paratactic mode of speech into the syntactic: *and although* I had allowed them to swear (had bound them by oath and allegiance) yet they committed adultery. The form of the word does not contradict this view, as GRAF supposes. We must not, however, think that this allowing to swear refers to the restoration of the Jehovah-cultus, effected by Josiah's reformation. For although that refor-

mation, begun in the 12th year of Josiah, and ended in the 18th (2 Chron. xxxiv. 8, 8), as frequently remarked, did not result in an honest return, yet it is not to be supposed that Jeremiah, during the period to which this discourse certainly belongs, had to complain of public idolatry. In saying “thy children have forsaken me and sworn by no gods” the prophet has in view not the events of that period, but of the whole past history of the people. In the course of this history, from the Exodus onward, it often enough happened that the people fell into idolatry, and were received again by the Lord into covenant with Him. Comp. e. g., the repeated apostasies in the wilderness (Exod. xxxii.; Numb. xxv.), and the renewal of the covenant in Arbath Moab (Deut. xxix. 1); further, the continuance of the idolatrous cult, even after the capture of the Holy Land, and the repetition of the covenant under Joshua (Josh. xxiv. 18, sqq.). With reference to this and other facts of the past (e. g., 1 Sam. vii.; 1 Kings xviii.): Jeremiah may well say: “thy children forsook me . . . and I let them swear, and they committed adultery,” &c., which according to our syntactic mode of expression is equivalent to: “although after their apostasy, to guard against another, I bound them by oath and allegiance, yet still again they committed adultery.” Comp on this paratactic mode of expression the remarks on iii. 8 and NAEGLISBACH *Gr.* § 111, 1, ANM. This explanation combines these advantages, that (a) it is supported by the more difficult and critically, more secure reading,—(b) it agrees with the grammar, and (c) with the connection. For in the latter respect it is clear that the prophet very suitably

opposes the idol-oaths to the Jehovah-oath, and thus develops a chain of proofs of the faithfulness of God, and the unfaithfulness of the people, which place the latter in the clearest light.—**Rush into the harlot's house.** That these words have a double sense, passing imperceptibly from the religious to the physical sphere of thought, is evident from a comparison of what precedes and follows. The justification of this mode of expression is found in the well known mingling of unchastity with the idolatrous na-

ture-worship. Comp. HENZO, *Real-Enc.*, Artt. *Astarte* and *Baal* [SMITH, *Dict.* I., 123, 145].—The *harlot's houses* are accordingly, if not exclusively yet preferentially the idol-temples, so far as these were at the same time places of spiritual and carnal adultery. Comp. HENZO I. 199.

Ver. 9. **Should I not punish . . . such a people as this.** This verse is repeated, ver. 29 and ch. ix. 8. As already remarked, its contents denote the conclusion of a strophe.

8. The Treachery of Unbelief.

V. 10-18.

- 10 Scale her walls¹ and destroy,
But make not utterly an end of her!
Hew off her branches,
For they are not Jehovah's.
- 11 For they have been faithless towards me,
House of Israel and house of Judah, saith Jehovah.
- 12 They have denied Jehovah, and said:
"He is not—and calamity will not come upon us;
Nor sword and famine shall we behold.
- 13 And the prophets are become wind
And the word is not in them:
So will it happen to *them*."
- 14 Therefore thus saith Jehovah, the God of hosts:
Because ye speak this word,
Behold, I make my word fire in thy mouth,
And this people wood, and it shall devour them.
- 15 Behold, I bring upon you a people from afar,
O house of Israel, saith Jehovah.
A mighty nation it is, an ancient nation it is,
A nation whose language thou knowest not,
And understandest not what it speaketh.
- 16 Its quiver is like an open sepulchre,—
They are all heroes—
- 17 And it devours thy harvest and thy bread.
They devour thy sons and thy daughters,—
It devours thy sheep and thy cattle;
It devours thy vine and thy fig-tree,—
It destroys thy fortified cities,
In which thou trustest, with the sword.
- 18 But even in these days, saith Jehovah,
I will not make an utter end of you.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 10.—שָׁרֵית (not to be confounded with שָׁרֵית, waves, Ezek. xxvii. 25) occurs here only. עֵלֵי denotes the idea of "walls" in general, as in Hemistich 2, of the walls of a vineyard (comp. Isai. v.). A wall is elsewhere שֹׁר Pl. שָׁרֵית, which moreover occurs only in Job xxiv. 11. The Plural שָׁרֵית is formed like יָכִים from יָם, ראש ראשים, עָרִים, עֵר (comp. OLSH. § 151, Anm.) עֵלֵי with בְּ is not, as HIRZIG asserts, to mount on something. The idea of the preposition is most variously modified by the connection, so that it denotes *into* (1 Kings xii. 18; 2 Kings xix. 28; Jer. xlviii. 18); *upon* (Deut. v. 5) *through, over* (Ezek. xlii. 5) etc. To read with E. MEIER שָׁרֵיתֵיךָ is therefore unnecessary and already forbidden by עֵלֵי.

² Ver. 13.—[“This sentence is left out in the LXX. the Syriac and the Arabic, but retained by the Vulg.: *Hæc ergo venient illis*—These things shall therefore come to them. This meaning the original will hardly bear. The reference seems to be to the prophet's becoming wind, being so proved by the event.” Note by Eng. Ed. of CALVIN.—S. K. A.]

EXEGETICAL AND CRITICAL.

That these verses form a strophe is seen not only from the unity of the contents, but also from the concordance of the commencement and the close. The whole strophe is only a picture in detail of the brief sketch in ver. 10 a, “destroy, but not utterly.”—It is further evident that the fundamental thought of the strophe depends on ver. 1; that the people are wanting in *אמונה* is clear from the fact that they deny Jehovah, and consequently do not believe the word of His prophets.

Ver. 10. *Scale her walls . . . for they are not Jehovah's.* The image of a vine in an un-walled vineyard suggests the expression.—The phrase for they are not Jehovah's involves the idea of depravation. Comp. ii. 21.

Ver. 11. *For they have been faithless toward me . . . saith Jehovah.* The threatening of punishment repeated in a new form follows the fundamental declaration “Israel has been faithless towards the Lord.” The prophet says this of both kingdoms, though the kingdom of Israel was no longer in existence. We see that he still has always in view the entire past history of the people. Comp. the remarks on *אשכנז* at ver. 7.—*Faithless* (comp. iii. 7 sqq.) is evidently in antithesis to truth, vers. 1 and 8. It is a word of general signification, and would not in itself afford a new, specific element. It is therefore more particularly defined in what follows.

Ver. 12. *They have denied Jehovah . . . shall we behold.* It is here declared that they injured the truth in such a manner by their faithlessness, that they virtually denied the existence of Jehovah.—*have denied*, Josh. xxiv. 27; Isai. lix. 13. Comp. Prov. xxx. 9. The sense of this is explained unmistakably by *He is not*. If Jehovah is not, there is no possibility of a judgment to be effected by Him.

Ver. 13. *And the prophets . . . so will it happen to them.* It is the necessary consequence of Jehovah's non-existence that the word prophesied in His name is regarded as nothing, or as wind. When it is said, the prophets are become wind, the reference is of course not to their persons, but only to their prophetic ministry: *qua* prophets they will prove to be mere wind-bags. *הוּא* might certainly be rendered as a finite verb (comp. Hos. i. 2) and the article with the signification of *Nota relationis* (Gen. xxi. 3; Isai. lvi. 8; Josh. x. 24; 1 Chron. xxvi. 28; xxix. 17; Ewald, § 881 b; NAEGELSB. Gr., § 71, 5, Anm. 8). [GREEN'S Gr. § 245, 5 b.] The sense would then be: he who speaks is not in them, that is, what they say, they say entirely of themselves. But *הוּא* might also be a nominal form (*ad f. הוּא*) although this does not occur elsewhere. (Vid. FUERST, s. v.). The meaning would then be: *the speaker, the prophetic spirit*. The LXX.: *λόγος κενός*. Both are grammatically possible, the sense in both cases

being the same.—*So will it happen to them.* As they threaten us, so may it happen to themselves; let their empty threatening fall back upon themselves.

Ver. 14. *Therefore thus saith Jehovah . . . and it shall devour them.* Provoked by the bold declaration of unbelief in the word of the prophet, vers. 12, 13, the Lord here puts in the mouth of His prophet an emphatic repetition of the denunciatory prophecy, which from i. 13 onwards forms the focus of his prophetic announcement for the proximate future. Because Israel will not believe the word of the prophet, this word is to be equipped with the highest energy of a real active force. Comp. i. 9, 10.—The sudden change of person in in thy mouth should not offend. Comp. ver. 19, and NAEGELSB. Gr., § 101, 2 Anm.

Vers. 15–17. *Behold I bring upon you . . . with the sword.* This passage has its root in Deut. xxviii. 49 sqq. Comp. Isai. v. 26; Hab. i. 6; Am. vi. 14; Vid. KUEPER, S. 12, etc.—from afar. Comp. iv. 16.—*House of Israel* is here used as a common name, ii. 26; iii. 20, 21, 23; iv. 1, etc.—The prophet heaps all the predicates on the people appointed to inflict the punishment which might cause them to appear terrible in the highest degree to the Israelites; they are coming from a distance, all sympathetic disposition to spare is therefore distant from their hearts; they are an ancient people (*הָעָם הַזֶּה* of streams = unconquerable, ever-flowing, Deut. xxi. 4; Ps. lxxiv. 15,—of rocks, mountains, mountain-fastnesses = firmly founded, immovable, Numb. xxiv. 21; Mic. vi. 2; Jer. xlix. 19—designates firmly-rooted, impregnable power;—*הָעָם הַזֶּה* designates ancient nobility and the hard-hearted and ruthless pride called forth by it; further, they speak a foreign, unintelligible language (from Deut. xxviii. 49): their quiver is on account of its form compared with an open grave—that the quiver has not a receptive but an aggressive relation may have been overlooked by the poet.—All the necessities of life will be devoured by the enemy (the devouring of the children seems to be based on a reminiscence of Deut. xxviii. 53, where, however, it is said, that the Israelites will devour the flesh of their own children. Comp. KUEPER, S. 12, 18;—moreover the prophet may have taken *מָצֵל* in the more general sense, (comp. x. 25);—the fortified cities, in which Israel trusted (Deut. xxviii. 52) shall be destroyed (Mal. i. 4) with the power of the sword (*sword* as in the phrase “fire and sword” being employed for warlike implements generally, comp. Lev. xxvi. 6).—What people it is which is called to accomplish this, the prophet is not yet aware. Comp. the remarks above on i. 13 sqq. If he had known the name of the people, why should he not have mentioned it? To think of the Scythians because they once made an incursion through Palestine, and because there is a Scythopolis in the valley of the Jordan (comp. HENZOG, *Real-Enc.* XIV. S. 170), is absurd. We can at most suppose that the prophet

borrowed from the Scythian invasion some tints for the coloring of his picture. Moreover the whole description applies also to the Babylonians. These especially, according to Gen. x. and xi., might be regarded as an ancient people, even if we assume from Isai. xxiii. 13 that the Chaldeans were a younger branch grafted into the old stock. [HENDERSON:—"The antiquity ascribed to the invaders has special respect to the Chaldeans, a nation originally inhabiting the Carduchian mountains and the northern parts of Mesopotamia, but who had immigrated into the Babylonian territory, where they had a settlement allotted them; and being, like all mountaineers, distinguished for their bravery, doubtless composed the most formidable part of the invading army. See my comment on Isai. xxiii. 13. From its being affirmed that the Jews would not under-

stand the language of this people, it follows that after they left their original abodes, they must have retained their native tongue, which was in all probability the mother of the present Kurdish,—a language totally different from any of Semitic origin, but showing much affinity with the ancient Persic."—S. R. A.]

Ver. 18. But even in those days . . . an utter end of you. Comp. iv. 27 and ver. 10, and the remarks on the latter passage.—**Make an end** is decidedly connected with the accusative, Nah. i. 8; Neh. ix. 81;—with ע Jer. xxx. 11; xlv. 28—decidedly with לֹא—"with" in this passage;—when it occurs elsewhere: Jer. xxx. 11; xlv. 28; Ezek. xi. 13; xx. 17; Zeph. i. 18; it is uncertain whether לֹא is a *Nota Accus.* or a preposition.

4. Infidelity from blindness of heart and ingratitude.

V. 19-24.

- 19 And it shall come to pass, when ye say:
For what cause doth Jehovah our God all these things to us?—
So shalt thou say to them:
As ye have forsaken me, and served strange gods in your land,
So shall ye serve strangers in a land that is not yours.
- 20 Announce it in the house of Jacob,
And publish it in Judah:
- 21 Now hear it, ye people, foolish and without understanding,
Who have eyes and see not, ears and hear not!
- 22 Will ye still not fear me? saith Jehovah,
Or will ye not tremble before me,
Who have placed the sand for a boundary to the sea,
As an everlasting barrier, which it will not pass?
And though they rage, they can do nothing,—
And though they roar, its waves, they come not over it!
- 23 But this people have an apostate and rebellious heart;
They have revolted and are gone.
- 24 And say not in their hearts:
We will fear Jehovah, our God,
Who giveth rain, the early and the latter rain in its season,
Who secureth to us the weeks as harvest-tide.

EXEGETICAL AND CRITICAL.

The main object of this section (chap. v.) is to present before the people the *causes* of this punitive judgment, as is especially evident in the beginning of this strophe. For the question (ver. 19): Why doth the Lord all this to us? would then refer to the whole, if vers. 14 to 17 did not present the principal object in the prophetic perspective. This question is therefore only a turn, in order to proceed to the main purpose of the section from another side. As, however, according to ver. 1-3, the lack אֲחִיזְכְּיָהוּ is the chief

cause of the judgment, so also in this strophe it is only a new species of this which is adduced: apostasy to the idols in consequence of mad blindness, which recognizes not Jehovah as the Almighty Creator, and hence denies Him the thanks which are due to Him as the Author of the most precious gifts of nature. The strophe falls into two parts: 1. Cause of the punitive judgment, ver. 19 (forsaking of Jehovah and idolatry); 2. Cause of this forsaking a double one: (a) being without heart (vers. 20-22); (b) an apostate and rebellious heart (vers. 23 and 24).

Ver. 19. And it shall come to pass . . .

that is not yours.—On the change of the person (אֲמַרְתָּ—אֲמַרְתִּי) *vide supra*, on ver. 14.

Vers. 20 and 21. **Announce it in the house of Jacob . . . ears and hear not.**—House of Jacob frequently designates the whole people (e. g., in Numb. xxiii. 7; Deut. xxxii. 9; Jer. x. 25; Am. vi. 7), but here, as elsewhere (e. g. Isai. ix. 7; xvii. 4; Mic. i. 5), the kingdom of Israel, partly for the sake of the antithesis to Judah, partly on account of vers. 11 and 15. This in reality exists no longer as such, but ideally it is still ever present to the spirit of the prophet, and indeed with the more justice since its constituent parts were still in existence, though as *membra disiecta*. Observe that in chap. iii. Jeremiah sharply and emphatically distinguishes Israel and Judah, because he is speaking of the past and the distant future; in ch. iv. he uses in ver. 1 the conjoint appellation, but in what follows, having the present in view he turns to Judah and Jerusalem only (vers. 8, 4, 5, 6, 10, 11, 14, 16, 31); in ch. v. he still addresses Jerusalem in ver. 1, but in what follows (vers. 11, 15) the entirety of the people is more prominent in his mind, quite naturally, since he has to present the causes of the judgment predicted by him, which carry him back into the remote past. He could not then possibly restrict what he says in ver. 21 sqq. to Judah, for it all applies with equal force to Israel.—**Foolish and without understanding.** Comp. iv. 22; Hos. vii. 11. **Have eyes, etc.** Comp. Deut. xxix. 8; Isai. vi. 9, 10; Ezek. xii. 2. The apostasy of the people is here explained by their spiritual blindness and dullness generally, and this appears to have come upon them, because notwithstanding the grand displays of His power they had witnessed, they feared not the Lord.

Ver. 22. **Will ye still not fear me . . . they come not over it.** From the connection the prophet cannot intend an exhortation, but only the confirmation of a fact. It is thus not so much: *Will ye not fear me then?* as: *Ye fear me not therefore.*—The wide ocean with the immense body of its waves is an emblem of the wildest and most irresistible force of nature. And yet the Lord is strong enough to control this violence. Comp. Job xxxviii. 8-11; Ps. xxxiii. 7; Prov. viii. 29. [The sea is also an emblem of the world, and its waves of the turbulence of the nations, which are yet under divine control. Comp. Ps. xciii. 3, 4. HENGSTENBERG on John vi. 16-21.—S. R. A.]—**They rage,** comp. xlv. 7, 8; 2 Sam. xxii. 8; Ps. xviii. 8; subject—**its waves.**—**Can do nothing.** Comp. iii. 6; xx. 11; Isai. xvi. 12; Job xxxi. 28

Ver. 23. **But this people . . . are gone.** How can a people be impelled by the greatness of God's works to fear Him, who are not moved to such fear by His goodness? He whom the love of God wins not, is not won by His omnipotence, for the former is the stronger. The connection is therefore this, that vers. 23 and 24 introduce a new element of their unfaithful disposition, which has at the same time a causal relation to that which was previously mentioned in

vers. 21, 22. The *Vau* in וְלֹא is adversative: I ask, *Will ye still not fear?* but to this question I can obtain no satisfactory answer, because this people is both *apostate* and *rebellious*.—These last named predicates are stronger than those in ver. 21, for those were negative, while these are positive. They are not only insensible and dull, but positively hostile. They *can* not—and what is worse—they *will* not. There is no occasion in the text to take and are gone as forming a climax (comp. Judges iv. 24; Gen. iii. 8). It rather corresponds to **have revolted** as its positive side: they break loose from the Lord and go away into the unmeasured distance, whithersoever their heart impels them.

Ver. 24. **And say not in their hearts . . . as harvest-tide.**—We will fear [Let us fear—HENDERSON] corresponds to the **not fear me**, ver. 22: neither the grandeur nor the kindness of God's works move them to fear Jehovah.—The rain is an emblem of blessing. Comp. iii. 8.—נָשָׂם is the general term, as we may perceive from Lev. xxvi. 4 (וְנָשָׂם גִּשְׁמֵיכֶם בְּעֵתָם). The double *Vau* before יוֹרֵה (early rain, October to Decem-

ber) and מְלִקֵּשׁ (the latter rain, in the spring, before the harvest) is disjunctive—*et—et*. Comp. NAEGELSB. *Gr.* § 110, 8. The Masoretes, not understanding this, would strike out the first *Vau*, but unnecessarily.—**Secureth.** The fruitfulness of the year depends on the regularity of the rainy seasons. Comp. Deut. xi. 14; 1 Sam. xii. 17, 18: RAUMER, *Paläst. 4 Aufl. S.* 90.—[*Vid.* LIGHTFOOT, XII. p. 71].—**The weeks as harvest-tide** are the seven weeks of harvest from Easter to Whitsuntide [Passover to Pentecost] (Exod. xxiii. 16; xxxiv. 22; Numb. xxviii. 26; Deut. xvi. 9, 10, 16). They are called thus because the beginning and the close of the (principal) harvest was determined by the two festivals as by fixed boundary-lines. The חֶקֶת קָצִיר (harvest-tide) correspond to the חֶקֶת עוֹלָם (everlasting barrier), ver. 22.

5. Infidelity as deceit and violence.

V. 25-29.

- 25 Your transgressions hindered such things,
Your sins withheld the good from you.
26 For godless [men] are found among my people;
They lurk, like fowlers crouch;

They set traps, they catch men.

27 As a cage is full of birds

So are their houses full of unrighteous wealth.

Therefrom they are become great and rich.

28 They are fat, they shine, they overflow with iniquities:

In justice they settle not the affairs of the orphan, and prosecute them;

And the rights of the poor they procure not.

29 Should I not punish such, saith Jehovah,

Should not my soul avenge itself on a nation like this?

EXEGETICAL AND CRITICAL.

Ver. 25 is closely connected with the previous strophe, but in such wise that it evidently does not belong to it, but conducts to a new passage. It involves in a certain measure a contradiction to the preceding. While in ver. 24 it was declared: *they say not, let us fear the Lord*, who gives us rain, etc., it is here said that Jehovah had *not* given them rain because of the sins of the people. And these sins are now so specified in what follows, that we see the prophet would confirm by new facts the fundamental thought of the section that אֲמִינָה has departed from Israel. Moreover the end here reverts to the beginning. For when he here speaks of the ruling of the כִּרְכָה, and of the unrighteousness of those in power it is evident that the phrase "any one doing right or seeking truth," in ver. 1, is hovering before his mind. Ver. 29 shows by its identity with ver. 9, that it is the conclusion of the strophe, and thus in its structure this strophe entirely resembles that in vers. 7-9, which likewise begins and ends with a reference to the divine judgment.

Ver. 25. **Your transgressions . . . from you.** Comp. iii. 3; iv. 18. When the prophet here, as in iii. 8, refers to the withholding of the rain as past, he certainly had definite facts in view (e. g., 1 Kings xvii.; Am. iv. sqq.) and would intimate that the Lord not merely *will* punish, but already *has* punished, by which a guarantee is afforded of the infliction of the expected judgment.

Ver. 26. **For godless men are found . . .**

they catch men. שׁוֹרֵץ is to be regarded as impersonal: *it is lurked*. Comp. NAEGLSB. *Gr.*, § 101, 2.—כֶּשֶׁן יְקוֹשִׁים. Comp. NAEGLSB. *Gr.*, § 95, 2. [GREEN'S *Gr.*, § 189, 2.—S. R. A.]

(כְּעֵבֶר טוֹפָה) Prov. x. 25).—כִּשְׁחִית, *destroyer* generally (Exod. xii. 13; Ezek. xxi. 36), here specially, on account of הַצִּיִּב, destructive snares.

Ver. 27. **As a cage is full of birds . . . become great and rich.** כִּרְכָה is evidently the antithesis of אֲמִינָה. At the same time the word is to be taken as *abstr. pro concr.* = *res fraude*

partis, as עָכָל Ps. cv. 4; Eccles. ii. 19; comp. NAEGLSB. *Gr.*, § 59, 1. From riches gained by deceit is developed violent injustice.

Vers. 28 and 29. **They are fat . . . nation like this.** Being fat is not all: luxury produces lust, it runs over like a seething pot, and that with iniquities [matters of wickedness: HENDERSON] (דְּבַר־יָרֵעַ) involving the ideas of *res* and *verbum*) which are afterwards enumerated. עָבַר is construed as a verb of fulness with the accusative, like הִלָּךְ Joel iv. 18. Comp. NAEGLSB. *Gr.*, § 69, 2, a.—**They settle not.** Comp. Ps. x. 18; xliii. 2; Gen. xxx. 6; Jer. xxii. 16.—**and prosecute them**, might certainly be rendered grammatically = *that they prosper* [HENDERSON]. But then the plural is strange and the sense is flat. Therefore it is better to regard it as the positive side of *settle not* = and they carry them through.—Ver. 29, comp. ver. 9.

6. Comprehensive conclusion.

V. 80, 81.

30 Fear and horror have happened in the land;

31 The prophets prophesy falsely,

And the priests rule by their hand,¹

And my people love to have it so:

But what will they do when the end of the song comes?

TEXTUAL AND GRAMMATICAL.

¹ Ver. 31.—[“The LXX. and the *Vulgate* have ‘And the priests have applauded with their own hands,’ and the *Targum* ‘And the priests have blessed their hands.’ Both mean the same thing (?) though the words are different; and Blayney [and Boothroyd] gives the same meaning. ‘And the priests have concurred with them.’ HORSLEY says the words literally are ‘And the priests go down according to their hands;’ that is, he adds, ‘the priests go which way their hands permit, i. e.,

the priests are directed by them.'—When followed by *לָּ* as here, the preposition never means according to, as HENSLER renders it, but ever, upon, toward or against, and mostly 'upon.' See Ex. ix. 9; Numb. iv. 9; Ps. vii. 10; lxxii. 6. Therefore the literal rendering is this. 'And the priests have descended upon their hands.' An idiomatic expression, which seems to mean, that the priests assisted the prophets, according to what is expressed by the *Targum*, etc. Note by Eng. ed. of CALVIN, I. p. 309.—S. R. A.]

EXEGETICAL AND CRITICAL.

These verses express the result of the examination instituted by the prophet into the moral condition of the people, *viz.*, that it was horribly bad in all ranks of life. While ver. 30 has reference to the entire section, ver. 31 refers especially to vers. 4 and 5.

Ver. 30. **Fear . . . in the land.**—**Fear.** Comp. Deut. xxviii. 37; 2 Kings xxii. 19; Jer. xix. 8; xxv. 9, *etc.*—horror, a horrible thing, xxiii. 14. Comp. xviii. 13; Hos. vi. 10.

Ver. 31. **The prophets . . . when the end of the song comes.** The prophets are first mentioned as the medium of all knowledge which determines to action. Comp. xx. 6; xxix. 9. The priests ought to have been a corrective to the misleading of the prophets, comp. Mal. ii. 7; Ezek. vii. 26. Instead of this they made profit by them.—על־דבר or על־ידי apart from its local signification, is a priestly *terminus technicus*, which means *ad latus* = under inspection, by appointment (1 Chron. vi. 16; xxv. 2, 8, 6; 2 Chron. xvii. 15, 17; xxiii. 18; xxix. 27; Ezr. iii. 10). So here. For an instance of such corrupting influence exercised by the prophets on the priests, see Jer. xxix. 24-32.—The corruption of the priests and prophets should in the last instance be rebuked by the sound sense of the people. But no. The people love to have it so. They do not cause a reaction but co-operate.—**When the end of the song comes**, or in reference to its end. The fem. suff. must be regarded as mental (ver. 20, comp. NAGELSB. *Gr.*, § 60, 6 b) and to be referred in general to the totality of the condition described by the prophet. The sense is: What will you do when the present condition enters upon its last stage of development, or as we say, when the end of the song comes? Comp. Isai. x. 3; Hos. ix. 5. [LIGHTFOOT, XII. p. 550.—S. R. A.]

DOCTRINAL AND ETHICAL.

1. On ver. 1. "The wicked world has in the pious and believing a noble treasure and defence" (Gen. xviii. 32); LANGE.—Even Zoar is preserved for the sake of Lot, (Gen. xix. 20 sq.)—Comp. Isai. xxxvii. 35.—GHISLERUS reminds us of a story which Pliny relates (vol. xxxv. cap. 10) of King Demetrius, who retired from the city of Rhodium, because he could not take it on its only accessible side without destroying some celebrated paintings of Protogenes.

2. ZINZENDORF here relates (S. 198) a story of M. Joh. Christoph Schwedler, ob. 1730. "Once when in the church at Wiese (Silesia) they were singing before the communion 'I will say to thee Farewell,' at the words 'Thy sinful, wicked living, pleases me not at all,' such an Elias-like zeal seized upon him, that raising his voice above the organ and the choral of a thousand voices, he cried out in tones of thunder, 'For God's sake what are you singing? What

does not please you? The Lord Jesus does not please you. To him ye must say: Thou pleasest us not, then you would speak the truth; but you do say, the world.'—When now all, convicted by their consciences, sat there in grief and tears, and few knew how this happened to them, he said: 'Now, if it be thus as it should be, let him to whomsoever your sinful life has become offensive, confess it in the name of the Lord,' whereupon this verse was wept rather than sung."

3. On ver. 3. ORIGEN says in his sixth homily, of which the text is Jer. v. 8-5, "If now thou wilt that the beams of God's eye rest upon thee, embrace the virtues. So will it be with thee according to this 'the eyes of the Lord look for faith.' And if thou art such an one that the eyes of the Lord shine upon thee, then wilt thou say, 'the light of thy countenance rose upon us, O Lord,' Ps. iv. 7."—"He asks for returns and that too in *cash*. This is the fund to which he applies and on which he depends. Words are of no value to him. But just this is the complaint: Faith is rare among the children of men (Ps. xii. 2); 'it is not every man's possession,' as it is there said. In these days preachers might exclaim with Isaiah: who believes? (Isai. liii. 1). And Abraham pleads with the Lord for Sodom on condition of five righteous persons being found in it (Gen. xviii.)." ZINZENDORF.—"*Ecce verbera desuper et flagella non desunt, et trepidatio nulla, nulla formido est. Quid si non intercederet rebus humanis vel ista censura?*" CYPRIAN. *ad Demetrianum*.—"Haud grave est plagis affici, sed plaga meliorem non fieri gravissimum est." GREGOR. NAZIANZ.

4. On vers. 4 and 5. "A preacher has no more miserable and ignorant hearers than the respectable. While they are spelling their way back to the cross, and are getting so far as to know how to learn that we are saved alone by the grace of the Lord Jesus, till we get them so far as to understand that the command of the New Test. is to believe, and all that morality can lug about for eighty years is gone with a word: Son, be of good courage, thy sins are forgiven thee,—the ignorant would have been able to do it thrice. Enough has been said to show that a teacher greatly deceives himself, if he seeks among the respectable that comfort in his office, which he does not meet with among the common people." ZINZENDORF. S. 12, 18. Comp. S. 65, 66; 1 Cor. i. 26, 27.

5. On ver. 18. "Yes, the prophets are gossips. How does this sound and whence comes the saying? It sounds somewhat distinguished, and a teacher may draw it upon himself. Almost the whole body has incurred this, that they are reckoned with afterwards, and because after their discourse one has been able to do away with it by head work, he has finally come to the conclusion: the pastors are gossips; and the precious treasure of the public testimony is much calumniated. Whoever is grieved on account of the teachers, let him reflect that this arises not so much from the fault of the hearers as of the

teachers. I will assure him: As soon as the words of the Lord become fire in his mouth, the hearers become wood, and criticism is at an end, and feeling comes and *savor* comes, be it unto life or unto death. From that time the preacher is in earnest, and laughter is forbidden by the hearers themselves." ZINZENDORF, S. 13, 14.

6. On ver. 15 sqq. "The prophet takes his direction from God's unchangeable calendar, as it was composed by Moses: Deut. xxviii. 49. Therefore he could well prognosticate how it would terminate with his disobedient people. It is of use, that we diligently peruse such an ever-enduring calendar, and ever have it before our eyes. For it is more certain than all other prognostications can be." CRAMER.

7. On vers. 21, 22. "*Hear, ye mad people, that have no understanding! Will ye not fear me?*" This is a glorious discovery of the omnipotence and majesty of God. If, however, men see one, they see all; but they have no ears to hear until the whole is changed. But that men are so secure and think not of Him who allows them to live so securely, this is indeed an insane business." ZINZENDORF, S. 202.

8. On ver. 24. "O man, as often as thou puttest bread into thy mouth, reflect, that God by this means of nourishment would bring thee to Himself. Cling not also to carnal bread, but let thy immortal soul be satisfied by God." STARK.

9. [On ver. 25. "This passage is worthy of special note: for God's paternal favor does not so continually shine forth in our daily sustenance, but that many clouds intercept our view. Hence it is, that ungodly men think that the years are now barren, and then fruitful through mere chance. We indeed see nothing so regulated in every respect in the world, that the goodness of God can be seen without clouds and obstructions: but we do not consider whence this confusion proceeds, even because we obstruct God's access to us, so that His beneficence does not reach us. We throw heaven and earth into confusion by our sins. For were we in right order as to our obedience to God, doubtless all the elements would be conformable, and we should thus observe in the world an angelic harmony. But as our lusts tumultuate against God, as we stir up war daily, and provoke Him by our pride, perverseness and obstinacy, it must needs be that all things, above and below, should be in disorder, that the heavens should at one time appear cloudy, and that continuous rains should at another time destroy the produce of the earth, and that nothing should be unmixed and unstained in the world. This confusion then, in all the elements, is to be ascribed to our sins: and this is what is meant by the prophet. Though indeed the reproof was then addressed to the Jews, we may yet gather hence a lesson of general instruction." CALVIN.—S. R. A.]

10. On ver. 28. ZINZENDORF remarks on the words "and they prosper" that the chief cause of the condemnation of the rich man (Luke vi. 19 sqq.) was that he was prospered in all things in this world. He consequently received his good things in this life and fared sumptuously every day. Comp. Ps. xxxvii. 35; Luke vi. 25; Jas. v. 1 sqq.

11. On ver. 28. "It would be better for one

to have the Turkish emperor with all his army for an enemy than a poor widow with her fatherless orphans. For the widow's tears are water which rises above all the mountains and then falls again and washes away all her enemies into hell." LUTHER. Comp. Wisd. xxxv. 18-21.

12. On ver. 31. "*My people like it so.*" Like sought, like found. The people wish to have false preachers and get them, and a blind man leads the blind until both fall into the ditch, Luke vi. 39." CRAMER.—"How will it be at last? We finally become as accustomed to disorder as disorderly people, and the more everything goes to ruin, the less concerned are we. There is, perhaps, however, still an uncompromising servant or old friend of our Father, who is constantly repeating the little word to us: How will it be? How will it end at last? This is the peculiar office of the teacher, and nobody likes to hear him." ZINZENDORF, S. 203.

HOMILETICAL AND PRACTICAL.

1. On ver. 3. **Lord, thine eyes look for faith.** Why does God impose faith as the only condition of salvation? 1. Because faith gives the greatest glory to God. 2. Because it is at the same time the easiest and most difficult exercise of the human heart. For (a) to believe, i. e., to accept God's grace as a free gift, every one is, and must be, able to do. (b) He who can do it, has vanquished himself at the one point and won all.

2. [On ver. 4. "All sin proceeds from some misapprehension of God. (1) Skeptical humor as to God's particular Providence, and inspection over all events. (2) Disbelief that He is concerned about the moral good or evil actions of men. (3) Abuse of the doctrine of God's foreordination, and (4) of His mercy. But (1) God's mercy will not interfere with His justice. (2) The execution will be no less severe than the threatening. (3) God will not accept less than He requires in the Gospel." DR. S. CLARKE.—S. R. A.]

3. On ver. 11. **Obstinate unbelief.** 1. Its nature: it denies God and therefore despises (a) God's word, (b) those who proclaim it. 2. Its punishment: the tables are turned; (a) the unbeliever, before fire, now becomes wood, (b) the word of God, before regarded as wood, becomes fire.

4. On ver. 19. **Why doth the Lord our God all these things to us?** Three answers to this one question: 1. John xiii. 7, What I do, thou knowest not now, etc. 2. Matth. xx. 15, Is it not lawful for me to do what I will? etc. 3. James i. 12. Blessed is the man that endureth temptation, etc. FLOREY, 1863.

5. On vers. 21, 24. **Of the fear of God.** 1. Motives from without, (a) God's displays of power, (b) His displays of grace. 2. Inner conditions: (a) That we open our eyes and ears, (b) that we allow ourselves to be impelled by that which we see and hear.

6. On ver. 24. (Harvest [Thanksgiving] sermon). The harvest-blessing: 1. From whom it comes. 2. To whom it leads.

7. On ver. 24. It is the Lord who faithfully guards the harvest forces. This truth calls for

1. humility and trust in the sowing of earthly seed; 2. confidence in working in this world; 3. hope in the interment of bodies in the earth. V. D. TRENK, *Gesetz und Zeugnis* (Law and Testimony), Apr. 1860, S. 226.

8. On ver. 24. The call which the present year's harvest makes on the hearts of men. It is, Fear the Lord. For 1, without Him all labor and toil is in vain; 2. He does not allow Himself to be in-

terfered with in His government; 8. He gives and blesses without respect to our deserts and in spite of our sins. FLOREY, 1863.

9. On vers. 30 and 31. A cry of warning in a period of universal apostasy. 1. The condition of the people is shocking and abominable, for (a) the leaders of the people misguide them, (b) the people wish to be misled. 2. The consequences correspond to the guilt (comp. vers. 25, 14 sqq., 6).

III. Recapitulation, consisting of a combination of the points already presented: the call to return, announcement of punishment and its reasons.

(CHAP. VI. 1-26).

1. Exhortation to flee from Jerusalem.

VI. 1-8.

- 1 Flee, ye children of Benjamin, out of Jerusalem,
And in Blow (Tekoa) blow the trumpet,
And over the vineyard (Beth-hakkerem) erect the signal;¹
For calamity threatens from the north and great ruin.
- 2 Thou art like the meadow, the tenderly cared for,
O daughter of Zion.
- 3 Against her shall come shepherds and their flocks
And pitch their tents against her round about,
And depasture each his spot.
- 4 Sanctify war against her!
"Arise, let us go up at noon!
Wo to us, for the day has turned,
For the shadows of evening are lengthening.
- 5 Arise, and let us go up in the night
And destroy her palaces!"
- 6 For thus saith Jehovah Zebaoth,
Fell her trees,² and raise a rampart³ against Jerusalem!
She is the city of which it is ascertained
That nothing but rude violence is found in her.
- 7 As a spring⁴ poureth forth its waters
So she poureth forth her wickedness.
Injustice and desolation are heard of in her,
Sickness and wounds are continually before me.
- 8 Be warned, O Jerusalem, lest my soul be forced from thee,
Lest I make thee desolate, a land uninhabited.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—["It is singular that the SEPT. render this in ch. iv. 6, 'Haste ye,' and here 'Be ye strong.' The Targum renders it 'migrate' or, remove ye. The idea of assembling it never has.—Where BLAYNEY got the phrase, 'Retire in a body' it is difficult to say." Ed. of CALVIN.—S. R. A.]

² Ver. 1.—["The word has no connection with 'fire,' as mentioned in our version, which has been derived from the Rabbin. BLAYNEY's rendering is 'light up a fire—beacon,' but the words admit of no such meaning." Ed. of CALVIN.—S. R. A.]

³ Ver. 6.—[עֲרֵב is not to be regarded as a fem. collective form (comp. עֲרֵבָה) which does not occur elsewhere, but עֲרֵב is the suffix without mappik, as frequently (Exod. ix. 18; Num. xv. 28; Ps. xlviii. 14; Ew. § 247, d; OLSH. § 40, c; NABOLZ. § 44, 4, Anm.) The LXX. Vulg. Syr. and several Codd. in DE ROSSI also express the suffix.

⁴ Ver. 6.—[עֲרֵב עֲרֵבָה is the standing mode of expression, so much so that עֲרֵבָה occurs only in this connection, Sam. xx. 15; 2 Ki. xix. 32; Isai. xxxvii. 33; Ezek. iv. 2; xvii. 17; xxi. 27; xxvi. 8; Dan. xi. 15.

⁵ Ver. 7.—It is probable that עֲרֵב here stands for עֲרֵבָה, as the Masoretes suppose to have happened, *vice versa*, in 2 Sam.

xxiii. 16, 20. This is also proved by the fem. suffix in בְּנֵי. For בֵּן, pit is masc., while בְּנָה is fem. This change of gender between the noun and the suffix is probably also the ground of the Keri בֵּן, which does not occur elsewhere. On the construction comp. v. 16, and NABEGLER, *Gr.*, § 95, 2.

EXEGETICAL AND CRITICAL.

That vers. 1-8 form a strophe is seen partly from their close connection (ver. 6 traces the undertaking of the besiegers to a divine command), partly from the fact that the eight verses contain the complete cycle of the fundamental thought of the prophet, announcement of judgment, statement of reasons (vers. 6 and 7) and call to reform (ver. 8). At the same time however a climax is evident on a comparison with the preceding context. For the prophet here sees the judgment upon Jerusalem so near its accomplishment that he already earnestly admonishes to flight those who live to the south of this city.

Ver. 1. **Flee, ye children of Benjamin . . . great ruin.**—Flee, comp. iv. 6.—**Children [sons] of Benjamin** is explained without doubt by the circumstance that Benjaminites formed a part (probably the principal part. Comp. GRAF, WINER, *R. W. B.*, s. v., Jerusalem) of the inhabitants of Jerusalem. According to the original settlement of boundaries (Josh. xv. 8; xviii. 16) Jerusalem belonged entirely to Benjamin. But even before David's time it was inhabited by Judeans (Josh. xv. 63) and Benjaminites (Judg. i. 21). Since David's time, being the capital of the whole country, it also belonged to the whole people (comp. RAUMER, *Paläst. S.* 339) and doubtless had inhabitants from all the tribes, which would not however exclude Judeans and Benjaminites from forming the bulk of the population. Jeremiah's mentioning only the latter may be explained by the fact that he himself was of the tribe of Benjamin (i. 1).—**From [from the midst] is an antithesis to towards Zion**, iv. 6. While there they were called upon to flee to Jerusalem, where at first they would find safety, now they are exhorted to flee from Jerusalem.—וּפָּחַד (to blow, blow, Germ. *stossen*, *Stoss*. Comp. the place named *Stoss* in Appenzell, Switz.) is mentioned partly for the sake of the paronomasia and partly because it is a prominent point to the south of Jerusalem; for after the capital, the bulwark of the South, has fallen, this also is threatened and must think of flight. Tekoa lay 9 to 12 m. p. south from Jerusalem. It is mentioned in 1 Sam. xiv. 2; Am. i. 1, etc. JEROME says on this passage, "*Thecuam quoque viculum esse in monte situm, et 12 millibus ab Hierosolymis separatim quotidie oculis cernimus.*" According to Robinson (II. 406) [THOMSON, *The Land and the Book*, II. p. 424] the place is still called Tekoa, and is situated on a mountain covered with ruins.—For a similar paronomasia *Vid. Mic. i. 10* sq.—בְּנֵי הַצִּיּוֹן is mentioned only here and in Neh. iii. 14. JEROME testifies that it was a considerable elevation, near to Tekoa.—According to Pococke it is the Frank mountain, "an insulated, lofty cone." Comp. RAUMER, *Paläst. S.* 223. [ROBINSON, *Bibl. Res.* II., pp. 174, 182-184. RITTER, *Geog.* III., p. 96.—S. R. A.] בְּנֵי הַצִּיּוֹן from its radical meaning

of *elatio* obtains a variety of derivative significations. See the Lexicons. Here as in Judg. xx. 88, 40, it denotes the sign raised high aloft, (elsewhere דָּל).—For calamity, comp. iv. 6.

Ver. 2. **Thou art like the meadow . . . daughter of Zion.** The passage is difficult, and has been very variously explained. נֶחֱדָה is taken in the sense of "meadow" (LUTHER, NEUMANN); *habitatriz* (VENEMA); shepherdess (SEB. SCHMIDT). Most commentators render it = נֶחֱדָה (Song of Sol. ii. 14; iv. 8; vi. 8) *pulchra, formosa*. נֶחֱדָה from נָחַד delicate *vixit* (Pual here only) is without doubt = *delicate habita*, which is always well cared for, spared, never roughly handled, comp. נֶחֱדָה Deut. xxviii. 56; Isai. xlvii. 1.—דְּמִיתִי 1. *assimilavi* (Vulg., KIMCHI, ABARB., PAGN., TREMELL., PISCATOR, etc.); 2. *similis facta es* (Syr.); 3. *similis sum* (SEB. SCHMIDT); 4. *periisti mihi* (VENEMA); 5. as fair and luxurious have I imagined the daughter of Zion (derived from the meaning "to compare," comp. Song of Sol. ii. 17; viii. 14; FUERST); 6. the fair and luxurious—I mean the daughter of Zion—to her come, etc. (EWALD, MEIER); 7. I make still (NEUMANN), exterminate (so most recent commentators). The connection requires without doubt the meaning of gay, well-tended and well-preserved meadow. For after, in ver. 1, a grievous calamity in general is set in immediate prospect before Jerusalem, we see from ver. 3 more particularly that this calamity will consist in a visitation of rough shepherds, who will ruthlessly depasture and desolate Jerusalem with their flocks. In contrast with its later condition, Jerusalem before its desolation can be represented under no more suitable figure than that of a meadow well-preserved and tended by its owner with special predilection. נֶחֱדָה designates not only a visitation generally, but also a pastoral visitation in particular (*caula cum pascuo*, FUERST), as is clear from Job viii. 6; coll. Zeph. ii. 6. Comp. נֶחֱדָה Jer. ix. 9; xxiii. 10; xxv. 36. דְּכָה is indisputably = *similis fuit* (Ps. lxxxix. 7; cii. 7; cxliv. 4, etc.) It is usually construed with לְ (see the passages cited) or with מִלְ (Ezek. xxxi. 8). But that it may also have the subject compared, without a preposition, in the nominative is seen from Ezek. xxii. 2, where it reads כְּפִיר לִיּוֹן נֶחֱדָה, i. e., a lion among the nations art thou compared. Comp. Isai. xxxviii. 13. The meanings of Niphal and Kal *intrans.* here, as frequently, coincide. The construction is explained thus, that דְּכָה, נֶחֱדָה properly signify: to be as a comparison, as a thing compared; Egypt is (in Ezek. i. c.) compared; i. e., by way of comparison, figuratively designates, a lion. Israel (in this passage) is as a figure or comparison a meadow.—דְּכָה I take as the Syriac did, according to the frequent usage in Jeremiah (comp. on ii. 20) as 2 Pers. Fem.—The Masoretes have not added in the Keri

the regular form here as in the other passages, which may be explained by the circumstance that they took דְּמִית' as the 1st person. The article before הוּא is generic as in iv. 25; comp. NAGELSB., § 71, 4, a.—before הוּא is epexegetical = and indeed, comp. NAGELSB. *Gr.*, § 111, 1 a.

Ver. 3. **Against her shall come shepherds . . . each his spot.** The enemies are compared with shepherds, who break in with flocks and ruthlessly depasture and tread down. Comp. Mic. v. 4, 5.—**And pitch their tents, etc.**, comp. i. 15.—יָן side, place, spot. Comp. Lev. ii. 17; Deut. xxiii. 13; Isai. lvi. 5.

Ver. 4. **Sanctify war against her . . . the shadows of evening are lengthening.**—Sanctify as in Joel iv. 9; Mic. iii. 5; Zeph. i. 7; Jer. xxii. 7; li. 27. The expression refers to the solemn ceremonies attending the proclamation and commencement of war. Comp. Ezek. xxi. 26 sqq.—This and the following are calls made from the midst of the enemy.—The expressions exhibit the zeal of the enemy with dramatic liveliness. This zeal is so great that the unfavorable time of the day even cannot detain them. At noon, when the heat usually compels all to rest they depart, and when the evening comes they deplore it, but instead of going to rest prepare at once for the assault.—**Has turned.** Comp. Ps. xc. 9, [all our days turn away].

Ver. 5. **Arise, and let us go up . . . destroy her palaces.** אֲרִמְנֹת is translated by SCHNURRER and EWALD, here and in ix. 20, by *lofty buildings*, in order to comprise the fortifications. But here, as frequently, the expression denotes the final object, the completion of the work of destruction. Comp. Jer. xvii. 27; Am. i. 4.

Ver. 6. **For thus saith Jehovah . . . found in her.** The besieging of Jerusalem by its enemies is not a baseless, vain undertaking. It rests on a double, solid ground: 1. Immediately on a divine command (פְּרִטָּה); 2. mediately on the ungodliness of Israel, which provokes the vengeance of Jehovah (פְּלֵה עֵשֶׂק וגו' to ver. 7, fin.)—**Fell her trees** is evidently an allusion to Deut. xx. 19, 21, where it is commanded that Israel when they besiege a city, are not to cut down all the trees for the purposes of the siege (walls and machines.—Comp. WINER, *R. W. B.*, and HERZOG *Real-Enc. Art. Festungen*). Here the enemy is commanded to do the exact contrary. Thus it is rendered evident how savage the enemy is and what Israel has to expect. The latter are so ungodly that the enemy is excused from those considerations which were imposed on the Israelites themselves in war. If this passage is thus based on Deut. xx. 19, 20, we are then justified in regarding עֲצֵה פְּרִטָּה as a verbal reminiscence.—The following sentence is construed in three ways: 1. *Hæc illa urbs—punitur quantaquantia est—oppressio in ea*; 2. *hæc est urbs in quam animadvertitur,—tota illa oppressio in ea*; 3. *urbs ista—exploratum est, quod non est nisi oppressio in ea*.—Of these interpretations the first must be unconditionally rejected, for פְּלֵה is as unnecessary with הִפְקֵר, as it is necessary to what follows. The second is the

most generally adopted. But the abrupt הִפְקֵר is flat; we expect a stronger word and the imperfect, since the visitation is impending. I therefore prefer the third interpretation, adopted by ABARBANEL and SEB. SCHMIDT. Since פְּקֵר = *explorare* (comp. Ps. xvii. 13; Job vii. 18) הִפְקֵר may well mean *exploratum est*. This agrees excellently with what follows: that their inward part is full of thoughts of violence is confirmed by the fact that they well forth these like a spring its waters; the cry thereof is *heard*, the effects thereof are *visible* (ver. 7). Levit. v. 23 also evidently hovered before the mind of the prophet. Since there only besides the Hophal occurs, though with another meaning; so there also is found the idea of עֵשֶׂק. For the restoration is there alluded to of that which any one has appropriated by violence (עֵשֶׂק) or by illegal retention of property entrusted to him. Though the thought in general is a very different one, yet a comparison of this passage explains (a) why the prophet here designates the sin of Israel as עֵשֶׂק (b) the choice of the singular word הִפְקֵר; also (c) the article in הָעֵר is satisfactorily explained, if the prophet refers to a former utterance.

פְּלֵה עֵשֶׂק בְּקִרְבָּה is a *confusio duarum constructionum*, פְּלֵה עֵשֶׂק and בְּקִרְבָּה.

Ver. 7. **As a spring . . . continually before me.**—The Inf. הִקֵּר points to a root קִרַּי from which besides only קִרְיָה (2 Kings xix. 24; Isai. xxxvii. 25). The following הִקֵּר presupposes a root קִרַּר, from which no verbal form occurs in the Old Test. Yet by virtue of the relationship of the verbs עָיַ and עָיָ it not rarely happens that the same word derives forms from both conjugations. Comp. EWALD, § 114, a.—The interpretation is difficult of הִקֵּר הִקֵּר and בּוֹר. קִיר means: to dig (2 Kings xix. 24), but קִרַּר means (after מִקְרָה, coldness, קִר fresh), to be cold, fresh. The meaning to *pour forth* therefore seems to suit neither the one nor the other of these two roots. Hence after the example of the LXX. and JEROME many commentators have interpreted the passage thus: "As the cisterns keep their water cool, so Jerusalem keeps its wickedness constantly fresh" (GRAF). This rendering seems to be supported by בּוֹר meaning not *spring*, but *pit, cistern*. I cannot nevertheless regard this explanation as correct; for 1. the connection is opposed to it, according to our explanation, but also as de from this are heard of and before me afterwards require the meaning of to bring forth, reveal. 2. Although the root קִיר in the single passage where it occurs has the meaning to dig, yet even in this place it is used of digging for water, and must include a reference to springing water, while the only noun derived from it is בְּקוֹר, which certainly does not denote a pit or cistern, but a spring or fountain, since, as it is generally used only in a poetic and figurative sense (comp. fountain of blood, Levit. xii. 7; xx. 18; fountain of tears, Jer. viii. 23) it expresses the idea of a

spring in its highest and most original sense. Accordingly the meaning of to *spring*, to *pour forth*, is certainly not ascribed to פָּקַד without reason. As to פָּקַד, it certainly does in itself denote a pit or cistern. But in the later books it also designates a pit, in which water is springing, a well-spring (*puteus*): Prov. v. 15; Eccles. xii. 6.—**Injustice and desolation** [Violence and spoil] is a standing formula: xx. 18; Ezek. xlv. 9; Am. iii. 10; coll. Hab. i. 8—**are heard** (comp. Isai. lx. 18) and the following **before me** are explained by the preceding **pour forth**, as all three members of the sentence afford proof of the fact **ascertained**, ver. 6.—In **are con-**

tinually before me there is a climax; not only are deeds of violence heard of, but their most palpable effects are continually being witnessed. Ver. 8. **Be warned, O Jerusalem . . . a land uninhabited.** Here also as above (iii. 1, 7, 12-22; iv. 1, 3, 4, 14, etc.) the prophet uses the threatening of punishment as a support for a call to repentance. The Lord's heart is still towards Jerusalem, though it is to be feared that it will be alienated from the stiff-necked, impenitent people. פָּקַד from פָּקַד (to be thrust away, to turn away) occurs only in the imperfect, while the perfect forms are formed from פָּקַד. Comp. Ezek. xxiii. 17, 18.

2. *The prophet is compelled by an inward pressure to announce the judgment of extermination, notwithstanding the unwillingness to hear on account of the universal horrible corruption.*

VI. 9-15.

- 9 Thus saith Jehovah Zebaoth:
They shall glean the remnant of Israel as a vine.
Turn again and again thine hand¹ as a grape-gatherer to the baskets.
- 10 To² whom shall I speak and testify, that they may hear?
Behold their ear is uncircumcised, and they cannot hearken.
Behold the word of Jehovah is a mockery to them;
They have no delight in it.
- 11 But I am full of the fury of Jehovah,
I cannot longer restrain myself.³
Pour out over the child in the street
And over the company of youths together;
For both man and wife shall be taken,
The aged with him that is full of days.
- 12 And their houses shall come to others,
Fields and wives together,
For I will stretch out my hand against the inhabitants of the land,
Saith Jehovah.
- 13 For from the least to the greatest all are given to covetousness,
And from the prophet to the priest they practice deceit.
- 14 And healed the hurt of the daughter⁴ of my people most slightly,
Saying: Peace, Peace! And there is no peace.
- 15 They are put to shame,⁵ for they wrought abominations,
Yet they blush not, nor⁶ know how to be ashamed.⁵
Therefore will they fall with them that fall.
At the time that I visit them, they will be overthrown,
Saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 9.—פָּקַד. It is quite unnecessary with Hitzig and Gaaß to explain the suffix ק by the reduplication of the following פ (in פָּקַד). The discourse is rather dramatically vivid as in vers. 3-6.—פָּקַד is to turn back as the grape-gatherer does his hand with respect to the basket, therefore—to turn again and again.

² Ver. 10.—עַל here as frequently in Jer. (comp. xix. 15; xxv. 2; xxvi. 15; xxvii. 19; xxviii. 8; xlii. 20) has almost the meaning of מִן, except that here the proximate idea of hostility may be detected in it.

³ Ver. 11.—[HENDERSON: I am weary of containing it; the A. V. better: I am weary of holding in.] Comp. Isai. i. 14; Jer. ix. 4; xv. 6.

⁴ Ver. 14.—[דָּוִד, daughter, is omitted in thirty-eight MSS. and twenty-four printed editions. The combination

בַּת עַמִּי, *the daughter of my people*, however, meaning the people themselves, is not foreign to Jeremiah. See chap. viii. 21, 22." HENDERSON.—S. R. A.]

* Ver. 14.—עַל-נִקְלָהּ comp. עַל-שִׁקָּר (Lev. v. 22), עַל-יִתְרָה (Ps. xxxi. 24).

* Ver. 15.—[HENDERSON translates: They ought to have been ashamed. He says: "Verbs in Heb. express sometimes, not the action, but the duty or obligation to perform it. Comp. אֲשֶׁר לֹא יַעֲשֶׂה, *which ought not to be done*, Gen. xx. 9. אֲשֶׁר, *should keep*, Mal. ii. 7."—S. R. A.]

* Ver. 15.—לֹא-נֶמָּלֵךְ—nor. Comp. NARGELER, *Gr.* §110, 3.

* Ver. 15.—הַכְּלִים elsewhere Niph. (viii. 12; xxxi. 19). The Hiphil here as in הוֹכִיחֵנִי.

EXEGETICAL AND CRITICAL.

This strophe reproduces with some modification one side of the fundamental thought of the discourse: under a new figure (that of gleaning) the prophet announces the entire destruction of the people (ver. 9). Here however the thought occurs to him that he is really speaking in vain, because nobody wishes to hear him (ver. 10). This objection is removed by the fact that the prophet cannot be silent. He therefore gives free course to the prophetic impulse to pour out upon the whole people the fulness of the divine wrath (vers. 11, 12), which they have so richly deserved by their sins, (pre-eminently of covetousness, deceit and shamelessness, vers. 13-15).

Ver. 9. **Thus saith Jehovah . . . to the baskets.** Not hastily but carefully is the divine judgment executed: thorough work is done, as in gleaning (Isai. xxiv. 13; Ob. 5; Jer. xlix. 9). These words seem also to refer to a precept of the Law, namely, to that which expressly forbade the Israelites to glean (Levit. xix. 10; Deut. xxiv. 21). The case is the same here as with **Fell her trees**, ver. 6. This gleaning does not of course contradict what was said in iv. 27; v. 10, 18.—**I will not utterly make an end.** Even in gleaning something may be left. Comp. Isai.

vi. 11 sqq.; Zech. xiii. 8, 9. כִּלְקִלוֹת here only. EWALD, HITZIG, GRAY, MEIER, appealing to וְלִילִים Isai. xviii. 5 coll. הִלְקִילִים Song of Sol. v. 11, כִּנְכֹנִים Song of Sol. vii. 9, would give it the meaning of "branches, tendrils," which they also regard as favored by the connection, since יָד הַשֵּׁבֶר denotes to turn the hand against any one with a hostile intention (comp. Am. i. 8; Isai. i. 25; Ps. lxxxi. 15). But in the first place the plucking of grapes is not a hostile act, but a kindness to the vine. Secondly, the connection requires the idea of repetition, so that the phrase must not be taken in the sense of the passages cited, but much more according to the analogy of Ps. lxxii. 10; 2 Kings iii. 4; xvii. 3; as *to turn back again and again*. Thirdly, the mention of the basket portrays much more vividly the fate of the grapes than the mention of the branch would; for the former sets before us the grapes as definitively separated from the vine. Fourthly, the linguistic relations are in favor of the rendering "basket,"

for the word most nearly related, סָל, decidedly has this meaning (Gen. xl. 16, 17; Levit. xxix. 8).

Ver. 10. **To whom shall I speak . . . delight in it.** After in ver. 9 he has presented to their view the extremity to which they would be reduced, the objection occurs to the prophet that

all his speaking is in vain.—**Uncircumcised** is used in the Old Test. of the ear in this place only. In the New Test. comp. Acts vii. 51. Of the heart, Levit. xxvi. 41; Deut. x. 16; Jer. ix. 25; Ezek. xlii. 7, 9. Of the lips, Exod. vi. 12, 30. We see from and they cannot hearken that it designates a substantial incapability, which, however, is guilty, as hardness of heart and perversity. **Amockery**, comp. xx. 7, 8.

Ver. 11. **But I am full of the fury . . . full of days.** The objection raised in ver. 10 is removed by the impossibility of keeping silence. On the subject comp. xx. 9.—The prophet feels as though the Lord's fury were his own, and he is so full of it that it is with him as in Matth. xii. 34 [out of the abundance of the heart, etc.].—**Four, etc.** The change of the person is here just as in **Turn, etc.**, ver. 9. The Lord, whose fury he cannot restrain, calls to him to pour it out. With EWALD then to change to שָׁפֹךְ is quite unnecessary. The fury shall be poured over the whole people, irrespective of sex or age. Comp. xviii. 21; Lam. ii. 21.—**On company of youth** comp.

xv. 17.—יָלֵךְ is to be taken in the wider sense—to be caught, comp. Josh. vii. 15.—יָקֵן is the aged man without respect to his vigor, the man "full of days" is he who is superannuated and decrepit.

Vers. 12, 13. **And their houses . . . practice deceit.** Comp. viii. 10 sqq.—נִכְזֵב as in 1 Kings ii. 15; Numb. xxxvi. 7, 8. The prophet seems to be thinking of this latter passage in the same antithetical way, as of the passages from the Law in vers. 6 and 9. Comp. also Deut. xxviii. 30.—**I will stretch.** Comp. xv. 6.—In ver. 13 begins a repeated enumeration of the sins of the people as forming a motive for the fury described in ver. 11. The faults of covetousness, deceit and wantonness which smothered shame, are here rendered prominent. It seems as though the prophet as in ch. v. has still in mind the antithesis of אֲכַלְתֶּם—given to covetousness. The prophet seems to have thought of Isai. lvi. 11. Comp. KUEPER, *S.* 144. The same expression also in Prov. i. 19; xv. 27; Hab. ii. 9; Ezek. xxii. 27.

Ver. 14. **And healed the hurt . . . no peace.** This is the deceit, or at least one and a very important kind of deceit, which the priests and prophets practised, that they designated (as was certainly to their material interest) the course adopted by the people and the princes as true and saving. Comp. xiv. 14 sqq.; xxiii. 9-40; xxvii. 14, 15; xxviii. 1-10—healed is intended ironically. The arist denotes that they have done this hitherto.—**And there is no peace.** Comp. Mic. iii. 6; Ezek. xiii. 10 and *supra*, iv. 10.

Ver. 15. They are put to shame . . will be overthrown, saith Jehovah. *הִכְבֹּשׁוּ* (comp. viii. 9; x. 14, etc.) means likewise to make a shameful figure, as *הִשָּׁמֵן*, to make fat, i. e., to become fat, *הִלָּבֵן*, to bring forth whiteness, i. e., to become white. Comp. NABELES. Gr. § 18, 8. —They are put to shame, says the prophet, because those false predictions of peace have already been frequently falsified. And this could

not be otherwise, since their prophecy was an abomination. The Lord therefore in respect to them does just the contrary of that which He does in respect of true prophecy (i. 12).—But notwithstanding this, that they were put to shame, yet they were not ashamed.—Not know how reminds us of Isai. lvi. 11.—fall with them, etc. When the victims of their false guidance fall, they will not, as they have hoped, escape scot-free, but will be overthrown. Comp. the expression in li. 49.

3. *Because Israel would not hear the prophet announces to all lands and nations the impending judgment, to be executed by a people from the north.*

VI. 16-26.

- 16 Thus has Jehovah spoken:
Stand in the ways¹ and look around
And inquire for² the paths of ancient times,
Which is the way of salvation;³
And walk therein and find a resting place⁴ for your souls!
But they said: We will not walk therein.
- 17 Then I set⁵ watchmen over you, saying:
"Hearken to the sound of the trumpet!"
But they said: We will not hearken thereto.
- 18 Therefore hear, ye nations,
And know, O congregation, what is among them.
- 19 Hear, O earth! Behold I bring evil upon this people,
The fruit of their counsels.
For they have not heeded my words,
And my law—they despised it.⁶
- 20 To what purpose should incense come to me from Sheba,
And the sweet cane from a far country?
Your burnt offerings are not grateful to me,
And your sacrifices are not pleasant to me.
- 21 Therefore thus saith Jehovah:
Behold I lay stumbling-blocks against the people,
And the fathers and sons together shall fall over them;
The inhabitant and his companion shall perish.⁷
- 22 Thus saith Jehovah: Behold, a people comes from the north country,
And a great nation arises from the ends of the earth.
- 23 Bow and lance they bear,
Cruel are they and have no mercy.
Their voice roars like the sea,
And they ride upon horses,
Equipped as a man for war, against thee, thou daughter of Zion.
- 24 We have heard the report of them; feeble are our hands,
Anguish has seized us, and trembling as a parturient.
- 25 Go not forth into the field, nor walk in the way,
For the sword of the enemy⁸—fear on every side.
- 26 Daughter of my people, gird thee in sackcloth,
And wallow thyself in ashes.
Make mourning as for an only son—bitter lamentation;
For suddenly will the destroyer come upon us.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—עמדו על-דרבנים comp. iii. 2; Isai. xlix. 9, where likewise the article is wanting. In iii. 2 the words שפנים are also without the article, although in meaning they are definite. Comp. GREEK. § 109; NABOLSK. Gr. § 71, 3.

² Ver. 16.—הטוב-דרך (via bona, not bona, on account of the following בָּרָא). Comp. Ps. cxxxix. 24.

³ Ver. 16.—שָׁאֵל with ל, Gen. xxvi. 7; xxxii. 30.

⁴ Ver. 16.—וּבְמִצְרָאֵם. Comp. NABOLSK. Gr. § 90, 2.—מְרִנָּע. Comp. Matth. xi. 29.

⁵ Ver. 17.—וְהִקְיָנוֹתָי. The perfect is abnormal, and is a sign of the later idiom. Comp. EWALD, § 343, c. 2.

⁶ Ver. 19.—On the construction comp. NABOLSK. Gr. § 88, 7, c, *et supra*, iii. 9.

⁷ Ver. 21.—For אֲכַבְדּוּ the Keri has אֲכַבְדּוּ because the Masoretes connected שָׁכֵן וְרֵעוֹ as the subject with כְּשֶׁלֶךְ, which is however unnecessary and unjustifiable.

⁸ Ver. 25.—To translate: the enemy hath a sword [as HENDERSON] is very flat. Better חֶרֶב (אֲשֶׁר) לְאֵיִב, and as subject co-ordinate with the following כְּנֹר [for the sword of the enemy and fear are, etc.]. Comp. NABOLSK. Gr. § 67, 2.

EXEGETICAL AND CRITICAL.

This last strophe of the discourse forms two parts. In the first part (vers. 16-20) the prophet shows the *genesis* of the calamity. The Lord had at first kindly directed Israel in the right way (ver. 16), but when they had refused to walk in it, He had solemnly threatened them with His punishment (ver. 17). Since they regarded not this also, He turns now with His announcement of punishment to all nations, calling them as it were to witness to the justice of His cause (vers. 18, 19). He refutes a nugatory objection of Israel's (ver. 20). In the second part the merited destruction is announced to the people of Israel directly (vers. 21-26), first in general (ver. 21), then its execution is described in detail (vers. 22-25), so that (a) the nation from the North is again mentioned as the instrument of this execution, with more particular features; (b) the experience of the punishment is presented in the words of the suffering people. Finally the prophet calls upon the people to do that which alone remains to them, namely, to humble themselves in deepest mourning.

Ver. 16. Thus has Jehovah spoken . . . we will not walk therein. עָמְדוּ compared with the progress of time in ver. 17 sqq. is to be regarded as preterite.—As the absence of the article is not to be pressed, we translate: stand in the ways, i. e., not in any or some, but in all. They are to compare by examination all the ways (דֶּרֶךְ here as in Ps. cxxxix. 24; Am. viii. 14=religion, *cultus*). A criterion is at the same time given them, by which to recognize the right way, viz., antiquity. The oldest is the true religion. Let them examine the different religions of the primitive period, in order to find the oldest among the old ways, which is then the way of good or well-being.

Ver. 17. Then I set watchmen over you . . . we will not hearken thereto.—Watchmen, used frequently by the prophet for seers and warners. Comp. Ezek. iii. 17; xxxiii. 7. coll. Isai. xxi. 11, 12; Jer. xxxi. 6.—Hearken to the sound, etc. Observe the climax: after Israel had rejected the friendly admonition in ver. 16, the prophets standing on the walls like watchmen must strike wholesome terror into their hearts by sounding the trumpet of their denunciatory prophecies. But even this is in vain.

The words *hearken, etc.*, may be regarded as spoken by Jehovah or by the prophets themselves; for even the latter might admonish the Israelites to respect the warning, which they brought to them. Yet this admonition certainly seems more appropriate in the mouth of Jehovah. Comp. ii. 26.

Ver. 18. Therefore hear, ye nations . . . what is among them. After the Lord had found among the Israelites a hearing neither for friendly admonition nor for severe warning, He turns to the other nations, in order that they may learn Jehovah's judgment on His people and its true motives.—Concerning עֲדָה opinions are much divided. According to the connection and the unquestioned Masoretic reading it can mean neither *testimony* (Aqu.) nor *troop* (Hitzig) nor *congregation* in the sense of the Israelites, for an address to the whole or a part of the Israelite nation would form a most violent interruption in the parallelism and connection. I do not see why it should not denote the totality of the heathen nations, united as it were into a grand jury. It is true, no passage can be produced, where עֲדָה has exactly this meaning, but it is a word of such general signification, that it may fairly have this sense. For if in Judg. xiv. 8 it signifies a *swarm* of bees, in Job xv. 84 and Ps. xxii. 16 an *assembly* of the wicked, and in Numb. xvi. 5, the *company* of Korah, no one can say that it may not in certain circumstances be used of the assembly of the heathen. Since now according to the idea of the connection previously stated, the prophet turns in ver. 18 right diligently to the heathen, because Israel would not hear him, עֲדָה can denote no other than the *totality* of the heathen in antithesis to the *single* nations, who were addressed as הַגִּוִּים; thus *singuli et omnes*. At the same time it is not improbable, that עֲדָה (comp. הוֹעִיד *adjudicium citare*, Jer. xlix. 19; l. 44) might also designate a "*judicialis conventus*" (so VENEM, ROSENEM., J. D. MICH.)—The phrase אֶת-אֲשֶׁר-בָּם is also variously interpreted. Some (LEISTE, ROSENEM.) translate: *que in eis faciam*, which presupposes an impossible ellipse; EWALD would read בָּהֶם instead of בָּם, GRAY changes into בָּם הַעֲרִי בָם הַעֲרִי. I find no difficulty in the text, as it exists. The heathen assembled, as it were for a jury, are first to know what thoughts Israel cherishes within. For this

purpose a glance into their heart is afforded them by what is said in vers. 16 and 17. On the basis of this state of the facts it is then disclosed to them in ver. 19, what the Lord will bring as a punishment upon Israel. In **I bring evil upon, upon** is in antithesis to **among** in ver. 18.

Ver. 19. **Hear, O earth! . . . they despised it.**—**Hear, etc.**, forms a climax in relation to ver. 18: the whole earth is called to witness. Comp. Deut. xxxii. 1 (coll. xxx. 19; xxxi. 28); Mic. i. 2; vi. 1, 2; Isai. i. 2. After the Lord has granted a glance into the heart of Israel, He shows the punishment which is the result of this inward condition, and which is therefore designated as **the fruit of their counsels** (comp. ii. 19; iv. 18).

Ver. 20. **To what purpose should incense . . . are not pleasant to me.** לְכִנִּיָּהּ the aromatic resin of a tree not yet definitely ascertained. Comp. Exod. xxx. 31; Levit. ii. 1, etc.; Isai. lx. 6; Herzog, *Real-Enc.* XVII. S. 602; XII. S. 604.—שֶׁנָּחַם (not to be confounded with מֶנָּחֶם, i. e., Meroc) is the tribe and home of the Sabæans in Southern Arabia. Comp. Isai. lx. 6; Ezek. xxvii. 22; Joel iv. 8; Ps. lxxii. 15.—כִּנִּיָּהּ הָרֵטוֹב comp. Exod. xxx. 23 (כִּנִּיָּהּ בָּשָׂם); Isai. xliii. 24; Ezek. xxvii. 19; Song of Sol. iv. 14 = calamus, the root of which was used in the preparation of the anointing oil. Vid. WINER, *R. W. B.*, Art. *Kalamus*.—In these words the Lord meets an objection of the Israelites to the effect that they had not failed in outward worship. The sense of the reply coincides with 1 Sam. xv. 22; Mic. vi. 8; Isai. i. 11 sqq.; Ps. l. 8 sqq.; li. 18, etc.—The juxtaposition of עֹלֹת and זִבְחֵי is also found in several of the passages mentioned, comp. Jer. vii. 21; DRECHTER, *Jes. I. S.* 63.

Ver. 21. **Therefore thus saith Jehovah . . . and his companion shall perish.** After the refutation of the vain objection in ver. 20 the prophet turns again to the people of Israel. He seems to presuppose that the people excited to jealousy by vers. 18 and 19, (comp. Rom. xi. 14) in opposition to their former disinclination even to hear the Lord, yet at least answer him. The answer is indeed worth nothing, and therefore now follows a direct announcement of judgment, addressed to the Israelites themselves, first, in this verse 21, in *general*.—**Stumbling-blocks.** Comp. Isai. viii. 14; Ezek. iii. 20.

Ver. 22. **Thus saith Jehovah . . . ends of the earth.** This and the following verses specify the calamity announced generally in ver. 21. For the third time the executioner is mentioned as a mighty nation from the North. (Comp. iv. 6 sqq.; v. 15 sqq.)—The passage

repeated and applied to Babylon in l. 41-43.—אֶרֶץ יִרְמְיָהוּ *extrema terra*. Comp. Isai. xiv. 13, 16; Jer. xxv. 32; xxxi. 8, etc.

Ver. 23. **Bows and lances they bear . . . against thee, thou daughter of Zion.** Comp. Hab. i. 7.—**Like the sea.** Comp. Isai. v. 30; xvii. 12; xxiv. 14.—On the question what nation, see the remarks above on i. 14.—**Equipped as a man for war.** The singular attaching to **cruel are they**. On the change of number, comp. EWALD, § 817, 6. **As a man** can neither denote *one* man, nor a *hero*. Rather do **equipped and against thee** (as the accents also denote) belong together and **as a man for war** declares how this preparation is made; not as a woman for peaceful labor, but as a man for war, is the enemy equipped against Zion.

Vers. 24 and 25. **We have heard the report . . . fear on every side.** A description of the feeling which Israel experiences on the incursion of the enemy, so that vers. 22, 23 on the one hand, and vers. 24 and 25 on the other correspond to each other as objective and subjective, or as cause and effect.—**Anguish.** Comp. iv. 81; xlix. 24; l. 43.—**Trembling as, etc.** Comp. Ps. xlviii. 8; Mic. iv. 9; Jer. xxii. 23; l. 43.—Ver. 25 is also related to ver. 24 as the effect to the cause: the not venturing out of Jerusalem is the consequence of what has been heard. The personification of Jerusalem as a woman lies at the basis of the forms מְלִכְיָהּ, מְלִכְיָהּ, for which the way is prepared by **as a parturient**, and continued by **daughter of my people** ver. 26.—**Fear on every side**, Ps. xxxi. 14; Jer. xx. 8, 10; xlv. 5; xlix. 29; Lam. ii. 22; see especially remarks on xx. 10.

Ver. 26. **Daughter of my people . . . come upon us.**—**Gird thee, etc.**, comp. iv. 8,—**wallow**, comp. xxv. 34; Mic. i. 10; Ezek. xxvii. 80.—**Mourning, etc.** Comp. Am. viii. 10; Zech. xii. 10.—**Bitter lamentation.** Comp. xxxi. 15; Hos. xii. 15.—The prophet in conclusion advises Jerusalem to do the only thing that remains to her; repent in sackcloth and ashes (comp. Isai. lviii. 5; Jer. xxv. 34; Ezek. xxvii. 30; Dan. ix. 3) and deep, sincere mourning. For their sins or their destruction? Doubtless for both. For the former is occasioned by penitence, the latter by inevitable destruction. Penitence and mourning can no longer ward off the destruction (as might have been possible before, comp. iv. 1-4; xiv. 6, 8). The prophet indeed expresses this in the words "for suddenly will the destroyer come upon us." But though the calamity cannot be warded off by penitence and mourning it may yet be thus mitigated, and the way may be thus prepared for subsequent restoration.

4. Conclusion: object and result of the Discourse.

VI. 27-30.

- 27 I have set thee a prover¹ among my people, the ore,²
That thou mayest know and prove their way.
28 They are all arch traitors,³ slanderers⁴—brass and iron;
Profligate are they all!⁵
29 The bellows glows,⁶ out of its fire comes—lead;
In vain one⁷ melts and melts,
The base⁸ are not separated.
30 Reprobate silver they are called,
For Jehovah *has reprobated* them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 27.—**בְּחוּן** (on the form comp. EWALD, § 152, b) [GREEN'S *Gr.* § 185, 2, c] occurs here only. It is—**בְּחוּן** (xi. 20; xvii. 10).

² Ver. 27.—**כַּבְצָר**, DURELL, GAAR, MAURER, HITZIG—**כַּבְצָר**, *i. e.*, without gold, **צָר** being equivalent to **צָר** (Job xxxvi. 19) and **ב** unreduplicated as in **כַּבְצָר** (Judges viii. 2). EWALD, MEIER would punctuate **כַּבְצָר** (*Separator*) [HENDERSON: an explorer]. Yet both are unnecessary, if we take **כַּבְצָר** itself in the meaning of **צָר** (Job xxii. 24) **צָר** (Job xxxvi. 19) (Job xxii. 24) as also **כַּבְצָר** is used as of like meaning with **כָּתַב** (2 Chron. xxxv. 4), **כָּתַב** with **כָּתַב** (Gen. xv. 2, 3; Zeph. ii. 9), **שָׁפַט** with **שָׁפַט** (Exod. vi. 6; vii. 4, *etc.*), **שָׁקַל** with **שָׁקַל** (according to its radical meaning), *etc.* **כַּבְצָר** would accordingly=**צָר**, *abstractum*, a piece, in the sense of a piece of ore cut off (comp. FUERST, s. v. **צָר** and **כַּבְצָר**). I would however prefer not to make **כַּבְצָר** dependent on **בְּחוּן**, from which it is remotely, but on **עָפִי**, with which it is immediately connected. The construction is then as in **זָהָר** **דְּרָבָן** (Ezek. xvi. 27), **הַכְלֵתוּ חוּב** (Ezek. xviii. 7). Comp. NAEGLER, *Gr.* § 63, 4, *g*.

³ Ver. 28.—**סוֹרְרִים** **כָּרִי** is so expressed by the Vulg., Syr., Chald. and Aquila that it is evident they read **סוֹרְרִי**, which is also actually found in Cod. Bezae. I. and II. as well as in 22 Codd. of KENNICOTT and in 18 of DE ROSA. This reading may have been occasioned by the unusual construction and the similarity of the passages Isai. i. 23; Hos. ix. 15. The construction is however not unusual in this, as substantives are not rarely thus connected. Comp. **הַכְלֵתוּ עֲבָדִים**, **עֲבָדִים** **הַכְלֵתוּ**, *etc.* *Vid.* NAEGLER, *Gr.* § 61, 3.—**כָּרִי** moreover may be (comp. **וְעָנָה**, 1 Kings xx. 43; xxi. 4) Part. Kal from **כָּרַר**, so that from this form a double Part. Kal would be formed. [HENDERSON: desperate revolvers.]

⁴ Ver. 28.—**הוֹלֵכִי רָכִיל**. Comp. ix. 3; Ezek. xxii. 9. On the construction *Vid.* NAEGLER, *Gr.* § 70, b. [HENDERSON renders: conversant with destruction.—S. R. A.]

⁵ Ver. 28.—**כַּשְׁחִיתִים**. Comp. Isai. i. 4 (on the direct causative signification of the Hiphil—*to do a pernicious thing*. *Vid.* NAEGLER, *Gr.* § 18, 3).

⁶ Ver. 29.—**נָחַר** Niph: from **חָרַר** (so most of the older translators and commentators) can mean only: the bellows is on fire, is red hot (HITZIG). This meaning is required by the connection, for it is to be declared, that an extreme degree of heat was applied, which is here denoted by the burning of the bellows. But even this degree of heat has extracted nothing from the ore but—lead. The other explanation from **נָחַר** (*anhelat*) is indeed well founded on the nominal forms **נָחַר**, **נָחַר**, but it gives an unsatisfactory sense; for it is not declared generally that the bellows works, but that it has done its best. The Chethibh must be pronounced **נָחַר** and presupposes a noun **נָחַר**, which does not occur, but is formed quite normally. [HENDERSON: **נָחַר** may either be the root of the verb, *to smelt*, and designed in this place to express the sound produced by the continued blowing of the bellows; or it may be the Niphal of **חָרַר**, *to burn*. The former best suits the connection. Thus MICHAELIS, ROSENMUELLER, DAHLER, DE WETTE, SCHOLZ and UMBERG.—S. R. A.]

⁷ Ver. 29.—**צָרָה** **צָרָה**. The third plur. sing. is employed to denote an independent subject—one. Comp. NAEGLER, *Gr.* § 101, 2, b.

⁸ Ver. 29.—**רָעִים** never denotes the dross directly.

EXEGETICAL AND CRITICAL.

The prophet's sermon by no means aimed at a general conversion, it was rather to serve only as a touch-stone. By it a separating process was to be instituted, by which it would be decided

which was good and which base metal (ver. 27). Unfortunately the great mass proved to be common brass (ver. 28). In the smelting-process also (past and future) the same result is presented. In two further figures which express essentially the same thing, the Lord compares Israel with a piece of ore, which in the fire pro-

duces lead, and again with one which contains silver, but unhappily so mixed, that the base cannot be separated from the true metal (vers. 29 and 30).

Ver. 27. **I have set . . . their way.** The people are denominated the ore, because their value is to be ascertained by the process of assaying. The term (רָצָה) is also doubtless chosen with reference to i. 18, where it is used of the prophet [a fortified (tried) city]. The nation is also tried, not as a fortress, but as ore which is yet to be proved.

Ver. 28. **They are . . . all.—Slanderers.** The prophet here as elsewhere (comp. remarks on vers. 18 sqq.), in thus particularizing appears to have had the eighth commandment in mind. Comp. LUTHER's explanation: to betray, to backbite, or to make an evil report.—**Brass and iron.** These words state, still figuratively, the result of the proving, ver. 27: the ore contains not gold or silver, but only base metal.

Ver. 29. **The bellows glows . . . separated.** The bellows *glows* or *is on fire*. This refers of course to Israel: *their* fire is the fire in which they are melted, the fire of affliction, both of the past, the present and the future. Even the severest trials of affliction can produce from this people nothing but lead. It is seen that the prophet proceeds to a related figure, as immediately afterwards he also makes application of a third. The first figure represents the prophet as a trier of metals, who first takes the rough ore in hand in order mineralogically to distinguish its constituent parts. In the second figure the ore is exposed to fire, in order in this way to ascertain its metallic value. The result is lead. I find accordingly that the Keri בַּר אֵשׁ, however explained, is an entirely necessary alteration.—In what follows the prophet makes use of a third figure. Israel is here definitely presented as silver ore. But in the smelting-places it appears that the silver is so mingled with the stone that the production of clear pure silver is impossible. Israel therefore remains—refuse, impure silver, which, as unfit for noble uses, the Lord rejects.—**base [wicked].** The prophet passes from the figurative to the literal mode of speaking.

Ver. 30. **Reprobate silver. . . Jehovah has reprobated them.**—The conclusion is sad. But this reprobate silver is not Israel in general, but only the Israel of the present time. Comp. iii. 11-25; iv. 27; v. 10, 18.

DOCTRINAL AND ETHICAL.

1. On ver. 1 sqq. "It is very difficult to believe the preaching of God's anger and punishment, for we look at the powerful assistance, the watchmen, the towers and fortresses, and trust in them. But fortresses here, fortresses there! These cannot withstand human force, let alone the calamity which comes from God Himself." CRAMER.

[On ver. 2. M. HENRY: "The more we indulge ourselves in the pleasures of this life, the more we disfit ourselves for the troubles of this life." On ver. 4. "It is good to see how the counsel and decree of God are pursued and executed in the devices and designs of men, even theirs that know Him not, Isai. x. 6, 7."—S. R. A.]

2. On ver. 6. "This is the strongest and most dangerous mining-powder of cities and fortresses, when sin, shame, vice and wantonness get the upper hand. For instance, Sodom and Gomorrah." CRAMER.

3. On ver. 7. "Sin cries, rises and stinks up to heaven, so that God and the angels are obliged to shut mouth, nose and ears. Compare Gen. xviii. 20; Jon. i. 2." FÜSTER.

4. On ver. 9. "God has two kinds of vintage: one is in grace, when He plucks His glorious grapes, the fruits of good works, and says: 'Destroy it not, for there is a blessing in it' (Isai. lxxv. 8). But where He finds only poisonous berries (Isai. v. 2) and is as one who gleans in the vineyard (Mic. v. 14) He employs other vintagers with iron gloves, and presses them out in His anger (Rev. xiv. 20) till neither stem nor stalk is left." CRAMER.

5. On ver. 10. "Patience! Perhaps it is not long since the preaching has begun. But in the beginning it is just so with one. When one year or forty accustomed to office, things are more tractable, God grant, not too comfortable. We must tell our story with a simple heart, as it is. We must be violent enough to gain a hearing. This joyful, honest, ever-enduring testimony of the truth, which is in us, will excite attention in time, and moreover never returns void (Isai. lv. 11)." ZINZENDORF.

6. On vers. 10, 11. "Draw off thy shoes, for the place whereon thou standest is holy ground, Exod. iii. 5. Moses, Elijah, Elisha, David, the prophet before the altar at Bethel, our Jeremiah in particular, and Paul, the evangelical Apostle, used the severest and most feeling methods against the mockers of their religion in the least and the greatest, and it is evident that God will not allow Himself to be mocked. Freely as the heart is treated, and little the violence that God does to it, yet the creature is often out short when it comes to testifying. For there is a great difference between respect and love. Love is a grace, but respect is in accordance with a creature's nature; it is imbued in every one. For the devil himself, if his hands are bound in the least (as then more is granted him than any other), when it comes to respect—must 'tremble' (Jas. ii. 19). The Lord teach the witnesses the right measure, that their threatenings and the feelings of men suitably concur, and that it may be with every witness for religion as with John, whom King Herod feared and heard him." ZINZENDORF.

7. On ver. 14. How beautiful are the feet of them that announce true peace! (Isa. lii. 7; Nah. ii. 1.) In like measure destructive are the feet of those who preach false peace. The latter are Satan, who transforms himself into an angel of light (2 Cor. xi. 14).

8. On ver. 18. "There are two kinds of *patres*. Some are the ancients, some the young. Of the young fathers Asaph says (Ps. lxxviii. 8): that they were not as their fathers, a stubborn and rebellious generation (comp. Ezek. xx. 18). But as regards the ancient, original fathers, Abraham, Isaac, Jacob, Moses, David, the Evangelists, Apostles and such like, these are the true fathers, who preserve God's word for us, that by means of it we may follow them, and ask after the

4. Conclusion: object and result of the Discourse.

VL. 27-30.

- 27 I have set thee a prover¹ among my people, the ore,²
That thou mayest know and prove their way.
28 They are all arch traitors,³ slanderers⁴—brass and iron;
Profligate are they all!⁵
29 The bellows glows,⁶ out of its fire comes—lead;
In vain one⁷ melts and melts,
The base⁸ are not separated.
30 Reprobate silver they are called,
For Jehovah *has reprobated* them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 27. — בָּחוּן (on the form comp. EWALD, § 152, b) [GREEN's Gr. § 185, 2, c] occurs here only. It is בָּחוּן (xl. 20; xvii. 10).

² Ver. 27. — מִכְצָר, DURELL, GAAB, MAURER, HITZIG—מִכְצָר, *i. e.*, without gold, מִכְצָר being equivalent to מִכְצָר (Job xxxvi. 19) and כְּ מ. unreduplicated as in מִכְצָר (Judges viii. 2). EWALD, MEIER would punctuate מִכְצָר (Separator) [HENDERSON: an explorer]. Yet both are unnecessary, if we take מִכְצָר itself in the meaning of מִכְצָר (Job xxii. 24) מִכְצָר (Job xxxvi. 19) מִכְצָר (Job xxii. 24) as also מִכְצָר is used as of like meaning with כְּחָב (2 Chron. xxxv. 4), מִכְצָר with מִכְצָר (Gen. xv. 2, 3; Zeph. ii. 9), מִכְצָר with מִכְצָר (Exod. vi. 6; vii. 4, *etc.*), מִכְצָר with מִכְצָר (according to its radical meaning), *etc.* מִכְצָר would accordingly—מִכְצָר, *abscessum*, a piece, in the sense of a piece of ore cut off (comp. FUERST, s. v. מִכְצָר and מִכְצָר). I would however prefer not to make מִכְצָר dependent on בָּחוּן, from which it is remotely, but on עָמִי, with which it is immediately connected. The construction is then as in מִכְצָר וְכָהֵן (Ezek. xvi. 27), מִכְצָר חֹב (Ezek. xviii. 7). Comp. NAEGLER. Gr. § 63, 4, g.

³ Ver. 28. — סֹרִי סֹרִי is so expressed by the Vulg., Syr., Chald. and Aquila that it is evident they read סֹרִי, which is also actually found in Cod. Regiom. I. and II. as well as in 22 Codd. of KENNICOTT and in 18 of DE ROSSI. This reading may have been occasioned by the unusual construction and the similarity of the passages Isai. i. 23; Hos. ix. 15. The construction is however not unusual in this, as substantives are not rarely thus connected. Comp. מִכְצָר מִכְצָר, *etc.* Vid. NAEGLER. Gr. § 61, 3. — סֹרִי moreover may be (comp. מִכְצָר וְכָהֵן, 1 Kings xx. 43; xxi. 4) Part. Kal from סֹרִי, so that from this form a double Part. Kal would be formed. [HENDERSON: desperate revoltors.]

⁴ Ver. 28. — מִכְצָר מִכְצָר. Comp. ix. 3; Ezek. xxii. 9. On the construction Vid. NAEGLER. Gr. § 70, b. [HENDERSON renders: conversant with destruction.—S. R. A.]

⁵ Ver. 28. — מִכְצָרִים. Comp. Isai. i. 4 (on the direct causative signification of the Hiphil—to do a pernicious thing. Vid. NAEGLER. Gr. § 18, 3).

⁶ Ver. 29. — מִכְצָר Niph: from מִכְצָר (so most of the older translators and commentators) can mean only: the bellows is on fire, is red hot (HITZIG). This meaning is required by the connection, for it is to be declared, that an extreme degree of heat was applied, which is here denoted by the burning of the bellows. But even this degree of heat has extracted nothing from the ore but—lead. The other explanation from מִכְצָר (*anhelat*) is indeed well founded on the nominal forms מִכְצָר, מִכְצָר, but it gives an unsatisfactory sense; for it is not declared generally that the bellows works, but that it has done its best. The Chethibh must be pronounced מִכְצָר and presupposes a noun מִכְצָר, which does not occur, but is formed quite normally. [HENDERSON: מִכְצָר may either be the root of the verb, to smelt, and designed in this place to express the sound produced by the continued blowing of the bellows; or it may be the Niphil of מִכְצָר, to burn. The former best suits the connection. Thus MICHAELIS, ROSENMUELLER, DAHLER, DE WETTE, SCHOLZ and UMBREIT.—S. R. A.]

⁷ Ver. 29. — צָרָה צָרָה. The third plur. sing. is employed to denote an independent subject—one. Comp. NAEGLER. Gr. § 101, 2, b.

⁸ Ver. 29. — רָעִים never denotes the dross directly.

EXEGETICAL AND CRITICAL.

The prophet's sermon by no means aimed at a general conversion, it was rather to serve only as a touch-stone. By it a separating process was to be instituted, by which it would be decided

which was good and which base metal (ver. 27). Unfortunately the great mass proved to be common brass (ver. 28). In the smelting-process also (past and future) the same result is presented. In two further figures which express essentially the same thing, the Lord compares Israel with a piece of ore, which in the fire pro-

duces lead, and again with one which contains silver, but unhappily so mixed, that the base cannot be separated from the true metal (vers. 29 and 30).

Ver. 27. **I have set . . . their way.** The people are denominated the ore, because their value is to be ascertained by the process of assaying. The term (צָדָה) is also doubtless chosen with reference to i. 18, where it is used of the prophet [a fortified (tried) city]. The nation is also tried, not as a fortress, but as ore which is yet to be proved.

Ver. 28. **They are . . . all.—Slanderers.** The prophet here as elsewhere (comp. remarks on vers. 18 sqq.), in thus particularizing appears to have had the eighth commandment in mind. Comp. LUTHER's explanation: to betray, to backbite, or to make an evil report.—**Brass and iron.** These words state, still figuratively, the result of the proving, ver. 27: the ore contains not gold or silver, but only base metal.

Ver. 29. **The bellows glows . . . separated.** The bellows *glows* or *is on fire*. This refers of course to Israel: *their fire* is the fire in which they are melted, the fire of affliction, both of the past, the present and the future. Even the severest trials of affliction can produce from this people nothing but lead. It is seen that the prophet proceeds to a related figure, as immediately afterwards he also makes application of a third. The first figure represents the prophet as a trier of metals, who first takes the rough ore in hand in order mineralogically to distinguish its constituent parts. In the second figure the ore is exposed to fire, in order in this way to ascertain its metallic value. The result is lead. I find accordingly that the Keri צָדָה שָׁמַיִל, however explained, is an entirely necessary alteration.—In what follows the prophet makes use of a third figure. Israel is here definitely presented as silver ore. But in the smelting-places it appears that the silver is so mingled with the stone that the production of clear pure silver is impossible. Israel therefore remains—refuse, impure silver, which, as unfit for noble uses, the Lord rejects.—**base** [wicked]. The prophet passes from the figurative to the literal mode of speaking.

Ver. 30. **Reprobate silver . . . Jehovah has reprobated them.**—The conclusion is sad. But this reprobate silver is not Israel in general, but only the Israel of the present time. Comp. iii. 11-26; iv. 27; v. 10, 18.

DOCTRINAL AND ETHICAL.

1. On ver. 1 sqq. "It is very difficult to believe the preaching of God's anger and punishment, for we look at the powerful assistance, the watchmen, the towers and fortresses, and trust in them. But fortresses here, fortresses there! These cannot withstand human force, let alone the calamity which comes from God Himself." CRAMER.

[On ver. 2. M. HENRY: "The more we indulge ourselves in the pleasures of this life, the more we disfit ourselves for the troubles of this life."

On ver. 4. "It is good to see how the counsel and decree of God are pursued and executed in the devices and designs of men, even theirs that know Him not, Isai. x. 6, 7."—S. R. A.]

2. On ver. 6. "This is the strongest and most dangerous mining-powder of cities and fortresses, when sin, shame, vice and wantonness get the upper hand. For instance, Sodom and Gomorrah." CRAMER.

3. On ver. 7. "Sin cries, rises and stinks up to heaven, so that God and the angels are obliged to shut mouth, nose and ears. Compare Gen. xviii. 20; Jon. i. 2." FÖRSTER.

4. On ver. 9. "God has two kinds of vintage: one is in grace, when He plucks His glorious grapes, the fruits of good works, and says: 'Destroy it not, for there is a blessing in it' (Isai. lxxv. 8). But where He finds only poisonous berries (Isai. v. 2) and is as one who gleans in the vineyard (Mic. v. 14) He employs other vintagers with iron gloves, and presses them out in His anger (Rev. xiv. 20) till neither stem nor stalk is left." CRAMER.

5. On ver. 10. "Patience! Perhaps it is not long since the preaching was begun. But in the beginning it is just so with one. When one year or forty accustomed to office, things are more tractable, God grant, not too comfortable. We must tell our story with a simple heart, as it is. We must be violent enough to gain a hearing. This joyful, honest, ever-enduring testimony of the truth, which is in us, will excite attention in time, and moreover never returns void (Isai. lv. 11)." ZINZENDORF.

6. On vers. 10, 11. "Draw off thy shoes, for the place whereon thou standest is holy ground, Exod. iii. 5. Moses, Elijah, Elisha, David, the prophet before the altar at Bethel, our Jeremiah in particular, and Paul, the evangelical Apostle, used the severest and most feeling methods against the mockers of their religion in the least and the greatest, and it is evident that God will not allow Himself to be mocked. Freely as the heart is treated, and little the violence that God does to it, yet the creature is often out short when it comes to testifying. For there is a great difference between respect and love. Love is a grace, but respect is in accordance with a creature's nature; it is imbued in every one. For the devil himself, if his hands are bound in the least (as then more is granted him than any other), when it comes to respect—must 'tremble' (Jas. ii. 19). The Lord teach the witnesses the right measure, that their threatenings and the feelings of men suitably concur, and that it may be with every witness for religion as with John, whom King Herod feared and heard him." ZINZENDORF.

7. On ver. 14. How beautiful are the feet of them that announce true peace! (Isa. lii. 7; Nah. ii. 1.) In like measure destructive are the feet of those who preach false peace. The latter are Satan, who transforms himself into an angel of light (2 Cor. xi. 14).

8. On ver. 16. "There are two kinds of *patres*. Some are the ancients, some the young. Of the young fathers Asaph says (Ps. lxxviii. 8): that they were not as their fathers, a stubborn and rebellious generation (comp. Ezek. xx. 18). But as regards the ancient, original fathers, Abraham, Isaac, Jacob, Moses, David, the Evangelists, Apostles and such like, these are the true fathers, who preserve God's word for us, that by means of it we may follow them, and ask after the

former ways. Thus we go right and safely." CRAMER.

9. On ver. 16. "*Hic arripuit Papicolæ semitas antiquas, indeque nobis persuadere conatur, ut et nos semitas antiquas queramus, i. e., ut religione Lutherana valere jussa nos adjungamus ecclesiæ papisticæ, quam omnium antiquissimam nusquam non superbe jactant. Sed nos ipsis 1. obvertimus illud Ignatii: nobis vera antiquitas est Jesus Christus, cui nolle obedire manifestum est exitium. 2. Argumentum, quod isthinc consarcinare satagunt, hunc in modum invertimus: ea ecclesia pro vera habenda, quæ omnium antiquissima. Atqui nostra—est antiquissima. Cæpit enim mox ab initio mundi in Paradiso cum Protevangelio (Gen. iii. 15, coll. xv. 6): Romanensium vero ecclesia, sicut ipsi haud diffidentur, circa a Chr. 606 cæpit. Ergo.*" FÖRSTER.

10. On ver. 16. "Those are the honest knaves, who tell the prophet to his face: we will not do it (Jer. xlii. 16). But such the Lord will honestly punish. For the servant, who knew his Lord's will and did it not, shall suffer double stripes (Luke xii. 47)." CRAMER.

11. [CALVIN: On ver. 19. "We may learn from this passage that nothing is more abominable in the sight of God than the contempt of divine truth: for His majesty, which shines forth in His word, is thereby trampled under foot; and further, it is an extreme ingratitude in men when God Himself invites them to salvation, wilfully to seek their own ruin and to reject His favor." On ver. 20. "And we see at this day, that men cannot be rightly taught, except we carry on war against that external splendor with which they will have God to be satisfied. As then men deceive themselves with such trifles, it is necessary to show that all those things which hypocrites obtrude on God, without sincerity of heart, are frivolous trumperies."—S. R. A.]

12. On ver. 27 sqq. "When goldsmiths wish to purify the silver, they add lead to it. When preachers would try their hearers, they must apply the law. The fire is God's word (Jer. xxiii. 29), the bellows the Holy Spirit in the mouth of the teacher, the metals the hearers, of which some are objectionable, others are unobjectionable." CRAMER.

13. On ver. 27. As Christ is called a sign which shall be spoken against, that the thoughts of many hearts may be revealed (Luke ii. 34, 35), the power dwells in His word generally to compel men to separation and decision. For no one can remain neutral towards Him long. He is a touchstone which makes manifest the real condition of the heart, whether the man is of God or not of God, Heb. iv. 12; John viii. 47.

HOMILETICAL AND PRACTICAL.

1. Vers. 6-8 may serve for the text of an exhortation to repentance. On the punitive justice of God. 1. With what it threatens us. 2. Why it threatens us. 3. How this threatening can be averted.

2. On vers. 6 and 7. "We find such fountains of evil in our own perverted hearts. Original sin is the true fountain of evil, from which from childhood up much water of obstinacy, disobedience, indolence, envy, falsehood is poured forth. And such water flows every year more abundant-

ly. Soon also flows the water of vanity, of impurity and excess, of reviling and cursing. How does man help himself? Either he will not allow others to observe what wickedness comes from his heart, and hides his sins, or he is himself grieved that so much sin flows from his heart, and begins to stop the flow, i. e., he makes good resolves and proposes no more to commit the old sins. But lo! the streams break forth again, and the fountain of a depraved heart ceases not to flow. Again others allow the stream free course and pollute the city and the country with their sins, as the Jewish people did. Where is help to be found against this fountain of a depraved heart? In the fountain of which Zechariah prophesies, xiii. 1." HOCSTETTER, 12 *Parables from the proph. Jer.*, S. 12, 18.

3. [TILLOTSON on ver. 8. 1. The infinite goodness and patience of God towards a sinful people, and His great unwillingness to bring ruin upon them. 2. The only proper and effectual means to prevent the misery and ruin of a sinful people. 3. The miserable case and condition of a people when God takes off His affection from them."—S. R. A.]

4. On vers. 11, 12. The double trouble of a preacher of the truth. 1. From without, (a) indisposition to hear, (b) scorn. 2. From within, irresistible necessity of announcing the word of the Lord.

5. On vers. 13-15. Warning against false prophets: 1. Their course: they teach false worship, i. e., they lead not to God but away from Him, by (a) being silent as to the real inconvenient truth, (b) putting the conscience to sleep by a falsehood. 2. Their motive: covetousness, selfishness (ver. 18). 3. Their end: they are put to shame (ver. 15).

6. On ver. 14. [CHALMERS: "The evils of false security. 1. It is not based on the mercy offered by God. 2. It casts an aspersion on the character of God. 3. It is hostile to the cause of practical righteousness."—SPURGEON: "I have heard of a city missionary who kept a record of two thousand persons who were supposed to be on their death-bed but recovered, and whom he should have put down as converted persons, had they died; and how many do you think lived a Christian life afterwards out of the two thousand? Not two. Positively he could only find one who was found to live afterwards in the fear of God. Is it not horrible that when men and women come to die they should cry, 'Comfort, comfort!' and that hence their friends conclude that they are children of God, while after all they have no right to consolation, but are intruders on the enclosed grounds of the blessed God?"—S. R. A.]

7. On ver. 15. [SOUTH: "Shamelessness in sin the certain forerunner of destruction. 1. What shame is more effectual than law. 2. How men cast off shame. 3. The several degrees of shamelessness. 4. Reasons why shamelessness is so destructive. 5. The destruction by which it procures the sinner's ruin."—S. R. A.]

8. On ver. 16. Which is the good way? That which has 1, the right starting-point (the one, unalterable, ancient truth); 2 the right ending (rest for the soul). [DOOLITTLE has a sermon with this text on the theme, "Popery a novelty," and CALAMY has two on the Trinity!—S. R. A.]

9. On ver. 16. New Year's Sermon. What does a retrospect of the ways of the past year show us? 1. That they have been under God's wondrous guidance; 2. that they were intended to be only ways of salvation for our soul; 3. that we have often said, we will not walk in them; 4. that we should care best for our salvation, if we would henceforth walk in the good ways of God. FLOREY, 1863.

10. On vers. 18-21. The righteous judgments

of God. 1. They do not shun publicity, but rather appeal to the moral sense of the whole world. 2. They bring upon men their merited recompense. 3. They can be averted, not by outward worship, but by honest submission to God's word (vers. 19, 20).

11. On vers. 27-30. The word of truth a touchstone for the human heart. 1. The good are attracted by it; 2. the bad turn away and are rejected.

3. THE THIRD DISCOURSE.

CHAPS. VII.—X.

The time of this discourse may be determined pretty accurately, since ch. xxvi. gives us information concerning the historical circumstances in which the discourse was delivered. We learn from it that in the beginning of the reign of Jehoiakim Jeremiah received from Jehovah the commission to place himself in the fore-court of the temple, and to announce to all the Jews who had come to worship (comp. xxvi. 2 with vii. 2) that if they continued to act in opposition to the repeated admonitions of the prophets (xxvi. 5, and vii. 13, 25) the Lord would make the temple like Shiloh, (comp. xxvi. 8-13 with vii. 8-14). Since the enemies who are to execute this judgment are still designated generally as a people coming from the North (comp. viii. 16), and not yet definitely as the Chaldeans, the discourse must have been delivered before the fourth year of Jehoiakim. Comp. infra on xxv. 1. The place which the discourse occupies in the book is therefore in accordance with the principle of chronological arrangement.

The contents of the discourse may be distinguished as follows :

Main thought : Indictment of the people on account of their three prevailing vices, with threatening of punishment.

I. FIRST CHARGE.

I. HYPOCRITICAL MINGLING OF THE WORSHIP OF JEHOVAH WITH IDOLATRY, AND OTHER MORAL ABOMINATIONS.

VII. 1—VIII. 3.

1. *Fundamental : the fundamental requirement and promise, vii. 1-7.*
2. *Their demoralizing trust in the outward temple-service. Admonitory reference to Shiloh, vii. 8-15.*
3. *The hypocrisy of the worship of Jehovah, boasted of in ver. 4 sqq. is evinced by the idolatry practised elsewhere. Thus the nation is provoking a severe and inevitable judgment, vii. 16-20.*
4. *Refutation of the objection that the Lord Himself commanded the outward temple-service, vii. 21-28.*
5. *The abomination of idolatry in the highest degree a most evident proof of the hypocrisy of the people. Beginning of retribution, vii. 29-34.*
6. *The fulfilment of retribution corresponding to the idol abominations, viii. 1-3.*

II. SECOND CHARGE.

THEIR RUINOUS PERSISTENCE IN EVIL.

VIII. 4-23.

7. *Their stiff-necked impenitence and its punishment, viii. 4-12.*
8. *Further portrayal of the visitation announced in ver. 12, viii. 13-17.*
9. *Continuation : The visitation ends with the carrying away captive of Israel, to the inexpressible grief of the people and the prophet, viii. 18-23.*

III. THIRD CHARGE.

THE GENERAL ENTIRE ABSENCE OF TRUTH AND FAITH.

IX. 1-21.

10. *Description of the prevailing deceit, ix. 1-8.*
11. *First punishment : Desolation of the land and dispersion of the people, ix. 9-15.*
12. *Second punishment : Death snatching away an innumerable sacrifice, ix. 16-21.*

IV. CONCLUSION.

IX. 22-25; X. 16-25.

13. *The only means of escape and the reason why it is not used*, ix. 22-25.
 14. *The beginning of the end of retribution: Command to the people to retire; Lament of the desolated land; last watch-cry of the prophet: the enemy is here*, x. 17-22.
 15. *Consolatory glance into the future*, x. 28-25.

I. FIRST CHARGE.

THE HYPOCRITICAL MINGLING OF THE SERVICE OF JEHOVAH WITH IDOLATRY AND OTHER MORAL ABOMINATIONS.

VII. 1—VIII. 8.

1. *Fundamental: the fundamental requirement and promise.*

VII. 1-7.

- 1 The word which came to Jeremiah from Jehovah, saying:
- 2 Stand in the gate of the house of Jehovah
And proclaim there this word, and say:
Hear the word of Jehovah, all ye of Judah,
Who have entered at these gates to worship Jehovah.
- 3 Thus saith Jehovah Zebaoth, the God of Israel;
Amend your ways and your doings,
So will I cause you to dwell¹ in this place.
- 4 Trust² not to³ those lying words:
"The Lord's temple, the Lord's temple, the Lord's temple is this."⁴
- 5 But amend your ways and your doings!
If ye execute judgment between every man and his neighbor,
- 6 Oppress not stranger, orphan and widow,
And shed not innocent blood in this place,
And go not after other gods to your destruction;
- 7 So will I cause you to dwell in this place,
In the land which I gave to your fathers,
From everlasting to everlasting.⁵

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—[“The Piel or intensive form of the verb must here have a continuative force, or it must have a permissive signification. There is no example of the simple signification to dwell attaching to this conjugation, so that the rendering of the Vulgate, which BLAYNEY adopts: *I will dwell with you* is not sustained; comp. ver. 12.” HENDERSON.—S. B. A.]

² Ver. 4.—לֹא־אֶחָדְכֶם after הִנֵּנִי בְּיָמֵי (comp. ver. 8) is *Dat. ethicus*. Comp. 2 KI. xviii. 21, 24; Cant. ii. 17; NABOLIA 67.

³ 112, 5, b.

⁴ Ver. 4.—אֵל־דִּבְרֵי. More frequently נִטָּן is followed by בְּ or עַל (vers. 8, 14) but אֵל is not unfrequent, Job. ix.

36; 3 KI. xviii. 22; Isai. xxxvi. 7, etc.

⁵ Ver. 4.—[Lit.: are these].

⁶ Ver. 7.—[Or: forever and ever].

EXEGETICAL AND CRITICAL.

The prophet begins with friendly admonition and promise. In ver. 3 he briefly states in advance the fundamental requirement and promise. Vers. 4-7 continue this theme by opposing to false confidence in the apparently infallible objective guarantee of salvation in the possession of the outward temple (ver. 4) exhortation to positive (ver. 5) and negative (ver. 6) fulfilment of the true subjective condition of salvation, after which however the promise, which includes all further salvation for Israel, is repeated more at

length. We easily recognize in this strophe the outlines of the whole discourse, for these exhortations correspond, if not in order in contents, exactly with the following exhortations and threatenings, the latter having also for their subject pseudo-worship of Jehovah, idolatry, impenitence, falsehood, deceit, violence, and finally exile.

Vers. 1, 2. *The word which came ... to worship Jehovah.* A similar introductory formula is found in xi. 1; xviii. 1; xxi. 1; xxv. 1; xxx. 1; xxxii. 1; xxxiv. 1; xxxv. 1; xl. 1; xlv. 1.—*In the gate of the house.* If we compare xxvi. 2, where the historical particulars

relating to this discourse are given, we see that Jeremiah delivered it in the fore-court (comp. xix. 14). Further information is derived from xxxvi. 10, where it is said that Baruch read the book of the words of Jeremiah "in the chamber of Gemariah, in the *higher* court, at the entrance of the new gate." Now since this new gate is the same under which the princes called Jeremiah to account for this very discourse (xxvi. 10), it is highly probable that the gate spoken of was not that which formed the main eastern entrance of the outer court (Ezek. xi. 1), but one of the gates which led from the outer into the inner or upper court. From this point the prophet could view the whole assembly of the people in the outer court, as well as the gates leading from without into it.—**All ye of Judah.** A great festival to Jehovah must have brought the whole people together, for they had not sunk into that state of entire alienation, which, *ex. gr.* prevailed under Manasseh, when they no longer worshipped the God of their fathers (2 Kings xxi. 2), but now they served other gods together with Him (ver. 6).

Ver. 3. **Thus saith Jehovah . . . dwell in this place.** These words express as to form the theme of the strophe, but at the same time also as to matter the positive main thought of the whole discourse, which however retires in what follows for the reason stated in vers. 24-28.—**דרכיך** ways and **מַעַלְלֶיךָ** doings are distinguished like *habitus* and *actus*, the former denoting the inward inclination or disposition of the heart (comp. v. 18), the latter the outward fruits in the life (iv. 13; xviii. 11; xxvi. 13; xxxii. 19).—**Cause to dwell.** Comp. Numb. xiv. 30.—**This place.** The temple is meant primarily as the centre of the theocracy. Comp. ver. 6, where the desecration of the holy places by the shedding of innocent blood is emphasized (2 Kings xxi. 16; xxiv. 4; Matth. xxiii. 35), and then ver. 7, where *this place* and the land are distinguished, and ver. 13, where **מִקְדָּשׁ** is distinguished from Shiloh and taken in the more restricted sense of the holy places of worship.

Ver. 4. **Trust not . . . temple is this.** An example of similar threefold repetition is found in xxii. 29; Isai. vi. 3 coll. 2 Sam. xix. 1. For the sense comp. Mic. iii. 11.—**הַבַּיִת**. Without this word **הַיִּכָּל** would be the subject, and the only meaning would be: *templum est*, i. e., we have God's temple. With this word **הַיִּכָּל** is predicate, and the former the subject, and the difference in the sense is this, that it is not the existence, the possession of the temple generally, which is declared, but the concrete objects, to which the predicate applies, are indicated. We must therefore render this **הַיִּכָּל** *destruendus*. The

plural has been variously explained. The Chaldee refers the threefold repetition to the three main forms of worship and their appearance thrice in the year; JOSEPH KIMCHI to the three divisions of the temple-building (court, sanctuary and holy of holies); MENOCHUS (*Vid.* NEUMANN, S. 439) to the Jewish nation itself, coll. 1 Cor. iii. 16, 17; VENEMA and others to the temple and priests, and with reference to **אֲמַרְתֶּם הוֹשִׁיעָה** (Ps. cii. 28) finds also in **הַיִּכָּל** the meaning of continuance and immutability.—In a purely linguistic view **הַיִּכָּל** would apply best to the people, and the thought, that the people as the temple of God were safe from all danger to themselves or the sanctuary, would suit the connection. But the mention of the sanctuary at Shiloh (vers. 12 and 14) requires that in ver. 4 also the temple-edifice be referred to. Comp. especially ver. 14.—Nothing further then remains but to refer **הַיִּכָּל** to the various parts of the temple; not merely the three divisions of the edifice proper, but also the other parts—walls, gates, courts, halls, *etc.* Still however the plural is remarkable, and a satisfactory explanation of it a *desideratum*. At any rate we perceive that it was a prevalent delusion among the people that the temple could not be destroyed, because it was Jehovah's. Three times is this emphatically repeated. And by the temple all else seemed to be secured. NEUMANN rightly calls attention to the circumstance that the people make use of the prouder expression **הַיִּכָּל** only, while the prophet speaks only of "בֵּית".

Vers. 5-7. **But amend your ways . . . from everlasting to everlasting.** Not the outward temple with its service ensures the favor of Jehovah, but the service, which is offered in His temple by sanctified hearts and which manifests itself in works of righteousness. That such works as are here (vers. 5 and 6) enumerated pertain especially to the Old Testament "righteousness," which is opposed not to grace but to violent unrighteousness, is proved by many passages: Ps. v. vii. ix. x. xi. xii. xv. xvii.; Jer. x. 24, 25; xxii. 8-17; Isai. i. 17, *etc.* Comp. ORTLOFF on the idea of **צִדִּיק**, *etc.*, in RUDELB. U. GUER.

1860, III. S. 403.—The **אֵל** before **תִּשְׁכַּח** is quite abnormal, and there is no other instance of it. GRAY correctly supposes that it owes its origin to the similarly sounding sentence, xxii. 8.—**To your destruction.** Comp. xxv. 7.—**From everlasting (comp. ver. 25) belongs to dwell.** Israel is to inhabit the land given to the fathers, from the original epoch (vi. 16; Ps. xxiv. 7) at which they took possession of it even to the remotest future. Comp. on xxv. 6.

2. Demoralizing trust in the outward temple-service. Admonitory reference to Shiloh.

VII. 8-15.

- 8 Behold, ye trust in such lying words to your hurt.
 9 To steal, murder, commit adultery,¹
 Swear falsely and burn incense to Baal,
 And follow other gods which ye know not,—
 10 And then ye come² and stand before me in this house,
 Which is called by my name: and say:
 We are delivered—to do all these abominations?
 11 Is then this house which bears my name
 Become a den of robbers in your eyes?
 Behold! even I have seen it, saith Jehovah.
 12 For go now to my place which was in Shiloh
 Where I caused my name to dwell at the first,
 And see what I have done to it
 On account of the wickedness of my people Israel!
 13 And now, because ye do all these works, saith Jehovah,
 And I spoke to you most urgently,³ but ye heard not.—
 I called to you, but ye gave no answer,—
 14 Therefore I do to the house which bears my name
 In which ye put your trust,
 And the place which I gave to you and your fathers,
 As I did to Shiloh.
 15 And I cast you out from my presence,
 As I cast out all your brethren,
 The whole seed of Ephraim.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 9.—Similar infinitive constructions are found in Isai. xxi. 5; xxii. 13; Hic. 4; Hos. iv. 2. Comp. NABELES. Gr. 92, 2 b.

² Ver. 10.—On the transition from the infinitive to the finite verb, comp. NABELES. Gr. § 90, 3.

³ Ver. 13.—**וְעָמַדְתִּי**. Comp. ver. 25; xxix. 19; and NABELES. Gr. § 93 f. [GREEN, Gr. § 282].

EXEGETICAL AND CRITICAL.

Vers. 8-11 state that Israel did not follow the exhortation given in ver. 3 sqq., but regarded the external place of grace as though it were a spot where one only needed to present himself in order to be delivered from all the evil consequences of sin,—so that the sanctuary was misused and became a den of robbers. The Lord dispels this allusion as to the infallible power to save of the supposed irrevocably chosen place of grace by pointing to Shiloh: as it is with this, so will it be with the temple and Jerusalem (vers. 12-15).

Ver. 8. **Behold, ye trust . . . to your hurt.** The statement corresponds to the warning in ver. 4, and affirms that this was not heeded by Israel. "To your hurt" depends on "trust." It is a *litotes*. The delusion causes injury in a twofold way, by demoralizing the people and thus rendering them ripe for the divine judgment. Comp. Isai. xlii. 10.

Ver. 9. **To steal, murder . . . which ye know not.** These words in connection with vers. 10, 11, designate the first effect of that hurtful confidence. The people, considering salvation as unconditionally guaranteed by the temple, fall into the delusion, that presence in the tem-

ple is sufficient to procure absolution after the practice of the most heinous abominations and license for new crimes, by which course the temple is turned into a place of security and concealment for robbers. The question expresses indignant amazement: What? Steal, murder, commit adultery, etc.? Such wickedness ye do, and then ye come, etc.—**Incense to Baal**, comp. xi. 13, 17.—**And follow other gods which ye know not** is taken verbatim from Deut. xi. 28; coll. xiii. 14. Comp. xix. 4; xlix. 8.

Ver. 10. **And then ye come . . . all these abominations?** The question is continued to

וְעָמַדְתִּי, for it is this which is the object of the divine indignation, that the people can unite such moral contrasts.—**Stand before me.** The expression has the collateral idea of *serving*; comp. Deut. x. 8; 1 Kings i. 2; xvii. 1; xviii. 15; 2 Kings iii. 14; v. 16; Jer. xl. 10; Ezek. xlii. 15, etc.—**Which is called by my name.** This expression corresponds to *put my name upon* (*nomen indere, imponere*), Numb. vi. 27; 1 Kings ix. 8, 5; comp. Exod. iii. 18; v. 8; Deut. xii. 5, 11; xxviii. 10; 2 Sam. xii. 28; Jer. vii. 30; xxxii. 84; xxxiv. 15.—**We are delivered.** The people regard their standing before God, their service in the temple as an unfailing means of re-

moving all their guilt in a convenient external manner. The word therefore means: *we are saved*, freed from all the guilt and punishment of sin. Comp. Luke iii. 8.—Many commentators take

לְמַעַן as=*because*: because ye have done these abominations? (ironical.) Others=*although*. The language will allow neither. It is the secondary object of their temple-service which is indicated. The primary, immediate object is expressed in לְמַעַן: they wish to purify themselves from their guilt. But as they do not use the right means for this, so also they are not actuated by the right motive,—it is not that they may henceforward hate and abandon their sin, but that like a sow they may return with the more gusto to their wallowing in the mire (2 Pet. ii. 22).

Ver. 11. **Is then this house . . . saith Jehovah.** In these words the prophet discovers to the people the very heart of their proceeding: with such usage the temple is not a place of salvation, but a refuge for robbers where they purify themselves from the blood and filth of their evil deeds, so as to be the readier for new ones.—**Even I.** This perception is confirmed ironically, but in a double sense. First by this word, secondly by act. In so far namely as the Lord treats the sanctuary at Jerusalem like that at Shiloh, He causes it to be understood that He regards it as a nest of robbers. That first point results from the evident reference of **I have seen it to in your eyes**, the second from the following **For**, ver. 12.

Ver. 12. **For go now . . . my people Israel.** In these words it is explained how far the Lord actually regards the temple as a den of robbers: we learn that He will treat it as He did Shiloh.

For is accordingly to be referred not to ver. 12 only, but to all that follows. The prophet thus shows the second calamitous effect (ver. 8) of those lying words (ver. 4).—**To my place.** This denotes the place as such, the spot on which the sanctuary stood, not the latter itself. On this spot nothing more was now to be seen of the sacred dwellings and vessels which once adorned it. A proof is thus furnished that when the Lord has once selected a place for His dwelling upon earth He is not irrevocably bound to this place to all eternity. Whether the city of Shiloh was then destroyed or not, and whether some ruins of the former sanctuary remained to testify of its previous existence, is a matter of indifference. Shiloh was still standing in the reign of Jeroboam I. (1 Kings xi. 20; xii. 15; xiv. 2) and Jeremiah mentions it as though it were still in existence (xli. 5). Comp. GRAF, *ad loc.*—HERZOG'S *Real-Encyc.* XIV. S. 369. [“Dr. ROBINSON found its ruins under the name of *Seilun* on his way from Jerusalem to Shechem.” HENDERSON.]

Vers. 13-15. **And now, because ye do . . . the whole seed of Ephraim.** The apodosis begins with ver. 14. With respect to the transition from the infinitive to the finite verb, see GRAMMATICAL REMS. on ver. 9.—לְמַעַן. Comp. ver. 25; xxix. 19; and NARGELSBACH, *Gr.* § 93, f [GREEN'S *Gr.* § 282].—**The place.** The prophet cannot mean the whole country, any more than in vers. 8, 6, 7. As in ver. 12, it is the spot on which the house stands. This spot of earth is the hallowed and hallowing centre of the whole country, on which all other dwelling-places are founded. Comp. Exod. iii. 5.—**For Ephraim** as a designation of the ten tribes *vide* Hos. iv. 17; Isai. vii. 2, *etc.*

8. The hypocrisy of the worship of Jehovah, boasted of in ver. 4 *sqq.*, is evinced by the idolatry practised elsewhere. Thus the nation is provoking a severe and inevitable judgment.

VII. 16-20.

- 16 And as to thee, pray not for this people,
And make not a cry and supplication for them,
Nor intercede with me; for I will not hear thee.
- 17 Seest thou not what they are doing
In the cities of Judah and in the streets of Jerusalem?
- 18 The children gather wood and the fathers kindle the fire,
And the women knead the dough, to make cakes for the queen of the heavens,
And pour out libations to other gods, to aggrieve me.
- 19 Do they aggrieve me? saith Jehovah.
Do they not themselves to their own shame?
- 20 Therefore thus saith the Lord Jehovah:
Behold, my anger and my fury is poured out in this place,
On the men and the cattle,
And on the trees of the field and the fruits of the land,
That it may burn and not be extinguished.

EXEGETICAL AND CRITICAL.

How fixedly the judgment announced in vers. 14, 15 is determined upon by Jehovah, is evinced by this, that the prophet is forbidden to interpose with any plea (ver. 16). The motive of this seemingly harsh decree is indicated by reference to the idolatry still in full course in the cities of Judah and Jerusalem, and which forms a gloomy offset to that pseudo-Jehovah-worship mentioned in ver. 4. This idolatry may be directed primarily against Jehovah, but it will prove at last self-destructive to Israel (vers. 19, 20).

Ver. 16. **And as to thee I will . . . not hear thee.** JEROME remarks that "*sanctorum preces Dei iræ possunt resistere*, Ex. xxxii. 10 sq.; Ps. cvi. 30; Numb. xvi. 46 sq." Comp. 1 John v. 16—רָחֵם with רָחֵם is frequent, *ex. gr.*, Ps. xvii. 1; 1 Kings viii. 28, *etc.*—This verse is repeated xi. 14; xiv. 11.

Vers. 17 and 18. **Seest thou not what they are doing . . . to aggrieve me.** The motive of the severe prohibition in ver. 16.—The **queen of the heavens** is mentioned besides only in xlv. 17, 18, 19, 25. The form, which in Hebrew indeed has general analogies (*ex. gr.* בְּרִית) but does not otherwise occur, bespeaks the foreign origin of the phrase as of the thing. The expression "heaven's-queen" points to the worship of the stars, and indeed the moon as the feminine potency (together with the sun as the masculine) appears not seldom under this name. It is called by APULEIUS (*Metaph.* XI. init.) directly *regina cali*, and in HORACE (*Carm. Secul.* 85) we find the words: *Siderum regina bicornis audi Luna pueras*. For more on this subject consult ABB. CALOV. *Diss. de SelenolatRIA Viteb.* 1680 (also in *Theol. philol.*, Vol. I. p. 808 sqq.). To the further question, what deity is represented by the moon, we can only answer that since it, as the female principle of fructification, corresponds to the sun-god Baal as the male principle, the feminine deity corresponding to Baal, i. e., Astarte, must be represented by the moon. HERODIAN (V. 6, 10) says expressly, *Οὐρανίαν Φοίνικες Ἀστροδράχην* (Græcism for Astarte) *ὀνομάζουσιν, σελήνην εἶναι θεῖλοντες*. Comp. HEROD. III. 8.—On the Carthaginian inscriptions (*Insc. Karth.* 8), חַמְלָת (= חַמְלָת, חַמְלָת, *Tavat*, the Asiatic, originally Egyptian ARTEMIS appears as the feminine opposite of אֱלֹהֵי חַמְלָת. This is certainly no longer the original Phœnicia Astarte, but a later modification with unchaste cultus, and probably admixture of star-worship. Comp. 2 Kings xxi. 3; xxiii. 4; Jer. xix. 13.—Comp. CREUZER, *Symbol.* II. Kap. 4, § 1, 2, 3, 6; *Appendix on the Carthag. religion*, § 8. For the less recent literature on this passage consult ROSENMUELLER.—The אֱלֹהֵי חַמְלָת (xlv. 19) are probably the Egyptian confection *Neideh* (*Vid. Hittite ad hoc l.* and FÜRST *H. W. B. s. v.* חַמְלָת). According to the אֱלֹהֵי חַמְלָת, xlv. 19, it is not improbable that the cakes were in the form of a moon; compare the cakes offered to Artemis as the moon-god in Athens under the name of αἰήναι (*Vid. GRAF ad loc.*).—On the heathen custom of celebrating the new moon with fires kindled in the streets and sweet cakes, comp. STRICKER, *De Legg. Hebr. ritual.* L. III. Diss. IV. Cap. 8.—The etymology of חַמְלָת is uncertain. It is most probably derived from חַמְלָת, *to prepare*. Is it not perhaps connected with חַמְלָת (*Am. v. 26*)? With this adoration of the queen of heaven may have been connected as a later remnant the worship of the Collyridians, who existed in Arabia in the 4th century, and gave divine honors to the Virgin Mary, offering her little cakes of bread (κολλυρίς), *Vid. EPIPH. Hæc.* 79.—**And pour out libations.** The infinitive here may certainly depend on the *to* (לְ) before **make** (עָשָׂה) (comp. NÆGELSB. *Gr.* § 112, 8). But it must also be remarked that the Inf. עָשָׂה is used by Jeremiah in a very peculiar manner absolutely: xix. 18; xiv. 19 (where the לְ perhaps from oversight stands instead of in vers. 17 and 18). At any rate it designates the drink-offerings pertaining to the meat-offering of cakes.

Vers. 19 and 20. **Do they aggrieve me? . . . that it may burn and not be extinguished.**—On **aggrieve** comp. Ezek. xxxii. 9.—**themselves.** אִנְיָ reciprocal (comp. NÆGELSB. *Gr.* § 81, b).—**fury is poured out** (comp. Nah. i. 6).—**In this place.** The divine anger is poured out immediately in the centre of the Theocracy (לְ) and from thence immediately over the whole land (עַל).

4. Refutation of the objection that the Lord Himself commanded the outward temple service.

VII. 21-28.

- 21 Thus saith Jehovah Zebaoth, the God of Israel:
Take your burnt offerings with the sin offerings and eat flesh.
22 For I spoke not with your fathers in the day that I brought them out of Egypt,
Nor commanded them concerning burnt offerings and slain offerings.
23 But this I commanded them: "Hearken to my voice,
That I may be your God, and you my people,

- And walk in all the ways that I command you,
That it may be well with you."
- 24 But they hearkened not, nor inclined their ear,
And walked after their own counsels²—
In the hardness of their evil heart,
And turned to the back and not to the face.³
- 25 From the day that your fathers went out of the land of Egypt,
To this day I send you all my servants,
The prophets, zealously and unremittingly.
- 26 But they hearkened not to me, nor inclined their ear.
But they stiffened their neck and acted more wickedly than their fathers.
- 27 And though thou speakest to them all these words,
Yet will they not hearken unto thee;
And though thou callest to them,
Yet will they not answer thee.
- 28 Therefore shalt thou say unto them:
This is the people that has not hearkened
To the voice of Jehovah, their God,
Nor accepted chastisement.
Truth is vanished and eradicated from their mouth.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 22.—["A vast number of MSS., three of the early editions, and all the versions read, with the Keri, שָׁרְרָתָם instead of מַלְאָכָם." HENDERSON.—S. R. A.]

² Ver. 24.—בְּכִלְעֵצָתָם is *stat. absol.* and therefore not co-ordinated with the following שָׁרְרָתָם, but the following sentence forms a sort of apposition to it: They walked in counsels!—in hardness of their heart. Comp. NAEGLER. *Gram.* § 66.

³ Ver. 24.—[BLAYNEY, UMBRETT, HENDERSON render: and went (drew, turned) backward, and not forward. NOTES and HIRZ: turned the back and not the face.—S. R. A.]

EXEGETICAL AND CRITICAL.

The hypocritical people might appeal to the fact that their outward temple service was in accordance with the precepts of the Law. To this however it is opposed, that from the beginning the Lord directed His chief regard not to external worship, but to the obedience of the heart, and to this gave the promise of prosperity (vers. 21-23). But the people never observed this requirement of the Lord, though He caused it to be repeated often and urgently by the prophets (vers. 24-26). They will close their ears even to the exhortation of Jeremiah, and thus call down upon themselves the judgment of incorrigibility (vers. 27, 28).

Ver. 21. Thus saith Jehovah . . . and eat flesh. — Take, טָקֹף (comp. Isai. xxix. 1), may be derived from טָקַף or טָפַף. (Comp. Isai. xxx. 1; Numb. xxxii. 14). The primary idea seems to be "to scrape, scratch, sweep," from which are derived the meanings both of *to sweep up or together* (comp. also Deut. xxxii. 23) and *to scrape off* (Isai. vii. 20) and *sweep away* (Ps. xl. 15). לָךְ also stands after the word in the passages cited. Comp. iii. 18.—And eat flesh, an expression of contempt: throw all your sacrifices and burnt-offerings together and devour them as meat. Comp. vi. 20.

Vers. 22 and 23. For I spoke not . . . may be well with you. When the Rabbins emphasize in the day, etc., or when others appealing to Levit. i. 2, etc. find in this passage an in-

dication of the voluntariness of the offerings, or at least of the view that only voluntary offerings are here spoken of, GRAF is certainly right in designating such points as subtleties. But to find in the passage a proof that Jeremiah was ignorant of any legal enactments with respect to sacrifices at the time of the Exodus, since in his time the middle books of the Pentateuch, which owed their origin to Ezra, were not in existence, as GRAF does, following HIRZIG and others (comp. especially his latest work, *On the historical books of the Old Test.*, Leipzig, 1866), is a proceeding for which there is no ground either in those books, in the writings of the preëxilic prophets generally (comp. only *ex. gr.*, Am. iv. 5 with Levit. vii. 18; Hos. iv. 7-9 with Levit. vi. 18; xxvi. 26), or in this particular passage. For it is indeed true that the words that I may be your God and you my people (the substance of which is found in Exod. vi. 7 coll. Deut. xxix. 12) are a verbal quotation from the certainly peculiar 26th chapter of Leviticus (ver. 12), that the next line likewise resembles almost word for word Deut. v. 33 (the expression in all the ways occurs in this sense only in this passage of Deut.), finally that that it may be well with you also is exclusively Deuteronomic (v. 16, 26; vi. 18; xii. 25, 28; xxii. 27). But (1.) the book of Deuteronomy presupposes the preceding books of the Pentateuch and cannot be understood without them. Thus it is explained that precepts relating to the sacrifices do not here occur except in a summary (Deut. xii. 6, 11, 13, 14, 27) or modified form, according to the circumstances (comp. Deut. xii. 15 with Levit. xvii. 2 sqq.). (2.) If this passage is to be understood in a literal

sense, as by HIRTZIG and GRAF, the prophet would declare not only something incredible in itself, but also what would be in the highest degree prejudicial to the assumed post-exilic composition of the middle books of the Pentateuch. For how could these place the origin of the sacrificial enactments in the period of the exodus, if prophetic utterances like this and Am. v. 25 expressly contradict it? (8) As in Exod. xvi. 8 the words "Your murmurings are not against us, but against Jehovah," declare not that the Israelites did not murmur at all against Moses and Aaron (which is expressly maintained in ver. 2), but only that the sin of murmuring against Moses and Aaron vanished in comparison with the sin which they committed in their murmuring against the Lord Himself,—as Hos. vi. 6 likewise denies pleasure in sacrifices not absolutely but only relatively, in so far that it does not enter into comparison with the pleasure of the Lord in true piety (comp. Gen. xxxii. 29; lv. 8; 1 Sam. viii. 7)—so also in this passage the negation has a rhetorical, not a logical significance (comp. WINER, *Gramm. N. T. Sprachidioms* § 58, 7). Thus those commentators are right who find here this meaning, that the whole of the enactments relating to sacrifices do not enter into consideration in comparison with the importance of the moral Law. Comp. the parallel passages:—Isa. v. 11; lviii. 8 sqq.; lxi. 8; 1 Sam. xv. 22; Mic. vi. 6-8; Ps. xl. 7 sqq.; Ps. l. 1; Ps. li. 18, 19; Prov. xxi. 27; Matt. ix. 18. The expression: I will be your God and ye shall be my people, is found with special frequency in Jeremiah: xi. 4; xxiv. 7; xxx. 22; xxxi. 1, 83; xxxii. 38. Almost as frequently in Ezekiel: xi. 20; xiv. 10; xxxvi. 28; xxxvii. 23, 27. Twice also in Zechariah: ii. 15; viii. 8.

Ver. 24. But they hearkened not . . . back not face.—In the hardness of their heart, comp. Deut. xxix. 18; Jer. iii. 17.—In

general comp. xi. 8; Ps. lxxxix. 13.—לָאוּרָם וְלָאֵלֹהִים. Comp. ii. 27. Literally:—they came to the back and not to the face, viz., from the standpoint of Jehovah. Comp. NAEGLSB. *Gr.* § 69, §, as to the substantives *back* and *face* taking the place of adjectives or participles.

Vers. 25, 26. From the day . . . more wickedly than their fathers.—לְיוֹם comp. ver.

7.—לְיוֹם. *Vau constr.* after a definition of time. Comp. NAEGLSB. *Gr.* § 88, 7.—Comp. xi. 7; xiv. 4; xvi. 5; xxix. 19; xxxv. 15; xlv. 4.—Alone *יוֹם* never means "daily." But with an infinitive construction it represents the idea "day" in the same sense as *בְּיוֹם* the idea "early," i.e., the sending has taken place day by day, daily and always early, i.e., not sleepily, dilatorily, but diligently and unremittingly, comp. besides *Gr.* § 93, h.—On ver. 26 comp. Deut. x. 16; Jer. xvii. 23; xix. 15.

Vers. 27, 28. And though thou speakest to them . . . from their mouth. There is a reason here for *לִּי*. Although the word is also used of Israel without a bad side-meaning (comp. Exod. xix. 8; Josh. iii. 17; iv. 1; x. 8), yet we never find *לִּי* *לִּי* but always *לִּי* *לִּי*. *לִּי* is therefore chosen here to designate Israel as a common, profane nation. Comp. Isa. i. 4.—The prophet is to pronounce the judgment of incorrigibility on Israel as the basis of the announcement of judgment which comes afterwards. On *לִּי* comp. v. 8, and the entire chapter. Truth or fidelity, is substantially lost: it is therefore no longer in their mouth. The prophet alludes to what was said in ver. 4: even though they take the words upon their lips, these are but empty sounds. For he whose heart is empty can avail nothing with his mouth.

5. The abomination of idolatry in the highest degree a most evident proof of the hypocrisy of the people.
Beginning of retribution.

VII. 29-34.

- 29 Shear off thy hair and cast it away,
And raise on the heights a wailing,
For Jehovah hath rejected and forsaken the generation of his wrath.
30 For the children of Judah have done that which is evil in my sight, saith Jehovah.
They have set their abominations in the house,
Which bears my name, to pollute it.
31 And they have built the high places of Tophet,
Which is in the valley of Ben-Hinnom.
To burn their sons and daughters in the fire;
Which I commanded not, neither did it come into my mind.
32 Therefore behold! the days are coming, saith Jehovah,
That it will no more be called Tophet and vale Ben-Hinnom,
But the valley of slaughter:
And they will bury in Tophet, because there is no room.

- 33 And the carcasses of this people shall be for food
To the birds of heaven and the beasts of earth,
And there will be none to scare them away.
- 34 And I will cause to cease from this city of Judah,
And from the streets of Jerusalem,
The voice of gladness and the voice of joy,
The voice of the bridegroom and the voice of the bride;
For the land shall become a desolation.

EXEGETICAL AND CRITICAL.

How little the appeal of the Israelites to the chosen place of mercy, and to their observance of the ritual, could help them (ver. 29) the prophet shows by setting forth their desecration of the sanctuary by Baal-worship, and their infraction of the Law by abominable practices which were directly forbidden in it (vers. 30, 31). Thus it is rendered most clearly manifest what shameful hypocrisy was concealed under the Jehovah-worship boasted of in ver. 4.

The rejection consequently announced in ver. 29 will consist in this, that the places in the vale of Hinnom hitherto considered sacred will be places of slaughter and burial, and that still a large number of unburied corpses will afford food for the beasts; the further consequence of which will be, that the land, bereft of its inhabitants, will become a barren waste (vers. 31-34).

Ver. 29. **Shear off thy hair . . . generation of his wrath.** זָּרַק is properly *crown*: here it is used of the hair as the natural adornment of the head, comp. Numb. vi. 19. The cutting off of the hair was a sign of mourning, xvi. 6; xlviii. 37; Isa. xv. 2; Mic. i. 16, etc. Comp. HERZOG, *Real-Enc.* XVI., S. 368. [HENDERSON:—"Jerusalem is here addressed under the image of a female, who, in the depth of her grief for the loss of her children, deprives her head of its chief ornament, and betakes herself to the hills to bewail her bereavement." HENRY after BLAYNEY:—"The word is peculiar to the hair of the Nazarites, which was the badge and token of their dedication to God, and it is called their crown. Jerusalem had been a city, which was a Nazarite to God, but must now cut off her hair, must be profaned, degraded and separated from God, as she had been separated to Him. It is time for those who have lost their holiness to lay aside their joy."—S. R. A.]—On the feminine form in זָּרַק , etc. Comp. NAEGLER, *Gr.*, § 60, 7.—**On the heights.** Comp. iii. 21; ix. 9.—**generation of his wrath.** Comp. Isa. x. 6; Prov. xxii. 8.

Ver. 30. **For the children of Judah . . . to pollute it.—in my sight, does not depend on have done, but on that which is evil.** Comp. Jud. iii. 7, 12, etc., and NAEGLER, *Gr.*, § 112, 5 b. (where moreover we must understand it in a physical sense [Isa. xiv. 16] as distinguished from the spiritual sense, Gen. xxviii. 8, etc.).—**Their abominations.** That Jeremiah refers to the abominable practices of Manasseh (2 Kings xxi. 4-7) has been fully proved by GRAF. I will only add that Jehoiakim represents the relapse into the principle forsaken by Josiah, and that this explains why responsibility for the sins of

Manasseh is attributed to him and his contemporaries (2 Kings xxiv. 3; Jer. xv. 4), on which account also in this passage the abominations are spoken of as though they had been committed by Jehoiakim himself. This passage is repeated in xxxii. 34.

Ver. 31. **And they have built . . . come into my mind.** מִצְדֹּת is not merely high places, but in a derivative sense every place of worship erected for idolatrous service, or every building for that purpose, as is proved by passages like 2 Kings xxiii. 15, where the מִצְדֹּת is distinguished from the altar in it, and is *burnt*,—Ezek. xvi. 16, where high places are mentioned as composed of garments. Here also they are not the altars alone, but the places of worship with the altars. There appear to have been several such places in Tophet, this being intimated by the expression

$\text{מִצְדֹּת הַתּוֹפֶת}$ Jer. xix. 13. Tophet, as is well known, was a place in the valley of Ben-Hinnom, where the horrible sacrifices of children (comp. SELDEN, *De Diis Syr. Syntagm.* I. 6) were offered to Baal (xix. 5—with which Molech, xxxii. 35, is parallel, comp. Levit. xviii. 21; xx. 2 5; 1 Kings xi. 7; 2 Kings xxiii. 10). But the derivation of the word is uncertain. Some (LORSBACH, GESSEN., HITZIG, EWALD, FUERST, and others) appeal to Isa. xxx. 33 in favor of the rendering *place of burning*, deriving it from תָּבַע *to burn*. Others (WIEBER, BÖTTCHER, GRAF, PRESSER) finding their support in Job xvii. 6, give the word the meaning of *sputum, abomination, horror*, from the Chaldee תָּבַע —*to spew out*. HOFMANN (in *Weiss. u. Erf.*, II., 125) suggests the not improbable derivation from תָּבַע and gives it the meaning of *pit*. A decision on this point is as difficult as with reference to the vale Ben-Hinnom. The situation of this valley is indeed fixed, as it is certain it was to the south of Jerusalem, but the views are various as to its exact location. Comp. HERZOG, *Real-Enc.*, IV. S. 710.—There is not perfect agreement even as to the name of the valley, the ancients regarding Hinnom as a proper name, of the moderns some deriving it from תָּבַע (by transposition—the valley of wailing, so HITZIG and GRAF), and others from תָּבַע — תָּבַע (with the same meaning, so BÖTTCHER, *De Inf.*, I. S. 82, 83). Were the valley only the vale of Hinnom, as in Josh. xv. 8; xviii. 16; Neh. xi. 30, or the vale Beni-Hinnom (as in 2 Kings xxiii. 10 only, Chethibh) the appellative signification would have much in its favor. But as the name *Vale Ben-Hinnom* is the most frequent and certainly the original (Josh. xv. 8; xviii. 16; Jer. vii. 31, 32; xix. 2, 6; 2 Chr. xxviii. 8; xxxiii. 6), the derivations given above are very insecure, and it is most advisable to re-

tain the old interpretation.—**To burn.** Two passages coincide with this almost word for word: xix. 5 and xxxii. 35. In the latter passage, instead of this expression, we find *to cause to pass through*, which shows that it is not to be understood literally as Maimonides and other Jewish commentators suppose, but as an euphemism.—The words *which I commanded not repeated* in all three passages (comp. iii. 16), intimate that this custom was relatively a new one. Although the worship of Molech (the Ammonitish) is attributed even to Solomon (1 Kings xi. 7), yet the abomination of burning children was first introduced into Judah by Ahaz (2 Kings xvi. 8). Comp. *Movers, Phæn. I., S. 327 sqq.*—In the Pentateuch this cult was forbidden, Deut. xii. 30; xviii. 10.

Vers. 32-34. **Therefore behold! the days are coming . . . a desolation.** The place of worship, held sacred by the idolatrous Jews, but in fact desecrated, shall even for them be forever polluted. That this would be accomplished by a massacre on the spot, is not stated in the text. This would not have polluted it forever, as we read of Josiah that he polluted the places of idolatrous worship either by the burning of human bones (2 Ki. xxiii. 16, 20) or by filling them up with these (ver. 14) or the reverse, by strewing

the ashes of the idols on the graves (ver. 6). At any rate he must have defiled Tophet (ver. 10) and other places (vers. 8, 13) in the same way. Here then also the pollution is caused by the interment, and the name "valley of slaughter" is connected with it only in so far that the vale is used as a place of burial only in consequence of the want of room, resulting from the great slaughter (comp. xix. 11; Ezek. ix. 7). But even thus a great number of corpses will remain unburied, which will be food for beasts (comp. Deut. xxviii. 26, whence ver. 33 is taken verbatim. and Jer. xvi. 4; xix. 7; xxxiv. 20).—**None to scare, etc.** Comp. Levit. xxvi. 6; Deut. xxviii. 26; Mic. iv. 4; Nah. ii. 12; Zeph. iii. 13; Jer. xxx. 10; xlv. 27. The further result of the slaughter is depopulation, the cessation of every sign of normal human existence, complete desolation of the land. (xvi. 9; xxv. 10, 11, coll. xxxiii. 11). [HENDERSON:—"In ver. 34, reference is made to the joyous processions in which the bride and bridegroom are led through the streets, accompanied by bands of singers and musicians, which are common in many parts of the East, and even among the Jews in some parts of Europe. See my *Biblical Researches and Travels in Russia*, p. 217."—S. R. A.]

6. Fulfilment of retribution corresponding to the idol-abominations.

VIII. 1-3.

- 1 At this time, saith Jehovah, they shall bring¹
The bones of the kings of Judah and the bones of his princes,
And the bones of the priests and the bones of the prophets,
And the bones of the citizens of Jerusalem out of their graves,
- 2 And they shall spread them out to the sun,
And to the moon, and to all the host of heaven,
Which they loved and which they served and followed,
And which they sought and worshipped;
They shall not be gathered, nor buried;
They shall be dung on the surface of the earth.
- 3 And the whole remnant of the survivors of this wicked race
Shall prefer² death to life in all places of the survivors³,
Whither I have driven them, saith Jehovah Zebaoth.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—Instead of מְנִי־יָי the Masoretes would omit the י, as they perceived that neither as consecutive nor as copulative is it in place, while in accordance with the constant usage we should expect it to be followed by the perfect. Comp. *NABELESB. Gr.*, § 841. Yet in such cases the imperfect with *Vau copulat.* is not without example; comp. Exod. xii. 3.

² Ver. 3.—וְיָמָּן comp. Prov. xxi. 3. *NABELESB. Gr.*, § 100, 4.

³ Ver. 3.—וְיָמָּן. If we do not with HIRZIG and GRAY reject this word as resting on a clerical error, we must explain it with MAUREN and DE WETTE as the repetition of the noun instead of the pronoun, so that the article stands before the construct state in an emphatic almost pronominal signification: in all those places. Comp. *NABELESB. Gr.*, § 71, 5 *Ann.*

EXEGETICAL AND CRITICAL.

It is clear from the contents that this strophe is closely connected with the preceding. Death is to come in a new form, as it were, in those who

are already dead. The bones of the buried shall be disinterred and strowed in the face of the stars, their powerless deities, shall become stinking ordure (vers. 1, 2). And the surviving remnant will long for death as a benefit (ver. 3).

Vers. 1, 2. At this time, saith Jehovah..

surface of the earth. Of the motive of the disinterment the prophet says nothing. He had certainly no idea of its being the search for booty (JEROME, HITSIG, [HENDERSON]). He has in mind only the punitive justice of God.—His before princes is to be referred to the kings, viz., the princes of each king or kingdom, or of the crown. Comp. xxiv. 8; xxv. 19; xxxiv. 21. We should have expected in reference to Judah their princes, as in Isai. iii. 4; Hos. vii. 16; ix. 15.—**Spread them out.** Observe the irony. The stars look powerlessly down on the bones of their worshippers—while these send up a stench!—**Gathered.** Comp. xvi. 4; xxv. 33.—For the subject-matter compare 2 Sam. xxi. 12 sqq.

Ver. 3. **And the whole remnant . . . saith Jehovah.** The discourse concludes with a parting glance at the survivors, who are the most unfortunate of all. Comp. xxv. 26.—On the subject-matter comp. xxiv. 8 sqq.

DOCTRINAL AND ETHICAL.

1. On vii. 1. The exhortation which Jeremiah here addresses to his contemporaries is, as CHRYSSOSTOM remarks, substantially the same as that of John the Baptist to the Jews of his time: "Bring forth therefore fruits—meet for repentance, and begin not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." But there is a difference between trusting in descent from Abraham, and in the stone Sanctuary at Jerusalem. For as the tabernacle and the sanctuary at Shiloh have disappeared, so the temple built by Solomon and the ark of the covenant itself; and even the temple re-erected without the ark was destroyed a second time by Titus and not rebuilt, though according to the testimony of Josephus (*Bell. Jud.* VI. 2, 1) the mad resistance of the Jews was chiefly based on the idea that Jerusalem being the city of God was in no danger of destruction. Now while the sacred places and buildings for worship, from the tabernacle to the temple of Herod, were destroyed, never to be rebuilt (comp. iii. 16 **לֹא יִבְנוּ עוֹד**) the descent from Abraham, in spite of all temporary reversions, retains its eternal significance, as the Apostle Paul shows in Rom. xi., where he says, "If the first fruit be holy, the lump is also holy, and if the root be holy so are the branches. . . . If some of the branches have been broken off on account of unbelief, yet they may be grafted in again. . . . For according to the Gospel, he says, I regard them as enemies, but according to the election, they are beloved for the fathers' sake. For the gifts and calling of God are without repentance." If now to trust in descent from Abraham is in so far foolish and unjustifiable, as it does not prevent partial destruction of the nation, to trust in the outward sanctuary, constructed of earthly material, is still less justifiable, for this has no guarantee of continuance; it may indeed suffer total destruction without endangering the foundations of the theocracy. Just as unjustifiable as this confidence of the Jews in an earthly sanctuary as the chosen place of divine presence and blessing is every analo-

gous confidence of the Christian church in a real or supposed divinely chosen earthly substratum of tokens of blessing, whether it be a place, office or race. All the places consecrated by the presence of the Lord and the ministry of His apostles have been destroyed and given up to the abomination of desolation: Jerusalem with the Mt. of Olives and Golgotha, Bethlehem, Nazareth, the whole of Palestine, Asia Minor and Greece, became Christian and yet fell a prey to the crescent. All the less may Rome count on perpetuity, since the chair of Peter rests not on divine but on arbitrary human institution. So also the legitimate ruling families of Europe, who so fondly imagine, that they are irrevocably chosen, should never forget that the Lord not only appoints but deposes kings. (Comp. Dan. iv. 32; v. 21).

2. PETRUS GALATINUS (*de Arc. cath.* ver. v. 10) remarks (according to GHISLER.) that some Rabbins refer the lying word of the thrice repeated

הֵיכָל to the false hope of those who suppose that a third temple will yet be built. But this hope is not a false one. It certainly will not be realized in the erection of a third sanctuary of stone but in that spiritual body of which we must regard Ezekiel's temple as the type. Comp. BALMER-RINGCK, on the prophet Ezekiel's vision of the temple, Basel, 1858, and my review of this work in *Reut. Rep.* 1860, H. III. S. 151, 2. This is not of course to say that the thrice repeated word does not really refer to the third temple.

8 "If God has not His temple and abode in the heart, that (viz., that thou hast an outward temple or house of God) will avail thee nothing." Mic. iii. 11, 12. STARCK.

4. "The words 'this is the Lord's temple' might properly be written on the hearts of believers," 1 Cor. iii. 16; Gen. xxviii. 17. STARCK.

5. "It is a heathenish delusion and false confidence to suppose that God is bound to any place or spot, as the Trojans thought because they had the temple of Pallas in their city it could not be taken, and in the present day the manner of the Papists is to bind Christ to Rome and the chair of Peter, and then defiantly maintain 'I shall never be moved' (Ps. x. 6). For, they say, the ship of Peter may sink a little, but not altogether. Then the only point that is deficient is this, that they are not the ship of Peter, but rather an East Indianman with a cargo of Indian apes and such like foreign merchandize, pearls, purple, silk, brass, iron, silver, gold, incense, lead, that they may carry on simony and make merchandize of religion, and deceive the whole world (Rev. xviii. 11 sqq.)." CRAMER.

6. On vii. 9-11. Necessary as the doctrine of the church is in the organic system of Christian doctrine it may become dangerous, if the church is regarded one-sidedly as an objectively saving-institution, and the subjective conditions of its operation are undervalued. For then it is regarded as alone necessary to salvation, and not only in the sense that this virtue is ascribed exclusively to one particular church in opposition to another, but also in the sense of supposing that the church alone, as an objective institution, is the means of salvation, a man needing to do nothing more than to enter into a passive rela-

tion to the church, i. e., without conscious resistance (*obex*). From this alone saving church there is but one step to the infallibly saving, i. e., to that, of which a passive member cannot be lost, however much he may steal, murder, commit adultery, swear falsely, etc. Where this ruinous delusion prevails men enter the church, perform the ceremonies, wipe their mouths, and say *salvi sumus* (אֲנִי שָׁלֵם). But thus the church of Christ becomes a den of robbers.

7. On vii. 16. "This may serve to comfort you, for God thus testifies to the power of prayer, that it would stand in His way so that He could not go on. Therefore He had first of all to forbid the prophet from praying. Thus also He says to Moses (Exod. xxxii. 10) 'Let Me alone that My wrath may burn against them.' So much may a believing prayer accomplish." CRAMER.

8. On vii. 22, 23. In Ps. li. 16, 17, we read "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Had sacrifices and burnt-offerings been positively displeasing to God, He would have forbidden them. But they must have been pleasing to Him even as types of the sacrifice on Golgotha. They displease Him only when He is to accept them instead of a broken and contrite heart. The sacrifices have thus a two-fold significance; objectively as types, and in so far as God beholds in every sacrifice that of Christ, they are pleasing to Him—subjectively, as the offering of man. But when in this relation God is to be satisfied with the fat and blood of an animal instead of the spiritual *oblatio cordis*, the sacrifice is displeasing. Thus as the sacrifice is on the one hand pleasing, on the other displeasing, Jeremiah might say that God did not speak of sacrifices, though on the other hand it is admitted, that He did speak of them.

9. On vii. 26. "It is an evil consolation, and one of the greatest exercises of the witnesses, when they are treated with such indifference, that they are not opposed, but also receive no real attention. Then is Satan most firmly seated, and his business best established when he has induced such a state of indifference. Phlegm in religion, patience in hearers (a sign that they are inured to blows) is an incurable evil. So long as they are calumniated, persecuted, mocked, the witnesses still have a handle. But the time, when one preaches and no one rises, is a miserable epoch for the ministry. Yet it must be endured, for it is either not general or a teacher is usually free. For because the Lord 'spews out of His mouth' such men and such times of lethargy are heralds of the overflowing of the divine judgments, and especially of the removal of the candlestick from its place, there is generally a new period for the teachers, and they become elsewhere a great nation (Exod. xxxii. 10)" ZINZENDORF.

10. On vii. 33. "*Charitati Christianæ et legi nature consentaneum est, ut hominum cadavera terra obruantur, unde Augustinus (De Civ. D. I. 13); non contemnenda et abijcienda sunt corpora justorum et fidelium, quibus tanquam organis et vasis suis ad omnia bona opera spiritus sanctus fuit usus.*" FÖRSTER.

HOMILETICAL AND PRACTICAL.

1. On vii. 1-3. [HENRY:—"Note: (1) Even those that profess religion have need to be preached to, as well as those that are without. (2) It is desirable to have opportunity of preaching to many together. Wisdom chooses to cry in the chief place of concourse, and as Jeremiah here, in the opening of the gates, the temple gates. (3) When we are going to worship God, we have need to be admonished to worship Him in the Spirit, and to have no confidence in the flesh. Phil. iii. 3."—S. R. A.]

2. On vii. 8-7. The doctrine of the Church. I. The church externally or as an external ordinance. 1. What is this external ordinance? (Word, sacrament, office). 2. How far is this external ordinance necessary? 3. What reasons have we to be on our guard respecting it? (ver. 4. It may be overestimated).—II. The church internally. 1. It is essentially a community of saints and true believers. ("*Congregatio sanctorum et vere credentium.*" Conf. Aug. Art. VIII.) 2. Its existence is manifested, a. in the holy walk of its members (vers. 3, 5, 6); b. in the blessings of the Divine presence (vers. 3 and 7).

3. On vii. 8. [HENRY:—"The privileges of a form of godliness are often the pride and confidence of those that are strangers and enemies to the power of it. It is common for those that are furthest from God to boast themselves most of their being near to the church."—S. R. A.]

4. On vii. 8-15. An earnest warning against merely external ecclesiasticism. I. Its essence is: false confidence in the unconditional saving efficacy of a supposed or real sanctuary (vers. 8, 10). II. Its consequences are: 1. Demoralization (vers. 9, 10). 2. Desecration of the holy (ver. 11). 3. Destruction of the offenders (vers. 12-15).

5. On vii. 16. On Intercession. 1. When it is not in place (compare this verse with 1 John v. 16). 2. When it is in place. 3. What it can accomplish.

[HENRY:—"See here (1). That God's prophets are praying men. (2). That God's praying prophets have a great interest in heaven, how little soever they have on earth. (3). It is an ill omen for a people when God restrains the spirits of His ministers and people from praying for them. (4). Those that will not regard good ministers' preaching cannot expect any benefit by their praying. If you will not hear us when we speak from God to you, God will not hear us when we speak to Him for you."—S. R. A.]

6. On vii. 18. [HENRY:—"Let us be instructed even by this bad example in the service of our God. (1) Let us honor Him with our substance. (2). Let us not decline the hardest service, nor disdain to stoop to the meanest, for none shall kindle a fire on God's altar for naught. (3). Let us bring up our children in the acts of devotion; let them, as they are capable, be employed in doing something toward the keeping up of religious exercises."—S. R. A.]

7. On vii. 22, 23. Of the true service of God. I. Its nature (1) not outward ceremonies, but (2) walk according to the divine commands. II. Its reward. (I will be your God, that it may be well with you).

8. On vii. 24-29. Of disobedience to God's word. I. Its cause is, (1) not neglect on the part of God to make known His word to men (ver. 25). (2) Not the imperfect performance of his duties by the preacher (ver. 27) but (3) the hardness of men's hearts, who (a) walk only after the thoughts of their heart, and therefore (b) do not hear, do not believe, (ver. 28) do not wish to improve. II. Its consequence is (1) increasing moral corruption (vers. 24, 26) and (2) rejection on the part of God (ver. 29).
9. On vii. 25-28. The sad characteristics of an unbelieving epoch. 1. Contempt of the preaching of the divine word. 2. Stiff-neckedness in respect to the visitations of divine chastisement. 3. Increase of wickedness in spite of all the warnings of the past. (LIC. CLAUS).—When is a people ripe for destruction? 1. When it despises the visitations of divine grace (ver. 25).

2. When it hardens itself in unbelief against God's word and voice (vers. 26 and 27). 3. When in spite of the divine judgment it departs the more into sin (vers. 26, 28).—The people Israel a warning example for the present race in view of the prevailing unbelief of the times. Their example is admonitory, 1. with respect to their ingratitude for God's gracious visitations; 2. with respect to their opposition to the true friends of the nation; 3. with respect to their frivolity in view of inevitable destruction. (DR. GR.)—Let the remembrance of our calling serve to awaken us. To this end let us consider. 1. What is our calling? 2. How does the Lord call us? 3. How long does He call us? 4. How have we answered Him? 5. What will be the end of our calling? (Z.—: *Gesetz u. Zeugnisse*, Juni. 1860, S. 339).

II. SECOND CHARGE: THEIR RUINOUS PERSISTENCE IN EVIL.

VIII. 4-23.

1. *Their stiff-necked impenitence and its punishment.*

VIII. 4-12.

- 4 And say to them: Thus saith Jehovah:
Do men¹ fall and rise not up again?
Or does one turn away and not return again?
- 5 Why then does this people, Jerusalem,
Turn away² with a perpetual³ apostacy?
They hold fast to error,⁴ wish not to return.
- 6 I inclined myself and listened:
They speak that which is worth nothing.
There is none who repents of his wickedness
And who says: what have I done?
They are all⁵ turned away in their courses,
Like a mad⁶ stallion in the battle.
- 7 Even the stork in the air knoweth his seasons,
The turtle-dove, swallow and crane keep the time of their coming,
But my people know not the judgment of Jehovah.
- 8 How say ye then, We are wise,
And the law of Jehovah is with us?
Behold! surely the lying style of the writer has brought forth only lies.
- 9 The wise men are put to shame,
Confounded and taken are they.
Behold! they have despised Jehovah's word,
What wisdom,⁷ however, is among them?
- 10 Therefore⁸ will I give their wives to others,
Their fields to the conquerors,
For from the least to the greatest they are all bent on gain;
From the prophet to the priest they all practise deceit,
- 11 And healed the hurt of the daughter of my people most slightly,
Saying, Peace, peace! when there is no peace.

- 12 They are put to shame, for they have committed abomination;
Yet they blush not, nor understand to be ashamed.
Therefore shall they fall with the falling,
At the time of their visitation will they be overthrown,
Saieth Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—דִּפְּלוּ. The indefinite subject in Hebrew may be expressed as here by the 3d pers. of the plural or of the singular. Comp. NAEGLER. *Gr.* § 101, 2.—On the disjunctive question comp. *Gr.* § 107, 4. [BLAYNEY, NOYES, UMBREIT, *etc.* render as in the text: HENDERSON has: Shall they fall; but incorrectly, for as HITZIG says, the Jews cannot be the subject in ver. 4.—S. R. A.]

² Ver. 5.—שׁוֹכְבָה (not שׁוֹכְבָה, xxxi. 21; xlix. 4, nor שׁוֹכְבָה, iii. 14, 22) is to be regarded according to EWALD, § 188 b, as a verbal form, and in a directly causative sense — to make a turn. Comp. rems. on xxxi. 21.—THIS PEOPLE is not in the relation of a genitive to the following JERUSALEM, as is evinced by the form, but the latter is in simple apposition to the former. Comp. NAEGLER. *Gr.* § 66. [HENDERSON: this people of Jerusalem.]

³ Ver. 5.—[עָנָה] (adject. denomin. ad formam דִּבֶּר. *Comp. N. Gr.*, § 42, a, S. 87) is an *ἀν. λέγ.* The meaning is derived from נָצַח *perfectio, absolutio* = *perfectus, absolutus*.

⁴ Ver. 5.—תִּרְכִּית (comp. xiv. 14, Keri; xxiii. 26; Zeph. iii. 13; Ps. cxix. 118) must here according to the connection be rendered in a passive sense = error.

⁵ Ver. 6.—כָּלֶה is literally: its entirety. From the singular suffix we perceive that the nation is regarded as a single individual. Comp. EWALD, § 286, c.

⁶ Ver. 6.—שׁוֹטֵף used originally of streaming water (comp. *Isai.* xxx. 28; lxvi. 12; *Ezek.* xlii. 11, 13); in the transferred sense of the running of a horse here only (comp. *effuso cursa, fuga effusio* in Livy). [All the English translations render: as a horse rushes into the battle.—S. R. A.]

⁷ Ver. 9.—הִכְכַּת-כֹּהֶה [lit.: the wisdom of what?] *sapientia cuius?* Comp. xlv. 28; Gen. xxiv. 33; NAEGLER. *Gr.* § 66, 2, b.

⁸ Ver. 9.—[“The LXX. omit these three verses with the exception of the first two lines of the 10th. The repetitious character of many parts of the book of Jeremiah leaves no reason to doubt that the repetition here of chap. vi. 12-15 is genuine. Theodotion and the Hexaplar Syriac supply the omission of the LXX.” HENDERSON.—S. R. A.]

EXEGETICAL AND CRITICAL.

The second point in the charge concerns the impenitent obduracy with which the people, true to their often censured character (comp. *Exod.* xxxiii. 9; xxxiii. 8, 5; xxxiv. 9; *Deut.* ix. 6, 18; x. 16; xxxi. 27 coll. *Jer.* v. 3; *Isai.* xlviii. 4; *Ezek.* ii. 4; iii. 7) persist in the perverse course they have adopted (vers. 4-7). To be sure they will not admit that they have adopted a false course. They maintain on the contrary (comp. vii. 21 sqq.) that they are in the right way, because they are not lacking in instruction or knowledge of the law of God (ver. 8). But the prophet does not allow this to pass. He traces their imagined wisdom to the deception of their false leaders, of whom he predicts that with their pseudo-sophy they must be put to shame (ver. 9), and then he again announces to all in the words of a former discourse the judgment of God for their manifold wickedness (vers. 10-12). This strophe contains the main thought of this chapter, i. e., of the second part. The two following strophes describe only the particular features of the punishment.

Vers. 4, 5. **And say to them . . . wish not to return.** The simple introduction by **and say** shows that what follows is closely connected with the preceding. The meaning of שׁוֹכְבָה is here, the first time *to turn, to make any kind of a turn* (comp. *Josh.* xix. 12, *etc.*), the second time *to return*.—It is evident that the prophet had hoped that Israel would have returned in view of his previous representations. No one who falls remains lying on the ground, and no one perseveres in the course he has taken without turning to one side or another, how then is it that Israel so obstinately persists in his perverse ways?

The answer is given in ver. 6. By the manner in which the prophet emphasizes the idea of *turning* we are forcibly reminded of iii. 1-4; iv.—**Wish not to return.** comp. v. 3; *Hos.* xi. 5.

Ver. 6. **I inclined myself . . . stallion in the battle.** It is best to regard this as an answer to the question *why?* in ver. 5. In order to be able to give the Lord a correct answer, the prophet listens. For thus he may be able to learn the true secret thoughts of their hearts. The information he thus obtains is not comforting; from their speeches he learns only the radically corrupt condition of their hearts, closed against all knowledge of the right. Hence their obduracy.—They do not speak that which is right, i. e., they not only are silent with respect to the right, but they speak that which is not right, which is false. Comp. *Gen.* xlii. 11, 19, 31, 33, 34, and *Exod.* x. 29; 2 *Ki.* vii. 9; *Prov.* xv. 7; *Isai.* xvi. 6; *Jer.* xxiii. 10; xlviii. 30.—Their conduct corresponds to their words; there is none who repents.—שׁוֹכְבָה stands in opposition to the שׁוֹטֵף desired in vers. 4 and 5, with a certain irony; they are not wanting in שׁוֹטֵף *turn*, but they practise it only in the sense *se avertere*. This they certainly pursue with the greatest ardor. They turn away in their entirety.—**in their courses.** The plural form is explained by the collective idea of the noun, to which all refers. This plural gives a satisfactory sense, and it is therefore unnecessary to alter it as the Keri does according to xxiii. 10. As to the meaning: the word in 2 *Sam.* xviii. 27 has the meaning of violent running, hunting, chasing. This meaning is suitable to *Jer.* xxii. 17; xxiii. 10, and is also demanded by the connection here. They *turn* them in this sense, that with violent haste they pursue their chosen path.

Ver. 7. **Even the stork . . . the judgment**

of Jehovah. What חֲסִידָה is, is very uncertain, since the distinctive marks mentioned in Old Testament passages (Levit. xi. 19; Deut. xiv. 18; Ps. civ. 17; Job xxxix. 13; Zech. v. 9) suit several birds, on which account (apart from the fact that the LXX. translate sometimes ἔρως, sometimes ἐρωδός or πελεκάν, the Targumists and Talmudists חֲסִידָה מִלְּבָנִים *milvus albus*, vide Buxtorf, *Lex. Chald.*, p. 528) modern commentators are divided between "heron" (So Bochart, Gesen., Rosenm., Fuerst in his concordance, Ewald, Meier, and others) and "stork" (Winer, *Lex.*, Graf and others). Since the derivation from חֲסִידָה *pius* is the most natural and the designation of the stork as *avis pia* is very general (comp. ἀντιπελαργειν, although in single cases the filial piety of the heron is also celebrated, Ælian, *Anim.* III. 23), I give my preference in this instance to the meaning *stork*. — חֲסִידָה is the turtle-dove. That it is migratory in the East (comp. the American migratory pigeon) may be inferred also from Song of Sol. ii. 11, 12. Comp. Winer, *R. W. B. s. v.* — חֲסִידָה וְעֵרֹד. The meaning of these words is uncertain. Both words occur besides only in Isai. xxxviii. 14.— There it reads חֲסִידָה וְעֵרֹד בְּיָמֵינוּ. There the asyndeton is in favor of rendering חֲסִידָה as the predicate or in apposition to עֵרֹד, but in the present passage the ׀ is opposed to it. Neither the dialects nor the early translators and commentators afford us any secure data. In order to deal fairly with both passages, we must take one of the two words in a sense which would allow it to be rendered both as in opposition and as an independent word as, for example, we may say *felis leo* or *felis et leo*. Perhaps חֲסִידָה (for which the Keri and Palestinian could read חֲסִידָה) is an onomatopoeticum or imitation of the natural sound (Venetian *Zysilia* = swallow. Vide Rosenm.) and in this sense the name of the genus and species at the same time (comp. *felis-felis*). At any rate the prophet wishes to say that the irrational animals punctually obey the natural law which prescribes their return into a certain country, while Israel seems not even to know the rule instituted by Jehovah for their moral action.—But my people. Comp. Isai. i. 3; Jer. v. 4, 5.

Ver. 8. **How say ye then . . . only lies.** To the charge at the close of ver. 7 the prophet supposes the people to reply: **We are wise, etc.**; just as what is said in vii. 21 sqq., presupposes an appeal of the people to their observance of the ceremonial law, so here also the assertion is put into their mouth that they were well instructed in the law. It may be inquired whether חֲסִידָה is here used in a general sense, or whether it contains an allusion to those who from the age of Solomon constituted a particular class of the supporters and promoters of culture by the side of the priests and prophets. (Comp. Bauck, *Weisheits-Lehre der Hebräer*, Strassb., 1851, S. 48). Jeremiah himself (xviii. 18) names *wise men* together with priests and prophets. But Ezekiel in the parallel passage vii. 26, uses *elders* for *wise men*, and generally it might be difficult to prove that in Jeremiah and elsewhere, (especially in Prov. i. 6; xiii. 20; xv. 12; xxii.

17; xxiii. 24), they appear as a special class and not rather as specially gifted men of every class and calling, as Solomon also was a חֲסִידָה, and with him men of the priestly and levitical orders (1 Ki. v. 9-11). Observe also that it is said not: *wise men are among us*, but, *wise men are we*.— That חֲסִידָה must designate the Torah in the sense of the Pentateuch cannot be maintained, for the word occurs frequently in a more general signification, *ex. gr.*, Isai. ii. 3; viii. 16. Certainly the word would have to be rendered in the narrower sense if hemistich 2 were to be translated: truly (חֲסִידָה comp. iii. 23; iv. 10) the lying style of the scribes has made it a lie. But on the other hand 1, to supply the suffix is not a matter of course, as it must be if the want of the suffix (which is certainly frequent, comp. Naegele's *Gr.*, § 78, 2, *Anm.*) is to appear justified. 2,

סֹפְרִים, *scribes* in the sense of those who spin a web of human inventions around the word of God is of later date. Ezra, as is well known, was the first סֹפֵר (comp. Ezra vii. 6, 11) but not in a bad sense, for the evil practices of the scribes were only a corruption of the praiseworthy labors commenced by him (comp. Herzog, *R.-Enc.* XIII. S. 733, etc.) Since the verb שָׁפַח is decidedly used in an absolute sense = *to make, to work*, (Exod. v. 9; xxxi. 4; 1 Ki. v. 30; xx. 40; Ruth ii. 19; Prov. xiii. 16; xxxi. 13) this passage can mean only: *behold! he has worked for a lie, i. e., has done lying work*, the pen of the scribe has produced lies. Scribes indeed occur almost up to the time of Jeremiah only as State-officials (Judges v. 14; 2 Sam. viii. 17; xx. 25; 2 Ki. xii. 11; xix. 2, etc.), but Baruch also is called a *scribe* (Jer. xxxvi. 26, 32), and since the canonical writings set before us the picture of a literary activity in a good sense, why may they not also have given us one in a bad sense? False prophets labored with their word in opposition to the word of the true prophets, why might they not do the same with their writings? Jeremiah here presupposes a literary activity which designated its productions as the directions of Jehovah, but not in truth. For what was thus written in the name of Jehovah, and doubtless with an appeal to the law, was human invention and lies. Comp. Isai. x. 1.

Ver. 9. **The wise men are put to shame . . . what wisdom however is among them?** The prophet for every "abuse of the name of God" declares the divine punishment. They are put to shame with their *teaching and prophecy*. The false scribes had evidently flattered the people and promised them good days to come. (Comp. *infra* ver. 11, and vi. 14; xxiii. 9; Ezek. xiii.). The contrary, says Jeremiah, will be the case, to their shame and their hurt.—**Put to shame**, comp. on ii. 26.—The *wise* here are not identical with those to whom the predicate *wise* is applied in ver. 8. For while the latter refers to all Israel, the former refers only to the *scribes*. These are called *wise men*, not because they formed a special class, but because they boasted of special insight into religious things.—**Confounded**, etc. Comp. xlviii. 1; i. 2. Because they have despised the word of the Lord

and substituted their own wisdom, it will come to the light that they know nothing.

Vers. 10-12. **Therefore will I give their wives . . . saith Jehovah.** These verses refer not to the false prophets alone but to all those previously mentioned in common. They announce both to the whole people, who were addressed in vers. 4-7, and to their perverse leaders, to whom vers. 8 and 9 refer, their common, public, and outwardly palpable punishment, and in so far form the necessary conclusion of the strophe. This announcement is made in the form of a quotation, these three verses being a repetition of vi. 12-15. As it is the leaders of the people, the priests and prophets who are there spoken of (vi. 13-15), the verses suit this place very well, particularly as ver. 11, and **healed, etc.**, so well proves the shaming of the false prophets (ver.

9). But nevertheless we see that this passage is a quotation and is not here in its original position. For ver. 10 is a contracted form of vi. 12, 18. Here also the sequence of thought is not quite correct, the causal **וְ** following the illative particle **לָכֵן**. But that a copyist did not transpose the passages, but the prophet himself repeated with freedom his former utterance, is seen from the little alterations which betray a reproduction from memory as well as the hand of an author making free use of his own property, in vers. 10, 11, 12 (comp. x. 15; xi. 23; xxiii. 12, etc.). On the repetitions in Jeremiah see the table in NAEGLER: *Jer. u. Bab. S.* 128.—Comp. besides the excellent refutation of HIRZIG's view as to the interpolation of this passage in GRAY, *S.* 135.

2. Further portrayal of the visitation announced in ver.

VIII. 13-17.

- 13 I will sweep¹ them utterly away, saith Jehovah.
There were no grapes on the vine,
No figs on the fig-tree,
The land was withered.—
So I gave to them² those who shall overrun them.
- 14 "What is then the ground on which we remain?
Assemble, let us go into the fortified cities and perish³ there?
For Jehovah, our God, has allowed us to perish
And given us water of poison to drink;
For we have sinned against Jehovah.
- 15 We hoped⁴ for blessing but no good came—
For a time of healing,⁵ and behold terror!"
- 16 From Dan is heard the snorting of his horses,
At the sound of the neighing of his stallions the whole earth trembles.
And they came and devoured the land and what was in it,
The city and those that dwelt therein.
- 17 For behold, I send among you serpents,
Basilisks, against which no charm avails,—
These shall bite you, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 13.—**אֶמָּחֵם** from **אָחַץ**, **אֶמָּחֵם** from **אָחַץ** *desinere*, Hiph. *anem imponere, consumere*. As in **אָחַץ** at the same time the idea of storm is contained (comp. **אָחַץ**, *procella*) this compound evidently signifies *to sweep away in a storm*. The connection of two verbs, having roots of different or similar sound, in this construction frequently occurs. Comp. xlviii. 9; Isai. xxviii. 28, and especially Zeph. i. 2, 3; where we find the same connection as in this passage (NAEGLER, *Gr.*, § 93, d. *Anm.*) The Hiph. **אָחַץ** occurs only in these three passages.

² Ver. 13.—The ancient rendering, occurring in the Chaldee and Syriac: *and I recompensed to them that which they transgressed*, is harsh and opposed especially by the difficulty of thus satisfactorily explaining the suffix.—The explanation preferred by most modern commentators: *and I give them up to those who come over them—has against it*, (1) that **אֶמָּחֵם** must be made into **אֶמָּחֵם** which besides is not a normal construction, comp. the remarks on **אֶמָּחֵם** ver. 1; (2) that **לָהֶם** must be translated not "*to them*" but "*to those*," (3) that the suffix must be supplied to **אֶמָּחֵם**, which, as was remarked on **אֶמָּחֵם**, can only take place where this supplementation is a matter of course.

³ Ver. 14.—**וְנִדְמָה**. This form follows the Aramaic formation with reduplication of the first radical. Comp. **וְנִדְמָה** Deut. xxxiv. 8; **וְנִדְמָה** Ps. xxxi. 21. Comp. NAEGLER, *Gr.*, § 31, *Anm.* OLSH. § 243, d.

⁴ Ver. 15.—**אֶמָּחֵם** *Inf. abs.* Comp. NAEGLER, *Gr.*, § 92, 2, b.

⁵ Ver. 16.—**מְרַפָּה** instead of **מְרַפָּה**. Comp. ver. 11.

EXEGETICAL AND CRITICAL.

This strophe is entirely occupied with the further portrayal of the visitation which is announced in ver. 12. The object of the discourse, the visitation, appears under various images, according to the use of literal or figurative language. The speakers are also changed several times. First the Lord announces that He will sweep them away in the storm as unfruitful withered plants. Then they must themselves announce that they wish to flee into the fortified cities but without the hope of escape. For they themselves feel and express that they bear their death within them, as it were, the Lord Himself having given them poison-water as a punishment for their sins, and instead of healing they find (in the cities) only terror. (Vers. 14, 15). For they already perceive the approach of the enemy from the North (ver. 16 a), which the prophet confirms, describing in blunt words the sad end as already begun (ver. 16 b). At last the Lord Himself again speaks, and returning to the figurative mode of speech compares the threatening enemies with serpents of the poisonous kind, for whose bite there is no remedy (ver. 17).

Ver. 13. **I will sweep them . . . overrun them.** In what follows the motive of this punishment is presented. Israel is an unfruitful vine and fig-tree, a withered branch. The same figure in Ps. i. 3; Jer. xvii. 7; Isai. i. 30; v. 2; Mic. vii. 1; Luke xiii. 8.—I regard the words **I will sweep them utterly away** as a general statement of what follows. In this the Lord Himself accounts for the genesis of this declaration. He relates that he instituted an investigation, the result of which was that Israel was like an unfruitful, withered tree. In consequence of this He determined that they should be swept away by a storm: then I gave to them those who shall overrun them. (Comp. Isai. viii. 8; Dan. xi. 10, and Jer. v. 22; xxiii. 9). In **overrun** is evidently an allusion to **whirlwind**, to which **sweep** points, and the verse forms a sort of circle, the end returning to the beginning. The plural *overrun* intimates that in reality a number of persons would represent this storm. Comp. ver. 18.—The certainly peculiar expression **וְאֶתְּמַנְתִּי** for then I appointed for them, *hung over them*, is explained by supposing that the prophet intended a play upon the words **הָאֲנִי הָאֲנִי**.

Vers. 14, 15. **What is then the ground on which we remain? . . . and behold terror.** The people themselves relate how that which was determined in the secret counsels of Providence was actually carried out. The prophet portrays how the people, seized by the foreboding of threatening destruction, felt themselves insecure in their abodes, and concluded to flee to the fortified cities. **לָמָּה** causal = *why?* Comp. ix. 11; Job xiii. 14. Yet I would take **לָמָּה** at the same time as local: on what? on what insecure ground are we sitting? I endeavored to express this double sense in the translation.—**Assemble, etc.**, taken verbatim from iv. 5. The people thus do something to which the Lord had previously summoned them by His prophet, but to

follow this advice now will not avail, since they so long openly transgressed the holy will of God, as revealed in His law. In all their measures for flight they have this consciousness: there is no help, we are already lost.—**And perish there.** Not to be saved, but only to perish somewhat later, to obtain a little respite, do they flee to the cities.—**For Jehovah, etc.** They know that their destruction is already determined upon, and that they bear death, as it were, in their bodies into the cities. This is the sense of **given us water of poison, etc.** Comp. ix. 14; xxiii. 15, and xxv. 15, 17; Lam. iii. 15; Ps. lx. 5. On **שָׁמַר** comp. **Winer, R. W. B., s. v. Gift.**—Vain therefore is also the hope, which they still maintain, because every man hopes while he lives. This passage is repeated in xiv. 19.

Ver. 16. **From Dan . . . that dwelt therein.** Hemistich *a* states the cause of the *terror*, again referring to a former declaration (iv. 16; vi. 22, 23). It appears that these words belong still to the speech of the Israelites, at least these may thus speak, since the words contain only the description of what was then perceived. But hemistich *b* describes the future as though it had already taken place. This could be done only

by the prophet; **וְיָמֵי יִשְׂרָאֵל** are therefore prophetic aorists. Comp. **Nægelsb. Gr. § 88, 5.** [**Green's Gr. § 262, 4.—S. R. A.**]—The prophet interposes with **and they came, etc.**, to say that the *terror* was not an empty one, but that the enemy thus announced had really come. The singular suffixes refer to the enemy represented as a *single* person. Comp. iv. 13.—**וְרָמָה** of horses, xvii. 8; l. 11.

Ver. 17. **For behold, I send . . . saith Jehovah.** The discourse is now again figurative and Jehovah speaks Himself, as in the beginning of the strophe, ver. 13. We might compare a strophe like this with the variations of a musical theme. The more frequently the theme changes its form, the more impression does it make, the more ways of entrance are opened to it. That this verse has the character of a conclusion is seen, (*a*) from the return to the beginning, (*b*) from the climax, which is expressed in the figure of serpents inaccessible to all charms. This contains the idea of the most intensive destruction, excluding all possibility of healing. Since this is the main thought of the verse **וְ** is best referred to ver. 16, *b.* :—Thus is it, for, *etc.* The Lord Himself confirms the words of the prophet. This verse has moreover a striking resemblance to Gen. xlix. 17, and it would not be impossible that the prophet, reminded by the mention of Dan of the prophecy concerning him, makes use of the images there employed for his description

of the enemy coming from Dan.—**וְיָפֶצֶץ** (Isai. xi. 8; lix. 5; Prov. xxiii. 32) and **וְיָפֶצֶץ** (Isai. xiv. 29) so called probably a *sibilardo* (so **Gezen. Thes., Fuerst, Drechsler**) are regarded by most modern commentators, following in this **Aquila** and the **Vulgate** (the **LXX.** vary) as the basilisk, a small, exceedingly poisonous kind of viper. On **no charm, etc.**, comp. Ps. lvi. 5, 6, [4, 5].

3. *Continuation: The visitation ends with the carrying away captive of Israel, to the inexpressible grief of the people and of the prophet.*

VIII. 18-23.

- 18 O my comfort¹ in the sorrow!
My heart within me is faint.
19 Hark! a cry of my people from distant² lands:
"Is Jehovah not in Zion, or her king not in her?"
"Why have they provoked me to anger with their images,
With their foreign vanities?"
20 "The harvest is past, the fruit-gathering is over,
And we are not saved!"
21 For the wound of the daughter of my people am I wounded,³
I go mourning; horror hath seized me.
22 Is there no balsam in Gilead?
Is there no physician there?
Why then proceeds not the healing of the daughter of my people?
23 O that mine head were waters,⁴
And mine eye a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 18.—כְּבִלְיִית is *āwāḡ* *āy*.—The radix כָּלַג *illuminare, beam upon*, (in Arabic of the rising sun) occurs only in Hiphil: Am. v. 9; Ps. xxxix. 13; Job ix. 27; x. 20. It is formed like כִּרְבִּית (multitude, fulness, increase, Levit. xxiii. 37), כִּרְעִית (*pastio*, flock, Jer. xxiii. 1), כִּשְׁבִית (*copy*, Numb. xxxiii. 52). Comp. OLSH. § 218, a. The meaning is therefore: beaming, enlightening, exhilaration. [HENDERSON renders: my exhilaration within me is sorrow. NORZI, with a better sense: O where is consolation for my sorrow!—S. R. A.] The construction with עָל (comp. Am. v. 9) appears to be founded on the radical meaning, O beam on sorrow! The suffix of the first person refers to the whole, which is to be regarded as a single conception, in like manner as in וְכָה עֵן, כִּחְסִי עֵן, comp. NABGELSS. *Gr.*, § 63, 4, g. According to the Keri, and even according to the Chethibh of several codices of KENNICOTT and DE ROSSI we should read נִיִּיתִי כְּבִלְיִית in two words, which reading the LXX. seem to follow (*καὶ ὁρῶντας ὑμᾶς ἀνιῶντες μετ' ὀδύνης*) yet without its being possible to give to this נִיִּיתִי a satisfactory meaning. For many other explanations, comp. KOSSENMUELLER.

² Ver. 19.—The form כִּרְעִית is found besides only in Isai. xxxiii. 17.

³ Ver. 21.—הִנֵּנִי Hoph. here only. The Niph. in this sense is frequent, *ex. gr.*, Jer. xxiii. 9.

⁴ [Ver. 23.—In the A. V. this verse is ix. 1, but not in the Hebrew.—S. R. A.]

EXEGETICAL AND CRITICAL.

This strophe, in which the nameless grief of the prophet at the destruction of his people is expressed in simple but highly poetical words, serves for the elucidation and completion of the previous one. In that the manner of the destruction, which the Northern enemy was to inflict, was not distinctly designated; at the most ver. 13 contained a dim intimation of a threatening captivity. That this will be the punishment of the people, is now distinctly expressed in this strophe. In deep sorrow (ver. 18), the prophet tells us that he has heard from distant lands the mournful question of his people, whether Jehovah is no longer in Zion (ver. 19, a). To this the answer of the Lord is: This is the punishment of idolatry (ver. 19, b).—New lamentation of the people: respite after respite and no salvation! (Ver. 20).—Finally the wailing

of the prophet: the cause of his sorrow is the misery of his people (ver. 21) being hopeless (ver. 22), wherefore nothing remains for the prophet but to bewail this misery with endless weeping (ver. 23). Observe also in this strophe the dramatic character of the change in persons.

Ver. 18. O my comfort . . . is faint. Comp. the TEXT. AND GRAM. rems.—In the words *within me* is contained the idea of the *heavy heart*, which is felt as an oppression or burden. Comp. Ps. xlii. 6, 7, 12; xliii. 5; cxlii. 4; coll. xxxix. 4; Lam. i. 20.

Ver. 19. Hark! a cry . . . foreign vanities. The prophet beholds Israel in exile. Their eyes are still turned towards Zion as the chosen abode of the God of Israel (comp. Ps. xiv. 7; xx. 3; cxxviii. 6; cxxxiv. 8; Isai. xxxvii. 32, etc.) but it appears that He has forsaken it. Comp. Mic. iv. 9.—This painful question is answered by the Lord Himself, who continues and accounts for this impression. The expression *provoked to anger*

with their images reminds us of Deut. xxxii. 21; 1 Ki. xvi. 18, 26. Comp. Jer. xiv. 22; Ps. xxxi. 7.

Ver. 20. **The harvest is passed . . . not saved.** Period after period elapses without help coming (comp. Isai. lix. 9). Without observing ver. 19, *a*, or the time when this discourse was composed, most of the ancient commentators refer these words to the vain expectation of Egyptian help, which presupposes 2 Ki. xxiv. 1; or to that which is expressly announced in Jer. xxxvii. 5. On the other hand SCHNURBER correctly remarks that the expression has somewhat of a proverbial character. Even those who are in exile still hope, as is also intimated in ver. 19 *b*, but still in vain.

Ver. 21, 22. **For the wound . . . the daughter of my people.—I go mourning.** Comp. iv. 28; xiv. 2. The prophet is inwardly broken, and to this corresponds his outward appearance.—The prophet tells us in ver. 22 why the wound of his people causes him so much pain: it is not only a very dangerous one, as is clear from all that precedes, but also, which is the worst, no one heals it. It is as though Gilead no longer possessed any balsam, or any man skilful in the application of it, though the balsam was especially, according to Pliny (*Hist. Nat.*, XII. 54) exclusively, to be found in Palestine. The question: "Is there no balsam," *etc.*, has then the meaning: Is Israel wanting in that which was given to him in preference to all other nations? It is plain that the prophet here alludes to the relation of Israel to Jehovah, as the peculiar "glory of the land." (Gen. xliii. 11, song = best fruits, of the land). Whether יָרֵךְ is precisely the resin of the balsam-plant, which elsewhere is called בִּשְׁמֵל, בִּשְׁמֵל, or בִּשְׁמֵל, is uncertain.

Comp. WINKER, *R. W. B. s. v. Balsam*. It is mentioned as a remedy also in Jer. xlvii. 11; li. 8, as an article of commerce, Gen. xliii. 11; Ezek. xxvii. 17.—**Is there no physician there?** GRAF would not refer there to Gilead, because it is not known that physicians were fetched from thence. But we may well suppose that in the land of the balsam the use of it was best understood. The prophet therefore wishes only to say: Is there then in Israel, where the true *medicina salutis* is found, no one who understands how to make the application of it? He silently answers this question in the negative, and gives the reason for it in what follows.—**The healing.** The same expression in xxx. 17; xxxiii. 6; 2 Chron. xxiv. 18; Neh. iv. 1. Comp. Isa. lviii. 8. The expression "bandage" does not suit in all these passages, but "healing" does everywhere. Comp. ROSENK. *ad loc.*

Ver. 23. **O that mine head . . . daughter of my people.** The poetry of suffering is presented most touchingly in these brief but thrilling words. It is the wish of the prophet that the whole interior of his head might dissolve into water, so that his eyes might be inexhaustible fountains of tears. For all he can do is to weep, and this is his only comfort.

DOCTRINAL AND ETHICAL.

1. On ver. 4. "In this consists our human blindness in spiritual matters, that he who has

fallen cannot imagine he has fallen, he who errs will not be convinced that he errs. For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, 1 Cor. ii. 14." CRAMER.—"*Labi humanum est, resurgere Christianum, nolle resurgere diabolicum.*" FÖRSTER.

2. On ver. 5. "The people will still go astray more and more, they hold so fast to their false worship that they will not be turned away, and this because they have no proper place: because they have the service of God in reserve only *au pis aller*, it does not so much concern them whether they lie or steal, whether they go right or wrong, they do not wish to go anywhere." ZINZENDORF.

8. On ver. 7. "God opens to us the book of nature not only that we may behold as in a mirror the divine wisdom and omnipotence, but that we may also take thence good examples of discipline and improvement. Isa. i. 8; Prov. vi. 6. For if we behold such examples in nature we ought surely to be ashamed that irrational creatures are so willing and obedient, and do that for which they are created, but we men (who were made in His image and sealed with the Holy Ghost on the day of redemption) are so opposed, rebellious and disobedient to Him. This will certainly, in the case of no amendment, lead to a devilish bad ending." CRAMER.

4. On ver. 5. "*Manifeste docet nos, malitiam non esse opus naturæ, sed voluntatis* (προαιρέσεως)." THEODORET.

5. On ver. 7. "CHRYSOSTOM, *homil. de Turture seu de virtute: turturem dicit omnem castam ecclesiam, hirundinem vero Joannem hominum amatorem, cicadam autem eloquentissimum Paulum, ecclesie organum.*" GHISLERUS.

6. On ver. 8. "Jeremiah finds some of those also among us, who (according to this description of the theologians of his country) either deduce propositions from the Scriptures which a child may see are not so, or make up sentences and bring them to the people, and when they are asked: Where is that in the Bible? reply unabashed: O there is much in the Bible that is no longer applicable! or, All that is true is not in the Bible." ZINZENDORF.

7. On ver. 9. GHISLERUS here remarks that the *concionatores bene prædicantes sed male operantes* are put to shame and judged by the progress in wisdom and virtue of their hearers. He adduces a passage from the 18th Sermon of Bernard on the Song of Solomon, where it is said that the preacher should be *concha not canalis*. "*Hic pæne simul et recipit et refundit; illa vero donec impletur expectat, et sic quod superabundat sine suo damno communicat.*"

8. On ver. 13. Compare here Luke xiii. 6 sqq. and the New Year's hymn of RAMBACH, "One year after another comes," especially ver. 3. "Hew down, said He, the barren tree," *etc.*

9. On ver. 14. "Despair is the last point to which God in His just judgments allows the godless to fall (Matt. xxvii. 4, 5). Despairing men know indeed God's just judgment concerning them, but not so that they are penitent for their sins (Gen. iv. 18, 14)." STARKE.

10. On ver. 16. In accordance with the view widely extended among the church fathers and

supported by Gen. xlix. 17 (see DELITZSCH *ad. h. l.*), that the Antichrist should proceed from Dan (comp. also Levit. xxiv. 11 and the supposed origin of Judas Iscariot from the tribe of Dan). IRENÆUS (*Adv. Hær. V. 30*) remarks on this passage: "*Jeremias non solum subitaneum Antichristi adventum sed et tribum, ex quo veniet, manifestavit dicens; ex Dan audiemus vocem velocitatis equorum ejus, etc. Et propter hoc non adnumeratur tribus hæc in Apocalypsi (vii. 5-8) cum his quæ salvantur.*"

11. On ver. 16. "As the snorting of the horses sounded long before in the ears of the prophet, so shall the voice of Christ forever sound in our ears: 'Arise ye dead and come to judgment.'" CRAMER.

12. On ver. 17. "*Frustra ad Deum preces fundunt adversus serpentem antiquum qui Dei præcepta contemserint.*" GHISLERUS.

13. On ver. 21. "Our connection with those who hear us continually is so full, so intimate, so tender, no one can understand it who has not experienced it. We get love, we get somewhat from the heart, which was broken for its enemies, and which could cry even on the cross: Father, forgive them, they know not what they do." ZINZENDORF.

14. On ver. 22. "A pastor of a separatist spirit cannot make many things whole, and it will be better for him to testify in earnest for the building up of those whom he would rather see pulled down.—He who will help his religion must regard it *not as a Babylon, but as a broken Zion*, and this from his heart; then he asks for *salve* and help, then he mourns for the hurt of Joseph." ZINZENDORF.

15. On ver. 22. "*Non solum in præsentī loco, sed et in multis aliis testimoniis scripturarum invenimus resinam Galaad pro pœnitentia poni atque medicamine, mirarique nunc Deum, quare vulnera Jerusalem nequaquam curata sint, et necdum cicatrices obduxerint cutem, eo quod non sint prophetæ nec sacerdotes, quorum debeant curari medicamine.*" JEROME.

16. On ver. 23. The tears of Jeremiah are a prelude and type of the tears which the Lord wept over Jerusalem. Luke xix. 41. As the blood of Abel cried to heaven so do these tears, and it is here first truly manifest how ruinous it is for men when the servants of God exercise their office among them not with joy but with sighs (Heb. xiii. 17).

HOMILETICAL AND PRACTICAL.

1. On vers. 4-9. An earnest admonition to all who know that they are walking in perverse ways. They are admonished 1. to uprightness. They are (a) not to palliate their sins, (b) least of all to palliate them by a false interpretation of the divine word, either *α. themselves* or *β. allow others to do it* (vers. 8, 9).—2. To speedy return, for (a) he who returns betimes may be helped (ver. 4 the falling, the erring, ver. 7 the migratory birds); (b) but he who wilfully persists goes to ruin (ver. 6, the mad stallion). [HENRY: Those who persist in sin oppose 1. the dictates of reason (vers. 4 and 5), 2. the dictates

of conscience (ver. 6), 3. the dictates of Providence (the judgment of the Lord, ver. 7), 4. the dictates of the written word (vers. 8 and 9).—S. R. A.]

2. On vers. 4-7. God's complaint of the impenitence of His people. 1. How far this applies to us; 2. what should awaken us to repentance; 3. what true repentance is. BRANDT. *Epistelpredigten.*

3. On vers. 10-13. Signs of the decline and fall of a nation. 1. Avarice reigns. 2. Priests and prophets teaching false worship, hush up and deceive the people with false comfort. Deacon HAUBER, in PALMER'S *Casual-Reden. 2te Folge.* I. Stuttgart, 1860.

4. On vers. 18-23. In times of great distress in the church this text gives us occasion to consider I. Zion's complaint. This is 1. (in its subject) (a) general (ver. 19, a), (b) special, of the true servants of the church (vers. 21, 23); 2. (in its object) directed (a) to being (for the moment) forsaken (ver. 19 b), (b) to the delay of help (ver. 20). II. Zion's guilt (ver. 19 b). III. Zion's salvation. This is conditioned (a) by the presence of the true means of salvation (word and sacraments), (b) by the true application of the same.

5. On vers. 20-22. The question of the divine word in our harvest-complaint and the answer of the divine word to our harvest-question. 1. Our harvest-complaint runs thus: the harvest is past, the summer is ended and no help is come to us. Then God's word asks thee: (a) What is at fault? Is it not thy sin? (b) Is it really true that there was no help for thee? 2. Our harvest question runs: Is there then no *salve*, in Gilead? Or is there no physician there? Why then is not the daughter of my people healed? To this the word of God answers: (a) O yes, *salve* and physician are there. The *salve* is the word of the fathers and the physician is thy Lord. (b) It is because the *salve* and the physician are not employed that our people are not healed. FLOREY, 1862.

6. [On ver. 20. 1. Every person who still remains in sin may at the close of the year usefully adopt this lamentation. 2. A season of religious revival is also eminently a time of harvest, and such as lose this season may usefully adopt this lamentation. 3. Another situation to which this melancholy reflection is peculiarly liable is that of a dying sinner. DWIGHT—"There is in this text I. The acknowledgment of opportunity. II. The confession of neglect. III. The anticipation of doom." J. W. W.—S. R. A.]

7. [On ver. 22. I. Sin prevails as a disease. It is (a) hereditary, (b) pervading, (c) vital and inveterate, (d) deceitful, (e) often painful, (f) mortal. II. There is a physician. III. How then does this condition exist? Because men are (a) insensible of need, (b) disposed to procrastinate, (c) will not take the remedy simply. DR. A. THOMSON, of Edinburgh.—S. R. A.]

8. [On ver. 23. "The same word in Hebrew signifies both the eye and a fountain, as if in this land of sorrows our eyes were designed rather for weeping than seeing." HENRY.—S. R. A.]

III. THIRD CHARGE: THE GENERAL ENTIRE ABSENCE OF TRUTH AND FAITH.

IX. 1-21.

1. Description of the prevailing deceit.

IX. 1-8.

- 1 O that I had¹ in the desert a travellers' lodge,
That I might leave my people and go from them:
For they are all adulterers, a gang of knaves,
2 And bend² their tongue as their bow of deceit;
And not by truth do they prevail in the land,
But proceed from wickedness to wickedness:
But Me they knew not, saith Jehovah.
3 Guard ye every one against his neighbor,
And trust no brother;
For every brother practices deceit,
And every neighbor slanders.
4 One overreaches³ another, and truth they speak not;
They taught their tongues to speak lies,
And weary themselves to commit iniquity.⁴
5 Thy habitation is in the midst of deceit;⁵
And through deceit they refuse to know Me, saith Jehovah.
6 Therefore thus saith Jehovah Zebaoth:
Behold, I melt them and try them;
For how should I act in view of the daughter of my people?
7 A deadly arrow⁶ is their tongue, they speak deceit;
With the mouth they speak⁷ to their neighbor peaceably,
But in the heart⁸ they lay snares.
8 Should I not visit them for such things? saith Jehovah.
Or should not my soul avenge itself on a people like this?

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—כִּי־יִתְנַנִּי. Comp. Ps. lv. 7, and NAEGLSB. *Gr.* § 78.

² Ver. 2.—The Masoretes punctuate יִדְרְכֵּנִי (the form like יִדְרְכֵּנִי 1 Sam. xiv. 22; xxxi. 2; יִדְרְכֵּנִי Job xix. 3) probably because they regarded the Hiphil as causative. But for various reasons (*Vid. EXEG. AND CRIT.*) it is better with HITZIG, GRAY and MEIER to suppose that the reading, which corresponds to the consonants, יִדְרְכֵּנִי is the original and correct.

³ Ver. 4.—יִדְרְכֵּנִי. Comp. יִדְרְכֵּנִי Job xlii. 9, and יִדְרְכֵּנִי 1 Ki. xviii. 27. The forms may be Piel from יִדְרֵךְ or Hiphil from יִדְרֵךְ. Comp. OLSH. § 257. EWALD, § 127, d.

⁴ Ver. 4.—הַעֲוֹהָה (III. 21) *Inf. constr.*, as יִדְרֵךְ Ezek. xxi. 15, חֲכִי Hos. vi. 9.—Comp. EWALD, § 238, c; OLSHAUSEN, § 191, b.

⁵ Ver. 5.—GRAY has rightly declared against the alteration of the text, while EWALD, appealing to the LXX., proposes יִנְלֵא שֶׁב הַךְ בְּתוֹךְ מִרְמָה בְּמִרְמָה. The infinitive שֶׁבָּת is frequently used with suffixes; Ps. xxvii. 4; cxxxix. 2; 1 Ki. viii. 30; Ruth ii. 7, etc.

⁶ Ver. 7.—Instead of the Chethibb שֶׁחָחַם *jugalans*, throttling, killing, the Keri would read שֶׁחָחַת which elsewhere occurs only with יָחַח (1 Kings x. 16, 17; 2 Chron. ix. 15) and seems to denote gold beaten thin. Although from this the meaning "pointed" may be derived, which is also expressed by the Syriac and Chaldee, yet it is better to adhere to the reading of the text and to translate, a deadly murderous arrow.

⁷ Ver. 7.—דִּבְרֵה. The change of number is analogous to the frequently occurring change of person. Comp. *Gram.* § 101, A. 3m.

⁸ Ver. 8.—אֲרֵכְנִי. The suffix is most naturally referred to the subject like that of בִּקְרָבִי ver. 8. *Vide* v. 9, 20.

EXEGETICAL AND CRITICAL.

As the main thought of the preceding chapter was contained in vers. 4-9 so the main thought

of the present is found in vers. 1-8. The rest is added as a sequel. As in ch. viii. the stiff-necked impenitence of Israel is censured, so here (as the third charge) their falseness in every relation. The two following strophes (vers. 9-15 and vers.

16-21) relate to the punishment threatened by God. In vers. 1-8 the prophet portrays the want of fidelity and trust, the falseness, malicious desire to defame, which was prevalent among his contemporaries (vers. 1-5) and which would compel the Lord to subject them to the punishment of a severe melting and refining process. (vers. 6-8).

Ver. 1. **O that I had in the desert . . . a gang of knaves.** On travellers' lodge comp. xiv. 8. Living with his godless countrymen is so intolerable to the prophet that he would prefer the scanty protection of a tent erected in the desert to his present residence. [HENDERSON supposes the discomfort of a caravanserai to be alluded to.—S. R. A.]—**Adulterers.** The violation of conjugal fidelity or of the fidelity due to a neighbor by the invasion of his conjugal rights was censured by the prophet in the second discourse, in the passage where he reproaches the Israelites with their violations of *faith*, v. 7, 8.—**יָסִיר, he who acts secretly** (*Vide*, FUERST) who deals in falsehood, deceit and treachery in general. This reproach also is found in ver. 11.

Ver. 2. **And bend their tongue . . . saith Jehovah.** The imperfect with *Vau* consecutive here designates not a single act, but oft recurring acts, from which this course is to be understood as habitual; this case is therefore to be numbered among those in which the imperfect with *Vau* consec. is used to designate a permanent quality. Comp. NÄGELSB. *Gr.*, § 88, 9.—According to the Masoretes we must read: they caused their tongue to tread the bow of deceit. In this way the tongue would not be compared to a bow, (which might appear unsuitable to the Masoretes), but to an archer, and the bow would then be a purely ideal conception, a figure for the means and instrument of the intellectual activity connected with the tongue. But this would be a very artificial mode of expression. Since the tongue is elsewhere compared with a sword, (Ps. lvii. 4; lxiv. 3) and an arrow (*infra* ver. 7) it may also be compared with a bow and in Ps. lxiv. 3 this is the fundamental conception.—**bow** is used as a simile in apposition with *tongue*. Comp. Ps. xxii. 13; xi. 1. NÄGELSB. *Gr.*, § 72, 4.—**Deceit** may according to the sense be referred either to *bend* or *bow*, but on account of its position it is better to refer it to the latter. On the construction comp. NÄGELSB. *Gr.*, § 63, 4, *g*.—**And not by truth.** The prophet has especially the rulers in view. Comp. Ps. xii. 4, **לֹא־אֱמִינָה** different from v. 3; **לְ** here indicates the norm as in **לִפְעֵי, לִפְעֵי** *Vid.* NÄGELSB. *Gr.*, § 112, 5, *b*.—**On wickedness to wickedness.** Comp. xxv. 32.

Ver. 3. **Guard ye . . . slanders.** Comp. Mic. vii. 5, 6.—**On every brother, etc.** Comp. NÄ-

GELSB. *Gr.*, § 82, 1.—**עָקַב יַעֲקֹב**. Since this verb in Kal occurs besides only in Gen. xxvii. 36 and Hos. xii. 4, both times of Jacob (it is found in Piel in Job xxxvii. 4) it is certainly probable that the prophet, speaking here of the deceit practised by one brother towards another, had this early instance in view (Gen. xxv. 29 sqq.; xxvii. 35).—**רָכִיל יֹהֵל** go about for tale-bearing. *Vide supra* vi. 28.

Ver. 4. **One overreaches another . . . to commit iniquity.—They taught.** Comp.

ii. 33. The Niphal of **לָמַד** signifies elsewhere "to be weary, disgusted with a thing" (vi. 11; xv. 6; xx. 9). This meaning does not suit here. The connection requires the meaning *to weary one's self*. Comp. Gen. xix. 11; Isai. xvi. 12.

Ver. 5. **Thy habitation . . . saith Jehovah.** The verse has this object, to describe the relation of the deceitful race to the prophet and to Jehovah. They surround the prophet so that he dwells as the only honest man among deceivers (comp. Ps. cxx.); from the Lord however they turn away, the lying spirit rules them in such wise (comp. Gen. xxvii. 35; xxiv. 13) that they know nothing of God and desire not to know Him. (Comp. v. 3).

Ver. 6. **Therefore . . . daughter of my people.** A corruption so deeply rooted and so widely extended can be removed only by a process of entire melting, which will certainly be grievous but will also refine. Comp. vi. 27, *et*.—**אֵין** has by no means always a negative sense, (as for example Gen. xlv. 34, *quomodo ascenderem? i. e., non ascendam*) but as often a decidedly positive meaning, ver. 18, 2 Sam. i. 25, 27; *how do ye advise me?* 1 Kings xii. 6. So the Lord here asks, how He should act, if not as already indicated? He would say, there is nothing else remaining but to do this.—After **כִּפְנֵי** to supply **לְעֵינַי**, with reference to iv. 4; vii. 12, appears to me unnecessary, for **כִּפְנֵי** is used in a causative sense even immediately before names of persons. Comp. iv. 26; xxiii. 9. In both these passages it is also evinced by an explanatory addition that it is to be taken in a causative sense.

Vers. 7, 8. **A deadly arrow . . . on a people like this.** It might appear strange that the prophet, after he had properly concluded with ver. 6, should repeat the main point of the charge. But he evidently intended to conclude with the words repeated from v. 9, 29, in order to indicate by this conclusion that he had the section of his former discourse, so closely related to this, (ch. 5) in view. The words of the eighth verse could not however follow immediately on ver. 6. The words **them for such things** would thus obtain a false reference. The prophet was therefore compelled again to mention the sins of the people.

2. *First punishment: Desolation of the land and dispersion of the people.*

IX. 9-15.

- 9 On the mountains let me raise a weeping and wailing,
And on the pastures of the desert a lamentation,
For they are desolated, without a man to pass through them;
And hear no longer the lowing of the cattle.
From the fowl of the heavens to the beast they are fled—gone!
- 10 And I will make Jerusalem a heap of stones,
The dwelling of jackals;
And the cities of Judah I will make desolate
Without an inhabitant,
- 11 Who is the man who is wise and understands this?
And who is he to whom the mouth of Jehovah has spoken,
That he may declare such things?
Why was the land destroyed
And laid waste as a desert without a man to pass through it?
- 12 And Jehovah said:
Because they have forsaken My law which I set before them,
And have not heard My voice, nor walked according to it;
- 13 But walked after the perversity of their heart,
And after the Baalim which their fathers have taught them;
- 14 Therefore thus saith Jehovah Zebaoth, God of Israel:
Behold! I give to them, this nation,
Wormwood to eat and poison water to drink.
- 15 And I scatter them among nations
Whom neither they nor their fathers have known;
And send after them the sword till I extirpate them.

EXEGETICAL AND CRITICAL.

The preceding strophe contained the main thought of the chapter; description of the want of truth and faith among the people. As already remarked, to this are attached two additional strophes, which are occupied with the judgment provoked by that moral corruption. The connection of this strophe with the preceding is effected by vers. 6 and 8, declaring how the Lord would try and purify the people and avenge Himself upon them. Verses 9 and 10 describe accordingly the desolation of the land ordained as a punishment; vers. 11-13 again set forth the main causes of the moral corruption (ver. 12 negatively, ver. 13 positively); vers. 14 and 15 show us the fate of the inhabitants driven from the lands, and serve therefore to supplement the figure contained in verses 9 and 10.

Vers. 9, 10. **On the mountains . . . make desolate without an inhabitant.** לַע may grammatically and according to the connection designate both the place and the object. Comp. in the latter reference ix. 17; Ezek. xxvi. 17; Am. v. 1. Yet it would be flat and prosaic to restrict לַע to the object. The poetic liveliness of the style requires us to refer it to the place

(comp. iii. 21) and the object at the same time. —לָעָל properly *they are burnt, singed*, and then generally *desolated*. Comp. ver. 11 and the remark on ii. 15. Compare besides xli. 19; 2 Kings xxii. 18, 17; Neh. i. 8; ii. 17.—**Without a man, etc.** Comp. ver. 11, Zeph. iii. 6; Ezek. xxxiii. 28.—**fled, etc.** Comp. iv. 25; l. 3.—**And I will make, etc.** Sudden change of subject. Jehovah Himself announces that not only the country but the cities, Jerusalem before all, shall be desolated.—**heap of stones.** Comp. li. 87.—עֲבָרָה (comp. x. 22; xlix. 83; Isai. xxxiv. 18; xxxv. 7; xliii. 20) and עֲבָרָה (Isai. xiii. 22) both mean *jackals*. Comp. Ges. Thes. S. 39, 1457, 1611.—**Make desolate.** Comp. ii. 15; iv. 17; xxxiii. 10; xli. 19; li. 29, etc.

Vers. 11-13. **Who is the man . . . have taught them.** These three verses present the motive of the prospective desolation. It might be supposed that after what was said in vers. 1-8 this question would be superfluous. But we must not lose sight of the tableausque character of Jeremiah's style. Thus this strophe, besides the new elements contained in vers. 9 and 10, 14 and 15, presents also the old elements in a modified form. The real root of this moral corruption is here indicated, viz., that Israel had turned from the Lord and to idols—**Who is he, etc.** These words remind us of Hos. xiv. 9. It is only

the wise man who knows, only he to whom the Lord has spoken, who tells the truth. The prophet presupposes that the correct knowledge of the true cause of the destruction (ver. 9) is not such an easy matter. The unspiritual sense seeks the cause everywhere but where it is really to be found. To it external accidental circumstances are at fault. To seek the reason in themselves, in the perversity of their own hearts, does not occur to the foolish Israelites. Hence it is that not Israel but the Lord answers in ver. 12. Among Israel there was none so wise as to know the reason. The Lord is obliged to declare it.—**This** and the suffix in **such things** point back to vers. 8 and 9;—**to whom** expresses in the form of a direct question in what relation that which was previously said is to be understood. It is knowledge of the reason, namely, which is treated of.—לַמֶּלֶךְ points back to מֶלֶךְ, ver. 9, and is to be taken in the same sense.—Allusions to passages in Deuteronomy are here frequent. Comp. Deut. iv. 8; xi. 82; xxviii. 15; Jer. xxvi. 4; xlv. 10.—**According** to it refers back to **my law**. In ver. 12 the negative reason for the judgment coming upon the land is stated; in ver. 13 the positive. —**Walked**. Comp. iii. 17;

vii. 24; Deut. xxix. 18.—**Baalim**. Comp. ii. 8, 23; Deut. iv. 8.—**On taught** comp. xii. 16; Deut. xi. 19.

Vers. 14, 15. **Therefore thus saith Jehovah . . . extirpate them**.—With **therefore** the prophet proceeds to the statement of the consequences, naming first the consequences which the sins mentioned in vers. 12, 13 will bring upon the **men**, and afterwards those mentioned vers.

9, 10, on the **land**.—לְעֵנָה and שִׁרָא occur together in Deut. xxix. 17; Am. vi. 12; Lam. iii. 19. Wormwood was considered poisonous by the ancients, but in the biblical use it is its bitterness which is prominent. Comp. Am. v. 7; Prov. v. 4; Lam. iii. 15.—**On poison-water**, comp. viii. 14. Our words are repeated, xxiii. 15.—**To them, this nation**. The anticipation of a noun by a pronoun is frequent in Jeremiah: xxvii. 8; xxxi. 2; xli. 2, 8; xliiii. 11; xlviii. 44; li. 56. Comp. Ewald, § 309, c., Naegeleb. Gr., § 77, 2.—**neither they nor their fathers, etc.** Comp. Deut. xxviii. 36, 64; Lev. xxvi. 33; Jer. xvi. 13; xvii. 4. That **till I extirpate them** is not to be understood absolutely, is seen from passages like iv. 27; v. 10, 18 coll. Lev. xxvi. 44.

8. Second Punishment: death snatches away an innumerable sacrifice.

IX. 16–21.

- 16 Thus saith Jehovah Zebaoth: Consider ye,
And call for mourning women,¹ that they may come,²
And send for the skilful ones, that they appear;
17 And hasten, and raise a wailing³ over us,
That our eyes may run⁴ with tears,
And our eyelids overflow with water.
18 For—loud wailing is heard from Zion:
“How are we spoiled! We are greatly confounded;
For we have forsaken the land,
For they have thrown down our dwellings”
19 Hear then, ye women, the word of Jehovah,
And let your ear receive the word of his mouth,
And teach your daughters⁵ a song of lamentation,
And [teach ye] one another a dirge!
20 For death cometh in through our windows,
It enters into our palaces,
To exterminate the child from the street,
The youths from the free places.
21 [Speak: Thus saith Jehovah:]
And the carcases of men fall like dung⁶ on the field,
And like sheaves behind the reaper
When there is none to gather them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—כִּקְוִינָה here only. Comp. besides Ezek. xxxii. 16, and Winer, E. W. B., art. *Leichen*.

² Ver. 16.—תְּבַאֲנֶנָּה, Ps. xlv. 17; 1 Sam. x. 7 (Chethibh)—תְּבַאֲנָה is the more frequent form, comp. ex. gr.—Gen. xxi. 33; 1 Kings iii. 16; Isa. xlviii. 3.

- ³ Ver. 17.—וַתִּשָּׁן (the same form in Ruth i. 14; Zech. v. 9) for which also וַתִּשָּׁן (Ezek. xliii. 49). Comp. OLSH., § 239; GREEN., § 74; ANN., 4.
⁴ Ver. 17.—וַתִּשָּׁן designates the intended effect. Comp. NAEGLER, *Gr.*, § 83, 3, b. 2.—On the accusative construction. Comp. xiv. 17; Lam. iii. 48; Joel iv. 18; N. *Gr.*, § 69, 2 a.
⁵ Ver. 19.—On the suffix in וַתִּשָּׁן and וַתִּשָּׁן, comp. NAEGLER, *Gr.*, § 60, 5. [GREEN., *Gr.*, § 220, 1 b.]
⁶ Ver. 21.—וַתִּשָּׁן occurs only in the passages, Ps. lxxxiii. 11; Jer. viii. 2; xvi. 4; xxv. 33, and in figurative language.

EXEGETICAL AND CRITICAL.

In connection with the close of the preceding strophe, the prophet sets forth another element of the punishment, viz., the fruitful harvest, which the sword would yield. He does this by even now calling for the mourning-women to lament over the future destruction of Zion and the dispersion of the people (vers. 16-18): but not content with this, he also calls upon all other women, as by divine command, to instruct their daughters and one another in the art of wailing, for death will summon his victims in masses.

Vers. 16, 17. **Consider ye . . . overflow with water.**—Consider is emphatic (comp. ii. 10; xxiii. 20; xxx. 24) for what is required is something unusual. Usually mourning-women are called to weep over those who are already dead, and therefore others than those who call them. Here they are to raise their wailing over those very persons who call them, and over their future destruction.—**Skilful.** Since wailing does not require wisdom in the higher sense, and as the expression "wise women" is not proved to be a technical term for mourning-women (as *sage femme* for midwife), the word must denote only those who are skilful, experienced, in general, comp. x. 9, and "skilful of lamentation," Am. v. 16. [Comp. also Matt. ix. 23, and THOMSON, *The Land and the Book*, I., p. 146.—S. R. A.]

Vers. 18, 19. **For loud wailing . . . a dirge.** The prophet feigns a kind of vision: the Israelites perceive, not with their bodily but spiritual ear, a loud wailing. This is future, and it is they who wail. The subject of lamentation is: we are destroyed (iv. 13), put to shame (li. 51), have been obliged to forsake the land, because the enemy has thrown down our dwellings. So I render, with RASCHI, ROSENMULLER, GRAF and

others, since וַתִּשָּׁן is not merely to throw away, but also to throw to the ground (Job xviii. 17; Ezek. xix. 12), and of the throwing down of a dwelling is expressly used in Dan. viii. 11.—

Hear them. The second וַתִּשָּׁן introduces a second reason for the wailing commanded in ver. 18. Ver. 18 speaks only of destruction and exile in general. But dirges presuppose particular cases of death. Therefore in vers. 19, 20 it is added, that the destruction and deportation will result in the death of many. This is introduced in this way: the mourning-women in the divine commission are further commanded to instruct not only their daughters, but also the other women in the art of wailing, for on account of the unusual number of deaths, a much larger number of mourners than usual will be required. The wailing of ver. 17 is not to be raised, therefore, because the women received the command contained in ver. 19, but because they received this command for the reason given in vers. 20, 21.

Vers. 20, 21. **For death cometh in . . . when there is none to gather them.** Death will not, as an enemy lurking without, attack those only who venture out to him, but will assault the people, penetrating into all their houses to fetch his sacrifices. The figure is like that in Joel ii. 9.—**From the street.** While death strangles the children and youths in the houses, he has at the same time taken them from the street and the places.—The words **speak, thus saith Jehovah,** are very disturbing. They interrupt the close connection, which according to the sense and the construction there is between **and the carcasses, etc.,** and ver. 20; they are wanting in the LXX., and the whole manner of expression is foreign to Jeremiah. For the imperative וַתִּשָּׁן does not occur once in Jeremiah, either in the addresses of God to the prophet or elsewhere, and Jeremiah never says וַתִּשָּׁן. He also never places וַתִּשָּׁן before, but always after the beginning, like the Latin *inquam*, or at the close of the address.—**And the carcasses, etc.** These words we read in 2 Kings ix. 37 of the corpse of Jezebel. Comp. Ps. lxxxiii. 11; Jer. viii. 2; xvi. 4; xxv. 33.—The stricken will lie like sheaves behind the reaper, but there is to be this difference, that while the sheaves are collected and taken home, the dead bodies will lie in the field unregarded. Compare the figure of the sheaves, Mic. iv. 12.

DOCTRINAL AND ETHICAL.

1. On ver. 1. **O that I had in the desert, etc.** "So it sounds here and there when the servant of the Lord comes from confession, from church, from the sick, from pastoral visitation, on the great fast-day, on the third festival-day, on almost every Sunday afternoon. A beautiful character of a witness when he needs nothing but a little spot in the desert, no improvement, no great management, when it is not necessary to say, 'Alas, my heart is whelmed with grief! and whence can I obtain relief?' When no one sits by him who presses upon him. The desert was to retain Jeremiah in connection with his people. He wished there to weep for them." ZINZENDORF.

2. On ver. 2. **"They proceed from one wickedness to another—punished with the sins, which are suspended over them . . . a poor sold people who know not how to raise their ransom-money. We must tell them, and tell them again, whence it is to be fetched."** ZINZENDORF.

3. On ver. 3. **"Guard ye every one against his friend, and trust not even his brother. This is the Hobbesii *jus naturæ*."** ZINZENDORF. "*Hoc loco utendum est in tempore persecutionis et angustiarum, quando aut rara, aut nulla fides est; quando nec fratri, nec proximo credendum est, et inimici hominis domestici ejus, quando juxta evangelium tradet pater filium et filius patrem, et dividuntur duo in tres et tres in duo* (Matt. x. 34 sqq.)." JEROME.

4. On ver. 4. "*Laborant homines loqui mendacium, nam veritatem tota facilitate loquerentur. Ille enim laborat, qui fingit quod dicit. Nam qui verum vult dicere non laborat. Ipsa veritas sine labore loquitur. Ipsum mendacium hominum est labor laborum ipsorum* (Ps. vii. 14)," AUGUSTIN., *Enarr. in Ps. cxxxix.* [HENRY:—"They are wearied by their sinful pursuits, but not weary of them. The service of sin is a perfect drudgery; men run themselves out of breath in it; and put themselves to a great deal of toil to damn their own souls."—S. R. A.]

5. On ver. 11. "We are not to search with culpable curiosity into the causes of divine judgment which God has hidden from us. But if God Himself discovers them to us, we should ponder them well and apply them as best we may (vi. 17, 18)." STARKER.

6. On ver. 11. It is always an important part of true wisdom to recognize the object of the divine chastisement. At Jericho (Josh. vii.) it was made known by an extraordinary revelation that the ban of sacrilege was resting upon Israel, and the lot further brought to light the author of the crime. But this mode of revelation is not the usual one. When punishment is the direct and immediate consequence of sin, *ex. gr.*, when sickness follows on dissipation, and poverty on laziness and negligence, then every one who wishes, may easily see, whither the chastisement tends. But often the connection between sin and punishment is more remote and secret, although it is never an artificial and arbitrary, but always an organic and necessary one. Then is the time,

in all humility and honesty to examine one's self in order to learn "why the land is laid waste."

HOMILETICAL AND PRACTICAL.

1. On vers. 1-6. This text might serve as a foundation in cases where a preacher has occasion to speak to his congregation on separation from the world, *etc.* He might especially draw from it arguments *in favor* of such separation. Comp. Rev. ii. 2, *οὐ δύνῃ βαρύνσαι κακοῖς*.—As a counterpoise might be applied, Heb. xii. 3; 2 Tim. ii. 24.—A servant of the Lord is to be ἀνέξιστος and ἀλεξίκακος.

2. On ver. 3. On the various stages in the condition of security. 1. Of evil rising into act. 2. Of rising from one sin to another. BRANDT: *Alles und Neues in extemporib. Entwürfen*, Nürnberg, 1829, 1, 2.

3. On vers. 7-9. The double object of the divine judgments. 1. Restoration of the right (ver. 9). 2. Improvement of men (ver. 7, to melt and try).

4. On vers. 12-16. On the connection of temporal evil with our sins. Such a connection (1) undoubtedly exists, and should be (2) recognized and (3) announced by us (that is, not passed over in silence, but openly expressed).

5. On vers. 20 and 21 (to be used in times when death snatches many away). Death as a destroying angel: 1. Who sends him: 2. Wherefore he is sent: 3. How we may protect ourselves against him.

IV. CONCLUSION: (IX. 22-25; X. 17-25.)

1. *The only means of escape, and the reason why it is not used.*

IX. 22-25.

22 Thus saith Jehovah:

Let not the wise man glory in his wisdom,
Nor let the strong man glory in his strength,
Nor let the rich man glory in his riches.

23 But let him that glorieth glory¹ in this,
To be wise² and to know me—

That I am Jehovah—who exercise mercy,
Judgment and righteousness on the earth;
For in these do I delight, saith Jehovah.

24 Behold! the days are coming, saith Jehovah,
That I will punish every circumcision in foreskin.³

25 Egypt and Judah and Edom, and the children of Ammon and Moab,
And all with shorn hair [-corners] who dwell in the desert;
For all the people are uncircumcised,
The whole house of Israel is uncircumcised at heart.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 23.—לְיִשְׁכָּלָא. Comp. NABEGLER. *Gr.*, § 101, 2 c.

² Ver. 23.—הִשְׁכֵּל. The preposition is omitted, as frequently: Isa. xlviii. 16; xxviii. 6; lxi. 7. Comp. *N. Gr.*, § 72, 2; 112.⁸

³ Ver. 24.—[A. V.: The circumcised with the uncircumcised.]

EXEGETICAL AND CRITICAL.

The prophet introduces the concluding part of his discourse with a general moral reflection, the object of which is to present the only means of escape from such fearfully threatening dangers, viz., a living and truly productive knowledge of the Lord (vers. 22, 23). Unfortunately the prophet is at the close of the strophe (vers. 24, 25) compelled to acknowledge the mournful fact that such a true knowledge of God by the people Israel was not to be expected, since they were a people of uncircumcised heart, and were therefore, notwithstanding their bodily circumcision, essentially like the uncircumcised heathen nations. From this it is evident that the passage (vers. 22-25) can be dispensed with neither from the inner connection nor the connection with the preceding context, and we should not therefore be justified in regarding it (with GRAP) as a later addition.

Vers. 22, 23. **Let not the wise man . . . delight.** As the things in which they are not to glory, wisdom, strength (power), riches, are certainly mentioned, because they appear above all to the natural man as the most desirable, comp. 1 Kings i. 13, where in substance these three ideas are placed in juxtaposition, with 2 Chron. ix. 22; Job xii. 13. But at the same time the prophet has doubtless in view actual circumstances and declarations previously made by him. The inclination of his hearers presumptuously to boast of external carnal advantages was censured by him in the seventh chapter (comp. vers. 4, 8, 10, 14, 24, 26, 28); that the Jews gloried in their wisdom is expressly stated in viii. 8, 9. The mention of strength seems to point back to ix. 2, and riches remind us of v. 26-28. The wisdom in which they are not to glory is not that which is called "better than strength" in Eccles. ix. 16, and which is essentially identical with that recommended in ver. 23, but it is worldly wisdom, which though it boast of enjoying divine direction, in truth rejects the word of God, and is therefore put to shame (viii. 8, 9), against which also a warning is given in Prov. iii. 5, in the words, "Trust in Jehovah with all thine heart, but on thine own understanding rely thou not."—**Strength** is both physical strength (Ps. cxlvii. 10, Job xxxix. 19) and power (2 Kings x. 34, xx. 20).—Every man must have something in which to glory, i. e., which he esteems as his highest blessing and honor (without self-esteem) comp. Isai. li. 16; 1 Cor. i. 31; 2 Cor. x. 17.—**Me** must depend on **knows** alone, or also on to be **wise** (understand) (Ps. lxxv. 10; cvi. 7.) I prefer the latter. **Wise** then does not, as GRAP assumes, contradict the beginning of ver. 22, but only opposes the true to the false wisdom. **For in these, etc.**, is not the fundamental statement, but the explanation of the general **חָכָם**. Comp. NAEGELSB. *Gr.* § 109, 1 a.—God is to be known as the eternally existent, therefore the only true God, who exercises mercy, judgment and righteousness on the earth. There is an antithesis here to **strength, etc.**, ver. 22 (ix. 2; v. 26 sqq.) But he who has learned to *know* the Lord as such, acts accordingly. Mercy is not in opposition to justice and rightness as sometimes in Chris-

tian usage, but mercy is the root of righteousness, i. e., the disposition which does not with brute force trample upon the poor and weak, but with kindness and love secures to them their rights, and thus blessing and salvation. Comp. rem. on vii. 5, 6. Ps. cxlv. 17.

Vers. 24, 25. **Behold! the days are coming . . . uncircumcised at heart.** All here primarily depends on the explanation of the expression **כָּל בְּעָרְלָה** = **circumcision in foreskin**. The explanations *all circumcised on the foreskin* (LXX. and Vulg.) and *all the circumcised, together with those who have the foreskin* (TREMELL., PISC., ROSENTH.) neither suit the connection, nor can they be justified grammatically. The explanation of HIRTZIG, GRAP, [HENDERSON, NOYES, BLAYNEY,] according to which *circumcised in foreskin* is equivalent to *uncircumcised* (HIRTZIG compares "a knife without a handle and to which the blade is wanting") imputes nonsense to the prophet. Grammatically the words can mean only: to circumcise in foreskin, i. e., circumcision, which is yet connected only with the foreskin, therefore no true circumcision. In favor of this explanation is 1. That the prophet mentions Judah among these nations. If it cannot be denied of this nation, that its circumcision was connected with the foreskin, the same must apply, though in a different sense, to the others. 2. If the prophet wished to mention only absolutely uncircumcised nations, why has he mentioned particularly these? He might then have omitted Judah, and mentioned all others in preference to these. The selection is evidently intentional. All these nations are either notoriously or—on account of their affinity of race with Israel—at least probably circumcised. The former was the case with the Egyptians (Herod. II. 86, 104). If circumcision was practiced only among the higher castes of the Egyptians (WINER, *R. W. B. Art.* "*Beschneidung*") this would be another reason for the prophet to reckon the nation generally among the "circumcised in foreskin." The **כָּל בְּעָרְלָה** were undoubtedly circumcised. For it is evident from xxv. 23; xlix. 28, 32, that by this phrase Arabian tribes, especially the Kedarenes, are understood, of which Herodotus (III. 8) reports that they *περιτρίκαλα κείρονται, περιτρίκοντες τοὺς κροτάρους* which was forbidden to the Jews (Levit. xix. 27; xxi. 5). The Kedarenes, however, were descended from Ishmael (Gen. xxv. 18; comp. HIRTZIG, *R-Enc.* I, S. 463) who was circumcised by Abraham (Gen. xvii. 23) and among whose descendants the practice of this rite is continued even to this day, not by order of Mohammed (the Koran nowhere enjoins circumcision, comp. MICHAELIS, *Mos. Recht.* § 184) but as an ancient sacred custom. If now it cannot also be proved of the Edomites, Ammonites and Moabites (Gen. xix. 37, 38) that they had circumcision (John Hyrcanus gave the Edomites the alternative either of abandoning their country or accepting circumcision, and they chose the latter. JOSEPH. *Antiqu.* XIII. 9, 1) yet Jeremiah must have reckoned them among the circumcised. Whether he erred in this or not is another question. There is of course the possibility that the usage may have prevailed at his time among them also and

afterwards declined, as even among the Israelites this law was by no means always punctually followed (Josh. v. 2, sqq. Comp. HERZOG. *R.-Enc.* II. S. 108).—In short the juxtaposition of Judah and two other undoubtedly circumcised nations with three whose circumcision on account of their origin is possible and indeed highly probable, but not proved, shows that according to the intention of the prophet the expression (כָּל־לְוִי)

(כָּל־לְוִי) is to be taken in the sense, which as we have shown above, is alone grammatically admissible.—With this also accords the causal sentence “for all the nations,” etc. It is entirely unnecessary to regard the article as a retrospective pronoun—all these nations. The prophet really wishes to say that all the nations of the heathens are uncircumcised, from which however it follows that those previously mentioned are so. If these are uncircumcised in spite of a circumcision, which from the standpoint of the theocracy must appear an unjustifiable imitation of the sacred sign of the covenant, and the whole house of Israel, including Judah, is uncircumcised at heart, it is explained why the Lord named Judah's and the other nations' circumcision—in foreskin. From this it further results that an improvement of Judah in the sense of ver. 23 is not to be expected, whence finally it follows that Judah is exposed to the judgment of the Lord as well as those other nations.

DOCTRINAL AND ETHICAL.

1. On ix. 22, 23. “Paul says, He that glorieth, let him glory in the Lord (2 Cor. x. 17), and Jesus, This is life eternal that they might know Thee that Thou art the only true God and Jesus Christ, whom Thou hast sent (John xvii. 3). This is to glory, as though one should say, God be praised, I am right well and sound. To be sound in the faith is to have the knowledge of Jesus Christ, to maintain it, to grow in it. This is to prosper. To be silent concerning grace from humility is an affectation. To make a great noise of good works as our own, is ridiculous. For grace produces them, the power of God dwelling in us. We do nothing and should do nothing if it were left to us; but the work of God in us, that we believe, is not to be passed over in silence, moroseness, and ingratitude. What a noise do the humble saints in the Revelation make of their grace, freedom, priesthood, royal dignity, victory, redemption (chap. iv., v., vii., xii., xiv., xv., xvii., xix.). There is also nothing any longer secret when we bear His name on our forehead. O that the whole earth were full of our glorying in the Lord! ‘O that we were able, our songs so high to raise, That all the country round, might echo with His praise.’ The world and false theology recommend in this respect a certain silence, which shows that they do not know which is their proper sphere. And against them it is best to contend *realiter* by manifestation of the Spirit and of power. Let your light so shine before men that they may glorify the Father in heaven (Matt. v. 16).” ZINZENDORF.

2. On ix. 23. “*Qui fideliter et obedienter vivit,*

non de ipsa obedientia tamquam de suo non accepto bono extollatur, sed qui gloriatur, in Domine gloriatur. In ullo enim gloriandum, quando nostrum nihil sit.” AUGUSTIN: *De bono Persever.* Cap. xiv. 7. Comp. HILARIUS, *Enarr* in Ps. lii. 8.

3. On ix. 23. “*Qui gloriatur, in Domine gloriatur. Hoc est Christum pascere, hoc est Christo pascere, in Christo pascere, præter Christum sibi non pascere.*” AUGUSTIN: *De Pastoribus.* Cap. xiii. 9.

4. On ix. 23. “*Videte quomodo nobis abstulit gloriam, ut daret gloriam; abstulit nostram ut daret suam; abstulit inanem, ut daret plenam; abstulit nutantem, ut daret solidam.*” ANSELM. *Comment.* in 1 Cor. i. 81.

5. On ix. 24, 25. “Like brothers, like caps. If the circumcised and uncircumcised are alike good and pious, they will not unfairly be punished in like manner.” CRAMER.

6. On ix. 24, 25. “A clear testimony that the holy sacraments procure nothing *per opus operatum*, for the work's sake. For the Jews were indeed circumcised in the flesh, but this was to be a sign to them of righteousness, that they should be spiritually circumcised in faith and good works. But since such spiritual circumcision did not follow, and they remained uncircumcised at heart, the other fleshly circumcision helped them not, but redounded instead to their sin.” CRAMER.

HOMILETICAL AND PRACTICAL.

1. On vers. 22, 23. (LUTHER, vers. 23, 24). The Christian's highest and true glory. It consists in 1. Believing in the Lord; 2. Living in the Lord; 3. Working for the Lord; 4. Suffering for the Lord's sake. (FLOREY: *Trost und Mahnung an Graben*, I. Bändchen, S. 151).

2. On vers. 22, 23. The true knowledge of God 1. Its nature (not dead science, but living experience); 2. its fruit, a. the highest blessing (mercy, justice and righteousness in Jesus Christ); & the highest honor (he who has it will not be put to shame as he who glories in the flesh).

3. On ver. 22. [Eng. Vers. Ver. 23. BR. BULL:—Examples of the folly of glorying (or trusting) in wisdom, might or riches:—Solomon, Samson and Ahab.—S. R. A.].

4. On ver. 23. [Eng. Vers. ver. 24. ABP. TILLOTSON:—1. The wisest and surest reasonings in religion are grounded on the unquestionable perfections of the divine nature (*ex. gr.* belief in Divine Providence and veracity). 2. The nature of God is the true idea and pattern of perfection and happiness.—S. R. A.].

5. On ver. 23. “The Christian's self-glorying. 1. Evil self-glorying keep far from thee; 2. If thou wilt glory, glorify thyself in the Lord.” *Gezelz. u. Zeugnisse*, 1860, Jan.

6. On vers. 25, 26. Circumcision as a figure of the relation of man to God. 1. The three stages of circumcision, uncircumcised, outwardly circumcised, truly circumcised, correspond to the three stages of being without God, serving God outwardly, serving God in spirit and in truth. 2. As external circumcision without that of the heart is equivalent to uncircumcision, so the outward service of God without the inward is equivalent to no service at all.

LATER ADDITION: WARNING AGAINST IDOLATRY.

X. 1-17.

a. The nothingness of idols.

X. 1-5.¹

- 1 Hear the word, which Jehovah has spoken to you,² house of Israel!
- 2 Thus saith Jehovah: To the way of the heathen accustom³ yourselves not,
And be not affrighted at the signs of Heaven, because the heathen are affrighted
at them;
- 3 For the institutions of the nations—breath are they!
For as a forest tree have they been cut out,—
For the work⁴ of the hands of the artificer, with an axe.⁵
- 4 With gold and silver they adorn it,
With nails and hammers they fasten them, that it totter not.
- 5 They are as the pillars in a cucumber-field and speak not;
They must be borne,⁶ for they walk not.
Fear them not, for they do no harm,
But also to do good is not in their power.⁷

TEXTUAL AND GRAMMATICAL.

¹ **MOVES** (*De Utr. Rec. Jer.* p. 43) was the first to deny the authenticity of the section x. 1-16. After careful examination I have come to the following result: 1. That the passage breaks the connection cannot be doubted. For ix. 22-25 and x. 17-25 joined to each other form an appropriate, orderly, progressive conclusion to the great discourse of the prophet. Comp. the introductory remarks on ix. 22-25 and x. 17-25. This warning against idolatry to those who had just been rebuked for the most wanton idolatrous abominations (vii. 17 sqq.; 30 sqq.) is exceedingly surprising, particularly as the expression, "accustom yourselves not," ver. 2, presupposes either a nation unspotted by idolatry or a nation purified from it, which however exposes itself to new temptations. The view of J. D. MICHAELIS and KUEPFFER, that the ten tribes already carried away into Assyria are here addressed (on account of "house of Israel," ver. 1), is no improvement, for the interruption of the connection still remains. When KEIL (*Eint. S.* 256) says that the section affords only the foundation to that which Jeremiah has said in ix. 22-25 on the glorying of Israel and his equality with the uncircumcised heathen, and that the deeper ground of their idolatry is thus discovered to the people and the necessity of their being scattered among the heathen (ix. 15) proved, one might almost suppose that he had not read the passage with the necessary attention, for there is not a trace of reproach which would be thus brought upon Israel: throughout there is not a word on the inner spiritual condition of the people. At most we should conclude from ver. 2 that this was presupposed to be a good one. All which KEIL designates as the object of this passage has been given by the prophet in part long before, and in part in vers. 24 and 25, for the uncircumcised heart is indeed the deepest ground of all the inner and outer corruption which the prophet so deeply bewails.—2. As to the language, I find in the first three verses some traces of Jeremiah's idiom, but not so decisively as to feel compelled on their account to admit Jeremiah to be the author. The formula **הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה** is certainly Jeremiah's (comp. xiv. 1; xlv. 13; i. 1), but in Jeremiah it stands only at the commencement of the larger sections. In the midst of the context, as here, it is striking, the more so as it is further extended by **שְׁמָעוּ**.—**לְכֹד** is nowhere else, even in Jeremiah, construed with **אֵל**, but with **עַל** (xlii. 21), though very frequently he uses **עַל** and **אֵל** as synonymous (comp. on **עַל יְהוָה** ver. 1) wherefore also GRAP on xlii. 21 supposes that **עַל** in this passage is written "as so frequently" for **אֵל**.—The verb **חָתַת** (ver. 2) occurs in the Old Test. 55 times, in Jeremiah 20 times, from which it is clear that relatively it is used most frequently in this prophet.—**חֻקֹּת** (ver. 3) is the more usual form in Jer.; besides here it is found 5 times (v. 24; xxxi. 35; xxxiii. 25; xlv. 10, 23), **חֻקִּים** only twice (xxx. 36 and xxxii. 11, here perhaps after Deut. v. 28). But the first form is as much used as the latter.—**כִּי־אֵין** (ver. 6) is a current word in Jer., but used so absolutely, simply as a negation, it is found neither in Jer. nor elsewhere. Comp. the exposition. **עַתָּה פְקַדְתֶּם**, ver. 15, is the only expression which would speak decidedly in favor of the Jer. authorship, if the possibility of imitation were excluded. (Comp. Jer. viii. 12; xlv. 21; i. 27 and **שָׁנַת** xi. 23; xlii. 12; xlviii. 44). Apart from these few forms which correspond to Jeremiah's usage, without being exclusively his or being raised above the suspicion of imitation, there are a relatively large number of expressions, which are in part *ἀναξ λεγομένα*, on which however we lay no stress (the Pl. **יִפְתָּה**, ver. 4; **אֶתֶּה**, ver. 7; **פָּאֶחַת** in the meaning *and* ver. 8; **יִכְסֹּל**, *ibid.*; **אֱלֹהִים אִמָּת**, ver. 10; **תַּעֲתִיעִים**, ver. 15) and in part do not occur elsewhere in Jer., but take the place of other usual expressions. To these belong **מִרְקָע** ver. 9; **לְבוּשׁ**, **תְּבִנָּה**, ver. 12; **הַבֵּל**, ver. 12; **חֲבִלָּת**, ver. 9 (Jer. uses for the latter **בְּגֵד** xli. 1; xxxvi. 24; xli. 5; xliii. 12; **כֹּד** xlii. 25); **הַבֵּל**, ver. 12; **תְּבִנָּה**, ver. 12; **נִסְתָּה שְׁמִים** and **נִסְתָּה שְׁמִים** *ibid.* (the latter expression Job ix. 8; Isa. xl. 22; xlii. 5; xlv. 24; xlv. 12; li. 13; lxvi. 12; Ps. civ. 2; Zech. xii. 2); **נִשְׁאִים** (comp. on the other hand Ps. cxxxv. 7) **מִרְקָע** and **כִּטֹּר** ver. 13; **פֶּסֶל** ver. 14; (Jer. always says **פֶּסֶל** viii. 19; i. 38; ii. 47, 52); **נִכְדָּ** in the sense of **מִסְכַּח** ver. 14 (**נִכְדָּ** in Jer. is always *libatio*, vii. 18; xix. 3; xxxii. 29; xlv. 17 sqq.); **הֶלֶק** and **שֶׁבֶט** ver. 16.

From all this might well proceed some suspicion as to the authenticity of the passage vers. 1-16. In opposition to MOVERS, HIRZIO and DE WETTE, GRAF has fully shown that the supposed Isaiah II. could not be the author (*S. 171 Anm.*), although many relations are not to be denied. Who was the author and when and by whom the addition was made can scarcely be ascertained.

² Ver. 1.—עָלֶיכֶם in עָלֶיכֶם is used here, as frequently in Jeremiah, as synonymous with חָלַף (comp. the exchange of the two in xl. 2; xviii. 11; xxiii. 35; xxv. 2; xxvii. 19; xxxvi. 31; xlv. 20; besides xxv. 1; xxvi. 15; xxxv. 15; xliii. 19 coll. Hos. xii. 11).

³ Ver. 2.—לִכְרֹךְ with אֶל here only. But it is found in xliii. 21 with the synonymous עָל. Comp. GRAF on this passage. —With ל and the following subet., Deut. iv. 10; xiv. 23; xvii. 19; Ps. xviii. 35; cxliv. 1. With ל and the following inf., Deut. xviii. 9; Isa. xlviii. 17; Jer. xii. 16; Ezek. xix. 3, 6; Ps. cxliii. 10.

⁴ Ver. 3.—כַּעֲשֶׂה is the accusative of the object. Comp. 1 Kings xviii. 32: "he built the stones to an altar." (NÄGELSB. Gr. § 69, 3).—As כַּרֵּת denotes not to hew but only to fell, the object designated is not the immediate but remote end of the activity.

⁵ Ver. 3.—כַּעֲשֶׂה is found only in Isa. xlv. 12 in a similar connection. The connection and the dialects are both in favor of the meaning of *axe*. In Arabic the corresponding word designates a cutting instrument. Comp. Aram. *ḥāṣṣ* *metere*. The prefix כ may depend on כַּעֲשֶׂה or on כַּרֵּת, or on both. The latter is the more probable since in fact the *axe* is the instrument which serves for felling and hewing. Comp. Isa. xlv. 14.

⁶ Ver. 5.—נִשְׁחָטָה נִשְׁחָטָה. Comp. EWALD, § 194 b; OLSH. § 38 b, *Anm. g*; 265 a.

⁷ Ver. 5.—אֶתֵּם אֶתֵּם. Comp. *rem.* on i. 16.

EXEGETICAL AND CRITICAL.

According to ver. 2 the object of this passage is to warn Israel from the worship of idols. In this behalf first the nothingness of idols, the dead work of men, is shown (vers. 1-5). Then the incomparable greatness of Jehovah and in contrast with the origin of the idol images His overwhelmingly impressive self-existence and power, in view of which the adoration of empty idols appears disgraceful folly, are set forth as the source of all great phenomena in nature and history (vers. 6-16).

Vers. 1, 2. **Hear the word . . . affrighted at them.** דְּבַר, way. Comp. v. 4, 5. It is simply—religion, *cultus*. On this account and from what follows (ver. 3 sqq.) the "signs of the heaven" cannot be passing and chance signs, be they constellations (HIRZIO), or comets, darkness, etc. (ROSENTH., GRAF), but only permanent signs which are connected with permanent worship, and **affrighted** is to be understood not of the momentary impression excited by an extraordinary phenomenon, but only of the constant religious terror manifesting itself in the ordinary worship (comp. Mal. ii. 5. and פֶּחַד, Gen. xxxi. 42, 63). Were we to take **affrighted** in the former sense it would signify either an emphasis on the point of terror: ye may feel joy at favorable signs but ye are not to be terrified at supposed unfavorable signs—which would be a contradiction and at the same time confirm the superstition—or it would be: ye are not to conceive of the signs of heaven as under the influence of higher powers and therefore indifferent to human life, which would be a warning against astrology not in correspondence with the connection. In accordance with the subsequent warning against the worship of images idolatry only can be here spoken of, which renders not merely the extraordinary, but above all the ordinary signs of the heavens the object of adoration. The expression "signs" would refer less to the destination determined by the stars, Gen. i. 14, than to the ancient constellations (Job ix. 9), as whose signs appear the stars which form them (comp. the twelve signs of the Zodiac,

2 Kings xxiii. 5).—**Because the heathen, etc.**, is not the argument of the author against idolatry—this does not come till ver. 13—but a statement of the reason, from the soul of the Israelites, why this service has so much that is seductive for them. This causal sentence corresponds to "accustom yourselves not." The learning and becoming accustomed is the effect of the example. How dangerous this was to the Israelites we learn from the warnings: Exod. xxiii. 24, 32, 33; Lev. xviii. 3; Deut. vii. 1 sqq. Comp. Judges ii. and iii.—כֹּה here=because. Comp. NÄGELSB. Gr. § 110, 1.

Ver. 3. **For the institutions of the nations . . . with an axe.**—The institutions, etc., stand in antithesis to the ordinances of Jehovah, Lev. xviii. 3, 4.—**Breath are they** [lit.: is it]. The singular of the pronoun appears to involve a contemptuous collective sense—all that trash. Comp. ver. 8; EWALD, § 319, c; Josh. xiii. 14.—The nothingness of the deities which are here identified with the idol-images, is clear from their origin. If we trace the origin of the idol we find that the artificer found it as a tree standing among others in the forest, and as adapted to his purpose cut it down.—On the subject in **cut out** comp. NÄGELSB. Gr. § 101, 2 b. As to the object it is formally undefined, but from the connection is clearly recognizable as the idol.—Second stage: the forest tree becomes a work of art in the hands of an artificer and by the aid of an axe.

Ver. 4. **With gold and silver . . . that it totter not.** Third stage: adornment with precious metals (Isa. xxx. 20; xl. 19). Fourth stage: fastening on the place of exhibition (Isa. xli. 7).—**Fasten them.** Observe the change of number. (Comp. NÄGELSB. Gr. § 105, 7, *Anm.* 2). With these words the construction passes into the plural. Comp. ver. 5. The subject of פָּקַד is ideal, namely the idea of the fastened derived from מִקְדָּם.—Comp. xli. 6, 7.

Ver. 5. **They are as the pillars . . . is not in their power.**—Pillars in a cucumber field. JEROME: *in similitudinem palmæ fabricata sunt*. Syr.: *tanquam palmæ sunt erectæ*, in which תָּמַר is taken according to analogy from תָּמַר

and Judges iv. 5, but מְקֶשֶׁת is very freely translated. Others, following KIMCHI's example take הַמֶּרְדֵּת—הַמֶּרְדֵּת, *columna* (Joel iii. 8; Song of Sol. iii. 6) and הַמֶּרְדֵּתִים (Jer. xxxi. 21); מְקֶשֶׁת however = turned work (Exod. xxv. 18; xxxi. 36; xxxvii. 7, 17, 22; Numb. viii. 4; x. 2 coll. Isa. iii. 24). The comparison is strange. More satisfactory is the explanation proposed by MOYERS, FUERST (*H. W. B.*, S. 781), GRAY, according to which

מְקֶשֶׁת, as in Isa. i. 8, signifies a cucumber field and תְּמָר the scarecrows, or more correctly the priapus-pillars erected as such. These priapus-pillars are elsewhere ridiculed as useless watchguards (comp. Epist. Jerem. ver. 70: ὡς περ ἐν σικυηράτῳ προβασκάνιον οὐδὲν φύλασσαν οὕτως εἰσὶν οἱ θεοὶ αὐτῶν. Comp. PASSOW, s. v., προβασκάνιον, SELDEN *de Diis Syriis*, p. 300).—They must be borne. Comp. Isa. xli. 7.

b. The idols contrasted with Jehovah.

X. 6-16.

- 6 None is like Thee,¹ O Jehovah!
Great art Thou, and great is Thy name in might.
- 7 Who should not fear Thee, Thou King of nations?
For unto Thee is it due.²
For among all the wise men of the nations,
And in all their dominion there is none like Thee.
- 8 But altogether they are stupid³ and become fools:⁴
Vain instruction! It is wood!⁵
- 9 Silver plates are brought from Tarshish and gold from Uphaz,
The work of the smith and the hands of the smelter;
Blue and red purple is their raiment,
Artists' work are they all.
- 10 But Jehovah is truly God,
He is a living God, and an everlasting King:
Before His anger the earth trembleth,
And the nations cannot endure His wrath.
- 11 *Ye shall therefore say unto them: The gods,
Which have not made heaven and earth,⁶
Shall vanish away from the earth under the heaven.*
- 12 Who made the earth by His power,
Established the world by His wisdom,
And by His understanding spread out the heavens.
- 13 At the sound of His voice a heaving of waters in the heavens,
He bringeth up vapors from the ends of the earth;
He produceth lightnings with the rain,
And bringeth the wind out of His storehouses.
- 14 Stupid are all men there without understanding;
All the founders of idol-images are put to shame,
For a lie is their casting, and there is no spirit in them.
- 15 For they are vapour and work of deceit;⁷
In the time of their visitation they perish.
- 16 Not like these is the portion of Jacob;
For He forms all things and Israel is the stock of His inheritance:
Jehovah Zebaoth is His name.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 6.—מְקֶשֶׁת is remarkable. NEUMANN supposes a transposition of the מ from מְקֶשֶׁת at the close of ver. 5, as hypothesis to which we can have recourse only in extreme cases, especially as the initial and final מ are different in form. NEUMANN would take מְקֶשֶׁת in a causal sense, but 1. it would be scarcely appropriate to designate the Lord as great merely in comparison with other great ones; 2. מְקֶשֶׁת must also then be taken as causal in ver. 7. NEUMANN indeed does this, but thus he obtains only a linguistic monstrosity, which condemns itself and also his rendering of the word. HIRZIG would

read לִמֶּנִּי , as in xxx. 7, and with similarity of thought we should certainly expect similarity of expression. But might we not just as well require לִמֶּנִּי to be read in xxx. 7, as in this place? The expression, *from whence* Thy like? is at least quite unusual. In this sense we elsewhere always find $\text{מֵי$ (Deut. iii. 24; iv. 7; 2 Sam. xxii. 32; 2 Kings xviii. 35; Ps. xviii. 32; lxxvii. 14; Mic. vii. 18 and the passages adduced by HIRSH himself Ps. xxxv. 10; lxxi. 19) while מִן or מִי occurs only in an ironical negative sense (ex. gr. Ps. xlii. 4; lxxix. 10; cxv. 2; Jer. ii. 27), or in the sense of earnest search (Jer. ii. 6, 8; 2 Kings ii. 14), but לִמֶּנִּי never occurs in that sense.— לִמֶּנִּי occurs frequently in Jeremiah, more frequently than in any other author of the Old Testament.—The preposition לִי in this connection used evidently sometimes in a causal sense (vii. 32; xix. 11; Isa. i. 2; Ezek. xxxiv. 8), but mostly in a negative sense—away from, without. Two negatives thus united do not make an affirmative, but strengthen the negation. Comp. NABOLDS. Gr. § 106, 5; GES. § 152, 2. Everywhere, however, except here, לִי depends on a preceding verb or noun, and indeed for the most part mediately, so that the preposition is to be considered as depending on an idea of existence (*constructio praeponens*) latent in the verb (or noun). Comp. Isa. vi. 11; Jer. iv. 7; xx. 9; xxxii. 43; xxxiii. 10, 12; xxxiv. 22; xlv. 22; xlv. 19; xlviii. 9; li. 29, 37; Ezek. xxxiii. 28; Zeph. ii. 5; iii. 6. In Jer. v. 9 only is this idea of existence explicitly present.—That in this place לִמֶּנִּי stands so abruptly is very remarkable and contrary to the usage of Jeremiah.

² Ver. 7.— לִמֶּנִּי from לִי (which occurs only in this single form and place) — לִי , *decorum, consensuancum fui*, Isa. iii. 7; Ps. xciii. 5; Song of Sol. i. 10. On the feminine in the impersonal sense, comp. NABOLDS. Gr. § 60, 6, b.

³ Ver. 8.— בְּעֵרָא comp. vers. 14 and 21. Elsewhere occur only the participial forms בְּעֵרָא (Ps. xciv. 8; Ezek. xxi. 36) and בְּעֵרָה (Isa. xix. 11). The meaning, according to the analogy of בְּעֵרָא , בְּעֵרָה —*baridum, stolidum esse*.

⁴ Ver. 8.— $\text{וַיִּכְסְלוּ$. The verb here only—meaning (comp. כָּסַל , כָּסִיל) *stultum, stupidum esse*.

⁵ Ver. 8.—[BLAYNEY renders: the very word itself being a rebuker of vanities; NORMS better: Most vain is their confidence; it is wood—with the note, "Lit. *their doctrine, their instruction*: i. e., that in which they are taught to confide." HENDERSON has: The tree itself is a reproof of vanities.—S. R. A.]

⁶ Ver. 11.— לִמֶּנִּי is a harsher form of לִי . Comp. FURST, *H. W. B. I.*, s. 142. BUXTOFF, *Lex. Chald.* p. 228. לִמֶּנִּי is again Hebrew and is referred by the LXX. to שְׁכִינָא but by most commentators to מְלָכָא .

⁷ Ver. 14.— $\text{נֶעֱשֶׂה חֲקֵיהֶם$. The noun here only, the verb Gen. xxvii. 12; 2 Chron. xxxvi. 16.

EXEGETICAL AND CRITICAL.

Vers. 6 and 7 contain the theme of the strophe: Jehovah is the highest, there is none like Him, all the world should fear Him. It is stupidity which opposes this truth, says ver. 8. The impropriety of this opposition is proved by the exposition of what idols really are. On the other hand the right of Jehovah maintained in ver. 7 is proved by the exposition of His attributes and works, vers. 10, 12, 13. From this exposition it is evident how well-founded on the one hand is the judgment pronounced against this opposition (vers. 14, 15), and on the other hand the justice of Jehovah and the welfare of the people who serve Him. (ver. 16.)

Vers. 6 and 7, **None is like thee . . . none like thee.**—In might is to be referred both to **Thou** and **Thy** name. Since the latter in relation to the former can designate only the name in the objective sense, the renown, glory, in might is equivalent to *in manifestation of might*, comp. xvi. 21.—**Who should not negative expression for the positive**,—all must fear Thee.—**For among all.** SEE SCHMIDT here rightly calls attention to the fact that כִּי here is to be regarded as local not partitive, because otherwise God would be compared with men: among all the wise men and in the whole circuit of their dominion, therefore in the whole domain of their wisdom and might, no God is found like unto Jehovah. Comp. CASPARI, *Micha der Morastite*, S. 13 ff.

Ver. 8. **But altogether . . . it is wood.** That which really is does not correspond to that which ought to be. The entirety of the heathen (הַגִּוִּים)—*und*, Targum Jon. כָּל הַגִּוִּים ; the meaning *in one* contradicts the connection) feareth not the Lord, as it becomes them. This is to say, they are stupid as brutes.—**Vain instruction! It is**

wood! If with GRAF we should construe these words like 8 a, we should develop the meaning that wood is wooden. But since this could not possibly be meant in the figurative sense, in which we use the word wooden, we should be obliged to take it literally, which, however we interpreted כִּי־עֵץ , would yield only nonsense. Accordingly עֵץ cannot be the predicate of כִּי־עֵץ . We must therefore regard the latter as a declaration made absolutely, with pregnant brevity, an exclamation which represents a sentence.—Since the radical meaning of הֶחָל is breath, *vanitas*, we are perfectly justified by passages like Eccles. i. 2; v. 6; xii. 8, in taking the plural in this sense, although an adhesion to the derived meaning (idols) may certainly be contained in the words כִּי־עֵץ is therefore—*institutio vanitatum*, in the double sense of vain instruction and that which treats of vanities. At the same time the author may have had in mind an opposition to the "chastisement of Jehovah" (כִּי־עֵץ) (Deut. xi. 2; Prov. iii. 11; Job v. 17).—Whatever also in idol doctrine is declared great and glorious of the idols is all vain lies and deceit. For the idol is wood! This points back to ver. 8, and at the same time declares in contradiction of what follows, that, though the idols may be ornamented with precious metals and material, the heart is still always wood. וְהָיָה is used here, as in ver. 3, collectively with a contemptuous side-meaning.

Ver. 9. **Silver plates are brought . . . artists' work are they all.** כִּי־עֵץ *beatae* silver, therefore silver plates, comp. Gen. i. 6-8; Numb. xvii. 8, 4. I do not think that these and the following words are to be regarded as a continuation of **It is wood** or **are brought**, as forming a relative sentence. For ver. 8 compared with vers. 3, 4, is evidently intended to express that the idol is wood, a common material, and that the more precious metals, etc. are only the

shell which covers the base kernel. The thought therefore that the idol is wood, silver and gold is remote from the connection. For what object silver and gold are brought from a great distance is not expressly stated, but is understood from the context, and especially from ver. 4.—Tartessus in Spain is mentioned as producing silver in Ezek. xxvii. 12.—The name **אֶפְחָז** occurs besides only in Dan. x. 5, where **אֶפְחָז בְּרִיָּה** is spoken of. There are three views with respect to it: 1. Uphaz is designated as a real locality, and BOCHART (*Phaleg*. II. 27), supposes it to be Tabrobana (Ceylon) where according to Ptolemy (VII. 4) there was a river and harbor Phasis; (HITZIG and FÜRST, *H. W. B. S.* 87) a place in Yemen (comp. Usal, Gen. x. 27; Ophir, Sheba, Ps. xlv. 10; 1 Chron. xxix. 4; Ps. lxxii. 15); in which case Uphaz may be regarded either as a compound of **אֶפְחָז** and **אֶז** i. e. gold coast, or = Vipaça (Hypaphis); 2. Uphaz is regarded as incorrectly written for **אֶפְחָז**. So the Chaldee and Syriac, Theodoret and many of the moderns; 3. **אֶפְחָז** is taken to be identical with **אֶפְחָז** purgatum (Part. Hoph. from **אֶפְחָז** 1 Kings x. 18, *Vid. FÜRST, Conc. p.* 895). But since, 1. The hypothesis of a scriptural error is opposed to the critical principle of preferring the more difficult reading; 2. Tartessus is designated only as a land of silver never of gold (with the exception of the general and later passage, Macc. viii. 3); 3. The East is elsewhere generally represented as the home of gold (comp. Havila, Gen. ii. 11, 12; Ophir, Sheba, *ut supra*)—and finally, 4. The connection of the passage requires the thought that the materials of the idols were brought from the most distant and opposite places. I am in favor of regarding Uphaz as a definite locality to be sought in the East, although it is not possible now to determine its position more exactly.—**The work of the smith** is in apposition with

silver and gold.—**הַכֶּלֶת** blue, **אֶרְנָן** red purple, comp. Exod. xxvi. 81, 36; xxvii. 16; xxviii. 8, 15, 35.—**Artists'** [lit. skilful ones] comp. ix. 16; Isai. xl. 20.

Ver. 10. But Jehovah... endure his wrath In contrast to the merely imaginary deity of the idols, Jehovah is designated as the true God (**אֱלֹהִים** in apposition, comp. NÄGELSB. *Gr.* § 66) in contrast to their lifelessness as the living (**חַיִּים** adj. comp. ii. 18; the plural as in Deut. v. 23; 1 Sam. xvii. 26; Jer. xxiii. 86 coll.; Josh. xxiv. 19; Isai. xxxvii. 4, 17. *Vide* NÄGELSB. *Gr.* § 105, 4, a) in contrast to their powerlessness finally as the eternal governor (comp. Exod. xv. 18; Ps. x. 16; lxxvi. 7; xciii. 1 sqq.; xcvi. 1). Before such a mighty God the earth trembles (Exod. xix. 18 sqq.; Ps. lxxviii. 9; xcvi. 5; Nah. i. 5) and the nations are not in a condition to hold or to bear the fulness of His anger (the figure is that of a vessel which is burst by the liquid poured into it. Matt. ix. 17; comp. Jer. ii. 13).

Ver. 11. Ye shall therefore say . . . under the heaven. Houbigant, Venema, Dathe, Blayney, Döderlein, Rosenmüller, Maurer, Ewald, Graf, [Henderson—S. R. A.] and others declare this verse to be a gloss which has crept

into the text. Even NEUMANN (*S.* 549 *Anm.*) inclines to this view. I must also decide in its favor. For 1. Since we must suspect the authenticity of vers. 1-10, 12-16, we have no interest in maintaining that of this verse, but a reason is afforded for the insertion of the verse just here. To the marginal gloss of a second a third might have added a second gloss in a foreign language. He would not have ventured to make such an irrelevant addition to the text of the prophet. Both glosses have in later times been unjustifiably admitted into the text. Jeremiah would certainly not have interrupted a Hebrew discourse by a Chaldee interpolation, when he elsewhere never uses this language, not even in the letter to the exiles, ch. xxix. The reasons which have been adduced in favor of their authenticity are specious only. They may be found in NEUMANN, *S.* 547, sqq. [*Vide* also Eng. Trans. of Calvin, II. p. 81, n.—S. R. A.]. 2. The verse breaks the connection in the most abrupt manner. Ver. 12 is by this verse suspended in the air, while without it, ver. 12 is connected quite regularly with ver. 10. The assumption of a parenthesis also (J. D. MICHAELIS) does not avail. For then the verse must be a necessary, not interruptive supplement to ver. 10, or preparation for ver. 12, neither of which is the case.

Ver. 12. Who made the earth . . . the heavens—Who made (**עָשָׂה**) is in apposition to the main idea of ver. 10: Jehovah Elohim. The absence of the article before such a participle standing in apposition after a *Nom. determ.* is frequent. Comp. ii. 27; Ps. ix. 12; civ. 2-4; Zech. xii. 1. *Vide* NÄGELSB. *Gr.* § 97, 2, a.—The contents of vers. 12 and 13 serve by the enumeration of facts as a confirmation of ver. 11, comp. ch. xxvii. 6; xxxii. 17.—**established, etc.** comp. Ps. lxxv. 7; lxxxix. 12; xciii. 1.—**spread out, etc.** comp. civ. 2; Isai. xl. 22; xlv. 21; li. 13; Zech. xii. 1.

Ver. 18. At the sound . . . storehouses. This verse, with the exception of the beginning is found in Ps. cxxxv. 7.—**Sound of his voice.** It is not necessary with EWALD to take this for **קוֹל לְהִתְקוֹל**, or with MAURER for **קוֹל לְהִתְקוֹל**, or with HITZIG to make **הִתְקוֹל** depend on **הִתְקוֹל** as the object. For the words mean simply *ad vocem, quam edit*. We are not then to take **הִתְקוֹל** in the general sense (on the noise which His giving makes) but in the special sense which lies at the root of the expression **הִתְקוֹל** (xii. 8; Ps. xlv. 7; lxxviii. 34) i. e., “to make a noise, sound with the voice.” That the thunder is meant is evident from the context. Thunder, lightning, clouds, rain and storm are mentioned as the essential constituents of a tempest. comp. xi. 16.

Vers. 14 and 15. Stupid are all . . . they perish. In contrast to the living power of God the vanity of the idols is again set forth. While before Jehovah, when He arises, all trembles and is afraid, the worshippers of idols are by these merely—put to shame. The two members of ver. 14 a, stand in the relation of explicative, not of synonymous parallelism. The second is the explanation and more exact definition of the first. A change of reading therefore (**אֲדָמָה** into **אֲדָמָה**)

or of the usual meaning of the word (אֵלֶּיךָ=*arte factum*, idol-image) is unnecessary. אֵלֶּיךָ we take in the explicative sense—to appear stupid, to prove so, comp. Isai. xix. 11; EWALD, § 123, b. אֵלֶּיךָ without insight, comp. NAGELSB. *Gr.* § 112, 5, d.—Men appear in the entire nakedness of their stupidity, in so far as they are put to shame by their idols, which are not God, but dead castings.—**Work of deceit.** The sense is: a work by which they themselves are stultified and put to shame who make it.

Ver. 16. **Not like these . . . is his name.** The worshippers of Jehovah are yet again comprised with the idolaters, Jehovah is opposed to the idols, and the whole force of the demonstration

is concentrated into the significant name of the true God. The first hemistich falls into two members. 1. *Not like these is the portion of Jacob.* The expression **portion of Jacob** reminds us of Deut. xxxiii. 9; Ps. xvi. 5. Observe how by this expression Jehovah and His servants are aptly comprised together. 2. Again the first sentence has a double basis: as former of all things Jehovah is not like the idols, and as those who have this God for their portion and inheritance the Israelites are not like the heathen.—**Stock of his inheritance.** Comp. Deut. iv. 20; Ps. lxxiv. 2.—On the relation of this passage to li. 19, and of the Hebrew original of the Alexandrian translation, consult NAGELSB. *Jeremia u. Bab. S.* 93, 131.

2. *Beginning of the end of the retribution: Command to the people to retire; Lament of the desolated land; last watch-cry of the Prophet: the enemy is here!*

X. 17-22.¹

- 17 Pick up thy bundle² from the earth, thou that sittest³ in distress!
 18 For thus saith Jehovah: Behold!
 I sling away the inhabitants of this land at this once,
 And bring them into straits, that they may find it so.
 19 Wo is me for my hurt! My wound is incurable.⁴
 But I say: this is now my suffering and I will bear it.
 20 My tent is laid waste and all my cords are broken.⁵
 My children forsake me and are never here.
 There is none to pitch my tent and set up my curtains,
 21 For the pastors are become stupid and seek not Jehovah.
 Hence they have effected nothing prudent and their whole flock is dispersed.
 22 Hark, a message comes and great tumult out of the north country,
 That the cities of Judah are to become a desolation,
 For the habitation of jackals.

TEXTUAL AND GRAMMATICAL.

¹ This strophe apart from the general relationship which it bears to chh. vii. ix., also has many particular points of connection with this passage, especially with viii. 13 sqq. Comp. ver. 17 with viii. 14—קִלְעֶיךָ, ver. 18 with הִשְׁלַכְתָּי viii. 15.—שִׁבְרִי ver. 19 with viii. 21.—צָאֲנִי ver. 20 with עֲזַבְנִי ix. 18.—כִּמְאֵרֶץ צָפוֹן ver. 22 with viii. 16.—לְשׂוֹם וְנִי ver. 22 with vii. 34; ix. 10.

² Ver. 17.—כִּנְזָרָה (אֶרֶץ אֵלֶּיךָ) from כָּנַץ—the bowed together, twisted together, pack, bundle. On אֶרֶץ אֵלֶּיךָ comp. OLSH. § 234, b. Isai. xlvii. 2.

³ Ver. 17.—The Keri יִשְׁבֶּה is superfluous. Comp. xxii. 23; Gen. xlix. 11; Hos. x. 11; OLSH. § 123, d.; NAGELSB. *Gr.* § 43, 1. On the construct state before prepositions, comp. *Jb.* § 63, 4 c. [HENDERSON renders: O inhabitants of the siege.]

⁴ Ver. 19.—נָחֳלִי (OLSHAUS. § 266, a). Comp. xlv. 17; xxx. 12. [HENDERSON: My stroke is grievous.]

⁵ Ver. 20.—[HENDERSON: all my tent pins are plucked up, but without reason.—S. R. A.]

EXEGETICAL AND CRITICAL.

After by ix. 25 it is affirmed that the last and only means of safety is despised the prophet now in vers. 17 and 18 addresses a command to the people to remove into exile. The now desolated land is hereupon introduced as lamenting its misfortune and its causes (vers. 19-21). At last the prophet announces, as a herald or watchman

on the lookout, that the enemy (long predicted and called to execute judgment) is present (ver. 22).

Ver. 17. **Pick up thy bundle . . . distress.** It is the prophet who speaks.—כִּנְזָרָה from the earth, away from the ground, for here we have to do not with the retirement of the possessors from the country, but only of the hasty gathering up of the few effects, which a poor exile might take with him. The word "bundle"

has therefore a contemptuous side-meaning.—**In distress.** The prophet speaks this of the people already severely distressed by the enemy in the cities whither they have fled, viii. 14. Comp. xix 9; lli. 5.

Ver. 18. **For thus saith Jehovah . . . may find it so.** Jehovah Himself is now introduced as speaking, to give a reason for the command in ver. 17.—Since the time of the Judges the people had often been oppressed by foreign enemies *within* their borders, now they are to be dragged far away into banishment, comp. Isa. xxii. 17—**That they may find it so.** למען ימצאו. This expression, which has been very variously interpreted is explained most easily by remembering, *a.* its relation to **bring into straits**, *b.* the ease of supplying the indefinite object “it” (NAGELSB. *Gr.*, § 78, 2 *Anm.*), *c.* the close connection of the ideas “to find” and “to know.” With respect to the latter, I refer especially to Eccles. viii. 17 (and I saw that man cannot *find* all God’s work, that is done under the sun; though a man labor to seek [it], yet he finds it not, and though a wise man think to *know* [it], yet can he not *find* it). Comp. also Jer. xvi. 21.—He who is driven into straits must go whither he is driven. So God by affliction drives Israel into such straits that they must find, *i. e.*, know what it is above all necessary and desirable for them to know, that great “it,” namely, which though unnamed, is well understood. Chap. Isa. xliii. 20; Hos. ix. 7.

Vers. 19 and 20. **Wo is me . . . set up my curtains.** That both these verses are the words of the country personified, is seen from “my children,” *etc.*, in ver. 20, for neither the prophet

says this, nor the people, who are identical with the children and not forsaken, but forsaking.—**And I say.** In these words also we have a proof that the land is the speaker. For the words express no consciousness of guilt, but a comfort, which the innocent land alone could find, in the fact that a calamity is laid upon it, which must be borne. At the same time we perceive in these words the first gleam of hope in a future deliverance. For men speak thus composedly only when they know that they will not have to bear perpetual but only transient suffering. Comp. v. 4. Also the suffixes of the 1st Pers. in ver. 20 are in favor of the land as the speaker.—**Forsake me.** Comp. Gen. xlii. 4; Numb. xxxv. 26; NAGELSB. *Gr.*, § 70, *b.*

Ver. 21. **For the pastors are become stupid . . . dispersed.** The land is the speaker: 1. on account of ‘פ; 2. because the metaphor of pastoral life is continued; 3. because in the mouth of the land this statement does not appear as the repetition of things which have been already frequently said, but as it were a confirmatory testimony from an impartial witness.—**Become stupid.** Comp. ver. 8,—**effect nothing prudent.** The meaning is to effect that which is prudent, sensible and in so far also prosperous, comp. xx. 11; Prov. xvii. 8.

Ver. 22. **Hark, a message . . . jackal.** These words are, as it were, a last watch-call and signal which denotes (comp. i. 14; iv. 6; vi. 1, 22; viii. 16) that the enemy so frequently announced is present.—**For a habitation,** comp. ix. 10.

8. Consolatory glance into the future.

X. 23-25.

- 23 I know, Jehovah, that not to man belongs his way,
It is not in man that walketh to direct his steps.¹
24 Correct me, Jehovah, but only as it is just,
Not in thine anger, lest thou bring me to nothing.
25 Pour out thy wrath on the nations that know thee not,
And on the nations that call not on thy name;
For they have devoured Jacob, yea they consumed and destroyed him,
And his pasture have they laid waste.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 23.—וְהָכֵין וְהָלַךְ. From the LXX. (οὐδὲ ἀνὴρ πορεύεται καὶ καρποῖσιν πορεύειν αὐτοῦ) and the Vulgate (*neq. viri est, ut ambulet et dirigat gressus suos*), we might conclude that they read וְהָלַךְ וְהָכֵין, if we might assume any exactness in these translations, and if it were not evident from the Chaldee וְהָלַךְ וְהָכֵין *qui ambulat et dirigit*, and the Syriac, that they also read וְהָלַךְ. It is impossible to justify the Vau grammatically, when it stands before the infinitive. Even EWALD has accomplished nothing by reference to § 344, *a.* GAAB, by transposing the Vau, would read וְהָלַכְו, which is an equally unusual construction, and gives a feeble sense. The easiest way would be to read וְהָכֵין וְהָלַךְ, if the very facility of this reading did not stand in its way. The general meaning is clear, but we must abandon for the present an exact determination of the word.

EXEGETICAL AND CRITICAL.

These verses form a very appropriate conclusion. They involve an honest confession of sin in view of the numerous charges of the discourse. To the threatenings of punishment, however, corresponds the petition to punish not too severely, not in anger, but to pour out the fury on the heathen nations; the basis of which petition is the theocratic hope that Israel cannot be wholly rejected, but there must in the future be a day of grace for them, and vengeance on their enemies. The prophet must be regarded as the speaker, but as speaking not in his own name, but in that of the people.

Ver. 23. **I know . . . his steps.** Man has not the power to determine how and where he will go. Comp. Ps. xxxvii. 23; Prov. xvi. 1, 9; xix. 21.—הִלֵּךְ is taken by Hitzig=perishable, mortal. And the word, according to passages like Ps. xxxix. 14; lviii. 9; cix. 23; Job xix. 10, cannot be denied this meaning. But since the most natural sense: it is not for man, so long as he walks, to determine his course—seems equally appropriate, the word may be regarded as having a double sense, or, as uniting both these meanings.

Vers. 24 and 25. **Correct me . . . and his pasture have they laid waste.** In ver. 23 the thought is implicitly contained that Israel had wished in his own strength to walk in his own way contrary to the will of God. He now sees how greatly he has sinned and submits to the necessary and merited punishment, praying only for the utmost possible mildness and forbearance. The final conversion and re-acceptance of the people is thus set forth as prospective.—**As is just**, comp. xxx. 11; xlv. 28. As was remarked on vii. 5; ix. 23, justice in the Old Testament is not opposed to grace, but to brutal violence. The antithesis of צָדִיק is not to הַקָּדִשׁ, but

to עָוֶר (the violence (עָוֶר) exercised toward the poor, the stranger, orphan and widow. In contrast to this he who consciously maintains the straight line of justice appears fairly disposed and mild, not making his subjective desires his law, but submitting himself to the objective law. Accordingly this **as it is just**, which evidently has its antithesis in the following: **in thine anger**, also involves the idea of mildness, because justice in contrast to that anger which is its own law, and respects no other, appears like mildness. It must be granted that this dualistic conception of God as just towards Israel, but wrathful towards the heathen, is not that of the New Testament. That it is the genuine Old Testament view is shown by passages like Ps. vi. 2; xxxviii. 2; lxxix. (where in vers. 6 and 7 our ver. 24 is reproduced); cxxxvii. 8. Observe, moreover, how the prophet here turns the tables. To Israel, now being severely punished, he presents the prospect of grace, but before the heathen, who are now God's instruments in the punishment of Israel, is complete destruction. Comp. Isa. xlvii. 6; Hab. i. 11; iii. 8-12, and Jer. i. and li., especially l. 10 sq.—The repetition and accumulation of verbs in 25 b, is to portray graphically the rage of the enemies, comp. li. 84.

DOCTRINAL AND ETHICAL.

1. On ver. 6. There cannot be two highest Beings, or there would be none. In the idea of the Absolute is involved that of uniqueness. Polytheism has therefore no highest Being in the absolute sense. Where, however, traces of such are found, polytheism is about either to rise to monotheism (comp. FRIEDRICH NÄGELSBACH, *nachkom. Theol. S. 140*), or to dissolve into pantheism.

2. **Who shall not fear thee? etc.**, ver. 7, GIESLERUS remarks: "*S. Remigius, Episc. Rheimensis ex hoc loco probat, multos ex gentibus credidisse et placuisse Deo, addidit in hoc multo magis dici Deum gentium, quoniam multo plures credunt in eum ex gentibus, quam ex Judæis.*" Comp. Rom. ii. 14, 15, and THOLUCK *ad h. l.*—John i. 4 (λόγος σπερματικός).

3. AUGUSTINE remarks on the Infinity of God, *de Trin.*, V. 1. "*Intelligimus Deum sine qualitate bonum, sine quantitate magnum, sine indigentia creatorem, sine situ presentem, sine habitu omnia continentem, sine loco ubique totum, sine tempore sempiternum, sine ulla sui mutatione mutabilia facientem nihilque patientem.*"

4. On ver. 10. In hemist. a, a proof of the Trinity has been repeatedly found. So *ex. gr.*, HAILBRUNNER (*Jer. proph. monumenta in locos comm. Theol. digesta*, Lauingen, 1586, page 38), FÖRSTER (*S. 61*), and among the moderns NEUMANN (*S. 547*). The latter says . . . "the passage affords a sure testimony of the trinitarian view of God in the Old Testament; the truth of the Spirit, the life of the Father, the kingdom of the Son, comprising in themselves the fulness of all emanations of the divine existence in opposition to heathen superstition." But against this it may be urged that in opposition to the multiplicity of idols the author had to set forth not the trinity, but the unity of the divine nature, as he has done in vers. 6 and 7, and that his purpose here (ver. 10) is merely to contrast the false gods with the true, the dead with the living, the powerless with the Almighty. That the contrast is exhibited in three points, we are not indeed to regard as accidental, but to explain it rather by the general significance of the number three, than by the purpose of intimating the Trinity.

5. On ver. 14: "*All men are fools. Ye fools and blind*, says our Saviour (*Matt. xxiii*). Such a word, spoken in season takes hold and produces conviction; but it must be administered with spirit and fire; for if it is only human words to men, they will make a quarrel out of them." ZINZENDORF.

6. On ver. 14 (**A lie is their casting**). This applies not only to the idols which men make of earthly materials, but to all self-made idols of the heart. The carnal mind, which tends downwards, feels annoyed by the nearness of God, and seeks therefore at all times to escape from it. But since man cannot do without God, he makes himself a god or gods, as he wants them. Whether these gods are visible and palpable images, or the abstract forms of speculation, the words of the text always apply to them; they are a lie, and there is no spirit in them. Accordingly there is heathenism enough in the

midst of Christianity, and it may be asked, which is worse, the new or the old?

7. On ver. 16. What perfect historical reality and personality is here! A creator of the universe stands before us, one therefore, who has called all things into existence by His free, personal will, and who at the same time as the living personal Head of all the spirits governing the world is infinitely exalted above every limited local deity. But at the same time the relation of this Deity to the world is not an abstract and general, but a living and personal relation. For this God primarily holds immediate personal intercourse with one nation of the earth, as a father with his son, and He is this nation's greatest treasure and inalienable property, as on the other hand the nation belongs to Him as the object of His free personal election, which none may dispute or annul.

8. On ver. 19 (*I must bear it*). "I pray all teachers for God's sake, that they reflect and err not, that they do not, in order to retain their living, repeat these words of Jeremiah, and cover up their laziness, ill-success, frivolity, their own unfruitfulness and selfishness, with the excuse, 'this is my plague.' O no, what we should call a plague is burdens of a hundred-weight, from which we long to be freed, which crush us almost to death; persons from whom we would flee as a bird from a cage; a pressure under which we are martyred with shame, and yet have no permission to depart. These lead one finally, after many struggles and cries unto the Lord for his dismission, and after an answer of absolute denial, to say in calmness: I believe this is now my plague, and I must bear it." ZINZENDORF.

9. On ver. 20. "The jealousy of the Saviour is so strict, that He will have His children directed to Him (Isa. xlv. 11), and the idea of the pastoral office with which some good teachers are infected, of regarding and treating souls as *their* souls, sheep as *their* sheep, children as *their* children, is in the highest degree opposed to His will. Hence He often, for a just judgment, does not allow their joy in souls to last, but lets them see and conclude more of their decline and less of their success, than there really is. For He will not give His glory to another, and the teachers are not Christ, but sent by Him, *before Him*." ZINZENDORF.

10. On ver. 21. "As sheep must either starve or be led to filthy and poisonous pasture, if their shepherds are fools, who do not know how to manage sheep, so is this much more the case in the spiritual pastorate." CRAMER.

11. On ver. 23. "The steps of every man are ordered by the Lord, what man understands His way? (Prov. xx. 24). And every man's way is right in his own eyes, but the Lord alone maketh the hearts certain (Prov. xxi. 2). Therefore we must pray: Lord, make known to me the way in which I should walk, for after Thee is my desire. Teach me to do Thy will, for Thou art my God; let Thy good Spirit guide me in a plain path (Ps. cxliii. 4-10)." CRAMER.

12. On ver. 23. "*Certum est, nos velle, cum volumus, sed ille facit, ut velimus bonum, de quo dictum est, quod præparatur voluntas a Domino* (Prov. viii. 35 sec. Sept.) *Certum est, nos facere, cum facimus, sed ille facit, ut faciamus præbendo vires efficacissimas voluntati, qui dixit: faciam ut in justifi-*

cationibus meis ambuletis et judicia mea observetis (Ezek. xxxvi. 26, 27)." AUGUSTIN. *De grat. et lib. arbitr.* Cap. 16.

13. On ver. 24. "There is a beautiful distinction between the suffering and punishment of the pious and the ungodly, which consists in *modo et in fine*. For when God chastises the pious He does it not with anger and fury, but as a discreet and kind father or teacher may discipline his son and disciple, without ill-humor. Thus also God does with His children. He does it, not that He may bring them to nothing, but that they may not esteem themselves innocent (xxx. 11). On the other hand He makes an end of the ungodly, and they must drink up the dregs (Ps. lxxv. 8)." CRAMER.

14. On ver. 25. "*Queritur potest hic, an contra infideles, ut hodie sunt Turce et Judæi, orandum? Orandum est contra eos et pro iis. Contra eos, quatenus persequuntur ecclesiam. pro iis, quatenus ecclesiam non persequuntur, ut convertantur, quemadmodum fit in Litania; forgive our enemies, persecutors and slanderers, and turn their hearts.*" FÖRSTER.

HOMILETICAL AND PRACTICAL.

1. [On ver. 7. SAURIN:—Fear may be 1. Terror. 2. A disposition to render God all the worship He requires, to submit to all the laws He imposes, to conceive all the emotions of admiration, devotedness and love, which the eminence of His perfections demands. 3. A disposition which considers Him as alone possessing all that can contribute to our happiness and misery. In the last sense (which is meant here) God is the only object of fear; for 1. God is a being whose will is self-efficient; 2. the only being who can act immediately on spiritual souls; 3. the only being who can make all creatures concur in His designs."—S. R. A.]

2. On ver. 10. There are three main forms of idolatry: 1. Polytheism, which does not deny the predicates of deity, but attributes them to false subjects.—2. Pantheism, which denies the subjects and the predicates.—3. Deism, which confesses the subject but denies the predicates.—These errors are opposed in ver. 10, from which we derive the theme:—The Scriptural doctrine of God in opposition to the errors of idolatry.—This teaches us to know God, 1. as the *true*, *real* God in opposition to those who attribute the divine properties to imaginary false gods; 2. as the *living* God in opposition to those who represent God as a mere all-pervading force; 3. as the eternal *King*, in opposition to those who represent God only as a transient work-master, and not as the ever active ruler of the world.

3. There is a homily of Origen (Hom. VIII. ed. LOMMATZSCH) on vers. 12-14, in which by the earth he understands the body, by *אֵלֶּיךָ* (*oikouménē*) the soul, by the heavens the spirit. The clouds (mist) ver. 18 from the ends of the earth are the saints whom God has chosen from the least of the earth.

4. On vers. 14-16. It is manifest that the task of religion is not to make God, but to receive Him, who is, in faith. Every manufactured god is an idol, be it a visible one made with hands, or an invisible one made only in thought. The latter kind of idolatry is alas! very prevalent

among us Christians. For a warning against such ruinous heresies, and for the confirmation of our faith in the God, whom as Christians we ought to serve, we institute on the basis of the text, a comparison between the manufactured gods and the God, of whom the Scriptures teach us. I. The manufactured gods, 1. are deceit, *etc.*, vers. 14, *b*; 15, *a*. 2. They perish when they are visited (in the day of divine judgment upon them they vanish into nothing). 3. Those who made them are with all their skill put to shame. II. The God, of whom the Holy Scriptures teach us. 1. He is not a lifeless deceptive image, for He has created all things, the visible and the invisible (Jehovah Zebaoth). 2. Being the source of all life He cannot perish. 3. Those who serve Him are not put to shame, for He is their treasure, as they again are His heritage (He is not only infinitely exalted above time and space, but infinitely near us, His children).

5. On ver. 10. From these words of the prophet we may learn what it is in great affliction and sorrow of heart to bow under the mighty hand of God. It is 1, that a man recognize the suffering as *his* suffering, i. e., (*a*) as that which he has himself prepared, (*b*) as that which is right for him, i. e., not too heavy and not too light, but exactly corresponding to its beneficent purpose; 2, that they suffer willingly, (*a*) in patience, (*b*) in hope.

6. On ver. 23. Theme: Man proposes, God disposes. This is 1, a humbling of our pride, 2, a strong support of our hope.

NOTE.—FÖRSTER remarks that these words may serve for the text of a *concio valedictoria*.

7. On ver. 25. Theme: How we should behave under the chastisements of God. 1. We should humbly submit to them as necessary and wholesome means of improvement. 2. We should be certain that they will not then transgress those bounds nor proceed to our destruction.

4. FOURTH DISCOURSE.

(CHAPTERS XI.—XII.)

WITH AN APPENDIX. CHAP. XIII.

The three chapters xi.-xiii. are headed in common by a longer superscription (xi. 1) such as those with which Jeremiah is accustomed to introduce the greater sections. A similar one occurs again in xiv. 1. But chaps. xi. and xii. only form a connected whole, as will hereafter be shown. In the passage xii. 14, where the prophet speaks of the wicked neighbors by which the inheritance of Israel was assailed, an allusion has been found to the event reported in 2 Kings xxiv. 2 and the time of composition of this discourse determined accordingly. (So DAHLER, MAURER, HITZIG, UMBREIT, GRAF). The discourse would accordingly pertain to the end of the reign of Jehoiakim. But in this case Jeremiah must have named the Chaldeans as the instruments of punishment, as he does without exception in all the discourses delivered after the battle of Carchemish. The fact that the Chaldeans are not mentioned is a sure sign that the discourse was delivered before the date mentioned, which falls in the fourth year of Jehoiakim (xxv. 1; xlv. 2). Since now in the lifetime of Josiah a violation of covenant in the degree with which the people are reproached in xi. 9-13 (observe especially ver. 13) is not to be thought of, and the three months' reign of Jehoahaz is scarcely worth consideration, we are referred to the first years of Jehoiakim, consequently the same period to which the preceding discourse (ch. vii. 10) belongs. If what is said in xii. 9 sqq. of wicked neighbors has some reference to 2 Kings xxiv. 2 it can only be that we may perceive in the latter the at least partial fulfilment of the former. Comp. the comments on xii. 14.—Ch. xiii. is not connected with chaps. xi. and xii. It forms a well-compacted whole, the time and origin of which may be perceived partly from its silence with respect to the Chaldeans, and partly from what is said concerning the pride of the king. It must likewise belong to the first years of Jehoiakim. Comp. the preliminary remarks on ch. xiii. The principle of chronological arrangement is here also perceptible.

That xii. 7-17 is not a later addition, as MAURER, HITZIG and GRAF suppose, is evident, as it seems to me, from the structure of the whole.

The fundamental thought of the discourse is:

The contrast of the covenant and conspiracy.

(קִשְׁרָה וְבְרִית)

1. Reminder of the recent renewal under Josiah of the covenant between Jehovah and the people, xi. 1-8.
2. First stage of the conspiracy; entire Israel, instead of keeping the covenant with Jehovah, conspires against Him, xi. 9-13.
3. Punishment of the conspiracy an inevitable, severe judgment, xi. 14-17. (Appendix to the previous strophe).
4. Second stage of the conspiracy: the plot of the Anathotites, xi. 18-23.
5. Third stage of the conspiracy: the plot in the prophet's own family, xii. 1-6.
6. The conspiracy of Israel punished by the conspiracy of the neighbors against them, xii. 7-13.
7. Solution of all antitheses by the final union of all in the Lord, xii. 14-17.

CHAPTER XI.

1. *Reminder of the recent renewal under Josiah of the Covenant between Jehovah and the people.*

XI. 1-8.

- 1 The word which came to Jeremiah from Jehovah, saying:
- 2 Hear ye the words of this covenant,
And speak ye to the men of Judah,
And to the inhabitants of Jerusalem.
- 3 And say to them: Thus saith Jehovah, the God of Israel:
Cursed¹ be the man who hears not the words of this covenant,
- 4 Which I commanded to your fathers
In the day that I brought them forth out of the land of Egypt,
And out of the iron furnace, saying,
Hearken ye unto my voice and do them [my commands]
According to all that which I command you;
So shall ye be my people and I will be your God;
- 5 To perform the oath which I swore to your fathers;
To give them a land flowing with milk and honey, as it is this day.
And I said, Amen, Jehovah!
- 6 And Jehovah said unto me,
Proclaim all these words in the city of Judah
And in the streets of Jerusalem, saying,
Hear ye the words of this covenant and do them!
- 7 For I testified to your fathers on the day²
That I brought them out of the land of Egypt,
Even to this day urgently and unceasingly:
Hearken ye unto my voice!
- 8 But they hearkened not, nor inclined their ear,
And went, every man in the hardness of his wicked heart;
And I brought upon them all the words of this covenant,
Which I commanded them to keep; but they kept them not.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—**אָרָר** ver. 3, and the corresponding **אָרָר**, ver. 5, remind us of Deut. xxvii. 15 sqq., especially ver. 26.—**IRON FURNACE** is found only in Deut. iv. 20 and (as a quotation) in 1 Ki. viii. 51. **וְיִשְׁמְעוּ** is not exclusively yet especially peculiar to Deut., since besides Gen. xliii. 3; Exod. xix. 21, 22 it occurs in the Pentateuch only Deut. iv. 26; viii. 19; xxx. 19; xxxi. 28; xxxii. 46.—**אֶרֶץ זָבָת חָיִל וְרֵגֶל** ver. 8, is found in the Pentateuch only in Deut. xxix. 18. Also the expressions *so shall ye be my people*, ver. 4, and *a land flowing, etc.*, are not indeed peculiar to, but very common in Deuteronomy. (Comp. in reference to the former Exod. vi. 7; Levit. xxvi. 12; and Deut. iv. 20; vii. 6; xiv. 2; xxvi. 18; xxix. 9; xxxi. 12,—in reference to the latter Exod. iii. 8, 17, and Deut. vi. 3; xi. 9; xxvi. 9, 15; xxvii. 3; xxxi. 20).

² Ver. 7.—**בְּיוֹם** we should expect **בְּיוֹמָם**. The former is perhaps occasioned by **בְּיוֹם**, ver. 2.

EXEGETICAL AND CRITICAL.

This strophe forms the basis of the discourse. It must therefore, to be understood, be rendered in closest connection with what follows. It relates how the Lord once (in the 18th year of king Josiah, 2 Kings xxii.), after the discovery of the book of the law, admonished to the observance of the covenant formed between him and their fathers, and especially according to the standard of the 5th book of the Torah, both on the whole (vers. 1-5) and particulars (i. e., by repeated proclamation in the cities of Judah and streets of Jerusalem, vers. 6-8) indicating both the blessed consequences of covenant-fidelity (vers. 4 and 5) and the ruinous consequences of infidelity (ver. 8). In so far as ver. 10 relates the breach of the

covenant so expressly enjoined in this strophe it is seen that this injunction must have been made previously, that therefore this strophe gives a representation of a past fact. But so far as the strophe reports only this inculcation of the covenant it is clear that it points to something later than its redintegration.

Vers. 1 and 2. **The word which came . . . and to the inhabitants of Jerusalem.** The superscription is like vii. 1.—**Hear, etc.** Since, as previously remarked, what follows is to be regarded as the narrative of a fact which occurred in former times, **hear** does not refer to the contents of the word proclaimed in ver. 1, but of an earlier word. Ver. 1 refers therefore to the whole discourse, and before **hear** is to be supplied an introductory formula leading back to the real time of this inculcation of the cove-

nant. The subject of **hear** is most probably according to ver. 6, the people of Judah and Jerusalem. The words stand at the head as a general call of awakening and admonition. וְכַרְתֶּם, LXX., καὶ λαλήσεις, which recommends the reading וְכַרְתֶּם. But according to the reading of the text it is the priests, elders and prophets, who in 2 Kings xxii. 1; 2 Chron. xxxiv. 29, are expressly mentioned as participating in the covenant. There are as it were three concentric circles. The smallest represents Jeremiah, who would bring home to the people the importance of keeping the covenant. But it cannot be denied that the want of an express designation of the subject is remarkable. Perhaps the brevity of the expression may be thus explained that the prophet wished to give mere hints, knowing that these would be sufficient to recall to the memory of his hearers the former more extended discourses.—**The words of this covenant.** The pronoun **this** designates the covenant as one before their eyes and well-known. Comp. this passage with 2 Kings xxii. and xxiii.; 2 Chron. xxxiv. (*Vid.*, especially 2 Kings xxiii. 3, coll. xxii. 13; xxiii. 2; 2 Chron. xxxiv. 30), and there can be no doubt that by the words **this covenant** in vers. 2, 3, 6, 8, is meant that, the archives of which were contained in the book found by Hezekiah. The expression is found besides only in Deut. (v. 3; xxix. 13). The expression, **words of the covenant**, besides 2 Kings xxiii. 2; 2 Chron. xxxiv. 30, is found only Deut. xxviii. 63; xxix. 8, and in Jer. xxxiv. 18. This passage also (to anticipate) contains several references to Deuteronomy, from which it follows that the covenant-record, which both Jeremiah in this passage and the authors of the books of Kings and Chronicles (2 Kings xx. and xxiii.; 2 Chron. xxxiv.) have in view, is to be understood at least primarily and especially to be Deuteronomy.—**Men of Judah.** Comp. rems. on iv. 4. On the exchange of מִן and עַל, see rems. on x. 1.

Vers. 3-5. **And say to them . . . Amen, Jehovah!** Jeremiah receives the special commission to present before the people the importance of keeping the covenant: cursing and blessing being dependent on it. While in vers. 3, 5, the discourse seems to be addressed to the whole of the people, it turns in vers. 6-8, to the particular portions. Further, while the prophet in vers. 3-5 holds before the people the divine curse and blessing, he seeks in vers. 6-8 to make an impression on them by pointing to the fulfilment of the curse already taken place on their disobedient fathers.—**In the day, etc.** Comp. vii. 22; xxiv. 13.—The pronoun **them** is to be referred to the plural conception of *command* implied in **according to all.** comp. NÆGELSB. *Gr.*, § 61, 1.—**To perform the oath.** In order to realize the existence of the oath, comp. Deut. viii. 18, coll.; xxvii. 26.—**Amen, Jehovah** is, as remarked, a quotation from Deut. xxvii. 15 sqq. The prophet gives it to be understood by this *Amen*, that he has understood the allusion contained in **cursed**, ver. 3.

Vers. 6-8. **And Jehovah said unto me . . . but they kept them not.** The prophet here reads the commission given him in the 18th year of Josiah, to make known the words of the covenant by reading them not only in the central sanctuary (comp. 2 Kings xxiii. 1-3), but also by repeated readings in the cities of Judah and the streets of Jerusalem. The prophet may have accompanied king Josiah on his circuit, which is spoken of in 2 Kings xxiii. 15-20. Since it was the making known of a written document, the proclamation is most probably meant in the sense of reading, as מִן generally signifies to read aloud; comp. 2 Kings xxii. 8, 10, 16; xxiii. 2; Jer. xxxvi. 6, 8, 10, 13, etc.—**For I testified.** Comp. Ps. l. 7, and the previously cited passages of Deut.—**urgently.** Comp. vii. 13, 25.—**But they hearkened not.** Comp. vii. 24.—**hardness.** Comp. rems. on iii. 17.

2. Entire Israel, instead of keeping the covenant with Jehovah, enters into conspiracy against Him.

XI. 9-13.

- 9 And Jehovah said unto me,
A conspiracy is found among the men of Judah,
And among the citizens of Jerusalem.
- 10 They are returned to the sins of their fathers,
Who scorned to hear my words;
And are gone after other gods, to serve them.
The house of Israel, and the house of Judah
Have broken the covenant which I made with their fathers.
- 11 Therefore thus saith Jehovah, Behold!
I bring upon them evil, from which they cannot escape;
And they will cry to me, but I will not hear them.
- 12 And the cities of Judah and citizens of Jerusalem shall go,
And cry to the gods to which they burn incense,
But help them—this they will not at the time of their calamity.

- 13 For as the number of thy cities are thy gods, O Judah !
And as the number of the streets in Jerusalem
Have ye set up altars of shame,
Even altars to burn incense unto Baal.

EXEGETICAL AND CRITICAL.

The Lord has made a covenant with the people, but when the people are regarded now (at the time when Jeremiah thus speaks), there is no longer any trace of it (the covenant made in the reign of Josiah) to be found, but only conspiracy. The prophet shows the existence of such a conspiracy in three stages: 1, in the entire people of Israel (vers. 9, 10); 2, among the people of Anathoth (vers. 18-23); 3, in the prophet's own family (xii. 1-6).—In this strophe the existence of such conspiracy among the people in general is just stated (vers. 9 and 10), then its punishment is announced, (ver. 11) which will be of such a nature that the gods will be unable to deliver from it (ver. 12), though Judah and Jerusalem worship so large a number of them (ver. 13).

Vers. 9 and 10. **A conspiracy is found . . . which I made with their fathers.** On is found (מָצָא), comp. ii. 34; v. 26. קִשְׁר—conspiracy against the rightful Lord, in opposition

to the covenant (בְּרִית) which is in accordance with right and duty. In such conspiracies the time of the kings was especially ripe (comp. 1 Kings xvi. 20; 2 Kings xii. 20; xiv. 19; xv. 15, 30; xvii. 4), as generally a disposition to conspire is attributed to the Jews (comp. DRECHSLER on Isa. viii. 12; Acts xxiii. 12 sqq.).—The expression מָצָא presupposes the covenant mentioned in ver. 1 sqq., and proves that this section is to be regarded as a reminder of a past fact.—**House of Israel, etc.** A comprehensive survey: not merely Judah and Jerusalem (ver. 9), but Israel and Judah have broken the covenant.

Vers. 11-13. **Therefore thus saith Jehovah . . . to burn incense to Baal.** Announcement of punishment.—For gives the reason and explanation of the declaration of ver. 12, that Israel will take refuge with the idols. This may happen because they have idols in numbers, and offer to them numerous acts of worship,—as the number. Comp. ii. 28.—altars of shame. Comp. rems. on iii. 24; Hos. ix. 10

8. The punishment of the conspiracy is an inevitable and severe judgment.

. XI. 14-17.

- 14 Therefore pray not thou for this people,
Nor raise for them crying and supplication;
For I hear not, if they cry unto me on account of their calamity.
15 What has my beloved to do in my house?
To practise it—the enormity?
Will crying and holy flesh take away from thee thy hurt?¹
Then mayest thou exult!
16 "Green olive-tree, splendid with goodly fruit,"
Thus did Jehovah call thy name.
Amid rattling thunder he set fire to it;
And they broke—its branches.
17 And Jehovah Zebaoth, who planted thee,
Hath pronounced evil against thee
"On account of the wickedness of the house of Israel and the house of Judah
Which they practised to their own hurt,²
Provoking me and burning incense to Baal."³

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—The text here is certainly corrupt; 1, because, as it reads at present, it affords no intelligible meaning; 2, because the ancient translations indicate other readings. מִן הַבְּרִית especially is unintelligible, whether we connect it with what goes before or after. The LXX. translate μή εὐχαι καὶ κῆρα ἀγία ἀφελούσιν ἀπὸ σοῦ τὰς κακίας σου. They seem then to have read מִן הַבְּרִית as some suppose, or more probably מִן הַבְּרִית (Buxtorf, MAURER, GRAP). This latter word, indeed, occurs only in Ps. xxxii. 7 in the expression רִנִּי פִלְטָם: but since the word is formed quite regularly (comp. חֹק, לֵב, עֵץ, etc.) the plural מִן הַבְּרִית (instead of מִן הַבְּרִית, which elsewhere is certainly the form exclusively used: comp. OLSEN, § 156), being analogous to the forms מִן הַבְּרִית, etc., since further מִן הַבְּרִית, also vii. 16; xi. 14; xiv. 12, coll. Ps. xvii. 1; 1 Ki. viii. 28, etc., signifies supplication, prayer, and is translated in xi. 14; xiv. 12 by the LXX. δέσους, since finally the idea of "beseeching, crying," corresponds exactly to מִן הַבְּרִית. I regard it as most probable that מִן הַבְּרִית was the original word in this place, but that the

word, either purposely, because it does not occur elsewhere, or by mistake, was changed into the slightly differing form רבים. If the question begins with הררנים, the following ו in ויגבש is entirely in place.—גבש-גבש is found also in Hag. ii. 12 of the flesh of sacrifice, and seems here especially to indicate the *Holocausta* or burnt-offerings, in which the flesh of the animal is burnt (Levit. i). The following words also are scarcely intelligible without an alteration of the text. We, therefore, after the example of many commentators, either render גבש as Hiph. (like גבש, 9, 2. *Vide in loc.*), or read גבש. We connect כִּי after כעלך (LXX., EWALD, MEIER, etc.), and obtain the sense, *Will thy prayers and sacrifices take away thy wickedness* (העֲוֹנוֹת has the double sense—sin and punishment) *from thee?* The thought then corresponds exactly to the close of ver. 14.

[BLAYNEY renders: Shall vows and holy flesh be allowed to come from thee? When thou art malignant, shalt thou then rejoice? NOYES and HENDERSON, adhering to the text, render, the former: While many pollute it with wickedness!—The holy flesh shall pass away from thee. For when thou doest evil, thou rejoicest; the latter: Committing as she doth the manifold enormity? And the holy flesh hath passed away from thee, etc. It seems, however, strained to render this expression “pass away” of their sacrifices being unacceptable to God.—S. R. A.]

2 Ver. 17.—[HENDERSON: Which they committed against themselves.]

3 Ver. 17.—On the infinitives לִהְיוֹת, לִכְתֹּב. Comp. NAKOLSB. Gr., § 95, c.

EXEGETICAL AND CRITICAL.

This section is closely attached to the preceding as an appendix. In ver. 11 it was said that a punishment of Israel was determined upon, which they could not escape. For neither will the Lord hear their cries, nor the idols be able to help them.—The thought **I hear not** (ver. 11 b), is further explained in this strophe: 1. The Lord will not even hear the prophet (ver. 14 a); 2. nor the people (ver. 14 b) even though they offer prayers and sacrifices in His temple (ver. 15). Although the Lord even acknowledges Israel to be a beautiful olive-tree which He Himself planted, yet He must adhere to His determination to punish on account of the wickedness which Israel has practised (vers. 16 and 17).

Vers. 14 and 15. **Therefore pray not thou . . . then mayest thou exult.** At first the Lord explains that the intercession of the prophet will be of no avail in the same words as in vii. 16 coll. xiv. 11. He then says that the people's own supplication to avert the calamity will be in vain. This He elucidates in ver. 14, by showing that this beseeching, though offered in the temple and with sacrifices, is only a deceptive mask, under which is hidden the object of continuing in sin. וְיִי is not Jehovah nor the prophet, but the people, this being imperatively demanded by the sense of the question. What has my beloved to do in my house? can be asked only of such a beloved, whose appearance in the house of the Lord is not welcome. This can be Israel alone, who, although in themselves and originally the beloved of Jehovah, have yet been so estranged from Him, that the question may be fairly asked, what this faithless beloved (now ironically so called) has to do in the house of the Lord? The expression appears to be based on Deut. xxxiii. 12, where Benjamin, in evident allusion to his dwelling in the vicinity of the national sanctuary, is called the beloved of Jehovah. Comp. besides Isa. v. 1: Ps. lx. 7; cviii. 7; cxvii. 2.—The answer to the question is: **To practise it . . . the enormity.** As to the construction of these words, the anticipation of the object by a pronoun is nothing unusual. Comp. xxvii. 8; li. 56; 1 Sam. ix. 13; NAKOLSB., Gr., § 77, 2.—But why this anticipation here? It presupposes that the object has been already mentioned, or is generally known. Now this כִּיפֹה, by which not any wickedness, but in accordance with the question, the hypocritical

pseudo-worship of Jehovah is to be understood, has not been mentioned in the discourse hitherto. But in rhetorical vivacity the prophet presupposes as known, that which, now as before, deeply troubles him, and which by the initial words of the verse he has indicated with sufficient plainness. The thought and the expression recall unmistakably (as MAURER remarks) vii. 10: “and then ye come and stand before me in the house which bears my name, and say, we are hidden—to do all these abominations.” As here (vii. 10) the head of the wickedness is found in this, that Israel regard the temple-service as a sort of sow-washing (2 Pet. ii. 22), to which they betake themselves, not to purify themselves thoroughly, but only to make room for fresh filth, so in this passage the prophet says that Israel has nothing to do in the house of the Lord, but “to do it, the wickedness,” namely, that described in chap. vii., which, under the appearance of wishing to be freed from sin, only hides the object of more completely committing it. Accordingly כִּיפֹה is here to be taken in the sense in which it most frequently occurs, viz., in that of evil design, of purposed, conscious wickedness (Ps. x. 2; xxi. 12; cxxxix. 20; Job xxi. 27, etc.). The more full-sounding form (comp. OLSH. § 133) has a rhetorical reason, as also the rarer suffix forms following כִּי. This double form, (which does not occur elsewhere in Jeremiah) may both in itself and in its accumulation, be for the purpose of rhetorical effect and more particularly that of irony. With this agrees the distinctly ironical expression, **then mayest thou exult**, which bears reference to **what has my beloved?** etc., that is, to the manner in which the proud and secure people appeared in the temple. Not now, the prophet means to say, but then may you exult, when your prayers and sacrifices have helped you.

Vers. 16 and 17. **Green olive-tree . . . in-cense to Baal.** The occasion of the thought, prayers, etc. will not avert thy calamity. This will be on this account, viz., that the Lord, though He acknowledges Israel to be a beautiful olive-tree, planted by Himself, has determined to destroy him. The parable of the olive-tree in reference to Israel is found also in Ps. lii. 10 [8]: Isa. xvii. 6; xxiv. 18; Hos. xiv. 6.—**Amid rattling**, etc., (לְקוֹל) comp. on x. 18.—הַכּוֹלֶה synonymous with רָעוֹן, besides only in Ezek. i. 24. The prophet compares the catastrophe threatening Israel to a tempest.—**Set fire**, etc., comp. xvii. 27; xxi.

14: xliii. 12; xlix. 27; l. 32; Am. i. 14.—**They broke.** Since an intransitive meaning of the original word cannot be proved, we must regard as the subject either (by a rapid transition from figure to reality) the enemies, or it is to be derived from another root *עץ*, the radical meaning of which is *tumultuari, agitari, concitari* (comp. FUEHRST, *H. W. B.* and *Concord. s. v.*) The former is to be preferred, since fire is not followed by a mere shaking but a breaking of branches.—**And Jehovah Zebaoth, etc.** If in and they broke we perceived a partial transition

into the sphere of reality (namely, in respect to the subject), here we perceive the transition to be complete. It is declared in plain words that the Lord has pronounced the judgment of condemnation on Israel, (xix. 15; xxvi. 19). In the word **planted** only, which contains a corroborative point, as it traces not only the name but also the existence of the beautiful olive tree to God (comp. ii. 21) is the figure still retained. On practised to their own hurt, comp. vii. 19; xliv. 8.

2. Second stage of the conspiracy: the plot of the Anathothites.

XI. 18-23.

- 18 And Jehovah instructed me and I learned.
Then didst thou show me their doings.
19 But I was as a tame sheep, that is led to the slaughter,
And remarked not, that they had had thoughts concerning me:
“Let us destroy the tree with its fruit,
And extirpate him from the land of the living,
That his name may no more be mentioned.”
20 But Jehovah Zebaoth judges with justice;
He tries the reins and heart.
I shall see thy vengeance on them,
For on thee have I devolved my cause.
21 Therefore this saith Jehovah of the men of Anathoth,
Who sought after thy life, saying:
“Prophecy not in the name of Jehovah,
That thou die not by our hand”—
22 Therefore thus saith Jehovah Zebaoth:
Behold, I visit them,
The young men shall die by the sword;
Their sons and their daughters shall die of famine.
23 And there shall be no remnant of them,
For I will bring calamity on the men of Anathoth
In the year of their visitation.³

TEXTUAL AND GRAMMATICAL.

¹ Ver. 21.—On the construction of *וְלֹא תִכְחַת* comp. NABGELSB. *Gr.*, § 89, 3 b.

² Ver. 22.—*פֶּן יִשָּׁנָה* is not the accusative of the object but of the time. Comp. x. 15 *בַּיָּמִים הַהֵם* [HENDERSON renders it as the former: the year, etc.—S. R. A.]

EXEGETICAL AND CRITICAL.

The prophet here also evidently speaks of a conspiracy, and of one which existed in a narrower circle (the city of Anathoth). Ver. 18 opens with the declaration that in what follows a fact will be communicated, of which the prophet received intelligence only from the Lord. In ver. 19 it is stated that this fact consisted in a plot against the life of the prophet. In ver. 20 the prophet expresses his hope that the Lord will avenge him. Vers. 21-23 announce the vengeance of the Lord in response.

Vers. 18 and 19. **And Jehovah instructed me . . . ni more be mentioned.** The con-

nection with ¹ shows that the following verses are closely connected with the preceding. The construction in ver. 18 a is like xx. 7 a. By **instructed me** the prophet gives the Lord the glory and preintimates at the same time that it was something secret.—**Their doings** declares that this consisted in an act of wicked men.—**Tame**, comp. iii. 4; 2 Sam. xii. 3. [HENDERSON:—A lamb that has been tamed so as to be familiar and play with children. One such is commonly to be found in the house of the Arab.—S. R. A.]—**With its fruit.** HIRZIG would read *בְּלֶחֶם* in its cap (comp. Deut. xxxiv. 7; Ezek. xxi. 8) because *לֶחֶם* signifies corn, not the fruit of a tree. But the idea of the product

afforded by the tree such as serves for food is here essential. Comp. ver. 21 *b*. Since, as it is acknowledged עֵץ originally meant food in general (comp. Gen. xlvii. 12; Isai. lxxv. 25; Job xxviii. 5; Prov. xxvii. 27) we here also understand by it the edible product of the tree. This is certainly the fruit in opposition to the sap, wood, leaves, etc. On עֵץ = *cum* comp. NAEGLSB. *Gr.* § 112, 5, *a*.

Vers. 20-23. But Jehovah Zebaoth . . in the year of their visitation. Ver. 20 is repeated almost verbatim in xx. 12 coll. xvii. 10.

—*Tries*. The prophet appeals for a confirmation of his innocence to the omniscient God.—לִי־יָדָע The form according to Piel, from יָדָע. The connection however requires the meaning "to shove, to roll," which is also favored by the analogy of the passages, Ps. xxii. 9; xxxvii. 5; Prov. xvi. 3, comp. EWALD, § 121, *a*. —*prophecy* not. Comp. Am. ii. 12; vii. 18. Doubtless the plot was to perform the unsuccessful threatening. —In ver. 22 the introductory formula is repeated after the interruption.—I will bring calamity, comp. xix. 15; xxiii. 12.

5. Third stage of the conspiracy : the plot in the prophet's own family.

XII. 1-6.

- 1 Thou maintainest justice, O Jehovah, when I plead with thee.
Only on matters of judgment will I speak with thee.
Why is the way of the wicked prosperous?
Why do all live in peace, who practise knavery?
- 2 Thou hast planted them and they have taken root;
They grow up, they also bear fruit:
Thou art near in their mouth, but far from their reins.
- 3 But thou, O Jehovah, knowest me,
Regard me and prove my heart towards thee :¹
Pluck them out as sheep to the slaughter,
And set them apart for the day of execution.
- 4 How long shall the land mourn,
And the green of the whole plain wither?
From the wickedness of those who dwell in it,
Beast and bird are consumed ;²
For they say, he shall not see our end.
- 5 If thou hast run with footmen and they wearied thee,
How mayest thou contend³ with the horses?
And in a land of peace thou wast secure,
But how wilt thou do in the pride of Jordan?
- 6 For even thy brethren and the house of thy father,
Even they have practised knavery towards thee;
Even they with a loud cry⁴ have pursued thee.
Trust them not when they speak good to thee.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—יָדָע depends on יָדָע. The meaning is as in 2 Sam. xvi. 17; Zech. vii. 9.

² Ver. 4.—סָפְדוּ. On the construction comp. NAEGLSB. *Gr.* § 105, 4 *b*.

³ Ver. 5.—תִּתְּחַלֵּץ Tiphel. Comp. xxii. 15; GES. § 55, 5; EWALD, § 122 *a*; OLSE. § 256 *a*.

⁴ Ver. 6.—כָּלֵל as adverb (Nah. i. 10) — *plene, plena voce*. Comp. iv. 5, 12.

EXEGETICAL AND CRITICAL.

This strophe attaches itself closely to the preceding, proving conspiracy even in the narrowest circle, in the family of the prophet, where it was the least to be expected. After the prophet had given the Lord to understand his dissatisfac-

tion that the ungodly, of whom ch. xi. treats, still pursue their course in safety (vers. 1, 2) and after he has expressed the hope of his justification and their destruction (ver. 3) the more confidently, that these people infect the air, as it were, with the poisonous breath of their unbelief, and render the land uninhabitable (ver. 4), the Lord answers him: If even the enmity of

those at a distance is so intolerable, what wilt thou do when the members of thine own family treacherously waylay thee (vers. 5 and 6)?

Vers. 1-3. **Thou maintainest justice . . . day of execution.** The prophet (compare Jonah before Nineveh) has waited in vain for the performance of the threatenings pronounced in xi. 11-21, *etc.* He now ventures to speak to the Lord concerning it. He knows that the Lord will maintain the right (comp. Ps. li. 6; Job ix. 2, 3 sqq.; xxxix. 32; Rom. iii. 4; ix. 20) he will only therefore inquire into His judgments (i. 16; iv. 12) in order to receive illumination. On **פֶּחַח** comp. v. 5. **Bring forth fruit,** reference to xi. 17, 18. Comp. Ps. xxxvii. 35. —**Near, etc.** Refutation of the objection that these people serve Jehovah. It is only lip-service, while their hearts are alienated (Isai. xxix. 13; Matth. xv. 8). The prophet on the other hand can appeal for the rectitude of his disposition to the knowledge of the Searcher of hearts, whom, moreover, for the sake of perfect satisfaction, he invites to a renewed observation and trial of his heart. —**Pluck them out.** On the subject matter comp. Job xxi. 27 sqq.; Ps. vii. ix., x., xi., lxxiii.; Mal. iii. 13 sqq., *etc.* —**נִקְּטָם** comp. vi. 29. —**set them apart.** Comp. vi. 4; xxii. 7; li. 27; Isai. xlii. 8. In the words **pluck them, etc.**, Jeremiah has expressed what in his opinion is to be done to the ungodly (comp. Ps. xlix. 15 sqq.). In what follows he supports this opinion from another point of view.

Ver. 4. **How long shall the land mourn . . . not see our end.** In this verse a contradiction has been found to the preceding, and Hitzig would therefore strike out the verse here and insert it at xiv. 1-9. But GRAF correctly remarks that the wicked (ver. 1) also appear as guilty in the curse of barrenness, as this calamity is ever regarded as a divine punishment (iii. 8; v. 24, 25; xiv. 2 sqq.; xxiii. 10; Hos. iv. 3). I add to this, that it is not single wicked individuals who are designated as the authors of the adversity of all their fellow-citizens, but that the "inhabitants of the land," the men generally (as in fact in xi. 9 the whole population is accused) are considered guilty of the destruction of innocent irrational creatures. 2. That by the sentence **for they say, etc.**, their unbelieving scorn of the divine word proclaimed by the prophet is especially represented as the cause of this curse which has come upon the whole land. When in ver. 1 it is said "the way of the ungodly is prosperous; all they live in peace who practise knavery," this is to be understood relatively. In the midst of the national calamity it is comparatively still well with them. —**We shall not see.** The subject must be the pro-

phet. **לֹא־נִרְאֶה** is the last, extreme end, the final fate (comp. Isai. xlvii. 10). When they say that the prophet will not see their extremity, their final fate, they mean that they will survive him, that he will perish before them. Comp. on the subject v. 18. [HENDERSON:—"I take this to be impersonal: *No one shall see our end*; that is, it shall not be realized, we shall not be destroyed. The worldly Jews flattered themselves that they might securely pursue their ungodly course, disbelieving all the predictions of calamity uttered by the prophet."—S. R. A.]

Vers. 5 and 6. **If thou hast run with the footmen . . . when they speak good to thee.** To the question of the prophet (vers. 1, 2) the Lord makes no other answer than this: the power of the ungodly, of which thou complainest, is not the worst. Still worse is threatening thee, the enmity of the members of thine own family. Here is evidently the point of the climax begun in xi. 9, the conspiracy of his associates in the nation, the town and the family. The last is the most deplorable. —**In a land, etc.** Instead of **wast secure**, **בְּיָמֶיךָ**, Hitzig would read **בְּיָמֶיךָ** *fleeing*. The expression would certainly be more correct. But the structure of the second member is not like that of the first. Here it is not admitted that the prophet has hitherto had an evil experience. The Lord says, thy condition hitherto has been comparatively secure, as of a man who lives in a peaceful country. The attacks previously made left thee in a condition of security compared with what is before thee. It is evident that here there is a climax, the second member of the sentence being stronger than the first. —**Pride of Jordan**, (**בְּגִבְעֵי הַיַּרְדֵּן**) Hitzig, MEIER, GRAF understand by this the bank of the Jordan overgrown with trees and tall reeds (comp. RAUMER, *Paläst.* IV. *Auf.* S. 68), which according to Jer. xlix. 19; i. 44; Zech. xi. 3 serves for the residence of lions (comp. KÖHLER, *Sach.* II. S. 109). Since nothing is known of inundations of the Jordan as particularly extensive and dangerous, this explanation may be correct, though the expression in itself (comp. Job xxxviii. 11) might certainly be used of inundations. In ver. 6 we perceive the traces of a conspiracy; on the one hand behaviour intended to awaken confidence, on the other **נִבְּזָה**, treachery which manifests itself in this, that behind the back of him who is threatened (**בְּחִזְקֵיךָ** designates absence, removal to such a distance, as to be out of hearing of a call) they loudly cry and agitate against him. —On the subject matter comp. Matth. x. 36; xiii. 57.

6. *The conspiracy of Israel punished by the conspiracy of the neighbors against them.*

XII. 7-13.

- 7 I have forsaken my house, repudiated my heritage;
I have given the desire of my soul into the hands of her enemies.
- 8 My heritage is become to me as a lion in the forest;
It has roared against¹ me, therefore have I hated it.
- 9 Is my heritage to me a parti-colored bird?² Birds round about it?
Go, assemble ye all the beasts of the field,
Fetch³ them to devour.
- 10 Many pastors have destroyed my vineyard.
They have trodden under foot my ground property,
Have made the ground property of my desire a barren waste.
- 11 They⁴ have made it a desert, it mourneth towards me as a desert.
Desolated was the whole land, for there was no one who took it to heart.
- 12 On all the heights in the desert are come spoilers:
For Jehovah has a sword, which devours from land's-end to land's-end.
There is no flesh that can find means to escape.
- 13 They have sown wheat and reaped thorns;
They have tormented themselves and will profit nothing:
So then—ye shall be ashamed of your revenue⁵
Before the fierceness of Jehovah's wrath.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—The expression נָתַן בְּכֹל is found also in Ps. xlv. 7. Comp. rem. on x. 13.

² Ver. 9.—[HENDERSON: a speckled bird of prey. NOYES following the LXX: a rapacious beast, a hyena; BLATNEY. the ravenous bird Tacboa.—S. R. A.]

³ Ver. 9.—On הָרָצָה as an imperative form comp. OLSH. § 256 b, S. 568.

⁴ Ver. 11.—The subject of שָׂכְרָה is formally undetermined (= they, comp. NAEGLER. Gr., § 101, 2) but from the connection it is the previously mentioned enemies. Observe the play upon words שָׂכְרָה, שָׂכְרָה, שָׂכְרָה, שָׂכְרָה, שָׂכְרָה. The last is used with reference to שָׂכְרָה, while שָׂכְרָה שָׂכְרָה corresponds to שָׂכְרָה לֵב.

⁵ Ver. 13.—It is not necessary to read כְּרִיבִי אֶת־הֶם, after the LXX. The change of person need not offend (comp. NAEGLER. Gr., § 101, Anm.) nor the emphatic Van before the imperative (comp. rem. on li. 19).

EXEGETICAL AND CRITICAL.

As the undertakings of the conspirators against the prophet were virtually against the Lord also, so the prophet's action is a symbol of the judgment which the Lord will inflict in larger and severer measure. Therefore what is said in vers. 7 and 8 of abandoning house and heritage applies at the same time to the prophet who leaves his paternal house in Anathoth, and to the Lord who forsakes Israel. The positive punishment, however, which will consist in the combination of many enemies against Israel (vers. 9-11) corresponds exactly to that triple combination against the Lord and His prophet, spoken of in xi. 9-xii. 6.

Vers. 7 and 8. **I have forsaken my house . . . have I hated it.** After what, according to ver. 6, his house has inflicted upon him, nothing is more natural than he should leave it. It is, therefore, a matter of course, to regard the prophet himself as the subject of the verb **have**

forsaken. But in the course of the speech it certainly becomes evident that Jehovah is the forsaker and Israel the forsaken and abandoned house (ver. 9 sqq.). ZWINGLI and BUCHENAGEL regard vers. 7 and 8 as the words of the prophet. The former considers that Jehovah begins to speak at "Go." I am of opinion, as already remarked, that the words are to be understood as having a double reference. The prophet declares that he has forsaken his father's house in Anathoth, that he has abandoned his heritage, his beloved, to the hands of those, who from enmity towards its possessors would abuse it. Yes, he has been compelled to hate and shun his heritage, since it has become hostile to him, and no longer affords him any security. He, whose life the inmates of the house were seeking, was most threatened in the very house, which he was inhabiting with them. He therefore says that his heritage has become to him as a lion, which one meets in the forest; and that he does not fear the lion without reason, is seen from the fact that it has roared against him, in which is an evi-

dent allusion to "with a loud cry have pursued thee," ver. 6. At the same time, as all the commentators recognize, these words are perfectly applicable to Jehovah. The point of connection is this, that the inimical relation of the prophet and his house is only a symptom of the enmity which Israel, as an entire nation, cherish towards the Lord their God. Hence it results, that the *perfects* in this entire passage are not altogether prophetic perfects. For they are based on the fact that the prophet is obliged to speak of that which has occurred between himself and his house as of past facts. He cannot, *ex. gr.*, speak otherwise in vers. 7 and 8, than I *have* forsaken, repudiated, given, hated. But since this, at the same time, refers to Jehovah, these *in so far* still future facts are expressed by präterites, which yields the meaning that the action of the prophet as emblematical includes the action of Jehovah. Hence it is, that in accordance with the main fact in vers. 7 and 8, the whole discourse is presented as in past time. In so far as the words of ver. 7 refer to Jehovah, we may apply *my house* to the temple (comp. vii. 2-10, etc.), and *my heritage* to the people of Israel (comp. Deut. xxxii. 9), while *the desire of my soul* (יִדְוֹתָאֵי לֵבִי, comp. xi. 15; Ps. lxxxiv. 2) refers to the whole.

Ver. 9. *Is my heritage . . . to devour.*—That עֵץ is a bird of prey, or collectively, birds of prey, is placed beyond doubt by Gen. xv. 11; Isa. xviii. 6; Ezek. xxxiii. 4; Job xxviii. 7. This meaning is therefore assured for this passage and Isa. xlv. 11.—עֵץ, according to עֵץ, עֵץ, Judges v. 30 (comp. Aram. עֵץ *tingere*) can signify only the *colored, variegated*, as, from Jerome and the Syriac downwards, most of

the commentators translate it: this parti-colored bird, which appears in their midst, is attacked by the other birds. Comp. the vouchers in HITZIG —לִּי to me, is not equivalent to *in relation to me*, but merely expresses interest (*Dat. ethicus*). Whether the ה in the second עֵץ is an article or interrogative is doubtful. Grammatically the latter is preferable, but the former accords best with the sense. OLSHAUSEN, § 100, 1, maintains that it is grammatically admissible. Taken as a question, it expresses astonishment (comp. vii. 9).—Go is affirmative and confirmatory: yea, not only the birds, all birds (*i. e.*, all nations) shall fall upon the heritage of the Lord.

Ver. 10. *Many pastors . . . a barren waste.* The same matter in a new form. Comp. vi. 3; Mic. v. 4, 5.—*The ground property of my desire*, comp. iii. 19.

Vers. 11 and 12. *They have made it a desert . . . find means to escape.* Not only the inhabited country, but the plains which serve for pasturage with their hills (comp. iii. 2, 21; xiv. 6), are laid waste, so that the devouring sword has swept through the whole land from one end to the other (comp. vi. 25; xxv. 29, xlv. 10, 14).

Ver. 13. *They have sown wheat . . . Jehovah's wrath.* Total result:—No harvest, labor is vain,—weakness, shame. The thought is not, what a man soweth that shall he reap, but what a man soweth he shall *not* reap, the harvest shall fail, all the labor expended shall be lost. Of course it is a material harvest alone which is spoken of, comp. Deut. xxviii. 30 sqq.; Isa. lxv. 21, 22; lxii. 8.—*On tormented themselves*, comp. x. 19; Ezek. xxxiv. 4, 21.—*On profit* comp. Isa. xlviii. 17.

7. Solution of all antitheses by the final union of all in the Lord.

XII. 14-17.

- 14 Thus saith Jehovah against all my neighbors,¹ the wicked,
Who attacked the inheritance which I gave to Israel, my people, to possess :
Behold I pluck them forth out of their land,
And the house of Judah I will pluck forth out of their midst.
- 15 And it shall come to pass, after I have plucked them out,
I will again have compassion upon them,
And bring them back² every man to his heritage and every man to his land.
- 16 And it shall come to pass, if they learn the way of my people,
To swear by my name 'Jehovah liveth,'
As they have taught my people to swear by Baal :
Then shall they be built in the midst of my people.
- 17 But if they hear not, I will utterly pluck up
And destroy such a nation, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—שָׁכֵן, transition to the first person, as in xiv. 15. The connection with the preceding strophe is unmistakable. Comp. נָתַתְּ וְנָתַתְּ with נָתַתְּ and נָתַתְּ. ver. 7, sqq.

² Ver. 15.—On הָשִׁיב. Comp. NAEGELSB. Gr., § 93, g., *Ann.*

selves about their own injuries must have bad masters." ZINZENDORF.

9. On xi. 22. When the people will not endure the rod of Christ's mouth, with which He smites the earth (Isai. xi. 4), *item* His rods Beauty and Bands (Zech. xi. 7), God sends one with the sword to preach, which is followed by the red spice, and then we see what the smooth preachers have effected (Isai. xxx. 10)." CRAMER.

10. On xii. 1. "But can we conceive anything more humane and gracious than our dear Lord? We know beforehand that we are wrong; we do not doubt that He does all well, but it yet oppresses us. We should like to make a clean breast of it. Where shall we find one with whom we could do this? The fly on the wall, the domestic, the child, that comes in our way? Assuredly not! Straight to our Lord, the eternal and living God, with all our ill-humor, doubt, care, scruples! Pour out your heart before Him (Ps. lxi. 8)." ZINZENDORF.

11. On xii. 1-3. "It is a common grievance, to live and experience that the ungodly are prosperous and the godly are unfortunate (Ps. xxxviii. 20; lxxiii. 12; Job xxi. 7; xxxi. 2), against which David wrote the xxxvii. Ps. Have recourse to the testimony that there is another life, when the tables will be turned and the evil will be recompensed with evil and the good with good (Isai. lxxv. 13)." CRAMER.

12. On xii. 3. "The prosperity of the ungodly should exhort them to repentance by the long-suffering of God (Rom. ii. 4). But when even this does not avail, there are still people of this world, who have their portion in this life, who fill only their belly (Ps. xvii. 14) and carry nothing away. What profit then is there to them even if they had the whole world, and suffer injury to their souls (Matth. xvi. 26. The rich man in Luke xvi. 23)." CRAMER.

13. On xii. 4. "It is strange that even in the people of God the Epicurean opinion has found acceptance, that God sits idly in the heavens, caring nothing about what goes on below, doing neither that which is good nor that which is evil, (Zeph. i. 12), seeing not what men do (Ezek. viii. 10, ix. 9), and that future things are altogether hidden both from him and his prophet. So powerful is the devil among the children of unbelief." CRAMER.

14. On xii. 4. "*Tales hodie sunt Epicuri de grege porci, quibus sæpe est in ore, the devil is not so black, hell is not so hot, as the parson in the pulpit makes out. Sed his historia divitis epulonis occinenda* (Luke xvi). *Nam ibi*—Christ puts forth his hand into hell-fire, snatches a brand out therefrom, and holds it in the face of all Epicureans, as though He would say, Smell, smell, how hot hell-fire is." FÖRSTER.

15. On xii. 5. "I have heard that an able preacher, when he had to deliver a trial sermon for the position of court-preacher, took this text. The exposition is plain. No servant of the Lord should long for more respectable, rich, discreet, sociable hearers. Let every one approve himself thoroughly in all changes, and be sure of his cause and lean not to his own understanding." ZINZENDORF.

16. On xii. 6. "Many must add to this, wife, child, colleague, domestics, and whatever more

the Saviour mentions, which may be against a man. One is often offered by his mother to the dear God (*i. e.* dedicated to the pastoral office) but in an altogether different sense; and when he afterwards walks as becomes him, according to the gospel of Christ, those are his bitterest enemies, who hoped that he might comfort them in all their travail, and who not only do not gain anything from his labors as a witness, but must bear the shame and ridicule, that their son, brother, cousin, husband, father, friend, *etc.* will yet render them all unfortunate." ZINZENDORF.

17. On xii. 7, sqq. "They are sweet words and beautiful names with which the Lord baptizes and names His city, and it is so hard for it to be punished by God for its sins that we are long in learning to consider our own account." (Rom. xi. 21). CRAMER.

18. On xii. 7, sqq. "The heart of a believer is God's most cherished abode, but if man corrupt it with wilful sin, God must forsake this house." (Isai. lix. 2). STARKER.

19. On xii. 10, sqq. "A servant of the Lord who should follow on twelve hirelings or wolves may depend on this, that he will find nothing else than a house, a vineyard of the Lord, but a desecrated house, an uprooted vineyard, in which many preparations are needed before he can proceed to his regular work." ZINZENDORF.

20. On xii. 14, sqq. "The Christian church has a triple consolation. 1. That its enemies will be punished; 2. That God again has mercy on it; 3. That it also converts a part of its enemies and gathers them into its little flock of believers." CRAMER.

21. On xii. 16. "Some time since I found in the so-called Herrnhut lot-book for the year 1737 the words in the vision of Isaiah, lix. 17: Thy destroyer and they that made thee waste shall go forth of thee! Under them were these two lines, 'let them rather remain and attach them to us.' This is what Jeremiah says; they may yet come out right.—Paul has confirmed it by his example. Within three days he was a persecutor, a false teacher, a poor sinner, a justified sinner, a witness, an apostle. With joy would I bestow the same happiness on every one of those, whom I at this moment cannot regard otherwise than as the enemies of the cross of Christ." ZINZENDORF.

HOMILETICAL AND PRACTICAL.

1. On xi. 1-10 there is extant a homily of ORIGEN (the 9th in Lommatsch's ed.) likewise on xi. 18-xii. 9 (the 10th) and on xii. 11-xiii. 1 (the 11th.)

2. FÖRSTER remarks that xi. 19, 20 accords with Matth. xxii. 15 sqq. (XXIII. Sunday after Tr.) and that the persecution of Jeremiah corresponds to the sufferings of the Lord. Likewise that xii. 2 bears relation to Luke xvi. 19 sqq. (I. Sund. after Trin.) and xii. 7 to Acts vi. 8 sqq. (St. Stephen's day, Sunday after Christmas), and to Luke xix. 41 sqq. (X. after Trin.)

3. On xi. 16, 17. The divine election is never intended to be a license from all discipline. Indeed when men break the covenant, the Lord interposes with punishment, which may proceed to instantaneous destruction. Surely God's gifts and calling are without repentance. If the

branches cut off abide not in unbelief they shall be grafted in; for God is able to graft them in again, Rom. xi. 23, 29.

4. On xi. 21. That which the people of Anathoth say here to Jeremiah, the people of this world say everywhere and at all times to the preachers of the truth. Comp. 2 Tim. iv. 3, 4. It is important then to preach the word, to be instant in season and out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine (2 Tim. iv. 2).

5. On xii. 5. It is not becoming that we pre-

scribe to God, to what extent He shall lay burdens upon us. Our patience and steadfastness are as elastic and extensible as our faith is firm and rock-like (Petrine, Matt. xvi. 18).

6. On xii. 14-17. When mankind depart from God they lose the bond of unity and of peace. They are divided then into parties, which contend with and exterminate each other. But when these have again united themselves with the Lord, the unity of the members is restored. Therefore there is liberty, equality and fraternity only in the Lord.

CHAPTER XIII.

Since the foregoing discourse is complete in itself, it is not correct to say that ch. xi.-xiii. form "a whole, one prophetic discourse" (GRAF, S. 174). Chap. xiii. on the contrary is an independent portion, but contemporaneous with the preceding. For although the cleft in the rock by the river Euphrates involves an obscure intimation of the place of exile, the enemies from the North are still spoken of indignantly (comp. on ver. 20). This portion therefore belongs to the period before the fourth year of Jehoiakim. The reign of Jehoiakim is also indicated in what is said of the pride of the great, and especially of the King, ver. 12 sqq.—Comp. on the despotism of Jehoiakim, Comm. on xxiii. 13-19.

As to the purport of this passage—it is a reproof of pride. Comp. ver. 9, "I will mar the pride of Judah and the pride of Jerusalem, for it is great;" ver. 2, "bottle," and the interpretation given of it; ver. 16, "be not proud;" ver. 17, "for your pride;" ver. 18, "humble yourselves, sit down."—The reproof is however addressed to the people in a threefold gradation—first the pride of the chosen people generally (ver. 9, Judah and Jerusalem) is rebuked under the figure of a destroyed girdle. This is then done with respect to the particular orders enumerated in ver. 13, which are represented under the figure of drunken pitchers breaking each other; finally the prophet humbles the pride of the highest, the king and the king's mother (ver. 18) and the form of the concrete mother of the country gradually passes over into the abstract, i. e., ideal, person of the daughter of Zion (Jerusalem, ver. 27). There are thus three strophes:

1. Vers. 1-11. *The entire chosen nation a destroyed girdle.*
2. Vers. 12-17. *The particular orders broken pitchers.*
3. Vers. 18-27. *The father and mother of the country humbled, driven away, insulted.*

1. *The entire chosen nation a destroyed girdle.*

XIII. 1-11.

- 1 Thus saith the LORD [Jehovah] unto me, Go and get [buy] thee a linen girdle,
- 2 and put it upon thy loins and put it not in water. So I got [bought, procured] a [the] girdle according to the word of the LORD [Jehovah], and put it on my loins.
- 3 And the word of the LORD came [was communicated] unto me the second time,
- 4 saying: Take the girdle that thou hast got [bought, procured], which is upon thy loins, and arise, go to Euphrates [Phrath] and hide it there in a hole [cleft] of the
- 5 rock. So [And] I went and hid it by Euphrates [in Phrath, or on the Phrath] as
- 6 the LORD [Jehovah had] commanded me. And it came to pass after many days, that
- 7 the LORD [Jehovah] said unto me, Arise, go to Euphrates [Phrath] and take
- 7 [fetch] the girdle from thence, which I commanded thee to hide there. Then I
- went to Euphrates [Phrath] and digged, and took the girdle from the place where
- I had hid it, and behold, the girdle was marred [spoiled]; it was profitable [good]
- 8 for nothing. Then the word of the LORD [Jehovah] came unto me, saying:
- 9 Thus saith Jehovah:
- Thus will I spoil the pride of Judah,
- And the pride of Jerusalem, which is great.
- 10 This wicked people, who refused to hear my words,
- Who walked in the hardness of their heart,
- And went after other gods to serve them and to worship them,
- They shall even be as this girdle, which is good for nothing.

- 11 For as a girdle lies around the loins of a man,
So have I laid around myself the whole house of Israel,
And the whole house of Judah, saith Jehovah,
That they may be to me for a people,
For a name, for praise, and for beauty;
But they hearkened not.

EXEGETICAL AND CRITICAL.

Vers. 1 and 2. **Go and buy thee a girdle . . . on my loins.** The reason why the prophet was to buy a *girdle* appears in ver. 11. As of all parts of the clothing the girdle is that which fits most closely, so Israel of all nations is the most closely connected with Jehovah. And as a beautifully ornamented girdle serves to adorn a man (comp. HEBZOG, *Real-Enc.*, V. S. 407; VII. 717) so the Lord thought to put on Israel as an armament. The prophet was to buy a *linen* girdle without doubt, because the sacred garments of the priests were linen (comp. Exod. xxviii. 40; HEBZOG, *R.-Enc.* VII. S. 714) and because Israel was to be a holy, priestly nation (Exod. xix. 6). On the question why the prophet was not to put the girdle in water there has been much debate. GRAF's view that the girdle was to be preserved from the *injurious* effects of the water, and kept new and undamaged, refutes itself. For no damage would be done to a linen girdle by washing, but it would rather be renewed. The prohibition to put the girdle in water evidently presupposes that the prophet would have washed the girdle when it became dirty. But this was not to be done. It was to remain dirty. As a dirty girdle it was to be taken to the Euphrates. Since now the girdle denotes the people, it was thus to be set before their eyes what was impending over them as having become unclean, and yet long borne by the Lord in their filth. So ROSENMÜLLER and MAUREN.

Vers. 3-7. **Take the girdle . . . profitable for nothing.** פָּרַת is in Jeremiah always the Euphrates, xli. 2, 6, 10; li. 63, though in ch. xli. we always find נָהָר-פָּרַת. Now it is inconceivable that Jeremiah made the long journey to the Euphrates twice "merely to show that a linen girdle is destroyed by lying a long time in the damp." Therefore פָּרַת is said by some to be a water-gap (פָּרִיץ) near Jerusalem (EWALD), by others an abbreviation of אֶפְרַת (BOCHART, VEXEMA, HITZIG), by others again the whole is regarded as merely an allegorical narrative (STAUDLIN, *Neue Beitr. zur Erl. d. bibl. Proph.* Gött., 1791, S. 129 sqq., GRAF). But I do not see why the words may not be regarded as historical truth, if only we do not apply the standard of the paltry present to the great past. Was it too much for a prophet to make a long journey in order to set visibly before the eyes of his people their impending fate? There are indeed narratives of such a kind as bear in themselves the necessity of a parabolic interpretation. *ex. gr.* when Jeremiah in xxv. 15 sqq. says that he took the wine cup of fury from the hand of the Lord and caused Jerusalem with all the cities of Judah, Pharaoh and many other kings and princes to

drink of it. But where this is not the case we must be on our guard against transferring our standard of the suitable, or of the morally and physically possible to those times. I therefore do not perceive why the account in Hos. i.; Ezek. iv. 5 is less real than what we read in Jer. xix. 1 sqq.; xxvii. 2; Isa. xx. 3. And here also Jeremiah may have really made a double journey to the Euphrates for the most palpable warning of his people. But let us not expect that Jeremiah will trouble himself to affirm in many words what great result he accomplished by these journeys. He who relates so simply, without even an exclamation, how he was thrown into the miry pit (ch. xxxviii.) might here also leave it to his readers to estimate the importance of the facts.

[HENDERSON:—"On the authority of the LXX., Vulg. and other ancient versions, it has been taken for granted, that by פָּרַת here the river Euphrates is to be understood. That the name is elsewhere employed to designate that river is beyond dispute. Not reckoning the present verse, it occurs fifteen times with this application, but except in three instances, Gen. ii. 14; 2 Chron. xxxv. 20; Jer. li. 63, it never stands alone, but always has נָהָר, river, attached to it. Indeed the same must have taken place Gen. ii. 14 if that word had not been used immediately before פָּרַת, so that this passage ought not to be taken into account. With respect to Jer. li. 63 also, there was no necessity for employing the qualifying noun, as Seraiah is supposed to be at Babylon at the time to which reference is there made, consequently in the closest contact with the Euphrates. It seems not a little strange, therefore, that the name should appear not fewer than four times in the present verse without the use of the qualifying term, if that river had really been intended. This circumstance appears to have struck the LXX., whose text, ver. 7, exhibits ὁδὸν Εὐφράτην ποταμῶν. EWALD, who rejects the Euphrates, renders the word by Flussufer (bank of the river) and thinks that it may be used of fresh or sweet water rivers generally, or that it may express the same as the Arab.

فرضة, a rent in the land formed by water.

I prefer the solution proposed by BOCHART, and adopted by VEXEMA, DATHE and HITZIG, that פָּרַת is here only an abbreviation of אֶפְרַת, Ephrath, which appears to have been the original name of Bethlehem and its vicinity, and most commonly appears with the paragogic אֶפְרַתָּה-הָ, Ephratha. The aphæresis of the prosthetic א is not without examples.—The whole extent of the prophetic journey therefore was only about six miles northward of Jerusalem. There at Bethlehem, he was to hide the girdle in a fissure

of הַסֵּלֶעַ, *the rock*, some well-known rock in the vicinity of that town. Why he was especially sent to that place it is impossible to say, except that it may have been that the use of the term *Prath* might lead the Jews, when the symbolical actions came to be understood by them, to think of the Euphrates, to which they were to be carried away captive, as designated by the same name."—S. R. A.]

Vers. 8-11. **Then the word . . . but they hearkened not.** Observe in vers. 9 and 10 the relation of this parable to that which follows, of the pitchers. The girdle signifies the entirety of the people, the pitchers the individuals of all ranks. Hence in ver. 9, "the pride of Judah and Jerusalem," and in ver. 10, "this evil people," is spoken of, while in ver. 18 all

ranks are enumerated. The meaning of the destruction of the girdle in the cleft of the rock is declared in vers. 9 and 10: *pride* shall be brought low, the chosen people shall become as a girdle, which is profitable for nothing. And certainly, though there was a partial return from exile, yet with the captivity in Babylon ceased the existence of Israel as an independent State with compact national unity. Observe in ver. 9 the doubling of the strong word נָאֵן, *pride*, with the addition הָרֵב, *great*. The main thought of the passage is thus emphasized.—In the words, *for a name, for a praise, etc.*, there appears to be an allusion to Exod. xxviii. 2, where it is said of the holy garments of Aaron that they should be "for glory and for beauty."

2. The particular orders—broken pitchers.

XIII. 12-17.

- 12 Therefore [And] thou shalt speak unto them this word: Thus saith the LORD [Jehovah the] God of Israel, Every bottle [vessel, pitcher] shall be filled with wine; and they shall [will] say unto thee, Do we not certainly know that every
13 bottle [pitcher] shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord [Jehovah]:
Behold, I fill all the inhabitants of this land,
And the kings who sit for David on his throne,
And the priests and the prophets and all the citizens of Jerusalem with drunkenness,
14 And dash them one against another,
And the fathers and sons together, saith Jehovah.
I will not spare, nor have pity, nor be merciful,
So as not to destroy them.
15 Hear ye and attend! Be not high-minded! For Jehovah hath spoken.
16 Give to Jehovah, your God, the glory,
Before he causes darkness,
And your feet stumble on mountains of twilight,
And ye wait for light, but he turneth it' into dark shadow,
And change it' into cloudy night.
17 But if ye hear it' not, my soul will weep in secret for your pride
And mine eyes shall weep sore and run down with tears,⁴
That the flock of Jehovah is carried away captive.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—שָׁכַח refers to אָחִי, which is used as a feminine besides only in Job xxxvi. 32. Comp. EWALD, § 174 c

² Ver. 16.—The Chethibh וְשִׁיתָּ is foolish.

³ Ver. 17.—תִּשְׁכַּחְתֶּם referable to ver. 15. The feminine suffix in a neuter sense. Comp. NAEGLER, Gr., § 60, 6 b.

⁴ Ver. 17.—On the construction, comp. NAEGLER, Gr., § 69, 2 a.; Jer. ix. 17; xiv. 17; Lam. i. 16; iii. 48.

EXEGETICAL AND CRITICAL.

Ver. 12. Announcement of the punitive judgment under a new figure, that of pitchers to be filled, which is not understood by the people. Jehovah explains the figure, vers. 13, 14. Admonition of the prophet to follow the warning of Jehovah, vers. 15-17.

Ver. 12. **Therefore thou shalt speak . . . shall be filled with wine.** After the declaration, in the words "they would not hear," ver. 11, that the symbolical action had been unsuccessful, a new attempt is set on foot by a visible parable to make an impression on the people. The first symbolical act was intended to bring the thoughts of God home to the people in an analytical way, the new parable takes a syntheti-

cal form. The short sentence, "every bottle shall be filled with wine," is set at the head of an obscure, mysterious problem. The people express their understanding of the sentence in the most natural physical sense, but with the silent assumption (we knew *that* before, no one need tell us that. Comp. Gen. xliii. 7) that this interpretation is not satisfactory. The Lord therefore develops His meaning more particularly in what follows.

Vers. 13 and 14. **Then shalt thou say unto them . . . destroy them.** It should first be observed that in the three parts of this discourse (ch. xiii.) there is a climax, in so far as the first part (vers. 9, 10) is addressed to the mass of the people, without distinction of the particular orders, the second part specifies these orders with evident emphasis on the favored classes, the third part applies to the king and the king's mother alone (ver. 18). The prominence of the higher classes in the second part is doubtless connected with the purport of the parable. They are compared with earthen pitchers. [HENDERSON: "These bottles are frequently of a large size. On entering the city of Tiflis, in 1821, the author found the market-place full of such bottles, consisting of the skins of oxen, calves, *etc.*, distended with wine.—It is from this custom that our English word *hogshead* is derived—that term being a corrupt pronunciation of ox-hide."—But HIRZIG renders wine-pitchers, earthen vessels or pots.—S. R. A.] (Comp. Jer. xlviii. 12; Isa. xxx. 14; Lam. iv. 2). These pitchers are belied, to a certain extent swollen, but internally they are hollow and empty and moreover of frangible material. They are therefore an excellent emblem of that carnal aristocratic pride to which there is no corresponding inner merit. That this is the prophet's meaning is clear from the emphatically prefixed **Be not high-minded** (אַל-תִּגְבֹּהֶנָּה), ver. 15, and from **pride** (גִּוְהַ), ver. 17.—What a suitable punishment for such men, who are like pitchers, to be filled with wine of intoxication! שִׁכְרוֹן, drunkenness, design-

ates the immediate subjective effect of the wine of fury (comp. xxv. 15; Isa. xxviii. 7; li. 17; Ps. lx. 5), of which the further objective effect is collision and breaking to pieces. The Midianites (Judges vii. 22) and the Philistines (1 Sam. xiv. 20), who exterminated each other, were also seized by a spirit of intoxication. If not in this sense, yet in that of mutual hatred, reciprocal oppression and injury in general, the prophet applies דָּאַשְׁתָּם, **dash them**, to the Israelites. But when a kingdom is divided against itself it cannot stand, Mark iii. 24.—The plural **kings** in ver. 18, intimates that not merely the then reigning king, but several, one after another (as the majority of the kings contemporary with Jeremiah were evil-disposed) were included in this category. The addition, **who sit for David** (comp. xxii. 4), sets forth that very element on which the pride of these kings especially rested. (Comp. 2 Sam. vii.).

Vers. 15 and 17. **Hear ye and attend . . . carried away captive.** The prophet interposes as a mediator with an earnest admonition to observe the divine warning. On **high-minded** comp. the foregoing remarks.—**For Jehovah hath spoken**, viz., every bottle, *etc.*, ver. 12.—**Give glory.** Comp. Josh. vii. 19. It is opposed to **be proud**.—**Cause darkness.** Comp. Ps. cv. 28; cxxxix. 12. According to the connection it is easiest to regard God as the subject.—**Stumble**, reference to **dash together**, ver. 14.—Dark mountains are more than stones of stumbling. The prophet imagines them to be wandering in a mountainous country and in a dark ravine. Comp. Ps. xxiii. 4.—**In secret places.** The prophet will retire from the publicity, in which he has hitherto lived and labored, into solitude, in order that he may give way to his sorrow.—**Weep** in contrast with **drunkenness**, ver. 13: the prophet's eyes will overflow with tears.—**Flock.** Comp. ver. 20; Zech. x. 8. Even the disobedient people continue to be the Lord's flock.

8. The father and mother of the country humbled, driven away, insulted.

XIII. 18-27.

- 18 Say to the king and the princes, sit down low,¹
For fallen is your chief ornament,² your glorious crown!
- 19 The cities of the south are shut up, and no man openeth them;
Judah is carried away³ wholly, carried away completely.⁴
- 20 Lift up your eyes and see who are coming from the north.
Where is the flock that was given thee, thy beautiful flock?
- 21 What wilt thou say, when he sets over thee those,⁵
Whom thou hast thyself drawn⁶ to thee for friends, as chief?⁷
Will not pangs seize thee as a parturient woman?⁸
- 22 And if thou sayest in thy heart, why have these things happened to me?—
For the greatness of thy iniquity are thy skirts discovered,⁹
Thy heels abused.¹⁰

- 23 Will a Cushite change his skin, or a leopard his spots?
Then shall ye also be able to do good, ye accustomed to evil-doing!
- 24 Therefore I will scatter them as the stubble,¹
That hasteth away^{1a} before the wind of the desert.
- 25 This is thy lot, thy measured^{1a} portion from me, saith Jehovah,
Because thou didst forget me and trust in falsehood.
- 26 Therefore I also have discovered thy skirts from before,
That^{1a} thy shame may be seen:—
- 27 Thy adulteries and ardent neighings, the enormity of thy unchastity—
On the hills in the field have I seen thy abominations!
Wo to thee, O Jerusalem! Wilt thou not be cleansed—still after how long!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 18.—On the construction comp. NAEGLSB. *Gr.*, § 95, *Anm.*

² Ver. 18.—כְּרֹאשׁוֹתֵיכֶם. Thus punctuated the word is found here only. On the derivation comp. OLSH. § 197, 4, § 374. The meaning is: that which is found at the head or on the head. (Comp. כְּרֹנָלוֹת Ruth iii. 4, 7, 8, 14). Elsewhere we find (occurring only in this form) כְּרֹאשׁוֹתָיו, Gen. xxviii. 11, 18; 1 Sam. xix. 13, 16, *etc.*: and (erroneously punctuated) כְּרֹאשֵׁתִי, 1 Sam. xxvi. 12.—That which is found on the head is the ornament, which is more particularly designated as the crown. On the sing. masc. יָרֵךְ comp. NAEGLSB. *Gr.* § 105, 4 b, 3.

³ Ver. 19.—הִגְלַלְתָּ. Comp. Lev. xxv. 21; xxvi. 34; 2 Ki. ix. 37 (Chethibh): EWALD, § 194 a; OLSH., § 226 b, § 449.

⁴ Ver. 19.—שָׁלֵם adjective—שָׁלֵם integer. Comp. Am. i. 6, 9.

⁵ Ver. 21.—Since there is no nominative to יִפְקֹד, either mentioned or implied, in the connection, it must be either the ideal-general subject (One), or Jehovah, which in sense amounts to the same thing. All the commentators recognize a parenthesis as beginning with אֵת. But some conclude this with אֵתֶם (GAAB), others with עֲלֶיךָ (HITZIG, GRAY), others with אֲלֵפִים (EICHORN, DE WETTE, UMBRECHT). It is opposed to the first rendering that then the sense of לְכֹרֶתִי remains indefinite, to the second, that then the parenthesis is either superfluous, if we consider אֲלֵיךְ—עֲלֶיךָ, or as incorrectly introduced by י, if עֲלֶיךָ is to be considered as—*adversum te* (Vulg., HITZIG). It would then need to be כִּי. I therefore agree with those who conclude the parenthesis with אֲלֵפִים. Then אֵתֶם is sentence of condition with an adversative meaning (comp. NAEGLSB. *Gr.*, § 109, 4 e) which in its entirety is to be regarded as the object of יִפְקֹד. The meaning of this verb is that which occurs frequently: to set, ordain over one (comp. xv. 3).

⁶ Ver. 21.—לְכַדֵּךְ—to accustom, to train, of beasts (xxxii. 18; Hos. x. 11), of men (x. 2). In the latter passage it is construed with אֵל for which we here have עַל, which prepositions, as frequently remarked, are often used as synonymous by Jeremiah (comp. on x. 2).—The construction with a double accusative is similar to ii. 33, only here it is a double accusative of person, since it is not said: thou teachest them intimacy, but as intimates, which is to be regarded as a prolepsis and to be included in the cases enumerated in NAEGLSB. *Gr.* § 63, 3.

⁷ Ver. 21.—לְרֹאשׁ—, the thought is the same as in Lam. i. 5.

⁸ Ver. 21.—לְרֹאשׁ, mulier partus; elsewhere יִלְדָּה (comp. vi. 24; xxii. 23; xlix. 24), לִידָה besides only in 2 Ki. xix. 3; Isa. xxxvii. 3; Hos. ix. 11.

⁹ Ver. 22.—נָגַל וְנָגַל. Comp. Nah. iii. 5.

¹⁰ Ver. 22.—The Niph. נִדְּחָם here only. Comp. xxii. 3. The captive driven before the enemy is exposed both to shame and abuse. [HENDERSON: "The reason why the heels are particularly mentioned, seems to be that the sandal was fastened by a strap or thong which came round above the heel to the instep. As the sandal was not so easily removed as the skirt was turned up, hence the appropriate selection of the verb נִדְּחָם to tear off, or do anything with violence. Both parts of the description literally apply to those who were removed into a state of expatriation by a victorious army."—S. R. A.]

¹¹ Ver. 24.—קֶשׁ stubble. Comp. Ps. lxxxiii. 14; Isa. xli. 2; xlvii. 14.

¹² Ver. 24.—עוֹבֵר לְרוּחַ, literally passing, which is related to the wind as going along, which runs from the wind. That עוֹבֵר also signifies *discidere, abire, auferri* is seen from passages like Ruth ii. 8: 2 Chron. xviii. 23; Ps. lxxxi. 7; Ezek. xlviii. 14. Comp. מִן עוֹבֵר, Isa. xxix. 5.

¹³ Ver. 25.—כִּנְת־כֹּדֶר. In Job xi. 9 also כֹּדֶר is to be derived from כֹּדֶר, with the meaning *mensura*—כִּדָּה. Comp. OLSH., § 139, § 268; FUERST, Conc. S. 616, s. v., כֹּדֶר. Therefore it is not necessary to render כֹּדֶר here—upper garment, with reference to Ruth iii. 15 (coll. Ps. xi. 6; Isa. lxxv. 6), (as HITZIG does, declaring that כֹּדֶר never means *mensura*). HENDERSON: "As the noun is here parallel with גּוֹרֵל, the lot, which was specially employed in determining portions of land, it seems preferable to explain it of such measurements."—S. R. A.]

¹⁴ Ver. 26.—אֲשֶׁר is causal. Comp. Josh. iv. 23; 1 Ki. viii. 33; Zech. i. 15.

EXEGETICAL AND CRITICAL.

The discourse of the prophet still rising higher, is now addressed to the king and his mother, thus

to the heads of the State (comp. on ver. 18). He announces humbling of pride (ver. 18), overthrow of power and exile (ver. 19). Enemies from the north (ver. 20), whose friendship was formerly sought, will bring this about to the extreme

misery of the subjects (ver. 21). as a punishment for their sins (ver. 22). And since Israel is corrupt to the core, an amelioration on their part is not to be expected (ver. 24), wherefore the Lord must also scatter them to the winds (ver. 24), and as a just punishment of their wickedness (vers. 25-27 a), deliver them up to inconceivable woe (ver. 27 b). The address, which at first has the king and his mother alone in view (vers. 18, 19), passes over gradually more to the latter (vers. 20-22), and at last (since the king's mother may easily be regarded as the mother of the country and representative of the mother-country) to the entirety of the nation (vers. 23-27), the end of the discourse thus returning to the beginning (comp. vers. 9 and 10).

Vers. 18 and 19. **Say to the king . . . carried away completely.** — נָשְׂרָה is the queen-mother, who had precedence in rank over the many chosen women of the harem. Therefore the book of Kings (with two exceptions) always mentions with the name of the king, that of his mother.—Comp. xxix. 2; 1 Kings xv. 12; 2 Kings x. 13 (2 Chron. xv. 16).—**Sit down.** Here, also, the prophet attacks worldly pride.—**Of the south.** As the enemy comes from the north, the siege of the cities of the south is a sign that the capital is surrounded, and that flight to the south, is no longer possible. [HENDERSON following HIRTZ, more correctly refers this to the complete desertion of the cities,—"the inhabitants having all been 'carried away into captivity, and not so much as one left to open the gates to a traveler.'—S. R. A].

Vers. 20-22. **Lift up your eyes . . . thy heels abused.** The circumstance that the princess is mentioned immediately before, and that ver. 20 b appears to refer to the shepherds of the people (the ideal person of the people is represented as wife, mother, daughter, but never as shepherdless), appears to me to indicate that the prophet has made use of the feminine forms נָשָׂא (lift up and see), with primary reference to **princess:—thou hast thyself drawn**, ver. 21, also seems to favor this. For such acts always proceeded especially from the heads of the people, and how powerful the influence of the princesses was, is shown in Maachah, the mother of Asa (1 Kings xv. 13), Jezebel (1 Kings xvi. 31 sq.), and Athaliah (2 Kings xi.). The sudden change of number is not unusual. Comp. NAGELSB. Gr., § 105, 7. Anm. 2.—As certainly as the prophet means by those coming from the north the same enemies, of which he has already spoken in i. 14, 15; iv. 6, etc., so certain is it also, that he does not know definitely what northern people were meant; comp. remarks on i. 14. Thus it is also declared that this prophecy must have been delivered before the fourth year of Jehoiakim. For from this year (comp. chap. xxv.) Jeremiah knows definitely that the nation is the Chaldeans.—**What wilt thou say**, ver. 21. It having been said of the ruling pair in the previous verse, that they are to lose their flock, it is here added by way of climax, that they will themselves come under the dominion of others, and indeed of those whose friendship might rather have been expected from the previous relations of the kings of Judah towards them. This can-

not, indeed, be said of Jehoiakim, for although he had not engaged in direct hostilities against the king of Babylon (his revolt, 2 Kings xxiv. 1, must have taken place after the battle of Carchemish, and therefore long after this prophecy), he was yet a creature of his opponent Pharaoh Nechoh (2 Kings xxiii. 34). But of his predecessors, from Ahaz onward (comp. 2 Kings xvi. 7 sqq.), most of them had entered into more or less intimate relations with the northern empire, partly as seeking aid from it (comp. on ii. 18, 36), partly as introducing among themselves the forms of religion there prevailing (comp. Manasseh, 2 Kings xxi. 8; Amon, *ib.* xxi. 20; Zeph. i. 5 coll. 2 Kings xxiii. 5, 11 sqq.), partly at least like Hezekiah in an apparently innocuous, but really fatal display of courtesy. If with this we take into account the relations of the Jewish kings to Assyria, as well as to Babylon, we are justified, both by the words of this passage, which speaks only generally of נָשְׂרָה וְנָשִׁים, and the inner unity of those empires (comp. the name Ashur, transferred to the Babylonian and Persian monarchy; 2 Kings xxiii. 29; Ezr. vi. 22).

Vers. 23-27. **Will the Cushite . . . after how long!** There might still be a means of escape—Reform. But this is not to be expected, because evil-doing has become the people's second nature. Comp. v. 8; vi. 10, 13-15, 27 sqq.; viii. 4-7; ix. 24, 25.—**Therefore I also.** Ver. 26. The declaration of cause and consequence are entwined after the manner of a chain in vers. 23-27; ver. 23 cause, vers. 24, 25 a, consequence; ver. 25 b, repeated cause; ver. 26, consequence; ver. 27 a, cause again; ver. 27 b, the final consequence. Yet since I have **discovered thy skirts**, evidently points back to ver. 22, where the same is said of the enemy, there is in the words, **Therefore I also**, not merely the antithesis to **thou didst forget me**, ver. 25, but also the thought: whatever the enemy does to thee is done according to my will; I am He who does it.—**From before.** Jeremiah quotes here only Nah. iii. 5, which passage also refers back to Isa. xlvii. 1-3 (comp. KUEPER, S. 136, STRAUSS on Nahum, S. 95).—GRAF strangely maintains that נָשְׂרָה cannot mean "over thy face;" that the expression never has this meaning. I refer only to 1 Kings xviii. 7, 39. But I also believe that the meaning *face* is not to be insisted upon, but that נָשְׂרָה here as frequently (comp. i. 13) signifies the fore-part.—**Still after how long!** Jeremiah had maintained in ver. 23 the incorrigibility of the people. From the conclusion of ver. 27 it is seen, that he understands this only of the Israel of the present. In the future, though far distant, he sets forth in prospect the purification of the people, comp. iii. 18 sqq.; xii. 14 sqq.

DOCTRINAL AND ETHICAL.

1. On xiii. 1-11. The Lord has put on Israel as a girdle for His own adornment and for Israel's highest glory. This figure is unquestionably one of the most precious which the Scripture employs to represent the mystery of election. Elsewhere Israel is called Jehovah's inheritance (Deut. iv. 20, vii. 6), His wife and His beloved bride (Hos.

ii. 16 sqq.; Jer. ii. 2), his first-born son (Exod. iv. 22), His servant (Isa. xli. 8), His flock (Jer. xiii. 17), his vineyard (Isa. v. 7), his signet-ring (Hagg. ii. 23. *Vid. KÜLLER, S. 114*). Like the last emblem, the girdle also denotes the closest intimacy, indispensable service, a valuable ornament. But great as is the love which the Lord thus shows to Israel in calling them His girdle, as great is the severity with which he declares, that the honor thus received will not save them from destruction. Let every particular Christian church mark this! However closely it may be attached to the Lord, this saves it neither from internal corruption, nor from external judgment, comp. Luke iii. 8, 9. Not this or that particular church, but the whole church only has the promise of infallibility (John xvi. 13) invincibility and permanent existence. (Matt. xvi. 18).

2. On xiii. 17. "This is a good advice. In the words of a hymn, 'when witnesses have sown God's word, they water it with prayer and many thousand tears.' In one hour more grace is drawn by weeping from God the lover of life, who allows Himself to be implored, and who hearkens to the voice of His servants; and hearts, which feel the tears of their lover, are thus brought nearer to their object in a quarter of an hour, than could be accomplished by three sermons. . . . 'Everything is born in pain.' . . . When ye can do no more, ye witnesses, go and weep and moisten your seed, then you will come again with joy bringing your sheaves with you." ZINZENDORF. *Preces et lacrimæ sunt arma ecclesie*.

3. On xiii. 18. "When the enemies are at the gate, the plague in the city or the village, and there is no escape, and human help there is none, then it is of some use for preachers to speak to their princes out of tune; at other times they would be regarded as insolent. . . . Sometimes God's witnesses are clothed with an authority which no one understands, but all feel. Jehoram's visit to Elisha was for the purpose of decapitating him, and a polite conversation was the result, (2 Kings vi. 30 sqq.);" ZINZENDORF.

4. On xiii. 18. "A preacher is not to take court-soup and robes of grace and leave the bare's head unstript, but put salt even into Herod's wounds." FÖRSTER from a sermon of CALICH, 3 *Dom. Adv.*

5. [On ver. 23. "Inveterate habits are justly regarded as a second nature; but being moral in their character, instead of extenuating they aggravate the guilt of those who are the subjects of them. Strong, therefore, as is the physical reference here made, it can with no propriety be employed in support of the physical impossibility of moral reformation." HENDERSON.—"Learned men in our age do not rightly refer to this passage, when they seek to prove that there is no free-will in man; for it is not simply the nature of man which is spoken of here, but the habit that is contracted by long practice. Aristotle, a strong advocate of free will, confesses that it is not in man's power to do right, when he is so

immersed in his vices as to have lost a free choice (7 *Lib. Ethicon*) and this also is what experience proves. We hence see that this passage is improperly adduced to prove a sentiment which is yet true and fully confirmed by many passages of Scripture." CALVIN.—S. R. A.]

HOMILETICAL AND PRACTICAL.

1. On xiii. 1-11. "God has cast off His first people, the whole house of Judah and the house of Jerusalem . . . God has put on us as a girdle in their stead. For He has not thrown away the girdle and remained naked, but has woven Himself another. This girdle is the church from the heathen. It should know that as God spared not the former, much more will He not spare it, when it sins and is not worthy of God's loins. But he who is joined to the Lord is one spirit (1 Cor. vi. 17) in Christ Jesus, to whom he glory and dominion forever. Amen." ORIGEN, *Hom. XI. 6*.

2. On xiii. 12-17. Exhortation to repentance: *The earthen wine-pitchers of the prophet Jeremiah*.

1. What they signify (the proud yet perishable world); 2. What will be their fate (vers. 14, 17); 3. What is the means of escaping this fate (vers. 15 and 16).

3. [On ver. 17. "Pride the great hindrance to the reception of the word. Pride will not seek 1, the knowledge of God. Pride (a) will not brook a rival: (b) is unwilling to be taught, (c) is unwilling to use the means of knowledge, (d) is unwilling to pray; 2, the favor of God; 3, likeness to God: 4, communion with God." PARSON on Ps. x. 14.—S. R. A.]

4. On xiii. 23 sqq. The expression in ver. 23 opens up to us a comfortless perspective. But with God nothing is impossible (Matth. xix. 26). The conclusion of ver. 27 shows us that a purification, though slow and successive is possible, in that we obtain a point of support without ourselves, (Archimedes), and a new principle of life in Christ Jesus. [On ver. 28. I. The great difficulty of reforming vicious habits, or of changing a bad course, arises 1, from the general nature of habits; 2, from the particular nature of bad habits; 3, the natural and judicial consequences of the great progress and long continuance of a bad course. II. This difficulty is not desperate, but there is some ground of hope and encouragement. 1. There is left even in the worst of men a natural sense of the evil and unreasonableness of sin. 2. Very bad men when they have any thought of becoming better are apt to conceive some good hopes of God's grace and mercy. 3. Who knows what man thoroughly roused and startled may resolve and do? 4. The grace and assistance of God when sincerely sought is never to be despaired of. TILLOTSON.—S. R. A.]

5. [JER. TAYLOR uses ver. 26 as the text of a sermon on the invalidity of a death-bed repentance.—S. R. A.]

THE FIFTH DISCOURSE.

(CHAP. XIV.—XVII. 18).

A fearful drought gives the prophet occasion to offer a hearty and touching intercession for his people. The twice-repeated decisive refusal of his petition, based on the revolt of the people (xiv. 10 coll. iii. 8) compels him to take into view his own situation, rendered exceedingly dangerous in consequence of his prophetic ministry, and then also to present before the people the sad prospect, that from the present calamity which is not spoken of after xiv. 22, there is no hope of escape, but that far worse, even a fearful punitive judgment ending in captivity, is impending.

As to the time of composition no data are furnished by the mention of the drought (comp. rem. on xiv. 1). That it was before the fourth year of Jehoiakim, and therefore before the decisive turning point in the history of the theocracy and in Jeremiah's prophecies, is evident from the circumstance, already urged, that nowhere in the discourse is the enemy mentioned as known. Twice only and in passages critically suspicious, are the northern iron (xv. 12) and the north country as the place of exile (xvi. 15) mentioned. On the other hand there are many traces that the discourse cannot have originated long before the fourth year of Jehoiakim or the discourse preserved in ch. xxv. The prophet, when he delivered this discourse, must have been a long time in office. For the hatred against him has become as much deeper as more general (xv. 10 sqq.): he is mocked, because the fulfilment of his prophecy is so long delayed (xvii. 15): he moreover complains of the endless duration of his sufferings (xv. 18), while on the other hand he represents to the Lord that he has obtained universal recognition as a prophet of Jehovah (xv. 16). The command not to take a wife (xvi. 2) further indicates that the prophet, who at his calling was only a יָדֵי (i. 6, 7) has in the meantime reached a mature age. The words "this once" also (xvi. 21) seem to indicate that the great catastrophe was very near. It is also seen that this discourse must belong to the same period as ch. xiii. Comp. the introduction to the fourth discourse.

The attempts to ascribe different parts of the discourse to different periods (comp. GRAF, S. 208, 9) are rendered abortive by the fact that it is a well-compacted whole, as will be seen from the following table of contents.

FIRST MAIN DIVISION.

THE TWICE REPEATED INTERCESSION OF THE PROPHET CONCERNING THE DROUGHT, AND ITS TWICE REPEATED REJECTION.

XIV. 1—XV. 9.

1. *The first petition, xiv. 1-9.*
2. *The first refusal, xiv. 10-18.*
3. *The second petition, xiv. 19-22.*
4. *The second refusal, xv. 1-4.*
5. *Further portrayal of the sad fate which is impending over the thus rejected nation, xv. 5-9.*

SECOND MAIN DIVISION.

THE CONSEQUENCES OF REFUSAL WITH RESPECT TO THE PERSON OF THE PROPHET AND INSTRUCTION CONCERNING HIS FURTHER COURSE.

XV. 10—XVI. 9.

1. *Complaint and petition of the prophet on account of the consequences of the refusal with respect to his own person, xv. 10-18.*
2. *Tranquilizing and consolatory answer of the Lord, xv. 19-21.*
3. *Instructions how the servant of the Lord should conduct himself among the people on whom the judgment has fallen, xvi. 1-9.*

THIRD MAIN DIVISION.

REASON OF THE REJECTION AND ANNOUNCEMENT OF THE CAPTIVITY.

XVI. 10—XVII. 4.

1. *Idolatry is the cause of the removal into exile, xvi. 10-15.*
2. *More particular description of the removal announced in xvi. 13, xvi. 16-18.*
3. *Refutation of the objection (xvi. 10) that the people had committed no sin by their idolatry, xvi. 19-21.*
4. *Refutation of the objection (xvi. 10) that the people generally had not served idols, xvii. 1-4.*

CONCLUSION.

XVII. 5-18.

1. *Retrospective glance at the deep roots of the corruption, xvii. 5-18.*
2. *Petition of the prophet for the safety of his person and the honor of his official ministrations, xvii. 14-18.*

FIRST MAIN DIVISION.

THE TWICE REPEATED INTERCESSION OF THE PROPHET CONCERNING THE DROUGHT, AND ITS TWICE REPEATED REJECTION. (XIV. 1—XV. 9.)

CHAPTER XIV.

1. *The first petition.*

XIV. 1-9.

- 1 The word which came to Jeremiah concerning the drought¹:
- 2 Judah mourns and her gates are in trouble,
Covered by mourning² even to the earth;
And the cry of Jerusalem goes up.
- 3 And their mighty ones have sent their mean ones³ for water.
They came to the cisterns, found no water;
Returned with their vessels empty.
Ashamed and confounded are they and cover their heads.
- 4 On account of the ground, which is dismayed, because there was no rain in the land,
The husbandmen are ashamed and cover their heads.
- 5 For the hind also in the field has brought forth
And—forsaken,⁴ for there is no green thing there.
- 6 And the wild asses stand on the high places,
They gasp for air like the jackals.
Their eyes have failed, for there is no herb there.
- 7 Though our sins testify against us, O Jehovah,
Act⁵ for thine own name's sake;
For many are our apostasies, against thee have we sinned.
- 8 O thou Hope of Israel, his deliverer in distress;
Why wilt thou be as a stranger in the land,
Or as a traveller who pitches (his tent) for the night?
- 9 Why wilt thou be as a man taken by surprise,⁶
As a warrior who can give no help?
Yet thou art in our midst, O Jehovah!
And we bear thy name; forsake us not!⁷

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—הַבְּצִרוֹת may be the plural of בְּצִרָה Jer. xvii. 8, which undoubtedly signifies drought, in case בְּצִרָה Pl. ix. 10; x. 1 is to be otherwise rendered. Comp. עֲשִׂתִּירֵת from עֲשִׂתִּירֵת. The plural does not necessarily imply many things, as GRAF supposes. In Hebrew all things which have extension in time or space (comp. הַשָּׁמַיִם, הַיָּם, הַבְּרָזִים, etc. NAEGELSB. Gr., § 61. 2, c) may be in the plural. The word means a drought, which extends through a plurality of moments (perhaps also of points of space). [HITZIG: The plural stands here *ad designandam diuturnam continuationem societat.* (Ch. B. MICH.—S. R. A.)]

² Ver. 2.—לִּקְרֹר Const. *pragnans*. Comp. NAEGELSB. Gr., § 112, 7.

³ Ver. 3.—The form צַעֲוִר is found here only, and xlviii. 4 in the Chethibh. Elsewhere צַעֲוִר.

⁴ Ver. 5.—עֲזוּבָה, comp. NAEGELSB. Gr., § 12, 2, a; Exod. viii. 11; Gen. xii. 43; Jer. xxxii. 33, 44.

⁵ Ver. 7.—On עָשָׂה comp. rems. on xviii. 23.

⁶ Ver. 9.—נִשְׁתָּחַזֵּם. *ἀπ. λέγ.*, since SCHULTENS, is by most commentators derived from the Arabic (*dahama*—to fall upon surprise).

⁷ Ver. 9.—אֶל-חַנּוּכֵּנוּ literally *ne deponas, dejicias nos* (comp. Num. xix. 9). From this are developed the meanings *relinquere* (Gen. xlii. 33) and *deserere*.

EXEGETICAL AND CRITICAL.

A fearful drought prevails in the land. Proceeding from the whole to the particulars, from

the higher to the lower, the prophet shows how the whole of Judah and Jerusalem mourns (ver. 2), how the rulers of the people send out their subjects in vain for water (ver. 3), how the husbandmen also in like distress stand in like con-

sternation. Passing to the beasts he describes how the terrible thirst conquers even the maternal feeling of the hind (ver. 6) and how the wild asses seek the heights in order to obtain some mitigation at least from stronger currents of air (ver. 6). To this the prophet attaches a hearty prayer that the Lord will not have regard only to the acknowledged sins of Israel, but for the sake of His own glory (ver. 7), will no longer act towards His people as a stranger, who *will* not help (ver. 8), or as one who has become powerless and *cannot* help (ver. 9 a), but as one who is near, their shield and Father, and who accordingly will not forsake His people (ver. 9 b).

Ver. 1. **The word which . . . drought.** Contraction of two sentences into one, the predicate of the main sentence having been attracted by the subordinate sentence and become its predicate, so that the subject of the subordinate sentence becomes the predicate. Comp. the same construction xlv. 1; xlvii. 1; xlix. 34.—Most commentators following the example of Jerome understand this of a future drought, which they believe to be intimated in 2 Kings xxv. 3. The connection is, however, opposed to deferring the drought to the future, as well as that the historical accounts contain no *data* for the determination of any real time.

Vers. 2-4. **Judah mourns . . . cover their heads.**—**Gates** = those assembled in the gates. Comp. Isai. iii. 26; xiv. 81; Ruth iii. 11.—In dark, mourning-attire they seat themselves on the ground. Isai. iii. 26; Jer. viii. 21; Ps. xxxv. 14.—**The cry of Jerusalem goes up, in contrast to covered to the earth.**—They do not send their private servants, but as it is a matter of general interest, mean, common people generally.—**דָּמָה, dismayed,** is a relative sentence (comp. Isai. li. 1. NABELES. *Gr.*, § 80, 6, 1). **דָּמָה, dismayed,** forms a climax with **אֲשָׁמוּ** ashamed (comp. FURBER, *H. W. B. s. v.*) and can therefore be used of impersonal objects like the latter. Comp. li. 47; Isai. xxiv. 23; Joel i. 10.—**The husbandmen are ashamed,** etc. Comp. Joel i. 11.

Vers. 5 and 6. **For the hind also . . . no herb there.** It is not necessary to take 'ב [with HIRZIG and HENDERSON.—S. R. A.] in the

insecure sense of *Yea*. It is causal: what is said of the distress of the men is confirmed by the distress of the beasts.—**Forsaken.** The hind is celebrated by the ancients for her tender maternal affection (BOCHART, *Hieroz*, P. I., L. III., Cap. 17) to which may be added, that she is said to bring forth with difficulty (comp. Ps. xxix. 9; Job xxxix. 1).—**Like the jackals.** HIRZIG and GRAF suppose that jackals cannot be meant here, but that **דָּמָה** must stand for **דָּמָה** (comp. Ezek. xxix. 8; xxxii. 2) = sea monsters. But I do not see why the open, panting wolf-jaws (the jackal like the wolf belongs to the canine species) should not serve for a comparison in a case like the present. Comp. ii. 24.—**Their eyes have failed.** Comp. Job xi. 20; Lam. ii. 11. [HENDERSON:—The wild asses betake themselves to the heights in order to discover some supply. They are very sharp-sighted, and travellers in the desert often avail themselves of their appearance, knowing that there must be herbage and water in the vicinity.—S. R. A.]

Vers. 7-9. **Though our sins . . . forsake us not!**—Act for Thy name's sake (comp. ver. 21) i. e., though we cannot ask that thou shouldst interpose actively for our sake, yet do it in behalf of Thine own glory, which is pledged partly for the sake of the election, partly for the sake of Thy renown among other nations. Comp. Num. xiv. 18-16; Deut. v. 28, 29; Ezek. xx. 14; Ps. cix. 21.—**Pitches (his tent).** HIRZIG supposes, that the traveller does not trouble himself with a tent. But traveller (**אֹרֶחַ**) is collective, (comp. **אֹרֶחַה**, the caravans). These certainly take tents with them. I do not think therefore that **נִסְתָּה** is = to deviate from the way, to turn in (for the night). In this sense **כִּי** is elsewhere always used. (Gen. xix. 2; Judges iv. 18; xv. 19, etc.) I supply with the elder commentators **אֹהֶל**, his tent (comp. Gen. xii. 8).—**Yet thou art in our midst** (comp. x. 21) i. e., thou art constantly and permanently with us (antithetic to **לֹא** ver. 8).—**We bear thy name, we are called the people of Jehovah.** Comp. Exod. v. 3; Deut. xxviii. 10, coll. Jer. vii. 10.

a. The First Refusal.

XIV. 10-18.

- 10 Thus saith Jehovah to this people:
They loved so to wander, their feet they restrained not;
Jehovah moreover hath no pleasure in them;
Now he will remember their guilt and visit their sin.
- 11 Then said Jehovah unto me:
Pray not on behalf of this people for good.
- 12 Though they fast, I hearken not to their cry,
And though they offer holocausts and oblations, I have no pleasure in them:
But by the sword, by hunger and pestilence I consume them

- 13 And I said:
Ah, Lord Jehovah! Behold the prophets say to them,
"Ye will not see the sword, and famine will not come to you,
For I will give you assured peace in this place."
- 14 And Jehovah said unto me:
The prophets prophesy falsehood in my name,
I have not sent them nor commissioned them,
Nor have I spoken to them;
False vision and divination and nothingness
And the deceit¹ of their heart they prophesy to you.
- 15 Therefore thus saith Jehovah concerning the prophets,
Who prophesy in my name though I have not sent them,
And who say, There shall be no sword or famine in this land:
By the sword and by famine shall these prophets perish.
- 16 And the people to whom they prophesy
Shall lie cast out in the streets of Jerusalem,
By reason of the famine and the sword.
And will have none to bury them,
Them, their wives, their sons and their daughters:
And I pour out over them their wickedness.
- 17 And thou shalt say to them this word:
Mine eyes shall flow with tears day and night and cease not,
For the virgin daughter of my people² is stricken with a grievous stroke,
With a wound very incurable.
- 18 If I go forth into the field, behold! the slain with the sword,
If I return to the city, behold! the tortures³ of famine!
For even prophet and priest go into the country and know nothing.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—The forms אָלִיל and תְּרִמָּת here only, everywhere else תְּרִמִּית, אָלִיל.

² Ver. 17.—עַ—בְּתוּלַת בִּי. Comp. NABEUSE. Gr., § 64, 4; Isa. xxxvii. 22.

³ Ver. 18.—תַּחֲלוּאִי, sufferings, torments. Comp. xvi. 4; Deut. xix. 21; Ps. ciii. 8; 2 Chron. xxi. 19.

EXEGETICAL AND CRITICAL.

The Lord answers the prophet's petition, that in the description of the thirst-stricken beasts he only describes the conduct of the idolatrous people and has thus himself shown the reason why the Lord must punish them (ver. 10). Therefore he (the prophet) may cease his intercession (ver. 11), and the people their ceremonies, for their destruction by famine, sword and pestilence is determined upon (ver. 12). Thereupon the prophet ventures to interpose in behalf of the people from another side. He calls attention to the fact that the prophets have sustained the people in their errors by false promises (ver. 13). Upon this the Lord declares them to be false prophets (ver. 14), and pronounces their destruction (ver. 15). Moreover the same destruction is impending over the people who believe in them (ver. 16), from which it is seen that the prophet has accomplished nothing by his intervention. The wound is incurable (ver. 17); everywhere in the country, as he wanders hither and thither, the prophet meets with death in its most terrible forms. He learns that neither prophet nor priest is any longer in a condition to propitiate the Lord, or avert the calamity from the people (ver. 18).

Ver. 10. Thus saith Jehovah . . . their

sin. . . The commentators mistake the connection of this verse with the preceding, when they overlook, that in יִי, thus, the Lord refers to the description of the animals tormented with thirst (vers. 5 and 6), and finds in it a description of the passionate, ungovernable lust of the people for idolatry, the true, final cause of the ruin now come upon Israel. As the hind, impelled by her desire for refreshment, abandons her newly born young in order to seek for food, so Israel forsakes the Lord in order to satisfy his lust for idolatry. As the wild-ass runs to the high places, in order there, with wide-open jaws, to drink in at least a cooler breath of air, so Israel pants for idols. We are justified in this interpretation the rather as the prophet has previously used essentially the same emblems of idolatry. In ii. 24 he compared idolatrous Israel with the wild-ass, who (there indeed in the heat of sexual impulse) gasps for breath (comp. xiv. 6). Wandering (יָדָה) is there also censured in the people, as a symptom of their lust for idols, as in those who cannot restrain the foot (comp. ii. 25). In ver. 10 a, then there is a statement of the reason, why He is compelled to refuse, as He does in ver. 10 b, the petition of the prophet (ver. 7 sqq.). This second half of the verse is moreover taken verbatim from Hos. viii. 13; ix. 9. Vers. 11 and 12. Then said Jehovah . . .

I consume them. To this denial the Lord adds by way of climax as before (vii. 16) a prohibition of further intercession, at the same time announcing that the people also will accomplish nothing by the ceremonies of divine worship, which train of thought we found also in xi. 14 sqq.—**For good.** Comp. Deut. xxviii. 11; xxx. 9; Jer. xxi. 10; xxiv. 5, 6.

Vers. 13-16. **And I said . . . pour out over them their wickedness.—Assured peace** [lit., peace of truth]. Comp. right seed, ii. 21. So here genuine, lasting, secure prosperity. Comp. Isa. xxxix. 8; Jer. xxxiii. 6. In general comp. vi. 14; iv. 10.—**Divination** (וִּדְיוֹן) is used here in a bad sense, as almost always, comp. Numb. xxiii. 23; 1 Sam. xv. 23; Ezek. xiii. 6, 23, etc.—With the description, **cast out in the streets**, comp. viii. 2; xvi. 4; xxv. 33.—**I will pour out, etc.** Comp. ii. 19; Hos. ix. 15.

Vers. 17 and 18. **And thou shalt say to them . . . know nothing.** The formula in ver. 17 never introduces greater sections. It occurs *verbatim* as here only in xiii. 12. Here certainly at the beginning of a strophe. But there is nothing in the tenor of the words to prevent their being used wherever a definite single word is to be marked. Comp. xxviii. 7.—

Let mine eyes, etc. As before (viii. 28; xiii. 17), the prophet here expresses the thought that nothing but weeping is left for him.—**Stroke, etc.** Comp. x. 19; xxx. 12.—**For even prophet, etc.** The prophet evidently wishes to say, that he has looked about everywhere, both in the country and the city, but has found only symptoms of irretrievable destruction. This moreover was not only his conclusion, for all the priests and prophets who, like him, had gone into the country, had also learned that there was nothing more to be done, so that it

must be said of them: יָדְעוּ לֹא, i. e. *non sapiunt* (comp. Ps. lxxiii. 22; Job xxxiv. 2), they know nothing.—וָיָדָע occurs only in Gen. xxxiv. 10, 21; xlii. 31, as a finite verb, is contrasted in these passages with the Accusative and signifies at any rate not simply to go directly out, but (after the manner of business-people) to go hither and thither (*commeare, εμπορεύεσθαι*). Here then at any rate we must suppose a journeying directed to several points. The לֹא is explained by Jerusalem's being considered as the central point from which they went now this way now that way. The omission of the article before וָיָדָע is not uncommon (comp. on iii. 2.)

8. The Second Petition.

XIV. 19-22.

- 19 Hast thou utterly rejected Judah, or has thy soul disgust at Zion?
Why then hast thou smitten us and there is no cure for us?
We hoped for peace but there came nothing good;—
For a time of healing, and behold terror!
20 We acknowledge, O Jehovah, our wickedness,
The guilt of our fathers, that we have sinned against thee.
21 Reject us not for thy name's sake;
Disgrace not the throne of thy glory;
Hold in remembrance, break not thy covenant with us.
22 Are there then among the vain deities of the heathen rain-dispensers?
Or will the heaven [itself] give rain?
Art not thou He, Jehovah, our God?
And our hope because thou hast made all these things?

EXEGETICAL AND CRITICAL.

The prophet is not easily turned from his intercession. He here begins again the second time. He asks the Lord why He has rejected Judah and Zion (ver. 19). He then adduces three reasons why this cannot be. 1. Israel acknowledges his sins (ver. 20); 2. Jehovah must help for His own glory and for the sake of the covenant (ver. 21); 3. There is no other dispenser of rain and of blessing than He (ver. 22).

Ver. 19. **Hast thou utterly . . . terror.** וְיָדָע repetition from viii. 15.

Vers. 20, 22. **We acknowledge . . . made all these things.** As in ver. 7, so also here (ver. 20), the prophet supports his petition on the confession of sin. Therefore he likewise adds, as in ver. 7, an appeal to the Lord's own honor. Hence he further strengthens his appeal by urging (a) that Zion's destruction would disgrace the throne of the Lord Himself, in so far as Zion in part is the throne of the Lord, and in part conceals Him in its midst (comp. on xvii. 12); (b) he reminds the Lord of the covenant made with Israel, which is to be kept, not to be broken. Comp. xi. 1 sqq.; Lev. xxvi. 11, 12, which passage seems to have been in the

prophet's mind.—From ver. 22 we perceive plainly the connection with the first petition, ver. 1 sqq.—**Art not thou He?** **הוּא** is never a simple copula, not even in Eccles. (comp. i. 17 with ii. 13). Here it is demonstrative, i. e. referring to the previously mentioned idea of rain-dispenser. Thou alone art He, who art at the same time our God and the object of our hope. God alone is the rain-dispenser, for He

has made all things. Comp. Job v. 10; xxxviii. 25, 26.—**For thou hast made** is the basis of **Thou art he**;—our God, etc., is therefore a parenthesis. Comp. NAEGELSB. *Gr.* § 80, 3.—[HENDERSON: "From the commencement of ver. 19 to the end of the chapter the people are introduced as doing what the prophet was forbidden to do on their behalf."—S. R. A.]

CHAPTER XV.

4. The Second Refusal.

XV. 1-4.

- 1 And Jehovah said unto me:
If Moses and Samuel stood before me,
Yet my soul is not inclined towards this people:
Away with them from my presence! Out with them!
- 2 And if they say to thee: Out whither shall we go?—
Then say to them: Thus saith Jehovah:
He who is for death to death, he for the sword to the sword,
And he who is for famine to famine, and he for captivity to captivity.
- 3 And I appoint over them four kinds, saith Jehovah:
The sword to kill and the dogs to tear,
The birds of heaven and the beasts of the field to devour and to destroy.
- 4 And I make them a horror¹ to all kingdoms of the earth,
On account of Manasseh, the son of Hezekiah, king of Judah,
And on account of what he did at Jerusalem.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—Here and in Ezek. xxiii. 46 **רָעָה** is found without marginal reading, but in Isa. xxviii. 19 the older form **רָעָה** (scarecrow, sport [of chance]) there is always the Keri **רָעָה**. Except in Isa. xxviii. 19, the word occurs only as the designation of the *terminus in quem* after **לְ** or before **רָעָה**. The root **רָעָה** has both in the Hebrew (it occurs in the Old Test. only in Eccl. xii. 3; Esth. v. 9; Hab. ii. 7) and in the dialects (comp. Dan. v. 19; vi. 27) the meaning of violent motion, commotion. Hence **רָעָה** is commotion, quaking, horror.

EXEGETICAL AND CRITICAL.

The second petition is refused with a decisiveness which allows of no repetition and the people are rejected from the presence of the Lord (ver. 1), but not to a definite place, for they are delivered up to destruction in the most various forms (ver. 2), and to destroyers of the most terrible kinds (ver. 3), so that their destruction will excite the horror of all nations; but all this will correspond to the seed of abomination which Manasseh, the son of Hezekiah, scattered in Judah (ver. 4).

Ver. 1. **And Jehovah said . . . out with them!** Moses is an intercessor, Exod. xvii. 11 sqq.; xxxii. 11 sqq.; Numb. xiv. 13; Ps. cvi. 23.—Samuel in 1 Sam. vii. 8; viii. 6; xii. 16-23; xv. 11; Ps. xcix. 6; Ecclus. xlvi. 16. Comp. HAN-
SOZ, *Real-Enc.* XIII. S. 898.—Noah, Daniel and

Job are mentioned in a similar manner in Ezek. xiv. 14; and in later times Jeremiah himself in 2 Macc. xv. 14.—The object of **away**, according to the preceding context, and to **whither shall we go?** ver. 2, can be no other than the people.

Vers. 2 and 3. **And if they say . . . to destroy.** The question, **whither shall we go?** presupposes the thought of a mere banishment. It is declared in what follows that far worse than this is meant.—**He who is for death.** A fearful destructive blow is to follow, which causes the people to be scattered and drives individuals without selection or respect of persons, into the hands of the agents of death.—**Death**, with sword, famine and captivity, is evidently the relatively spontaneous death by disease or pestilence (**רָעָה**), wherefore the latter word is also used with the other in xiv. 12; Ezek. xiv. 21; xxxiii. 27; comp. Jer. xliii. 11.—Ver. 3 fortifies this judgment of destruction, by declaring it in

a certain measure permanent. For and I appoint declares that Israel is to be placed as it were under the jurisdiction of these four destructive forces, as also in Ezek. xiv. 21 it is expressly said that the Lord will send His "four sore judgments—the sword and the famine and the noisome beast and the pestilence," upon Jerusalem.—**Kinda**, מִשְׁפָּחוֹת. Comp. רִי, the four generations, Prov. xxx. 11 sqq. Since the four instruments here mentioned correspond to the four kinds of destruction mentioned in ver. 2, it is evident that ver. 3 bears to ver. 2 not a logical but rhetorical relation. The sword moreover represents the judgment on the living, the

three others the judgment on the dead. Comp. xiv. 16; Deut. xxviii. 26.

Ver. 4. **And I make them . . . at Jerusalem.** Repetition of the first half of the verse xxiv. 9; xxix. 18; xxxiv. 17. The expression is taken from Deut. xxviii. 25. Concerning Manasseh comp. 2 Kings xxi. 1-17; xxiii. 26; xxiv. 3. The biblical accounts dismiss the long reign of this king with remarkable brevity. We obtain the impression that this is the effect of a certain reluctance to recall this name, which represents the darkest portion of the history of Judah, an epoch which is to be regarded as the concentration and end of all ungodliness.

5. Further description of the sad fate impending over the rejected nation.


XV. 5-9.

- 5 For who will have pity on thee, O Jerusalem?
Or who will have sympathy for thee?
Or who will turn aside to wish thee well?
6 Thou hast rejected me, saith Jehovah, [and] wentest backwards.¹
Then I stretched out my hand against thee and destroyed thee:
I was weary of repenting.
7 And I winnowed them out with a fan
At the gates of the land;
I orphaned, I destroyed my people,—
For they had not turned them from their ways.
8 Their widows are become to me more than the sand of the sea.
I brought them over the mother of the chosen² the spoiler at noon-day;
I caused to fall on her sudden anguish³ and terror.
9 She who bore seven is exhausted;
She breathed out her soul [expired];
Her sun went down while it was yet day;
She was ashamed and confounded [put to shame];
But the residue I will give to the sword,
Before their enemies, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 6.—מִחֹר תִּלְכִּי. The imperfect is frequently used to designate a fact often repeated in the past. Comp. NABULON. *Gr.* § 87. f.

² Ver. 8.—[A. V. "I have brought upon them against the mother of the young men a spoiler at noon-day;" BOOTHBYD: "against their mother city, a chosen one that spoileth," etc. HENDERSON:—"The words מִיְּלֵאֵם בְּחֹר (ver. 8) have been very differently construed. Nor is the difficulty which they present by any means easy of solution, however simple the words may be in themselves. LXX. ἐνὶ μητρὶ νεανίσκων. Some compare the phrase מִיְּלֵאֵם בְּחֹר the mother with her children [Syr., Arab., C. B. MICH., EWALD, etc.—S. R. A.] but the position of the preposition before and not after מִיְּלֵאֵם renders such construction untenable. Others take מִיְּלֵאֵם בְּחֹר to be in the construct state: the mothers of the young men [CHALD., KUNZI, J. D. MICH., HITZIG, etc.—S. R. A.] or regarding the nouns as collectives: the mothers of the young men [DE WETTE, MACRIS, ROSEN-MUELLER, etc.—S. R. A.] but neither of these affords a suitable sense. JARCHI, CAPELLUS, CASTALIO, DE DIEU, DOERFELIN, EICHORN, DAHLER, consider מִיְּלֵאֵם mother, to mean the metropolis, as 2 Sam. xx. 19, and מִיְּלֵאֵם 2 Sam. viii. 1. The word

is thus used on Phœnician coins. Comp. the Arab. , the Greek μήτηρ; Callin. Fragm., 112; and the Latin mater, Flor.

Hil. 7. 19; Ammian. xvii. 13; GESSENIUS, *in voc.* The objection of SCHNURER, that it wants the article, is of little force, as the prophets sometimes omit it for the sake of condensation. See Isai. xxi. 12, and NORDHEIMER'S *Gr.*, II. p. 13, note. This, on the whole, as the text now stands, is the preferable interpretation.—S. R. A.]

³ Ver. 8.—בְּצָרוֹתֵם has the meaning of unusual, unexpected. Comp. vi. 4; Am. viii. 9.—עֵיִר ἄρ. λγ. radically related to צָרָה, צָר = *coarctatio, angor*.

EXEGETICAL AND CRITICAL.

After the definite refusal in vers. 1-4, the prophet can declare only that there is no further prospect of pity or succor for Jerusalem (ver. 5). The people having rejected the Lord, He rejects them, and will not as before retract this determination (ver. 6). Winnowed out of the country, Israel is bereaved of his men and sons (vers. 7-9 a); and the enemy will come with the sword after the fugitive remnant (ver. 9 b).

Ver. 5. **For who will take pity . . . to wish thee well.** From vers. 1-4 it follows with absolute certainty that Jehovah will no longer help, and that therefore Israel is inevitably lost. 'פ, For, implies a reference to this thought. No longer any escape! If the Lord will not, who else will have pity on the people? (Isai. li. 19; Nah. iii. 7). Who indeed will even ask how they are? (שאל לשלום) properly = to ask after one's good health, to greet, Gen. xliii. 27; Exod. xviii. 7; Judges xviii. 15, etc.) The thought seems to be thus implied, that still less will any one do aught for the welfare of the people, or any longer intercede for them as the prophet has done (xiv. 7 sqq.; 19 sqq.).—**Turn aside.** פנה is here, as frequently, to deviate from the direct, proposed way, in order to turn to some other object, with which, as here, the idea of taking trouble may be connected. Ruth iv. 1; 1 Ki. xx. 39; Exod. iii. 8.

Ver. 6. **Thou hast rejected me . . . of repenting.** The reason for the declaration in ver. 5, that Israel is irretrievably lost, is stated in ver. 6, and more particularly in ver. 7 sqq. The reason first given, in ver. 6 a, is objective, it being declared what Israel has done to draw upon himself such a punishment. The words then **I stretched to repenting** express the subjective reason, i. e., they declare what facts on the part of the speaker (i. e., of God) are presented as *causæ efficientes* of destruction. The præterite חס, etc., is not strange; as the apostasy is an already accomplished fact, so also is the hostile position which God assumes towards it. The "stretched-out arm," which is so often mentioned as Israel's saving arm (Deut. iv. 34; v. 15; xxvi. 8, etc.), signifies the hostile position of God towards the enemies of the people. Elsewhere the stretching out of the hand frequently designates the declaration of war, or the command to use force; 1 Ki. xiii. 4; Job xv. 25; Isai. v. 25; ix. 11; x. 4; Jer. vi. 12; li. 25; Ezek. vi. 14; xiv. 9, 13, etc.—Perhaps also the assonance of חס to חס is intended.—**Destroyed thee** is a summary intimation of the import of the gesture **I was weary, etc.**, a more particular definition, in so far as it declares that the destruction will no longer be deferred as heretofore by a gracious "repenting." Comp. iv. 28; vi. 11; Isai. i. 14

Vers. 7-9. **And I winnowed them . . . before their enemies.** I do not think with GRAF that שער הדמיון is to denote the uttermost lands of the earth. How then could פ be used? The preposition retains its proper meaning, if as in Nah. iii. 13 we understand the exits of the land. The Lord winnows so powerfully that as the chaff flies out over the threshing-floor, so Israel flies out through the exits of the land to a distance.—**Had not turned, etc.**, is a causal sentence.—In vers. 8 and 9 the prophet uses similar colors to those in xiv. 16, 17. Comp. xi. 22; xviii. 21.—The words פנה חס, variously interpreted by the commentators, are most easily explained by the antithesis to the subsequently mentioned ילד השכנה. Even the strongest women, both those who have borne distinguished warriors, and those who have had numerous sons, shall perish. Without insisting on the singular in פנה I believe that it includes the idea of quality, as שכנה does of quantity. (Comp. 1 Sam. ii. 5).—[HENDERSON:—"By the 'young spoiler' [text 'destroyer'] is meant Nebuchadnezzar II., who, when his father was old and infirm, had part of the Chaldean army committed to him, and after defeating Pharaoh Necho at Carchemish marched forward against Jerusalem and captured it. The attack being made at noon indicates the unexpectedness by which it was characterized, that being the time of day when, owing to intense heat, military operations are carried on with less vigor."—HIRTZ:—"The description in ver. 8 points to a lost battle; and on this hypothesis all the single features of the picture in vers. 7-9 may be brought into one point of view, so as to present one event. The author then refers to the battle of Megiddo, the more probably (2 Ki. xxiii. 29) as the figure of the sun setting in bright daylight might then be founded on the eclipse which took place in that valley 30th Sept., A. D. 610. (Vid. THEOPHILUS on 2 Ki.)."—S. R. A.]—**Breathed, etc.**, נפח. From Job xxxi. 39 the meaning of the word *expirare* seems plain. The rendering "to sigh" is too feeble in this connection.—**Her sun**, the sun of her life, and the happiness (comp. Mal. iii. 20; Ps. lxxxiv. 12) which she had in her sons is gone down. נפח as in Gen. xv. 17; 2 Sam. ii. 24; Mic. iii. 6. פנה, comp. the previous "at noon-day."—**And confounded.** נבזה. The reference to the mother is to be preferred; for the sun itself does not suffer shame, but those who by the setting of the sun are reduced from the condition of an honored mother to the wretched state of a bereaved and childless one. In Isai. xxiv. 23 it is the sun and moon themselves which must pale before a more brilliant star.—**Deliver to the sword.** Comp. Mic. vi. 14.

SECOND MAIN DIVISION.

THE CONSEQUENCES OF THE REFUSAL WITH RESPECT TO THE PERSON OF THE PROPHET AND INSTRUCTIONS CONCERNING HIS FURTHER COURSE (XV. 10—XVI. 9).

1. *Complaint and petition of the prophet on account of the consequences of the refusal with respect to his person.*

XV. 10-18.

- 10 Wo unto me, my mother, that thou hast borne me,
A man of strife and a man of contention to the whole land :
I have not borrowed nor lent, yet all curse me.¹
- 11 Jehovah said : Verily, I distress thee² for thy good,
Verily the enemy shall approach thee imploringly³
In the time of calamity and in the time of distress.
- 12 Will then iron break iron from the north and brass?
- 13 Thy substance and thy treasures will I give up for spoil, not for hire,⁴
But on account of all thy sins and in all thy borders.
- 14 And I take thee⁵ with thine enemies into a land that thou knowest not,
For a fire⁶ is kindled in my nostrils which shall burn over you.⁶
- 15 Thou knowest it, O Jehovah, remember me,
And visit me, and avenge me of my persecutors ;
Sweep me not away by⁷ thy long suffering ;
Know that for thy sake I have suffered reproach.
- 16 Thy words were offered and I devoured them,
And thy words⁸ were to me the joy and rejoicing of my heart.
For I bear thy name, O Jehovah, God of Zebaoth.
- 17 I sat not in the assembly of the joyful, nor was merry.
Before thy hand I sat solitary, for thou hast filled me with indignation.
- 18 Why then has my pain become perpetual,⁹
And my wound helpless,¹⁰ that will not heal?
Art thou then become to me as a deceitful brook,¹¹
As precarious water?

TEXTUAL AND GRAMMATICAL.

¹ Ver. 10.—כלה מקללני. This wholly abnormal form (comp. OLSH., § 206 b) which as *forma mixta* has been variously explained, is evidently due, as J. D. MICHAELIS, HIRTIG, GRAF, MEIER have recognized, to a wrong division. It should read כלה־מקללני. The attraction of the ם to the following word may have been occasioned by the circumstance that the form ending with it is not found elsewhere (similar formation כלה־מקלל Deut. i. 22. Comp. אלה־מקלל Ezek. xxiii. 45, 47; אלה־מקלל Gen. xxxii. 1; xix. 8). The 1st Pers. כלה־מקלל however is found in 2 Sam. xxiii. 6.

² Ver. 11.—לא שריתך. The Chethibh may be read שריתך (who attack thee, anomalous inf. Kal. from שרר, as HIRTIG), שריתך (*soloendo te*, ROSENKRÜTZER), שריתך (*initium tuum*, GESEN.), שריתך (*solutio tua sc. erit*, WINER), שריתך (in different meanings: *confirmabo te* or *exhilarabo te*, J. D. MICHAELIS; *firmabo te*, MAURER, EWALD; I do thee injury, I oppress thee, GESEN., *Thesaur.*, MEIER). The Keri is שריתך Piel from שרר, which verb occurs besides only in Job xxxvii. 3 (disputed in the latter place) and is said to signify to loosen like the Aram. שרר (comp. Dan. ii. 22; iii. 25; Ezr. v. 2). [So HENDERSON.—S. R. A.] The old translators vacillate and alter arbitrarily. Vulg., Targ., RASCHI, KIMCHI read שריתך for שריתך (comp. 1 Chron. xii. 38; OLSH., § 70 and 412), which they regard as — *reliquie tue* or *finis tuus* thy remnant, thy exit, for which however אחרית always stands elsewhere. [A. V.: it shall be well with thy remnant]. I agree with GESENIUS in his *Thesaurus* and MEIER. The *scriptio defect.* is no objection. Comp. ex. gr. עניתך Nah. i. 12; לִבְנֵינִי Song of Sol. iv. 9. שרר means *torset*, *contorsit*. Hence שרר, oppressor (Ps. viii. 3; xxvii. 11; liv. 7), שר cloud (*contortum*) שרר *torques*, שרר *catena*. The Lord tells the prophet for his consolation that the oppression will eventuate in favor of his best interests. Comp. ver. 19 seq., לִמֹּן besides only in xxxii. 39. Elsewhere לִמֹּן (xiv. 11; xxi. 10; xxiv. 5, 6; xxxix. 16; xli. 27).

* Ver. 11.—וְהַפְעֵתִי פָנַי signifies in vii. 16; xxvii. 18; Job xxi. 15; Ruth i. 16 to apply to one, press one with petitions. Accordingly Hiphil here quite regularly — to cause such application, urging, although the Hiph. is elsewhere used in the sense of the Kal. (Isai. liii. 12; lix. 16; Jer. xxxvi. 25).

* Ver. 13.—לֹא בְכֹחִי. There is probably here a corruption of the text. In the parallel passage xvii. 3 we read after אֶתֵּן the words בְּכֹחַ כָּל-גְּבוּלֶיךָ. Since now בְּכֹחִי might very easily become בְּכֹחִי, especially if we consider the difficulty of this word, it is very natural to perceive in the latter a corruption of the former. The unmeaningness of the sentence then led to the addition of לֹא which is wanting in the LXX. The author of the gloss might also have had in mind passages like Isai. xiv. 13; lili. 3; lv. 1. What occasioned the deviation from xvii. 3 it is difficult to tell. At any rate, if the words are to yield any sense, the first ו must be rendered by "and indeed" (comp. NABEGLAS. Gr. § 111, 1), and גְּבוּלֶיךָ be referred to the first section of the verse.

* Ver. 14.—וְהַעֲבֵרְתִּי. In xvii. 4 we have וְהַעֲבֵרְתִּי, which is also given by the LXX, Syr., Chald. The Hiphil form עָבַר is evidently a corruption, but in the gloss the genuine text, and therefore to be retained, although no commentator has yet been able to give a satisfactory explanation of it. From לֹא יֵרֵת we see that the people (at any rate with the previously mentioned treasures) is regarded as the object.—Comp. ix. 15.

* Ver. 14.—כִּי-אֶשׁ, etc. The words are taken *verbatim* from Deut. xxxii. 22, while in xvii. 4 we have קָרָהֶם (transl. as in Isai. i. 11; lxiv. 1). For עָלֵיכֶם we find in xvii. 4 more appropriately עָלֵם.

* Ver. 15.—לֹא אֶכְנֶה, ix. 2; לִפְשָׁעִי, xxx. 11. Comp. Isai. xl. 3; xxxii. 1.

* Ver. 16.—דְּכַרְיֶךָ. The Chethibh דְּכַרְיֶךָ is quite impertinent. Comp. NABEGLAS. Gr. § 103, 4 b, 3.

* Ver. 18.—נָצַח. Subst. (comp. Ps. lxxiv. 3; 1 Chron. xxix. 11) = *perpetual*. Comp. NABEGLAS. Gr. § 74.

* Ver. 18.—אֶנְשֵׁךָ, comp. xxx. 15; Isa. xvii. 11; Mic. i. 9.

* Ver. 18.—אֶכְנֶה. Comp. Mic. i. 14. It is the opposite of גָּחַל אֵיתָן, Deut. xxi. 4; Am. v. 24. Comp. Erod. xiv. 27.

EXEGETICAL AND CRITICAL.

After a sorrowful lament of the prophet, that without any fault of his, all curse him (ver. 10), follows (if vers. 11-14 are genuine) first a comforting assurance from the Lord, that all will accrue to his advantage and that even his enemies in their distress will turn to him as suppliants (ver. 11); and then a description of this distress: it comes as iron from the North which cannot be broken by other iron or brass (ver. 12); all wealth in all the borders of Israel will be plundered on account of their sin (ver. 13), and the people will be carried away into a strange land in consequence of the violent and inextinguishable anger of Jehovah (ver. 14). In vers. 15-18 follows a further address of the prophet to the Lord, which, by the words "Thou knowest it," may possibly be connected with ver. 12, but may also be connected with ver. 10. The prophet prays the Lord for His gracious interposition, for vengeance on his enemies, for long-suffering forbearance, since he is indeed suffering for God's sake (ver. 15). He grounds his petition further on his willing devotion to the Lord as His instrument (ver. 16), and his having walked worthy of this great honor (ver. 17). In conclusion another lament of the prophet: Why is there then for me no cure, no recreation? (ver. 18).

Ver. 10. **Wo unto me . . . all curse me.** Had the intercession of the prophet in ch. xiv. been heard, his lot, in so far as it depended on his countrymen, would have been more agreeable. But now that so stern a refusal has been given he sees the whole fury of the people discharged upon his person. The mention of the calamity of the mother, vers. 8 and 9, reminds the prophet of his own mother, not however to lament on her account, but on his own, that he was ever born. Comp. xx. 14; Job iii. 3; 1 Macc. ii. 7. —Lending and borrowing cause most law-suits. The prophet neither receives loans from others

(נָשָׂה, Isa. xxiv. 2), which as a bad debtor he did not repay, nor does he himself lend money (נָשָׂה, Deut. xxiv. 11, נָשָׂה creditor, exactor, Ps. cix. 11), which as a stern creditor he calls in with rigor.—Observe the contrast between the accusations, which according to ver. 10 were universally raised against the prophet, and the touching petitions, which he, xiv. 7-19, offers for his people. He thus gives a reply to those accusations, which causes their unrighteousness most distinctly to appear.

Ver. 11. **Jehovah said . . . in time of distress.** The formula *Jehovah said* (אָמַר) thus prefixed is found besides only in Jer. xvi. 25, and in no other prophet. I cannot agree with GRAF, who in xvi. 25 would attach it to the preceding context. (Comp. הִנֵּנִי פָקֵד. We cannot then say that this position of the formula is a proof of the spuriousness or corruption of the text.—The Lord presents to the prophet's view a second pleasing turn in his affairs: even his opponents, who now press him in a hostile way, shall then be brought to press him with supplications, because they perceive their only salvation to be in his intercession. This is more particularly explained in ver. 12.

Ver. 12. **Will then iron . . . brass?** The words are very variously construed. The most simple construction, which agrees well with the context, is to take the first iron, כְּרוֹל, as the nominative, and the two following as in the objective case. Will then iron, i. e. any other iron, brought by men, break the northern iron or brass? That the northern iron is the northern empire (xiii. 20) is clear. The most celebrated iron and steel manufacture among the ancients was that of the Chalybeans in Pontus, of whom Strabo says, οἱ δὲ τῶν Χαλδαίων Χάλυβες τὸ παλαιὸν ἀνομάζοντο, XII. p. 826. Comp. J. D. MICHAELIS. *Observ. phil. et crit., in Jer.*, Ed. SCHLESINGER, p. 136. [Comp. WINER, *R.-W.-B.*, II. S. 512; SMITH, *Bibl. Dict.*, II. p. 1876.—S. R. A.] li

is accordingly quite suitable to represent this northern nation itself under the figure of the strongest iron. The connection with the preceding is this: thine enemies among the people will yet turn to thee as their only refuge, when they have learned their inability to master the northern iron. For the fulfilment see xxxvii. 8; xlii. 2 sqq.

Vers. 13 and 14. **Thy substance . . . burn over you.** These verses are evidently intended to give a plainer description of the distress, merely intimated in ver. 11, and briefly and obscurely described in ver. 12. The words are, however, taken from xvii. 3, 4, where they are found in the more original form and proper connection.—**Not for hire.** The thought occurs similarly only in Ps. xlv. 12. In this passage, however, it is the selling of the people, not of their property and treasures, which is spoken of. It is also a question whether in Ps. xlv. 12 the selling is to be understood in a literal sense—thou causest thy people to be sold into slavery by their conquerors at a mean price (comp. Joel iii. 8, 11, 12; VAHINGER on Ps. xlv. 12). Since now it is doubtful whether the thought that God sells His people for nothing or without return is biblical, and still more doubtful whether it may be said God sells the *treasures* of His people for nothing, the view gains in probability that there is here a corruption of the text. Comp. the TEXTUAL NOTE 4.

Vers 11 and 12 contain in themselves nothing to lead us to doubt their integrity, nor do they in the connection form an incongruous element. Ver. 11 contains a preliminary tranquilization of the prophet, ver. 12 a more particular characterization of the distress intimated in ver. 11, and the reason of approach imploringly, etc.—**Thou knowest.** in ver. 15, may be connected with ver. 12, in the sense: I cannot indeed conceive how that is possible, but Thou Lord knowest it. For since vers. 11 and 12 contain the words of the Lord to the prophet, "Thou knowest it" cannot be an appeal by the prophet to the divine testimony, but only for the purpose of self-tranquilization. But on the other hand it cannot be denied, that this interruption in the prophet's lament is the more remarkable, as Jeremiah afterwards continues in ver. 15 *as though he had received no consolation* (comp. especially ver. 18) and the consolatory statements of ver. 11 recur in ver. 19 sqq. For these verses also declare that the affliction will accrue to the honor and welfare of the prophet and that the enemies will yet be compelled to apply to him. This is also favored by the perfect appropriateness with which ver. 15 is connected with ver. 10. The prophet had in ver. 10 protested his innocence, for which in ver. 15 he appeals to the Omniscient as a witness. Verses 13 and 14 bear in a much higher degree the stamp of spuriousness. For 1. They prolong in an unnecessary manner (as mere filling out of the portrayal of the previously intimated distress) the interruption of the connection; 2. They are a mere quotation from xvii. 3, 4 and textually corrupt, with which it accords, that they contain an address to the people which does not suit the connection; 3. The words **Thou knowest**, ver. 15, are then disconnected, for neither can they be referred to

the close of ver. 14 nor to vers. 13 and 14 together, since these verses contain neither the words of the prophet, nor anything which appeared incredible to the prophet.

Ver. 15 a. **Thou knowest it . . . thy long-suffering.** On **thou knowest it** *vid. supra*; comp. Ps. xl. 10; Ezek. xxxvii. 3.—**And visit me,** **בָּרַךְ** is frequently used of a gracious visitation of God after a period of disfavor: Gen. xxi. 1; Exod. iii. 16; iv. 31; Ruth i. 16; Ps. viii. 6, 6; Isa. xxiii. 17, etc. Comp. Ps. cvi. 4.—

Avenge, etc. **וְיִנְקָם לִי** properly=avenge Thee for my good upon my enemies. This construction here only. Comp. 1 Sam. xxiv. 13; Numb. xxxi. 2.—**By thy long-suffering.** Since the prophet is not himself conscious of having deserved the divine anger, the long-suffering can be referred only to the enemies: "Suffer not that in consequence of the delay of Thy vengeance I be swept away of my enemies."

Vers. 15 b-17. **Know that . . . filled with indignation.** In these words the prophet presents the grounds on which he expects help from the Lord. He first prays the Lord to consider that he is suffering for His (the Lord's) sake. Comp. Ps. lxi. 8 (Zeph. iii. 18). He then appeals to the willingness with which he offered himself as the Lord's organ, and his life in accordance with his high calling.—**Thy words, etc.** The prophet did not excogitate what he was to proclaim but found it, it was offered to him. The *found* is according to Old Test. usage frequently that which is present of itself in opposition to that which one has produced or procured by his own activity. Comp. Gen. xix. 15; 1 Sam. xxi. 4; xxv. 8.—**Devoured.** As in Ezek. ii. 8; iii. 3 coll. Rev. x. 9, 10, he designates by eating the eager complete reception of them into the mind. The commentators refer to PLAUTUS, *Aulul.* III. 6, 1, *nimum lubenter edi sermonem tuum*.—**For I bear, etc.** The word of the Lord may then have become the joy of his heart because it effected that "the name of Jehovah was named over him" (comp. rems. on vii. 10), i. e. that he was designated as a prophet of Jehovah in opposition to the prophets of the idols (comp. the prophets of Baal, 1 Kings xviii. 19; 2 Kings x. 19). This designation was to him an honorary title of the highest value. But by this it is not excluded that the word of the Lord in itself was already a cause of rejoicing to him.—**I sat not.** The prophet here describes how his life externally had been spent in accordance with the prophetic calling. He had avoided the society of idle, pleasure-seeking men, he had sat in solitude, the feeling of being divinely possessed as well as the sorrow caused by the predominant objects of his vision, viz. human sin and divine punishment, rendering him incapable of taking part in the proceedings of the merry.—**Before thy hand.** The expression "hand" designates the divine operation as immediate and irresistible. Comp. Isa. viii. 11; Ezek. iii. 14; viii. 1; xi. 5; xxxvii. 1, etc.—**For thou hast filled me, etc.** The prophet is filled with indignation and anger by what he beholds in consequence of the divine operation. He cannot possibly be angry with God. Rather is he full of the divine wrath (vi. 11) at the sin of men and at the necessity

of punishing them. Moreover we see from ver. 16 that indignation is not the only feeling of the prophet, nor the only reason which detained him from the society of men. He was in part too divinely troubled, in part too joyful in God, to feel at home in such society. [HENDERSON: "The hilarity which the prophet had experienced was not that of the ungodly, who at their festive meetings treated divine things with scorn. With these he had had no fellowship, but because of the faithful communication of his inspired messages he had been expelled from society and made the object of their fiercest indignation. The occurrence of "indignation" with "hand" in this verse has generally induced the supposition that by the latter the afflicting power of God is intended; but it seems more in accordance with the bearing of the connection to re-

gard the expression as designed to convey the idea of powerful divine impulse or prophetic inspiration. Comp. Ezek. i. 3; iii. 14, and frequently. Thus Vatablus, Clarius."—S. R. A.]

Ver. 18. **Why then . . . precarious water.** The prophet concludes with an exclamation of hopelessness. After what he could declare of himself in vers. 16 and 17 he thought he had some claim for protection and consolation. But there is no prospect of this. As in despair he therefore inquires, **Why is this?**—According to the sense the whole verse must be rendered as a question, and **why** therefore be referred to the second section of the verse.—**Precarious.** Comp. Isa. xxxiii. 16. ["On TINDAL's objections to this passage, see WATERLAND, *Scripture Vindicated*, p. 245." WORDSWORTH.—S. R. A.]

2. The Lord's tranquilizing and consolatory answer.

XV. 19-21.

19 Therefore thus saith Jehovah:

If thou return, I will cause thee again to stand before me;¹
And if thou bring forth the precious without the base, thou shalt be as my mouth.²
They shall return to thee, but thou shalt not return to them.

20 And I will make thee to this people a brazen wall, a strong one;

And they will contend against thee, but not prevail over thee;

For I am with thee to deliver

And to preserve thee, saith Jehovah.

21 And I preserve thee from the hand of the wicked,

And redeem thee from the might of the violent.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 19.—וָאֵלֶיךָ, etc. The construction is like לָךְ וְאֵלֶיךָ, Isa. xlvii. 1, 5. Comp. NAEGLER, *Gr.* § 95, *g*, *Anm.*

² Ver. 19.—וְאֵלֶיךָ, *Kaph veritatis*. Comp. NAEGLER, *Gr.* § 112, 5 *c*.

EXEGETICAL AND CRITICAL.

The Lord answers the prophet by promising him anew, together with a mild correction and on the condition of blameless purity, the honor of being permitted to serve Him as His organ (ver. 19 *a*). He then promises the return to him of his enemies (ver. 19 *b*), inexpugnable firmness (ver. 20), protection and deliverance from all dangers (ver. 21).

Ver. 19. **Therefore thus . . . return to them.—If thou return.** In these words there is evidently a gentle reproof. In the preceding context, especially ver. 18, the prophet had allowed himself to be carried away into doubt of the fidelity and trustworthiness of the Lord. In this there was an element of alienation from the Lord. Without entering on a confutation or accusing the prophet directly of his departure, he gives him to understand that such a departure has taken place only by the conditional

sentence, "If thou return." For turning back presupposes a turning away. Comp. iv. 1.—**To stand before me**, in the sense of mediatorship, which at the same time includes the honor of a servant and of one who stands very near his Lord: xv. 1; xviii. 20; xxxv. 19; xl. 10.—**Bring forth, etc.** From the context such a bringing forth only can be spoken of as on the one hand is opposed to the blameworthy utterances of the prophet in ver. 18, and as on the other hand qualifies him to be the Lord's mouth. מִן־הָאֵלֹהִים is therefore to be taken in the sense in which it occurs, *ex. gr.* in Job xv. 18, which passage has in general a remarkable resemblance to the present. Then לָךְ is *away from, far from, without*. Comp. x. 14; Job xi. 15; xxi. 9. *Vid.* NAEGLER, *Gr.* § 112, 5 *d*.—**On the subject-matter comp. Exod. iv. 16.—They, etc.** The triumph of a witness of the truth consists in this that his opponents finally agree to his testimony. Comp. Prov. xvi. 7.

Vers. 20 and 21. **And I will . . . violent**

The Lord confirms the prophet in his office and His promise in the same words in which He had assured him of both in the beginning, i. 18, 19. —**Brasen wall.** ["The Roman Poet felt something of the great truth contained in these divine words, when he said,

*'Hic murus aeneus esto,
Nisi conscire sibi, nulla pallescere culpa.'*
(HORAT. I. Epist. i. 60)." WORDSWORTH.—S. R. A.]

CHAPTER XVI.

8. *Instructions as to the conduct of the Lord's servant among the people who have incurred judgment.*

XVI. 1-9.

- 1 The word of Jehovah came also unto me, saying,
- 2 Thou shalt not take to thee a wife,
Nor shalt thou have sons and daughters in this place:
- 3 For thus saith Jehovah of the sons and of the daughters born in this place,
And of their mothers that bare them,
And of their fathers that begat them in this land:
- 4 Miserable deaths¹ shall they die,
They shall not be mourned nor buried;
They shall become dung on the surface of the earth;
And by sword and famine shall they perish;
And their carcases shall serve for food to the fowls of heaven and the beasts of the earth.
- 5 For thus saith Jehovah: Enter not into the house of mourning,²
And go not to bewail them or to commiserate them;
For I have taken my peace from this people, saith Jehovah,—
The loving-kindness and the mercy.
- 6 Both great and small shall die in this land;
They shall not be buried and men will not mourn them,
Nor cut themselves, nor make themselves bald for them:
- 7 Nor will men break bread³ for them in mourning,
To console them concerning the dead;
Nor will they present them the cup of consolation,
Concerning father or mother.
- 8 And also thou shalt not go into the house of feasting [*lit.* drinking],
To sit with them to drink and to eat.
- 9 For thus saith Jehovah Zebaoth, the God of Israel:
Behold, I take away from this place before your eyes and in your days,
The voice of joy and the voice of gladness,
The voice of the bridegroom and the voice of the bride.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—**תְּחָלָאִים** *תְּחָלָאִים* [literally, deaths of diseases], different kinds of death in torment. Comp. Jer. xiv. 18 [the sick (pining) of famine]. **כְּמוֹת** here only and in Ezek. xxviii. 9; comp. **כְּלוּתִי**, Ezek. xxviii. 10.

² Ver. 5.—**בֵּית מְרוּחַ**. **בֵּית מְרוּחַ** occurs besides only in Am. vi. 7 (in the construct state, **בֵּית מְרוּחַ**). Comp. OLAM. § 198, a. b. & 376, 7), in the latter place with the meaning of jubilation. The root **רוּחַ**, which does not occur in the Hebrew, has according to the dialects (Arab. *marṣiḥ*, *vox vehemens*) the meaning of loud crying, be it for joy or sorrow.

³ Ver. 7.—**פָּרַס** interchangeably with **פָּרַשׁ** (Lam. iv. 4)—*frangere, dividere*. With **לֶחֶם** Isa. lviii. 7. Here **לֶחֶם** is wanting, but is found in some codd. of Kennicott. The LXX. and JEROME also express it. At any rate the bread, corresponding to the cup of consolation, is intended, which in Ezek. xxiv. 17, 22 is called **לֶחֶם אֲנָשִׁים**; Hos. ix. 4 **לֶחֶם אֲנָשִׁים**. The suffixes in **לֶחֶם אֲנָשִׁים** and **לֶחֶם אֲנָשִׁים** refer to the idea present, not in the words but in the mind of the mourner (Comp. EWALD, § 318 a).

EXEGETICAL AND CRITICAL.

The prophet (in xv. 10) had cried to his mother in complaint: Why hast thou borne me? He had explained in ver. 17 that he lived alone and far from all society of cheerful men. The Lord had thereupon in vers. 19-21 consoled him and promised him protection and deliverance. But the great national calamities should nevertheless continue. Hence both the complaint of the prophet in ver. 10 and his separation in ver. 17 are approved. Yea, it is added in confirmation that he is not even to take a wife and beget children (xvi. 2), for these would not escape the universal calamity of death (vers. 8 and 4),—further that he is not to go into any house of mourning or give any token of sympathy in the cases of death, in order to indicate that the dead will remain without burial or mourning;—finally that he is not to go into any house of feasting, in order to indicate that all joy, especially all nuptial rejoicing, will cease.

Vers. 1-4. **The word . . . beasts of the earth.** The prohibition to marry is closely connected with the complaint of the prophet in ver. 10: let it not be that thy children charge thee as thou hast charged thy mother. Comp. viii. 2; xxvi. 33.—**With the sword**, comp. xiv. 12, 15; xlv. 12, 27.—**Become food.** Comp. vii. 33; xix. 7; xxxiv. 20.

Vers. 5-7. **For thus saith . . . father or**

mother. The connection of ver. 4, with ver. 5 sqq., is as follows: the inhabitants shall perish miserably and lie unburied, for it is the command of the Lord that the prophet go into no house of mourning, i. e., it is the divine purpose to decree that punishment of which the command to the prophet is only the outward sign. The ground of this purpose is that God has withdrawn His favor from the people. (**For I have taken, etc.**).—**Commiserate.** Comp. xv. 5; xxii. 10; Job ii. 11; xlii. 11.—**For I have taken, etc.** Comp. Joel ii. 10; iv. 15; Gen. xxx. 23.—**Loving-kindness.** Comp. Hos. ii. 21; Zech. vii. 9.—**Cut, make bald**, customs forbidden by the law (*Vid.* Lev. xix. 28; Deut. xiv. 1), but which were, however, practised. Comp. xli. 5 (xlviii. 37). קָרְחָה [baldness] is mentioned with especial frequency: Isa. xxii. 12; Ezek. vii. 18; Am. viii. 10; Mic. i. 16. Comp. EWALD, *Alterthümer d. V. Iar.* [*Jewish Antiquities*] S. 225; SAALSCHÜTZ, *Mos. Recht.*, S. 880.—**They shall not break bread** [A. V., "tear themselves." Comp. TEXTUAL NOTES].—**The cup of consolation**, comp. Prov. xxxi. 6, 7.

Vers. 8 and 9. **And also thou shalt not . . . voice of the bride.** In this relation also the absence of the prophet is to indicate that joyful festivals are things denied by the Lord.—**Before your eyes.** This calamity will not just come upon a later generation, but upon the present.—**Voice of the bridegroom.** Comp. vii. 34; xxv. 10.

THIRD MAIN DIVISION.

REASON OF THE REJECTION AND ANNOUNCEMENT OF THE CAPTIVITY (XVI. 10—XVII. 4).

1. Idolatry the cause of the removal into exile.

XVI. 10-15.

- 10 And it shall come to pass, when thou shalt shew [declarest to] this people all these words, and they shall say unto thee, Wherefore hath [doth] the LORD [Jehovah] pronounced [denounce] all this great evil against us? or what is our iniquity? or what is our sin that we have committed¹ against the LORD [Jehovah] our God?
- 11 Then shalt thou say unto them:
Therefore, because your fathers have forsaken me, saith Jehovah,
And went after other gods, and served them and worshipped them,
And have forsaken me and not kept my law;
- 12 And ye have done still worse² than your fathers,
Since ye walk³ every one according to the hardness of his evil heart,
That ye hearken not unto me;—
- 13 Therefore I cast you away out of this land
Into the land that ye have not known, ye and your fathers;
And there ye shall serve the⁴ other gods day and night,
Because⁵ I will shew you no favour.⁶
- 14 Therefore behold, the days come, saith Jehovah,
When it shall no more be said: As Jehovah liveth,
Who brought up the children of Israel out of the land of Egypt;

- 15 But: As Jehovah liveth,
Who brought up the children of Israel from the land of the North,
And from all lands whither he had driven them:
And I bring them back into their land, that I gave to their fathers.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 10.—אֲשֶׁר הֵטְאֵנִי. The *nota relationis* may be regarded as a pronoun in the accusative, because it is said—הֵטְאֵנִי הֵטְאֵנִי, Exod. xxxii. 31; comp. Lev. iv. 3; Deut. xix. 15.
² Ver. 12.—וְהִרְעַתְם. Comp. NABEKLBS. Gr., § 95, e.
³ Ver. 12.—וְהִנַּחְתֶּם, causal sentence. Comp. NABEKLBS. Gr., § 110, 1, e.
⁴ Ver. 13.—The אֵת before אֶל־הָאֱלֹהִים in this passage may have this reason, that the word may be regarded as determinate in itself. Comp. NABEKLBS. Gr., § 68, 1. *Ann.* 1.
⁵ Ver. 13.—אֲשֶׁר־לֹא. אֲשֶׁר is causal here as in xiii. 25. Comp. NABEKLBS. Gr., § 110, 1.
⁶ Ver. 13.—וְהִנַּחְתֶּם. *Ar.* Ar.

EXEGETICAL AND CRITICAL.

The grounds of the punitive judgment described in the previous context are stated in this way, that the prophet is commanded to answer the people when, assuming an air of innocence, they inquire into these grounds (ver. 10): because your fathers forsook me and served other gods (ver. 11), and ye moreover have done worse (ver. 12), therefore I cast you forth into a strange land, where you may serve those gods; and will show you no more favor (ver. 13). To this are added two verses repeated in xxiii. 7, 8, in which it is declared that the oath by Jehovah who brought Israel out of Egypt, will be changed into the oath by Jehovah who brought Israel out of the north country. If these verses are genuine here, their object must be a double one: 1. Confirmation of the threatening pronounced in ver. 13. 2. Mitigation of the harsh utterance at the close of ver. 13, by the prospect of future deliverance. This strophe, moreover, forms the argument of the third division, for the three following strophes serve only to describe more in detail, and to elucidate some points in the first.

Vers. 10-13. And it shall come to pass . . . shew you no favour. This mode of speech, viz., the hypothesis of a question of the people and answer to it, is found v. 19; xiii. 22. —Therefore that your fathers, etc. Comp. vii. 24-28; ix. 11-15; xi. 7, sqq.—Hardness. Comp. iii. 17; ix. 13; xviii. 12. —that ye hearkened not. Comp. xvii. 23; xviii. 10; xix. 15; xlii. 13.—Therefore I cast, etc., comp.

xxii. 26, 28.—Into the land. The article is explained by the prophet's reference to what has been already said (xv. 14).—And ye shall serve. What was before sin is now punishment. The prophet has in view Deut. iv. 28: xxviii. 36, 64. —Day and night. The servants' toil consists in this, that they must attend to their service day and night.—Because I will shew. This causal sentence refers not to the first clause of the verse, which is circumstantially founded on the preceding context from ver. 10, but on the second. Because Jehovah has withdrawn His favor, they have to seek help of their idols.

Vers. 14 and 15. Therefore behold . . .

gave to your fathers. לָכֵן, therefore, at the beginning of ver. 14 is entirely in place. On this very account, because Israel, according to ver. 13, were to be cast away into a foreign land, the form of oath is to be correspondingly altered. Accordingly the purport of vers. 14 and 15 is primarily not consolatory, but sad. It confirms the declaration concerning the captivity. In so far, and because Jeremiah frequently quotes himself, as well as because interruptions of a prophecy of sorrowful import by consolatory prospects also frequently occur (comp. iv. 27; v. 10, 18), these verses may well be genuine here. I bring back is then connected with I cast away in ver. 13. Moreover that the words, even if transferred by Jeremiah himself, are in their original position in xxiii. 7, is clear from the connection, as well as from "the more peculiar and concrete form of the ext." (Hitzig) of this passage.

More particular description of the removal announced in xvi. 18.

XVI. 16-18.

- 16 Behold I send for¹ many fishers,² saith Jehovah, who shall fish them.³
After that I send for many hunters, who shall hunt them
Down from every mountain, and from every hill,
And from out of the clefts of the rocks.
17 For my eyes overlook all their ways; they are not hidden from me,
Nor is their iniquity concealed from mine eyes.

- 18 And I recompense the first time double their iniquity and sin,
Because they have desecrated my land with the carcasses of their monsters,
And have filled mine inheritance with their abominations.⁴

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—שָׁלַח לִי is used here with the meaning of "to send for, cause to be brought," exactly as in xiv. 3 in the expression שָׁלַח לִי. It is, therefore, quite a mistake to assume an Aramaism here as in xl. 2 (comp. 2 Chron. xvii. 7; Ezr. viii. 16), or, to refer to entirely different passages, as 1 Kings xx. 7. Even Numb. xxii. 40, cannot be compared.

² Ver. 16.—יָגֵן. The word occurs besides only in Isa. xix. 8 and Ezek. xlvii. 10, in the former place in the form יָגֵן, in the second יָגֵן, without any proposed alteration of reading in the Keri. In the present passage the Keri probably proceeds from the endeavor to produce uniformity with יָגֵן.

³ Ver. 16.—וְיָגֵן אֵר. *ley.*—FUEBSTER and EWALD (§ 127, a) would explain יָגֵן as an abbreviation of יָגֵן. But why should there not be a root with a weak ' as middle radical? Comp. NABOLDS, *Gr.*, § 37; OLSEN, § 233 d, § 496.

⁴ Ver. 18.—As כָּלֵא is not construed with כִּי, we must connect with כָּלֵא only וְתִתֵּן בְּיָדֵיהֶם (comp. ii. 7; xlii. 22).

EXEGETICAL AND CRITICAL.

This strophe serves only to describe more fully the facts announced in ver. 13, **Therefore I cast you, etc.** The deportation is to take place, as it were, according to the rules of art. The enemies are therefore compared to fishermen who fish out a lake, and with hunters who exterminate the wild animals from a hunting-district, even from the most effectual covers (ver. 16). So also the hiding of the Israelites will not avail, for all their ways are so manifest to the Lord that their iniquity lies displayed before His eyes (ver. 17). And so He recompenses to them for the first time double their sin by banishment from the land which they have desecrated by their idolatries. In this it is implied that in case of a second provocation, God's punitive justice will apply a still higher measure than that of double retribution.

Vers. 16-18. **Behold . . . abominations.—Many hunters.** The reason why the adjective *many* is used, is that the prophet means to say: then again I send for many, *viz.*, hunters.—**Hunters** is, therefore, epexegetical. That רֹכִים is here used as a numeral (as in Ps. lxxxix. 51; Prov. xxxi. 29; 1 Chron. xxviii. 5; Neh. ix. 28), is less probable. From vers. 17 and 18 it is evident that fisher and hunter were not to bring together the Israelites out of exile, but to drive them out of their own land.—As it follows from '3, ver. 17, the figure declares that no conceal-

ment will profit them. As fishers and hunters, who proceed according to the rules of their art, know how to drive out the animals from all their hiding-places, so will the enemies do with the Israelites. The former will see through all the plans and measures of the latter and defeat them, for they are revealed to them by God, before whose sight those measures equally with the sins of Israel lie bare and exposed. Comp. xxiii. 24; xxxiii. 19.—רָאשֹׁנָה, *first time*. [HENDERSON, following HIRTZIG, *etc.*, renders "previously."—S. R. A.] The explanation according to which this word is referred to ver. 15 (HIRTZIG, EWALD, UMBREIT), would be perfectly satisfactory if it did not leave unregarded the evidently intended antithesis to כְּשֵׁנָה *double*. This requirement can be met satisfactorily without any alteration of the text (as attempted by GRAF, according to Isai. lvi. 7), if we recognize that the prophet assumes the possibility of a second visitation. Then he would say: for this first time double will be recompensed (Isai. lxi. 7; Zech. ix. 12), but in case of repetition a much severer measure will be rendered:—as in reality the second destruction by the Romans was total in comparison with the first merely partial one.—**Because, etc.** The punishment has an inner relation to the sin: they have desecrated the land and rendered it uninhabitable, they must therefore leave it.

8. *Refutation of the objection (xvi. 10) that the people had committed no sin by their idolatry.*

XVI. 19-21.

- 19 O Jehovah, my strength and my fortress,
And my refuge in the day of distress!
"To thee will the heathen come from the ends of the earth, and will say:
Falsehood only have our fathers inherited,
Vapour, and there is none among them that profiteth.
20 Should a man make himself gods? And they are not gods!"
21 Therefore behold I teach them this once,
And teach them to know my hand and my might,
And they shall know that my name [is] Jehovah.

EXEGETICAL AND CRITICAL.

Having in vers. 14-18 given a confirmation and further description of the judgment threatened in ver. 13, the prophet in the two following strophes, xvi. 19-21, and xvii. 1-4 goes back to xvi. 10, where it is said that the people deny having sinned against Jehovah. This denial may have a double meaning. First it may be intended to declare that it is not a sin to serve other gods, together with Jehovah. Secondly, the meaning may be that the fact itself that Israel served other gods is disputed. To this denial in the first sense the prophet replies by directing his glance into the proximate future, in which the heathen will perceive what Israel has failed to perceive, *viz.*, that the gods are vanity, that Jehovah is alone God, and that therefore idolatry is sin (vers. 19, 20). Now since Israel might and should long ago have perceived that which even the heathen will perceive at last, but did not do so, Jehovah will bring this truth to their knowledge by a thoroughly incisive lesson (ver. 21).

Vers. 19 and 20. **O Jehovah my strength . . . not gods.** Since the prophet addresses the Lord as **my strength**, *etc.*, and then says that the heathen, after they have perceived the nothingness of the idols, will all come to this Lord, he includes himself, as it were, together with the heathen, among the believers in Jehovah, but excludes Israel from this communion, until instructed by the judgments they recognize their errors, and obtain the same saving knowledge.—**My strength.** Comp. Ps. xxviii. 7, 8; lix. 17; 2 Sam. xxii. 3.—**Heathen** [*lit.*, nations.—S. R. A.] Even this word shows that it is not the tribes of Israel that are meant. (MEIER).—**Falsehood only.** Comp. x. 14; li. 17.—**Our fathers inherited.** The expression is still stronger than if it had been **we inherited**. The tradition is false from the very beginning.—**Profiteth.** Comp. Isai. xlv. 10; Jer. ii. 8, 11.—**Should a man.** The words of the heathen in which they themselves set forth the vanity of the

idols. Manufactured gods are on this very account no gods. The sentence **and they are not gods** is to be taken in a causal sense. Comp. NAEGLER. *Gr.*, § 109, 4.

Ver. 21. **Therefore behold . . . my name Jehovah.** From the connection the prophet's object cannot be to give instruction concerning the future conversion of the heathen. He only wishes, by the good which he says of the heathen, to set the folly of Israel in a clearer light. We are therefore after the sentences "*I come to thee,*" and "*the heathen will come to thee*" to supply: but Israel comes not to thee. There is a reference to this thought in **therefore**. Because Israel has not the knowledge which he might long have had, as well as, or better than the heathen will have it in the future, the Lord will this once impart it to them.—**This once** (comp. x. 15) like **the first time** in ver. 18, refers to the impending first catastrophe of the theocracy by the Chaldeans. Israel is to feel the hand of the Lord, and thus learn to understand the significance of His name. The prophet evidently alludes to Exod. iii. 14. We perceive in what sense the understanding of the name is meant, from the words "*I will teach them to know* (*i. e.*, to experience, to feel) *My hand and My might,*" in comparison with the expression עָלָם, which is used of the idols in ver. 19. By that visitation, namely, will Jehovah manifest Himself as the *Really Existent* (this point from the connection is evidently here brought into the foreground) in opposition to the non-existent deities, and thus bring Israel to the consciousness that he has certainly sinned in worshipping other gods together with Jehovah. Comp. Isai. lii. 6, coll. Jer. xxiii. 27; Exod. vi. 8.

[“This passage (xvi. 19—xvii. 14) is appointed as the *Haphtorah*, or Proper Prophetical Lesson, to Lev. xxvi. 8—xxvii. 34, where God declares the vanity of idols, and the blessings of faith, repentance and obedience.” WORDSWORTH.—S. R. A.]

CHAPTER XVII.

4. *Refutation of the objection (xvi. 10) that the people had not generally served idols.*

XVII. 1-4.

- 1 The sin of Judah is written with an iron stylus,¹
Graven with a diamond point on the tablet of their heart,
On the horns of their altars;
- 2 As their children remember their altars,
And their images of Baal² by³ the green trees, by the high hills.
- 3 My mountain together with⁴ the fields,
Thy substance and all thy treasures will I give up to spoil,
Thy heights!—for thy sin in all thy borders.
4. And thou shalt withhold thy hand from the inheritance which I have given thee;
And I cause thee to serve thy enemies in a land that thou knowest not:
For ye have kindled a fire in my nostrils that shall burn forever.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—**יָדָא**. This word, which occurs besides only in Deut. xxi. 12 is the nail, *unguis*, but since the finger-nail cannot be used for the engraving of ineffaceable writing, the word must mean a sharp, cutting instrument in general, in correspondence with the fundamental meaning of the root (= *inscidere, insculpere*. Comp. Aram. **יָדָא**).

² Ver. 2.—[A. V.: their groves; DE WETTE: their Astartes (but comp. EXEGET. Notes).—S. R. A.]

³ Ver. 2.—Explanations which render **יָצַח** as local — with, together with (**יָצַח**, R. SAL.), or cumulative — *una cum* (SEB. SCHMIDT and others) are as unsatisfactory as the reading **יָצַח-לָךְ**, which is found in the Chal'd., Syr., and in 16 Codd. of KENNICOTT and 9 of DE ROSSI.

⁴ Ver. 3.—**בְּ** — in the midst, but in the sense of accompaniment, together with. Comp. xi. 19; NAEGLSB. *Gr.*, 2 112, 5, a.

EXEGETICAL AND CRITICAL.

The denial of having sinned against Jehovah (xvi. 10) must mean that the fact of idolatry is denied. Against such a bold and shameless assertion the prophet rises here with visibly increasing indignation. He says that the sin of Judah is certified, and as it were, recorded in the archives, viz. (a) in their own conscience, in which the memory of their idolatrous abominations is fixed like an ineffaceable brand, and (b) externally, on the horns of the altars, where the blood of the slaughtered children adheres as an equally ineffaceable memorial (ver. 1). These two testimonies were just as deep and inextinguishable to them, the actors present, as to the children the impression of that horrible cult which had snatched away so many from their midst would remain unforgettable. And so deep was this impression, that the mere sight of green trees and high hills was sufficient to refresh it continually (ver. 2). On the basis of the facts thus certified, the prophet repeats the announcement of the divine punishments, which will consist in plunder of substance, desolation of the land, according to the analogy of the year of release, and deportation into an unknown land (vers. 3 and 4).

Vers. 1 and 2.* **The sin of Judah . . high hills.** ORIGEN (*Hom. XVI. ed. Lommatzsch.*, S. 301), ISID. HISP. (*De Pass. Dom.*, ch. 22). GUISLER (*ad h. l.*) by Judah here understand Judas Iscariot.—**Iron stylus.** Comp. Job xix. 24.—**diamond point**, **יָדָא**, which occurs besides, in this sense, only in Ezek. iii. 9; Zech. vii. 12, appears to designate especially the diamond, which serves as a pointed cutting instrument,

* The LXX. does not contain verses 1-4. Without doubt Jerome is correct in saying, *fortitan peppererunt populo suo*. ORIGEN in the *Hom.* gives under asterisks the following translation, which he found in other translators: Ver. 1. *Ἀμαρτία Ἰουδα γεγραπταὶ ἐν γραφεῖν σιδηρῷ, ἐν θυγχε ἀδαμαντίνῳ, ἐγκεκολλημένη ἐπὶ τοῦ στήθους τῆς καρδίας αὐτῶν, καὶ τοῖς κέρασι τῶν θυσιαστηρίων αὐτῶν.*

Ver. 2. *Ἦνικα ἀναμνησθῶσιν οἱ υἱοὶ αὐτῶν τὰ θυσιαστήρια αὐτῶν καὶ τὰ ἀλφειὰ αὐτῶν ἐπὶ ἔξλου δασέος, ἐπὶ βουμῶν μετεώρων, ὅριον ἐν ἀγρῷ.*

Ver. 3. *Ἰσχὺν σου καὶ πάντα θησαυροὺς σου εἰς προνομήν δώσω, τὰ ὄρηά σου ἐν ἀμαρτίᾳ ἐν πᾶσι τοῖς ὁρίοις σου.*

Ver. 4. *Καὶ ἀφαιρηθήσεται (al. ἀφαιρηθήσεται) καὶ ταπεινωθήσεται (al. ταπεινωθήσεται) ἀπὸ τῆς κληρονομίας σου, ἥ ἐδωκά σοι, καὶ ἀναβιβίσω σε ἐν τοῖς ἐχθροῖς σου ἐν τῇ γῇ ἥ οὐκ ἔγνωσ' ὅτι πῦρ ἐγκεκαυσάσαι ἐν τῷ θυμῷ μου. ὥς αἰῶνος κηρύσσεται. Τάδε λέγει κύριος. Thus in MONTFAUCON, *Hexapl. Tom. II.*, p. 210.—EUSEBIUS also, *Dem. Ev. X.* 5 (comp. li. 23), communicates the words, remarking that he found them ἐν τῇ τοῖς Λοκροῖν ἐρμηνείᾳ ἐκδόσει, ἐπὶ μετὰ παραδόσεως ἀστερισκῶν ἐν τοῖς ἀριθμοῖς τῶν παρὰ τοῖς Ο. ἀντιγράφοις. DRUMIUS remarks that in *nonnullis cod. graecis et in uno Vaticano leguntur sub asteriscis*.*

since everywhere else (Isai. v. 9; vii. 23-25; ix. 17; x. 17; xxvii. 4) it is used in the meaning of "thorn." Comp. HERZOG, *Real-Enc.* III., S. 642; WINER, *R.-W.-B. I.*, S. 284.—On the tablet, etc. Passing momentary events make only a superficial impression. But whatever has exercised a long-continued and intensive activity is deeply graven. In opposition to the assertion (ver. 10) that Israel has not sinned against the Lord, the prophet points to the continuance of idolatry among the people, and the deep, inextinguishable traces, which it has left behind. These are double; of an external and internal sort. Internally is the conscience, the remembrance, the whole spiritual *habitus*, which keeps before Israel the fact of the long practised idolatry. Externally are the idol-altars, with the blood of the children offered upon them, crying towards heaven, which testify of the sin to all the world. It is therefore audacity on the part of the people to pretend that they have forgotten the fact. The expression *write on the table of the heart* is found also in Prov. iii. 3; vii. 3.—**horns of the altars.** That the idol-altars are meant is evident 1, from the plural, for there was but a single altar of Jehovah (J. D. MICHAELIS); 2, from the connection, for Israel's sin was to be read only on the idol-altars, not on the altar of the Lord,—or on the latter only in so far as they had perhaps used it for idolatrous worship (comp. 2 Chron. xv. 3; WINER, *s. v. Brandopferaltar*). The altars in ver. 2 are doubtless also those of the idols, and identical with those mentioned in ver. 1.—On the horns of the altar of burnt offering and the sprinkling of these with the blood of the guilt offering, comp. Exod. xxvii. 2 (coll. Ps. cxviii. 27); xxix. 12; Lev. iv. 18, 25, 30, 34; viii. 15; ix. 9. That the idol-altars also had such horns is clear from Am. iii. 14. Comp. WINER, *R.-W.-B. s. v. Hörner*.—**Their altars, lit., your altars.** On the change of person comp. rems. on v. 14; xii. 13.—**remember.** We may reject at the outset the ungrammatical explanations which either take **בְּ** = **בְּ** (so that their children remember, LUTHER, ZWINGLE, substantially CALVIN) or understand God as the subject of **remember** (SEB. SCHMIDT, CLERICUS, CH. B. MICHAELIS). All those interpretations are at least very harsh, which regard the Jews as the subject, (*ut recordantur florum suorum ita altarium, etc.*, i. e., their altars are as dear to their hearts as their children, R. SALOMO, D. KIMCHI, ABBARBANEL, DIDOTUS, MAURER; remembering their children, they remember also the altars on which they offered them, HIRZIG) or which take

ב in the sense of *because, if*, (JEROME, Chald., Arab., and many later) or which find the apodosis in ver. 3 (EWALD, UMBREIT). Since in ver. 1 there is evidently likewise the idea of a *monumentum*, a record assuring a perpetual remembrance, the reciprocal relation of vers. 1 and 2 is indicated at the outset. There is a third memorial of the sin denied by the Israelites, the testimony of which is the more unexceptionable as it proceeds from the mouth of children (Ps. viii. 3; Matth. xxi. 16): the remembrance by the children of that horrible worship to which so many from their midst fell a sacrifice. The prophet points to an effect of that horrid ritual, which is not indeed elsewhere expressly testified, but is in itself entirely natural. Why should not Moloch have been the terror of the Israelitish children, when there was such real and sad ground for it, as is wanting in other bugbears which terrify the children of the present day?—**Their children** is therefore the subject of **remember**, and the construction is as *ex. gr.*, v. 26; vi. 7. Comp. NAEGELSB. *Gr.*, § 95, 2.—**Images, etc.** The אֱצִיטִּים are the masculine images of Baal [not of Astarte, as HENDERSON.—S. R. A.] (comp. 1 Ki. xiv. 23; 2 Ki. xvii. 10; xxiii. 14, etc.) as אֱצִיטִּים are primarily and in general the images corresponding to the female principle of Baal. What was their form is still undecided, also whether they had special relation to the service of Moloch. Should the latter not be the case, yet their relation to the murderous rites of child-sacrifice is beyond a doubt. For children were offered to Baal in all his forms, comp. vii. 31; xix. 5; xxxii. 35. HERZOG, *Real-Enc.* I. S. 638; IX., S. 715.—

By the green trees, עֵל-עֵץ. HITZIG and GRAF rightly take עֵל here in a causal sense connecting it with **remember**, not with **altars**. If the place was to be designated where the altars and images stood, we cannot conceive why the prophet should write “on green trees,” and deviate from the stereotyped form of “under every green tree.” It is accordingly more probable that it is to express that the mere sight of green trees and high hills awoke in the Israelite children the remembrance of those terrible altars and images.

We can certainly show no passage in which עֵל is used, after a verb of remembrance, of that which occasioned the remembrance. But all those passages are analogous in which עֵל designates the occasioning circumstances in general, *ex. gr.*, Gen. xxvi. 7, 9; Ps. xlv. 32; 1 Sam. iv. 13. Comp. עֵל-קָחָה, Jer. ix. 11; Job xiii. 14.

Ver. 3. **My mountain . . . in all thy borders.** The words הָרִי בְשָׂרָה are either connected with the preceding context in various ways (JEROME: *Sacrificantes in agro*; SYR.: *in montibus et in deserto*; CHALD.: *Super montes in agro*; ARAB.: *in montibus et in agris*; R. SALOMO, ABARBANEL, KIMCHI: *O mons mi, qui in agro es*, as a designation of Jerusalem, to which the previous context is addressed; ZWINGLI: *ut filii recordantur ararum . . . collium, montium et agrorum*; EWALD, MEIER: הָרִי בְשָׂרָה as in apposition to נִבְרָאָה, or with the following, when it is either rendered

as in the vocative, and Zion, as the high place of the country καὶ ἐξοχήν, or Israel as sacrificing on mountains, or fleeing to mountains (CALVIN), is understood by it, or it is connected with **thy heights** (LUTHER), or as an accusative with **thy substance** (*montem meum unum cum agro . . . dabo*, GSENIUS, GAAB, ROSENMCUELLER, UMBREIT). HITZIG calls attention to xviii. 14; xxi. 13, where Zion is designated as הָרִי הַיְיִשָּׁר and הָרִי הַיְיִשָּׁר. But here the connection is quite different. In this place the prophet would evidently say that all property, movable and immovable, divine and human, dedicated to the service of God and the service of idols will be given up to plunder on account of their intensive (vers. 1, 2), as extensive and universally diffused sin (in all thy borders). For this reason also I do not believe that **mountain** is to be rendered as in the vocative. It is rather accusative, dependent on **I will give**, and the explanation already mentioned as that of GSENIUS, GAAB, ROSENMCUELLER and UMBREIT, is the correct one. The mountain of the Lord also is desecrated; it therefore, in so far as it contains property that can be so treated, will also, like the fruitful field, be given up to plunder. The prophet says **fields**, because he wishes to designate only the land, which produces substance and treasures, or things that may be plundered. **Thy substance and all, etc.**, is a more particular explanation of **my mountain**. It tells us how a mountain and fields can be plundered. **Thy substance, thy treasures** have primary reference to **fields**. But that also which the mountain contained belonged in a certain respect to the people, and they were likewise despoiled of it. On the subject comp. xxvii. 16; xxviii. 3; lli. 17 seq.—**Thy heights** is in antithesis to **my mountain**. Even the sanctuaries dedicated to the idols were to be objects of spoliation. It is clear that **thy heights** is governed by **give**, but its abrupt position is strange. If we could connect exclusively with **for thy sin**, this difficulty would be removed. But not only the high places, but all that has been previously mentioned is given up on account of their sin. SYRUS and the Arabic (MS. Oxon), omit **thy heights** altogether. HITZIG translates “for atonement,” comparing Zech. xiv. 17; Deut. xxix. 11, and with respect to the construction, Deut. xxi. 29. But the expression in **all thy borders** would then be quite feeble and superfluous. GRAF after GSENIUS, DE WETTE and others:—Thy heights with the sin cleaving thereto I give up. But was it necessary to guard against the thought that the Lord would give up the heights without the sin, or that He would omit the latter? How is such a separation of the heights and the sin even conceivable? **Thy heights** may then be regarded as an emphatic asyndeton.—**For thy sin.** Comp. Mic. i. 6; 2 Kings xxiv. 3.—**In all thy borders.** This addition corresponds exactly to the previously stated extent of the punishment: Since the sin has been universally diffused, so all the possessions in the whole land will be made the means of punishment.

Ver. 4. **And thou shalt . . . forever.** In this verse וְכֵן causes the only difficulty. It has been either entirely passed over (SYRUS, ARAB., LUTHER), or explained in a more or less forced

manner, as *unfreely* (Vatable), by *thy iniquity, naked and bare, alone* (so JEROME, on the ground of which EWALD would alter to לְבַדּוֹ). But it is evident that Jeremiah had in view Deut. xv. 2, 8. This has been recognized by many expositors. Some (*ex. gr.*, SEB. SCHMIDT, ROSENEM.) supply, therefore, יָדָי from Deut. xv. 2. J. D. MICHAELIS was the first to suppose that יָדָי alone should be read. GRAF expresses this distinctly, and without doubt correctly. For on the one hand יָדָי, however interpreted, yields no satisfactory meaning. On the other hand the expression וְשָׁכַח יָדָי, *withhold thy hand, etc.*, corresponds perfectly to the connection. The year of release (comp. Deut. xv. 1-13), so called from the שְׁכִיחָה, the release of the debtor from the oppressive hand of the creditor, coincides with the Sabbath-year (comp. Exod. xxiii. 10, 11; Levit. xxv. 1-7), in which the land is to remain uncultivated (comp. SAALSCHUETZ, *Mos. Recht.*, S. 162 ff.; HERZOG, *R.-Enc.* XIII., S. 204 ff.). The state of

desolation, in which the land will be in consequence of the destined exile of the people is in Lev. xxvi. 24, 25 expressly compared with that Sabbathic year, or year of release, and is called the Sabbath-time of the land (שְׁבַת־הָאָרֶץ). In 2 Chron. xxxvi. 21 (comp. 3 Esdr. i. 58) it is expressly set forth that the Babylonian captivity was the fulfilment of the divine word proclaimed by Jeremiah, according to which the land was promised its holiday (שְׁבַתוֹת). But in no other place than this does Jeremiah intimate this thought. If now it is undoubted that this passage, with reference to Deut. xv. 2 coll. Lev. xxvi. 34, 35, designates the exile as a period of release for the land, we cannot avoid perceiving in יָדָי an altered form of the יָדָי of Deuteronomy. On I cause thee to serve, *vide supra*, on xv. 14.—For ye have kindled, *etc.* The words are a free quotation from Deut. xxxii. 22, while those in xv. 14, at least in their first part, agree *verbatim* with the original passage.

CONCLUSION (xvii. 5-18).

1. Retrospective glance at the deep roots of the corruption.

XVII. 5-18.

- 5 Thus saith Jehovah: Cursed the man, who trusts in men,
And makes flesh his arm, and whose heart departs from Jehovah.
- 6 He will be like one forsaken¹ in the desert
And will not see when good comes,
And will dwell in the arid places in the wilderness,
In a land salt and uninhabited.
- 7 Blessed the man who trusts in Jehovah,
And whose confidence Jehovah is!
- 8 He is like a tree planted by water,
And which stretches forth² its roots to³ the river,
And will not fear⁴ when the heat comes, and its leaf is green,
And in the year of drought it will not have care nor cease from fruit-bearing.
- 9 The heart is more deceitful than anything
And⁵ profoundly corrupt Who can know it?
- 10 I, Jehovah, search the heart, try the reins,
Even⁶ to give every one according to his way,
According to the fruit of his doings.
- 11 A partridge, which fosters without having laid,
Is he who accumulates riches not by right.
In the half of his days he will leave them,
And at his end he will be a fool.
- 12 O throne of glory, height⁸ of beginning, place of our sanctuary!
- 13 Hope of Israel, Jehovah!
All who forsake thee are put to shame!
Those who depart⁷ from me must be written in the earth,
Because they have forsaken the fountain of living water, Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—**כַּעֲרֵר**. The ancient translations all express here, doubtless on the ground of the antithesis in ver. 8, the name of a tree or shrub, while in Ps. cii. where alone the word occurs a second time, they all, in accordance with the context, express the idea of *miser*. Since now **כַּעֲרֵר** is formed after the analogy of **גִּלְגַּל**, **דִּרְדַּר**, **הִלּוּל**, **כִּנְכֵּב**, (פִּכְכֵּב), etc. (comp. OLSH. § 189, a; NAEGELSB. Gr., § 42, a, §. 87), since, further, the corresponding verbal root is given by II. 58 (**כַּעֲרֵר** **הַתַּעֲרֵר**) unquestionably with the meaning *denudare* (comp. Isai. xxiii. 13; xxxii. 11; Hab. iii. 9. **כַּעֲרֵר** *nuditas*, **נָדָר** *nudus*, **נָדָר** *nudus, solitarius*; Gen. xv. 2; Lev. xx. 20, 21; Jer. xxii. 30), the meaning of "naked, destitute, wretched," is assured also in this passage. [HENDERSON: "I acquiesce in the opinion of Dr. ROBINSON, that it is the same as the Arab.

عرعر. *Arar*, the juniper-tree which is found in the vicinity of the Arabah, or the Great Valley, to the south of the

Dead Sea. See *Bibl. Res.* II., 506. Thus DE WETTE: *Wacholderbaum*. The same form of the word occurs Ps. cii. 18, where the idea conveyed is that of *naked, destitute*. The point of comparison in the two passages of our prophet is the forlorn appearance of a solitary juniper, deprived of all nourishment in the arid desert."—HITZIG referring to the composition of Ps. cii., after the flight of Jonathan into the desert of Tekoa, and the connection with Jer. xlviii. 6, where also flight is spoken of, decides that the word designates one who has fled or been driven into the desert, or one who has come into misfortune as starved or perishing.—S. R. A. J. On the words in xlviii. 6, **כַּעֲרֵר** **כַּדְרֵר**, comp. rema. there.

² Ver. 8.—**יִנְבֵּל**. *ἀν. λεγ.*, synonyms with **יָבֵל**, Isai. xxx. 25; xlv. 4.

³ Ver. 8.—**עַל** as frequently in Jer. Comp. on x. 1.

⁴ Ver. 8.—**יָרָא**. The Keri reads **יָרָא** after ver. 6. The Chethibh should be punctuated **יָרָא** (Imperf. from **יָרָא**), corresponding to **יָרָא**, and is at any rate to be preferred; as also the ancient translations express it, with the exception of the Chaldaes.

⁵ Ver. 10.—**וְלִתֵּת**. Comp. xxxii. 19. The *Vau*, which the ancient translations and many Codd. omit, is not so superfluous as GRAF supposes.

⁶ Ver. 12.—**כִּדְרוֹם** might grammatically be in the accusative, but as **כִּכְרוֹר** appears to be contrasted with **בְּשֵׁת** (iii. 24; xi. 13), so does **כִּדְרוֹם** with **בְּכֹת**.

⁷ Ver. 13.—**יָסֹר**. The Chethibh **יָסֹר** would be formed like **יָסֹר**, **יָסֹר**, **יָסֹר** (OLSH. § 212). The form **יָסֹר** as a noun, does not, however, occur elsewhere, and the sudden change of person is strange. The Keri reads **יָסֹר**. The meaning is the same (= those departing from me. Comp. **יָסֹר**, li. 1); the form is likewise a rare one. (Yet comp. li. 21; Isa. xlix. 2; OLSH. § 172, b.) MEIER reads **יָסֹר**.

EXEGETICAL AND CRITICAL.

This long discourse ends with a concluding address in two parts, the first of which relates to general, the second to personal matters. In the first (vers. 5-13) the prophet indicates the most inward and hidden roots of the spiritual and physical corruption of his people. He mentions three chief moral defects, attaching to each the corresponding punishment. At the head he places the perverse disposition, which regards not the Lord, but flesh as the source and treasure of all blessing (ver. 5). The punishment of this sin is mentioned in ver. 6, the shadow being further deepened in vers. 7 and 8 by the contrast there presented. The second radical defect, designated in ver. 9, is the perfidiousness of the heart in connection with its weakness. In consequence of this *habitus*, the human heart is unfathomable to human sight, yet the Lord is in a position to look through and to judge it (ver. 10). Avarice is designated as the third destructive root to which every means is right, to which, however, poverty and shame must follow as a just recompense (ver. 11).—The last two verses express once more in a comprehensive manner, and after a solemn invocation of Jehovah, the judgment of destruction on all those who have forsaken Jehovah, the fountain of living water (vers. 12, 13).

Vers. 5 and 6. Thus saith Jehovah . . . salt and uninhabited. The prophet had in the previous context repeatedly designated the Lord as his and Israel's only safety: xiv. 8, 22; xv. 20, 21; xvi. 19. He, however, expressly in-

timated in xvi. 19, that the Israel of those times was wanting in confidence in this Saviour. Here he renders this sin of unbelief strongly prominent, portraying it according to its positive and its negative side. He mentions the positive side first. Man and flesh designate the totality of all earthly visible forces in antithesis to the spiritual power of the invisible God. It is precisely their visibility which withdraws the carnal mind from the invisible things to be apprehended by faith alone. The mind is first taken captive by things visible. Then having gained a firm footing in these, it breaks loose from the Invisible. It was so in the Fall. This confidence in things visible, however, is idolatry (comp. LUTHER's explanation of the first commandment). Hence the curse may well be an allusion to Deut. xxvii. 15 coll. xi. 28.—**Man and flesh**. (**בָּשָׂר** **וְאָדָם**) synonymous also in Isa. xxxi. 3 coll. Job x. 4; Ps. lvi. 5. [The Hebrew language, having three distinct words for *man*, has the advantage of our English in the finer shades of a passage like this, 'cursed is the man (strong man) who trusteth in man (frail man of the earth) who maketh flesh (mere weakness) his arm.'—COWLES.—S. R. A.]—**His arm**, **יָדוֹ**, the organ for the exhibition of physical force. He who delivers over this function to another, i. e. makes him his arm, has him for his assistant, for protection and deliverance. Comp. Isa. xxxiii. 2; Ps. lxxxiii. 9.—**A land salt, etc.** Comp. Job xxxix. 6; Ps. cvii. 34.—**Will dwell**. **הָשָׁב** intransitive, as in ver. 25; xxx. 18; l. 18, 39; Isa. xlii. 20.

Vers. 7, 8. Blessed the man . . . fruit

bearing. We might suppose that these verses were so co-ordinate with the two preceding that the two pairs would constitute an independent, self-contained whole. But then the following verses would be entirely disconnected. I therefore think that verses 7 and 8 are to serve as a foil to the thought expressed in vers. 5, 6, which is shown to be the main thought by its position.—**As a tree.** Comp. Ps. i. 8.—**Drought.** Comp. xiv. 1.

Vers. 9 and 10. **The heart is more deceitful . . . his doings.** Were the hearts of men, and especially of the Israelites, upright and directed to the true and the good, they must agree in word and deed with that which the prophet has declared in vers. 5-8. But there is nothing in the world so deceitful as the human heart, which understands the art thoroughly of pursuing the evil under the appearance of wishing the right (comp. ch. v. and ix. 2-8). This deceitfulness is however only a symptom of the deep depravity, the incurable sickness by which the heart is possessed.—**Deceitful,** שקר. Comp. on ix. 8. The word occurs here only as an adjective with this meaning.—**Corrupt,** שח. The meaning "desperate" is not contained in the word. It is everywhere = severely sick, incurable (xv. 18; xxx. 12, 15; Isa. xvii. 11; Mic. i. 9; Job xxxiv. 6), full of the deepest pain (ver. 16). No man is in a condition to see through the deceitful hypocrisy of the human heart, but the Lord can do it, and founds on this His knowledge, His strict and righteous judgment. Comp. xi. 20; xii. 3; xx. 12.—**Even to give.** Separating the statement of the object from the fundamental declaration, the word **even** sets forth the independence of the latter. God is not omniscient merely for the purpose of judging, but in His essential nature. Comp. besides comm. on vi. 2.

Ver. 11. **A partridge . . . be a fool.** As the third root of spiritual and bodily corruption the prophet names avarice, which is the root of all evil (1 Tim. vi. 10). The selfish inquire not about the right (comp. v. 1, 26 sqq.; vi. 6, 7; xiii. 8, 10), therefore the blessing of God is also denied them. Lightly come lightly go. Forsaken and put to shame the unrighteous man is at last like the bird, of which it is said that it collects the young of others and fosters them, but is forsaken by them as soon as they perceive that a stranger has usurped a mother's rights over them. The form of comparison is like that in Prov. x. 20; xi. 22; xvi. 24, etc. It is doubt-

ful what bird is to be understood by קרא. The word is found besides only in 1 Sam. xvi. 20. The ancient translators and most of the Comm. understand the partridge, and the dialects also favor this rendering. Only natural history does not confirm this peculiarity of the partridge. Comp. WINER s. v. *Rebhuhn*. ["The ancients believed that she stole the eggs of other birds and hatched them as her own. See ERFPHAN. *Physiol. cap. ix.*; ISID. *Orig. xii. 7.*"] HENDERSON.—S. R. A. J.—**Fosters.** נקח occurs besides only in Isa. xxxiv. 16. It is there expressly distinguished from בקע, to hatch, and can mean only the gathering together and cherishing by warmth of the newly hatched young. WINER

quotes *inter al.* a passage from OLYMPIODORUS: δὲ περὶ τῶν * * * τοῖς ἀλλοτρίοις προσκαίεται νεο- τοῖς οἰσίνες γένοντες ὕστερον, οὗτοι οὐκ εἰσὶν αὐτοῦ, καταλιμπάνουσιν αὐτόν. This agrees admirably with the sense and connection of the passage, though it must still remain undecided whether we have here a real popular opinion existing at the time of Jeremiah, or only one deduced from this passage.—**Shall leave them** refers to the riches. On fool comp. x. 8, 14.

Vers. 12 and 13. **O throne of glory . . . Jehovah.** Comprehensive conclusion in the form of a brief but solemn invocation of Jehovah. From **Hope of Israel** it is evident that the words of the prophet were addressed in the last instance to the person of the Lord. But he mentions first the *exteriora*, which are the places and bearers of His glory: his throne, the place where His throne stands, the sanctuary which surrounds it, for he wishes to set forth distinctly how foolish and criminal it is to do that, which he has censured in vers. 5, 9, 11 and which he afterwards comprises in one word, "forsake the Lord." Israel has given up the truly real and eternal sanctuaries for the miserable high-places of idolatry. I do not therefore hold the view that ver. 12 is addressed to Jehovah Himself, for the reason given by GRAF, that the Lord cannot possibly be called **place of sanctuary**.—**O throne of glory.** Comp. 1 Sam. ii. 8; Isa. xxii. 23; Jer. xiv. 21. The Lord's throne appears in the Old Test. in three degrees. First, Jerusalem is thus named (iii. 17), second, the ark of the covenant (Exod. xxv. 22; Ps. lxxx. 2; xcix. 1), third, the proper, so to speak, and transcendent throne (Isa. vi. 1; Ezek. i. 26; Dan. vii. 9; Ps. ix. 6; xi. 8; xlv. i. 9; cx. 1). These three degrees are however so connectd, that he who forsakes one does the same to the other. The prophet has primarily in view here, as at any rate in xiv. 21, the visible throne of the Lord.—**Height of beginning.** The idea expressed by כְּרוֹם has also several gradations.

1. Mt. Zion is called כְּרוֹם יְרוּשָׁלַם, Ezek. xvii. 23; xx. 40 coll. xxxiv. 14; Jer. xxxi. 12. 2. It is very often used to designate the transcendent abode of Jehovah, Isa. xxxiii. 5; lvii. 15; Mic. vi. 6; Jer. xxv. 30; Ps. xciii. 4; lxxvii. 19, etc. The expression כְּרוֹם, which occurs here only (comp. כְּרוֹם, Prov. viii. 23) agrees with כְּרוֹם in both senses. For that transcendent abode is from the beginning eternally existing (comp. Ps. xciii. 2), and Zion also as chosen from eternity is in idea the eternal dwelling-place of God. (Comp. Ps. cxxxiii. 13, 14 coll. Exod. xv. 17; xx. 24; Deut. v. 12).—**Place of our sanctuary.** Comp. Isa. lx. 13; Dan. viii. 11. Even the sanctuary of Israel (בְּקִרְשׁ) is a double one, an earthly and a heavenly. The former is made according to the type of the latter (Exod. xxv. 8, 9, 40; xxvi. 30). Thus though the expression refers primarily to the earthly sanctuary the heavenly is not excluded. There is no objection to the impersonal rendering of these three substantives in the prophet's addressing words of prayer to them. For what the prophet declares with respect to them: "All who forsake thee are put to shame," would be quite unpreju-

dicial even if "Hope of Israel," etc., did not come between. But the three former are entirely sunk in this last conception, since it is only in and by Jehovah that they have any existence or meaning. Hence also the singular suffix in עֲנִיךָ. The older commentators render **throne of glory** as nominative, either taking the first and the last three words together (*solum glorie excelsum, ab initio locus sanctuarii nostri*, CALVIN), or regarding **throne** (*thronus, qui est altitudo ab æterno, est locus sanctuarii*, SEB. SCHMIDT), or **height** (a throne in glory is the height of beginning, the place of our sanctuary, NEUMANN) as the nominative. According to these renderings however it is scarcely possible to find a suitable connection.—**Hope of Israel.** Comp. xiv. 8; i. 7.—**Written in the earth.** In the earth (in the dust, Job xiv. 8), where what is written

will be speedily effaced, shall those who depart from me be written. The antithesis on the one hand would be to xvii. 1 (the sin in brass, the sinners in dust), on the other hand to the book of life (Exod. xxxii. 32; Ps. lxxix. 29; Dan. xii. 1; Mal. iii. 16; Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xxi. 27). MEIER reads: they vanished away in the land (Job xv. 30), all who are recorded in it (xvii. 1; xxii. 30) that they have forsaken the fountain, etc. This exegesis also is exposed to several objections: 1. that כִּי must be taken in the sense of vanish away; 2. the imperf. יִכָּחֵשׁ. I therefore prefer to adhere to the reading of the Chethibh. The rapid change of person forms no objection to this. Comp. on v. 14; ix. 7; xii. 13; xvii. 1. The Lord then continues in confirmation of the prophet's address.—**Fountain, etc.** Comp. ii. 13; Ps. xxxvi. 10.

2. *Petition of the prophet for the safety of his person and the honor of his official ministrations.*

XVII. 14-18.

- 14 Heal me, Jehovah, that I may be healed;
Deliver me that I may be delivered, for thou art my praise!
15 Behold, they say to me: Where is the word of Jehovah? Let it come now.
16 But I have not hastened away from being a pastor after thee;
And the calamitous day I have not desired, thou knowest.
That which went forth from my lips was from thee.
17 Be not¹ a terror to me, my refuge in the day of distress!
18 My persecutors must be put to shame,
But I must not be put to shame;
They must be dismayed, but I must not be dismayed!
Bring² upon them the day of calamity,
And doubly³ with destruction destroy them!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 17.—יִכָּחֵשׁ, comp. EWALD, § 224 c; NAEGLSB. Gr., § 33, Ann. 2.

² Ver. 18.—הִכָּחֵשׁ, a rare form instead of הִכָּחֵשׁ, but comp. 1 Sam. xx. 40; OLSH., § 256 b, S. 569.

³ Ver. 18.—כִּשְׁנֵה (not כִּשְׁנֵה) is accus. mddi. Comp. NAEGLSB. Gr., § 70 g.

EXEGETICAL AND CRITICAL.

The second, personal half of the conclusion. The prophet prays for safety and deliverance for himself (ver. 14). In opposition to the scornful doubt in the fulfilment of his predictions, expressed in ver. 15, he prays on the ground of the fact that he had not hastened into the prophetic office, or declared his own inventions (ver. 16), that the Lord, his refuge, would not be a terror to him or suffer him to be put to shame, but his persecutors, and bring upon them the day of calamity and double destruction (vers. 17, 18).

Ver. 14. **Heal me . . . thou art my praise.** The prophet begins with a prayer for safety and deliverance in general.—**Heal me.** Deut. xxxii. 39; Ps. vi. 3; xxx. 3.—**My praise,** the object

of my confident boasting. Comp. Deut. x. 21; Ps. lxxi. 6.

Vers. 15 and 16. **Behold, they say . . . was from thee.** The prophet resumes the thought in xv. 10, 15-19 (coll. xx. 7-12).—**Where, etc.** Comp. Isa. v. 19; Ezek. xii. 22 sqq. It is used ironically also in Ps. xlii. 4, 11; lxxix. 10; 2 Kings xviii. 34, etc.—**On Let it come now,** comp. xxviii. 8, 9; Deut. xviii. 21, 22 coll. xiii. 2.—**But I have not, etc.** The prophet would deserve such scorn, if he had taken the word of the Lord into his mouth in his own strength, or deceitfully, as others did, xiv. 14, 15.—**But he is not a pseudo-prophet, but a prophet against his will.** Comp. i. 6 sqq.; xx. 7.—The words **I have not hastened** (לֹא אָמַחֵי כִי) have been variously explained. But all the commentators (when they do not alter the reading, as the Syr., which

reads כִּרְעָה) concur in understanding רִעָה of the spiritual pastorate. The thought that he had not hastened from the pastoral office or spiritual pasture after Jehovah does not however suit the connection. For he can wish only to defend himself against the imputation of having hurried. It is very remarkable that not a single comm. has yet thought of taking רִעָה in a physical sense; doubtless because the knowledge of Jeremiah's priestly descent has seemed to preclude the thought of his having been a shepherd. But why may not Jeremiah, who was called as אֶרֶץ to the prophetic office, have previously tended his father's sheep? The shepherd's state was rendered sacred to the Israelites by the example of their fathers, and kings as well as prophets had proceeded from it (comp. Am. i. 1; vii. 14 coll. Exod. iii. 1). Moreover the כִּנְרָשׁ [pasture, common], which was possessed by every priestly and levitical city (comp. Josh. xxi. and 1 Chron. vi.), was according to Num. xxxv. 4 expressly intended "for the cattle." Anathoth also had its כִּנְרָשׁ (Josh. xxi. 18). Comp. HERZOG, *R.-Enc.* VI. S. 150. How well now it suits the connection if Jer. says: They scorn me as a prophet and yet I did not hurry away from being a shepherd (כִּרְעָה—רִעָה). Comp. ii. 25; xlviii. 2; Ps. lxxxiii. 5; 1 Sam. xv. 23, 26) after thee. —אֶרֶץ = to press, to haste: Exod. v. 13; Josh. x. 13; Prov. xix. 2; xxi. 5; xxviii. 20.—אֶרֶץ. Comp. ii. 2; iii. 19. Going after Jehovah is in antithesis to going after the flock (comp. 1 Chr. xvii. 7). [HITZIG: "I have not hastened away not to keep after thee. In אֶרֶץ is the idea of wilfulness, following one's own impulse in any direction. 'I did not struggle away so that I should not be pasturing,' etc. אֶרֶץ does not suit the usual rendering of רִעָה as the trade of the shepherd, but leads to this, that Jahve is the shepherd, leader, and Jeremiah the lamb, Ps. xliii. 1. Willingly following him (comp. 1 Sam. vii. 2; Numb. xiv. 24) he allowed himself to be fed by Jahve (comp. Prov. x. 21) with words of truth and with revelation, xv. 16." HENDERSON appears to follow HITZIG in this rendering.—WORDSWORTH: "Rather, I have not hastened backward from being a shepherd (a prophet) after thee. When I was called by Thee, I did not withdraw myself hastily from Thy service (see *Gen.* 23), but I obeyed Thy call without delay; and I did not desire the woful day."—So also COWLES.—S. R. A.]

And the calamitous day. Comp. rems. on ver. 9. From the connection the prophet can mean only the day of his entrance into the prophetic office. (Comp. xx. 7 sqq.; xv. 10, 11). For he needed not to give the assurance that he did not desire the day of calamity for the whole people. He might indeed have been reproached with loving to prophesy evil, but there is nothing of this in the text.—**Thou knowest.** Comp. xv. 16.—**That which went forth, etc.** That which has gone forth from his lips, since he has been a prophet, God knows and approves, he has nothing then to fear from the criticism of men. Comp. Prov. v. 21; Lam. ii. 19.

Vers. 17 and 18. **Be not a terror . . . destroy them.** The negative petition, comp. ver.

14.—**persecutors, pursuers.** Comp. xv. 15; xx. 11.—**doubly with destruction.** Comp. xvi. 18.

DOCTRINAL AND ETHICAL.

1. On xiv. 7. "*Medicina erranti confessio, qua de re Ps. xxxii. 3, 4 et Ambrosius eleganter: Confessio verecunda suffragatur Deo, et pœnam, quam defensione vitare non possumus, pudore revelamus (lib. de Joseph., c. 86), et alibi idem: Cessat vindicta divina, si confessio præcurat humana. Etsi enim confessio non est causa meritoria remissionis peccatorum, est tamen necessarium quoddam antecedens.*" FÖRSTER.

2. "In earnest and hearty prayer there is a conflict between the spirit and the flesh. The flesh regards the greatness of the sins, and conceives of God as a severe Judge and morose being, who either will not help further or cannot. The spirit, on the other hand, adheres to the name of God, i. e., to His promise; he apprehends God by faith as his true comfort and aid, and depends upon Him." CRAMER.

3. On xiv. 9 a. "*Ideo non vult Deus cito dare, ut discas ardentius orare.*" AUGUSTINE.

4. On xiv. 9 b. "*Quia in baptismo nomen Domini, i. e., totius SS. et individue Trinitatis super nos quoque invocatum est, eo et ipso nos in fœdus Dei recepti sumus et inde populus Dei salutatur.*" FÖRSTER.

5. On xiv. 10. "So long as the sinner remains unchanged and uncontrite God cannot remove the punishment of the sin (xxvi. 13)." STARKE.—"*Quotidie crescit pœna, quia quotidie crescit et culpa.*" AUGUSTINE.

6. On xiv. 11, 12. ["We further gather from this passage that fasting is not in itself a religious duty or exercise, but that it refers to another end. Except then they who fast have a regard to what is thereby intended—that there may be a greater alacrity in prayer—that it may be an evidence of humility in confessing their sins,—and that they may also strive to subdue all their lusts;—except these things be regarded, fasting becomes a frivolous exercise, nay, a profanation of God's worship, it being only superstitious. We hence see that fastings are not only without benefit except when prayers are added, and those objects which I have stated are regarded, but that they provoke the wrath of God as all superstitions do, for His worship is polluted." CALVIN.—S. R. A.] "Unbelief is a mortal sin, so that by it the good is turned into evil. For fasting or praying is good; but when the man who does it has no faith it becomes sin (Ps. cix. 7)." CRAMER.

7. On xiv. 14. "He who would be a preacher must have a regular appointment. In like form for all parts of divine worship we must have God's word and command for our support. If we have it not all is lost." CRAMER.

8. On xiv. 14 (I have not sent them). "This does not come at all into the account now-a-days; and I do not know, whether to such a preacher, let him have obtained his office as he may, in preaching, absolution, marrying and exorcising, or on any other occasion, when he appeals to his calling before the congregation or against the devil, the thought once occurs, whether he is

truly sent by God. Thus the example of the sons of Sceva (Acts xix. 14, 16) is no longer considered, and it appears that the devil is not yet disposed by such frightful occurrences to interrupt the atheistical carelessness of the teachers." ZINZENDORF.

9. On xiv. 15. "The example of Pashur and others shortly afterwards confirms this discourse. This is an important point. One should however, with that modesty and prudence, which Dr. WISMANN (Prof. of Theol. in Tübingen), who seems called of God to be a writer of church history, in his *Introd. in Memorabilia historię sacrę N. T.* (1731 and 1745) which I could wish were in the hands of all teachers, repeatedly recommends, have regard to this also, when so-called judgments on the wicked are spoken of, that when the Lord in His wisdom and omnipotence exercises justice on such transgressors by temporal judgments, these are often a blessing to them and the yet remaining means of their salvation. It is related that a certain clergyman in a Saxon village, about the year 1730, felt such a judgment upon himself and his careless ministry, and after happy and humble preparation on a usual day of fasting and prayer, presented himself before his church as an example, and exercised on himself what is called church discipline, whereupon he is said to have fallen down dead with the words,

'My sin is deep and very great,
And fills my heart with grief.
O for thy agony and death,
Grant me, I pray, relief.'

He is no doubt more blessed, and his remembrance more honorable, than thousands of others, who are praised by their colleagues in funeral discourses as faithful pastors, and at the same time, or already before, are condemned in the first but invisible judgment as dumb dogs, wolves or hirelings." ZINZENDORF.

10. On xiv. 16. "Although preachers lead their hearers astray, yet the hearers are not thus excused. But when they allow themselves to be led astray, the blind and those who guide them fall together into the ditch (Luke vi. 39)." CRAMER. ["When sinners are overwhelmed with trouble, they must in it see their own wickedness poured upon them. This refers to the wickedness both of the false prophets and the people; the blind lead the blind, and both fall together into the ditch, where they will be miserable comforters one to another." HENRY.—S. R. A.]

11. On xiv. 19. Chrysostom refers to Rom. xi. 1 sqq., where the answer to the prophet's question is to be found.

12. On xiv. 21. "Satan has his seat here and there (Rev. ii. 13). I should like to know why the Saviour may not also have His cathedral. Assuredly He has, and where one stands He knows how to maintain it, and to preserve the honor of the academy." ZINZENDORF.

["Good men lay the credit of religion, and its profession in the world, nearer their hearts than any private interest or concern of their own; and those are powerful pleas in prayer which are fetched from thence, and great supports to faith. We may be sure that God will not disgrace the throne of His glory, on earth; nor will He eclipse the glory of His throne by one

providence, without soon making it shine forth, and more brightly than before, by another. God will be no loser in His honor in the long run." HENRY.—S. R. A.]

13. On xiv. 22. "Testimony to the omnipotence of God, for His are both counsel and deed (Prov. viii. 14). Use it for consolation in every distress and for the true *apodictica* [demonstration] of all articles of Christian faith, however impossible they may appear." CRAMER.—["The sovereignty of God should engage, and His all-sufficiency encourage, our attendance on Him, and our expectations from Him, at all times." HENRY.—"Hence may be learned a useful doctrine—that there is no reason why punishments, which are signs of God's wrath, should discourage us so as to prevent us from venturing to seek pardon from Him; but on the contrary a form of prayer is here prescribed for us; for if we are convinced that we have been chastised by God's hand, we are on this very account encouraged to hope for salvation; for it belongs to Him who wounds to heal, and to Him who kills to restore to life." CALVIN.—S. R. A.]

14. On xv. 1. On the part of the Catholics it is maintained that "*hoc loco refellitur hæreticorum error . . . orationes defunctorum sanctorum nihil prodere vivis. Contrarium enim potius ex hisce arguendum suggeritur, nempe istiusmodi sanctorum mortuorum orationes et fieri coram Deo solere pro viventibus, et quando viventes ipsi non posuerint ex semet ipsis, illas esse eis maxime proficuas.*" GUISEL. Tom. II. p. 296). To this it is replied on the part of the Protestants. 1. *Enuntiatio isthæc plane est hypothetica.* 2. *Eo tantum spectat, ut si Moses et Samuel in vivis adhuc essent, adeoque in his terris pro populo preces interponerent suas, perinde ut ille, Ex. xxxii. hic vero 1 Sam. vii. (FÖRSTER, S. 86)."* He also adds two testimonies of the fathers against the invocation of saints. One from AUGUSTINE, who (*contra Mazimin.*, L. 1), calls such invocation *sacrilegium*, the other from EPIPHANIUS who (*Hæreses* 2) names it an *error seductorum*, and adds "*non sanctos colimus, sed sanctorum dominum.*"—That the intercession of the living for each other is effective, CRAMER testifies, saying "Intercession is powerful, and is not without fruit, when he who prays and he for whom he prays are of like spirit." Comp. Rom. xv. 30; 2 Cor. i. 11; Eph. vi. 18, 19; 1 Tim. ii. 1, 2; 1 John v. 16. [To the same effect also CALVIN and HENRY.—S. R. A.]

15. On xv. 4 b. "*Scilicet in vulgus manant exempla regentum, utque ducum lituos, sic mores castra sequuntur.*"—"Non sic inflectere sensus humanos edicta valent ut vita regentum."—"Qualis rex talis grex." FÖRSTER.

16. "God keeps an exact protocol [register] of sins, and visits them to the third and fourth generation." CRAMER. ["See what uncertain comforts children are; and let us therefore rejoice in them as though we rejoiced not." HENRY.—S. R. A.]

17. On xv. 5. "When God abandons us we are abandoned also by the holy angels, and all creatures. For as at court when two eyes are turned away the whole court turns away; so when the Lord turns away all His hosts turn away also." CRAMER.

18. On xv. 7. "God as a faithful husbandman

has all kinds of instruments for cleaning His grain. He has two kinds of besoms and two kinds of winnowing-fan. With one He cleanses, winnows the grain and sweeps the floor, so that the chaff may be separated from the good wheat. This is done by the Fatherly cross. But if this does not avail He takes in hand the besom of destruction." CRAMER.

19. On xv. 10. "The witnesses of Jesus have the name among others of being hard and rough people, from whom they cannot escape without quarreling. It is not only a reproach which Abab and such like make to Elijah, 'Art thou he that troubleth Israel?' (1 Ki. xix. 17). But even true-hearted people like Obadiah do not thoroughly trust to them; every one has the thought, if they would only behave more gently it would be just as well and make less noise. Meanwhile the poor Elijah is sitting there, knowing not what to do; a Jeremiah laments the day of his birth . . . why am I then such a monster? Why such an apple of discord? What manner have I? How do I speak? 'For when I speak, they are for war' (Ps. cxx. 7). He does not at once remember that they called the master Beelzebub, and persecuted all the prophets before him; that his greatest sin is that he cares for the interests of Jesus in opposition to Satan." ZINZENDORF. ["Even those who are most quiet and peaceable, if they serve God faithfully, are often made *men of strife*. We can but *follow peace*; we have the making only of one side of the bargain, and therefore can but, *as much as in us lies*, live peaceably." HENRY.—S. R. A.]

20. On xv. 10 b. (I have neither lent nor borrowed at usury). "My dear Jeremiah! Thou mightest have done that; that is according to the custom of the country, there would be no such noise about that. There is no instance of a preacher being persecuted because he cared for his household. But to take payment in such natural products as human souls, that is ground of distrust, that is going too far, that thou carriest too high, and thou must be more remiss therein, otherwise all will rise up against thee; thou wilt be suspended, removed, imprisoned or in some way made an end of, for that is pure disorder and innovation, that smacks of spiritual revolutionary movements." ZINZENDORF.

21. On xv. 15 a. (Thou knowest that for thy sake I have suffered reproach). "This is the only thing that a servant of the Lamb of God should care for, that he does indeed suffer not the least in that he has disguised and disfigured the doctrine of God and his Saviour. . . . It might be wished that no servant of the Lord, especially in small cities and villages, would now and then make a quarrel to relieve the tedium, which will occupy the half of his life, and of which it may be said in the end: *vinco vel vincor, semper ego maculor*." ZINZENDORF.

22. On xv. 16. "The sovereign sign of a little flock depending on Christ is such a hearty, spiritual tender disposition towards the Holy Scriptures, that they find no greater pleasure than in their simple but heart-searching truths. I, poor child, if I but look into the Bible, am happy for several hours after. I know not what misery I could not alleviate at once with a little Scripture." ZINZENDORF. [On ver. 17. "It is the folly and

infirmity of some good people that they lose much of the pleasantness of their religion by the fretfulness and uneasiness of their natural temper, which they humor and indulge instead of mortifying it." HENRY.—S. R. A.]

23. On xv. 19, a. (And thou shalt stand before me: [LUTHER: thou shalt remain my preacher]) "Hear ye this, ye servants of the Lord! Ye may be suspended, removed, lose your income and your office, suffer loss of house and home, but ye will again be preachers. This is the word of promise. * * * And if one is dismissed from twelve places, and again gets a new place, he is a preacher to thirteen congregations. For in all the preceding his innocence, his cross, his faith preach more powerfully than if he himself were there." ZINZENDORF.

Note.—On this it may be remarked that in order to be the mouth of the Lord it is not necessary to have a church.

24. On xv. 19 b. (Before thou return to them) "We can get no better comfort than this, that our faithful Lord Himself assures us against ourselves. I will make thee so steady, so discreet, so well-founded, so immovable, that, hard as the human heart is, and dead and opposed, yet it will be rather possible that they all yield to thee, than that thou shouldst be feeble or slack and go over to them." ZINZENDORF.

25. On xv. 20. "A preacher must be like a bone, outwardly hard, inwardly full of marrow." FÖRSTER. ["Ministers must take those whom they see to be *precious* into their bosoms, and not *sit alone*, as Jeremiah did, but keep up conversation with those they do good to, and get good by." HENRY.—S. R. A.]

26. On xvi. 2. "It is well-known that in no condition is celibacy attended by so many evils as in that of the clergy and that this condition entails in a certain measure a present necessity of marrying. For if any one needs a helpmeet to be by his side, it is the man who must be sacrificed to so many different men of all classes. But all this must be arranged according to circumstances. Ye preachers! Is it made out that ye marry only for Jesus? . . . that you have the church alone as your object? and that you subject yourselves to all the hardships of this condition with its tribulations only for the profit of many? First, then, examine maturely in your offices, whether there is no word of the Lord, whether circumstances do not show, whether there is not an exception from the rule in your case, that you are to take no wife; whether Paul does not call to you in spirit, 'I would that thou wert as I.' May it not sometimes be said? 'Take no wife at this time or at this place!' or 'Take not another!' How does the matter look on closer examination? The rather, as it is known to the servants of Christ to be no hyperbolical speech, when it is said, 'The minister has slain his thousands, but the minister's wife her ten thousands.' He that loves anything more than Christ is not worthy of Him. If it cannot be cured endure it. But see to it the more, that those who have wives be as those who have them not (1 Cor. vii. 29). Lead your wife in prayer diligently and plainly, as Moses with Zipporah (Exod. iv. 25, Surely a bloody husband art thou to me). If they would not have you dead they

must leave you your Lord. I know not when anything was so pleasing to me as when I saw a certain minister's wife weeping sorely from apprehension that her husband would not endure a certain trial. She saw clearly that he would retain his charge, but she feared the Saviour would make it hard to him." ZINZENDORF.

27. On xvi. 2. "*Ridiculi sunt Papicolæ, qui ex hoc typo articulum religionis suæ de calibatu sacerdotum extruere conantur. Nam 1. tota hæc res fuit typica. Typica autem et symbolica theologia non est argumentativa juxta axioma Thomæ. 2. Non simpliciter interdicitur conjugium prophetæ in omni loco, sed tantum in hoc loco.*" FÖRSTER.

28. On xvi. 7. This passage (as also Isa. lviii. 7) is used by the Lutheran theologians to prove that *panem frangere* may be equivalent to *panem distribuere*, as also LUTHER translates: "They will not distribute bread among them." This is admitted by the Reformed, who, however, remark that it does not follow from this that *frangere et distribuere* also "in Sacramento æquipollere, quod esset a particulari ad particulare argumentari." Comp. TURBETIN., *Inst. Theol. Elencht. Tom. III.*, p. 493.

29. On xvi. 8. "When people are desperately bad and will not be bold so, they must be regarded as heathen and publicans (Matt. xvii. 18; Tit. iii. 10; 1 Cor. v. 9)." CRAMER.

30. On xvi. 19. "The calling of the heathen is very consolatory. For as children are rejoiced at heart when they see that their parents are greatly honored and obtain renown and praise in all lands, so do all true children of God rejoice when they see that God's name is honored and His glory more widely extended." CRAMER.—This passage is one of those which predict the extension of the true religion among all nations, and are therefore significant as giving impulse and comfort in the work of missions. Comp. Deut. xxxii. 21; Hos. ii. 1. 25; Joel iii. 5; Isa. xlix. 6; lxx. 1; Rom. x. 12 sqq.

31. On xvi. 21. "Nothing can be learned from God without God. God instructs the people by His mouth and His hand, *verbis et verberibus.*" CRAMER.

32. On xvii. 1. "*Scripta est et fides tua, scripta est et culpa tua, sicut Jeremias dixit: scripta est Juda culpa tua graphio ferro et ungue adamantino. Et scripta est, inquit, in pectore et in corde tuo. Ibi igitur culpa est ubi gratia; sed culpa graphio scribitur, gratia spiritu designatur.*" AMBROS. *de Sp. s. III. 2.*

33. On xvii. 1. "The devil is God's ape. For when he sees that God by the writing of His prophets and apostles propagates His works and wonders to posterity, he sets his own pulpiteers to work, who labor with still greater zeal, and write not only with pens and ink, but also with diamonds, that such false religion may have the greater respect and not go down." CRAMER.

34. On xvii. 5.

"O man in human help and favor
Trust not, for all is vanity,
The curse is on it,—happy he,
Who trusts alone in Christ the Saviour."

["When water is blended with fire, both perish; so when one seeks in part to trust in God and in part to trust in men, it is the same as though he wished to mix heaven and earth together, and to

throw all things into confusion. It is then to confound the order of nature, when men imagine that they have two objects of trust, and ascribe half their salvation to God and the other half to themselves or to other men." CALVIN—S. K. A.]

35. On xvii. 5. "A teacher is commanded to be the first to honor the authorities, to pray for them and be subject to them as God's servants. . . But since the authorities, in all which pertains to the concerns of the soul, have part only as members, there is great occasion for this cursed dependence on flesh . . . when one from the hope of good personal protection . . . gives up the work of the Lord to the powers of the earth. . . . It is true the church is to have foster-parents who are kings. But nevertheless neither kings nor princes are its tutelar deities, much less lords and commanders of the church, but one is our Master, one our Judge, one our King, the Crucified." ZINZENDORF.

36. On xvii. 5. Reformed theologians, *ex. gr.*, LAMBERTUS DANÆUS (*ob.* 1596) have applied this passage in the sense of John vi. 63, in their controversies against the Lutheran doctrine of the Supper. But as CALVIN declared, it is not the flesh of Christ, but only earthly flesh and that *per contentum* which is here spoken of. Comp. FÖRSTER, S. 97.

37. On xvii. 7. "Blessed are those teachers, who have betaken themselves to His protection, who once promised His Church, that even the gates of hell should not prevail against it. . . . Who has ever been put to shame who trusted in Him?" ZINZENDORF.

38. On xvii. 9. "This is a spiritual anatomy of the heart. Examples: Manasseh (2 Chron. xxxiii.); Hezekiah (Isa. xxxviii. 39); the children of Israel (Num. xiv.). *Alii sumus dum lætamur et omnia in vita nobis secundo vento succedunt; alii vero in temporibus calamitosi, ubi quid præter sententiam acciderit.* Comp. Ser. xi. 27." (MS. note in my copy of CRAMER'S *Bibel*).

39. On xvii. 9. *Νάπε καὶ μέννασθ ἀπιστεῖν.* This applies with respect to ourselves and others. For the defiant it avails as an extinguisher (Rom. xii. 3); but the despairing may be reassured by it (1 John iii. 19, 20).

40. On xvii. 14. (Thou art my praise). . . . "When a teacher confines himself to the praise of the cross and lets all other matters of praise go, which might adorn a theologian of these times, and adheres immovably to this: 'I am determined to know nothing among you but Jesus Christ the crucified' (1 Cor. ii. 2),—amid all the shame of His cross He is victorious over the rest." ZINZENDORF.

41. On xvii. 16. (That which I have preached was right before thee). "It is not difficult to know in these times what is right before the Lord. There is His word; he who adheres to this strictly, knows in *thesi* that he is right. . . . In all this it is the teacher's chief maxim, not to make use of the application without need, but to make the truth so plain in his public discourse, that the hearers *must necessarily make the application to themselves.* . . . 'Thus saying, thou reproachest us also,' said the lawyer (Luke xi. 45). . . . Others went away convicted in their consciences." ZINZENDORF.

42. On xvii. 17. "That is a period which

straitens the hearts of witnesses, when their rock, their protection, their consolation, their trust is a terror to them. But under this we must bow and faithfully endure, and we shall have a peaceable fruit of righteousness. Discipline always ends gloriously." ZINZENDORF.

HOMILETICAL AND PRACTICAL.

On xiv. 7-9. Jeremiah a second Israel, who wrestles with the Lord in prayer. 1. In what the Lord is strong against the prophet: the sin of the people. 2. In what the prophet is strong against the Lord: the Name of the Lord (a) in itself. This compels him to show that He is not a desperate hero, or giant, who cannot help; (b) in that His name is borne by Israel. Thus the Lord is bound to show Himself as He who is in Israel (not a guest or stranger), and consequently the Comforter and Helper of Israel.—HEIM und HOFFMANN, *The Major Prophets* (Winnenden, 1839). As Daniel (ix. 5) prayed, *We have sinned and committed iniquity, etc.*, so Jeremiah took his share in the sin and guilt of his people.—This is true penitence, when one no longer wishes to contend with God in tribulation, but confesses his sin and condemnation, when he sees that if God should treat us according to our misdeeds, He could find no ground for grace. But for His name's sake He can show us favor. He Himself is the cause of the forgiveness of sin.—*Calver Handbuch* [Manual]. Notwithstanding the ungodliness of the people the prophet may still say, "Thou art among us," because the temple of the Lord and His word were still in the land, and the pious have never all died out. [On xiv. 7-9. "Prayer hath within itself its own reward. The prayer of the prophet consists of confession and petition. 1. Confession fitly begins. It is the testimony of iniquity, and that this iniquity is against God. When we are to encounter any enemy or difficulty, it is sin weakens us. Now confession weakens it, takes off the power of accusation, etc. 2. Petition: *For Thy name's sake*. This is the unfailing argument which abides always the same and hath always the same force. The children of God are much beholden to their troubles for clear experiences of themselves and God. Though thou art not clear in thy interest as a believer, yet plead thy interest as a sinner, which thou art sure of." LEIGHTON.—S. R. A.]

2. On xiv. 13-16. Against false prophets. 1. They tell the world what it likes to hear (ver. 13); 2. The Lord denies them (ver. 14); 3. The Lord punishes them (ver. 15); 4. The Lord also punishes those who allow themselves to be deceived by them (ver. 16).—*Tüb. Bibelw.*: To enter the preacher's office without divine calling, what an abomination is that! But mark this, ye hirelings! the sentence of condemnation is already pronounced over you (Jer. xxiii. 21; Matt. vii. 15).—OSLANDER *Bibl.*: God avenges the deception of false teachers most severely, if not in this world in the next (Acts xiii. 10, 11).—STARKE: God punishes both deceivers and deceived, the latter cannot then lay all the guilt on the former (xxvii. 45).

3. On xiv. 19-22. The church's distress and consolation. 1. The distress is (a) outward (ver. 19), (b) inward (ver. 20, the reason of the

outward, confession). 2. The consolation (a). The Lord's Name. [a] It is called and is One (ver. 22): [β] His glory and that of the church (throne of glory) are one; (b) the Lord's covenant (ver. 21).—What in the present circumstances should be our position towards God? 1. The divine providence, in which we are at present: 2. Our confession, which we make before God: 3. Our petition, which we should address to Him. VOELTER in PALMER'S *Ev. Casual-Reden*. [Occasional Discourses], 4th Ed., 1865.

4. On xv. 16. *Sermon on a Reformation or Bible-Anniversary*. The candlestick of the Gospel has been rejected by more than one church. We therefore pray: Preserve to us Thy word (Ps. cix. 43). 1. Why we thus pray (Thy Word is our hearts' joy and comfort); 2. Why we hope to be heard (for we are named by Thy name).

5. On xv. 19. CASPARI (*Installation-sermon at Munich*, Adv., 1855). These words treat: 1, of the firm endurance; 2, of the holy zeal; 3, of the joyful confidence, with which a preacher of God must come to an evangelical church.

6. Homilies of ORIGEN are extant on xv. 5 and 6; (Hom. XII., Ed. LOMMATZSCH); xv. 10-19 (Hom. XIV.); xv. 10; xvii. 5 (Hom. XV.). [On xv. 20. "I. God's qualification to be an overseer of the church. The metaphor of a wall implies, (1) courage, (2) innocence and integrity, (3) authority. II. The opposition a church-governor will be sure to meet with, (1) by seditious preaching and praying, (2) by railing and libels; (3) perhaps by open force. III. The issue and success of such opposition (they shall not prevail)." SOUTH.—S. R. A.]

7. On xvi. 19-21. *Missionary Sermon*. The true knowledge of God. 1. It is to be had in Christianity (ver. 19, a). 2. It will also make its way to the heathen, for (a) It is God's will that they should be instructed (ver. 21): (b) they are ready to be instructed (ver. 19 b. 20).

8. On xvii. 5-8. The blessing of faith and the curse of unbelief (comp. *Ebal und Gerizim*). 1. Why does the curse come upon the unbeliever? (He departs in his heart from the Lord). 2. Wherein this curse consists (ver. 6). 3. Why must blessing be the portion of the believer? (ver. 7). 4. Wherein this blessing consists (ver. 8).

9. On xvii. 5-8, and xviii. 7-10. SCHLEIERMACHER (*Sermon* on 28 Mar., 1813, in Berlin): We regard the great change (brought about by the events of the period) on the side of our worthiness before God. 1. What in this respect is its peculiar import and true nature. 2. To what we must then feel ourselves summoned.

10. On xvii. 9, 10. The human heart and its judge. 1. The antithesis in the human heart. 2. The impossibility of fathoming it with human eyes. 3. The omniscient God alone sees through it; and 4, judges it with justice. ["The heart is deceitful—it always has some trick or other by which to shuffle off conviction." HENRY.—"It is extremely difficult for sinners to know their hearts. I. What is implied in their knowing their own hearts. 1. It implies a knowledge of their selfishness. 2. Of their desperate incurable wickedness. 3. Of their extreme deceitfulness. II. Why it is so extremely difficult for them to know their own hearts. 1. They are unwilling to know them. 2. Because of the de-

ceitfulness of sin. They love or hate, as they appear friendly or unfriendly to them: (a) God, (b) Christ, (c) good men, (d) one another, (e) the world, (f) their own hearts, (g) the means of grace, (h) their convictions, (i) heaven—Improvement. The only way to know the heart is to inquire whether it loves God or not, *etc.* 2. Saints can more easily ascertain their true character than sinners can. 3. All changes in life are trials of the heart," *etc.*, *etc.* **EXMONS.**—"I. The human heart exhibits great fraud and treachery. 1. We are changeable by that connection which the soul has with the body. 2. By its connection with external objects by our senses. 3. By its love of novelty and variety. 4. By its hasty resolutions. 5. By its self-love. II. Its excessive malice is seen in history and experience. III. Its deep dissimulation and hypocrisy render it inscrutable. Inferences: 1. We should entertain a sober diffidence of ourselves. 2. We should not be surprised when men use us ill or disappoint us. 3. We should take care and give good principles and a good example to those young persons under our guidance. 4. We should be ready to confess our offences to God. 5. We should bear in mind that we are under the

inspection of one who searcheth the hearts," *etc.* **JORTIN.**—See also two Sermons by **JER. TAYLOR.**—S. R. A.].

11. **RUD. KÖGEL** (Court and Cathedral preacher at Berlin, 1865). Sermon on xvii. 9, 19, and Heb. xiii. 9: Two pictures: 1, the unregenerate; 2, the regenerate heart.

12. On xvii. 12, 13. Sermon for the dedication of a church, the anniversary of the Reformation, or on Whitsunday. The church of the Lord. 1. What it is in itself (place of sanctuary, throne of divine glory, house of Him, who is Israel's hope). 2. What it will be (it will ever remain firm, Matt. xvi. 18): 3. What they find who forsake it (ver. 19).

18. On xvii. 14-18. Cry for help of a preacher tempted on account of the truth. 1. The temptation (ver. 15). 2. The demonstration of innocence (ver. 16). 3. The cry for help, (a) negative (vers. 17 and 18), (b) positive (ver. 19). [On xvii. 14. The penitent's prayer. 1. The words express an earnest desire for salvation. 2. He applies to Almighty God for it. 3. Through the medium of prayer. 4. With confidence that he will be heard. **Dr. A. THOMSON** of Edinburgh.—S. R. A.].

6. THE SIXTH DISCOURSE.

(CHAP. XVII. 19-27.)

This short passage is closely connected neither with what precedes nor with what follows. Many commentators have, indeed, devised an extensive frame, so as to include this passage in it together with the previous or subsequent context, but these artificial expedients are not satisfactory. The previous discourse is, as shown above, complete in itself, and requires no further addition. The following passages are also as peculiar and independent as this. This forms a small but important and in form a finished whole. Why should not the prophet have addressed short speeches to the people?

As to the date, all is in favor of the reign of Jehoiakim. 1. The state still exists in unenfeebled independence; no trace betrays that the power of the Chaldeans had become predominant, or that they were immediately threatening. 2. The censure of the transgression of so important a command corresponds rather with the times of the godless Jehoiakim, than of the pious Josiah. The great similarity with xxii. 1-5, which passage indubitably pertains to the reign of Jehoiakim, is in favor of referring this discourse to the same period. [HENDERSON: "Eichhorn, Rosenmüller and Maurer, are of opinion that this portion of the chapter belongs to the reign of Jehoiakim, who rapidly undid all the good which had been effected by Josiah, and among other evils encouraged the profanation of the Sabbath, with the due observance of which the prosperity of the State was bound up. The language of the prophet, however, is not objurgatory, as we should have expected, if the profanation in question had actually existed. It is rather that of caution and warning, with a promise of prosperity in case of obedience, and a threatening of destruction to the city in case of disobedience. It would seem, therefore, to belong to the time of Josiah, and to have been delivered in connection with or shortly after his reformation." —HITZIG refers this passage together with chapter xviii., to the period of Jeconiah, or that immediately following the death of Jehoiakim.—S. R. A.]

EXHORTATION TO HALLOW THE SABBATH.

XVII. 19-27.

- 19 Thus saith the LORD [Jehovah] unto me; Go and stand in the gate of the children of the people,¹ whereby the kings of Judah come in, and by the which they
20 go out, and in all the gates of Jerusalem; And say unto them, Hear ye the word of the LORD [Jehovah], ye kings of Judah and all Judah, and all the inhabitants
21 of Jerusalem that enter in by these gates: Thus saith the LORD [Jehovah]; Take heed ye to yourselves [Care with foresight for your souls],² and bear no burden on

22 the Sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow
 23 ye the Sabbath-day, as I commanded your fathers. But they obeyed [heard] not, neither inclined their ear, but made their neck stiff, that they might not hear¹ nor
 24 receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD [Jehovah] to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath day to do [by doing] no work therein;²
 25 then shall there enter into [through] the gates of this city kings and princes³ sitting upon [who sit on] the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city
 26 shall remain [be inhabited] forever. And they shall come from the cities of Judah and from the places about [environs of] Jerusalem and from the land of Benjamin, and from the plains and from the mountains, and from the south, bringing [people who bring] burnt offerings and sacrifices and meat-offerings and incense, and bring-
 27 ing sacrifices of praise unto the house of the LORD [Jehovah]. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering [or enter] into the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the [your] gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 19.—[Hirzio: Of the common man]. The Chethibh reads בְּיָמֵי, but this does not make any difference in the sense. If the absence of the article is not due to an oversight, it may be explained by the later, less exact use of language, of which we repeatedly find traces in Jeremiah (comp. iii. 2; vi. 16; xiv. 18).

² Ver. 21.—בְּנִשְׁכָּחֵם. The construction is like Mal. ii. 15, 16, בְּנִשְׁכָּחֵם. But נִשְׁכָּח is not —by, per, after verbs of petition or conjuration (by your life not. *Vid. Gesen., Thes. III., S. 1443*), or—for the sake of (MEIER), but the Niphal involves the meaning of having regard to, observing, and נִשְׁכָּח depends on this. Comp. שְׁכָּחֵם בְּנִשְׁכָּח, 2 Sam. xviii. 12. That this is the sense of the connection follows plainly from 2 Sam. xx. 10, "took no heed to the sword;" Dent. xxiv. 8, "take heed to the plague." Comp. NABOELSB. *Gr.*, § 100, 3.

³ Ver. 23.—שְׂרָרֵי (Chethibh, שְׂרָרֵי) MILLER in *Arcano Kri et K'lib*, remarks that the Masoretes, when they wished to indicate the *Scriptio plena*, in order that the difference of their reading might be remarked, set the *mater lectionis* in another place in the word. So also in ii. 25; ix. 7; xxvii. 1; xxix. 23; xxxii. 23. Comp. the *Explicatio lectionum masoret.* in the Hebrew Bible of SIMONIS, Halle, 1752.

⁴ Ver. 24.—On the form בְּרָה. Comp. EWALD, § 84, b; 247, d. OLSH. § 96, c; 40, A.

⁵ Ver. 25.—שְׂרָרֵם is strange. GRAF without reason, assumes an oversight, caused by the frequent juxtaposition of the two words. Comp. xlix. 38; Hos. xiii. 10; 2 Sam. xviii. 5; 1 Chron. xxiv. 6; 2 Chron. xxviii. 21; xxix. 30; xxx. 12; Esth. i. 16, 21, etc.

EXEGETICAL AND CRITICAL.

Jeremiah is to go under the gate of the city and there warn all the people from the king downwards against the desecration of the Sabbath by bearing burdens and laboring as their fathers had done (vers. 18-23). If they would sanctify the Sabbath, their city should remain forever, and their gate should be witnesses of a lively traffic, of importance to the king's house, the city and the temple (vers. 24-26). But if they should continue to desecrate the Sabbath, an inextinguishable fire should consume the gates and palaces of the city (ver. 27). Accordingly three parts may be distinguished in this passage.

Vers. 19-23. **Thus saith Jehovah . . . nor receive instruction.—Go, etc.** Comp. ii. 2; iii. 12; xix. 1.—**Gate of the children of the people.** This gate is mentioned here only. It is, therefore, difficult to determine its position with certainty, as according to VON RAUMER (*Paläst.*, 4th Ed., S. 291), not two interpreters agree as to its position. The first question is whether it was a gate of the city or of the temple. GRAF correctly remarks that, with respect to a gate of the city נָמַץ must stand first and נָמַץ last (comp. 2 Chron. xxiii. 8). The name

נָמַץ would also be a very strange one for a city gate. The expression occurs with three meanings. 1. It designates the difference between strangers and natives, although in this sense נָמַץ is found in the Old Testament not with the article, but only with suffixes: Gen. xxiii. 11; Judges xiv. 16; Lev. xix. 18; Ezek. iii. 11; Num. xxii. 5; Lev. xx. 17.—2. It designates a difference in rank among the people themselves, and in two degrees, the mass of the people in opposition to the king and the princes (2 Chron. xxxv. 7 coll. 8), and again the commonalty in opposition to the more respectable classes (Jer. xxvi. 28; 2 Kings xxiii. 6).—3. The expression designates the difference between priests and not priests, in which sense it corresponds to our term "laity" (2 Chron. xxxv. 5, 12, 13). It occurs only in the passages cited. Since now nothing is known of a gate of the city through which strangers might not pass, or of one through which only the kings and the dregs of the people, or only the kings and the rest of their subjects to the exclusion of the priests might pass, it follows that the gate must have been a gate of the temple through which only the laity went in and out, since special entrances were reserved for the priests. What gate it was it is difficult to say. The expression was probably not one in general use,

but employed only by the priests, since according to the second explanation it included a somewhat dishonorable side-meaning. The rarity of the expression also justifies the conclusion that it was a temporary expression, *i. e.*, in use only in those times, since as is well-known the city-gates of Jerusalem bore successively different names. Comp. RAUMER'S *Paläst. S.* 290, 1.—When in 2 Chron. xxiii. 5, the high-priest Jehoiada posted a third of his people at the שַׁעַר הַיְּסוֹד, it is natural to suppose that this was the gate through which he expected Athaliah to pass. It is then further probable that this gate was identical with the one mentioned in our passage “whereby the kings of Judah went in and out.” [HENDERSON:—“The gate of the mass of the people . . . was in all probability the gate of David, corresponding to what is now called the Jaffa Gate, and was called the ‘people’s’ gate from the circumstance of its being the principal thoroughfare for the tribes in the South, the West, and the North-West.”—S. R. A.] That this gate, even were it a gate of the temple, was adapted to the proclamation of this divine message, is evident if we reflect (a), that this gate also might by the purchase and sale of temple-necessaries (comp. Matth. xxi. 12) be the scene of Sabbath-desecrating traffic; (b) that even if this was not the case, at any rate the gate was one which was much frequented, perhaps more than all the rest. —**Not do any work.** Comp. Exod. xii. 16; xx. 8sq.; Deut. v. 12sq.—The Sabbath was the day of Jehovah (comp. the passages quoted) a *monimentum temporale* for his service, hence the observance of this day stood or fell with the worship of Jehovah.—**But they obeyed not.** The first half of ver. 23 is taken verbatim from vii. 26.—Ver. 23 is parenthetical, suggested by **as I commanded, etc.**

Vers. 24-26. **And it shall come . . . Jehovah Sitting upon the throne.** Comp. xiii. 13; xxii. 4.—**Shall remain.** Comp. rems. on ver. 6.—**Men of Judah.** Comp. xxxii. 44; xxxiii. 13; coll. Josh. x. 40; Judges i. 9; Deut. i. 7; Zech. vii. 7.—**The plains.** שְׁפֵלָה is the low country between Joppa and Gaza, Josh. ix. 1; xii. 8; xv. 33 sq.; 1 Kings x. 27; Obad. 19; RAUMER, *Paläst. S.* 51.—**South,** צָפוֹן is the southern, as שְׁפֵלָה the western, קִרְיָת the eastern, הַחֵרָר the northern, parts of the tribe of Judah, separating the two last mentioned. Comp. Josh. xv. 55 sq.; 2 Sam. xiv. 7.

Ver. 27. **But if ye will not . . . not be quenched.** The negation before to bear must also be referred to enter. Comp. ver. 21.—**Will I kindle.** Comp. xxi. 14; xlix. 27; Am. i. 14.

DOCTRINAL AND ETHICAL.

1. On ver. 30. “It is no derogation to the sagacity of a teacher if he directs his public instructions, admonitions and warnings with some special adaptation to the rulers of the country. Only he must guard against offensive or abusive expressions, and see to it that he carefully distinguish between their office and their life, and be sure of his case, that he is not following the

motions of nature, but the calling of the Lord. Acts xxiii. 8; 1 Ki. xiv. 7, 8.” STARKER.

2. Man in this earthly life needs, besides work, rest also for body and soul. It would be inept to have one rest day for the body and another for the soul. It would be equally so to have more or fewer holidays than God has ordained by sanctification of the Seventh day, whereby He who is the creator of time has at the same time given us the fundamental principles of its division. As the rest of the body is both negative and positive (abstinence from labor and recuperation of forces) so also is that of the soul. The soul is from God, and must on its day of rest be freed from earthly cares and brought into the element of its heavenly origin, as it were into a cleansing and invigorating bath. The observance by Christians of the first, instead of the Seventh day, as a weekly holiday is well founded in the fact that the day of Christ's resurrection is also a day of creation, and so much the more glorious as the new and imperishable world is more glorious than the old and perishable world.

8. “Neglect not church going. For though the unbelieving heathen thought it a foolish course to spend the day in idleness, yet temporal subsistence will not therefore fail, but rather will the weekly work of other days flourish the more. Matth. vi. 33.” CRAMER.

4. [“God did not regard the external rite only, but rather the end, of which He speaks in Ex. xxxi. 13, and in Ezek. xx. 12. In both places He reminds us of the reason why He commanded the Jews to keep holy the Seventh day, and that was that it might be to them a symbol of sanctification. ‘I have given My Sabbaths,’ He says, ‘to you, that ye might know that I am your God who sanctifieth you.’ . . . And it appears from other places that this command was typical—Christ being the substance. Col. ii. 16.” CALVIN.—S. R. A.]

HOMILETICAL AND PRACTICAL.

The weekly holiday as the day of Jehovah and as the day of the Lord. 1. What they have in common. The weekly holiday is in both cases (a) a monument of the loving care of our God (a) for our body (β) for our soul; (b) a right of God which forms on our part a holy obligation towards God, ourselves, and our neighbor. 2. The differences. (a) The day of Jehovah is founded on the creation of the perishable world; the day of the Lord is founded on the resurrection of Christ, as of a new, eternal world; (b) the observance of the day of Jehovah was only legal, *i. e.*, (a) imposed by external compulsion, (β) by requirements to be fulfilled by outward observance:—the observance of the day of the Lord is to be more and more an evangelical one, *i. e.* (a) a free, (b) a spiritually free one, *i. e.*, satisfying the right as well as the obligation of personality.

[“What blessings God has in store for those who make conscience of Sabbath sanctification. 1. The court shall flourish. The honor of the government is the joy of the kingdom, and the support of religion would contribute greatly to both. 2. The city shall flourish. Whatever supports religion tends to establish the civil interests of a

land. 3. The country shall flourish. By this the flourishing of a country may be judged of. What does it do for the honor of God? Those who starve their religion either are poor, or are in a fair way to be so. 4. The church shall flourish.

It is a true observation which some have made, That the streams of all religion run either deep or shallow, according as the banks of the Sabbath, are kept up or neglected." HENRY.—*R. A.*]

THE SEVENTH DISCOURSE.

(CHAPS. XVIII.—XX.)

As these three chapters appear under a common superscription of the longer form, which does not recur till chap. xxi., they are evidently to be regarded as a connected whole. They have in fact an internal connection, although they cannot by any means be considered as a rhetorical whole, or as a connected discourse. Two historical facts are here set before us, which are internally related, but are different as to time, and probably also as to their original record, to which are also attached both prophetic indications and subjective effusions. The first historical fact is the incident with the potter, related in ch. xviii. As in this chapter the impending judgment is still announced in the same general manner as before, the Chaldeans not yet being mentioned as the instrument, it is manifest that it must have been written before the decisive turning-point reported in ch. xxv., viz., before the battle of Carchemish in the 4th year of Jehoiakim. On the other hand chh. xix. and xx. were written after this crisis. For in xx. 4 we read "I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon." Jeremiah does not speak thus till after that decisive battle. It is also noteworthy, that the prophet in xx. 2 is called יְרֵמְיָהוּ הַנָּבִיא, not simply יְרֵמְיָהוּ, which mode of expression likewise prevails only after the great crisis. (Comp. xxv. 2; xxxviii. 5, 10, 11, 12, 15, etc.) It follows definitively that chh. xix. and xx. belong to the time of Jehoiakim from the circumstance that in the reign of Zedekiah, not Pashur, but Zephaniah, the son of Maaseiah, appears to be invested with the dignity of temple-officer (comp. xxix. 26 coll. xxi. 7; xxxvii. 3; lii. 24), and moreover as the successor of Jehoiada, which renders the probability that Pashur no longer held this office under Zedekiah so much the greater, especially if we consider that ch. xxix. belongs to one of the first years of Zedekiah (see the Introd. to ch. xxix.) Pashur, who in xx. 4 sqq. is threatened with being carried away captive to Babylon, had most probably met this fate with king Jehoiakim and that numerous company which is spoken of in xxix. 1 and 2 Ki. xxiv. 12-14.—Notwithstanding therefore that ch. xviii. belongs to an earlier period than chh. xix. and xx. they are placed together because both are based on symbolic actions, of which the productions of pottery form the substratum. In ch. xviii. the clay on the potter's wheel first fails, but is then immediately formed anew; in ch. xix. the vessel is ready-made, which being poured out is then (irreparably xix. 11) broken by the prophet. Both actions are of such a character as to set before the people that the Lord has not only the power but the will to destroy them. Nevertheless there is a great difference between the two actions, the first having a parænetic, the second more of a declarative character, as will be shown in the exposition. GRAY is of opinion that xix. 1-13 was written down at the same time with ch. xviii., because the event narrated in xx. 1 sqq., is related to the prophecy in vii. 30 sqq. as ch. xxvi. to vii. 12, and since the discourse in ch. vii. sqq. belongs to the fourth year of the reign of Jehoiakim, so also the prophecy in xix. 1-13, and the event recorded in xx. 1-6 must belong to this time. But the latter was not recorded till afterwards, like all the narratives from the life of Jeremiah. The lyrical passage xx. 7-13 has no connection with the preceding context. But it may have been composed under the impression of the shameful treatment which Jeremiah had received in the temple, or subsequently in remembrance of this and other persecutions. The five verses, xx. 14-18, are said to be an independent fragment, an amplification of xv. 10, which was perhaps composed in consequence of the same occurrences, and were put here on this account, or only on account of its agreement with vers. 7, 8. To this I have to object; 1. It is an unnatural supposition that xix. 1-13 was written before xix. 14-xx. 6. For both passages are so closely connected that we cannot conceive what could have occasioned the prophet to defer the relation in xix. 14, etc., after having recorded the previous facts, together with the prophecy connected with them. The narrative xix. 14, etc., was certainly recorded after the prophet had already begun to call himself יְרֵמְיָהוּ, but only because the prophecy itself belongs to this later period. This is not identical with vii. 30-34, and does not therefore belong to the first years of Jehoiakim. The agreement in particular words and phrases corresponds only to the general usage of Jeremiah, to repeat himself frequently and extensively, and in different connections by no means justifies the assumption of identity. 2. The passage xx. 7-13 is closely connected with the previous context, as is especially seen in the words כְּנֹר כִּכְבִּיב (comp. the Comm. on xx. 10); it is not however an objective and official word of God, but a memorial of subjective thoughts and feelings, which then moved the prophet, and thus bears to some extent the character of a private record. 3. The case is the same with xx. 14-18. This passage also is of an entirely subjective and private nature. To strike it out or explain it as only patched on accidentally is to deny

the dualism which must undoubtedly have prevailed in the mind of the prophet. To transpose it from this place and set it before xx. 7 (as EWALD does, in this however opposed by GRAF) would be to disturb the natural course and the clear picture of the inner feelings of the prophet. For it is only too probable that in those troubled times a troubled frame of mind finally became predominant. I am therefore of opinion that ch. xviii. belongs to the period before, chh. xix. and xx. to the period after, the fourth year of Jehoiakim, that the passages however being of related contents were placed in juxtaposition in the collection of prophecies; further, that xix. 1—xx. 6 is to be regarded as a closely connected whole, on which follows as an appendix a subjective effusion of double and contradictory purport, by which however we obtain a true picture of the prophet's then prevailing state of mind. The discourse may be divided as follows:—

THE SYMBOLS OF POTTERY.

FIRST SYMBOL: THE CLAY AND POTTER, CH. XVIII.

1. *The parable of the potter and its interpretation in a negative sense, xviii. 1-10.*
2. *The interpretation of the parable in a positive sense, xviii. 11-17.*
8. *The manner in which the people receive the word of the prophet, and his petition to the Lord for protection from their hostility, xviii. 18-23.*

SECOND SYMBOL:—THE BROKEN VESSEL, CHAPS. XIX. and XX.

1. *The symbolic action and its interpretation, xix. 1-18.*
2. *Opposition and punishment of Pashur, xix. 14-xx. 6.*
8. *Appendix. The prophet's joy and sorrow, xx. 7-18.*
 - a. *Through sorrow to joy, xx. 7-18.*
 - b. *For the present sorrow only. The prophet curses the day of his birth, xx. 14-18.*

CHAPTERS XVIII. to XX.

THE SYMBOLS OF POTTERY.

FIRST SYMBOL:—THE CLAY AND POTTER.

CHAP. XVIII.

1. *The parable of the potter and its interpretation in the negative sense.*

XVIII. 1-10.

- 1, 2 The word which came to Jeremiah from the LORD [Jehovah], saying, Arise and go down to the potter's house and there I will cause thee to hear my words.
- 3 Then I went down to the potter's house, and, behold, he wrought a work on the
- 4 wheels. And the vessel which he was making¹ of [as] clay² was spoiled in the hand of the potter; so he made it again another vessel, as seemed good to the potter to
- 5 make it. Then the word of the LORD [Jehovah] came to me, saying,
- 6 Cannot I do to you as this potter does,
- O house of Israel? saith Jehovah.
- Behold as the clay in the hand of the potter,
- So are ye in my hand, O house of Israel!
- 7 Suddenly I speak against a nation and against a kingdom,
- To extirpate and exterminate and to destroy:
- 8 If now this nation, against which I have spoken, turn from its wickedness,
- I repent³ the evil which I thought to do unto it.
- 9 And suddenly I speak concerning a nation and concerning a kingdom,
- To build and to plant:
- 10 If now it does that which is evil⁴ in my eyes,
- So that it hears not my voice,
- I repent of the good wherewith I promised to benefit it.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—נִשְׁחָת. The perfects נִשְׁחָת and שָׁח signify that these facts are not to be regarded as co-ordinate points in the course of the narrative, but as further developments of the מְלִאכָה עֲשֵׂהָ, from which it is not necessary to assume that the word designates more than a single act (HITZIG, GRAF). The form יִשְׁחָת is used (as ez. gr., Gen. xxvi. 17) for the

reason that the word does not contain the main idea, but a subordinate one attached as it were by the preceding perfect. Comp. Gen. xxix. 2 sqq.; Isa. vi. 3; Dan. viii. 4; Ewald, § 342 b; NAEGLSB. Gr., § 84, b; § 95 g, *Ann.*

⁴ Ver. 4.—כְּחֹמֶר. These words have been unjustly suspected by different translators, transcribers, and commentators. They are not a gloss from ver. 6, but doubtless chosen with reference to this verse. The intention is to set forth prominently the *punctum saliens* by similarity of expression in the historical narrative and the application. The כְּ is to be regarded as *Kaph veritatis*—as clay, i. e., as he is accustomed to do to the clay. Comp. xv. 10; NAEGLSB. Gr., § 112, 5, c.

[WORDSWORTH: *As clay sometimes falls in the hand of the potter.*—HENDERSON. “כְּחֹמֶר with כְּ instead of כ, is found in the text of fifty-eight MSS., has originally been in several more, and is now in five more by correction. It is likewise exhibited in seventeen printed editions, and alone makes sense.”—S. R. A.]

⁵ Ver. 10.—הִרְעָה. The Masoretes would read הִרְעָה, according to the usage which prevails elsewhere without an exception (comp. Num. xxxii. 13; Jud. ii. 11; iii. 7, 12, etc.; 1 Kings xi. 6; xiv. 22; Jer. vii. 30; xxxii. 30, etc.). The reading of the Chetibh is, however, evidently occasioned by הִרְעָה after, and הִרְעָה before it.

EXEGETICAL AND CRITICAL.

The prophet receives the command to go into the potter's house, to receive there a revelation from the Lord. He obeys and is a witness how the clay is spoiled in the hands of the potter, as he works on the wheel, and how he immediately forms a new vessel out of the clay (vers. 1-4). Hereupon the prophet receives the word of the Lord: As the clay is in the hand of the potter, so is Israel in the hand of the Lord (vers. 5 and 6). As the Lord by penitence and conversion is dissuaded from the accomplishment of His threatenings, so by evil-doing He may be prevented from performing His gracious promises (vers. 7-10).

Vers. 1-4. **The word . . . to the potter to make it.** The superscription is like that in vii. 1; xi. 1.—רָמָה, **wheels.** The meaning of the word, which occurs besides only in Exod. i. 16 cannot be doubtful in this passage. With respect however to Exod. i. 16, it was the object of a literary controversy. Comp. BÖTTCHER in WINTER'S *Zeitsch. f. wiss. Theol.*, Bd. II., H. 1, S.

49 ff.; RETTIG, BÖTTCHER u. REDSLOB, *Stud. u. Krit.*, 1834; BENARY, *Berlin. Jahrbh.*, 1841; ERNST MEIER, *Stud. u. Krit.*, 1842. [For a description and diagram of the wheel, see GES. Lex., s. v.]—**As seemed good.** Comp. xxvii. 5.

Vers. 5-10. **Then the word . . . to benefit it.—On as the clay in the hand of the potter** comp. Isa. xxix. 16; xlv. 9; lxiv. 7; Wisd. xv. 7; Ecclus. xxxvi. 13; Rom. ix. 21.—**Suddenly**, vers. 7 and 9, is evidently not to be referred to the proximate verb, but to the main thought, i. e., to the apodosis. The mode of expression is paratactic. In our syntactic mode it would be: Suddenly, if I have spoken against a nation . . . and this nation turn, I will repent, etc. Comp. NAEGLSB. Gr., § 111, 1, *Ann.* Moreover, the word refers evidently to the rapidity with which the potter changes the form of the clay. Observation may be recommended as the best commentator on this passage.—**To extirpate.** Comp. i. 10.—**Against which I spoke** is not to be referred to wickedness, but to nation.

2. The interpretation of the parable in the positive sense.

XVIII. 11-17

- 11 And now speak indeed¹ to the men of Judah,
And to² the inhabitants [citizens] of Jerusalem, saying,
Thus saith Jehovah : Behold !
I frame evil against you, and think thoughts against you :
Turn ye now, each from his evil way,
And reform your ways and your works.
- 12 But they will say : No use !³ but our thoughts we will follow,
And will practise, each according to the obstinacy⁴ of his wicked heart.
- 13 Therefore thus saith Jehovah :
Inquire now among the nations, who hath heard the like ?
The virgin Israel hath done a very horrible thing.⁵
- 14 Ceases⁶ from the rock of the field the snow of Lebanon ?
Or do the strong,⁷ cool, rippling waters dry up ?
- 15 That my people forgot me and burned incense to vanity,
And made them stumble in their ways, the ancient paths,⁸
To walk in roads of an unlevelled way,
- 16 To make their land a desolation,
An object of everlasting derision ?⁹

He who only passes through will be astounded at it,
And will shake his head.¹⁰

17 Like the east wind will I scatter them before the enemy;
Back not face will I show them in the day of their fall.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 11.—[HENDERSON: I charge thee. BLAYNEY: I pray thee.—S. R. A.]

² Ver. 11.—On the change of אֵל to אֱל, comp. TEXTUAL NOTE ² on x. 1.

³ Ver. 12.—וְאֵשׁ, Niph. part. of אָשׁ, to despair. Comp. Comm. on ii. 25. [HENDERSON: It is hopeless. BLAYNEY: It is a thing not to be hoped.]

⁴ Ver. 12.—שֶׁרָרוּת. The expression is found here only as the object of עָשָׂה, elsewhere always with בִּי or אַחֲרַי after הָלַךְ (comp. iii. 17; ix. 13; xvi. 12; vii. 24; xi. 8; xiii. 10; xxiii. 17).

⁵ Ver. 13.—שְׁעִירָה. This form is found here only. Comp. Hos. vi. 10; Jer. v. 30; xxiii. 14.

⁶ Ver. 14.—There is no other instance of the construction in וְיָעֹז כֵּן וְיָעֹז for עֹז is used transitively even in Gen. xxiv. 27. Should we not perhaps read מְצֹר instead of מְצֹר? מְצֹר is not merely *circumvallatio*, but also *munimentum*, *arx*, *turris*. Comp. Hab. ii. 1. GŒSEN. *Thes.*, p. 1161.

⁷ Ver. 14.—Instead of מְצֹר, which certainly affords no satisfactory meaning, the LXX. seems to have read מְצֹר, the proud, splendid. So also MEIER in comparison with מְצֹר, Ps. cxxiv. 5. EWALD (and after him GRAF) derives מְצֹר from מָצַר, to press. This word, however, signifies *constrinxit*, *compressit*, and the meaning to *press forth* is a bare assumption. If the word is to be altered, it is then better to agree with MEIER. ["מְצֹר" from מָצַר, to compress, straiten, is descriptive of streams, as contracted within narrow channels, while descending through the gorges and defiles of the rocks. The

use of the verb מָצַר, Arab. *nazal*, نَزَلَ, *descendit loco*, confirms this view." HENDERSON. HITZIG renders "strange," as coming from afar, in the sense of the A. V., and refers to the unknown source of the pool of Siloam, etc.—S. R. A.]

⁸ Ver. 15.—The form שְׁבֹל here only in the Chethibh; שְׁבִיל Ps. lxxvii. 20. The word does not recur.

⁹ Ver. 16.—שְׁרוּקָה. This form here only; שְׁרִיקָה in Jud. v. 16. In Jeremiah שְׁרָקָה only occurs elsewhere: xix. 8; xxv. 9, 18; xxix. 18; li. 37.

¹⁰ Ver. 16.—נִיד בְּרָאשׁוֹ. Comp. NÄGELS. *Gr.*, § 60, 1. *Ann.* 2. The expression occurs here only. Comp. Ps. xlv. 15; xxii. 8; cix. 25.

EXEGETICAL AND CRITICAL.

After it had been shown in vers. 5-10 that the Lord was not bound by His promises with respect to the people, but has as much freedom as the potter with respect to the clay. He now makes the positive application of this parable. He declares what, like a potter, he is about to form, viz., calamity. The expression יִצֹר ver. 11, is the only point in which this strophe supports itself on the preceding parable, for in what follows there is no further reference to it. To the brief application and exposition of this word, is attached an exhortation to repentance and reformation (ver. 11 b), to which the people answer with stubborn rejection (ver. 12). On account of this unheard of (ver. 13), and unnatural apostasy (vers. 14, 15), desolation, dispersion and flight are again announced to the people as the divine punishment (vers. 16, 17).

Vers. 11 and 12. **And now speak . . . wicked heart.**—And now introduces the transition, after the basis has been laid for the proper object of the discourse. It has been shown that the Lord can form what He will, it is now positively declared, that He will frame evil.—**I frame (יִצֹר).** In the transferred sense the word is used also in Isa. xxii. 11; xxxvii. 26; xlvii. 11; Jer. xxxiii. 2.—**Think.** Comp. xlix. 3). The words from **turn** to **way**, are found verbatim in xxv. 5; xxxv. 15. In the last passage is found also the rest of the verse with the exception of וְרִכְכִּים, **your works.** Comp. vii. 3; xxvi. 13.

Vers. 13-17. **Therefore thus . . . day of their fall.** From the peremptory declaration which Israel made in ver. 12, it is concluded that this nation has rendered itself guilty of unfaithfulness, the like of which is found neither in history (ver. 13), nor in nature (ver. 14).—**Inquire now.** Comp. ii. 10, 11.—**Virgin.** Comp. Am. v. 2; Jer. xxxi. 4, 21.—**Ceases, etc.** According to the connection the prophet can only mean to adduce a fact in natural history which forms a parallel to the historical fact that a nation has never forsaken its gods. In general it is plain that he has chosen, as the example from natural history, the perennial connection of the snow on Lebanon, and of the fresh abundant springs, with the עֲרֵי צֹר. But what is this? Disregarding the various arbitrary and forced explanations, two views may be here considered. According to one it is Mt. Zion, according to the other, Mt. Lebanon itself. It is in favor of the former. 1. That Zion in xvii. 3 appears under the designation מְצֹרָה, and in xxi. 13 as הַר הַצִּיּוֹן. 2. That in Ps. cxxxiii. 3 also the dew of Hermon, which descends on Mt. Zion, is spoken of, and in Prov. xxv. 23 it is said: the north wind brings [Eng. Vers.: driveth away] rain. 3. That the expression *snow of Lebanon* intimates that the rock of the plain is not identical with Lebanon. On the other hand it may be objected to this explanation: 1. That a connection between the snow of Lebanon and the springs of Zion is very dubious. In a bold poetical figure the extension of the dew of Hermon over the whole land even to Zion, may be spoken of, but

here a fact in natural history is treated of, which must have been familiar to the Israelites, and which must have set before them a clear representation of natural and most intimate union. Now other traces show that the Israelites acknowledged the sea to be the true and proper source of rain and moisture for the land, which it also is in fact (comp. 1 Kings xviii. 44, 45; Luke xii. 54; Winer, *R. W. B.*, s. v., *Winde*; RAUMER, *Paläst.* S. 91). Hence in Palestine the rainy winds are the West and South-west, which the Arabs also call the "fathers of the rain." In Prov. xv. 23 the north-west wind is probably to be understood by צפון, since the north wind, as with us, is cold, producing frost (Job xxxvii. 9, 10; Eccles. xliii. 20). 2. In xvii. 3 הררי בשדה is a designation of the whole land, for it is not=*my mountain set in the plain* (as antithesis between mountain and plain) but *my mountain together with the plain* (antithesis between the sanctuary and the rest of the country inhabited and cultivated by men. Comp. the Comm.). The passage xxi. 13 also does not enter into comparison with this. For there evidently not Mt. Zion, but the house of David, is to be understood, of which it is said that it is like a rock in a valley, eminent above the surrounding level, whereby it is intended to designate, not the topographical position of Zion, but the relation of the king's house to his subjects. 8. That it is not said, Ceases the snow from the rock of the field, from Lebanon? but ceases the snow of Lebanon? etc., is certainly remarkable and in other circumstances would be a strong proof that the prophet wished to distinguish the rock and the mountain. For Lebanon alone presented to them the picture of a snow-capped mountain, and all the snow they had came from it. Add to this, that Lebanon was originally an appellative and signifies *albedo* (comp. *Alpes*, which were so called *ab albis nivibus*) whence there appears to me to be a play upon words in Lebanon: the Lebanon snow and the white snow. The absence of the article favors this, for if Lebanon were regarded merely as a proper name, it would require the article. Comp. NAGELSB. *Gr.*, § 71, 4 b. [So HENDERSON.—S. R. A.]—In favor of the other view, according to which צור שר is Lebanon itself, is 1. that the perennial snow of a mountain, like Lebanon, which though in a hot climate is never free from snow, and on which the snow seems to have lost its peculiar quality of disappearing rapidly, is particularly adapted to serve as an emblem of the most faithful adherence. It seems as though TACITUS had this passage in view, when he wrote (*Hist.* V., 6): "*Præcipuum montium Libanum erigit, mirum dictu, tantos inter arduos opacum flumque nivibus. Idem amnem Jordanem alit funditque.*" Comp. J. D. MICH., *Observ. in Jer.* p. 161.—Add to this that 2. the expression used of Lebanon seems particularly appropriate in this connection. For not only may Lebanon be mentioned as an isolated far-looking summit, but especially also as a protecting wall for the plains, which wards off the northerly storms and at the

same time mitigates the heat. And is not this "protecting wall of the plains" an excellent emblem of the צור עולמים, which is spoken of in Isa. xxvi. 4, and of the צור ישראל, in Isa. xxx. 29? The snow never forsakes the צור שר, but Israel, changeable as the snow, easily forsakes the צור עולמים!—**Dry up.** The meaning of tearing out, uprooting, which נטש includes, is not inappropriate if taken in the figurative sense. The change into נשתה [dry up], which perhaps lies at the basis of the old translations, with the exception of the Vulgate, and which is supported on Isa. xix. 5; xli. 17; Jer. li. 30, is therefore unnecessary.—**Waters.** The wealth of springs on Lebanon is well known. The traveler KORTZ assures us that nowhere did he see such large and numerous springs as on Lebanon. *Vid.* RAUMER, *Paläst.*, S. 30. In Song of Sol. iv. 15 also the rippling waters of Lebanon are used as a comparison. The thought of the prophet is that as the snow covers Lebanon perpetually above, so the flow of waters at its foot is also perpetual. For the snow is the source of the springs. The expression therefore seems to have been chosen purposely to indicate the connection between the snow and the waters of Lebanon. An uprooting of the waters would be caused by the cessation of the snow. Comp. HIRZIG on the passage.—**Cold** (קר, comp. Prov. xxv. 25; xvii. 27) needs no change; the meaning "cold" is perfectly appropriate.—**Rippling** נולל, comp. Exod. xv. 8; Isa. xlii. 8; Ps. lxxviii. 16; Prov. v. 15; Song of Sol. iv. 15.—**That my people, etc.** This gives the reason why the questions in vers. 13 and 14 have been put. Since the people have forgotten Him (ii. 32), the Lord looks about to see whether anything similar occurs elsewhere. Comp. Ps. viii. 5.—**Made them stumble.** The nominative is the collective idea of the idols designated by שוא, vanity. [HENDERSON: false prophets and idolatrous priests.—S. R. A.] Comp. 2 Chron. xxviii. 23.—When HIRZIG and GRAF maintain that the old ways were not good, for even the fathers of the Israelites had sinned from ancient times by idolatry (ii. 32; vii. 25, 26; xi. 10), they forget that the good ways are more ancient than the people of Israel. Even if Israel since the exodus from Egypt had not served the Lord (which after ii. 2 notwithstanding vii. 25 is not to be maintained too unconditionally), yet the way of Jehovah was the way everlasting (vi. 16), and Israel's true and proper way, for their fathers at any rate served the God who from them is called the God of Abraham, Isaac and Jacob, and the fathers' way is *de jure* that of the children.—**To walk, etc.**, is the immediate and first consequence of the effect designated by *made to stumble*, while *to make . . . a desolation*, ver. 16, denotes the mediate consequence.—**Like the east wind.** Comp. Exod. xiv. 21; Ps. xlviii. 8; Isa. xxvii. 8; Hos. xiii. 15; John iv. 8.—**Back, etc.** Comp. ii. 27.

8 *The manner in which the people receive the word of the prophet, and his petition to the Lord for protection from their hostility.*

XVIII. 18-28.

- 18 And they said: Come, let us devise plans against Jeremiah,
For the law shall not perish from the priest,
Nor counsel from the wise,
Nor the word from the prophet.
Come, and let us smite him with the tongue,
And give no heed to any of his words.
- 19 Give thou heed, O Jehovah, to me!
And listen to the voice of my adversaries.¹
- 20 Shall then evil be recompensed for good,
For they have digged a pit for my soul?
Remember how I stood before thee to speak good for them,
And to turn away thy wrath from them.
- 21 Therefore deliver up their children to famine,
And give them over to the hands of the sword;
And let their wives be childless and widowed,
But let their men be sacrifices of death,
Their youths be slain by the sword in battle.
- 22 Let a cry be heard from their houses,
When thou bringest the murderous troop suddenly upon them;
Because they have digged a pit to take me,
And laid snares for my feet.
- 23 But thou, O Jehovah, knowest all their murderous plans against me;
Cover not up their iniquity,
Nor blot out² their sin before thy face;
That they may be³ overthrown⁴ before thee;
And in the time of thy wrath act against them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 19.—יִרְיִי. The word is found besides only in Isa. xlix. 25; Ps. xxxv. 1.

² Ver. 23.—מָחַח. Comp. מָחַח, iii. 6. The form is anomalous for מָחַח (Neh. xiii. 14). Comp. OLSE. § 257, 4, *Anm.*;

EWALD, § 224, c.

³ Ver. 23.—יִרְיִי. The Chethibh is יִרְיִי. The Masorotes did not wish the series of jussive or imperative forms to be interrupted.—The word expresses the result, *that they lie overthrown*. Accordingly this sentence concludes the series of negative petitions; in conclusion follows the positive request: *at the time of thy wrath, etc.* It is evident that the change proposed by the Keri is unnecessary.

⁴ Ver. 23.—מָחַח points back to ver. 15. The form here only. Comp. Ps. ix. 4; Jer. vi. 15; xx. 11.

EXEGETICAL AND CRITICAL.

Here, as before, the prophet represents his adversaries as answering his faithful admonitions with words of personal enmity. Comp. xi. 19; xv. 10; xvii. 15. And as in these passages he always prayed that the Lord would avenge him, so here, but in stronger measure. (*Vide infra* DOCTR. AND ETHICAL No. 13, and the EXEGETICAL rems. on xx. 14). After showing the hostile disposition of his opponents, he turns in supplication to the Lord (vers. 19-23). In this prayer he beseeches the Lord to give heed to his and to his adversaries' speeches (ver. 19), and observe above all that they would recom-

pense good with evil, while he has always sought their highest welfare from God (ver. 20). Therefore the Lord may permit death and destruction to come upon those who have digged a pit and laid snares for him (vers. 21 and 22); he is not to forgive these murderous associates their iniquity, but to overthrow them, and let them feel His anger (ver. 23).

Ver. 18. *And they said . . . any of his words.—Let us devise* (נַחֲמָה) as in xi. 19 coll. xviii. 11.—*For the law, etc.* The meaning must be: We do not need this Jeremiah, for without him we shall always have priests to instruct us (Mal. ii. 7), wise men to advise us, prophets to proclaim to us the word of the Lord. Comp. Comm. on viii. 8-10; Ezek. vii. 26. *It is*

of course presupposed that the instruction, *etc.* will be in accordance with their views.—**With the tongue.** That these smittings with the tongue (comp. ix. 2, 7; Ps. lxiv. 4, *etc.*) had the death of the prophet for their object is evident from ver. 23.

Vers. 19-23. **Give thou heed. . . act against them.** Observe the antithesis between **Give no heed** in ver. 18 and **give thou heed** in ver. 19.—**Shall then evil.** On the subject-matter comp. xiv. 7-21; 2 Macc. xv. 12-14. In ver. 14 we read: “ὁ φιλάδελφος οὗτός ἐστιν ὁ πολλὰ προσευχόμενος περὶ τοῦ λαοῦ καὶ τῆς ἀγίας πόλεως, Ἰερემίας ὁ τοῦ θεοῦ προφήτης.”—**How I stood.** Comp. xv. 1.—**Into the hands.** This expression is found also in Ps. lxxiii. 11; Ezek. xxxv. 5; it is used in the sense of *in potestatem*, which meaning has various gradations. Comp.

2 Kings xii. 12; Job xvi. 21; Jer. xxxiii. 13 with 1 Chron. vi. 16 (into service); 1 Chron. xv. 2, 8, 6; 2 Chron. xxiii. 18; Ezra iii. 10 (in service, under the hands, according to the direction); 2 Chron. xxix. 27 (on the foundation).—**Sacrifices of death.** Comp. Comm. on xv. 2.—**Because, etc.** KIMCHI supposes that the enemies had attempted to administer poison to the prophet; R. SALOMO, with many other Rabbins, that they had accused him of adultery, others of blasphemy. Comp. ver. 18.—**Cover not up.** Comp. Ps. cix. 14; Isa. ii. 9.—**In the time of thy wrath.** Not of grace, i. e., of gracious disposition, but in the moment of wrath, is the Lord to appear and act against them—**Act, ἔργω,** in the absolute sense, as in xiv. 7: xxxix. 12; Dan. xi. 7 coll. viii. 4; xi. 8, 36.

SECOND SYMBOL:—THE BROKEN VESSEL.

CHAPTERS XIX., XX.

1. The symbolic action and its interpretation.

XIX. 1-13.

- 1 Thus saith the LORD [Jehovah], Go and get [buy] a potter's earthen bottle [vessel],¹ and take [some] of the ancients [elders]² of the people, and of the ancients [elders] of the priests; And go forth into the valley of the Son of Hinnom [valley of Ben-Hinnom], which is by the entry of the east [Potters'] gate,³ and
- 3 proclaim there the words that I shall tell thee, And say, Hear ye the word of the LORD [Jehovah], O kings of Judah, and inhabitants of Jerusalem: Thus saith the Lord of hosts [Jehovah Zebaoth] the God of Israel, Behold, I will bring evil upon
- 4 this place, the which whosoever heareth,⁴ his ears shall tingle. Because they have forsaken me, and have estranged⁵ this place, and have burned incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and
- 5 have filled this place with the blood of innocents; They have built also the high places of Baal, to burn their sons [children] with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.
- 6 Therefore, behold, the days come, saith the LORD [Jehovah], that this place shall no more be called Tophet, nor The Valley of the Son of Hinnom [valley of
- 7 Ben-Hinnom] but The Valley of Slaughter. And I will make void [pour out] the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the
- 8 beasts of the earth [land]. And I will make this city desolate, and an hissing [a horror of desolation and a derision]; every one that passes thereby [through] shall be astonished and hiss [deride] because of all the plagues thereof.⁶ And I will
- 9 cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.⁷
- 10 Then shalt thou break the bottle [pitcher] in the sight of the men that go with thee.
- 11 And shalt say unto them, Thus saith the LORD of Hosts [Jehovah Zebaoth], Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till [because] there be
- 12 [is] no place [room] to bury [elsewhere]. Thus will I do unto this place, saith the

LORD [Jehovah], and to the inhabitants thereof, and even make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, [because of]^a all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out^b drink-offerings unto other gods.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—בִּכְבֵּק is found as an appellative in 1 Ki. xiv. 3, and as a proper name in Exr. ii. 51; Neh. vii. 53, coll. בִּכְבֵּקִי, Neh. xi. 17; xii. 9, 25. GeseNIUS (*Thes.*, I., p. 232 [*Lex.* s. v.]) derives it from בִּכְק, *coacuavit* (comp. ver. 7), according to the analogy of בִּרְכֵרִים, חֲרָר, etc. So also OLSH. § 190, c. [Hitzig renders: a bottle.—NAGELSB.: a pitcher,—from the maker of earthenware.—S. R. A.] יִצְרֵר חֶרֶשׁ. There is also פָּכַל יִצְרֵר, Isa. xlv. 9 coll. liv. 16, 17. חֶרֶשׁ, synonymous with חֶרֶס, is that which has become dry and rough by heat. (Comp. חֶרֶס, *scabies* as *scabiendo*, as *Krätze* from *kratzen* in German), Deut. xxviii. 27, and חֶרֶס, *sun*, in Jud. viii. 13; Job ix. 7; then especially the burnt earthenware: חֶרֶס, Ley. vi. 21, etc. נִבְלֵי חֶרֶס, Lam. iv. 2.

² Ver. 1.—וּמוֹכְנֵי הֶ—LXX, καὶ ἀφ' οὗ τῶν πρεσβυτέρων, etc. They certainly did not read וְלִקְחָתָהּ, but correctly supplied it from וּלְקַנִּיתָ, for the prophet was not merely to buy the pitcher, but to take it with him. It is a species of very bold *constructio prægriana*, the verb to be supplied governing not the preposition present in the sentence, but the preposition of a second sentence, connected by וְ, to which it forms a predicate. Comp. NAGELSB. Gr., § 112, 7.

³ Ver. 2.—שַׁעַר הַחֲרִית. The form חֲרִית is not the later, as Hitzig supposes, but חֲרִית is the only form used by the Rabbins, and from this both the Keri and the *Xapetis* (LXX.) or *Ἀπειθ* (Agu., Symm., Theod.), of the Greek translators is to be explained. The Syriac text in the London Polyglot strangely has *Chadrit*.

⁴ Ver. 3.—Comp. 1 Sam. iii. 11; 2 Ki. xxi. 12. As to the construction כֹּל-שִׁמְעָה Partic. absolutum to be resolved into a hypothetical sentence. (Comp. Exod. xli. 15; Numb. xxi. 8: NAGELSB. Gr., § 97, 2 b); 2. אֲשֶׁר is accusative, attracted by שִׁמְעָה; 3. The apodosis on account of the brevity of the sentence is without the connecting Vau. (Comp. Gen. iv. 15; Ruth i. 16, 17). תִּצְלִינָה for תִּצְלֵנָה (so in 1 Sam. iii. 11) according to the Aramaic formation. Comp. Ewald, § 197, a; OLSH., § 243, b, d.

⁵ Ver. 4.—וַיִּנְכְּרוּ LXX. ἀπηλλοτριώσαν; Vulg., alienum fecerunt. This rendering accords both with the connection and the etymology of the word. The latter occurs in Piel besides only in Deut. xxxii. 7; 1 Sam. xxiii. 7; Job xxi. 29; xxxiv. 19. With the exception of the passages in Job, in which the Piel evidently has the meaning of the Hiphil, the meaning is everywhere appropriate, "to estrange one's self or another."

⁶ Ver. 8.—On the suffix form in כִּבְתָּהּ comp. NAGELSB. Gr., § 44, 4 Anm. coll. OLSH., § 131, i.

⁷ Ver. 9.—אֲשֶׁר יִצְקוּ לָהֶם אשר wherewith they procure them distress (Deut. xxviii. 53, 55, 57). אֲשֶׁר is the *Acc. instrumentalis* (comp. NAGELSB. Gr., § 70, i.); הַיֵּצֵק is that Hiphil, which has the substantive idea contained in the verb with respect to the nearer object (comp. NAGELSB. Gr., § 62, 1 Anm. 2; Judg. xvi. 16; Isai. xxxix. 2, 7).

⁸ Ver. 13.—לְכָל. לְ is distributive. Comp. Ezek. xlv. 9. NAGELSB. Gr., § 112, 5 b.

⁹ Ver. 13.—וְהֶחֱרַס. Comp. rems. on vii. 18; xlv. 17 sqq. coll. xxxii. 23. With respect to the construction, comp. NAGELSB. Gr., § 92, 2 a.

EXEGETICAL AND CRITICAL.

The prophet receives the command to buy another pitcher from the potter, and in company with the elders of the people and priests to betake himself to the valley of Ben-Hinnom, near a gate, which appears here under the name of the Potter's gate (vers. 1 and 2). There he is to proclaim the words which we read in vers. 3-13. In these words a severe divine judgment is first proclaimed in general (ver. 3). Then the crimes are narrated in detail, which the people and the kings of Judah have committed in this place. Then the divine punishments are mentioned, of which the witness and theatre will be the valley of Ben-Hinnom or Tophet: 1. This will be called the Valley of Slaughter, (ver. 6), in consequence of the slaughter, which after the failure of the plans determined on by the people (here the prophet must have made the gesture of pouring out of the pitcher), both the enemy will make among the people, and the people among themselves (vers. 8-9). 2. The people and city shall be broken in pieces, which the prophet indicates by

the breaking of the pitcher; Tophet for lack of room shall become a place of interment, and the city, with all the houses on whose roofs offerings have been made to Baal, shall become a place like the desolate and unclean Tophet (vers. 10-13).

Vers. 1 and 2. Thus saith . . . I shall tell thee. This opening is like that in xvii. 19—bottle, Heb. *bakbuk*, is an earthen pitcher with a long neck. The sound of the word seems to imitate the noise of water being poured out.—Comp. the Greek *βουβυλος, βουβύλη*, and the German *Kutterkrug*.—Elders of the priests are mentioned besides only in Isai. xxxvii. 2 (2 Ki. xix. 2). Whether they are identical with the princes or chief of the priests (2 Chron. xxvi. 14; Neh. xii. 7) or only in general the most respectable of the priests is doubtful. Comp. OEHLER, in HERZOG, *R.-Enc.*, XII. S. 183.—Valley of Ben-Hinnom. Comp. Comm. on vii. 31 coll. ii. 23.—By the entry (פֶּתַח), comp. Gen. xviii. 1; Jud. ix. 35, etc. NAGELSB. Gr., § 70, c.—Potter's gate. 1. concerning the form, comp. TEXTUAL NOTES. 2. As to the meaning, (a) some of the older Rabbins, cited by KIMCHI, who however does not agree with them, are of opinion that

the word is to be derived from **תֹּפֶת** sun, and that by the sun-gate is to be understood the eastern gate of the temple, since there was no gate in the city-wall to the South. So also TREMELLIUS, PISCATOR, J. D. MICHAELIS and HIRTZIG, but they would have the southern gate of the outer court (*a solis æstu sic dictam*) understood to be the nearest way to Tophet. (b) The other commentators agree in deriving **תֹּפֶת** from **תֹּפֶרֶת**, *testa*.

But opinions greatly differ whether the gate was so called because the potsherds were thrown out there [the Chaldee paraphrast renders: the dung-gate], or because the potters lived in its vicinity, or because the clay-pits were just outside the gate. The last is the view of HOFMANN (*Weiss. u. Erf. II., S. 124, etc. Vid. Comm. on vii. 31*). Apart from the etymological signification of the word **Tophet**, which HOFMANN gives, it is in favor of this interpretation that this same place is called in Matth. xxvii. 7 *ἀγρὸς τοῦ κεραμέως* (observe the generic article). This name decidedly favors the supposition that the place stood in closer relation to pottery than that of a mere depository of potsherds. White clay, a kind of pipe-clay, is also still dug there. Comp. HERZOG, *R.-Enc.*, V. S. 475; RAUMER, *Pal. S.* 306. Finally the choice of an earthen pitcher for the prophetic symbol must have been occasioned by the inner relation which the pitcher bore to the place of the action. If it was merely intended to indicate that death and destruction would come upon Jerusalem even so as to fill Tophet with corpses, the breaking and throwing away of any other object would have answered as well. But Jeremiah is to take an earthen pitcher because Tophet was the place where such vessels were produced, consequently nothing was more natural than to choose for this place of breaking an object to be broken which originated there, in connection with which it is not to be denied that other reasons, as the comparatively easy fragility, and the climax in relation to ch. xviii. (there transformation, here destruction) may have co-operated. And by all this also it is not disputed that the potters may have lived in the vicinity of the clay-pits, and that the same place may have served at the same time for the deposit of potsherds and other refuse. 3. To what gate otherwise known does the pottery-gate correspond? The name occurs here only. The remark on xvii. 19 is here confirmed that the names of the gates of Jerusalem have been often changed. Many commentators proceed, as we have remarked, on the hypothesis that the city wall had no gates to the South. That this is an error will now scarcely be doubted by anyone. Comp. RAUMER, *Pal.*, S. 291. On the southern side of the city were the well-gate [Zion-gate?—S. R. A.] and the dung-gate. Both opened on the Tyropæum, both therefore conducted to Tophet, the former being nearer to this place. But the latter corresponds better to the character of Tophet as an unclean spot, receiving the impurities of the city. Here also the *cloaca Betzo* disembuged. "The site of this gate," says RAUMER, S. 352, "is the lowest point of the city, to which all the filth of the city and the ravine of Siloah descends."—[Comp. THOMSON, *The Land and the Book*, II. 497]. A definite con-

clusion is however not to be reached with respect to things concerning which so much uncertainty still prevails.

Vers. 8-5. **And say . . . into my mind.** Here it is not recorded, as in xviii. 3, that the prophet performed the command received in vers. 1, 2, and thereupon in the valley of Hinnom received the revelation contained in vers. 8 sqq. For there (ch. xviii.) the revelation to be received was occasioned by the observations made at the potter's (xviii. 3, 4). There is no similar occasion here, so that ver. 8 proceeds at once to communicate the revelation.—**And say,** reads as though the previous discourse were continued, which cannot be the case on account of **I shall tell.** We shall not err if we attribute the mode of expression here chosen to the written representation.—**Kings of Judah.** Here, as in ver. 4 coll. xiii. 18; xvii. 20 the prophet has in view not only the person of the present king, but the kingdom of Judah generally.—**This place is here,** in accordance with what follows, Tophet.—**They, etc.** Comp. ix. 15; xvi. 18; xlii. 8, 21.—**Have filled.** On the verbal form comp. Comm. on xviii. 4.—**Blood of innocents.** According to the connection and Ps. cvi. 87, 88 we must understand this of the blood of the children offered in sacrifice.—Ver. 5 is almost verbatim the same as vii. 31; xxxii. 35. Comp. the remarks on the first of these passages.

Vers. 6-9. **Therefore behold . . . shall straiten them.** After, in vers. 4 and 5, the abominations practised in Tophet have been enumerated, the announcement is now made of the corresponding punishments. This announcement, which appears to be a specification of the summary denunciation in ver. 8 b, is made in two stages, of which the first (vers. 6-9) is accompanied by the gesture of pouring out (ver. 7), and the second by the act of breaking (ver. 10).—**The days come, etc.,** ver. 6. Comp. Comm. on vii. 32.—**Pour out.** Isai. xxiv. 1; Nah. ii. 3. What is poured out falls to the ground, which is frequently used as a figurative expression for coming to naught. Comp. 1 Sam. iii. 19; 2 Kings x. 10.—**In this place.** Is this the *term. in quo*, or *in quem*? I believe the latter. In Tophet all the counsel of Judah and Jerusalem is to find its tragical end, as this is indeed expressed by the name Valley of Slaughter, and by burying in Tophet (ver. 11) and by becoming like Tophet (ver. 12).—**I will give, etc.** Comp. vii. 80; xvi. 4.—**A hissing.** ver. 8. Comp. xviii. 16; xxv. 9, 18; li. 37.—**Every one, etc.** Comp. 1 Ki. ix. 8; Jer. xviii. 16; xlix. 17; l. 18.—Ver. 9 is taken entire from Deut. xxviii. 63-65 (Lev. xxvi. 29). Comp. Lam. ii. 20; iv. 10. As historical analogies, comp. 2 Ki. vi. 28, 29. JOSEPH, *Bell. Jud.*, VI. 8, 8-5.

Vers. 10-13. **Then shalt thou break . . . unto other gods.** The second stage of the symbolic action. The progress consists in this, that by the breaking of the pitcher the total ruin of the city and people (therefore not merely of individuals) and by the casting into Tophet its desolation and defilement, or in other words its becoming itself Tophet, is symbolized.—**As one breaketh** (ver. 11). Comp. Comm. on v. 26; vi. 29; viii. 4; x. 8; xii. 11; NAEGELSB. *Gr.*, § 101, 2, b.—**Cannot be made whole again.**

Though uttered concerning another object, we find the same words *verbatim* in Deut. xxviii 27, 35.—**And they shall bury, etc.** Comp. vii. 32. These words being wanting in the LXX., have been suspected. But they stand in a good connection, and correspond to the casting out, by which the pitcher was not merely broken but buried in Tophet. Consequently by this act Tophet is as it were dedicated to the purposes of a cemetery. Jeremiah says interments will be made in Tophet for want of room. This prophecy may have been fulfilled after the destruction of the city by Nebuchadnezzar (comp. xxxii. 29) though we have no positive statements to this effect. But Tophet, having once become a place of burial, must have accomplished this destination afterwards in a significant manner. It is the *ἀγὼς τοῦ κεραύως* which was bought with the price of blood for the burial-place of pilgrims (Matth. xxvii. 8 sqq.; Acts i. 18, 19). And still at the present day Aceldama is the burial-place of pilgrims dying in Jerusalem; indeed the whole of the valley surrounding Zion on the West and South, on its right side, contains numerous rock sepulchres, a true "Necropolis," says RAUMER. Comp. his *Pal.*, S. 306.—Ver. 12. **Thus will I do, etc.** The Lord will do to the city as is indicated by the breaking of the pitcher. Thus will Jerusalem become a heap of ruins, and unclean, for the want of room presupposes that even the city itself will be full of corpses. Therefore we find לִפְנֵי הָהֵךְ = and indeed. Comp. rem. on xvii. 10.—**Shall be defiled, (דִּמְעָמָה)**. [HENDERSON renders: which are polluted, shall be as this place; HITZIG, UMBREIT, NÄGELSBACH: shall be as the place of Tophet,

the unclean, or unclean.—S. R. A.]. Since the Hebrew is in a much higher degree than our modern languages is capable of the *constructio ad sensum*, since especially an ideal plural is often contained in singular words (comp. 1 Ki. v. 17; 2 Sam. xv. 23. NÄGELSB. *Gr.*, § 105, 2f.) so the connection of the singular Tophet with דִּמְעָמָה presents in itself no difficulty. Only it is not clear what are the several elements included in the unity of Tophet. HOFMANN and others suppose them to be graves. As referred above, on vii. 81, to altars. This word is certainly elsewhere used as feminine. But in respect also to gender, the same ideal construction prevails in the Hebrew. (Comp. NÄGELSB. *Gr.*, § 60, 4). It appears to me therefore that the prophet had here the places of worship in view. These he calls unclean both on account of the abominations practised there, and the defilements caused by Josiah, 2 Ki. xxiii. 10. The other renderings (defiled as the predicate, or as in apposition to houses or to place or another division of the words: דִּמְעָמָה הַפְּתִיחָה) are opposed by such strong grammatical objections, that the remaining uncertainty of our explanation is scarce worth consideration in comparison with them. The houses of Jerusalem will however in this sense be like Tophet, that the place where they now stand, will in the future become as desolate and unclean as it.—**Upon the roofs.** Comp. Zeph. i. 5; 2 Ki. xxiii. 12. J. D. MICHAELIS quotes STRABO (XVI. p. 1181): *Ναβαταῖος* (comp. 1 Macc. v. 25; ix. 85) *ἤλιον τιμῶσιν ἐπὶ τοῦ δώματος ἰδρυσάμενοι βωμὸν, σπένδοντες ἐν αὐτῷ καθ' ἡμέραν καὶ λιβανίζοντες.*

2. The opposition and punishment of Pashur.

XIX. 14.—XX. 6.

- 14 Then came Jeremiah [back] from Tophet, whither the LORD [Jehovah] had sent him to prophesy; and he stood in the court of the LORD's [Jehovah's] house; and
 15 said to all the people, Thus saith the LORD of hosts [Jehovah Zebaoth], the God of Israel: Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.
- 1 XX. Now Pashur, the son of Immer the priest, who was also chief governor¹ in the house of the LORD, heard [that] Jeremiah prophesied [prophecy] these things.
 2 Then Pashur smote Jeremiah the prophet, and put him in the stocks [prison] that were [was] in the high gate of Benjamin, [the Benjamin-gate, the upper] which was
 3 by [in] the house of the LORD [Jehovah]. And it came to pass on the morrow that Pashur brought forth Jeremiah out of the stocks [prison]. Then said Jeremiah unto him, The LORD [Jehovah] hath not called thy name Pashur, but Magor-missabib,
 4 ["Terror round about"]. For thus saith the LORD [Jehovah], Behold, I will make thee [give thee up] a [to] terror to [for] thyself and to [for] all thy friends: and they shall fall by the sword of their enemies and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them
 5 captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength [store]² of this city, and all the labours [gains] thereof, and all the

precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to 6 Babylou. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1.—וְהוּא פָקִיד נָגִיד. The construction is like מֶלֶךְ נָגִיד, דָּשָׁן עֵשֶׂב. Comp. NABEGLSS. Gr., §§ 72 and 66.

2 Ver. 5.—חֶסֶן = *copia*, store. Comp. Prov. xv. 6; xxvii. 24; Isai. xxxiii. 6; Ezek. xxii. 25.

EXEGETICAL AND CRITICAL.

The prophet betakes himself back from Tophet into the temple, and probably repeats there his predictions of calamity (vers. 14, 15). For this he is struck by Pashur, the governor of the temple, and committed to prison for the night (xx. 1-2). Released from this confinement in the morning, Jeremiah announces to Pashur that the Lord has changed his name to Magor-missabib, for he will be given up a prey to the torments of mortal anguish, his friends shall be slain before his eyes, Judah carried away to Babylon, all its treasures plundered; he himself shall survive all this, and die and be buried in Babylon, the prophet of lies in the midst of those whom he has deceived (vers. 4-6).

Vers. 14, 15. **Then came Jeremiah . . my words.** As these words are closely connected with the previous context מֶלֶךְ, ver. 14, corresponds to מֶלֶךְ. In antithesis to מֶלֶךְ however מֶלֶךְ has always the meaning of *return*. Comp. Numb. xxvii. 17; Deut. xxviii. 6; 1 Chron. xi. 2; Ps. cxxi. 8; cxxvi. 6.—Ver. 15. **Thus saith, etc.** It is incredible that Jeremiah spoke only these few words in the temple. He would then have said nothing new, and have given no motive to the evidently increased anger of the temple-governor. We must therefore refer all that **I have pronounced** specially to the words spoken in Tophet, and assume a repetition of these words, in order that the reference might be understood.—**I will bring.** Comp. 2 Sam. v. 2; Mic. i. 15, etc. OLSH., § 38, c.; § 208, d.—**All her towns.** Comp. Josh. x. 37, 39; xiii. 17; Jer. xxxiv. 1; Zech. vii. 7.—**Hardened, etc.** Comp. xvii. 23; vii. 26.—**That they might not hear.** Comp. xvi. 12; xviii. 10; xlii. 18.

XX. 1-6. **Now Pashur heard . . prophesied lies.** According to Ezr. ii. 38; x. 22; Neh. vii. 41, there was a course of priests of the name Pashur. Not of this, however, but of the course named as that of Immer in these passages (comp. 1 Chron. xxiv. 14) was the Pashur of the text. He is not mentioned elsewhere. For though the name frequently occurs (xxi. 1; xxxviii. 1; 1 Chron. ix. 12; Neh. x. 3; xi. 12), none of the individuals designated by it can be regarded as identical with this Pashur. It is at most possible that the father of Gedaliah mentioned in xxxviii. 1 may be the same. Comp. HIRZIG, *ad loc.*—**Chief governor.** The expression involves that there were several overseers (comp. JOSEPH. *Antiqq.*, X. 8, 5). Without doubt the temple-watch (comp. WINER, *R.-W.-B.*, Art., *Tempel* at the end) was under the orders of the "governor." From a

comparison of xxix. 25, 26, with lii. 24, it seems that the temple-governor took the second rank to the high-priest. As the head of the temple-police, Pashur now puts Jeremiah into the מִתְּחִלָּה. The expression occurs besides only in xxix. 26; 2 Chron. xvi. 10. It is without doubt a contrivance for shutting up in a crooked position (στροβιλωτήριον. Symm. παδοστράβη). Comp. Acts xvi. 24.—**Gate of Benjamin, etc.** From xxxvii. 13; xxxviii. 7, it is evident that there was a city-gate which led into the territory of the tribe of Benjamin, and was therefore called the gate of Benjamin. The one mentioned in the text is expressly distinguished from this as a temple-gate. The same name intimates identity of cause. We must then look for this temple-gate also in the direction of Benjamin, i. e., to the north. The upper gate corresponds to the upper court, forming one of the entrances to it. Whether this upper gate of Benjamin is the same with the new gate, leading to the upper court (xxxvi. 10; xxvi. 10) which, according to 2 Kings xv. 35, was built by Jotham, is questionable. Comp. Ezek. viii. 3; xiv. 5; ix. 2.—**Not called Pashur, ver. 3.** The signification of the name Pashur is very obscure. Most commentators derive the word from the Arabic *pasaha* = *amplius fuit*, and חָוֹר *circumcirca*. Hence FUESTER: *extension—around*. Others from פֹּשֵׁ, Lev. xiii. 5, 7, and חָוֹר, Josh. xxix. 22, as though "the widely extended authority of the man, making all pale" (comp. NEUMANN), were indicated. EWALD renders *Joy* (פֶּשֶׁ or פֶּשֶׁ from פֶּשֶׁ, Mal. iii. 20) *around* (as though חָוֹר were pronounced חוֹל). MEIER: *Spirit of the free* (פֶּשֶׁ as in Job xxxv. 15 = *extension, high spirit, pride*; חָוֹר = חָוֹר *the noble, the free*). HIRZIG and GRAF cannot dispute that Jeremiah had the etymology, obscure as it is to us, in view, for how otherwise can we explain the choice of the name which he gave to the priest? It is certainly natural that Pashur should have some meaning opposed to that of the name Magor-missabib. It is noteworthy that the explanation afterwards given in ver. 4, sqq., corresponds exactly to this name, in so far as Pashur seems to be always surrounded by terrors, but never himself brought to extremity, for he is to die and be buried in Babylon (ver. 6). In this sense the words **thine eyes shall see**, are especially important. For by these the position of a man is designated, who is not himself reached by the most terrible calamity, but is compelled continually to behold how this comes upon others, and therefore does not escape the torture of anxiety. I would therefore neither render לֵךְ

thee. after נִתָּן as distributive (xix. 13), nor would I allow it to depend on the latter, but on מִנּוֹר, terror: *I give thee up to fear for thyself and thy friends.* This is to be the specific punishment of Pashur, that he is not visited by death itself, but by the constant fear of death.—To whom

thou hast prophesied lies. From these concluding words we learn that Pashur was active, not merely as a priest, but also as prophet. But his prophetic office was assumed and false; and his behaviour toward Jeremiah may, in part at least, be thus accounted for.

8. APPENDIX.

CHAP. XX. 7-18.

THE PROPHET'S JOY AND SORROW.

This passage contains an outbreak of the deepest sorrow, called forth by the persecutions, whose object Jeremiah was, both in general and specially in the bad treatment just received (xx. 2, 3; comp. xi. 18; xv. 15; xviii. 18 sqq.). The close connection of the passage with the preceding context is evident, as it seems to me from the words Magor-missabib in ver. 10. For the application of this expression to the prophet is certainly most easily explained by the application which he himself had made of it in so pregnant a manner and to so prominent a personage as Pashur. If we further consider that to pass a night in the stocks must have been a fearful torture, and that it was the first time that the prophet had had to suffer bodily ill-treatment, we must admit that the historical epoch was perfectly adapted for the production of such a lamentation. It should, moreover, be observed that there is no superscription or designation of this effusion as "Word of the LORD." From this it follows that the prophet himself ascribes to this passage only a subjective and private character. The passage may be divided into two parts: 1. Vers. 7-13. Here the prophet rises from his lament on account of the persecution which had come upon him against his will to the expression of the most joyful hope. 2. Vers. 14-18. Here the feeling of sorrow, nay of despair, gets the upper hand, and the prophet sinks into a state of the most utter grief and despondency.

a. Through sorrow to joy.

XX. 7-13.

- 7 Thou didst persuade me,¹ Jehovah, and I was persuaded:
Thou didst lay hold of me² and didst prevail over me.
I am become a derision daily; every one mocketh me.
- 8 For as often as I speak or cry,³
I must cry concerning violence and ill-treatment;
For the word of Jehovah is made to me a scorn and derision the whole day.
- 9 And if I say,⁴ I will no more make mention of him,
Nor speak henceforth in his name,
It becomes in my heart like a burning fire, shut up⁵ in my bones,
And I weary myself with refraining, and cannot.
- 10 For I hear the talking of many:
Terror round about! "Announce! We will announce it!"
All who are obligated to be at peace with me watch for my halting:—
"Perhaps he will allow himself to be taken!
Then we will overpower him and take our revenge on him."
- 11 But Jehovah is with me as a mighty hero;
Therefore my persecutors will stumble and not prevail.
They shall be grievously put to shame, because they have effected nothing,
With eternal disgrace, which is not forgotten.
- 12 But Jehovah Zebaoth tries justly;⁶ he sees reins and heart.
I shall see thy vengeance on them,
For on thee have I devolved my suit.
- 13 Sing to Jehovah, praise Jehovah,
For he has saved the soul of the poor from the hand of evil doers.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—פְּתִיתָנִי. The construction is like וְיִהְיוּ הַיָּדֵינוּ וְאֶרְצָה, xl. 18.

² Ver. 7.—קִוּוּ, transitive as in 1 Kings xvi. 22; 1 Chron. xxviii. 20.

³ Ver. 8.—According to the Masoretic punctuation, וְאֶרְצָה is connected as asyndeton with וְיִהְיוּ הַיָּדֵינוּ depending on אֶרְצָה, as an accusative. This punctuation is supported on the fact that the latter phrase frequently occurs in this connection: vi. 7; Am. iii. 10; Ezek. xiv. 9. In itself it would certainly be allowable and more in accordance with the sense to consider the latter sentence as apodosis of the former.

⁴ Ver. 9.—On the form of the conditional sentence, comp. NAEGLER, *Gr.*, § 85 a, etc.

⁵ Ver. 9.—עָצָר, being in apposition to אֶשׁ בְּעֶרְתָּ, is to be rendered as neuter: *inclusion aliquid*. Comp. NAEGLER, *Gr.*, § 80, 4.

⁶ Ver. 12.—[HENDERSON: The Trier of the righteous.—S. R. A.]

EXEGETICAL AND CRITICAL.

The prophet first calls to mind that he had not thrust himself into the prophetic office, but undertaken it with reluctance (ver. 7 a). That his objections were well founded is shown by the result, for he has reaped nothing in return for his proclamation of the divine word but scorn and derision (vers. 7 b-8). But when he attempted to divest himself of the prophetic vocation, he found this impossible; there was an impulse from within, which burned like a fire and threatened to consume him unless he were relieved (ver. 9). And yet his ministry did not cease to be ruinous to him. He hears how the words of his prophecy, as "Terror round about" (xx. 3), are turned against him in derision, and used in denunciation of the prophet. Yea, even such as should be well disposed towards him watched curiously to spy out some false step, by which they might obtain the satisfaction of their feeling of revenge (ver. 10). He then consoles himself with the hope that everlasting shame will be the portion of his enemies (ver. 11), and that he will be avenged by God, the true knower of hearts (ver. 12). Finally in the anticipation of being heard, he breaks out into a summons to praise God as the Saviour of the poor (ver. 13).

Vers. 7 and 8. **Thou didst persuade him . . . the whole day.** On the subject-matter, comp. i. 5 sqq.

Ver. 9. **And if I say . . . and cannot.** The prophet describes his experience, when, having undertaken the prophetic calling, he attempts to escape from it. He had the feeling as if a fire were burning within him, which having no outlet would consume him, to which, therefore, he was obliged to give an outlet by expressing what was inwardly communicated to him. Comp. vi. 11; Am. iii. 8.—**I weary myself.** Comp. ix. 4; xv. 6.

Vers. 10-13. **For I hear . . . evil-doers.** For in ver. 10, cannot possibly refer immediately to ver. 9. It rather presupposes a similar thought to that to which the parallel ע in ver. 8 refers, and which is contained in ver. 7 b. We must, therefore, supply after ver. 9 a thought of this kind: since the cause remains, the effect also remains (namely, that indicated in 7 b). How far this is the case, is shown in the following sentence.—Talk, רִבְיָהּ is *fama, rumor*, public talk, report (comp. Gen. xxxvii. 2; Num. xiii. 32; xiv. 36, 37; Prov. x. 18; xxv. 10). That it is a secretly circulated, softly whispered rumor, neither follows from the etymology (which is

pretty uncertain; comp. FUERST's *Concordance* with his *Lexicon*), nor from the connection of the passage where it occurs.—**Terror**, etc. Magor-missabib. The expression occurs in vi. 25; afterwards also in xlv. 6; xlix. 29 coll. Lam. ii. 22, besides Ps. xxxi. 14. Since the discourse to which vi. 25 belongs, is older than ch. xix. and xx., the prophet did not use the expression in xx. 8 for the first time, but only as a repetition of one previously used. In this passage the expression may be understood as only an ironical quotation. For 1. The form of the expression is not such that it can be designated as a popular form of threatening. מגור, *magor*, is not only a comparatively rare word, but one which belongs exclusively to poetic and prophetic phraseology; it occurs only eight times in the Old Testament, and except once in Isa. (xxxi. 9 in another connection), only in the formula here used, six times in Jeremiah and in Ps. xxxi. 14. 2. The expression is evidently one peculiar to Jeremiah, as is clear from what has been stated; in addition to which may be remarked, that Ps. xxxi. contains so many elements peculiar to the style of Jeremiah or related to it, that the question whether Jeremiah was not its author is fully justified. As it can scarcely be doubted that those scoffers applied his own phrase to the prophet, it is further in the highest degree probable that they did this from an occasion on which it had been used by the prophet not by the way, but in a pregnant manner. This latter was, however, the case when Jeremiah changed the name of so important a personage as Pashur into Magor-missabib. The question is of subordinate interest in what sense they applied the expression to the prophet; whether it was as a menace against him, or as a reproach for his hostile disposition towards the community. Probably they wished to unite both.—**All who are obligated**, etc. Comp. xxii. 22; Ob. 8; Psalm xli. 10.—

Watch for my halting. שָׁמַר in the meaning of "side," according to which "who cover my side" would be in apposition.—**Friends** [literally: men of my peace], from the want of a predicate, gives no sense [though adopted by SCHMID, SCHNURER, EICHORN, and GESSENIUS]. Doubtless it is, as in Ps. xxxv. 15, *claudicatio*, tottering, making a false step. For שָׁמַר in the sense of "to watch for, to lie in wait," see Ps. lvi. 7; lxxi. 10; Job x. 14; xiii. 27.—**Overpower him.** Comp. i. 19; xv. 20.—**My persecutors.** Comp. xv. 15; xvii. 18.—**Not prevail.** Comp. v. 22; iii. 5.—**Effect nothing.** Comp. Comm. on x. 21.—**Eternal disgrace.** Comp.

xxiii. 40.—But Jehovah (ver. 12). Comp. xi. 20.—Justly, *יָצַד* might be accusative. But from the parallel with xi. 20, we perceive that it is intended to define more particularly the action

predicated. The sense is also more satisfactory, if it is not merely said, *what* the Lord sees, but also *how* He sees it—*Sing, etc.* A hymn of the hopeful man, who by faith possesses that which is still future (Heb. xi. 1).

b. For the present nothing but sorrow: The prophet curses the day of his birth.

XX. 14-18.

- 14 Cursed be the day wherein I was begotten!
Let not the day, wherein my mother bare me, be blessed!
15 Cursed be the man who brought tidings to my father, saying,
A son is born to thee, a man-child!—making him very glad.
16 And let that man be as the cities which the Lord overthrew without mercy,
And let him hear the cry in the morning and alarm of war at noontide,
17 Because he slew me not in the womb;
So that my mother might have been my grave,
And her womb have remained always gravid.
18 Wherefore came I forth from the womb,
To see labour and sorrow and my days consumed in shame?

EXEGETICAL AND CRITICAL.

The prophet curses the day of his begetting and the day of his birth (ver. 14). He further curses the man, who brought to his father the first news of his birth (ver. 15). He wishes that this man may be like Sodom and Gomorrah (ver. 16), because he did not kill him in the womb and thus prevent his birth (ver. 17). Finally he breaks out again into a lamentation:—O why must I be born to a life of misery and shame (ver. 18)? Two questions here arise. 1. Is such a cursing in the mouth of a prophet to be justified? 2. Is it in place in this connection immediately after the hopeful words in vers. 11-13? As to the first question, as a preliminary all those arbitrary interpretations are to be rejected, which understand by the day which Jeremiah curses, not the day of his birth, but some other day, especially some future day, as that of the destruction of Jerusalem (as according to Jerome the older Rabbins),—or which suppose that Jeremiah speaks not in his own name, but in the name of others (*perditorum hominum*),—or which suppose that Jeremiah complains here not of external but internal trials, or of the perversity of the people (CALVIN), or that he gives an account of a trial which he had endured previously (in explanation of *אֲשֶׁר אֶמְצָא*, ver. 18, on account of which *אֲשֶׁר אֶמְצָא* or *אֶמְצָא* is to be supplied before ver. 14. SEB. SCHMIDT). It should be observed that this entire passage from ver. 7 onwards, is not proclaimed by the prophet as a word of Jehovah (Comp. 1 Cor. vii. 25). He gives us merely a true reflex of his human feeling. Who can dispute the possibility of a man like Jeremiah having such temptations of indignation and despair? Is it not human? Do the men of God cease to be

men? Think of that man of God, Job, whose words evidently (iii. 8 sqq.) hovered before the mind of the prophet. It is further to be observed, that the cursing is merely a rhetorical form. It has no object. The long past day of his birth is as little an object, to which the curse might really attach itself as the man who announced to the father the birth of his son,—who in reality, probably, never existed. For were men witnesses of confinements? Is it not of purpose that the prophet speaks of a man, and not of a woman? Therefore CHRYSOSTOM says concerning Job: "*inanimatis facit injuriam*" (GHISL II., S. 523). Finally, however, it must be admitted, as SEB. SCHMIDT sets forth, that it manifests an infirmity on the part of the prophet. FÖRSTER even says: "*Grande hoc et inexcusabile prophetæ peccatum est.*" And indeed the sinfulness of it consists partly in the high degree of impatience and ill-humor, which is here manifested, and partly in the form in which it displays itself. If this may be regarded as rhetorical hyperbole, yet this mode of expression is not New Testament, Christian, evangelical. We find here, too, somewhat of the spirit of the Ben-Hargem, to whom Christ said: Ye know not what manner of spirit ye are of (Luke ix. 55). Comp. the DOCTRINAL AND ETHICAL remarks on xvii. 20. The second question, whether this outbreak of indignation suits the connection, or is supposable as following vers. 11-13, is answered by many in the negative. EWALD even places vers. 14-18 before ver. 7. GRAF regards it as an independent fragment, a further development of xv. 10, which is placed here only on account of its agreement in purport with vers. 7-10. Now it must certainly be admitted that an outbreak of ill-humor such as this, after ver. 13, is in a high degree remarkable. But observe the following points: 1. It is not necessary to suppose that vers. 14-18 contain the expres-

sion of a state of mind, which followed immediately on that joyous state described in the previous context. There may have been a pause, a transition. None the less does the prophet portray the occurrences in his own mind with perfect correctness. He gives us to understand that his state of comfort did not long continue, but soon made way for its opposite. 2. This arrangement of the psychological tableaux corresponds also to the course of history: the prophet never attained in this life to the enjoyment of outward peace. If he had now and then a moment of rest and of hope, it was soon past. Ver. 18 corresponds only too exactly to the actual tenor of his life.

Ver. 14. **Cursed be the day . . . be blessed.** Even R. SALOMO and ABARBANEL, in order to avoid tautology took יְלֵדָתִי in the sense of *beget*. They add that Jeremiah was begotten on the day that Manasseh killed the prophets of the Lord (2 Kings xxi. 16). Moreover comp. xv. 10; Job iii. 3 sqq.

Vers. 15-18. **Cursed be the man . . . consumed in shame.** The Rabbins say this man was Pashur.—**Brought tidings** בָּשָׂר with accusatives of the person, 1 Sam. xxxi. 9; 2 Sam. xviii. 19.—**As the cities, etc.** Allusion to Gen. ix. 25.—**In the morning . . . at noontide** = unceasingly, without any breathing pause. Comp. Ps. lv. 18.—**In [A. V.: from] the womb.** כִּרְחֵם. Comp. Job iii. 11. The preposition בְּ, on account of the following sentence, cannot be = *from*—away, but is used here in accordance with that idiom, by which the *terminus a quo* is used for the *terminus in quo*, or *in quem*. Comp. כִּקְרָם, eastwards. Gen. xi. 2. [Eng. Vers.

“from the east”—S. R. A.] **וְהָיָה כִּי יִפְרֹחַ he flees into the distance.** Isa. xvii. 18; Prov. vii. 19; NÆGELSB. *Gr.*, § 112, 5 d. The man may be regarded equally well with Jehovah [HENDERSON], as the subject of **slew**, especially if we remember that the whole description is not of a historical but rhetorical character. Comp. Ps. xxxi. 10. [“While destitute of the sublime imagery employed by Job, this passage is not surpassed in pathos; there is a unity and condensation throughout, which heighten its poetical beauty.” HENDERSON.—S. R. A.]

DOCTRINAL AND ETHICAL.

1. On xviii. 2. “What is the prophet of God to learn in the house of the potter? How shall this be his Bible or his school? But God chooses the foolish things to confound human wisdom (1 Cor. i. 27).” CRAMER. [“An orator would never choose such an instance for the purpose of making an impression on his audience; still less for the purpose of exhibiting his own skill and liveliness. It must be for business, not for amusement, that such a process is observed.”—“What we want in every occupation is some means of preserving the continuity of our thoughts, some resistance to the influences which are continually distracting and dissipating them. But it is especially the student of the events of his own time, of the laws which regulate them, of the issues which are to proceed from them, who has need

to be reminded that he is not studying a number of loose disconnected phenomena, but is tracing a principle under different aspects and through different manifestations. A sensible illustration, if we would condescend to avail ourselves of it, would often save us from much vagueness and unreality, as well as from hasty and unsatisfactory conclusions.” MAURICE.—S. R. A.]

2. On xviii. 6 sqq. *Omne simile claudicat.* Man is not clay, though he is made of clay (Gen. ii. 7). Consequently in vers. 8 and 10 the moral conditions are mentioned, which by virtue of his personality and freedom must be fulfilled on the part of man, in order that the divine transformation to good or bad may take place. If the clay is spoiled on the wheel, it cannot help it. It is probably only the potter's fault. Nothing then is here symbolized but the omnipotence of God, by virtue of which He can in any given case suppress whole kingdoms and nations, and transform them with the same ease and rapidity as the potter rolls up the spoiled vessel into a ball of clay, and immediately gives it a new form. It would be well for all to convince themselves, by witnessing the process, of the wonderful ease with which the potter forms the clay on the wheel.

3. On xviii. 6-10. “*Cogitet unusquisque peccata sua, et modo illa emendet, cum tempus est. Sit fructuosus dolor, non sit sterilis pœnitudo. Tanquam hoc dicit Deus, ecce indicavi sententiam, sed nondum protuli. Prædixi non fixi. Quid times, quia dixi? Si mutaveris, mutatur. Nam scriptum est, quod pœniteat Deum. Numquid quomodo hominem sic pœnitet Deum? Nam dictum est: si pœniterit vos de peccatis vestris, pœnitebit me de omnibus malis, quæ facturus eram vobis. Numquid quasi errantem pœnitet Deum? Sed pœnitentia dicitur in Deo mutatio sententiæ. Non est iniqua, sed justa. Quare justa? Mutatus est reus, mutavit iudex sententiam. Noli terreri. Sententia mutata est, non justitia. Justitia integra manet, quia mutato debet parcere, quia justus est. Quomodo pertinaci non parcat, sic mutato parcat.*” AUGUSTIN, *Sermo* 109. *De Tem. ad medium.*

4. On xviii. 6-10. “*Comminationes Dei non intelligendæ sunt absolute, sed cum exceptione pœnitentiæ et conditione impenitentis. Promissiones itidem non sunt absolute sed circumscriptæ cum conditione obedientiæ, tum exceptione crucis.*” God stipulates everywhere for the cross.” Comp. Deut. xxviii. FÖRSTER.

5. On xviii. 6-10. “*Præscientia et prædictio Dei non injicit absolutam eventus necessitatem rebus præscitis ac prædictis.*” FÖRSTER.

6. On xviii. 8. “*O felix pœnitentium humilitas! Quam potens ea apud omnipotentem.*” BERNARD of Clairvaux.

[On xviii. 8-10. “I apprehend that we shall learn some day that the call to individual repentance, and the promise of individual reformation, has been feeble at one time, productive of turbulent, violent, transitory effects at another, because it has not been part of a call to national repentance, because it has not been connected with a promise of national reformation. We may appeal to men by the terrors of a future state; we may use all the machinery of revivalists to awaken them to a concern for their souls; we may produce in that way a class of religious men who pursue an object which other

men do not pursue (scarcely a less selfish, often not a less outward object):—who leave the world to take its own course;—who, when they mingle in it, as in time they must do for the sake of business and gain, adopt again its own maxims, and become less righteous than other men in common affairs, because they consider religion too fine a thing to be brought from the clouds to the earth, while yet they do not recognise a lower principle as binding on them. But we must speak again the ancient language, that God has made a covenant with the nation, and that all citizens are subjects of an unseen and righteous King, if we would have a hearty, inward repentance, which will really bring us back to God; which will turn the hearts of the fathers to the children, and of the children to the fathers; which will go down to the roots of our life, changing it from a self-seeking life into a life of humility and love and cheerful obedience; which will bear fruit upwards, giving nobleness to our policy and literature and art, to the daily routine of what we shall no more dare to call our *secular* existence." MAURICE.—S. R. A.]

7. On xviii. 10. "God writes as it were a reflection in our heart of that which we have to furnish to Him. For God is disposed towards us as we are disposed towards Him. If we do well, He does well to us; if we love Him, He loves us in return; if we forsake Him, He forsakes us. Ps. xviii. 26." CRAMER. ["Sin is the great mischief maker between God and a people; it forfeits the benefits of His promises, and spoils the success of their prayers. It defeats His kind intentions concerning them (Hos. vii. 1), and baffles their pleasing expectations from Him. It ruins their comforts, prolongs their grievances, brings them into straits, and retards their deliverances. Is. xlix. 1, 2." HENRY.—S. R. A.]

8. On xviii. 12. "Freedom of the Spirit! Who will allow himself to be brought into bondage by the gloomy words of that singular man, Jeremiah? Every one must be able to live according to his own way of thinking." DIEDRICH, *The prophet Jeremiah and Ezekiel briefly expounded*. 1863, S. 59.—This is the watchword of impiety in all times. If in truth every one bears the divinity within him, then it is justified. But since every man bears within him only a *θεῖον ἔν*, a divine germ or spark, a point of connection for the objectively divine, and at the same time a point of connection for the diabolical, it is a hellish deception when one supposes he must follow his *ingenium*. For the question is, whether the voice from within is the voice of God or the voice of the devil. Here it is necessary to try ourselves and to open an entrance to the divine sun of life, so that the divine life-germ in us may be strengthened, and enabled to maintain its true authority.

9. On xviii. 14. On the summits of the high mountains, even in tropical countries, the snow does not entirely melt, and therefore the mighty cool springs at their feet never dry up. With those men only does the pure white snow of divine knowledge and godly fear never melt, whose heads are elevated above the steam and vapor of earthly cares and passions, into the pure clear air of heaven. And they it is, from whose bodies flow streams of living water (John vii. 38).

10. On xviii. 18. Consult the treatise of Luther: How a minister should behave when his office is despised?

11. On xviii. 18. (Come and let us smite him with the tongue, etc.). "It is indeed uncertain whether this is said by the preachers or by the whole people; but this is certain, that such actions are performed daily by those teachers, who know no other way of stopping the mouth of a servant of Jesus. 'And not give heed to any of his words.' This is *au pis aller*. If we can do him no harm, we will stop our ears, and he shall not convince us." ZINZENDORF.

12. On xviii. 19. (Give heed to me, O Lord). "This takes place in two ways. A teacher is looked at by the eye which is as flames of fire. He is also guided by the same eye, which looks on all lands, to strengthen those whose hearts are towards the Lord. No child can rest more securely in the cradle, while the nurse is looking for any fly that might disturb it, than a servant of the Lord can, to whom God gives heed." ZINZENDORF.

13. On xviii. 20. "It is a pleasing remembrance, when a teacher considers that he has been able to avert divine judgments from his people. It is also an undeniable duty. The spirit of Job, Moses, Jeremiah, Ezra, Nehemiah, Paul in this respect is the true spirit of Jesus Christ. He is a miserable shepherd who can give up his sheep and look on with dry eyes, while the fold is being devastated. Not to mention that teachers are now-a-days, by the salaries which they receive from their congregations, brought into the relation of servitude, and besides the regular obligation of the head are laid under indebtedness, as hospitals and other institutions, to pray for their founders. They give themselves the name of intercessors and thus bind themselves anew to this otherwise universal duty of all teachers." ZINZENDORF. But when the servant of God receives "*odium pro labore, persecutio pro intercessione*," this is "the world's gratitude and gratuity." FÖRSTER.

14. On xviii. 21-23. With regard to this prayer against his enemies CALVIN remarks, "this vehemence, as it was dictated by the Holy Spirit, is not to be condemned, nor ought it to be made an example of, for it was peculiar to the Prophet to know that they were reprobates." For the prophet, he says, was (1) "endued with the spirit of wisdom and judgment, and (2) zeal also for God's glory so ruled in his heart, that the feelings of the flesh were wholly subdued, or at least brought under subjection; and farther, he pleaded not a private cause.—As all these things fall not to our lot, we ought not indiscriminately to imitate Jeremiah in this prayer: for that would then apply to us which Christ said to His disciples, 'Ye know not what spirit governs you (Luke ix. 55).'" In general the older Comm. agree in this. OECOLAMPADIUS says tersely: "*Subscribit sententiæ divinæ*." FÖRSTER also says that originally such a prayer is not allowed, but that to the prophet, who by the divine inspiration was certain of the "*obstinata et plane insanabilis malitia*" of his hearers, it was permitted as "*singulare et extraordinarium aliquid*." The *Hirschberger Bibel* also explains the words as a consignment to the divine judgment, since God

Himself has several times refused to hear prayer in their behalf (xiv. 13, 14), and they themselves could not endure it (ver. 18). Vide NEUMANN II. S. 15.—SEB. SCHMIDT says plainly, "*Licet hominibus impiis et persecutoribus imprecari malum, modo ejusmodi imprecationes non fiant ex privata vindicta, et conditionatæ sint ad constantem eorum impietatem. Nisi enim ejusmodi imprecationes etiam piis essent licitæ, propheta non imprecatus esset persecutoribus gravissimam pœnam hanc.*" I believe that it is above all to be observed that Jeremiah does not announce these words (vers. 18-23) as the word of Jehovah. It is a prayer to the Lord, like xx. 7-18. That which was remarked on xx. 14-18, on the Old Testament character of the prayer, applies here also and in a higher degree. For here as there we may set a good share of the harshness to the account of the rhetoric. The standard of judgment may be found in Matt. v. 43. Many ancient Comm. ex. gr. JEROME, who regard the suffering prophet as a type of the suffering Saviour, point out the contrast between this prayer of Jeremiah's against his enemies and the prayer of Christ for His enemies (Luke xxiii. 34). The only parallel adduced from the New Testament is 2 Tim. iv. 4. But there it is ἀποδόσει (according to the correct reading of TISCHENDORF) not ἀποδῶν (Text. Rec., KNAPP).

15. On xix. 1. "If man were only a Platonic ἀνάνθρωπος, and did not dwell in the flesh, but were pure spirit and soul, as the Schwenkfelder dreamed a man might be, he would not need such visible signs.—But because man consists of body and soul, God uses, together with the Holy Ghost, the word and Sacrament and other signs." CRAMER.

16. On xix. 6-9. Μεγάλων ἀδικημάτων μεγάλοι εἰσὶ τιμωρίαι παρά τὸν θεόν. HERODOTUS. Vide FÖRSTER, S. 106.

17. On xix. 10, 11. What is more easily broken in pieces than an earthen vessel? Equally easy is it for the hand of the Almighty to break in pieces the kingdoms of men. And if He spared not the kingdom of Judah, whose king was a son of David and the people the chosen nation, shall He spare the kingdoms of the heathen, none of which can point to any prophecy in its behalf, like that which we read in 2 Sam. vii. 16? Comp. Dan. ii. 21; iv. 14, 22, 29; v. 21; Eccles. x. 4, 8, 10, 14.

18. On xix. 11-18. This prophecy was not completely fulfilled by the destruction of Jerusalem by Nebuchadnezzar. For Jerusalem was restored after this destruction. The second destruction, by the Romans, must then be regarded as the definitive fulfilment. Comp. JEROME *ad loc.*—Tophet was used by the inhabitants of Jerusalem for idolatrous purposes. In consequence, the fires of Tophet set Jerusalem on fire, and again the corpses which filled Jerusalem extended even to Tophet, and by reciprocal calamity Tophet became like Jerusalem and Jerusalem like Tophet.

19. On xx. 1, 2. "Ἡρώων τέκνα πῆματα. Honores mutant mores." FÖRSTER. "Quod hic fuit tormentum, illic erit ornamentum." AUGUSTIN.

20. On xx. 8-6. "Mark, who is the stronger here: Pashur or Jeremiah? For 1. Jeremiah overcomes his sufferings by patience; 2. He is

firm in opposition to his enemy and does not allow himself to be terrified by his tyranny, but rebukes him to his face for his sins and lies." CRAMER.

21. On xx. 3-6. Pashur's punishment consists in this, that he will participate in the terrible affliction and be a witness of it, without being able to die.—He is a type of the wandering Jew.

22. On xx. 7-12. The prophet could say with a good conscience that he had not pressed into this office. It was his greatest comfort that the Lord had persuaded and overpowered him, when resisting, and that afterwards the fire within kindled by the Lord compelled him to speak. Thus he at last becomes so joyful, that in the midst of his sufferings he sings a hymn on his deliverance.

Lord Jesus, for Thy work divine,
The glory is not ours, but Thine;
Therefore we pray Thee stand by those,
Who calmly on Thy word repose.

23. On xx. 14-18. "When the saints stumble this serves to us; 1. for doctrine: we see that no man is justified by his own merits; 2. for ἔλεγχος, i. e. for the refutation of those, who suppose that there are ἀναμάρτητοι; 3. for ἐπαγόρευσις, if we follow AMBROSE, who called to the emperor Theodosius: 'Si Davidem imitatus es peccantem, imitare etiam pœnitentem;' 4. for παιδεία, that he who stands take heed that he do not fall; 5. for παρηγορία, that he who has fallen may after their pattern rise again." FÖRSTER.

24. On xx. 17, 18. "The question is, Does a man do right in wishing himself dead? Answer: He who from impatience wishes himself dead like Job, Elijah, Jonah, Tobias, and here Jeremiah, does wrong, and this is a piece of carnal impatience. But when we think of the wicked world and the dangerous times in which we live and on the other hand of the future joy and glory, and therefore desire with Simeon and Paul to be released, we are not to be blamed." CRAMER.

HOMILETICAL AND PRACTICAL.

1. The 18th homily of ORIGEN has for its text xviii. 1-16 and xx. 1-7. The 19th has xx. 7-12.

2. On xviii. 1-11. Comfort and warning, implied in the fact that the threatenings and promises of the Lord are given only conditionally: 1. The comfort consists in this, that the threatened calamities may be averted by timely repentance. 2. The warning in this, that the promises may be annulled by apostasy.

3. On xviii. 7-10. Comp. the HOMILETICAL on xvii. 5-8.

4. On xviii. 7-11. "How we should be moved by God's judgments and goodness: that each, 1. Should turn from his wickedness; 2. should reform his heart and life." KAPFF, *Passion, Easter and Revival Sermons*. 1866.

5. [On xviii. 12. "The sin, danger and unreasonableness of despair. The devil's chief artifices are to produce either false security and presumption or despair. Despair is 1. sinful, (a) in itself, (b) because it is the parent of other sins, as is seen in the cases of Cain, Saul, and Judas. 2. It is dangerous. 3. It is groundless, because (a) we still enjoy life and the means of

grace, (b) of the long-suffering character of God, (c) of the universality of the scheme of redemption, (d) of the person, character and invitations of Christ, (e) of many instances of final salvation." PARSON.—S. R. A.]

6. On xviii. 18-20. Text for a Sermon on the Anniversary of the Reformation. Opposition of the office which has apparent authority to that which has true authority; 1. The basis of the opposition: the assertion of the infallibility of the former office. 2. The mode of the opposition; (a) in not being willing to hear, (b) in the at-

tempt to destroy the latter by violence. 8. The result of the opposition is nugatory, for (a) the Lord hears the voice of the opposers to judge them, (b) He gives heed to His servants to protect them.

7. On xx. 7-13. The trial and comfort of a true minister of the Word; 1. The trial: (a) scorn and derision; (b) actual persecution. 2. The comfort: (a) the Lord put him in office and maintains him in it; (b) that the Lord will interpose for His servants and thus, (1) help His cause to victory, and (2) save their persons.

8. THE EIGHTH DISCOURSE (AGAINST THE WICKED SHEPHERDS).

(CHAPS. XXI.—XXIV.)

In designating this portion of the book a discourse we do so only a potiori. For neither is it purely of the nature of a discourse, nor does it form ONE discourse, i. e., a connected rhetorical whole. The different portions of it, partly of historical, partly of rhetorical character, and pertaining to very different epochs, are however comprised under a common title, such as in Jeremiah is usually prefixed to the greater sections. These portions contain in general the same fundamental thought, viz., that which is stated in the title, "Against wicked Shepherds." By these wicked shepherds are to be understood all the leaders of the people, kings and prophets (and priests, xxiii. 11). The main trunk is formed by the powerful speech against Jehoiakim (xxii. 1-9, 18-23; xxiii. 1-8), which Jeremiah addressed to that violent despot before the gate of his palace, in presence of his court and the people. Around this discourse, enclosing it and interwoven with it, are grouped other portions of similar character. Originally a brief passage (xxi. 11-14) was prefixed to this discourse, on account of its purport, in which it is intimately related to xxii. 8-7 (comp. the Comm. on xxi. 11-14). This passage could not be subjoined after xxii. 9, because here the personal addresses connected with the words spoken to Jehoiakim, xxii. 18-19, had to be inserted, and after xxii. 80, the distance would be too great from the discourse to which it is related, xxii. 8-7. The passage xxi. 1-10 had to be placed before xxi. 11, although as to time the latest in the whole compass of chh. xxi.—xxiv. because in it a Pashur is spoken of. By this it seemed to be connected with ch. xx., in which also a Pashur plays the chief part. XXII. 18-23 followed originally immediately after xxii. 9 (comp. the preliminary remarks to xxii. 18-19). But since there was a brief passage, referring to Shallum-Jehoahaz (xxii. 10-12) the immediate predecessor of Jehoiakim, this had to be placed before xxii. 18. After xxii. 23 the passage referring to Jehoiakim (xxii. 24-30) naturally found its position. The passage xxiii. 1-8 followed finally as the original conclusion of the speech addressed to Jehoiakim, and as a consolatory glance into the future after the dark portraits of the kings of the present. From xxiii. 9-40 follows then the connected discourse against the false prophets. This was by no means delivered on the same day and in the same place as the discourse against Jehoiakim, xxii. 1—xxiii. 8. It may however in general belong to the same period, viz., the first four years of the reign of Jehoiakim, since there is no mention of the Chaldeans, and the reign of Josiah gave much less occasion for such a discourse. Chap. xxiv. finally corresponds to "the punitive judgments on the three predecessors of Zedekiah, and completes the judgment on the corrupt pastors and leaders of the people" (GBAF). The reason why this chapter was not inserted immediately after xxii. 80 is that it treats its subject in a form quite peculiar and different from the style of ch. xxii. It would accordingly appear too much like a foreign element after xxii. 80. If accordingly we cannot speak of this discourse as one properly and logically concatenated, yet we may recognize a certain orderly arrangement of its individual parts. This will be manifest in the following synopsis:—

AGAINST THE WICKED SHEPHERDS.

CHAPS. XXI.—XXIV.

I. PREFACE, ch. xxi.

a. Passage relating to Pashur, as an addition to ch. xx., xxi. 1-10.

b. Transition. Exhortation to the house of David to righteousness, xxi. 11-14.

II. MAIN DISCOURSE, chs. xxii. and xxiii.

Against the wicked kings and prophets.

1. Against the wicked kings, xxii. 1—xxiii. 8.

a. The alternative offered the royal house, xxii. 1-9.

b. Prophecy relating to the person of Shallum, xxii. 10-12.

- c. *Prophecy relating to the person of Jehoiakim, xxii. 18-19.*
- d. *The consequences to the people, xxii. 20-23.*
- e. *Prophecy relating to the person of Jehoiakim, xxii. 24-30.*
 - a. *Before the captivity, xxii. 24-27.*
 - β. *After the captivity, xxii. 28-30.*
- f. *Conclusion and consolation in a glance at the just and the justifier, xxiii. 1-3.*
- 2. *Against the false prophets, xxiii. 9-40.*
 - a. *The blind leaders of the blind, xxiii. 9-15.*
 - b. *Warning against deception by the prophets, xxiii. 16-22.*
 - c. *The criminal mingling of man's word and God's word, xxiii. 23-32.*
 - d. *The criminal use of the word "burden," xxiii. 33-40.*

III. POSTSCRIPT.

Supplement to xxii. 13-30: The fourth king, xxiv. 1-10.

I. PREFACE.

CHAP. XXI.

a. *Passage relating to Pashur, as an addition to ch. xx. (xxi. 1-10).*

1. *The king's question and the prophet's consolatory answer*

XXI. 1-7.

- 1 The word which came unto Jeremiah from the LORD [Jehovah] when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maa-seiah [,] the priest, saying, Inquire, I pray thee, of the LORD [Jehovah] for us, for Nebuchadrezzar,¹ king of Babylon, maketh war against us; if so be that [perhaps] the LORD [Jehovah] will deal with us according to all his wondrous works, that he
- 2 may go up [withdraw] from us. Then said Jeremiah unto them, Thus shall ye say
- 3 to Zedekiah: Thus saith the LORD [Jehovah] God of Israel: Behold, I will turn
- 4 back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls [or your walls from without] and I will assemble [withdraw] them into the midst of this city.
- 5 And I myself will fight against you, with an outstretched hand and a strong arm,
- 6 even in anger and in great fury, and in great wrath. And I will smite the inhabi-
- 7 tants of this city, both man and beast: they shall die of a great pestilence. And afterward, saith the LORD [Jehovah] I will deliver Zedekiah, king of Judah, and his servants, and the people, and such as are left² in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar, king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword, he shall not spare them, neither have pity, nor have mercy.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—On the form of the name בְּנִיכַדְרֶצָּר comp. rem. on xxv. 1.

² Ver. 7.—The אֲנִי here is logically incorrect, since after the general term THE PEOPLE, other survivors are not supposable. The LXX. omits it (καὶ τὸν λαὸν καταλείψεντο). Comp. viii. 3; xxiv. 8; xxxviii. 4; xxxix. 9; xl. 6; xli. 10; lii. 15.

EXEGETICAL AND CRITICAL.

To the petition of King Zedekiah that the prophet would seek for them the interposition of Jehovah against Nebuchadrezzar (vers. 1, 2), the prophet answers that the Lord will cause the defenders of the city to retreat before the Chaldeans (vers. 3, 4), yea, will Himself contend against them with a great pestilence (vers. 5, 6), and will then surrender the survivors of the sword, famine and pestilence (among whom will be the king himself and his servants) to king Ne-

buchadrezzar, who will slay them without mercy by the sword (ver. 7).

Vers. 1, 2. **The word which came . . . withdraw from us.** The beginning is like vii.

1. Comp. *ad hoc loc.*—Pashur, the son of Malkiah, is also mentioned in xxxviii. 1.—Zephaniah, the son of Maaseiah, xxix. 25; xxxvii. 3; lii. 24. Both were priests (Malkiah and Maaseiah are also names of courses of priests, 1 Chron. xxiv. 9-18); the latter כֹּהֵן מִשְׁנֶה the next after the high-priest (lii. 24). The embassy was therefore a respectable one.—Zedekiah sent

once again with the same object to the prophet: xxxvii. 8. Comp. also Isai. xxxvii. 2 sqq.—On the relation of time *Vide* Comm. on xxxvii. 23.—**Inquire, etc.** The prophet was not merely to ask what will be done, but also to pray that whatever would serve for deliverance may be done, as is evident from *perhaps Jehovah, etc.* In xxxvii. 8 it is "*Pray for us.*" Comp. xlii. 2.—**That he may go up from us.** Comp. 1 Sam. vi. 20; 1 Ki. xv. 19; Jer. xxxvii. 5, 11. The figure of a person thrown down, from whom his vanquisher raises himself, lies at the basis of this expression. [HENDERSON: "The phrase means to recede from the incumbent attitude assumed by a besieging army."—S. R. A.]

Vers. 8-7. **Then said Jeremiah . . . have mercy.** From the words in the midst of the city it is evident that the prophet places the

line of defence within the walls. Thus the enemy presses the Jews no longer without but within the walls, and certainly the city is then as good as taken. This however is just what the prophet wished them to understand. I believe therefore that *without the walls* is to be referred not to *turn back nor to fight*, but to *besiege*.—**Assemble.** Comp. xvi. 5; Joel ii. 10; iv. 16.—**Outstretched hand.** Comp. Deut. iv. 34; v. 15; xvi. 8. It should be remarked that everywhere else, with the exception of the formula "and his hand is stretched out still" (Isai. v. 25; ix. 11, 16, 20; x. 4 coll. 1 Chron. xxi. 16), נָטַח *outstretched* is the adjective used with יָד *arm*, and יָדָא *mighty*, with יָד *hand*.—**With anger, etc.** Comp. xxxii. 87; Deut. xxix. 27.—**With the edge of the sword.** In Jeremiah here only.—**Not spare them.** Comp. xiii. 14.

2. The only way of escape.

XXI. 8-10.

8 And unto this people thou shalt say, Thus saith the LORD: Behold, I set before
9 you the way of life, and the way of death. He that abideth [remains] in this city
shall die by the sword, and by the famine, and by the pestilence: but he that goeth
out and falleth to the Chaldeans that besiege you, he shall live,¹ and his life shall
10 be unto him for a prey. For I have set my face against this city for evil, and not
for good, saith the LORD [Jehovah], it shall be given into the hand of the king of
Babylon, and he shall burn it with fire.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 9.—לַחַיִּים. Comp. NABEGLER, *Gr.*, § 99, 3.—On לַחַיִּים. Comp. TEXTUAL on x. 1.

² Ver. 9.—The Keri לַחַיִּים is here, as in xxxviii. 2, unnecessary. לַחַיִּים, corresponding to חַיִּים in hemistich α, is more correct.

EXEGETICAL AND CRITICAL.

It is announced to the people that the life and death of individuals depends on whether they give themselves up to the Chaldeans or not (vers. 8, 9), for the destruction of the city by Nebuchadnezzar is irrevocably determined upon, (ver. 10). These words are closely connected both in form and in matter with the previous context. It is entirely appropriate that the prophet after having informed the ruler what the result of his military operations would be, announces also to the people or to individuals, what is alone left them to do for their escape. GRAF is correct in saying (p. 259), that the summons contained in vers. 8-10 could not have been addressed to the king's embassy. Nevertheless their form and purport testify to their having been addressed to the people contemporaneously with that answer to the king. It is not opposed to this that Jeremiah gave the same advice repeatedly on other occasions. (Comp. xxvii. 11, 17).

Vers. 8-10. **And unto this people . . . burn**

it with fire.—**Unto this people, etc.,** corresponds to **and thus shall ye say to Zedekiah** in ver. 8, but not as being a part of the answer given to the king. But after the application, ver. 2, had been received by the prophet, a triple divine word was communicated to him. It is not expressly declared that this was the case, but this is the natural and necessary presupposition to the prophetic declarations, communicated in vers. 8-7, 8-10, 11-14.—**I set before you, etc.** The prophet evidently has in mind Deut. xi. 26, 27; xxx. 15, 19.—**He that remains, etc.** Comp. xxxviii. 2 and the Intro. to the 8th discourse. It is evident that to the prophet the will of God was of more importance than that which according to the limited view of man is required by the honor and interest of his country, so that by obedience to the former this honor and interest are best secured.—**Falleth to the Chaldeans.** Comp. xxxvii. 13, 14; xxxix. 9.—**I have set my face (ver. 10).** Comp. xxiv. 6; xlii. 11.—**Shall be given.** Comp. xxxii. 29; xxxiv. 2, 22; xxxvii. 8, 10; xxxviii. 18, 23; xxxix. 8.

b. Transition: Exhortation to the house of David to Righteousness.

XXI. 11-14.

- 11 And touching [to] the house of the king of Judah, *say*, Hear ye the word of the
 12 LORD [Jehovah]; O house of David, thus saith the LORD [Jehovah]. Execute
 judgment [judge righteously]¹ in the [every]² morning, and deliver him that is
 spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that
 13 none can quench it, because of the evil of your doings.³ Behold, I am against thee,
 O inhabitant of the valley, and rock of the plain, saith the LORD [Jehovah]; which
 say, Who shall come down⁴ against us? or who shall enter into our [refuges] ha-
 14 bitations? But I will punish you according to the fruit of your doings, saith the
 LORD [Jehovah]; and I will kindle a fire in the forest thereof, and it shall devour
 all things round about it.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—The expression כִּשְׁפֹט is found here only: Elsewhere כִּי (Jer. v. 28; xxii. 16; xxx. 13, etc.) כִּשְׁפֹט is at the same time accusative of object and of mode, and as the latter involves the meaning of בְּמִישֹׁרִים (Ps. ix. 9; xcvi. 10) or בְּצִדִּיק (Ps. lxxii. 2).

² Ver. 12.—כִּי is distributive. Comp. NAEGLER, *Gr.*, § 112, 5 b. As here, in Ps. lix. 17; Am. iv. 4. Comp. also 1 Chron. ix. 27; Ps. lxxiii. 14; cl. 8; Isai. xxxiii. 2; Lam. iii. 23.

³ Ver. 12.—Instead of מַעֲלִיכֶם the Keri has the second person as in iv. 4. The change of person however occurs so frequently, that the alteration appears unnecessary. Comp. v. 14; xii. 13; xvii. 13; NAEGLER, *Gr.*, § 101, Anm.

⁴ Ver. 13.—יָרֵד. On the form comp. OLSEN, § 503.

EXEGETICAL AND CRITICAL.

The royal family is appealed to in warning to exercise righteousness, that the anger of the Lord may not burn inextinguishably (vers. 11 and 12). Afterward, the non-fulfilment of this condition being presupposed, the judgment of destruction is proclaimed to the "rock of the plain," which is defiant in its inapproachability (vers. 13, 14). This passage cannot be contemporary with the two preceding; it must be of older date. For, 1. At the date to which xxi. 1-7 belongs, such an admonition and conditional threatening is no longer in place. In vers. 4-7 his own destruction and that of the nation is unconditionally announced to Zedekiah. 2. The stubbornness also, which is expressed in ver. 13, contradicts the dependency, with which Zedekiah humbles himself in ver. 2. 3. It is strange that after the king, ver. 3, the house of the king should again be specially addressed, since the king is included in the latter, and the exhortation to "judge righteously" applies above all to the king. Should it be said that in vers. 11-14 actual conversion is presented before the king as the only way of escape, it is contradicted by the whole situation and the character of vers. 1-10. Such proposals belong to an earlier stage, which in Judea, at the time of his embassy, was long past. We are referred by the connection of this passage with xxiii. 8-9 (on which comp. the Comm. *ad loc.*) entirely to the times of Jehoiakim. The text forms the transition to this discourse of reproof, addressed to the king. Certainly, ac-

cording to the view of the compiler, this section must have been regarded as closely connected with the preceding, for **and to the house, etc.**, in ver. 11, is grounded on **thou shalt say** in ver. 8.

Vers. 11, 12. **And to the house . . . evil of your doings.** The division of vers. 11 and 12 is awkward. The house of the king is in the narrower sense himself with his family, in a wider sense the entire court (comp. 1 Ki. iv. 6; xvi. 9, etc.). Here the house of the king is intended in the narrower sense 1, because afterwards the phrase "house of David" is used instead; 2, because judging was one of the chief functions of a king, which he could transfer to a substitute only in cases of necessity. (2 Ki. xv. 5 coll. 1 Sam. viii. 5, 6, 20; 2 Sam. xv. 2 sqq.; 1 Ki. iii. 16 sqq.; vi. 26; vii. 7; viii. 8-5).

Vers. 13, 14. **Behold I am against thee . . . round about it.** If these verses are not supposed to be attached to the preceding without any inner connection, by **rock of the plain** (צֶרֶף הַבְּמִישֹׁר) can be understood only the house of David. The house of David was addressed in ver. 12. Ver. 13 presupposes a negative answer of the person addressed, on which the address continues: "Behold I am," etc. XXII. 6-9 is indeed referred to, and it is maintained that here as there the destruction of the city appears to be the punishment for the sin of the royal family. But the sentence **which say, etc.**, would represent the destruction of the city as the punishment of the obstinate security of the citizens. It remains either to regard vers. 13 and 14 as a discon-

nected addition, or to understand by צֶרֶף הַפִּיֶּשֶׁר the royal family. According to this rendering עֵקֶב, valley, and מִישֹׁר, plain, are to be taken not in the local but figurative meaning. (Comp. rems. on xviii. 14). The royal family is compared to a rock rising in the midst of a plain. עֵקֶב is low land, *regio depressa et longe lateque patens* (Gms., *Thes.*) comp. Job xxxix. 10, 21; Ps. lxx. 14. Comp. also עֵקֶב Gen. xi. 2.—**Rock of the plain** defines more particularly in what sense the royal family can be designated as inhabiting the lowland; it is there enthroned as an elevation dominating all the rest. The inhabitants of this rock regard themselves as very secure. They compare themselves with beasts, which in their lairs or hiding-places are well-concealed. [HENDERSON: "By the valley is meant the Tyropæon, running down between Mount Zion and Mount Moriah, and by the rock of the plain Mount Zion, so called from its rapid as-

cent on the South-west, which renders its brow in this direction apparently more lofty than any other point connected with the city (Robinson I., 889).—S. R. A].—**Come down.** The prophet has in mind the image of a bird darting down upon its prey. Since the following, **and who shall come down** evidently indicate attacks by land, by these two figures the thought is expressed of a position secure on all sides.—**I am against thee**, comp. xxiii. 30-32; I. 31; II. 25.—**But I will punish you.** A formula especially frequent in Jeremiah, ix. 24; xxiii. 84; xxx. 20, etc.—**According to the fruit.** Comp. xvii. 10.—**And I will kindle a fire.** Comp. Am. i. 14; Jer. xvii. 27; xliii. 12; xlix. 27; I. 32.—**In the forest thereof.** Thereof refers to inhabitant, ver. 13. It is apparent that the prophet retains the conception of wild beasts of the forest. Comp. xxii. 7.—Our view of the passage is confirmed by the parallel given in xxii. 1-9. Comp. especially ver. 6, and the Comm. *ad loc.*

II. MAIN DISCOURSE.

CHAPS. XXII. and XXIII.

AGAINST THE WICKED KINGS AND PROPHETS.

1. *Against the wicked kings*, (xxii. 1-xxiii. 8).

a. The alternative offered the royal house.

XXII. 1-9.

- 1 Thus saith the LORD [Jehovah]: Go down to the house of the king of Judah,
- 2 and speak there this word. And say, Hear the word of the LORD [Jehovah], O king of Judah, that sittest upon the throne of David, thou, and thy servants, and
- 3 thy people that enter in by these gates. Thus saith the LORD [Jehovah]:
Execute judgment and righteousness,
And rescue him that is plundered out of the hand of the oppressor,¹
Strangers, orphans and widows oppress not, nor be violent towards them,
And innocent blood shed not in this place.
- 4 For if ye indeed do thus,
Then through the gates of this house,
Kings, sitting for David on his throne,
Shall enter in chariots and on horses,
He, his ministers² and his people.
- 5 But if ye hearken not to these words,
I have sworn by myself, saith Jehovah,
That this house shall become a desolation.
- 6 For thus saith Jehovah concerning the house of the king of Judah:
Gilead art thou to me, summit of Lebanon!
Surely a wilderness will I make thee,
Cities uninhabited.
- 7 And I consecrate against thee destroyers,
The man and his weapons,
Who shall fell thy choice cedars,
And cast them into the fire.

- 8 And many nations shall go by this city and say one to another,
Why has Jehovah done thus to this great city?
9 And they shall say:
Because they forsook the covenant of Jehovah their God,
And worshipped other gods and served them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—עֹשֶׂה, if not written by mistake for עֹשֶׂה, occurs here only. It is formed like עֹשֶׂה, meaning *oppressor*.

² Ver. 4.—[“A great number of MSS. and two of the earliest editions, read עֲבָדָיו: *his servants*, or *ministers*, according to the Keri.” HANDERSON.—S. B. A.]

EXEGETICAL AND CRITICAL.

The prophet receives the command to go down to the king's house and to deliver to the king and his servants, and to the people, the following divine message (vers. 1, 2): if they would practice justice and righteousness (ver. 3), kings of David's line should possess the throne in royal power and glory (ver. 4); if not, the king's house should be made desolate (ver. 5). For though hitherto like Gilead and Lebanon, it is to be devastated (ver. 6). Destroyers shall come and shall fell the cedars and cast them into the fire (ver. 7), so that afterwards it shall be asked in astonishment, why such a great calamity has come upon the city (ver. 8). To which no other answer can be given than that they forsook the covenant of the Lord and served idols (ver. 9).—As to the relation of these verses to the preceding (xxi. 11-14), the former appear almost only like an extension of the latter. Not only is the fundamental thought the same, but even in details there is great, in part verbal, agreement. The admonition which forms the basis, is found in xxi. 12 and xxii. 3, partly with the same words, only in the latter passage somewhat extended (comp. the second half of ver. 3). As to the promises and threatenings based on the admonition, the form of the alternative is not found in xxi. 11-14, for here the idea of non-fulfilment reigns exclusively. But in the form in which the punishment is announced there are great similarities; both times the royal house is compared with a wooded height, the wood of which will be consumed by fire. Since now repetitions occur so frequently in Jeremiah, there is nothing against the supposition that we have here before us two utterances, related in form and purport because they proceed from the same historical situation. That this situation was in the reign of Jehoiakim and before the crisis of the battle of Carchemish appears to me to admit of no doubt. For 1. there is no mention of the Chaldeans; 2. the king addressed is warned against despotic acts of violence. This warning corresponds neither to the character of Josiah nor to that of Jehoahaz, who was most probably elected by the people, because he was supposed to be free from despotic inclinations, and besides he reigned only three months. The warning, however, corresponds entirely to the character of Jehoiakim, who is also afterwards reproved for such acts of violence (vers. 13-17). 3. Jehoiakim is in vers. 13-15 especially reproached with his lust for building, which he gratified by despotic means. His cedar palace

was a monument of this. Jeremiah is to go down to this proud house (ver. 1 coll. ver. 23), and announce to him the judgment of fire (ver. 7). It follows that 1. the section 1-9 refers to Jehoiakim; 2. it is closely connected with vers. 13-23.

Vers. 1-5. **Thus saith . . . become a desolation.—Go down.** Out from the temple. Comp. xvi. 10; xxxvi. 12 coll. xviii. 2.—**Thou, etc.** Not the king alone, but his servants, and the people also are to hear the word of the Lord. All are to co-operate in complying with the admonition, as they will all be affected by the consequences.—**Execute judgment and righteousness.** Comp. vii. 6; xxi. 12; Ezek. xxii. 6, 7; xlv. 9.—**The stranger.** Comp. Exod. xxii. 20, 21.—**For if ye will, etc.** Comp. vii. 5.—**There shall enter.** Comp. xvii. 25 coll. xiii. 13.—**But if ye will not hear.** Comp. xvii. 27.—**I swear by myself.** Comp. Gen. xxii. 16; Isa. xlv. 23; Jer. xlix. 18.

Vers. 6-9. **For thus . . . and served them.** Gilead, which taken in its wider meaning, comprises Bashan (comp. V. RAUMER, *Palästina*, S. 229, sqq.), is a type of luxuriant fertility, especially with respect to pasturage. Comp. Num. xxxii. 1; Mic. vii. 14; Jer. l. 19.—Lebanon, the far-reaching, adorned with cedars, is also frequently elsewhere an emblem of the lofty and splendid: Isa. ii. 13; x. 33, 34; xxxv. 2; lx. 13; Hos. xiv. 6-8; Zech. xi. 1, 2.—The figures of blessing and exultation are applied to the house of David, not on account of its present prosperity, for this does not exist, nor only on account of its former prosperity,—under David and Solomon—for this is a secondary consideration with the Lord. From the words to me we perceive that the Lord has here in view rather the significance of the Davidic house, which He has most at heart, its universal and transcendent mission (2 Sam. vii.). For this reason we must not translate: *Thou wast to me, but Thou art to me.* The comparison with Lebanon is one of the points of coincidence with xxi. 81. Although the royal house of Judah thus stands before the Lord in such ideal glory, He will make it in outward form a desolation and ruin (comp. Isa. liii. 1-5).—**On uninhabited comp.** Comm. on ii. 15. But why cities in the plural? Evidently because the prophet wished to intimate that the judgment on the king's house will be declared in the desolation of the land and the destruction of the cities, especially the capital (ver. 8). It follows that ver. 6 stands to ver. 5 in the relation of more particular explanation, that for, ver. 6, is therefore to be regarded as an explicative. For not only the reason but the manner of the

desolation is more particularly defined in vers. 6-9.—**Consecrated.** It is commanded by God and therefore a holy war. Comp. *rem.* on vi. 4. Therefore both the warriors and their weapons are designated as holy.—**They shall fall, etc.** The house of David is still regarded as a wooded mountain (*comp.* xi. 14). At the same

time the remembrance of the cedar palaces (*ver.* 23; 2 Sam. vii. 2, 7; 1 Chron. xvii. 1, 6; 1 Ki. vii. 2) seems to prevail.—**Cast them.** *Comp.* xxi. 12, 14.—**Vers. 8, 9.** The prophet has Deut. xix. 23 sqq. in mind. *Comp.* also 1 Kings ix. 8, 9.

b. Prophecy relating to the person of Shallum.

XXII. 10-12.

- 10 Weep ye not for the dead, neither bemoan him :
Weep, weep rather for him that goeth away;
For never shall he return, nor see his native land.
- 11 For thus saith Jehovah concerning Shallum,
The son of Josiah, the king of Judah, who reigned instead of his father,
And who is gone away from this place :
He will not return thither.
- 12 For in the place whither they have carried him captive he will die,
And will see this land no more.

EXEGETICAL AND CRITICAL.

That these words were really spoken at the historical epoch to which they correspond (therefore neither earlier nor later) is felt if we weigh the terrible violence of the suffering, which, notwithstanding its brevity, is expressed in it. Jeremiah could speak thus only when it was necessary to give expression, and—a corrective, to the universal mourning at the loss of the noble king Josiah, which was as it were repeated in their horror at the captivity of his successor. Three months after his father's death (2 Ki. xxiii. 31-34), Jehoahaz was taken by Pharaoh Necho as a prisoner to Egypt. The sorrow was still lively at the death of his father. Now came this new misfortune. Many might hope for Jehoahaz: he is still young, he will survive and return. Jeremiah cuts off these hopes. There is more cause, he says, to mourn for Jehoahaz than for Josiah. The dead is more fortunate than the living. He intimates that he will perish miserably in captivity. This utterance is one of the oldest in the book.

Vers. 10-12. Weep ye not . . this land no more. The absence of the article with *לְאֶרֶץ* may possibly be ascribed to the freedom which Jeremiah allows himself in the use of the article. *Comp. rem.* on iii. 2; vi. 16; xiv. 18; xvii. 19 (*Chethibh*). It is however also possible that *לְאֶרֶץ*, dead, may not express so definite a thought as *לְאֶרֶץ*, going away, because the dead are mourned in general, but those who go away only when their departure is such as it was in this concrete case, which is indicated by the definite article. On the subject-matter *comp.* viii. 3.—**Concerning Shallum.** *לְאֶרֶץ* after *Verbis dicendi* or *audi-*

endi—of, concerning: Gen. xx. 2; 1 Sam. iv. 19; 2 Ki. xix. 9, 32, etc. *Comp.* NABEGLSB. *Gr.*, S. 227.—It is beyond a doubt that this Shallum is Jehoahaz, the son of that Josiah who fell at Megiddo (2 Ki. xxiii. 29), but it is uncertain why he is here named Shallum. The passage 1 Chron. iii. 15, where four sons of Josiah are named (Johanan, Jehoiaikim, Zedekiah and Shallum), is not clear and seems to have derived the name of Shallum from the present passage. Disregarding this, two views are before us. According to the former it is assumed that the Shallum named here had really another name, as cases of double names were, as is well-known, not uncommon among the Jews, especially in this period. (*Comp.* Uziah-Azariah, Eliakim-Jehoiakim, Mattaniah-Zedekiah. *Comp.* SIMONIS, *Onomast.*, p. 20: *MOVERS, Chronik, S.* 156 sqq.: *THENIUS*, on 2 Kings xiv. 21). But only the possibility of Jehoahaz and Shallum being the same, not the actual case, is admitted. According to the other view the name Shallum is a *nomen reale* (HENGSTENBERG) i. e. a symbolical name. The ancients (JEROME and many of the older Rabbins) have taken the word in the sense of *consummatio, completio*, referring it to the destruction of the kingdom, and understanding by Shallum either Zedekiah or Jehoiaikim. This explanation is however contrary to the clear purport of *ver. 10.*—*לְאֶרֶץ* may mean *recompense* (so GESSENIUS), *recompenser* (FUESSER, *comp.* *לְאֶרֶץ* *וְלְאֶרֶץ*), “and to whom it is recompensed” (HENGSTENBERG). But in none of these meanings will the word exactly suit as a prophetic name. “Recompenser” is certainly not appropriate. But “recompense” and “to whom it is recompensed” are such general ideas, that the name might be ascribed as well to any other wicked king, who was visited by the divine judgment. The turn also, that the name may

have been given *per analogiam*, in remembrance of the Israelitish Shallum, who reigned only a month (2 Ki. xx. 13) is not satisfactory. For then it must first have been evident that every king in general, whose reign was numbered by months, was called Shallum. Why otherwise should Jehoahaz only be so named, since Jehoiachin also reigned only three months? It is thus seen that both these modes of explanation have difficulties. I should decide in preference for the former, in the sense that Jeremiah, of the two names borne by the immediate successor of Josiah, retained the earlier, as the simple personal name, without regard to its meaning, since the other, the royal name (יהויָאִחִזְקִיָּה; Jehovah holds, sustains) contradicted the historical, as also Jeremiah never calls the successor of Jehoiachim Jehoiachin, but only by his original personal name of Jeconiah or Coniah. Comp. ver. 24.—**King of Judah** is in apposition to Shallum, since it was only this name which

needed further definition.—**Who reigned, etc.** Jehoahaz, although the younger son (comp. 2 Ki. xxiii. 31 with 36), was raised to the throne by the people (ver. 30), his elder brother Eliakim being passed over, and the rights of the primogeniture disregarded, most probably on account of Eliakim's character, which Jeremiah afterwards portrays in such dark colors. Eliakim does not seem to have submitted with a good will. He threw himself into the arms of the Egyptians. By the favor of Pharaoh Necho he became king in his brother's place, which position however he had to purchase by a tribute, which was very oppressive to the people (2 Ki. xxiii. 33-35). In Riblah Jehoahaz was taken prisoner, whether enticed thither, or in some other way, must remain undecided. He was then taken to Egypt and from that time nothing more is known of him. Comp. 2 Chron. xxxvi. 1 sqq.; Ezek. xix. 3, 4.—On Pharaoh Necho comp. the Encyclopædias.

c. Prophecy, respecting the person of Jehoiachim.

XXII. 13-19.

- 13 Woe unto him that buildeth his house by injustice,
And his upper chambers by unrighteousness;
Who uses his neighbor's service for nothing,
And payeth him not his wages!¹
- 14 Who saith: I will build me a wide house,²
And roomy upper chambers!³
And breaks out himself windows,⁴
Ceils it with cedar and paints it with vermillion.⁵
- 15 Wilt thou be a king, because thou makest a show with cedars?
Thy father, did he not eat and drink,
And execute justice and righteousness? -
Then it was well with him.
- 16 He procured justice for the poor and the humble,
Then it was well with him.
Was not this⁶ the fruit of knowing me? saith Jehovah.
- 17 For thine eyes and thy heart are directed only to thy advantage,
And to the blood of the innocent, to shed it,
And to oppression and violence,⁷ to practise them.
- 18 Therefore thus saith Jehovah concerning Jehoiachim,
The son of Josiah, king of Judah.
They shall not mourn for him (saying),
Alas! my brother! Alas! sister!
They shall not mourn for him (saying),
Alas! Lord! Alas! his majesty!
- 19 With the burial of an ass shall he be buried;
Dragged and cast out far from the gates of Jerusalem.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 13.—פָּעֵלָה-פָּעֵל, wages (Lev. xix. 13; Ps. cix. 20; Isa. xl. 10; xlix. 4). Comp. Job vii. 2.

² Ver. 14.—בֵּית מְדוּתָה. Comp. מְדוּתָה (Numb. xlii. 2), or מְדוּתָה (Isa. xlv. 14) [literally: a house of extensions].

³ Ver. 14.—מְדוּתָה. This verbal form here only. The Kal of this verb. *denomin.*, 1 Sam. xvi. 23; Job xxxii. 20, is the sense of "to be airy, light." Airy chambers—lofty, roomy.

⁴ Ver. 14.—The form קָלֹנִי (Kamets on account of the pause) is not sufficiently accounted for either as plural (Gesen.), or as dual termination (Ew., § 177, a; Ges., ed. Roediger, § 88, 1, *Ann.* 1, coll. § 87, 1, c), or as an adjective form (comp. כִּלְיָ, Isa. xxxii. 5, 7, Böttcher). As a suffix form it does not give a satisfactory meaning. OLSHAUSEN, § 111, c, *Ann.*, is of opinion that קָלֹנִי is to be restored. But it is more natural, with J. D. MICHAELIS, HITZIG, GAAR, MEIER, to connect the following י with the word and to read קָלֹנִי י.—Instead of קָפֶנִּי we must then read קָפֶנִּי י, corresponding to the following כִּשְׁוֶה. Comp. NABOLSB. Gr., § 93, c. The manner of writing קָפֶנִּי might arise the more easily, as in the six passages where the word occurs in the Old Testament five have the passive part. in Kal. (Deut. xxxiii. 21; 1 Ki. vii. 3, 7; Hagg. i. 4, and the text), and of these again there are two which contain the words קָפֶנִּי י (1 Ki. vii. 3, 7). As Jeremiah evidently alludes to the erections of Solomon, it was natural to seek also this literal agreement. The radical signification of קָפֶנִּי [comp. צָפֶן, Deut. xxxiii. 19; כִּפְיָה, Jon. i. 5, a ship with a deck in distinction from an open boat; קָפֶן, ceiling, 1 Ki. vi. 15, in distinction from קָרָקַע, floor; בְּתֵיִם קָפֶנִּים, coiled houses, as opposed to פְּתֵיִם קָרָב, Hagg. i. 4] is certainly to cover; yet whether merely the roofing is meant, or also the clothing of the walls with cedar-wood (which is also a covering) appears to me doubtful.

⁵ Ver. 14.—שָׁשָׁר is found also in Ezek. xxiii. 14. According to the Vulgate, *sinopsis*, i. e. *rubrica Sinopenais*; LXX, *μύλος*—red, vermillion; KIMCHI, *cinnabaris, minimum*.

⁶ Ver. 16.—On the neuter rendering of הָיָה, which besides appears here to be attracted by דָּעַת, comp. NABOLSB. Gr., § 60, 6, b.

⁷ Ver. 17.—כִּרְצָה, from רָצָה—רָצָה, *crushing* [comp. OLSH., § 386], occurs in this sense here only. It is not to be confounded with כִּרְצָה, *cursus*, viii. 6; xiii. 10; 2 Sam. xviii. 27.

EXEGETICAL AND CRITICAL.

The prophet cries, Woe to Jehoiakim, the king of Judah, who unlike his father Josiah, ruled despotically and oppressed the people, especially in behalf of his fine architecture (vers. 13, 14). Is the kingdom of heaven founded on cedar-beams? asks Jeremiah. Josiah knew a better foundation. He ate and drank indeed, but he practised justice and righteousness. Then it was well, and it was evident that to know the Lord was true prosperity (vers. 15, 16). Jehoiakim, a genuine despot, had only his own advantage in view, and to this end practised violence and the shedding of innocent blood (ver. 17). Therefore he will perish miserably, unwept, dragged and cast out like an ass, his corpse will lie far from Jerusalem (vers. 18, 19).—This declaration must have been addressed to Jehoiakim as the reigning king, for he is not only called king (ver. 18), but Josiah's reign is referred to as past and the end of Jehoiakim's as future. Thus this prophecy pertains to the reign of Jehoiakim, and since there is no mention of the Chaldeans, and Jehoiakim appears to be in full and undisturbed exercise of his despotism, to the beginning of it, i. e., before the crisis of the fourth year (chap. xxv.).

Vers. 13 and 14. **Woe unto him . . . with vermillion.** Comp. Hab. ii. 12; Mic. iii. 10.—**Who useth, etc.** Comp. xxv. 14; xxvii. 7; xxx. 8, etc.—**And breaks out, etc.** קָרַע is to *tear to pieces*, to *cut up* of garments (Gen. xxxvii. 29, 34) of bodies (by wild beasts, Hos. xiii. 8) of a book (Jer. xxxvi. 23). In Jer. iv. 30 it is used of the paint which makes the eyes look as if they were torn open, i. e., larger. In the sense of *tearing open*, it seems to be used here, only that the tearing seems to be effected not by painting, but by breaking through.

Vers. 15, 16. **Wilt thou be a king . . . saith Jehovah.** The prophet tells the king that not splendid buildings are the foundation of a kingdom, but righteousness, and proves this to him by the example of his father Josiah. Comp. Prov. xiv. 34; xvi. 12; xx. 28; xxv. 5; xxix. 14.—**Makest a show, etc.** מִתְחַזֵּק בְּאֵר, On

the verbal form. Comp. OLSH., § 255, a). The words have been strangely declared by many to be meaningless. But the meaning which the word has in xii. 5 (where alone it occurs), is equally appropriate here. There it is undoubtedly *emulari*, to vie, (to heat one's self, to be zealous, from קָרָה to glow. Comp. Neh. iii. 20), and is connected with מָתָה = *with*, for the designation of the relation to a rival. Here it is not said, with whom Jehoiakim vies. That is a matter of course: He vies with all those who have also built cedar palaces, whether they were prior, contemporaneous, or subsequent to him. It is however said, whereby he seeks to surpass them, in בָּאֵר, cedar, being taken generally, as in ver. 14.—**Did he not eat, etc.** Josiah enjoyed life also, he was no ascetic. But he did not sacrifice his duty and conscience to the pleasures of life, but practised the highest duty of a ruler, righteousness, in a manner pleasing to God. Thus he laid a secure foundation, and his rule was a prosperous one.—**Was not this the fruit** refers not to procured justice, but to it **was well with him**. For that the knowledge of Jehovah (the True) includes the practice of righteousness, Jehoiakim did not probably deny. But he did deny, if not in *thesi*, yet in *praxi*, that the true living knowledge of Jehovah ensures the desired satisfaction to a prince. Accordingly הָיָה, *this*, is predicate, וְיָדַעְתָּ, *knowing*, subject.

Vers. 17-19. **For thine eyes . . . gates of Jerusalem.**—For refers to a thought to be supplied: Not so thou, for, etc.—**Blood of the innocent.** Comp. Deut. xix. 13; 2 Kings xxiv. 4.—**Alas! my brother, etc.** The prophet quotes the *verba ipsissima* of the usual wail for the dead. Hence the apparently unsuitable **Alas! Sister!** He distinguishes the wail of the relatives (comp. 1 Kings xiii. 30), and that of the subjects (comp. xxxiv. 5) הָיָה of the highest royal majesty, comp. Ps. cxlviii. 18; 1 Chron. xxix. 26.

Ver. 19. **Dragged.** Comp. xv. 8.—**Far from, etc.** מִכְּהָלָא as a collective idea, is the accusative governed by הִשְׁלָךְ. The place of casting away is, according to a well-known idiom, designated as one presenting itself from far beyond the gates

of Jerusalem. Comp. EXEG. rem. on xx. 17; NAEGLSB. *Gr.*, § 112, 5 d.—As to the fulfilment of the prophecy, it should first be remarked, that the latter is repeated in other words in xxxvi. 80. The historical accounts touching the end of Jehoiakim are very scanty. In 2 Kings xxiv. 6 we read only, "So Jehoiakim slept with his fathers." This expression indicates nothing concerning the burial, which is the more surprising, as the book of Kings elsewhere always designates the place particularly. We are not justified in casting doubt on the statement in 2 Chron. xxxvi. 6, that Nebuchadnezzar bound Jehoiakim with two chains to take him to Babylon, on the ground that the Chronicler transferred what from ver. 6 onwards relates to Jehoiachin to his predecessor (GRAY). For this statement does not contradict that of the book of Kings. According to this also (xxiv. 1), Nebuchadnezzar went up against Jehoiakim. The book of Kings does not expressly say that at this time he carried

away the vessels from the temple, but the case, as related in Chronicles, is in itself probable. It is here said that Nebuchadnezzar carried off simply "the vessels of the house," etc., while in connection with Jehoiachin, he carried off "the goodly vessels," etc. If then the account in Chronicles is not inauthentic, it affords sufficient data for the fulfilment of the prophecy in the text. Since Chronicles does not state that Jehoiakim was brought to Babylon, but only that Nebuchadnezzar bound him to take him thither, it is quite possible that he died on the way, and endured the sad fate prophesied in the text. We need not then assume either that Jehoiakim was taken from his grave, after the capture of the city under Jehoiachin, dragged through the gate and cast out, or that having died on the way, his body was delivered up by the Chaldeans for sepulture (VAHINGER in HERZOG, *R.-Enc.* VI, S. 790).

d. The consequences to the people.

XXII. 20-23.

- 20 Go up to Lebanon and cry,¹
And in Bashan lift up thy voice and cry from Abarim,
That all thy lovers are broken in pieces.
- 21 I spoke to thee in thy prosperity,—
Thou saidst, I will not hear.
This was thy manner from thy youth,
That thou heardest not my voice.
- 22 The wind shall depasture all thy pastors,
And thy lovers shall go into captivity;
Then shalt thou be put to shame,²
And confounded for all thy wickedness.
- 23 Thou that sittest on Lebanon,
That nestlest in cedars,³
How dost thou groan⁴ when pains come upon thee,
Pangs⁵ as of a parturient!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 20.—On the form יַעֲקֹב, comp. OLSE., § 65 b, and § 234, c.

² Ver. 22.—אֶן תִּשְׁמָע is pleonastic. Comp. ii. 35; NAEGLSB. *Gr.*, § 109, 1 a.

³ Ver. 23.—On the forms יִשְׁכְּבִית and יִשְׁכְּבִית, comp. rem. on x. 17. Yet it should be observed that in the latter passage the Keri reads יִשְׁכְּבִית, while in this place we must read יִשְׁכְּבִית. The latter forms are not impossible (comp. יִלְדֵּת, Gen. xvi. 11; Jud. xiii. 5, 7, certainly in a standing formula), but are called forth here only by the proximately standing יִלְדֵּת, which, however, should not be confounded, as 2 P. Sing. Fem. Perf., with those participial forms.

⁴ Ver. 23.—יִגְדֹּג. On the termination, comp. rem. on ii. 20; iii. 5. The form, as it stands, is Niph. of יִגְדֹּג (comp. OLSE. S. 593). But since a Niph. of יִגְדֹּג to be kind, gracious, nowhere else occurs, most modern commentators suppose that it is written for יִגְדֹּג, and this for יִגְדֹּג (from יִגְדֹּג to sigh, to groan). Yet FURST is of opinion that a root יִגְדֹּג may be assumed, parallel to the Arabic *hanna*, to groan, to sigh, from which יִגְדֹּג, Job xix. 17 and our יִגְדֹּג are derived. The latter plan would certainly be more simple than the assumption of a double change of consonants. The decision is still to be expected.

⁵ Ver. 23.—יִגְדֹּג. Comp. vi. 24;

EXEGETICAL AND CRITICAL.

The people are next addressed,—after the king. They have harmonized too well with their pastors in worldly lust and pride, they must then share their fate. It is evidently this thought of the agreement of the people with such princes as Jehoiakim, which is prominent. Dwelling on Lebanon and making nests among cedars (ver. 23) pleased them, however displeasing the service might be to those who were compelled to render it (vers. 13-15). The passage is thus connected with the preceding, (comp. vers. 20 and 23, with vers. 6, 7 and vers. 18-15). The train of thought is as follows:—The people of Israel are required to announce from the highest summits of the mountains, bordering on their country, the fall of their lovers (ver. 20). For he who will not hear must feel. Thus it must be with Israel, who from his youth has never listened to the voice of the Lord (ver. 21). When then the pastors of Israel are blown away by the storm and their lovers are gone into captivity, Israel will expiate his wickedness in deep shame (ver. 22), and groan for his pride in profound anguish, like a woman in travail (ver. 23).

Vers. 20, 21. **Go up . . . my voice.** Lebanon, Bashan and Abarim, are named as the highest summits of the mountains bordering on Palestine.—**Go up on Lebanon** forms an ironical antithesis to **that sittest on Lebanon**. The people now proudly dwelling in cedars on Lebanon shall in the future mount on Lebanon (in the proper sense) to lament—an ascent which is really a descent. Bashan stands for the mountain of Bashan (Ps. lxxviii. 15), i. e., Hermon. On Abarim with Mt. Nebo, comp. Numb. xxi. 11; xxvii. 12; Deut. xxxii. 49; RAUMER, *Paläst.*, S. 72. Israel is to raise his cry of lamentation from the bordering mountains that his shame and the conqueror's glory might be widely manifest as a terror to others.—**All thy lovers must**, according to the connection, mean the kings. For 1, it is inconceivable that **thy pastors** in ver. 22, are not the same as **thy lovers**, *ibid*. The former, however, are unquestionably the kings (xxiii. 1-8). 2. The very punishment inflicted on the kings, affected the people themselves immediately. Hence the humiliating lament to which they are summoned in vers. 20-23. 8. The punishment of the pastors and lovers is the same which was announced to Jehoiakim in

vers. 18, 19. To the objection that a similar use of the word "lovers," cannot be produced, it may be replied that it is an unjustifiable demand, to require a proof of every special application of a meaning admitted in itself. כִּנְיָהּ means *the lover*; this is sufficient. It cannot be doubted that this in and of itself, might be said of kings, in reference to their people. The only question is, whether this mode of expression can be shown to be appropriate in particular cases. This is, however, the case here. For here the prophet (comp. ver. 2) announces the judgment to the people, because they sympathize with the sin of the king, both suffering and promoting it. When there is such concert in wickedness between prince and people, the prince may be named the paramour, unchaste lover (and this is the specific meaning of כִּנְיָהּ. Comp. Ezek. xvi. 33, 36, 37; xxiii. 5, 9, 22; Hos. ii. 7, 9, 12, 14, 15), of his people. Comp. besides Lam. i. 19.—**Prosperity.** The plural שְׁלוֹחַ is found here only. Since the singular=*felicitas, rerum status securus atque secundus* (comp. Ps. cxxii. 7; Prov. i. 82; xvii. 1, etc.), the plural is=*res secundæ*, prosperous, quiet, secure relations. So long as these lasted, Israel would know nothing of obedience to the voice of his God. Comp. ii. 25-28.—**This was thy manner, etc.** Comp. ii. 2, 23, 33, 36; Ezek. xxiii. 3.

Vers. 22, 23. **The wind . . . of a parturient.** The pastors are the leaders of the people, especially the princes. In this sense is רִעִים also found in x. 21; xxiii. 1-8; l. 6. As the pastor is behind his flock to drive it, so the storm is behind the pastors to sweep them away. Comp. iv. 11, 12; xiii. 24; Hos. iv. 19.—**Thy wickedness.** Comp. ii. 19, iii. 2; iv. 18; xi. 15.—According to the sense, ver. 23 is a further development of **thou shalt be put to shame**, ver. 22. For the shame of the people will appear the more distinctly, the more proudly and securely they now live as on Lebanon. This is evidently intended in a double sense; (a) as an emblem of proud, unapproachable exaltation (comp. remarks on ver. 6); (b) as an allusion to the cedar-houses, into which they had brought the "glory of Lebanon" (Isa. lx. 13), so that Jerusalem, in a certain respect, is like Lebanon. For as on this mountain the birds make their nests in the cedars, so the princes of Judah built their nests of the cedars of Lebanon.

c. Prophecy relating to the person of Jehoiachin.

a. Before the Deportation.

XXII. 24-27.

- 24 As I live, saith Jehovah, though Coniah,¹
The son of Jehoiakim, king of Judah,
Were the signet ring upon my right hand,
Yet would I pluck thee thence.²
- 25 And I give thee into the hand of them that seek thy life,
And into the hand of those before whom thou fearest,
Even into the hand of Nebuchadrezzar, king of Babylon,
And into the hand of the Chaldeans.
- 26 And I cast thee forth, and thy mother that bare thee,
Into another country,³ where ye were not born;
And there ye shall die.
- 27 But to the land whither their soul desires to return,⁴
Thither shall they not return.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 24.—The abbreviation יהוה is found in Jeremiah here and in xxxvii. 1 only. HANSTENBERG is of opinion that by striking out the ך the word takes a future meaning. But this is contained not merely in the ך but in the vowel also: Perf. יָצַד, Imperf. יִצֹד (Job xxxi. 15) from which, in a double closed syllable and with the accent moved on, is formed יִצֹדִי. The meaning of the perfect (Jehovah stands fast) also would be no less comforting than that of the future: Jehovah will stand fast.

² Ver. 24.—On the form אֶחָדָךְ, comp. OLSEN, § 68 d. coll. 97, a; EW. § 250, b. [Gesen. Gr., § 105, b.—S. R. A.]

³ Ver. 26.—If the twice repeated עַל-הָאָרֶץ (vers. 27 and 28) has not occasioned the article before אֶרֶץ, the case is analogous to the נִכְרִיָּה, which see. Comp. also xvi. 13.

⁴ Ver. 27.—כְּנָשָׁאִים. Comp. xlii. 14; Deut. xxiv. 15.

EXEGETICAL AND CRITICAL.

Jehovah swears by His life, that though Jehoiachin, the king of Judah, were the signet-ring on His right hand, yet He would tear it off (ver. 24), give him into the hands of Nebuchadnezzar (ver. 25), and hurl him forth, together with his mother, into a foreign land. There they shall die (ver. 26) and never return to the home for which they have so longing a desire (ver. 27). It is evident that this utterance is addressed to Jehoiachin during his reign. He is addressed as king; Nebuchadnezzar stands menacingly in the vicinity; the captivity is still future.

Ver. 24. **As I live . . . thence.** King Jehoiachin, Jehoiakim's son and successor, who however reigned only three months (2 Kings xxiv. 8; three months and ten days, 2 Chron. xxxvi. 9), appears under the name of Jeconiah also in xxiv. 1; xxvii. 20; xxviii. 4; xxix. 2; 1 Chron. iii. 16, 17: comp. Esth. iii. 6. I believe that the abbreviation here denotes a disparaging treatment of the royal name. Somewhat of the feeling expressed in ver. 28 may be traced in it: "Is not this man Coniah a despised broken vessel?"—Since moreover Jeremiah never calls this king Jehoiachin (יהויָכִיָּן, he is so called only in iii. 31),

it is possible that Jeconiah was his proper, original name, and Jehoiachin only supplementary, assumed during his brief reign. Although Jeremiah acknowledges him as king, he guards against using a name expressing a false arbitrary hope, as he also retains the original personal name Shallum, instead of the inappropriately chosen royal name of Jehoahaz (xxii. 11).—**Though Coniah . . . were, etc.** If it were not for הָיָה (imperfect) I should be disposed to render in the sense of *although he is*. But **DM** with the imperfect cannot possibly be taken otherwise than in the sense of a conditional sentence. I do not think that we can regard the signet-ring here as a symbol of power, i. e. as a sign of investiture with royal authority. (Comp. Gen. xli. 42; Esth. iii. 10; viii. 2). For in this sense Jeconiah was really a signet-ring. But the signet is here only a jewel, a costly valuable ornament (Song of Sol. viii. 6). The Lord would therefore say: As I would pluck away the dearest jewel from which I had never parted hitherto, were it become bad, useless, therefore unworthy of me, so must I reject Jeconiah, as one who is despicable, useless, unworthy, even though he were the signet-ring on my right hand, which he is not. **DM** is here as in Ps. cxxxix. 8, 9; Am. ix. 2-4; Isa. x. 22; Ob. 4.

Vers. 25-27. **And I give thee unto the hand . . . they not return.** Comp. xix. 7; xxi. 7; xxxiv. 20, 21.—**And thy mother.** She was Nehushta, the daughter of Elnathan, 2 Ki. xxiv. 8. Comp. xiji. 18.

β. After the Deportation.

XXII. 28-30.

- 28 Is then this man Coniah a despised broken vessel?
Or a vessel wherein is no pleasure?
Why are they then hurled forth, he and his seed?
And cast into the land which they know not?
29 O land, land, land, hear Jehovah's word!
30 Thus saith Jehovah: Write ye this man childless,
As one who has no prosperity in the days of his life;
For not one of his seed shall succeed
To sit upon the throne of David and rule again over Judah.

EXEGETICAL AND CRITICAL.

These words were spoken after Jeconiah had been carried away captive. Compare "I cast thee forth," ver. 26, with "hurled forth" and "cast" in ver. 28. Hence Jeconiah himself is not addressed, but the prophet speaks of him to others. He first sets forth how in the fate of Jeconiah the divine judgment of his unworthiness is manifested. The antithesis is here plainly felt to the "signet-ring on my right hand," ver. 24, and that in this comparison there was a cutting irony (ver. 28). Thereupon the prophet addresses the land directly, solemnly repeating יָרָא thrice (ver. 29), to announce concerning it the fatal declaration of Jehovah, that no descendant of Jehoiachin will any more sit on the throne of David.

Vers. 28-30. **Is then . . . over Judah.** To the question of ver. 28 an affirmative answer is expected. Comp. rem. on vii. 9; xii. 9, coll. ii. 14. On the abbreviated name Coniah, the object of which comes out here with especial distinctness, comp. rem. on ver. 24.—**Childless.** Jeconiah was eighteen years old when he became king (2 Kings xxiv. 8), and it is expressly stated that he had wives. That he had some offspring is therefore not impossible, and is not even excluded by ver. 30. But even if he had no children, there was other "royal seed" (Dan. i. 3).—**Into the land.** Comp. ver. 26; xvi. 13. The article is explained by the circumstance that this unknown land at the same time hovered before the prophet as one often mentioned and definitely designated.—The repetition of land is to call attention to the fact that the prophet has

somewhat unusually important to say with respect to the country. This is the announcement that none of the offspring of Jeconiah should possess the throne of David, by which it is at the same time indicated that an important change would take place in the throne itself, i. e. that it would cease and give place to the throne of a universal empire.—**Write.** The prophet has evidently in view those who are entrusted with the keeping of the family record (comp. SAALSCHÜTZ, *Mos. Recht.* S. 61; Ezek. xiii. 9; coll. Jer. xvii. 13; Ps. lxxix. 29; Isai. iv. 8). When it is said that they are to write him as childless, it is said only that he is to pass for such, not that he was really so. In 1 Chron. iii. 17, 18, his sons are at least mentioned. Whether they were natural offspring (observe the phrase כְּנִיָּהּ אִסִּיר, the imprisoned Jeconiah [A. V.: Jeconiah, Assir, etc.—S. R. A.]) or only legal (by a Levirate marriage), is doubtful, comp. EBRARD, *Kritik der eo. Gesch.* S. 201, sqq.—**As one, etc.** This sentence is subordinate to the preceding, as explanation and more exact definition: Jeconiah is called childless, because his whole life through he will be an unprosperous man. This will be manifest, in that he will have seed, but no successor. None of his descendants will succeed to his throne. Zedekiah was Jeconiah's uncle and the last king of Judah of the family of David. The text accordingly rather favors than opposes the hypothesis that Jeconiah had natural offspring.—**Shall succeed to sit** (יָשֹׁבֵת)—he will not have success or prosperity, as sitting, etc. We should say: he will not have the good fortune to sit, etc.

f. Conclusion and Consolation, in a glance at the just and the justifier.

XXIII. 1-8.

- 1 Wo, pastors,¹ who destroy and scatter the sheep of my pasture,² saith Jehovah!
- 2 Therefore thus saith Jehovah, the God of Israel, concerning the pastors,³ that pasture my people:
Ye have scattered my flock, and dispersed and not visited them.
Behold I visit⁴ upon you the evil of your doings, saith Jehovah.
- 3 And I will gather the remnant of my flock
Out of all the countries whither I have dispersed them,
And bring them back to their field;⁵ and they shall be fruitful and increase.
- 4 And I awaken over them pastors who shall pasture them.
And they shall fear no more nor be dismayed;⁶
Neither shall they be missing,⁷ saith Jehovah.
- 5 Behold the days are coming, saith Jehovah,
That I awake unto David a righteous scion,
Who shall reign as king and shall prosper,⁸
And exercise judgment and righteousness in the land.
- 6 In his days will Judah be saved,
And Israel dwell securely;
And this will be the name by which they will call⁹ him [Israel],
Jehovah our righteousness.
- 7 Therefore, behold, the days are coming that they shall no more say,
As Jehovah liveth, who brought the children of Israel out of the land of Egypt,
- 8 But, as Jehovah liveth, who brought and led the seed of the house of Israel out
of the north country,
And out of all lands, whither I had dispersed them;
And they shall dwell in their own land.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—There is nothing remarkable in the absence of the article with רועים, for this is generally the case with רועים. It occurs with the article in seven places only: Isa. v. 20; x. 1; xxix. 16; xxxi. 1; Am. v. 18; vi. 1; Hab. ii. 6. Of these places, the first six have the plural, one the singular, but in a collective signification.

² Ver. 1.—כרעית may designate both the act (Hos. xiii. 6) the place (Isa. xlix. 9), and the object (Jer. x. 21; xxv. 36) of the pasturing. Hence צאן-כרעית (comp. Ezek. xxxiv. 31; Ps. lxxiv. 1; lxxix. 13; c. 3) may mean both: the flock which I pasture (as chief shepherd), and: the flock which feeds on my pasturage. The sense is essentially the same.

³ Ver. 2.—Here רועים has the article, because the shepherds already mentioned (ver. 1) are meant.

⁴ Ver. 2.—פקד is here used for the sake of a paronomasia in domus (comp. Ps. viii. 5; Exod. iii. 16) and in malam partem (comp. v. 9; xxv. 12; xxvii. 8; Hos. i. 4) comp. Zech. x. 3.

⁵ Ver. 3.—נוה. Sing. Comp. OLS., § 166, f. Since it is sheep which are spoken of, נוה here as in 2 Sam. vii. 8; Isa. lxx. 10; Jer. xxxiii. 12; Ezek. xxv. 5 — *pasture*, place of pasturage, field. The fem. suffix is remarkable. Comp. Gen. xxx. 39; NAEGLER, Gr., § 60, 4.

⁶ Ver. 4.—יורג. Comp. xvii. 18.

⁷ Ver. 4.—פקדון. This word is frequently used of missing, scattered or robbed sheep, 1 Sam. xxv. 7, 15, 21; comp. 1 Sam. xx. 18.

⁸ Ver. 5.—יחשכיל is best taken here in a double sense: *rem bene, i. e., prudenter et feliciter geret.* Comp. rems. on x. 21; Isa. lii. 13.

⁹ Ver. 6.—The reading יקרא which is found in some Codd. is occasioned by the endeavor to obtain a designation of the subject, perhaps also by the rarer form of suffix. With respect to the former point the well-known idiom may be referred to, according to which the subject is usually wanting with קרא in the meaning "they call." Comp. NAEGLER, Gr., § 101, 2, b. With respect to the latter comp. Hos. viii. 3; Ps. xxxv. 8; Eccles. iv. 12; OLS., § 231, c.

EXEGETICAL AND CRITICAL.

This passage is in general suitably connected with the entirety of the previous context, since

in relation to the previous specifications (xxii. 10-30), it may be regarded as a comprehensive conclusion. But originally it formed a connected whole only with xxii. 1-9; 18-23, since xxii. 10-12 must have been inserted afterwards. Going

down into the house of the king, who can have been no other than Jehoiakim, Jeremiah first, in xxii. 1-9, addressed an alternative to him, the purport of which was such that servants and people were also obliged *pro rata* to apply it to themselves. For in vers. 13-19 he turned to the king alone with an incisive speech of rebuke and menace, to which was appended a singular one addressed to the people (vers. 20-23). Finally, in a grand survey, he contrasts with the deep decline, effectuated by the wicked pastors (xxiii. 1, 2), the other extreme, the salvation to be imparted to the re-assembled people, in the distant future, by the Messiah. The remnant restored to their home shall again become a numerous people (ver. 3). This people shall be fed in blessing by shepherds appointed by the Lord (ver. 4). In particular a "righteous scion," sprung from the stock of David, shall rule as king with wisdom and righteousness, to the prosperity of Judah and Israel,—a king, whose deepest significance for his people is expressed in the wonderful name given to the people—**Jehovah our Righteousness** (vers. 5-6). Oaths will then no longer be taken by the name of Jehovah, who brought Israel out of Egypt, but by the name of Jehovah, who brought back Israel from the north country to his native land (vers. 7, 8). The same antithesis, between deepest impending ruin and highest glory to be expected in the distant future, was found also in ch. iii.

Vers. 1, 2. **Wo, Pastors . . . saith Jehovah.** As the sections xxii. 1-9; 13-23; xxiii. 1-8 contain the discourse delivered in the house of the king, this section is immediately attached to xxii. 13-23. Both sections begin with "וְהוֹי". After the alternative in xxii. 3-9 also the prophet pronounces a double woe: first on the shepherds, *i. e.* on the person of the king then reigning, then on all which may be called bad shepherding. That the kings are to be understood by the shepherds follows: 1. from the previously stated connection of the discourse of which this passage forms a part; 2. from the description of the conduct of the bad shepherds (who destroy and scatter the flock, etc., vers. 1, 2) which appears to produce so much effect, both extensively and intensively, that we can recognize it only as the action of those who occupy the highest, most influential positions; 3. from the antithesis of the good shepherd, ver. 4, and of the righteous scion of David, ver. 5, in particular. For that beneficial influence (ver. 4) can only be that of the chief, and in ver. 5 the "righteous scion" is directly designated as king. They first corrupt the people morally, and thus effect the external destruction which culminates in their dispersion, comp. 2 Kings xvii. 21-23; xxi. 10-12; xxiii. 26, 27; Jer. xv. 4.

Vers. 3, 4. **And I will gather . . . saith Jehovah.** Comp. xxix. 14; xxxi. 8-10; Mic. ii. 12; Ezek. xxxiv. 12.—**The remnant, etc.** On this HENGSTENBERG remarks: "The gathering being promised only to the remnant (comp. Is. x. 20; Rom. ix. 27) indicates that justice accompanies mercy."—**And they shall be fruitful, etc.** Comp. rem. on iii. 16. In the following verse it should first of all be observed that the prophet has in view two older prophecies: First the foundation-prophecy of the future glory of the

Davidic house in 2 Sam. vii. 12, where we read the words, "I will set thy seed after thee." The prophet's choice of this particular utterance here and in ver. 5, could not have been without the object of a double allusion to the passage above quoted, and to the name of Jehoiakim. Since this name (as well as the name יְהוֹיָכִים) is chosen undoubtedly with reference to the passage mentioned, it was natural that the prophet, thinking in joyful hope of that prophecy, should at the same time remember the contradiction, which prevailed between the present and the promised Jehoiakim. The second passage, to which Jeremiah more plainly alludes, is his own utterance in iii. 15. He must have been reminded of this the more readily that it relates to the same future period.

Ver. 5. **Behold the days . . . in the land.** The connection of this verse with the previous one is formed by **behold the days**. This expression does not refer to the difference in time. It does not declare that what is spoken of in ver. 5 will take place after the events of ver. 4, but is antithetic only to the present.—**Pastors, etc.,** in ver. 4 is a figurative expression, which is explained in ver. 5 in proper language. On the question as to the relation of the singulars פָּסְטִים, scion, מֶלֶךְ, king, etc., to the plural רֹעִים, pastors, there are three views. According to one רֹעִים is to be taken as a generic plural, which does not exclude the possibility of *one* shepherd being intended. Thus HENGSTENBERG. On the other hand it is rightly objected that elsewhere Jeremiah presents the prospect of a multiplicity of rulers of the seed of David for the time of the great restoration: xxxiii. 17, 18—

"There shall not be wanting to David a man,
Sitting on the throne of the house of Judah . .
And to the priests and levites shall not be
wanting a man,
Offering burnt-offerings," etc.

Ibid. ver. 22. "As the host of heaven cannot be numbered

Nor the sand of the sea measured;
So will I multiply the seed of David my servant,
And the Levites that minister to me."

Ibid. ver. 26. "If I have not appointed the laws of heaven and earth;

Then also may I reject the seed of Jacob

And David my servant,

That I should not take of his seed to be
rulers (מְשֻׁלִּים)

To the seed of Abraham, Isaac, and Jacob."

According to the second view the passages just quoted are regarded as forming the measure of this, and accordingly the singular מֶלֶךְ, scion, is taken in a collective sense. GRAF, who adopts this view, appeals (*a*) to the idiom, according to which it always has a collective meaning (Gen. xix. 25; Ps. lxx. 11; Ezek. xvi. 7; Isai. lxi. 11); (*b*) to the idiom according to which דָּוִד, David, and עֲבָדָיו as much designate the descendants of David, as יַעֲקֹב;

Jacob, and עֲבָדָיו, the descendants of Jacob: Jer. xxx. 9; Hos. iii. 5; Ezek. xxiv. 23, 24; xxxvii. 24, 25; xlv. 8; xlv. 16, coll. Jer.

xxx. 10; xlv. 27, 28; Isai. xlv. 1; xlv. 4; xlviii. 20, etc.—To this view it may be objected that this entirely ignores the fact that the Jews expected **ONE** great deliverer and restorer of their State, the **MESSIAH**. Comp. the article "Messias," by OEHLEB in *HERZOG, R.-Enc.* We can only treat here of two points: 1. How is this passage related to the expectation of a *single* great son of David? 2. If it is based on this idea, how is it to be reconciled with the other that a number of princes of David's line will rule over Israel? As to the first question, I am of opinion that this passage declares the unity of the Messiah, notwithstanding that **pastors** preceding (ver. 4) intimates a multiplicity. I therefore propose a third view, taking מִלְכִּים in a plural sense, but מִלְכִּי, etc., notwithstanding in the sense of unity. The reasons for this are as follows: 1. If Jeremiah wished to set forth a multiplicity, why did he not continue in the plural? Why does he not say "Who shall reign as kings?" מִלְכִּי has, in the comparatively few passages where it occurs, a collective sense. But not necessarily. It is *germen, prolos* in general, and may accordingly designate as well a single individual as a number. If the prophet wished it to be taken in the latter sense, and therefore as absolutely identical with מִלְכִּים, he must have indicated this by the plural. 2. Ezekiel and Zechariah, who, as is acknowledged, refer to this passage, evidently understood it in the sense of unity. Ezekiel says expressly in xxxiv. 23, "And I will set up *one* shepherd over them." And Zechariah in iii. 8, and vi. 12, used מִלְכִּי as a proper name, saying (iii. 8): "For I bring my servant Zemach" [The Branch]—and (vi. 12): "Behold a man, Zemach his name, under whom it shall sprout." As to the second question, previously raised, the subjective conception of the prophet is to be distinguished from the objective reality of the fulfilment. To the prophets the pictures of the future, which came within the circle of their vision, contained by no means always sharply circumscribed and distinctly impressed forms (comp. 1 Pet. i. 11). These forms were as little born entirely of the future, severed from the present. Rather were they eternal ideas, which had derived their body from the present. Of this kind are most of the Messianic prophecies. In reality Christ is a different king, priest and prophet, from what the authors of Ps. ii.; cx.; Deut. xviii. conceived, and yet His advent is the true fulfilment of those prophecies. Thus Jeremiah also sees together with the one grand form of the arch-shepherd, many others, whom he recognizes as His seed. If the prophet conceived among his offspring of a successor, in the sense in which successors of a no longer reigning prince are spoken of, this must have been a point which remained obscure to the subjective perception of the prophet,—in a similar manner, as it may have been dark to the prophet, how he could live so long, of whom it was said that He gave His soul an offering for sin (Isai. liii. 10). Objectively considered, even JEROME and THEODORET understood the apostles by the many מִלְכִּים—an interpretation which is certainly exposed to the objection of too great limitation. It would be

more appropriate, to consider, with others, that we, so far as we are *ἐν Χριστῷ*, are not only Abraham's seed (Gal. iii. 29) but also David's. We are indeed a royal priesthood (1 Pet. ii. 9); and He has made us not only priests but kings *ἐποίησας αὐτοὺς βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς γῆς*, Rev. v. 10, coll. i. 6). [HEXDERSON: "By the better shepherds whom Jehovah promises to place over His restored people, I understand Zerubbabel, Ezra, Nehemiah, the Maccabees, etc., under whose superintendence and rule they were re-instated in their possessions, and enjoyed protection against both internal and foreign enemies."—S. R. A.] If now the inquiry is made, how the prophet came to choose the expression מִלְכִּי, it was long ago pointed out by the Comm. that he had in mind Isai. xi. 2; liii. 2. As there the sprouting forth of a scion, from the apparently withered root of the house of David, is announced, so here the growth of a scion in the midst of a people, gathered again after a long dispersion, and thus about to enter upon a new national existence. This conception appears also to form the basis of the translation of the LXX., which translates מִלְכִּי here as in Zech. iii. 8; vi. 12, *ἀνατλή.* Comp. especially *καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ*, in the passage last mentioned.—Justice or righteousness is the chief quality of a good king according to the Old Testament doctrine. Comp. Ps. xlv. 5, 7, 8; lxxii. 1-4, 12-14; lxxxii. 2-4; ci. 1-8.—Hence **righteous scion**, of which the confirmation in fact is declared in **shall exercise judgment**. Comp. Ps. cxlvi. 7; ciii. 6, and the remarks on vii. 5, 6; ix. 23.

Ver. 6. **In his days . . . our righteousness.** Comp. Deut. xxxiii. 28, 29.—Repetition of our passage, xxxiii. 16—**Judah** is fem. as in iii. 7; xiv. 2: xxxiii. 16; Lam. i. 8; Nah. ii. 1; Mal. ii. 11. It is then equivalent to **daughter of Judah**, Lam. ii. 2, 5. Comp. NÄGELSB., *Gr.* lx. 4.—**They will call him.** According to the explanation prevalent even from antiquity, this refers to **righteous scion**. But as Jeremiah is his own best interpreter, the **name** must be referred to Israel. For in the parallel passage, xxxiii. 16, where instead of "and Israel dwell securely," we read "Jerusalem shall dwell securely," the word **he**, in the latter clause of the verse ("and this is the name by which *he* shall be called") can refer to no other than Jerusalem. **Jehovah our Righteousness** is not then the name of the scion of David, but of the nation. It is a symbolical surname, which is distinguished from other names, in that it serves not for real use, but only for objective characterization, an ideal inscription, as it were. Hence this name is also ascribed to an object, which already has a name. For the nation is already called Israel, but nevertheless it is to be called "Jehovah, etc." The prophet does not mean that the old name is to be changed into a new one; for the name does not recur (except in the repetition of this passage, xxxiii. 16) and the nation appears as before under its old name, which is also a sacred, God-given name. (Gen. xxxii. 28.) Jerusalem elsewhere receives other names which are likewise not intended for daily use: in Ezek. xlviii. 35, the name יהוה שָׁמָּה (The Lord is there) is attri-

buted to the city. In Isai. lx. 14 we read "they shall call thee The city of Jehovah, the Zion of the Holy One of Israel." In a similar manner Nathan gives his pupil Solomon the name Jedidiah, which he never bore in reality. With respect to the name Emmanuel (Isai. vii. 14; viii. 8-10) the case appears to be the same.—Similar in form are the names Jehovah-nissi (Exod. xvii. 15), Jehovah-shalom (Jud. vi. 24), Jehovah-jireh (Gen. xxii. 14). The LXX. makes a proper name of it, 'Ιωσεδέκ. I suppose with HERMANN (*Gött. Weihn. Progr.* 1752, comp. J. D. MICHAELIS, *Observ.* S. 189) that it referred the passage to the post-exilic restoration, and understood by 'Ιωσεδέκ its representative, the high-priest Joshua, the son of Jozedek, which it always pronounces 'Ιωσεδέκ (Hagg. i. 1, 12; Ezr. iii. 2, 8; v. 2; Neh. xii. 26). In favor also of this view is the Jewish interpretation of the passage concerning Zerubbabel, combated by THEODORET and EUSEBIUS (*Dem. Ev.*, vii. 9), which seems to be supported by the LXX. The strange expression *ἐν τοῖς προφήταις* (THEODORET: *αὐτὸς ἐν τ. πρ.*, perhaps a trace of the final syllable *ν*), which is wanting in 'Ιωσεδέκ: EUSEB. 'Ιωσεδεκίμ) is also in its favor. It is indeed transferred from ver. 9, where it stands as a title, but it is not impossible that the Alexandrian translators perceived in it a reference to the post-exilic prophets, under whose co-operation Joshua and Zerubbabel labored. The Syriac and SYMMACHUS, moreover, read *ܕܡܠܟܐܢ ܗܡܝܢ*, for they translate *δουλεύσαντες ἡμῶς*.—If it is not the name of the Messiah, but of the people, then of course all the deductions are futile, which have been drawn from it in support of the deity of the Messiah. Only one thought remains, that Israel will be a nation, that will have no other righteousness than Jehovah's. Some would take *צָרָק* exclusively in the sense of "salvation" (GRAF). Without denying that it may have this meaning (comp. Rems. on vii. 5; ix. 23; Isa. xlv. 12, etc.), I do not think that here *יִשְׁעֵי, הַשְׁמִיעָה, הַשְׁמִיעָה* or any similar word would have done as well. The prophet certainly chose *צָרָק* not without reason, i. e. not without regard to its specific meaning. We are therefore justified in taking it in the entire fullness of its verbal significance as expressing the thought that Jehovah is His people's righteousness and therefore their salva-

tion. The expression is thus one of those which contain more than the prophet himself imagines, and we may therefore find in it also an antithesis to personal righteousness, which Israel thought to obtain by the works of the law (Rom. ix. 31, 32; xi. 7), but did not succeed. It has been further correctly remarked (*Vide HENGSTENBERG, Christology ad h. l.*) that Zedekiah changed his former name into this with reference to this passage. Compelled by Nebuchadnezzar to assume another name (2 Ki. xxiv. 17, comp. KAT on xxiii. 34) he chose this, which may very well signify "Jehovah my Righteousness," and by which he expressed the presumptuous hope, that Jeremiah's glorious promise would find in him the beginning of its fulfilment—in which he expressed rather an irony than a glorification of himself.

Vers. 7, 8. Therefore . . . in their own land. These two verses are repeated with unessential alterations from xvi. 14, 15. They stand in both places in a suitable connection, and Jeremiah himself may here, as frequently, have reproduced his own words spoken before. The omission of these verses here by the LXX., and their supplementation at the end of the chapter, whereas ver. 6 closes with the words: 'Ιωσεδέκ ἐν τοῖς προφήταις, I cannot, with HITZIG and GRAF, regard as a proof that the two verses were wanting in the Hebrew original of the Translator. The admitted capricious arbitrariness of this translator deprives his testimony of all demonstrative force. The occasion of the transposition may have been the circumstance that the verses have in xvi. 14, 15 a minatory, here a friendly, meaning, which led him to think that they must be introduced in the same connection as in ch. xvi. This end he attained by placing them at the close of the minatory prophecy against the prophets. It should further be remarked that both verses, in the positive part of their relative clauses, agree in part *verbatim* with ver. 2, and in so far might be regarded as superfluous in this place. But the main emphasis is to be laid on the main proposition, "they shall no more say, As Jehovah liveth, etc., but: As Jehovah liveth," etc., and in this sense they have the significance of a concluding doxology. The reduction of Israel from the later exile will furnish a more glorious substratum to the oath by the name of Jehovah.

2. Against the False Prophets (xxiii. 9-40.).

a. The Blind Leaders of the Blind.

XXIII. 9-15.

9 Against the Prophets:—

Broken is my heart in my breast, all my bones quake,¹
I am become like a drunken man, and a man whom wine has overcome,
Because of Jehovah and because of his holy words.

10 For the land is full of adulterers.

(For on account of the curse² the land mourns,

- The pastures of the desert are dried up;
And their course is become evil and their might not right.
- 11 For both prophet and priest are profane,
Even in my house have I found their wickedness, saith Jehovah.
- 12 Therefore their way shall be to them as slippery places in the dark;
They shall be driven³ that they fall therein;
For I shall bring calamity upon them in the year of their visitation,
Saith Jehovah.
- 13 Also in the prophets of Samaria have I seen perversity.⁴
They prophesied⁵ by Baal and led my people Israel astray.
- 14 But in the prophets of Jerusalem I saw what is horrible;
Adultery and dealing in falsehood,—
They strengthened the hands of the evil-doers,
That they did not turn⁶ every one from his wickedness.
They are all become to me like Sodom,
And their inhabitants like Gomorrah.
- 15 Therefore saith Jehovah Zebaoth thus concerning the prophets:
Behold, I feed them with absinthe [wormwood],
And give them poison-water to drink,
For from the prophets of Jerusalem profanation has gone out over the whole land.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 9.—**קָרַח**. Kal here only. Elsewhere Piel only occurs; Gen. i. 2; Deut. xxxii. 11. The radical meaning seems to be *faccidus, debilis, molis fuit*. Comp. the Arabic *rachapha*—*molis, tenuis fuit*, and **קָרַח**.

² Ver. 10.—The LXX., Syriac, and Arab. read **אָלֶה** instead of **אָלֶה**. So also HIRZIG and MAIER. **אָלֶה**, however, merely designates the effect as indirect, occasioned by the curse, with reference to Deut. xxviii. 15–68; xxix. 19–28.

³ Ver. 12.—**יִדְרֹחַ** from **יָרַח**, comp. OLSHAUSEN, § 265 e.

⁴ Ver. 13.—**תַּפְלִי**, *insipidum, insipidum* [unsavoriness]. Besides only in Job i. 22; xxiv. 12.

⁵ Ver. 13.—**הִנְבְּאוּ**. Comp. NABOELSB. Gr., § 23, Anm. 9; Ezek. xxxvii. 10.

⁶ Ver. 14.—**לִבְלֹתִי שָׁבוּ**. This construction is found besides only in xxvii. 18; Ezek. xlii. 3. In Ezek. xlii. 22, where these words are quoted, we read **לִבְלֹתִי שָׁבוּ**, but we are not therefore to assume an error here. The finite verb is admissible, because a condition, which actually existed, is to be designated.

EXEGETICAL AND CRITICAL.

The prophet begins by describing his feelings at the reception of this revelation. His sensations were those of a man of broken heart, or of a drunken man (ver. 9). By this introduction we obtain a standard, by which to measure the importance of the following passage. First the moral condition of the people is described as very bad, especially from the prevalence of adultery. (Punishment of this the prevalent drought) (ver. 10). How could it be otherwise when the spiritual leaders of the people, prophets and priests were themselves profane men, who even desecrated the sanctuary with their crimes? (ver. 11). Therefore in the corresponding period punishment must come upon them also (ver. 12). Even the prophets in Samaria had led the people of Israel astray by their scandalous behaviour (ver. 13). The prophets of Jerusalem, however, had in the point of popular seduction, accomplished something truly horrible. Not only had they gone before with their example of wickedness, but had actually strengthened the evil-doers in their wickedness and restrained them from conversion, so that the nation had become to the Lord like Sodom and Gomorrah (ver. 14). Therefore, as the profaners of the land, they must be given poison to drink and be fed with bitterness (ver. 15).

Ver. 9. **Against the prophets . . . holy words.** To connect, as indicated by the accents, broken with against the prophets, is not grammatically impossible (comp. *ex. gr.* xxxi. 20), but not altogether appropriate in meaning. For a broken heart does not signify anger or indignation (which is the only state of mind Jeremiah could be supposed to be in towards the false prophets), but humiliation, anxiety, care. Comp. Ps. xxxiv. 19; li. 19; lx. 21; Isa. lxi. 1. But it becomes perfectly clear that we have here a superscription before us, when we observe that evidently the whole section, xxiii. 9–40, as relating to the prophets, is opposed to the preceding as relating to the kings, that the title consequently states the main purport, not only of the next verses, but of the whole following discourse. Such superscriptions are moreover common in the book of this prophet: xvi. 2; xviii. 1; xlix. 1, 7, 23, 28.—By **holy words** are meant the revelation contained in what follows. What shocked the prophet to such an unusual degree was doubtless a glance granted him into the depths of human depravity and on the other hand of the divine wrath. Comp. iv. 19; viii. 18 sqq.

Vers. 10–12. **For the land is full . . . visitation, saith Jehovah.**—For is causal. But since the reason of the prophet's great shock is not expressed in the next sentence only, but in the whole of what follows also, For is to be referred to the entire following discourse.—**Adul-**

terers. That this crime prevailed most extensively is evident from v. 7, 8; ix. 1; xxix. 23. Where, however, זִמְּנוּ in this respect is not discovered, it is difficult to find it in other respects, and especially in relation to God. Comp. rems. on v. 1.—**For on account, etc.** This sentence to **dried up** is to be regarded as a parenthesis. From the general calamity of drought may be argued the presence of a general guiltiness. Moreover, both the indication of the drought, which looks like a *demonstratio ad oculos* and the leading back to the false prophets (ver. 11), reminds us very strongly of xiv. 2, 13-18.—**And their course** is connected with “full of adulterers.” Their thought and endeavor generally (their walking and running, comp. viii. 6; Prov. i. 16; Isa. lix. 7; Rom. ix. 16) is directed to evil, therefore itself evil; they are strong only for that which is not right. Comp. rems. on viii. 6.—**For both prophet, etc.** This sentence states the reason why the moral corruption is so general: it cannot be otherwise, since the teachers and leaders of the people are not only themselves profane and godless, but practise their ungodliness even in the sanctuary, the most influential centre of theocratic life. Therefore the prophet says directly in ver. 15, From the prophets of Jerusalem is gone forth profanation over the whole land. Evidently **profanation** is there used with reference to **profane** here. On the subject comp. xxxii. 34; Ezek. viii. 3 sqq. The priests are moreover mentioned only incidentally; in the whole subsequent part of the discourse Jeremiah speaks only of the prophets. Perhaps the juxtaposition of the two is only a reminiscence from xiv. 18, where alone the expression occurs.—**In the dark.** Comp. Ps. xxxv. 6 [Thomson, *The Land and the Book*, I., p. 106].—**Year of visitation.** Comp. xi. 23. It is apparent from this expression that the visitation is still in the indefinite future.

Vers. 13-15. Also in the prophets of Samaria . . . over the whole land. In these verses it is more particularly shown how the corruption extended from the prophets over the whole country. At the same time its merited punishment is announced to them.—The **here (Also)** and at the beginning of ver. 14 (**But**) correspond, but the whole sentences are not parallel, for it could not be said: *Both* in the prophets of Samaria I see perversity, *and* in the prophets of Jerusalem what is horrible, the latter clause containing a climax. The expression is founded on a mingling of two ways of speaking, “both in the prophets of Samaria I see what is bad, *and* in the prophets of Jerusalem,” and “in

the prophets of Samaria I see תַּפְלוּהָ, but in the prophets of Jerusalem *even* שַׁעֲרֵי הָרָע.” Both are confounded in the sentence: both in the prophets of Samaria I see what is bad, and in the prophets of Jerusalem what is horrible.—We cannot well render these modes of expression word for word. Comp. the parallel, equally unfavorable for Judah, in iii. 6-10.—**By Baal.** Comp. rems. on ii. 8.—**Led astray.** In this leading astray by means of prophecy in the name of idols is the point of connection between vers. 10 and 11.—**Horrible.** Comp. v. 30.—**Strengthened, etc.** They thus not only seduced the people into wickedness by their example, but sustained them therein by the authority of their example and detained them from repentance.—The subject of **are become** is the prophets, while their must refer to Jerusalem.—The comparison with Sodom and Gomorrah is here as in Zeph. ii. 9, yet with this difference, that they are here the emblem of moral corruption, there of outward desolation.—**Poison-water.** Comp. viii. 14; ix. 14.—**Profanation.** Comp. iii. 9. In this last causal sentence (for from the prophets of Jerusalem has profanation gone out), the fundamental thought of the strophe again comes out clearly.

2. Warning against deception by the Prophets.

XXIII. 16-22.

- 16 Thus saith Jehovah Zebaoth,
Listen not to the words of the prophets who prophesy to you;
They deceive you.¹
They speak their own heart's vision, not from the mouth of Jehovah.
- 17 They say continually to my despisers:
Jehovah hath spoken,² “There shall be peace to you;”
And wherever one walketh³ in the hardness of his heart,
There they say: no evil shall come upon you.
- 18 For he who hath stood in the counsel of Jehovah,
Let him perceive⁴ and hear his word,
Let him who hath marked my word⁵ proclaim it.⁶
- 19 Behold, a storm-wind of Jehovah!
Fury is gone forth⁷ and whirling storm—
Upon the head of the ungodly it will be rolled.

- 20 The anger of Jehovah will not turn back,
Till he execute and carry out the plans of his heart.
At the end of days ye will become aware of this.
- 21 I sent not the prophets, yet they ran,
I spake not to them, yet they prophesied.
- 22 But had they stood in my counsel,
Then they would have proclaimed my words to my people,
And have brought them back from their wicked way,
And from the wickedness of their deeds.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—כְּהוֹלִים, Hiph. here only. The Kal in ii. 5; 2 Ki. xvii. 15; Ps. lxii. 11; Job xxvii. 12. He who renders another frivolous, so that his mind is directed to what is frivolous, has led him astray, deceived him. Comp. xiv. 14; Ezek. xiii. 2, 3.

² Ver. 17.—אֲמָרִים אֲמֹר וְנֹ—אֲמָרִים. On the construction comp. NAEGLSB. *Gr.*, § 97, 1, a, *Anm.*—Instead of לִפְנֵי הַלֵּךְ the LXX. and Syriac, according to the view of some, read לִפְנֵי הַלֵּךְ. But they might have taken לִפְנֵי itself as a subst.—לִפְנֵי, as in Hos. i. 2; Jer. v. 13. The LXX. also connect the word with the preceding: τοῖς ἀπαθουμένοις λόγον κυρίου, while the Syriac translates: *dicunt iis, qui me exasperant; ex oraculo Domini pax erit vobis.* לִפְנֵי certainly never stands as an introductory formula (פֶּה אֲמָר): it most prevalently stands after אֲשֶׁר or כִּי. But as Jeremiah was quoting the words of the Pseudo-prophets he may have purposely avoided the current formula of the true prophets. As the more difficult reading then לִפְנֵי deserves the preference.

³ Ver. 17.—וְכָל הַלֵּךְ. The construction is not to be explained by the effect of the ל before כִּי, but the participle is used absolutely as it is frequently, especially after לֵךְ. Comp. NAEGLSB. *Gr.*, § 97, 2 b.

⁴ Ver. 18.—וְיִרְאֵ. Jussive apodosis. On the Vau comp. NAEGLSB. *Gr.*, § 111, 1 b.

⁵ Ver. 18.—דְּבַר. The Masoretes unnecessarily alter into דְּבָרָיו with the accus. in Job xiii. 6; Ps. xvii. 1; lxi. 2.

⁶ Ver. 18.—If we take כִּי, as we have done, as a relative pronoun, and read וְיִשְׁמַע, the apodosis is wanting to the second clause. From this reading it appears that the Masoretes took כִּי for an interrogative. By comparison with ix. 11, and with ver. 22 below, it is thus seen that we are to punctuate וְיִשְׁמַע (comp. Jud. xviii. 25), he may cause to hear, may proclaim.

⁷ Ver. 19.—וְהַמְּחֹה־הַזֶּה is in explicative apposition. הַמְּחֹה־הַזֶּה is to be taken as a perfect: the hurricane has already burst forth.

EXEGETICAL AND CRITICAL.

The main thought is: warning against false prophets who deceive the people and proclaim what comes not from the mouth of the Lord but from their own heart (ver. 16). Thus they proclaim peace to the despisers of the Lord, and impunity to those who go about in the hardness of their heart (ver. 17). Thus too they betray themselves. For he to whom is granted the honor of receiving information concerning the counsel of the Lord, cannot do otherwise than proclaim the Lord's word as he received it (ver. 18). But the word of the Lord never proclaims impunity to the despisers. Rather concerning these is to be expected a tempest of anger from the Lord, who will not rest till He has carried out all His plans. In the end of days this will indeed be marked (vers. 19, 20). Thus they are not sent or commissioned by the Lord (ver. 21). But even had they, without receiving any express commission, only assisted as witnesses to the counsel of the Lord they would have proclaimed the word of the Lord to the people, and have turned them from their wicked way (ver. 22). The warning against the false prophets is thus occasioned by the admission of the double fact, that the Lord has not sent them, and that they have not been present at the counsel of the Lord or received information thereof. That the Lord has not sent them will be proved by His doing just the contrary of what they predicted. But that they have not at all entered into the counsel of the Lord is seen from this, that what they

proclaimed to the people does not agree with the genuine word of the Lord, and that they have not labored to turn the people from their wicked way.

Ver. 18. For he who hath stood . . . proclaim it. There are two modes of explanation: 1. He who has stood in the counsel of God, he sees and hears my word, he who has marked my word let him proclaim it (GRAE). 2. For who has stood in the counsel of the Lord? *etc.* The latter explanation would however either have the meaning, that no one had stood in the counsel of the Lord, which a prophet could not say, or we must take כִּי in the sense of privately, without calling, assisting in the counsel of the Lord—which would be arbitrary and requite before ver. 18 the supplementation of the double thought: "such things have I not said to them, and they cannot have heard them in my counsel (*quasi me invito*). Hence כִּי can be taken in the sense of *quicquid* only according to the first mode of interpretation. (Comp. NAEGLSB. *Gr.*, § 79, 6). The connection is then as follows: Listen not to the prophets, they deceive you, for they proclaim their own thoughts, not my commissions, promising impunity to my despisers. For he who has stood in the counsel of the Lord, must proclaim the Lord's word, which cannot possibly be favorable to His despisers. The point of the thought is therefore contained in ver. 17: The despisers of the service of Jehovah were well-known people. If prophets, who pretended to speak in the name of Jehovah, promised such impunity, they thus proved themselves indisputably to be deceivers.—To stand in the counsel is

not to sit in the counsel (Ps. i. 1). The latter designates assistance with an advisory voice.—Such an one is called עֵצָה אִישׁ Isa. xl. 13. Comp. Rom. xi. 34. Standing in the counsel of the Lord, i. e. as hearers, is declared in the proper sense of prophets: Isa. vi. 1-8; 1 Ki. xxii. 19-23.—Yet we shall not err, if we assume that Jeremiah wishes the expression here to be taken in a wider sense, in which sense Am. iii. 7

נִלְהָ כֹדֶל is used. Comp. Ps. xxv. 14. For we cannot suppose that all the prophets received all their revelations in the form in which, according to the passages cited, Micah and Isaiah received those mentioned.—**Let him perceive** [see]. How can the word of the Lord be seen? A reference to ii. 31; Eccles. i. 16 does not seem to me satisfactory. Certainly the divine revelation might partly be *seen* in vision (comp. רָאוּן

לִבָּם ver. 16; i. 11, 13; xxiv. 1), partly heard (1 Sam. iii. 9, 10); it could be received by the organ of the eye or the ear.—The effect of the seeing and hearing is indicated by “mark:” he who gives heed to my word, hears it not only with the outer but the inner ear, he may, etc.

Vers. 19, 20. **Behold, a storm-wind . . . aware of this.** In antithesis to ver. 17 it is here set forth, what the true intention of Jehovah is with respect to the people. Both verses

are repeated xxx. 23, 24.—A storm-wind of Jehovah, not physical but spiritual; an outburst of divine wrath is proclaimed by the prophet.—**Upon the head.** Comp. 2 Sam. iii. 29.—**Will not turn back.** The storm will produce not merely a slight passing effect but a thoroughly destructive one. It will not cease till the will of the holy and just God is completely accomplished. Comp. Isa. xlv. 23; Ps. cxxxiii. 11.—**At the end of days, etc.** Comp. Gen. xlix. 1; Numb. xxiv. 14; Deut. iv. 80; xxxi. 29; Isa. ii. 2; Jer. xlviii. 47; xlix. 39. A contrast to the present is here involved: you do not now regard it as possible; at the end of days, however, i. e. at the conclusion of this section of history in which we live, you will indeed perceive it, viz., that it can and must be thus. **End of days,** therefore, expresses a relative idea. Comp. ver. 12.

Vers. 21, 22. **I sent not . . . their deeds.** A new and perfectly clear reason for the desolation in ver. 16. How could those be true prophets whom the Lord sent not, to whom He spoke not? If, however, they should allege, that if not *rite* officially and *de jure* yet actually they had received information of the divine counsel, they must at least proclaim the word of Jehovah in its severity as hostile to the wicked and urging them to repentance. But since this is not the case they are irrefutably demonstrated to be false prophets and deceivers.

c. The Criminal Mingling of Man's word and God's Word.

XXIII. 23-32.

- 23 Am I a God at hand? saith Jehovah,
And not a God at a distance?
- 24 If a man conceal himself in a hiding place,
Shall I not see him? saith Jehovah.
Am I not he, who filleth heaven and earth? saith Jehovah.
- 25 I have heard what the prophets say,
Who prophesy falsely in my name;
“I have dreamed, I have dreamed.”
- 26 How long still is the fire in the heart of the prophets,
Who prophesy falsehood,—
The prophets of the deceit of their own heart?
- 27 Who make the endeavor to cause my people
To forget my name by their dreams,
Which they relate one to another,
As their fathers forgot my name through Baal.
- 28 Let the prophet, to whom a dream came, relate the dream,
Let him to whom my word came, relate my word truly.⁴
What has the straw to do with the grain? saith Jehovah.
- 29 Is not my word just like the fire? saith Jehovah,
And like the hammer, which breaketh rocks in pieces?
- 30 Therefore behold, I am against the prophets, saith Jehovah,
Who steal my words one from another!
- 31 Behold, I am against the prophets, saith Jehovah,

Who take their tongue and pronounce oracles.⁵

- 32 Behold, I am against them, who prophesy false dreams, saith Jehovah,
And relate them and lead my people astray,
By their falsehood and by their boasting.⁶
I had not sent them nor commissioned them,
They can also be of no profit to this people, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 23.—On the construction, comp. *NAEGELSB. Gr.*, § 63, 4 e.

² Ver. 27.—לְהַשְׁכִּיחַ in apposition to אֲנִי in ver. 26.

³ Ver. 27.—לְהַשְׁכִּיחַ. Hiphil, here only.

⁴ Ver. 28.—אֲנִי, *Accus. adverb.* Comp. x. 10; *NAEGELSB. Gr.*, § 70, 2.

⁵ Ver. 31.—אֲנִי. Of the whole verb, besides this single form, we find only אֲנִי.

⁶ Ver. 32.—פִּתְיוֹן is *δραγ λει*. The meaning (comp. *Jud. ix. 4*; *Zeph. iii. 4*; *Gen. xlix. 4*)—*insolentia*, impudent boasting.

EXEGETICAL AND CRITICAL.

As though the exalted (ver. 23) and omniscient God, who fills heaven and earth would know nothing of it (ver. 24), the false prophets dared to give forth their dreams as the word of God (ver. 25). How long will this unreason, which is at the same time deception and self-deception, last? (ver. 26). How long will they seek by their dreams to bring Jehovah into oblivion among the people, as their fathers forgot Him for Baal? (ver. 27). With this is associated a second mischief, that they give out the dream not as *their* dream, but as Jehovah's word is to be proclaimed *as such*, connect this with their productions, though they have no more relation than the straw has to the grain (ver. 28), or to the fire, or the rock-crushing hammer (ver. 29). Hence the prophet finally formulates a triple charge against the prophets: 1. They steal God's words (ver. 31); 2. They ape the form of genuine prophecy; 3. They lead the people astray by their lying dreams.

Vers. 23, 24. **Am I a God . . . saith Jehovah.** The audacity of the false prophets, who did not fear to cover themselves with the name of Jehovah, is founded on the delusion that He was not in a condition to perceive their presumption. They regard the Lord as a God, who is only able to behold that which is near, i. e. can overlook only a limited domain. In opposition to this the Lord calls Himself אֱלֹהֵי מְרוֹק, i. e. a God who takes note of that which occurs even in the remotest distance, who from His throne in heaven overlooks also the earth, because as filling heaven and earth He is present in both. Comp. *Am. ix. 2-4*; *Job xi. 8, 9*; *Ps. cxxxix. 7-12*.

Ver. 25. **I have heard . . . dreamed.** This is the main charge, the sin which stands first in view of the omnipresent and omniscient God. Dreams were in themselves an acknowledged and legitimate medium of divine revelation. Comp. *Numb. xii. 6*; *1 Sam. xxviii. 6, 15*; *Joel iii. 1*; *Dan. vii. 1*. But they occupy a low stage among the forms of divine communication. Comp. *Knobel, Proph. d. Hebr., I., S. 174 sqq.* *HERZOG, Real-Enc., XVI., S. 297 ff.*; *DELITZSCH, Psychologie, Kap. IV., § 14.*—These false prophets always speak only of their dreams as the media of their divine illumination. Of course!

For the dream is most withdrawn from the control of other men. Nothing is easier than to say, Last night I dreamed this or that. Who can refute it? The prophets thus make an immoderate and in itself suspicious use of dreams. They are dreamers, and it is remarkable that in *Deut. xiii. 1, 3, 5* אֲנִי, by which there a *false* prophet is always meant, is regularly distinguished also as הָלֹם חֹלֵם, a dreamer of dreams.

[“Although it pleased God to reveal Himself sometimes in dreams to His faithful people of old, yet when false prophets arose, who opposed the true, such revelations were rare. We have no instance of them in Isaiah, Jeremiah, or Ezekiel, or other prophets who were opposed by false prophets.” *WORDSWORTH.—S. R. A.*]

Vers. 26, 27. **How long . . . through Baal.** By how long the Lord makes known that the conduct of these prophets, which is more particularly described in these two verses, is intolerable to Him. Great difficulty is caused by אֲנִי. The ancient translations coolly omit the אֲנִי and make it otherwise convenient to themselves. *Vulg.* and *Chald.*: *usque quo istud est in corde, etc.* *LXX.*: *ὡς πότε ἐστὶν ἐν καρδίᾳ, etc.* *Syr.*: *quousque erunt in ore falsorum prophetarum prophetie falsae?*—The interpretations which adhere to the text are three: 1. The question is asked by a double interrogative אֲנִי and הָלֹם, which, however, amounts to this that the latter is quite superfluous. *HITZIG* appeals indeed to *xlvi. 27* and *Mic. vi. 10*. But in neither of these places is there a double interrogative. Besides the subject is wanting, and the thought: How long have they still the material for dreams? is certainly strange. 2. אֲנִי and אֲנִי are rendered according to the construction

אֲנִי אִשׁ הָאֲדָמָה *Gen. ix. 20.* Comp. *EWALD*, § 298 d, *NAEGELSB. Gr.*, § 95, g, *Anm.* Thus *EWALD* and *MEIER*. But apart from this that both ignore the interrogative *He*, the construction with אֲנִי is without a precedent, forced and feeble in sense, for it seems as though the Lord expected an alteration in these prophets, though He had previously represented them as incurably corrupt (comp. vers. 11, 14), and according to ver. 27, expects nothing from them but the endeavor to bring Him into forgetfulness among the people. Is the thought suitable in

this connection: "How long do the prophets purpose to be false prophets?" (MEIER). 3. The interpretation is most satisfactory which was first offered by LUDWIG DE DIEU and adopted by SEB. SCHMIDT, CHR. B. MICHAELIS, ROSEN-MUELLER, UMBREIT, GRAF and others, according to which עַד כַּתָּל is to be rendered as an independent sentence (=how long still will this last?)

הַיֵּשׁ בְּלֵב to be taken as = *have in mind?* and הַהֲשִׁיבִים, ver. 27, to be regarded as a resumption of the question interrupted by the words follow-

יֵשׁ בְּלֵב: have in mind the prophets, who . . . think they, to make my people forget? Although this interpretation gives a sense which is tolerably satisfactory, it is opposed by the grammatical difficulty, that הָיָה should stand after הַהֲשִׁיבִים

as a recapitulation of the subject, which could not be absent after the interruption and the removal thereby effected of the proper subject. If then this interpretation also is not perfectly satisfactory, it is natural to suppose that the text is faulty. Should we not read הָיָה instead of הַיֵּשׁ? Jeremiah had above, xx. 9, compared

the irresistible impulse to proclaim the word of the Lord, to a fire burning in his heart. Could not he who loves to quote himself, and who knows how to wield the weapon of irony against his opponents, in order to set forth incisively the difference between the true and false prophets, ironically presuppose in the latter what, as he well knew, was possessed only by the true prophets? He, staggering under the burden of persecution, had said (xx. 9): "I will not speak any more in His name," but he was obliged to do so. Those who ought not compelled themselves to prophesy in the name of Jehovah. Did then such a fire burn also in their hearts? And if so, how long will it continue? Every one is summoned by these questions to make the comparison, but every one will also be obliged to confess that the miserable little flame of human egotism is not to be compared with the high and noble flame of divine inspiration, which burned in the prophet's breast.—**The prophets of the deceit, etc.** They deceive others, after and because they have deceived themselves. Comp. xiv. 14; Ezek. xiii. 2.—**Cause to forget.** On the subject-matter comp. ii. 32; iii. 21; xiii. 25; xviii. 15; i. 6.—**One to another.** Not every one to his colleagues, but every one to his fellow. For they have corrupted the people by their lies. Comp. ver. 32: xiv. 13 sqq.; xxiii. 14 sqq.; i. 6.—**Through Baal.** Comp. ii. 8. It is apparent that these false prophets did not prophesy in the name of an idol, but in the name of Jehovah, but they proclaimed in His name not His word but the deceit of their own heart.

Vers. 28, 29. Let the prophet . . . rocks in pieces. The Lord does not object if the prophets relate *their own dreams as such*. But they are not to mix them with the true word of God, and on the ground of this mingling utter them

as a divine revelation. As the dreams are to be related *as such*, so also the real revelation of God is to be handed down purely, i. e. without addition or subtraction. It is clear that the connection requires this meaning for מִזְמָה. Comp. ii. 21; Prov. xi. 18. A mixture of the two elements is just as unsuitable as a mingling of empty straw with grain. The straw cannot be used with the grain, nor the grain with the straw. This comparison, and the following one of the hammer and "who steal," ver. 30, shows that Jeremiah here, i. e. from ver. 25, has in view not the presentation of the products of human subjectivity as the products of divine objectivity, but the mingling of the two elements. He censures the former in vers. 25-27. As merchants often sell wholly sham goods, or those which are partly sham and partly genuine, as genuine, so do these prophets. Both are certainly שֶׁקֶר—

Is not my word like a fire? etc. A point in the comparison with straw is further developed. The straw is not only false ware, when found (as chopped straw) among the bread-corn, but simply as straw it has no strength, and is useless for defence or offence. So is also the word of the false prophets. In opposition to this, God's word is like the all-conquering fire (comp. Song of Sol. viii. 6, 7), or like the hammer crushing the hardest rock (Heb. iv. 12; Eccles. xii. 11). How despicable does the word of the pseudo-prophets appear in these comparisons and what a disgraceful mesalliance do they cause by their mingling! I do not think that the prevalent minatory and punitive import of the genuine prophecies was meant, for the Gospel is the most intensive force (1 Cor. i. 18-24; ii. 4; Rom. i. 16).

Vers. 30-32. Therefore behold . . . saith Jehovah. These three similarly opening verses recapitulate the main thoughts of the section in reverse order, in such wise also, that a point latent in the foregoing context (ver. 31), is now plainly set forth. Ver. 30 evidently corresponds to ver. 28. They steal the genuine words of God, not directly every one from his colleague (ver. 27), but every one from his fellow as he pleases, thus in part at first hand from true prophets, in part at second hand from false prophets, or where-soever they can find them. Unmixed falsehood betrays itself too easily and is insipid. But falsehood mingled with truth is powerful error, and the beauty of truth serves as an ornamental covering to its deformity. The second **Behold, etc.**, ver. 31, corresponds to "who prophesy falsely in my name," vers. 25, 26. For thereby it is implicitly declared that they proclaimed their lies in the same form as the true prophets, as oracles of Jehovah. But how cheaply they hold these? All they needed was to set their tongues to work. How dear on the other hand did Jeremiah account the honor of being Jehovah's true prophet! Comp. xx. 7-9.—The third **Behold, etc.**, corresponds to vers. 25-27, the import of which it plainly repeats.

d. The criminal use of the word "burden."

XXIII. 33-40.

- 33 And when this people, or the prophets¹ or priests,
Ask thee, What is the burden of Jehovah?
Thou shalt tell them what the burden of Jehovah is;²
Namely, "I reject you,"³ saith Jehovah.
- 34 And the prophet, the priest, or the people
That say, "Burden of Jehovah;"
On such a man and his house will I visit it.
- 35 Thus shall ye say, every one to his neighbour and every one to⁴ his brother:
What hath Jehovah answered? or What hath Jehovah spoken?
- 36 But "burden of Jehovah" ye shall no more take into your mouth;
For the burden will be to each his own word;
Because ye have perverted the words of the living God,
Jehovah Zebaoth, our God.
- 37 Thus shalt thou say to the prophet:
What has Jehovah answered thee?
Or, What has Jehovah spoken?
- 38 But if ye say, "Burden of Jehovah,"
On this account saith Jehovah thus:
Because ye say this word, "Burden of Jehovah,"
And I had sent unto you a message of this purport,
"Ye shall not say, 'Burden of Jehovah,'"—
- 39 Therefore, behold, I burden you⁵ and thrust you,
And this city which I gave to you and your fathers,
Away from my presence;
- 40 And lay upon you everlasting reproach,
And everlasting shame, that shall not be forgotten.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 33.—The article is general, and מְנַבִּי expresses the idea of species. Comp. NABEGLSB. Gr., § 71, 4, a.

² Ver. 33.—מִשָּׁרֵי מִן־הַכֶּהֱלֵלִים. Many modern commentators follow the LXX. and Vulg. which read מִשָּׁרֵי מִן־הַכֶּהֱלֵלִים, but incorrectly. In His answer the Lord purposely uses the words of the question: *Verba retorquet*. The arrow directed against him must, being reversed, strike those insolent questioners. It should indeed properly read מִשָּׁרֵי מִן־הַכֶּהֱלֵלִים. But the necessity of retaining the words of the question justified this grammatical license, which moreover (Comp. NABEGLSB. Gr., § 79, 6) is not altogether without precedent. מִן depends on מִשָּׁרֵי. Comp. xiv. 17, etc. The construction is therefore by no means so artificial and clumsy as EWALD supposes.

³ Ver. 33.—וְנִשְׁתַּחֲוֶה is not co-ordinated with מִשָּׁרֵי, as is apparent from וְנִשְׁתַּחֲוֶה. It rather expresses the purport of that which Jeremiah is to proclaim as the "burden," etc. וְ is therefore—and indeed. It should only be remarked that וְ here in this meaning stands before a whole sentence, which, however, on account of its brevity is not thereby rendered less easily intelligible.

⁴ Ver. 35.—On the interchange of ל and לָ, comp. rems. on x. 1.

⁵ Ver. 39.—נִשְׁתַּחֲוֶה. The paronomasia requires us to read נִשְׁתַּחֲוֶה, as the LXX., Vulg., Syr., and some Codd. and editions really do. It is not necessary to assume the Piel form נִשְׁתַּחֲוֶה, since forms like פִּלְאֵתִי Ps. cxix. 102; פִּלְתֵּי 1 Sam. xxv. 33; צִמְתֵּי Ruth ii. 9, justify the assumption of נִשְׁתַּחֲוֶה also in the Kal according to the analogy of the לָהֵי verbs. Comp. OLSH., § 223, a, Anm.—The reading נִשְׁתַּחֲוֶה, which does not afford any satisfactory sense, but may be translated "I forget," or "I heard not," is doubtless occasioned by the unusual punctuation (נִשְׁתַּחֲוֶה). A proof that the latter is the original is found in the Inf. נִשְׁתַּחֲוֶה, the נ of which is likewise abnormal and therefore a sure trace of the original נִשְׁתַּחֲוֶה. פִּלְאֵתִי is אֵל. אֵל. and perhaps to be read פִּלְאֵתִי, after xx. 11.

EXEGETICAL AND CRITICAL.

The word of double meaning מִשָּׁרֵי, which signifies both "saying" and "burden," was mis-

used by the Jews, who were accustomed to ask the prophets mockingly what sort of a מִשָּׁרֵי they had. Jeremiah is to tell those who thus ask, what sort of a burden threatens them, viz., that they shall be rejected (ver. 33), and each who

thus asks shall, for this derision, be subjected to a special visitation (ver. 34). If any wish to ask the prophets, he is to make use of the expression, What has the Lord answered or spoken? (ver. 35). But the expression מִשָּׁרָה (burden and saying) is no more to be used, for this perversion of a divine word will be avenged, such insolent words falling back like a heavy burden on the head of their authors (ver. 36). The inquiry is to be made thus: What has the Lord answered or spoken? (ver. 37). If, notwithstanding, the forbidden word is used (ver. 38), the Lord will carry away the people like a burden (ver. 39), and give them up to everlasting shame (ver. 40).

Vers. 33, 34. **And when this people . . . visit it.—What burden?** It appears to have been the custom, whenever the prophets made their appearance in public to ask them if they had received any new revelation. There can be no doubt that מִשָּׁרָה means "saying, utterance," as well as "burden." Comp. the thorough demonstration in GRAY, *S.* 315. The passages from which it evidently follows that מִשָּׁרָה signifies *effatum*, any utterance, besides those where the verb מִשָּׁרָה is used in the sense *vocem proferre* with and without קוֹל, voice (Isa. iii. 7; xlii. 2, 11 coll. Exod. xx. 7; xxiii. 1; Numb. xxiii. 7; Ps. cxxxix. 20, etc.), are especially the following: Isa. xiv. 28; Lam. ii. 14; 2 Ki. ix. 25; Prov. xxx. 1; xxxi. 1. HENGSTENBERG and RUECKERT, following the example of JONATHAN, AQUILA, the SYRIAC, JEROME and LUTHER, would take the

word exclusively in the sense of "burden." We have translated "burden" above, but only because we have no expression, which without forcing unites both meanings. Of the many attempts to unite them by DE WETTE, EWALD, FUERST, MEIER, none are really satisfactory. DE WETTE's translation is most so. [*Wehsagung*: utterance of woe.—S. R. A.]. At all events the opposers emphasized the idea of burden. They wished to say that every declaration of Jehovah was only a new burden, that only what was burdensome, not what was pleasing, came from this God. In so far the question was one of blasphemous derision. It is implied by the word *namely* that what follows is a quotation. The passage to which Jeremiah refers is doubtless xii. 7, "rejected mine inheritance." The significance of this passage is clear from the fact that it is reproduced in a comprehensive survey in 2 Ki. xxi. 14.—**Will I visit it.** Besides the judgment announced to the people generally on account of their sins, those who make use of the expression "burden" in a wicked manner, shall receive special punishment.

Vers. 35-37. **Thus shall ye say . . . Jehovah spoken.—For the burden will be, etc.** Even the insolent words will be to him who utters them a crushing burden, though the utterance of Jehovah, with respect to which he uses the term, is not in itself a burden at all.—These words are a parenthesis, and hence **because ye have perverted, etc.**, is connected with **ye shall no more take into your mouth and declare the result of using the forbidden word.—Living God.** Comp. x. 10.

III. APPENDIX.

(CHAP. XXIV.)

POSTSCRIPT TO XXII. 18-30. *The Fourth King.*

XXIV. 1-10.

- 1 The LORD [Jehovah] shewed me, and behold, two baskets¹ of figs were set² before the temple of the LORD [Jehovah] after that Nebuchadrezzar, king of Babylon, had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem and had
- 2 brought them to Babylon. One basket had³ very good figs, like the figs first ripe,⁴ and the other basket had very naughty [bad] figs, which could not be eaten,⁵ they
- 3 were so bad. Then said the LORD [Jehovah] unto me, What seest thou, Jeremiah? And I said, Figs; the good figs very good, and the evil [bad] very evil [bad], that cannot be eaten, they are so evil [bad].
- 4 Again the word of the LORD [Jehovah] came unto me, saying:
- 5 Thus saith the LORD [Jehovah], the God of Israel:
Like these good figs, so the captives of Judah,
Whom I have sent away from this place into the land of the Chaldeans,
Will I regard⁶ for good;
- 6 And will set mine eye upon them for good,
And will bring them back into this land;

- And will build them and not pull them down,
And plant them and not pluck them up;
7 And will give them a heart to know me, that I am Jehovah,
And they shall be my people;
I however will be their God,
When they return to me with their whole heart.
8 But like the bad figs, which cannot be eaten they are so bad,
—Thus saith Jehovah: I will make Zedekiah,
The king of Judah and his princes,
And the residue of Jerusalem, that are left in this land,
And those that dwell in the land of Egypt.
9 And I will make them a horror,
A calamity for all the kingdoms of the earth,
A shame and a proverb, a taunt and a curse,
In all places whither I shall drive them.
10 And I will send among them the sword,
The famine and the pestilence;
Till they be entirely extirpated from the land,
Which I gave to them and their fathers.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—יְהוָהִים. This plural form is found in this sense here only (in another sense Gen. xxx. 14). It is to be derived from a sing. יְהוָה. Comp. OLSH. § 216, d. Elsewhere the plural of יְהוָה is יְהוָהִים and יְהוָהִים; 2 Chron. xxxv. 13;

2 Ki. x. 7.

² Ver. 1.—יָעֵךְ is to determine, appoint. The Hiph. is *diem dixit, in jus vocavit aliquem* (Job ix. 19; Jer. xlix. 19; 1. 44). The Hoph. cannot therefore mean simply *positum, collocatum esse*. SEN. SCHMIDT: *duo calathi singulariter a Deo ante templum propositi, ut prophetia inde numeretur*. GAAB: The baskets were appointed; they would not have stood there, if God had not had a special object in it. I also believe that in מוֹעֵדִים is implied the idea of *ex mandato*. Yet it seems less probable to me that a *mandatum speciale* is meant, than that the prophet had in view that *mandatum generale*, of which we read in Exod. xxiii. 19; xxxiv. 26; Deut. xxvi. 2 sqq. The latter passage is particularly important.

³ Ver. 2.—אָרָן. Comp. NABEGLAS. Gr., § 82, 4.—Observe the tropical use of the nominative: *contineus pro contento*. Comp. EBRARD, *Dogma v. A. A. M.* [Doctrine of the Lord's Supper] I. §. 14.

⁴ Ver. 2.—הַבְּכֹרֹת אֶרֶץ אֲרָם. On account of אֲרָם it is to be regarded as the subject: *Acus precocitatum*. The early figs are the nicest. Comp. Isai. xxviii. 4; Hos. ix. 10; Mic. vii. 1.

⁵ Ver. 2.—אֶתְאֲכַלְנָה. The imperf. here as in vers. 3 and 8, might certainly be taken as a simple future;—which are not eaten. The prophet then expresses the certainty, that no one will be in a condition to eat these figs. But the sentence may also be taken with אֲשֶׁר in the sense of a general declaration; אֲשֶׁר is then — *quales*, which kind of figs cannot be eaten. The imperf. is then used to designate the permanent quality. Comp. NABEGLAS. Gr., § 87, d.

⁶ Ver. 5.—יָכִיר — to recognize, with the collateral idea of approval, allowal. Comp. Ruth ii. 10, 19; and the expression וְיָכִיר הַכֹּהֵן in Deut. i. 17; xvi. 19; Prov. xxiv. 23.

EXEGETICAL AND CRITICAL.

After the carrying away of Jehoiachin the prophet beholds in vision two baskets of figs placed before the temple (ver. 1). The figs of one basket were very good, those of the other very bad (ver. 2). The prophet, when asked, affirms that he has perceived this correctly (ver. 3). Thereupon the Lord Himself interprets the vision: the good figs signify the portion of the people already carried away. The Lord will recognize them as good, bring them back, build and plant, inwardly renew them; He will be their God, they shall be His people (vers. 4-7). The bad figs signify the people left in Palestine with Zedekiah, and those who had already emigrated to Egypt (ver. 8). These shall be to all nations an object of horror and scorn (ver. 9), for the Lord will send among them the sword, famine and pestilence, till they are exterminated from the land (ver. 10). The date of this passage may be learned exactly from ver. 1. It was the time immediately subsequent to the carrying away of Jeconiah (2 Ki. xxiv. 10-12). HITZIG correctly

remarks, that the expression אַחֲרֵי הַגָּלוּת, after . . . carried away, ver. 1, without further distinction, does not permit us to think of another epoch than that immediately subsequent to the deportation. The prophecy is also best explained by the situation at that period. For, as GRAF remarks, those who remained may have triumphed over the others, and extolled their good fortune. On this feeling the prophet places a damper by the declaration, that the lot of the captives would be preferable to that of the others (comp. xx. 10). At all events the prophecy was delivered before the sending of that letter to the captives, which is treated of in ch. xxix. On the relation of this passage to the previous chapters consult the introduction to the Eighth Discourse.

Vers. 1, 2. The Lord . . . they were so bad. The opening is like that of Amos vii. 1, 4, 7; viii. 1. Comp. Jer. i. 11, 18.—*Showed me*. This distinguishes the subjective act of vision from the object seen, and designates the former as caused by Jehovah. This distinction with respect to physical vision is found times innume-

table, (comp. the mode of expression in Gen. xiii. 10; xviii. 2; xxii. 4, 13, etc.), but has only a rhetorical significance. In passages like this and the above from Amos, to which may be added Zech. i. 8; ii. 1, etc., it cannot be a seeing with the outward eye which is spoken of. This is apparent, 1, from the object of vision; it is not supposable that baskets of bad and good figs were in reality placed before the temple; 2, from the question, What seest thou? The question evidently has a proper meaning, when there is a possibility of seeing incorrectly. On the point whether this is supposable in visions in a subjective and objective respect comp. the remarks on i. 11; 3, from the general character of the state in which the prophet must have been while talking with God. Such a conversation as is here reported can only have taken place *en privé*. For man cannot see and hear God with the bodily senses. But if as talking with God he is *en privé*, then he must also see what God shows him *en privé*. For it is not supposable that in such a case there would be a duplicity of perception. The case being thus, KÜHLER is right in his remark (on Zech. i. 7) "wherever the description of a prophetic vision is introduced with the words וָיֵרָא or וָיִרְאָה (here וָיִרְאָה) followed by וַיֹּהִי, the prophet thus declares that as וָיֵרָא or וַיִּרְאָה he has beheld a vision, or had a vision, Isai. xxx. 10." As to the way in which the Lord opens the inner sense so that it can behold spiritual things, comp. 2 Ki. vi. 17.—**Carpenters and smiths.** According to 2 Ki. xxiv. 14-16, Nebuchadnezzar carried away beside the king, his mother and his wives, the princes, the officers, the mighty of the land, the strong and apt for war, and then the craftsmen and smiths. These were all the mighty men of valor, and only the poorest sort of the people were left. Nebuchadnezzar evidently wished to remove all who were fit for war, as well as those who were skilled in the preparation of warlike instruments. The smiths had once before been carried off for a similar purpose by the Philistines (1 Sam. xiii. 19). So far all is clear. But who now especially are the כְּנָנִי? The word occurs only in the accounts of this occurrence: xxix. 2; 2 Ki. xxiv. 14, 16. Besides with the meaning of "custody, prison," in Isai. xxiv. 22; xlii. 7; Ps. cxlii. 8. The ancient translations greatly differ from each other. The LXX. have here δεσμώτας (comp. Bar. i. 9) in 2 Ki. xxiv. 14 and 16, τὸν συγκλείοντα: Syr. milites, satellites; Chald. janitores (so also RASCHI); Arab. mancipia (comp. the interpretation of HIRZIG) [who translates "hod-carriers," and refers the term to the descendants of the aborigines, who were condemned to be wood-splitters and water-carriers in Israel (Deut. xxix. 10; comp. Jos. ix. 21) deriving it from סָסַג socager, and גַּר stranger.—S. R. A.] If we derive the word, which is certainly most natural, from כָּנַן, we have either the primitive meaning *clausor*, shutter, gate-shutter, or the derived: he who prepares what is necessary for shutting, shutting in, i. e., either *locksmith*; or if we derive from כָּנַן, those who prepare siege-works, engineers (EWALD). EWALD would certainly also allow the word to be taken in the sense of "purveyor," by which he under-

stands people "who procure for the king the supplies of his kingdom." But he omits any further proof. HIRZIG, THENIUS, who are followed by GRAF and (as it seems also) by MEIER, who translates "daily laborer," compose the word of סָסַג tribute-service and גַּר sojourner, and understand by it common laborers, or hod-carriers, in contrast to skilled artisans. For this interpretation however we find, 1, no analogy in the language, for neither הִרְזִיק which alone is adduced by HIRZIG, nor סָסַג (Josh. xvi. 10) suit here; 2. that in 2 Ki. xxiv. 14 it is expressly stated that בְּלֵת עַם-הָאָרֶץ, the common people, remained, and to these must have necessarily belonged those classes of the people, who were סָסַג and גַּר. Compare the connection of the passage (2 Ki. xxiv. 13-16) and it will be found that HIRZIG's explanation does not agree with it. Since then, grammatically, the derivation from כָּנַן *claudere* is most natural, as there is further a סָסַג which signifies "custody," etc., and consequently the meaning of shutting or of employment in that which serves to shut, or shut up (ex. gr., the bolts of gates, Deut. iii. 6; 1 Ki. iv. 13; Neh. iii. 3, 6, 13, etc.), which is the best founded etymologically, I understand, with most recent Comm. the *locksmith*, the workman, who makes what serves for shutting up in custody. What may be the relation of כָּנַן (carpenters), is certainly obscure. GRAF is meanwhile wrong in supposing that something more general is here to be designated. It may just as well be intended to set forth only a kind of artificer.

Vers. 8-7. Then said the Lord . . . with their whole heart. The construction is: as I acknowledge these good figs (am pleased with them), so I acknowledge the captives . . .—for good, i. e., to render them good. Comp. xiv. 11; Ps. lxxxvi. 17; Neh. v. 19; xiii. 31.—The *tertium comparationis* is: as one is pleased with good figs and retains them, but throws the bad away, so shall I be pleased with the captives of Judah and retain them, but reject those who remain.—And I will set, etc. Comp. xxi. 10.—and will bring them back. Comp. rems. on iii. 14-17.—and will build, etc. Comp. i. 10.—And they shall be my, etc. Comp. rems. on xi. 4.—When they, etc. Not "if" but "when." In accordance with the opening words of the verse the thought cannot be expressed hypothetically. Comp. moreover iii. 14-17; iv. 1-4.

Vers. 8-10. But like the bad . . . their fathers.—Thus saith Jehovah is a parenthesis. The ו is phonetic at the beginning of a direct sentence (comp. NAEGELSB. Gr. § 109, 1, 4), so that the *verbum dicendi* to be supplied is to be borrowed from ver. 5, to which the ו refers. It is as though the prophet would say, I have already said, I repeat it, that, etc. As to the Jews then already living in Egypt, reference may not be made to xxii. 11. For those who were carried away with Jehoahaz are certainly included under the promised blessing, vers. 6-7, not under the curse. But it is to be

supposed that since the invasion of Nebuchadnezzar, after the battle of Carchemish, many Jews fled from Egypt to the king conquered in this battle as to their natural ally, as they also did afterwards (ch. xlii. sq.).—**A horror**, comp. remarks on xv. 4.—**A calamity**. This after the example of the LXX. is struck out by HIRZIG, EWALD, UMBREIT, GRAF. But why should not the prophet wish to say that the Jews should not merely be given up themselves to destruction but should be the cause of destruction to others also? Has not the Jewish people, sighing under the curse, even to the most recent times developed the bad elements of its native peculiarity in many ways, to the destruction of the nations among whom it has been driven?—**A proverb**, comp. xxix. 18, 22; Deut. xxviii. 37.—**And I will send**, comp. xxix. 17-22, where Jeremiah repeats the main thoughts of ch. xxiv.

DOCTRINAL AND ETHICAL.

1. On xxi. 2. "King Zedekiah sends word to Jeremiah, that *the Lord is to do according to all His miracles, that Nebuchadnezzar may withdraw*. A demand rather cavalierly made in such evil circumstances. But the noble are so unfortunate! It is indeed as though it only depended on them to arrange matters with God; as if He were only waiting for them, as if it were a point of honor not to be over-hasty, but first to await a little extremity. . . . It is a very necessary observance for a servant of the Lord, that he try his superiors, whether there is any trace remaining in them of having been once baptized, well brought up and instructed in the fear of the Lord. If he observe anything of this kind, he must insist upon it and especially not allow them to deal too familiarly with the Judge of all the earth, but plainly demonstrate to them their insufficiency and nothingness, if they measure themselves by Him. Though Zedekiah had spoken so superficially, Jeremiah answered him without hesitation, definitely and positively, and accustomed him to a different manner of dealing with the Lord." ZINZENDORF. "When the ungodly desire God's help, they commonly appeal not to His saving power to heal them, but to His miraculous power to save them, while they persist in their impenitence." STABKE.

2. On xxi. 8. "It is pure grace on the part of God, when He leaves to man the choice between the good and the evil; not that it is permitted him to choose the evil, but that he may choose freely the good, which he is under obligation to do, Deut. xxx. 19." STABKE. "God lays before us the way of life and the way of death. The way of life is however always contrary to human reason, and that on which it sees merely death and shame. . . . If thou wilt save thyself thou must leave the false Jerusalem, fallen under the judgment, and seek thy life where there seems to be only death. He who would save his life must lose it, and he who devotes it for the sake of the truth will save it." DIEDRICH.

3. On xxi. 11-19. "To be such a king is to be an abomination to the Lord, and severe judgment will follow. God appoints magistrates for His service and for the use of men; he who only seeks his own enjoyment in office, is lost. Jeru-

salem, situated on rocks in the midst of a plain, looks secure; but against God neither rocks avail nor aught else. The fire will break out even in them, and consume all around, together with the forest of cedar-houses in the city. The corruption is seated within, and therefore proceeds from within outwards, so that nothing of the former stock can remain. What shall a government do which no longer bears the sword of justice? What shall a church do which is no longer founded on God's truth as its only power?" DIEDRICH. Comp. moreover on the whole of ch. xxiv. the extended moral reflections of CYRILLUS ALEX. *περί τῆς ἐν πνεύματι καὶ ἀληθ. προσκυνήσεως*. Lib. I.

4. On xxii. 1. "Jeremiah is to deliver a sermon at court, in which he reminds the king of his office of magistrate, in which he is to administer justice to every man." CRAMER.

It was no easy task for Jeremiah to go into the lions' den and deliver such an uncourtly message to him. We are reminded of the prophet Jonah. But Jeremiah did not flee as he did.

5. On xxii. 1-3. ["But we ought the more carefully to notice this passage, that we may learn to strengthen ourselves against bad examples, lest the impiety of men should overturn our faith; when we see in God's church things in such disorder, that those who glory in the name of God are become like robbers, we must beware lest we become on this account alienated from true religion. We must, indeed, desert such monsters, but we must take care lest God's word, through men's wickedness, should lose its value in our esteem. We ought then to remember the admonition of Christ, to hear the Scribes and Pharisees who sat in Moses' seat (Matt. xxiii. 2)."] CALVIN.—S. R. A.]

6. On xxii. 10. ["Dying saints may be justly envied, while living sinners are justly pitied. And so dismal perhaps the prospect of the times may be, that tears even for a Josiah, even for a Jesus, must be restrained, that they may be reserved for ourselves and our children (Luke xxiii. 28)."] HENRY.—S. R. A.]

"*Nequaquam gentilis plangendus est atque Judæus, qui in ecclesia non fuerunt et simul mortui sunt, de quibus Salvator dicit: dimitte mortuos sepelire mortuos suos (Matt. viii. 22). Sed eos plange, qui per scelera atque peccata egrediuntur de ecclesia et nolunt ultra reverti ad eam damnatione vitiorum.*" HIERON. *Epiat. 46 ad Rusticam*. "*Nolite flere mortuum, sed plorate raptorem avarum, pecunias sitientem et inexplebilem auri cupidinem. Cur mortuos inutiliter ploramus? Eos ploramus, qui in melius mutari possunt.*" BASILIUS SLEUCENSIS. *Comp. BASIL. MAGN. Homil. 4 de Gratiarum actione post dimid.*—GHISLERUS.

7. On xxii. 6-9. "God does not spare even the authorities. For though He has said that they are gods, when they do not rightly administer their office they must die like men (Ps. lxxxii. 6) . . . No cedars are too high for God, no splendor too mighty; He can destroy all at once, and overturn, and overturn, and overturn. Ezek. xxi. 27." CRAMER.

Another passage from which it is seen how perverse and unjustifiable is the illusion that God's election is a surety against His anger, and a permit to any wilfulness. The individual re-

presentatives of the objects of divine election should never forget that God can march over their carcasses, and the ruins of their glory, to the fulfilment of His promise, and that He can rebuild on a higher stage, what He has destroyed on a lower. Comp. remarks on ver. 24.

8. On xxii. 13-19. It is blasphemy to imagine that God will be *frère et compagnon* to all princes as such, and that He has a predilection for them as of His own kind. Does He not say to his majesty the king of Judah, with whom, in respect of the eminence of his dynasty and throne no other prince of earth could compare, that he should be buried like an ass, dragged and cast out before the gates of Jerusalem? This Jehoiakim was however an aristocrat, a heartless, selfish tyrant, who for his own pleasure trampled divine and human rights under foot. If such things were done in the green tree, what shall be done in the dry?

"He who builds his house with other people's property, collects stones for his grave." CRAMER.

9. On xxii. 14. ["It was a proof of luxury when men began to indulge in superfluities. In old times the windows were small; for use only was regarded by frugal men; but afterwards a sort of madness possessed the minds of many, so that they sought to be suspended as it were in the air. And hence they began to have wider windows. The thing in itself, as I have said, is not what God condemns; but we must ever remember, that men never go to excesses in external things, except when their hearts are infected with pride, so that they do not regard what is useful, what is becoming, but are carried away by fondness for excess." CALVIN.—S. R. A.]

10. On xxii. 15. "God may grant the great lords a preference in eating and drinking and the splendor of royal courts, but it is not His will that these be regarded as the main things, but that true religion, right and justice must have the precedence;—this is the Lord's work. But cursed is he who does the Lord's work remissly. Jer. xlviii. 10." CRAMER.

11. On xxii. 17. "Description of haughty, proud, magnificent, merciless and tyrannical lords and rulers, who are accomplices of thieves." CRAMER.

12. On xxii. 19. ["God would have burial a proof to distinguish us from brute animals even after death, as we in life excel them, and as our condition is much nobler than that of the brute creation. Burial is also a pledge as it were of immortality; for when man's body is laid hid in the earth, it is as it were a mirror of a future life. Since then burial is an evidence of God's grace and favor towards mankind, it is on the other hand a sign of a curse, when burial is denied." CALVIN.—S. R. A.]

13. On xxii. 24. "Great lords often imagine that they not only sit in the bosom of God, but that they are a pearl in His crown; or as the prophet says here, God's signet-ring. Therefore, it is impossible that they should not succeed in their designs. But God looks not on the person of the princes, and knows the magnificent no more than the poor. Job xxxiv. 19." CRAMER.

14. On xxii. 28. ["What is idolized will, first or last, be despised and broken, what is unjustly honored will be justly condemned, and rivals

with God will be the scorn of man. Whatever we idolize we shall be disappointed in, and then shall despise." HENRY.—S. R. A.]

"The compliment is a very poor one for a king, who thinks somewhat of himself, and to whom it in a certain measure pertains that he be honored. . . . But here it is the word of the LORD, and in consideration of these words it is declared in 2 Chron. xxxvi. 12, to be evil on the part of Zedekiah, that he did not humble himself before Jeremiah. Teachers must be much on their guard against assuming such purely prophetic, that is, extraordinary acts. It cost the servants of the Lord many a death, who were obliged thus to employ themselves, and when it is easy for one to ape it without a divine calling he thus betrays his frivolity and incompetence, if not his pride and delusion." ZINZENDORF.

15. On xxii. 28-30. IRENÆUS (*Adv. Hær.* III. 80) uses this passage to prove that the Lord could not have been Joseph's natural son, for otherwise he would have fallen under the curse of this passage, and appear as one not entitled to dominion ("*qui eum dicunt ex Joseph generatum et in eo habere spem, abdicatos se faciunt a regno, sub maledictione et increpatione decedentes, quæ erga Jechoniam et in semen ejus est*"). BASIL the Great (*Epist. ad Amphiloichum*) endeavors to show that this passage, with its declaration that none of Jeconiah's descendants should sit on David's throne, is not in contradiction to the prophecy of Jacob (Gen. xlix. 10), that a ruler should not be lacking from Judah, till He came for whom the nations were hoping. BASIL distinguishes in this relation between dominion and royal dignity.—The former continued, the latter ceased, and this period of, so to speak, latent royalty, was the bridge to the present, in which Christ rules in an invisible manner, but yet in real power and glory as royal priest, and at the same time represents Himself as the fulfilment of the hope of the nations. In like manner John of Damascus concludes that according to this passage there could be no prospect of the fulfilment of the promise in Gen. xlix. 10, if Mary had not *virgineo modo* borne the scion of David, who however was not to occupy the visible throne of David. (*Orat. II. in Nativ. B. Mariæ p. med.*) —AMBROSE finally (*Comment. in Ev. Luc. L. III. cap. ult.*) raises the question how Jeremiah could say, that *ex semine Jechoniæ neminem regnatum esse*, since Christ was of the seed of Jeconiah and reigned? He answers: "*Illic* (Jer. xxii. 30) *futuros ex semine Jechoniæ posteros non negatur et ideo de semine ejus est Christus* (comp. Matt. i. 11), *et quod regnavit Christus, non contra prophetiam est, non enim seculari honore regnavit, nec in Jechoniæ sedibus sedit, sed regnavit in sede David.*" GHISLEBUS.

16. On xxiii. 2. "*Nonnulli præsumes gregis quosdam pro peccato a communione ejiciunt, ut paniteant, sed quali sorte vivere debeant ad melius exhortando non visitant. Quibus congrue increpans sermo divinus comminatur: pastores, qui pascunt populum meum, vos dispersistis gregem meum, ejecistis et non visitastis eum.*" ISIDOR. HISP. de summo bono sive L.L. sentt. Cap. 46. GHISLEBUS.

17. On xxiii. 5, 6. EUSEBIUS (*Dem. Ev. VII. 9*) remarks that Christ among all the descendants of David is the only one, who rules over

the whole earth, and everywhere not only preaches justice and righteousness by His doctrine but is Himself also the author of the rising [of the Sun] of righteousness for all, according to Ps. lxxii. 7: *ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη, καὶ πλῆθος εἰρήνης ἕως οὐ ἀνταναιρεθῇ ἡ σελήνη* (LXX.) Cyril of Alex. (*Glaphyr. in Gen.* I. p. 133) explains ἰσπεδέκ as *justitia Dei*, in so far as we are made righteous in Him, not for the sake of the works of righteousness that we have done, but according to His great mercy. Rom. iii. 24; Tit. iii. 5.

18. On xxiii. 6. ["If we regard God in Himself, He is indeed righteous, but not our righteousness. If we desire to have God as our righteousness, we must seek Christ; for this cannot be found except in Him. . . . Paul says that He has been given or made to us righteousness,—for what end? that we might be made the righteousness of God in Him. (1 Cor. i. 30). Since, then, Christ is made our righteousness, and we are counted the righteousness of God in Him, we hence learn how properly and fitly it has been said that He would be *Jehovah*, not only that the power of His divinity might defend us, but also that we might become righteous in Him, for He is not only righteous for Himself, but He is our righteousness." CALVIN. See also a long note in WORDSWORTH, to show that *JEHOVAH OUR RIGHTEOUSNESS* refers to Christ.—S. R. A.]

"The character of a true church is when the Lytrum, the ransom-money of Jesus Christ, is known and valued by all, and when they have written this secret, foolish and absolutely inscrutable to reason, in the heart with the finger of the living God: that Jesus by His blood has taken away the sins of the world. 'O let it ne'er escape my thought, at what a price my soul was bought.' This is the evening and morning prayer of every church, which is a true sister from above." ZINZENDORF.

19 On xxiii. 5-8. "The return under Ezra was also a fulfilment of this promise, but inferior and preliminary: not all came, and those who did come brought their sins back with them. They were still under the Law and had to wait for Righteousness; still in their return they had a pledge that the Messiah was yet to come and prepare the true city of peace. Now, however, all has been long fulfilled and we can enjoy it perfectly, if we have the mind for it. We have now a country of which no tyrant can rob us; our walk and citizenship is in heaven. We have been delivered from all our suffering, when we sit down at the feet of Jesus to hear His word. Then there is a power of resurrection within us, so that we can fly with our souls beyond the world and laugh at all our foes. For Christ has made us righteous by His daily forgiveness, so that we may also bring ourselves daily into heaven. Yea verily, the kingdom of heaven is come very nigh unto us! Jeremiah then longed to see and hear this more nearly, and now we can have it." DIEDRICH.

20. On xxiii. 9. "Great love renders God's servant so ardent, that he deals powerful blows on the seducers. He does not think that he has struck a wasp's nest and embittered his life here forever, for he has a higher life and gives the lower one willingly for love. Yet all the world

will hold him for an incorrigible and mad enthusiast, who spares no one. He says himself that he is as it were drunk with God and His word, when he on the other hand contemplates the country." DIEDRICH.

21. On xxiii. 11. "*They are rogues.* They know how to find subterfuges, and I would like to see him who accuses a false and unfaithful teacher, and manages his own case so that he does not himself come into the dilemma." ZINZENDORF.

22. On xxiii. 13, 14. "*In the prophets of Samaria I see folly.* This is the character which the Lord gives to error, false religion, heterodoxy. *But in the prophets of Jerusalem I find abomination.* This is the description of the orthodox, when they apply their doctrine, so that either the wicked are strengthened or no one is converted." ZINZENDORF.

23. On xxiii. 15. "*From the prophets of Jerusalem hypocrisy goes forth into all the land.* This is the natural consequence of the superiority, which the consistories, academies, ministers, etc., have and in due measure ought to have, that when they become corrupt they communicate their corruption to the whole region, and it is apparent in the whole land what sort of theologians sit at the helm." ZINZENDORF.

24. On xxiii. 16. *Listen not to the words of the prophets, they deceive you.* LUTHER says (*Allenb. Tom. II. p. 380*): "But a Christian has so much power that he may and ought to come forward even among Christians and teach, where he sees that the teacher himself is wanting," etc.; and "The hearers altogether have the right to judge and decide concerning all doctrine. Therefore the priests and liveried Christians have snatched this office to themselves; because, if this office remained in the church, the aforesaid could retain nothing for their own." (*Allenb. Tom. II. p. 508*).—The exercise of this right on the part of members of the church has its difficulties. May not misunderstanding, ignorance, even wickedness cause this to be a heavy and unjust pressure on the ministers of the word, and thus mediately tend to the injury of the church? Certainly. Still it is better for the church to exercise this right than not to do so. The former is a sign of spiritual life, the latter of spiritual death. It will be easier to find a corrective for some extravagances than to save a church become religiously indifferent from the fate of Laodicea (*Rev. iii. 16*).

25. On xxiii. 16. ["But here a question may be raised, How can the common people understand that some speak from God's mouth, and that others propound their own glosses? I answer, That the doctrine of the Law was then sufficient to guide the minds of the people, provided they closed not their eyes; and if the Law was sufficient at that time, God does now most surely give us a clearer light by His prophets, and especially by His Gospel." CALVIN.—S. R. A.]

26. On xxiii. 17. "The pastors, who are welcome and gladly seen at a rich man's table, wish him in fact long life, good health, and all prosperity. What they wish they prophesy. This is not unnatural; but he who is softened by it is ill-advised." ZINZENDORF.

27. On xxiii. 21. ["There is a twofold call; one is internal, the other belongs to order, and

may therefore be called external or ecclesiastical. But the external call is never legitimate, except it be preceded by the internal; for it does not belong to us to create prophets, or apostles, or pastors, as this is the special work of the Holy Spirit. . . . But it often happens that the call of God is sufficient, especially for a time. For when there is no church, there is no remedy for the evil, except God raise up extraordinary teachers." CALVIN.—S. R. A.]

28. On xxiii. 22. "If I knew that my teacher was a most abominable miscreant, personally, and in heart the worst enemy of God in his parish; so long as, for any reason, he preaches, expounds, develops, inculcates the word of God; even though he should betray here and there in his expressions, that this word was not dwelling in him; if only he does not *ex professo* at one time throw down what at another time he teaches of good and true *quasi alius agendo*: I assure you before the Lord that I should fear to censure his preaching." ZINZENDORF.

29. On xxiii. 28. "God's essential attribute is Omnipresence. For He is higher than heaven, what canst thou do? deeper than hell, what canst thou know? Longer than the earth and broader than the sea (Job iv. 8). And He is not far from every one of us (Acts xvii. 27)." CRAMER.—"We often think God is quite far from us, when He is yet near to us, has us in His arms, presses us to His heart and kisses us." LUTHER.—"When we think the Sun of righteousness, Jesus, is not risen, and is still behind the mountain, and will not come to us, He is yet nearest to us. The LORD is nigh unto them that are of a broken heart. (Ps. xxxiv. 19)." "*Deus et omni et nullo loco*"—" *Cuncta Deus replens molem ac fundit in omnem.*" MS. notes to my copy of CRAMER's *Bibel*.—" *Si vis peccare, O homo, quære tibi locum, ubi Deus non videat.*" AUGUSTINE.

80. On xxiii. 28. ["When any one rejects the wheat because it is covered with chaff, and who will pity him who says that he has indeed wheat on his floor, but that it is mixed with chaff, and therefore not fit for food? . . . If we be negligent, and think that it is a sufficient excuse for despising the Word of God, because Satan brings in his fallacies, we shall perish in our sloth like him who neglects to cleanse his wheat that he might turn it to bread." CALVIN.—S. R. A.]

He who cannot restrain his mouth or his ink let him expectorate. But let him say openly and honestly that they are his own dreams, which he preaches. The false prophets certainly know that mere falsehood is empty straw. They therefore always mingle some of the genuine word of God amongst it. An unavailing mixture! It is in this mingling that Satan's highest art is displayed, so that he at the same time furthers his own work and testifies against himself. Comp. Gen. iii.

31. On xxiii. 29. God's word is the highest reality, life and power, while the dreams of the false prophets are pretence, death and weakness. God's word is therefore compared to a fire which burns, warms, and enlightens, so that it burns up the hardest flint, melts the thickest ice, illuminates the deepest obscurities. It is compared further to a hammer which crushes the hardest rocks into sand.—He who mingles God's wheat

among his straw, will find that the wheat will become fire and burn up the straw (1 Cor. iii. 12-15). He who handles the word of the Lord purely, let him not despair if he sees before him hearts of adamant (Zech. vii. 12). He who seeks peace is not ashamed to bow beneath the hammer of the word. For the destructive power of the word applies to that in us which is opposed to God, while the God-related elements are loosed and set free by those very crushing blows.—He, however, to whom the peace of God is an object of derision, may feed on the straw of this world. But how will it be when finally the day comes that God will come upon him with fire and hammer? What then remains to him as the result of his straw-diet, which is in a condition to withstand the blows of the hammer and the fire?

Help, Lord, against Thy scornful foes,
Who seek our souls to lead astray;
Whose mockeries at mortal woes
Will end in terrible dismay!
Grant that Thy holy word may root
Deep in our hearts, and richer fruit
May ever bear to endless day.

"God's word converts, all other doctrine befools." LUTHER.

32. On xxiii. 29. "God's word in general is like a fire: the more it is urged the more widely and brightly it extends. God has caused His word to be proclaimed to the world as a matter, which they can dispense with as little as fire. Fire often smoulders long in secret before it breaks out, thus the power of the divine word operates in its time. God's word can make people as warm as if glowing coals lay upon them; it shines as brightly upon them, as if a lamp were held under their eyes; it tells every one the truth and purifies from all vices. He who deals evilly with God's word burns himself by it, he who opposes it is consumed by it. But the word of God is as little to blame as a lamp or a fire when an unskilful person is burned by it. Yet it happens that often it will not be suffered in the world, then there is fire in all the streets. That is the unhappy fire of persecution, which is kindled incidentally in the world by the preaching of the Gospel." JOS. CONR. SCHALLER, Pastor at Cautendorf, *Sermons on the Gospels*, 1742.

33. On xxiii. 30. "Teachers and preachers are not to steal their sermons from other books, but take them from the Bible, and testify that which they speak from their inward experience (John iii. 11). False teachers steal God's word, inventing a foreign meaning for it, and using this for the palliation of their errors." STARKE.—"*Hinc illi ζητο* at auctions, who can obtain this or that good book, this or that manuscript? Here they are thus declared to be *plagiaros*; and they are necessarily so because they are not taught of God. But I would rather they would steal from true men of God than from each other."—ZINZENDORF.

34. On xxiii. 33-40. "When the word of God becomes intolerable to men, then men in their turn become intolerable to our Lord God; yea, they are no more than *inutile pondus terræ*, which the land can no more bear, therefore they must be winnowed out, Jer. x^v. 17." CRAMER.

35. On xxiv. 5-7. "He who willingly and readily resigns himself to the will of God even to

the cross, may escape misfortune. But he who opposes himself to the hand of God cannot escape." CRAMER.—"The captives are dearest to God. By the first greater affliction He prepares their souls for repentance and radical conversion, so that He has in them again His people and inheritance. O the gracious God, that He allows even those who on account of sin must be so deeply degraded and rendered slaves, even in such humiliation to be His people! The captives are forgiven their opposition to God; they are separated from the number of nations existing in the world, politically they are dead and banished to the interior. Now, God will show them what His love can do; they shall return, and in true nearness to God be His true Israel." DIEDRICH.

86. On xxiv. 7. ["Since He affirms that He would give them a heart to understand, we hence learn that men are by nature blind, and also that when they are blinded by the devil they cannot return to the right way, and that they cannot be otherwise capable of light than by having God to illuminate them by His Spirit. . . . This passage also shows, that we cannot really turn to God until we acknowledge Him to be the Judge; for until the sinner sets himself before God's tribunal he will never be touched with the feeling of true repentance. . . . Though God rules the whole world, He yet declares that He is the God of the Church; and the faithful whom He has adopted He favors with this high distinction, that they are His people; and He does this that they may be persuaded that there is safety in Him, according to what is said by Habakkuk, 'Thou art our God, we shall not die' (Hab. i. 12). And of this sentence Christ Himself is the best interpreter, when He says, that He is not the God of the dead, but of the living (Luke xx. 38)."] CALVIN.—S. R. A.]

HOMILETICAL AND PRACTICAL.

1. On xxi. 8. This text may be used on all occasions when an important decision is to be made or on the entrance on a new section of life, as, e. g., at synods, diets, New Years, beginning of the church-year, at confirmations, weddings, installations, etc. *What the present day demands and promises:* I. It demands from us an important choice. II. It promises us, according as we choose, life or death.

2. On xxii. 2-9. *In how far the divine election is conditional and unconditional.* I. It is conditional with respect to individual elected men, places, things. For 1, these become partakers of the salvation promised by the election only by behaviour well-pleasing to God; 2, if they behave in a manner displeasing to God, the election does not protect them from destruction. II. The election is unconditional with respect to the eternal ideas lying at the foundation of the single appearances, and their absolute realizations.

3. On xxii. 24. [PAYSON:—"The punishment of the impenitent inevitable and justifiable. I. To mention some awful instances in which God has verified this declaration: (a), the apostate angels; (b) our first parents; (c) destruction of mankind by the flood; (d) the children of Israel; (e) Moses, David, the disobedient prophet, Christ. II. Some of the reasons for such a declaration. Not a disposition to give pain or desire for revenge. It is the nature and tendency of sin to produce misery."—S. R. A.]

4. On xxiii. 6, 6. *The Son of David.* What the prophet declares of Him is fourfold: 1. He will Himself be righteous; 2. He will rule well as king and execute judgment and righteousness; 3. He will be our righteousness; 4. Under Him shall Judah be helped and Israel dwell safely.

5. On xxiii. 14. [LATHROP:—"The horrible guilt of those who strengthen the hands of the wicked. 1. All sin is horrible in its nature. 2. This is to oppose the government of the Almighty. 3. It directly tends to the misery of mankind. 4. It supports the cause of the Evil Spirit. 5. It is to become partakers of their sins. 6. It is horrible as directly contrary to the command of God, and marked with His peculiar abhorrence."—S. R. A.]

6. On xxiii. 23, 24. *The Omnipresence of God.* 1. What it means. God is everywhere present. (a). He fills heaven and earth; (b) there is no removal from Him in space; (c) nothing is hidden from Him. 2. There is in this for us (a) a glorious consolation, (b) an earnest admonition. [CHARNOCK, JORTIN, and WESLEY have sermons on this text, all of very similar outline. The following are JORTIN's practical conclusions: "This doctrine 1. Should lead us to seek to resemble God's perfections. 2. Should deter us from sin. 3. Should teach us humility. 4. Should encourage us to reliance and contentment, to faith and hope."—S. R. A.]

7. On xxiii. 29, 30. *God's Word and man's word.* 1. The former is life and power (wheat, fire, hammer). The latter pretence and weakness (dream, straw). 2. The two are not to be mixed with each other. [Cecil: This shows 1. The vanity of all human imaginations in religion. (a). What do they afford to man? (b). How much do they hinder? 2. The energy of spiritual truth. Let us entreat God that our estimate may be practical.—S. R. A.]

8. On xxiv. 1-10. *The good and bad figs an emblem of humanity well-pleasing and displeasing to God.* 1. The prisoners and broken-hearted are, like the good figs, well-pleasing to God. For (a) they know the Lord and turn to Him; (b) He is their God and they are His people. 2. Those who dwell proudly and securely are displeasing to God, like the bad figs. For (a) they live on in foolish blindness; (b) they challenge the judgment of God.

9. NINTH DISCOURSE.

(CHAP. XXV.)

WITH THREE HISTORICAL APPENDICES (CHAPS. XXVI.—XXIX.)

The superscription, xxv. 1, to which a similar one follows first in xxx. 1, shows that the compiler of the book regarded chh. xxv.—xxix. as a connected group. The motive of this arrangement may be recognized. First, the connection of ch. xxvii. with ch. xxv. is perfectly clear, the figurative discourse of the cup of wrath, which Jeremiah is to offer the heathen nations (xxv. 16 sqq.), having a practical commentary in the yokes, which, according to xxvii. 2-12, the prophet is to send to those nations. Ch. xxviii. is however based directly on ch. xxvii., since here the false prophet Hananiah breaks the yoke, which Jeremiah, according to ch. xxvii., had hung upon his neck, and Jeremiah replaces this wooden yoke by an iron one. In subject then these three chapters are closely connected. Ch. xxix., moreover, stands in intimate topical connection with chh. xxvii. and xxviii., since it is directed against the false prophets, who contradicted the prophecy of Jeremiah with respect to their position in Babylon. Though ch. xxv. and chs. xxvii.—xxix. belong to very different periods (on which point see the particular chapters), yet their connection in fact is beyond a doubt. Ch. xxvi. is not indeed related to ch. xxv. topically, but it is chronologically, for it belongs to the beginning of the reign of Jehoiakim. This chapter is, however, intimately connected with the following, in that it likewise has for its subject the conflict of the true prophet with the false prophets, and with the people as favoring the latter (comp. xxvi. 7, 8, 11, 16 with xxvii. 9, 14, 16). As ch. xxvi. is thus related in subject to chh. xxvii.—xxix., and in date to ch. xxv., it stands between them. Comp. my art. on Jeremiah in Herzog, *Real-Enc.*, VI., S. 486, 7.—The position of the group, chh. xxv.—xxix., here seems to be due primarily to chronological reasons. Ch. xxv., the basis of the section, belongs to the 4th year of Jehoiakim. The main trunk of the preceding section, chh. xxi.—xxiv., belongs to the beginning of the reign of this king, prior to his fourth year (comp. *Intro.* to the Eighth Discourse). All the portions following ch. xxix., belong mainly to the times of Zedekiah, or to the later period of Jehoiakim's reign (comp. ch. xxxvi.). Accordingly, ch. xxv. with its appendix is in the right place. It concurs with this, though without design, that with respect to its subject also this chapter is rightly placed; for its position in the middle of the book corresponds exactly to the central significance, which pertains to it in the collection of Jeremiah's prophecies.

We first then consider ch. xxv., the central prophecy, by itself. It may be divided into three sections:—

1. Vers. 1-11.—The Judgment on Judah.
2. Vers. 12-29.—The Judgment on Judah and the kingdoms of the world.
3. Vers. 30-38.—The Judgment of the world.

A. THE CENTRAL PROPHECY AND PROGRAMME (CHAP. XXV.).

1. The Judgment on Judah.

XXV. 1-11.

- 1 The word which came to¹ Jeremiah concerning all the people of Judah in the first year of Jehoiakim, the son of Josiah, king of Judah, that [the same] was the first
- 2 year of Nebuchadnezzar, king of Babylon; ²he which Jeremiah the prophet spake
- 3 unto all the people of Judah and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah, the son of Amon, king of Judah, even unto this day, this³ is the three and twentieth year [these 23 years], the word of the LORD [Jehovah] hath come unto me, and I have spoken unto you, rising early⁴ and speak-
- 4 ing, but ye have not hearkened. And the LORD [Jehovah] hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened,
- 5 nor inclined your ear to hear. They said [saying], Turn ye again now every one from his evil way, and from the evil of your doings, and [ye shall] dwell⁶ in the land that the LORD [Jehovah] hath given unto you and to your fathers for ever
- 6 and ever: And go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.
- 7 Yet ye have not hearkened unto me, saith the LORD [Jehovah]; that ye might
- 8 provoke me to anger⁸ with the works of your hands to your own hurt. Therefore thus saith the LORD of hosts [Jehovah Zebaoth]: Because ye have not heard my

- 9 words, Behold, I will send and take all the families of the north, saith the LORD [Jehovah] and [even to]⁶ Nebuchadrezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these⁷ nations round about, and will utterly destroy them,⁸ and make them an astonishment and an hissing and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.
- 11 And this whole land shall become a desolation, and an astonishment;⁹ and these nations shall serve the king of Babylon seventy years.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—On עַל, which is twice used here as synonymous with אֵל. Comp. rema. on x. 1.

² Ver. 3.—On the adverbial use of הֵן. Comp. NÆGELSB. *Gr.*, § 79, 2 [Geseh. *Gr.*, § 100, 2 c].

³ Ver. 3.—אֲשֶׁר־אֵל is possibly an Aramæism (comp. OLSH. § 191, g; 255, b), and is possibly on account of the rarer אֵל in the final syllable of הַשִּׁיבִים is found only in xlv. 4, and Prov. xxvii. 14, as an addition to אֲדָרָךְ, written purposely as 1 Pers. Imperf.; yet more probably it is a mere oversight and, therefore, according to the Keri, and related passages (vii. 13; xxv., xi. 7; xxv. 4; xxvi. 5; xxix. 19; xxxii. 33; xxxv. 14, 15; xlv. 4), to be read הַשִּׁיבִים.

⁴ Ver. 5.—וְשָׁבָה. On the construction, comp. NÆGELSB. *Gr.*, § 90, 2.

⁵ Ver. 7.—הַכְּעִכּוֹנִי. The Chethibh must be pronounced הַכְּעִכּוֹנִי, as in viii. 19, but does not suit the connection. The Keri הַכְּעִכּוֹנִי is according to the analogy of vii. 18; xxxii. 29; 2 Chron. xxxiv. 25 coll. Jer. xi. 17; xxxii. 32; xlv. 3, 8; 1 Kings xiv. 9; xvi. 2. It seems to me more probable that הַכְּעִכּוֹנִי is the true reading, since this form might pass more easily into הַכְּעִכּוֹנִי, and is moreover recommended by the shortly preceding הַכְּעִכּוֹנִי (ver. 6), but was not preferred by the Masorotes, because the Inf. הַכְּעִים after ל, or לְכַעַן is alone used in this sense and connection. The prophet seems, moreover, to have Deut. xxxi. 20 in view. Comp. xxxii. 30; vii. 6.

⁶ Ver. 9.—וְאֵל. It is certainly easy, with the Vulgate and Chald. (the Syr. is doubtful), and some MSS. to read וְאֵת, or at least, as is also done by some MSS. to omit ו before אֵל. But there is no necessity for this. For וְאֵל is by no means without sense, and may be justified grammatically. It must not then be rendered as depending on שְׁלַח. For then the intermediate sentence, וְלִקְחוֹת, etc., is intolerably harsh. But וְאֵל depends on לְקַחְתָּ. Then ו before אֵל—and indeed, as not seldom in Jeremiah (vi. 2; xvii. 10; xix. 12. Comp. besides Gen. iv. 4; 2 Sam. xiii. 20; Isa. lvii. 11; Am. iii. 11; iv. 10; Ps. lxxviii. 10). וְאֵל is used here as *ex. gr.*, in Levit. xviii. 18 in the sentence וְאִשָּׁה לְאִחֶיהָ לֹא תִקַּח thou shalt not take a wife to her sister. Comp. Ezek. xlv. 7; Lam. iii. 41. Even in the verse of the present 26th chapter we find וְאֵל in this sense: all the kings of the north, the near and far, וְאֵשׁ אֶל-אֶחָיו, that is, one to the other—one with another. The prophet therefore says: behold, I send and take (or fetch) all the families of the North, and indeed to Nebuchadnezzar.

⁷ Ver. 9.—The pronoun הָאֵלֶּה stands *deusdæmon*; we must suppose a corresponding gesture of the hand.

⁸ Ver. 9.—וְהָרָקָה־בָּיִם. The word is found frequently in the books of Deut. and Joshua (*ex. gr.*, Deut. ii. 34; iii. 6; vii. 2; xx. 17, etc.; Josh. vii. 26; x. 28, 35, 40, etc.), in Jeremiah, elsewhere only in i. 21, 26; li. 3.

⁹ Ver. 11.—לְשָׁכָה וְנִי. Comp. vers. 11, 12, 18; xviii. 16; xix. 8; xxix. 18; xlii. 13, etc.

EXEGETICAL AND CRITICAL.

In the fourth year of Jehoiakim, which was the first of king Nebuchadnezzar of Babylon (ver. 1), Jeremiah addresses to the whole of Judah and Jerusalem a prophecy of the following import (ver. 2): After Jeremiah had spoken to the people for 23 years, from the 13th year of king Josiah (ver. 3), after other prophets also had unceasingly held forth to the people (ver. 4), that in case of their conversion they would remain quietly in the land (ver. 5), but in case of their apostasy to idols they would experience the Lord's anger (ver. 6); and finally the people not having regarded these exhortations and threatenings, it is solemnly declared (vers. 7 and 8), that the tribes of the North under the leadership of Nebuchadnezzar, king of Babylon, would invade the land of Judea and the neighboring nations, lay everything desolate, and render these countries tributary to the king of Babylon for seventy years (vers. 9-11).—The pre-eminent signifi-

cance of this prophecy is clear from the following data: 1. From the special detail of the introduction, which apart from the date, is distinguished from all other introductory formulas in Jeremiah, in that in vers. 1 and 2 it lays special emphasis on the object and address of the discourse. 2. From the date in ver. 1. It is the first time in which a date is prefixed to a prophecy of this seer. Only general indications of time are found in the earlier prophecies, and these only rarely (iii. 6; xiv. 1). We find exact chronological statements only on the entrance of the great catastrophe and the principal stages of its course; (xxviii. 1; xxxii. 1; xxxvi. 1; xxxix. 1, and the following *ch.*). 3. Here in ver. 2 Jeremiah calls himself for the first time נְבִיא (comp. the *Intro.* to the Seventh Discourse, *ch.* xviii.-xx.). It is as though he had renounced this title, till he could announce the beginning of the fulfilment of his minatory prophecy (comp. Deut. xviii. 21, 22). 4. The prophet casts a comprehensive glance at his whole previous ministry of 23 years, admits the fact that the people had

paid no attention to his prophetic exhortations and threatenings, and announces the immediate infliction of the punitive judgment promised in such a case. Hence it is evident that he regards the present moment as forming a decisive crisis. The reason for this it is not difficult to perceive. While Jeremiah in all his previous prophecies speaks indefinitely of the judgment as one menacing from the north, he here for the first time names Nebuchadnezzar, the king of the Chaldeans, as he who would inflict it, at the head of all the "nationalities of the North" (ver. 9). The victory of Nebuchadnezzar at Carchemish (comp. xlv. 2) and his ascension of the throne were the historic facts, in which the divinely inspired glance of the seer perceived the most important crisis in the history of the world. It was at once clear to him that the victor of Carchemish was the great divinely chosen instrument to inflict judgment on the theocracy and the other nations, and so in a certain sense to found the first universal empire. As his predictions of calamity at once attained concrete definiteness by this fact, so did his predictions of deliverance. He perceived and predicted with the same definiteness that the empire of the Chaldeans would last only 70 years, and that at the close of it would begin the redemption of the holy nation. It was hidden from him into how many stages and of what duration the fulfilment of these prophecies would be resolved. 5. In the same year Jeremiah, in obedience to the divine command, began to write out his prophecies (xxxvii. 1, 2). He did this, according to xxxvi. 3, 7, in the hope even at the eleventh hour of moving the hearts of the people by the total impression of his prophetic discourses, which at the same time intimates that a moment of conclusive and irrevocable decision had come.

Vers. 1, 2. **The word . . . saying.** Why the fourth year of Jehoiakim is the right moment for this important prophecy is clear from the additional clause: the same was the first year of Nebuchadnezzar, king of Babylon. Nebuchadnezzar had this year become king by the death of his father. As this circumstance is emphasized, it is highly probable that Jeremiah received the impulse to this prophetic discourse on the news of Nebuchadnezzar's accession. There is no contradiction in this to our previous designation of the battle of Carchemish as the occasion. The news of his father's death must have come to Nebuchadnezzar soon after that victory. The prophet mentions here merely the ascent of the throne, because he might presuppose that it was enough to mention the later fact to remind also of the earlier and not less important one. With respect to the chronological date, the statement of our passage that Jehoiakim's fourth year was the first of Nebuchadnezzar agrees with the statements in 2 Kings xxiv. 12; xxv. 8; Jer. lii. 12; xxxii. 1. It is generally admitted that this year was B.C., 605 or 604. Comp. HOFMANN, *Ägypt. u. israelit. Zeitrechnung*, S. 54; BUNSEN, *Bible-work*, I. S., cccx., cccx.; NIEBUHR, *Ass. u. Babel*, S. 371; DUNCKER, *Gesch. d. Alteth* I, S. 825, 8 te Aufl. ["The precise dates of the events of this period cannot be determined. Dr. Pusey (p. 309) supposes that Josiah died in the spring of B.C., 609 Jehoahaz or Shallum, reigned

three months. Then Jehoiakim's reign would have begun in the summer of 609, and his fourth year would have begun in the summer of B.C., 606." WORDSWORTH.—S. R. A.]—The native form of the name יְהוֹאֲכִים appears on the Babylonian monuments to have been Nabu-kudur-ur-uzur, or Nabu-kudurr-uzur [or Nabu-kudari-utsur] (OPPERT, *Exp. en. Mesop.*, T. II., p. 259 sqq.). From this the various transformations are derived. Comp. NIEBUHR, *Ass. u. Babel*, S. 41.—On the meaning of name comp. SCHEUCHZER in the *Zeitschrift d. morgenl. Gesellsch.* Bd., XVI., S. 487, and RÖSCH in the same *Journal*, Bd. XV., S. 505. [RAWLINSON, *Herodotus* I., p. 511-16. *Ancient Monarchies*, III., pp. 489, 528. SMITH'S *Bible Dict.*, s. v.—S. R. A.]

Vers. 3, 4. **From the thirteenth year . . . to hear.** Josiah, according to 2 Kings xxii. 1, reigned 31 years. According to i. 2 also Jeremiah's prophetic ministry began in his 18th year. He had therefore labored 18 years [or 19 years, according to PUSEY and WORDSWORTH] under Josiah and four under Jehoiakim, and was then, especially if we reckon in the three months of Jehoahaz, in the 28d year of his ministry.—The words from **but ye have not to to hear** (ver. 4) are, on account of the following **saying**, which belongs to **sending**, to be regarded as a parenthesis.

Vers. 5-7. **Saying, Turn ye . . . to your own hurt.**—**Turn ye now.** Comp. xviii. 11; xxxv. 15.—**In the land.** Comp. Exod. xx. 12; Deut. v. 16.—**For ever and ever** is to be regarded as depending on **turn**, for the consolation consists, not in God's having appointed the land for an everlasting habitation, but in that it will be really such.—**And provoke me not, etc., and I will do you no hurt**, are sentences which express a purpose paratactically: comp. NAGELSB. *Gr.*, § 109, 2.—On the subject-matter comp. vii. 6, 7.

Vers. 8-11. **Therefore thus saith . . . seventy years.** These verses contain the consequence necessarily resulting from the premises.—**All the families of the north.** A reference to the announcement often repeated since the commencement of his prophetic ministry, and now again appearing in the form which it had in i. 15, viz., that the enemy coming from the north is designated as "*all the families of the north*," an expression which is evidently not to be taken literally, but as the designation of an extended empire—**And [even to] Nebuchadnezzar.** [Comp. TEXTUAL NOTES]. Previously northern nations only were spoken of, here we learn that they are first to be brought to the king of the Chaldeans and then (of course under his command) into the land. Since this explanation is grammatically possible, I give the reading in the text the preference, as the more difficult. HIRTZIG and GRAF indeed maintain that the name of Nebuchadnezzar was inserted afterwards. HIRTZIG finds the mention of this name so altogether "frank" that he sees in it "a glossation of the gloss in ver. 12," and an impertinence, after the indefinite phrase "a horde from midnight" purposely left that name to be guessed. GRAF, however, finds the mention of the name in no way compatible with the construction, for neither יָמָיו (which he makes dependent on

שלח) nor אל nor אמ gives a satisfactory sense, the last because then Nebuchadnezzar would appear only as "supplementary." The latter objection disappears of itself in our explanation. HIRZIG's arguments, however, emanate too evidently from the objection which he has to any special and exactly fulfilled prophecy, to need serious refutation. We say: after the victory at Carchemish, Nebuchadnezzar's mission and its result were so fully made out to the prophet that there could be neither indistinctness nor hesitation with respect to the mention of his name.—The Lord calls Nebuchadnezzar his servant (נַכְדִּי, ver. 9) as in xxvii. 6; xliii. 10, the performer of His commands. He is to come with his hosts "over all these nations round about."—**The voice of the bridegroom, etc.** Comp. vii. 34; xvi. 9.—**The millstones and the light of the candle.** "The one the sound of those who prepare daily food by grinding the hand-mill, see Exod. xi. 5 and Matt. xxiv. 41; the other the evidence of domestic habitation. Both emblems are combined in the Apocalypse (xviii. 22, 23)."—WORDSWORTH. Comp. also THOMSON, *The Land and the Book*, II., 275.—S. R. A.].—Ver. 11. **This whole land.** Since the prophet, from ver. 9 onward, has in view not only Judah but all the neighboring nations, "this land" is to be referred not only to Palestine but to the whole of the territory inhabited by those nations.—**And these nations shall serve.** HIRZIG was the first to cast doubt on the genuineness of these words. DE WETTE (*Eintl. S.* 330) and GRAF (*S.* 322, 326) concur with him. On the other hand compare especially HÆVERNICK, (*Eintl.* II., 2, *S.* 225 sqq.).—What appears especially to offend HIRZIG is the circumstance that the seventy years here would prove to be right within two years, nay, that if Darius the Mede is an historical personage, they would prove so exactly. "Such coincidence of history with prophecy would be a surprising accident; or else Jeremiah knew beforehand the number of years, which the dependence on Babylon would last." To this may be added the point, which GRAF renders prominent, that a prediction of destruction addressed to Babylon at the same moment when it is described as a power divinely commissioned to execute judgment, is somewhat unsuitable and improbable. So the seventy years here and in ver. 12 are regarded as an interpolation and *vaticinium ex eventu*, which does not very well agree with the statement, that it is transposed hither from xxix. 10, which passage is acknowledged to be genuine. For even if the sending of the letter in ch. xxix. occurred a decennium later, the promise of a liberation after seventy years, contained in ver. 10, is not by a hair less than xxv. 11, 12, either a genuine prophecy or a statement which happened to prove true. For the difference of ten years, in view of the many possibilities of longer or shorter periods is not so important that a general agreement may not be spoken of. We can of course enter into no controversy here with those who deny altogether any foreknowledge of future things on the basis of divine revelation, but if any is offended that the prophet here mentions a definite number, let him consider that without this definiteness the prediction would cease to be a prophecy in the

true sense. That the dominion of the Chaldeans would not stretch in *infinitum* does not need to be prophesied. The chief source of consolation for Israel also is contained in this definite number. (Comp. Dan. ix. 2). ["Thus a safeguard was provided against the dangers to which God's captive people, Israel, were exposed in Babylonia, from the seductions of Chaldean idolatry; and a hope of restoration to their own land was cherished in their heart till the time of their chastisement was past."—WORDSWORTH.—S. R. A.] "Prophetic analogy" also is not wanting for him, who in Gen. xv. 13-16 and Dan. ix. 24-26 sees anything but *vaticinium ex eventu*. Whoever finally maintains that this was not the right moment to pronounce a prophecy of the overthrow of Babylon mistakes both the nature of that historical event and the meaning and object of prophecy. We have already seen that the Babylonian empire was determined by the victory at Carchemish, and was not this a suitable moment to present a prophetic programme of the divine world-policy? Or should merely the subjection of Judah and other nations be spoken of and not the judgment upon Babylon? Let it be observed that in ch. xxv. the prophet presents three stages of the divine judgment; the judgment on Judah, on the nations forming the Babylonian empire, and finally on all the nations of the earth. In this general view of the divine judgments that on Babylon could not of course be omitted, if the prophet was not to give a false representation. Observe, moreover, that the prophet speaks of the overthrow of Babylon only in brief hints. He says of it only so much as is necessary on the one hand for the completeness of the picture, and on the other hand in order not to encourage Israel to obstinate resistance, while not altogether dispiriting them. For this reason almost all the minatory predictions conclude with a consolatory outlook. (Comp. iii. 12 sqq.; x. 23 sqq.; xii. 14 sqq.; xliii. 3 sqq.; yea, even the prophecies against the heathen nations, xlv. 26; xlviii. 47; xlix. 6, 89). There is then no reason, why the second half of ver. 11 should be declared spurious. On the contrary, the words, like the related ones in xxvii. 7, are entirely in place.—As concerns the numbering of the seventy years thus much is certain, that Jeremiah would say: In seventy years from *this time* Babylon will be visited. For, as shown above, he has placed the date, contrary to his former custom, at the head of the chapter, simply because this fourth year of Jehoiakim is at the same time the year of the battle of Carchemish and the first of Nebuchadnezzar, and because Nebuchadnezzar's victory and accession to the throne were the symptoms of a crisis in universal history, which germinally included all the other successes of the Chaldean king. From the moment when Jeremiah received the news of the victory at Carchemish, it was for him decided that Nebuchadnezzar would exercise universal dominion and that Judah, as well as the rest of the nations, would be subject to him; in xxvii. 6 indeed he represents this, by his categorical 'אֲנִי, as accomplished, though in reality it was still waiting fulfilment. Hence also in xxix. 10 he does not alter the number, though this prophecy is of a later date. The seventy years

have become to him a fixed measure of time, which at any rate has its point of commencement in that fourth year of Jehoiakim. Its final point is less clear. (Comp. on the different modes of reckoning, ROSENUELLER on xxv. 11 and the literature there quoted). If we take the year of the battle of Carchemish as the beginning of the Chaldean empire, this corresponds best to the conquest of Babylon by Cyrus. As that first fact germinally involved the captivity, so did the second the deliverance therefrom. The dates are, as is well known, not yet determined with certainty. According to the reckoning approved by most, the battle of Carchemish took place in the year B. C. 605-4, the conquest of Babylon in the year 538. Between these two dates lies a period of sixty-seven years. [The Canon of PROLEMY, confirmed by RAWLINSON, makes the reigns of Babylonian kings from Nebuchadnezzar to the end of Belshazzar cover sixty-six years. Comp. COWLES *ad loc.*—S. R. A.]. Aside from the possibility that a more exact agreement might result on more accurate knowledge, this number may suffice as a round sum. Comp. NIEBUHR. *Assur u. Babel*, S. 7. ["These seventy years begin with B. C. 606, the fourth year of Jehoiakim, and the first year of Nebuchadnezzar, when he made his first attack on Jerusalem, and end with the capture of Babylon in the first year of Cyrus, and the restoration of the Jews, B. C. 536. Comp. DAVISON, on *Prophecy*, p. 225; PUSKY, on *Daniel*, p. 267, who justly condemns the theory of some, who allege that seventy years is here either a mere approximate number or a symbolical one, signifying a long time." WORDSWORTH.—S. R. A.]

2. The judgment on Judah and the kingdoms of the world.

XXV. 12-29.

- 12 And it shall come to pass, when seventy years are accomplished,¹ that I will punish the king of Babylon and that nation,² saith the LORD [Jehovah], for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.
- 13 And I will bring upon that land all my words, which I have pronounced against it, all that is written in this book, which Jeremiah hath prophesied against all
- 14 the nations. For [of them, even these] many nations and great kings shall serve themselves of them also [exact service]: and I will recompense them according to
- 15 their deeds and according to the works of their own hands. For thus saith [hath said] the LORD [Jehovah the] God of Israel unto me, Take the wine-cup [the cup of the wine] of this fury at my hand, and cause [give] all the nations, to whom I
- 16 send thee, to drink [of] it. And they shall drink and be moved [stagger] and be mad [stunned], because of the sword that I will send among them.
- 17 Then took I the cup at the LORD's [Jehovah's] hand, and made all the nations
- 18 to drink, unto whom the LORD [Jehovah] had sent me: Jerusalem and the cities of Judah and the kings thereof, and the princes thereof, to make them³ a desolation, an astonishment, an hissing and a curse; as it is this day; Pharaoh, king of
- 19 Egypt, and his servants and his princes, and all his people; and all the mingled [allied]⁴ people and all the kings of the land of Uz and all the kings of the land of the Philistines and Ashkelon [Askalon] and Azzah [Gaza] and Ekron and the
- 20 [whole] remnant of Ashdod, Edom, and Moab and the children of Ammon,—
- 21 and all the kings of Tyrus and all the kings of Zidon, and the kings of the isles [coast land] which are beyond the sea, Dedan and Tema and Buz and all that are
- 22 in the utmost corners [cut short the hair], and all the kings of Arabia, and all the
- 23 kings of the mingled people, that dwell in the desert, and all the kings of Zimri
- 24 and all the kings of Eam and all the kings of the Medes [Media], and all the
- 25 kings of the north, far and near, one with another, and all the kingdoms of the world,⁵ which are upon the face of the earth:—and the king of Sheshach shall drink after them.
- 27 Therefore [And] thou shalt say unto them, Thus saith the LORD of hosts [Jehovah Zebaoth], the God of Israel, Drink ye and be drunken and spue⁶ and fall
- 28 and rise no more, because of the word which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them: Thus saith the LORD of hosts [Jehovah Zebaoth]: Ye shall certainly [and

29 must] drink. For, lo, I begin to bring [do] evil on the city which is called by [bears] my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts [Jehovah Zebaoth].

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—Hitzig would find an intimation of spuriousness in the reading כְּמִלְאוֹת. These forms are certainly prevalent in the later writings, but there are also instances of them in the earlier. Comp. Jud. viii. 1; Ps. xxy. 7; Mic. i. 5; Jer. xv. 13, etc. Comp. besides OLSEN, § 3 299, 344; 534.—The LXX. translates ver. 12, ἀδελφεὶ τοῦ θεοῦ ἡμεῶν καὶ θηροῦ αὐτοῦ εἰς ἀφάρμωμον αἰώνιον, thus omitting כִּי מִלְךָ וְעַל מִלְכֵּי (Hitzig finds it, as in ver. 9, too far back in the sentence) has nothing objectionable in it, if we consider that a double more remote object is connected with אֶפְקֶר by means of the preposition עַל. Comp. v. 15; xiii. 11; xvi. 5, etc.

² Ver. 12.—וְעַל-הַנָּהָר הַזֶּה is perfectly regular here (comp. NABEGLAS. Gr., § 79, 3), as a pronoun referring to something more remote in opposition to what is said δελεῖσθαι, הַנָּהָר הַזֶּה, vers. 9 and 11. There is no rule, as Movers supposes, why וְעַל-הַנָּהָר should not be separated from אֶפְקֶר by וְנָא. There is good reason for the subsequent position of כְּשֵׁרִים, in that guilt cannot be ascribed to the land as to the king and the people. The use of אִתּוֹ finally is explained thus, that the prophet does not refer it to אֶרֶץ only (though this also is of common gender), but also to נָא, as in ver. 9 also he refers וְנָא לְשִׁפְהָ וְנָא לְשִׁפְהָ to the preceding גִּוִּים וְנָא. These reasons would not therefore determine me to believe in the unauthenticity of ver. 12. But there are other reasons, which afford important testimony against the authenticity not only of this verse, but of the two following verses. Comp. EXEGETICAL NOTES.

³ Ver. 18.—אִתּוֹ in ver. 12, and the suffixes of the verbs in ver. 9 b.

⁴ Ver. 20.—וְאֵת כָּל-הָעָרֶב. The expression is found also in Exod. xii. 38, where it is said that אֶרֶב עָרַב went with the Israelites out of Egypt; Neh. xiii. 3 (in both these places punctuated עָרַב), where it is said that after hearing the Torah they separated from themselves כָּל-עָרַב; Jer. i. 37, where it is predicted that the sword will come also אֶל כָּל-הָעָרֶב; Ezek. xxx. 5, where in a prophecy against Egypt, among those who are to perish by the sword, together with Cush, Phut, etc., כָּל-הָעָרֶב is mentioned. In all these places the meaning is easily perceived. They are ἑθνηματα, i. e. strangers who are mingled with a nation as ἀλλοτριοί, allies, vassals, mercenaries. This meaning corresponds exactly to the root עָרַב, which in Chaldee and Syr. denotes *miscere*, in Hebrew however is found only in the substant. עָרַב, the wool in weaving (Levit. xiii. 48-50), and in Hithpaal הִתְעָרַב (to mix one's self in anything, Prov. xiv. 10, to enter into company with any one, Ps. cvi. 35; Prov. xx. 19; xxiv. 21; in the marriage relation, Ezech. ix. 2) only reveals this meaning.

⁵ Ver. 26.—כָּל-הַמְּמַלְכוֹת אֶרֶץ. The article before מְמַלְכוֹת is contrary to rule (comp. NABEGLAS. Gr., § 71, 5), and therefore GRAY supposes, with reference to xv. 4; xxiv. 9, etc., and not incorrectly, that הָאֶרֶץ, which is besides superfluous, has crept in by mistake.

⁶ Ver. 27.—קִיָּו, אֵשׁ. אֵשׁ. It is the other form of קָיָא (Lev. xviii. 28). Comp. קִיָּא. Isa. xxviii. 8, etc.

EXEGETICAL AND CRITICAL.

Leaving aside vers. 12-14 for the present, let us first take into view the relation of vers. 15-29 to the foregoing context. The prophet has been prophesying the judgment on Judah and the neighboring nations, to be executed by Nebuchadnezzar ("all these nations round about," ver. 9). In ver. 11 b he had intimated that the supremacy of Babylon over these will come to an end after 70 years. He had thus erected the bridge by which to pass to the prediction of a second and more comprehensive stage of divine judgment, viz., that it will also involve Babylon itself. How is this conceivable? Vers. 15-29 explain this. The Lord purposes to hold judgment over all the nations of the then known world, which also represent the aggregate of the subsequent Babylonian empire. He will begin with Judah. On this and the nations, only hinted at before in ver. 9 sqq., but enumerated in ver. 19 sqq., and several others, which cannot be numbered among those meant in ver. 9 (comp. vers. 25, 26), Babylon will itself be an instrument of execution. Was it however to be itself spared? Was it better than the nations subjugated by it? No, it will only drink the cup of wrath last. For if the chosen people is not spared, no other nation can expect that its of-

fence (עֹלָם; ver. 12) will remain unrecompensed.

We see that this passage presupposes the previous one, being its necessary supplement. For while in the first part, neighboring nations beside Judah are mentioned without being particularly designated, the second part gives a complete and orderly catalogue of nations, beginning with Judah and ending with Babylon, thus presenting a considerably extended circle before our eyes. While, however, in the second part, objects of punitive judgment only (and Babylon indeed as such) are mentioned, we learn from the first that Babylon will be the executor of the Divine will on the whole series of nations mentioned before it (vers. 18-26 a).

Vers. 12-14. And it shall come to pass . . . their own hands. The following reasons favor the unauthenticity, not only of ver. 12, but of the two following verses. 1. The whole passage, xxv. 12-14, is directed against Babylon. Now it has been already intimated in ver. 11, and will likewise be below in ver. 26, that Babylon herself will not be spared from the judgment of the Lord. But how briefly and obscurely are these intimations given! If Sheshach is really to be explained by the Atbash, and in this form to be regarded as a genuine word of Jeremiah's, this mysterious name would certainly be suitable for the purpose of speaking obscurely of the destruction of Babylon at this moment.

And there was reason for this. For the Jews were so little disposed in accordance with the will of Jehovah, to subject themselves to the Babylonian king, that all needed to be avoided, which would confirm them in this obstinacy. Is it then, in view of this, credible that the prophet, in the fourth year of Jehoiakim, after the battle of Carchemish, spoke in so detailed and emphatic a manner of the destruction of Babylon, as is done in vers. 12-14? I think not. 2. Vers. 12 and 13 presuppose the existence of the prophecy against Babylon (chh. i. li.) For (a) the expression שְׁכָבוֹת עוֹלָם, *perpetual desolations*, is an evident quotation from this prophecy. It not only occurs exclusively in this prophecy (li. 26 and 62, and besides only as שְׁכָבוֹת עוֹלָם, Ezek. xxxv. 9), but in li. 62 it is significantly treated in a certain measure as its pith and token, so that the employment of this expression in the text is to be regarded as an intentional reference to chh. i. li. (b). The words "and I will bring upon that land all My words which I have pronounced against it, all that is written in this book," in ver. 13, point likewise with all possible definiteness to the prophecy against Babylon as one in existence. Now since this, according to li. 59 was first composed in the fourth year of Zedekiah, it is thus already shown that vers. 12 and 13, so far as they presuppose the prophecy against Babylon, cannot possibly have been written in the fourth year of Jehoiakim. 3. The second half of ver. 13 presupposes also the existence of the other prophecies against the nations, and this too as one *Sepher*. Now though most of these prophecies are certainly older than the battle of Carchemish (comp. on xli. 2 and the Introd. to chh. xli.-li.), it is yet evident from the opposition in which the second half of ver. 13 stands to the first, that here that *Sepher* against the nations is meant, which contains the prophecy against Babylon. This *Sepher* however cannot, as we have said, have been in existence before the fourth year of Zedekiah. We might assume that Jeremiah himself, after the completion of the *Sepher* against the nations, subjoined here the words of ver. 13. The striking addition "which Jeremiah hath prophesied," etc., is however opposed to this. For is it credible that Jeremiah himself put these words in the mouth of the Lord? Every one will feel that these words offend not only against rhetorical concinnity, but against religious feeling. 4. The demonstrative הַזֶּה, *this*, after הַסֵּפֶר *the book*, evidently presupposes that he who wrote it regarded the present passage, i. e., ch. xxv., as belonging to the *Sepher* against the nations. For in any other case the demonstrative would be incorrect. Now it may certainly be proved that the prophecies against the nations must once have stood in immediate connection with ch. xxv. The LXX. still has it in this place, so that, omitting ver. 14, the prophecy against Elam (xlix. 34-39, Heb.) follows directly on ver. 13. Then the others come in the following order: against Egypt (ch. xli.), against Philistia, Tyrus and Sidon (xlvii. 1-7), against Edom (xlix. 7-22), against Ammon (xlix. 1-5), against Kedar (xlix. 28-33), against Damascus (xlix.

23-27), against Moab (ch. xlviii.). Then follows xxv. 15-38 as a comprehensive conclusion. This arrangement is certainly, as regards the order of sequence, not the original one, but it still bears, as a whole, unmistakable traces of the original connection. In and of itself indeed the circumstance that the LXX. brings the *Sepher* against the nations into connection with ch. xxv., inserting it between vers. 13 and 15 of this chapter, is not of any great weight, for it might be due to pure arbitrariness on the part of the translator. But there is another circumstance, which evidently cannot have sprung from arbitrariness, and hence lends great importance to that connection. The prophecy against Elam has in the LXX. a superscription (*ῥὰ Αἰλλῶν*) and a postscript. This postscript is however nothing else but the first verse of ch. xxvii., which is wanting in the LXX. For the details concerning this see xxvii. 1, xlix. 34 and the Introd. to chh. xli.-li. It is hence plain that the prophecies against the nations must once have had their place directly before xxvii. 1, and that the prophecy against Elam must have formed their conclusion. Chap. xxv. however was reckoned as part of the immediately following *Sepher* against the nations. Therefore the author could say with perfect correctness of ver. 13: *in this book*. Thus then ver. 13 was inserted in the text at a time, when the *Sepher* against the nations had its place immediately after this chapter, as a whole, which included it. It is not probable, for the reason adduced above, that the prophet himself inserted it. As to ver. 14 finally, the first half is taken almost verbally from xxvii. 7, and in such wise that the perfect עָבְדִי, *shall serve*, which is incorrect here though it corresponds perfectly with the context there, is retained. In xxvii. 7 וְעָבְדִי is used quite regularly in the sense of the future, after

the preceding statement of time עַתָּה אֲרָצוֹ.

Comp. NAEGELSB. *Gr.*, § 84, o. In the present passage, however, none of the conditions are fulfilled on which the rendering of the perfect as future depends, while the perfect or present signification contradicts the context throughout. The second half of the verse, which HIRTZIG regards as the genuine supplement of ver. 11, strongly reminds us of l. 29; li. 24. On according to the works of their own hands, comp. vers. 6 and 7. In itself then the passage contains nothing which Jeremiah might not have written. But it is clear that if the preceding sentences are to be critically suspected this single little sentence is all the less able to maintain its position, as standing isolated it would disturb the connection. In conclusion we give a brief synopsis of the different critical views respecting this passage, omitting those which consider it wholly original, or only subsequently supplied by Jeremiah. 1. Ver. 11 b-14 inauthentic (GRAF). 2. Ver. 11 b-14 a inauthentic (HIRTZIG). 3. Vers. 12-14 a later addition (NAEGELSBACH). 4. Vers. 13 b-14, inauthentic (BERTHOLD). 5. Ver. 13 b, inauthentic (VENEMA, SCHNURER). 6. Ver. 13, the words אֲשֶׁר נָבֵא י' עַל-כָּל-הָאֵלִים, inauthentic (HENSLEY).

Vers. 15 and 16. For thus saith . . . will send among them.—For introduces the proof

of the sentence pronounced in ver. 12, that even Babylon, called according to vers. 9-11 to universal dominion, will be punished in its time. It might seem strange that in the same breath, as it were, conquest and destruction are predicted of the Babylonians. The prophet explains how this will be in the following verses, to ver. 26. He says that all the nations will have to empty the cup of wrath, but Babylon *last*. In this it is implied that Babylon will first be the instrument of accomplishing the judgment on the other nations, but at last will itself be subject to judgment. Those who declare vers. 11 b-14 and ver. 26 b to be unauthentic, act therefore with perfect consistency. But it is wrong to reject a thought here, which is one of the foundation pillars of Jeremiah's prophecy (comp. especially li. 20-24), without which it must be regarded as partial, and which ought least of all to be wanting here in the prophet's great programme.—The figure of the "cup of fury" and "cup of trembling" is frequent in the Scriptures: Isai. li. 17, 22; Hab. ii. 16; Jer. xlix. 12; li. 7; Lam. iv. 21; Ezek. xxiii. 31 sqq.; Ps. lx. 5; lxxv. 9. The drinking of the cup is emblematic of suffering punishment, the effect of the drinking, intoxication and reeling, is the emblem of shattered forces and of lost hold and self-command.—**I send thee.** The sending is to be regarded in general as merely imaginary. Comp. i. 10. It was afterwards, at any rate, partially real. Comp. xxvii. 2 sqq. It is evident from יְהוֹמָת and especially from ver. 17 that the prophet describes an inward experience.—**Because of the sword.** Observe the transition from the figurative to the ordinary mode of speech.

Vers. 17 and 18. **Then took I . . . this day.** The prophet begins with Jerusalem. Why he does so is seen from ver. 29. We may conclude from this that the entire *Sepher against the nations* (ch. xlv. 1-51) followed this present prophecy.—**The kings thereof.** The plural here, since Nebuchadnezzar, as is well known, caused three Jewish kings in succession to feel his supremacy, may be taken in the proper sense. It may also however be the general plural and in what follows, when the number of the conquered kings could neither be known to the prophet, nor is any check possible on our part, the plural *must* be taken as general. Comp. rems. on xix. 8.—**To make them a desolation.** Comp. vers. 9, 11; xxiv. 9; xlii. 18; xlv. 8, 22; xlix. 18.—**As it is this day.** The explanations "truly and certainly," or "as it is impending," or "as we have begun to experience," are grammatically impossible. The LXX. omit these words. They are at any rate a later addition, whether by the prophet or some other can scarcely be decided. Comp. xi. 6; xxxii. 20; xlv. 6, 22, 23.

Vers. 19-21. **Pharaoh . . . children of Ammon.** In this enumeration of the nations the prophet evidently proceeds in general from South to North, beginning with Egypt and concluding with the kings of the North (ver. 26). From Egypt he goes up to the South-West (Philistia), and South-East (Uz), then to the East (Edom, Moab, Ammon), and West (Phœnicia), of the holy land. With Phœnicia are connected the islands of the remote West, whereupon the prophet leaps over to the far East (Arabian nations), in order

to get by the North-East (Elam, Media), to the North (ver. 26), when his view loses itself in the remote distance.—**Mingled people.** As to Egypt in particular we know exactly what Jeremiah understands by מְצֻרִים which he attributes to this country. They are without doubt foreign mercenaries (ch. xlv. 21); primarily those Ionians, Carians and Phœnicians whom Psammetichus took into his service, and to whom he afterwards assigned residences in Egypt (HEROD. II., 152, 154; DUNCKER, *Gesch. d. Alterth. 3te Aufl.* I., S. 922);—but then also strangers from other nations, which Jeremiah (xlv. 9) and Ezekiel (xxx. 5) mention.—The case appears to be different with the mingled people in ver. 24, of which below.—**The land of Uz.** (אֶרֶץ הָעֵז).

The passages of the Old Testament where Uz is mentioned are Gen. x. 23; xxii. 21; xxxvi. 28; Job i. 1; Lam. iv. 21, and the present passage.—DELITZSCH (HERZ. *R.-Enc.*, VI. S. 112) remarks that we can still say nothing more definite with respect to the situation of this country than that, as we are told in the addition at the close of the book of Job in the LXX., it lay ἐν τοῖς ὄρεσι τῆς Ἰουδαίας καὶ Ἀραβίας. This is favored by the present passage, which includes the country in its catalogue directly after Egypt and before Philistia, (the latter corresponding to the South-eastern border-land), but especially by Lam. iv. 21 (daughter of Edom, that dwellest in the land of Uz), and the origin of Eliphaz in Teman (Job ii. 11), which is an Edomite city (according to Jer. xlix. 7). Uz is not thus identified with Edom, in which case alone GRAY's remark that Uz needed not to be specially mentioned together with Edom, would be justified. Comp. however the articles on Uz and Esau by Dr. SPRENGER in the Journal of the Germ. Oriental Society (*Zeitch. d. d.-Morgenl. Gesell.*, 1863, S. 373), who seeks to prove the identity of Uz and Esau from Oriental sources.—In opposition to FRIES (*Stud. u. Krit.*, 1854, 2) DELITZSCH correctly remarks that he seeks for the country too far to the North, (in the province of El-Tellul, west of the Hauran mountains).—**The Philistines, etc.** Of the five cities of the Philistines Gath only is wanting (Josh. xiii. 8; 1 Sam. vi. 17). It was deprived of its walls by Uzziah (2 Chron. xxvi. 6) and lost its importance (comp. Am. vi. 2). For the same reason it seems to be passed over in Am. i. 6 sqq.; Zeph. ii. 4; Zech. ix. 5 sqq. Comp. KÜHLER on the last passage.—Why Jeremiah speaks only of a "remnant of Ashdod" is explained by history. Psammetichus had after a siege of 29 years taken the city and destroyed it. (HEROD. II. 157). [RAWLINSON, *Herodotus*, II. p. 242.—S. R. A.]

Vers. 22-24. **And all the kings of Tyrus . . . that dwell in the desert.—Kings of the isles** (אִילָן). The singular only in Isa. xx. 6; xxiii. 2, 6; Jer. xlvii. 4. All sea-washed land, whether continent or island, is called אִילָן. Here the collective אִילָן, as elsewhere the plural אִילָנוֹת (Isa. xl. 15; xli. 1, 5; xlii. 4, 10, etc.), denotes not merely the continental Phœnician colonies, but all the coast-lands, and thus also the islands of the Mediterranean.—In vers. 23 and 24 Arabian races are enumerated, which in opposition to אִילָן and in relation to Edom, Moab and Ammon, represent the remote east.—**Dedan** (דֵּדָן), comp.

Gen. x. 7; 1 Chron. i. 9 with Gen. xxv. 3; 1 Chron. i. 32 coll. Isa. xxi. 13; Ezek. xxv. 13; xxvii. 15, 20; xxxviii. 13; Jer. xlix. 8. Both the statements of Genesis as to their derivation, and the geographical statements as to the position of their country, lead to a double Dedan; a southern situated on the Persian gulf, and a northern bordering on Edom. It has been sought to connect the two by the supposition of colonization. Comp. ARNOLD in HERZOG, *R.-Enc.*, I. S. 462.—**Tema**, (תִּמָּה), comp. Gen. xxv. 15; 1 Chron. i. 30; Job vi. 19; Isa. xxi. 14. This name is also borne by two different localities. The biblical Tema is "the most northern of all Arabian places," the second chief place in Djöf, three days journey from the territory of Damascus. Comp. HERZ. *R.-Enc.*, XV., S. 706 [KITTEL, *Erdkunde*, XII. 159; XIII. 384, etc.].—**Buz** (בּוּז), is mentioned in Gen. xxii. 21 as a son of Nachor and brother of Uz. Elihu (Job xxxii. 2) is a Buzite. It is at all events an Arabic tribe, but no further particulars are known. Comp. WINER, *R.-W.-B.*, s. v., Buz.—**All in the utmost corners** (קְצוֹתֵי פְּנָאָה), comp. Comm. on ix. 25; xlix. 32.—**Arabia** (עֲרַב). It is well known that this word, which occurs first in Isaiah (xlii. 20; xxi. 13) designates, not the whole of the nowso-called Arabia, but only a part bordering on Palestine (Gesenius supposes the territory of the Ishmaelites. Comp. *Thes.*, pp. 1066 and 1441; coll. Gen. xxv. 18). So also the mingled people that dwell in the desert designates Arabian peoples, of which we know nothing further. The expression **all the kings of Arabia**, occurs besides only in 1 Kings x. 15, where it is said that Solomon received 666 talents of gold beside what he had of the merchantmen and all the kings of the mixed peoples [*Eng. Vers.* Arabia] and the governors of the country. Comp. KEIL on the passage.—The עֲרַב of this passage and the book of Kings, were probably mixed states of various tribes, which for the sake of protection were tributary to some neighboring power. Such little unions seem to have been formed in the Arabian desert near the borders of Palestine, of which, however, the remembrance was lost in a comparatively brief period. The author of the book of Chronicles, at least, did not know what

he was to understand by the מְלָכֵי עֲרַב (1 Kings x. 15). He therefore wrote for it simply מְלָכֵי עֲרַב (2 Chron. ix. 14). As to the fulfilment of these prophecies respecting the Arabian tribes, we are left, in the absence of all positive statements, to conjectures. Comp. NIEBUHR, *Ass. u. Babel.*, S. 209, 10; DUNCKER, *Gesch. d. Alterth.*, I. S. 827, and what is subsequently remarked on ver. 26 a.

Vers. 25 and 26. **And all the kings of Zimri . . . drink after them.** The LXX. omits the kings of Zimri. Aquila has Ζαυρί (MONTFAUCON, p. 221); Vulg. *Zambre* (Zambri); Syr. *Samron*; THEODORET, Ζαυρη. He says παρὰ τῶν Ἑβραίων καὶ τῶν Σύρων Ζευμρᾶν εὐρήκαμεν. τῆς δὲ Χετοίρας οὐτοὺς υἱός. Accordingly most expositors have taken Zimri (the name does not occur elsewhere as a *gentilicium*) for the nation descended from Simran (Gen. xxv. 2). But where this nation is to be sought for is very un-

certain. To think of the Ethiopic Zimiris (PLIN. *Hist. Nat.*, 36, 16, 25), or the Σεμβίραι (STRABO, XVII. 1, 786) is forbidden by the connection.—Zabra also, the *urbs regia* between Mecca and Medina, of which Geseuius reminds us (*Thes.*, p. 421), will not suit. WINER (*R.-W.-B.*, II., p. 465, 3d Ed.), mentions Zimara on the upper Euphrates in Lesser Armenia, and the city of the same name in Greater Armenia, and Zimura in Asia. Comp. RUETSCH, in HERZ. *R.-Enc.* XIV., S. 409.—None of these views are satisfactory. The matter must remain in *suspensio*.—**Elam**, the

Medes (מֵדִים, עֵלָם). These two are also mentioned together in Isa. xxi. 2. As to Elam, it appears in the primeval period as an independent country with its own princes (Gen. xiv. 1, 9). It is maintained by many that Elam includes Persia, and therefore in the older period, stands for what was known in later times as מֵדִים (comp. DRECHSLER, on Isa. xxi. 2), but this is denied by others (comp. VAHINGER, HERZ. *R.-Enc.*, III. S. 747). As to its position this much is certain, that it lay to the east of the Tigris, and, moreover, of its mouths. But the greatest uncertainty prevails with respect to its boundaries and extent. Comp. VAHINGER, with KIEPERT's Atlas of the Ancient World, and M. NIEBUHR, *Ass. u. Babel.*, S. 384.—Media, situated to the north of Elam, forms the transition to the kingdoms of the north, of which Jeremiah mentions none by name. He speaks only of the near and the distant (comp. xlviii. 24). In chh. i. and ii. "an assembly of great nations from the north country," is mentioned as the executors of the destined punishment on Babylon (I. 3, 9, 41. II. 48). Some are then called by name to accomplish this,—Ararat, Minni, Aschenaz (II. 27), and Media [the Medes], (II. 28). From this we see that the Medes are reckoned among the northern nations, which does not contradict the present passage and might well be so, for Media extends certainly from the northeast to the north of Babylon.—**One with another.** Comp. rem. on ver. 9.—As to the fulfilment of this prophecy, thus much only is ascertained with certainty, that Nebuchadnezzar subjugated the lands west of the Tigris down to Egypt and the borders of Lydia. Whether he also subjugated the lands lying east, or the Median kingdom, is disputed. NIEBUHR (*Ass. u. Babel.*) maintains that Nebuchadnezzar held his kingdom as a fief of Media, but without paying tribute. But after the death of Cyaxares, he ended victoriously a great war with Media (*Ib.*, S. 211 sqq). DUNCKER, on the other hand (I., S. 798, 844, etc.), combats both the dependence of Babylon on Media, and the victory over it. This controversy is of no importance for us. The prophet does not mean to say that God had given to Nebuchadnezzar all the five parts of the world, with all the beasts therein (xxvii. 6), and the men, for an actual possession, nor can this be maintained for all the lands here expressly mentioned by name. After the victory at Carchemish and Nebuchadnezzar's accession to the throne, the prophet recognizes this star, which has ascended the political horizon, as the sun which is to shine over all. In the grand prophetic view of history [which rests on the essential and regards the collateral as non-ex-

istent), since there has been any history at all, one nation always stands at the head of all the rest. This nation is that which rules the world, i. e., which dominates all the other nations, if not really, ideally or *de jure*, and is the representative worldly kingdom in antithesis to the kingdom of God. This is the sense of this passage, and of the later one, xxvii. 5 sqq. It may then well be said that this passage (xxv. 15-26) involves two judicial acts; one by which the Chaldean empire is founded, and a second by which it is judged (ver. 26 b).—**The king of Sheshach** (שֶׁשַׁח) It seems indubitable from the context here and from li. 41, where the two ideas correspond in the parallelism, that **Sheshach** is Babylon, and this is acknowledged by all the expositors. MARSHAM is the only exception, who takes שֶׁשַׁח as equivalent to שֹׁשַׁן (Shushan). *Comp. Ges. Thes.*, p. 1486. But we are very much in the dark as to the origin, the etymology and the meaning of the word. It is easily understood that Jeremiah here used a word for Babylon which somewhat veiled the idea. He may have done this for the sake of his countrymen. For the object of his prophecy requires that the impression of terror, which the name of Babylon must have made on their minds, should not be weakened. Hence with the exception of chh. l. li., he says nothing against Babylon, and these chapters, as is clear from the mode of publication, were intended much more for the future than for the present. That regard for the Chaldeans was his motive for such concealment, I do not believe. It might be said that he was afraid, as indeed many, JEROME at their head, have supposed. Jeremiah, however, surely feared the Chaldeans no more than his own countrymen. What other motive he had for concealing the name of Babylon from the Chaldeans, we cannot conceive. What had the Chaldeans to do with him? If they received information of the prophecy, yet it was not written for them. In the only passage where שֶׁשַׁח occurs besides this (li. 44), the need of change has evidently occasioned the expression. Jeremiah namely, in connection with chh. l. and li., never uses the word Babylon in the two parallel members of a verse, except li. 49, where the antithesis requires it. Elsewhere he uses as parallel with Babylon either Chaldeans (l. 8, 35, 45; li. 24, 35, 54), or land of Babylon, (li. 29), or a figurative expression like hammer (שֹׁמֵר, l. 23), or heart of my insurgents (לִבִּי-קָמִי, li. 1). He also twice uses instead of Babylon figurative expressions, as in li. 21. In li. 41 the name of Babylon occurs in the second clause. Accordingly it is quite in order that this name should not be used in the first clause of the sentence. Instead of it we have two synonymous expressions, of which one "the praise of the whole earth" is evidently of a figurative nature. The other is our שֶׁשַׁח. We see then that Jeremiah uses this expression in the one case for concealment, in the other for variety. Whence did he obtain it? Is it to be explained by the Atbash? Is it a species of Cabbalistic *Yemura* or anagram which is either simple (ex. gr.

מִלֵּא, Exod. xxiii. 28=מִלֵּא), or elaborate?

The latter consists in turning the Alphabet round and beginning at the end (N for M. W for Z, etc., hence Atbash), or in the middle (L for M. D for Z, hence Albam). *Comp. Buxtorf, Lex. Chald.*, p. 248, 9; HERZOG, *R.-Enc.*, VII. 206 [GESSNIUS denies that the Atbash was in use in Jeremiah's time, and HIRZIG accordingly attributes the anagram to a later period, when fear of Babylon furnished a motive for its use.—S. R. A.].—Has Jeremiah really made use here of such a play upon words? Many maintain this. It is said, if a prophet can make alphabetically arranged songs, he can make use of the Atbash. It may be that the two things are related, and hence I will not dispute the possibility. But I make this admission unwillingly and would rather say, with many of the elder theologians (ex. gr., SELDEN, *De Diis Syr. Synt.*, II., Cap. 13): *vix risum hic fortasse teneas*. As regards the signification of the word, it is certainly most natural to think of the radix שֶׁשַׁח, coll. שֹׁשַׁן, שֶׁשַׁח, שֶׁשַׁח, שֶׁשַׁח (Isa. xli. 64), and thence derive the meaning *demissio, submersio*, sinking down (HENGSTENBERG), humbling (GEAR). HENGSTENBERG remarks in opposition to my view (in *Jerr. u. Bab.*, S. 181), that the reason of its use is rhetorical, the prophet wishing to deprive of their terror the names Babylon and Casdim, which had a most terrible sound in the Israelitish ear, pointing by a slight alteration at the ruin hidden behind the greatness of Babylon; to which it may be replied, that these names were certainly not of terrible sound at the moment when destruction was being predicted to their bearers. This is however the case in xxv. 26, and in chh. l. and li. And why should Babylon be mentioned so frequently as the instrument of Israel's chastisement, without the "fearful sound" of the name being mitigated by the pleasant שֶׁשַׁח? The meaning "*demissio, submersio*" does not appear to suit at all in li. 41. For there it stands parallel with "praise of the whole earth." Others, therefore, have interpreted the name otherwise: CHR. D. MICHAELIS, *urbs bellatrix* from the Arabic *shaka*=*fortitudinem in bello ostendit*; J. D. MICHAELIS *χαλκόνειον*, from the Arabic *sakka*=*ferro obdixit portam*; BOHLEN, *atrium regis*, from an analogy in modern Persian. But all this is dubious. I believe that the whole matter must be left still in *suspensao*. Perhaps the Assyrian Babylonian monuments will throw light on it. At least RÖDIGER (in *Ges. Thes.*, p. 2486), refers to a discovery which RAWLINSON has made (*comp. Journal of the Asiatic Soc.*, XII., p. 478) according to which שֶׁשַׁח was the name of a Babylonian deity. I have not been able anywhere to find a confirmation of this statement ["Sir H. RAWLINSON has observed that the name of the moon-god, which was identical, or nearly so, with that of the city of Abraham, Ur (or Hur), might have been read in one of the ancient dialects of Babylon as *Shishaki*, and that consequently a possible explanation is thus obtained of the Sheshach of Scripture. (RAWLINSON's Herodotus, I., p. 616). Sheshach may stand for Ur, Ur itself, the old capital, being taken (as Babel the new capital was constantly) to represent the country." SMITH's Bible Dictionary.—S. R. A.].

Vers. 27-29. Therefore thou shalt say . . .

the Lord of hosts. These verses, containing the figure of the cup, express the immutability of the divine counsel.—Which is called by my name. Ver. 29. Comp. Comm. on ver. 18 and vii. 10.—Ye shall not be unpunished. Comp. xlix. 12, after which passage ours is formed.

3. The Judgment of the World.

XXV. 80-88.

- 80 But do thou prophesy against them all these words,
And say unto them:
Jehovah roareth from on high,¹
And utters his voice from his holy habitation:
He roareth against his pasture;
With a clear cry, like the vintagers, he answers the inhabitants of the land.
81 Tumult reacheth to the extremity of the earth;
For Jehovah hath a controversy with the nations;²
He pleadeth³ with all flesh:
The godless—he giveth them a prey to the sword, saith Jehovah.
82 Thus saith Jehovah Zebaoth:
Behold, evil goeth forth from nation to nation,
And a great tempest riseth from the ends of the earth.
83 And the slain of Jehovah shall on that day lie
From one end of the earth to the other end of the earth:
They shall not be lamented nor gathered nor buried;
They shall become dung on the face of the earth.
84 Howl, O ye shepherds and cry aloud,
And wallow, ye strong ones of the flock:
For your days for slaughter are accomplished;⁴
And I scatter you,⁵ that ye shall fall like an elegant vessel.
85 And the refuge shall vanish from the shepherds,
And deliverance from the strong ones of the flock.
86 Hark! Crying of the shepherds and howling⁶ of the strong ones of the flock;
For Jehovah devastates their pasture.
87 The fields of peace are desolated⁷ before the fury of Jehovah's anger.
88 He hath quitted, like a lion, his covert,
For their land is become waste before the fury of the destroyer,⁸
And before the fury of his anger.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 30.—יִהְיֶה כְּמִרּוֹם יִשְׁאָן. These words to קוֹלֵן are a quotation from Joel iv. 16; Am. i. 2, only that instead of מִירוּשָׁלַם there, we have מִכְּרֹם, and מִמְּעוֹן קִדְשׁוֹ instead of מִירוּשָׁלַם.

² Ver. 31.—רִיב־, with ב, as in Gen. xxxi. 36; Jud. vi. 32; Hos. ii. 4.

³ Ver. 31.—נִשְׁפֹּט (to have a suit at law, *litigare*. Comp. il. 25) with ל here only.

⁴ Ver. 34.—כִּי מָלְאָן וְגו'. The construction (*omstr. pregnans*. Comp. NABOKLSB. Gr., § 112, 7) is as in Gen. xxv. 24.

⁵ Ver. 34.—תִּפְצְוֹתֵיכֶם. The Masoretes would have this word pronounced תִּפְצוֹתֵיכֶם. Many MSS. and Edd. however read תִּפְצוֹתֵיכֶם. So also AQUILA, THEOD. SYMM. (οἱ σκαρδαμολογῆστές); JEROME, *disipationes vestre* [A. V.: your dispersions]. Now whether we connect this idea with the foregoing context ("your days are accomplished and your scatterings," as RASHI, EWALD in his *Crit. Gr.*, § 186, MAURER, UMBREIT read), or with the following ("and as to your scatterings—," as KIMCHI and others; "and your scatterings will take place," as CHR. B. MICHAELIS), the construction is still artificial or faulty and the sense feeble. The Masoretes would have the form regarded as a verb. But since תִּפְצוֹתֵיכֶם is a monstrous form, HIRZIG and GRAF would read תִּפְצוֹתֵיכֶם as Hiph., with strengthened ת, like תִּחַרְרֶה, xii. 5; xxii. 15 coll. תִּרְגֵּל Hos. xi. 3. The ת has given occasion to regard the form as a substantive; since, however, there are no substantives of the form תִּפְצוֹת, תִּפְצוֹת has been made from תִּפְצוֹת. I also adopt this view. As to the meaning of the word, however, I hold that of "scattering" to be correct. For 1. the Hiph. occurs only in this sense, never that of *breaking*; 2. *breaking* in relation to the preceding context would be tautological, while it is very suitable to say that a part of the flock shall be slaughtered, another part scattered, but in such wise that the scattered also shall be overthrown and

broken, like fine delicate vessels (כלי הכרדר) Hos. xiii. 15; 2 Chron. xxxii. 27; xxxvi. 10; Neh. ii. 10; Dan. xi. 8); 3. The mention of the כְּנוּס and of the כְּנִיכָה ver. 35 (comp. פְּלִיט, the escaped) applies better to scattered fugitives than to broken vessels.

⁶ Ver. 36.—On the form וְיִלְלֶת comp. OLSH., § 39 b; 78 a.

⁷ Ver. 37.—Since there is no utterance transporting the reader to the future, נִדְכֹּן is to be taken either as præterite or present (comp. Comm. on xviii. 4; xix. 4, 5). The latter is to be preferred, since נִדְכֹּן is evidently parallel to שָׁדַד, which expresses the present (ver. 36). The participle נִדְכֹּן should be taken as præterite. (Comp. NABOLSEN, *Gr.*, § 96, 2).

⁸ Ver. 38.—[destroyer, from הָרָץ, to be violent] does not occur elsewhere as an independent substantive. It stands objectively after חָרַב, Jer. xli. 16; i. 16, after עִיר, Zeph. iii. 1. More frequently it is not found. On the other hand, חָרַב stands only before אֶף. The word does not occur in any other connection. The hypothesis of HITZIG, EWALD, GRAF is therefore well-founded, that with the LXX. and Chald. we are to read חָרַב הַיְּנָה.

EXEGETICAL AND CRITICAL.

While in the previous section a long series of nations was adduced by name as the object of judgments, in such wise, however, that the enumeration ended indefinitely (ver. 26), in what follows no nation is mentioned by name, but the limits of the territory to be reached by the judgment are strictly defined in the words **all the inhabitants of the earth** (ver. 30), **all flesh** (ver. 31), **from one end, etc.** (ver. 38). From this it follows that the prophet here beholds the judicial act of God in its last and highest stage. After having, in vers. 1-11, described the judgment of the kingdom of God in the world, in vers. 12-29 the judgment of the kingdom of the world (*i. e.* that kingdom which represents the culminating point of history), he now describes the world-judgment, *i. e.* the judgment of all nations of the earth absolutely, without regard to their greater or less historical importance. We thus perceive here the same appearance, which not rarely occurs elsewhere (comp. *ez. gr.* Joel i. 15; ii. 1, 2 coll. iii. 4 sqq.; Isa. xiii. 9 sqq.; Zeph. i. 2-18; Matt. xxiv), *viz.*, that single temporal acts of divine judgment are designated as types and preludes of the last and highest judgment.—The passage includes four sections: 1. vers. 30, 31, prediction of the judgment in general, declaration as to *who* is the judge, from whence the judge proceeds, how far the judgment will extend; 2. vers. 32, 33, more special description of that which the judge does; the storm rolls from nation to nation, till the whole surface of the earth is covered with the slain; 3. vers. 34 and 35, address to the judged; they are to howl and wallow, for the day of slaughter is come and there is no possibility of escaping it; 4. vers. 36-38, the judgment is in course of execution, the cry of the oppressed is heard;—afterwards all becomes quiet, the lion has desolated the land.

Vers. 30, 31. **But do thou prophesy . . . saith Jehovah.** The person of Jehovah is evidently presented in these two verses as the judge. His appearance is described in its terribleness, as at the conclusion of His judicial acts.—**But do thou prophesy.** With these words the Lord, having dismissed those who protest against the cup (vers. 28 and 29), turns to the prophet, in order to put into his mouth, not a more moderate, but on the contrary a more emphatic threatening of judgment. We see that the prophet plainly wishes to represent the judgment as proceeding from the upper sanctuary. He was the more obliged to do this as the earthly sanctuary

was itself to be an object of the judgment. Comp. **his pasture**, directly afterwards. The roaring is immediately explained by the synonymous utters his voice, which in Old Testament usage is frequently a designation of the thunder (Ps. xviii. 1; xxix. 8 sqq.; xlvii. 7; lxviii. 34; Joel ii. 11).—**Against his pasture.** The holy land, of course including Jerusalem and the temple. Here, as in ver. 18 coll. מִחֹל ver. 29, the prophet names these sacred places first. On נֹהַד, **pasture**, comp. x. 25; Ps. lxxix. 7; Exod. xv. 13.—**With a clear cry, etc.** Nature in uproar! Thunder, lightning and tempest! The thunder roars, the tempest howls, hisses, whistles. This is the הִיָּד the hillo, heigh-ho, of the vintager (comp. הִלְלִים, Jud. ix. 27), who, however, here wades in human blood instead of the blood of the grape; for in the words **like the treaders**, an allusion has, doubtless correctly, been found to the comparison of a bloody conqueror with a treader of the wine-press. הִיָּד is found also in lxviii. 33; li. 14; Isa. xvi. 9, 10, and everywhere in a sense similar to that of this passage.—**He answers.** Comp. li. 14; Ps. xxxii. 18; cxix. 172.—**Tumult reacheth, etc.** Description of the whole tumult and its extent.—**For Jehovah, etc.** The Lord disputes not with individuals but with all. Therefore the noise is so fearful.—**To the sword.** Comp. xv. 9.

Vers. 32, 33. **Thus saith Jehovah Zebaoth . . . face of the earth.** The *person* of the judge retires; what He *does* is brought into the foreground and is described as proceeding from the ends of the earth, from nation to nation, a destructive tempest (ver. 32), especially as a universal dying, in consequence of which the earth will be full of unburied corpses (ver. 33).—**Goeth forth.** Comp. ix. 2; xxiii. 19.—**Ariseth.** Comp. vi. 22.—**Pleadeth, etc.** Comp. Isa. lxvi. 16.—**Shall not be lamented, etc.** A quotation from viii. 2; xvi. 4. Observe, moreover, the Old Testament coloring of this description. The prophet's gaze remains fixed on the earth. Comp., on the other hand, Matt. xxiv. 30 sqq.; xxv. 31 sqq.; 1 Thess. iv. 16 sqq.

Vers. 34, 35. **Howl . . . strong ones of the flock.** The prophet turns to the judged themselves, chiefly to the shepherds and the strong ones of the flock. Since the judgment of the world appears generally in Holy Scripture as the overthrow of worldly empires by the kingdom of God (comp. Ps. ii. 8 sqq.; cx. 1 sqq.; Dan. ii. 44; vii. 27; 1 Cor. xv. 24 sqq.; Heb. xii. 26 sqq.; Rev. xi. 15), by which it is proved that the first shall be last, and the last first, and

that God has chosen the foolish and weak things of the world to confound the strong;—we have here to understand by the shepherds and strong ones of the flock primarily the kings and princes (comp. “the kings thereof,” etc., ver. 18), as the most eminent bearers and representatives of worldly power. Still a limitation and an extension are in place; a limitation, in so far that by shepherds are most usually meant the kings of kings, i. e. the rulers of the world in general, here primarily Babylon,—an extension, in so far as the **strong ones of the flock** doubtless denote all that is great, strong and glorious in the world. Comp. Deut. xxxii. 15; Ps. xxii. 18; Jer. l. 11; Ezek. xxxix. 17 sqq.—**Wallow.** Wallowing in dust and ashes is also elsewhere an expression of anxious supplication in the greatest distress. Comp. vi. 26; Mic. i. 10; Ezek. xxvii. 30.

Vers. 36-38. **Hark . . . his anger.** The prophet describes here both the judgment in its course (ver. 36) and the appearance of the earth after its accomplishment. The cry of the mighty and the strong is heard, for the Lord is devastating their pasturage. Here also only the shepherds and the strong ones of the flock, the fat rams, the strong steers, the wild stallions, are mentioned, for the Lord has chosen the weak ones of the world.—**The fields of peace,** the pastures hitherto peaceful.—**Before the fury.** Comp. iv. 26.—**Like a lion.** Comp. Hos. v. 14; Ps. x. 9.—**For their land, etc.** We might perhaps expect **therefore**. But then the following reason **before the fury, etc.,** would be dragging tautology. The sentence with ‘**∴**’ simply explains the figure used:—because the land, in consequence of the divine anger, is devastated by the sword, it may be said that it looks like a pasturage visited by a lion.

DOCTRINAL AND ETHICAL.

1. On vers. 8-7. “God is a long-suffering God, who desireth not the death of a sinner, but that he may turn and live, Ezek. xxxiii. 11. Therefore He gives the first world 120 years time for repentance, Gen. vi. 3. Lot preaches to Sodom and Gomorrah more than twenty-five years, Gen. xiii. 13 and xix. 14. Christ preaches repentance three and a half years, the apostles forty years, before the destruction of Jerusalem. But dost thou not know that the goodness of God leadeth thee to repentance? Rom. ii. 4.” CRAMER.

2. How is it that those to whom the Lord has chiefly revealed His goodness and truth and whom He has made the bearers and medium of His promises; how is it, we ask, that it is just these men who are the most hardened in impenitence? The people of Nineveh, says the Lord, in Matt. xii. 41, will rise at the last judgment with this generation and will condemn it; for they repented at the preaching of Jonah and behold a greater than Jonah is here. And He cries, Woe to Chorazin and Bethsaida, for had such mighty works been done in Tyre and Sidon as were done in them, they would have repented long ago in sackcloth and ashes. And in like manner He says to Capernaum, which was exalted to heaven, that it shall be brought down

to hell, for if such mighty works had been done in Sodom it would have remained to this day (Matt. xi. 21-23). The key is contained in the words “temple of Jehovah, temple of Jehovah,” vii. 4. Israel does not hear the “if” in the words of his calling and election. They regard themselves as chosen unconditionally, and on this account as better than all others, being such as need no repentance. Thus grace has become a snare to them, and so it is to all who use their privileges as a lever of their wickedness. (1 Pet. ii. 16). [The election to gracious privileges not being necessarily election to eternal life.—S. R. A.]

8. [“**Nebuchadnezzar my servant.** It is remarkable that the Holy Spirit gives to Nebuchadnezzar by Jeremiah (xxv. 9; xxvii. 6; xliii. 10) the same title that Isaiah gives even to the Messiah Himself: namely, ‘My Servant.’ And inasmuch as the Chaldean king was appointed and empowered by God to conquer the nations, such as Ammon, Edom, Moab (which were types of the enemies of Christ and His Church,) we need not scruple to say that in these victories He foreshadowed the conquests of Christ, who made Himself a servant to do His Father’s will.” WORDSWORTH.—S. R. A.]

4. On ver. 12. “*Deus uti consuevit impiorum opera quoad malum pœnæ. Malum vero culpæ minime prodit, sed eos ipsos propter illud gravissime punit, præsertim si modum excesserint (Zech. i. 15). Solet istud illustrari apposita similitudine a virga, quam pater in castiganda sobole usurpat, usurpatum vero mox in ignem conjicit.*” FÖRSTER.

5. On ver. 12. “*Verbum Domini est veracissimum tum in comminationibus, de quibus hic et 2 Reg. x. 16, tum in promissionibus, de quibus Ps. xxiii. 14. Unde scite AUGUSTINUS (de Civ. D. 22, 3); ‘venient hæc quoque sicut ista venerunt; idem enim Deus utraque promisit, utraque ventura esse prædixit.’—Per quod quis peccat, per idem punitur et ipse.*” FÖRSTER.

6. On ver. 29. “*Verissimum est illud CLEMENTIS ALEXANDRINI: proximus Deo plenissimus flagellus (the nearer God, the nearer trouble, the better Christian, the greater the cross: it meets him first who is nearest to God). Contra vero BERNHARDUS: Qui hic non in laboribus hominum, illi erunt in laboribus dæmonum.*” FÖRSTER.

7. On ver. 30 sqq. “The strict judgment of God sounds much stronger and clearer than we can bear. Hence the 600,000 men were so terrified when they heard the voice of God, that they said: let not God speak with us, lest we die (Exod. xx. 19). It is well that we do not refuse to hear, or stop our ears against the sweet sound of God’s voice in the sacred office of the preacher, because we can have it (Ps. xcvi. 8), or the time will come, when we shall be obliged to hear its awful roaring, which God forbid. For when the lion roars, who shall not be afraid? (Am. iii. 8.)” CRAMER.

HOMILETICAL AND PRACTICAL.

The entire chapter treats of the divine judgments and affords occasion to speak of them (in a series of sermons) in various relations. We can thus speak, I. of the judicial acts of God according to the conditions of their manifesta-

tion. They are (1) required by the sins of men (vers. 5 and 6); (2) deferred by the love of God (vers. 5-6); (3) driven to accomplishment by the impenitence of mankind (ver. 7 sqq.).—II. Of the judicial acts of God according to the stages of their manifestation. (1) The preliminary. (a) in the life of individuals, (b) in the life of nations. God judges continually here below both single individuals and entire nations (vers. 9-23). (2) The final judgment; (a) in so far as it has already begun (vers. 9-11, 29 coll. 1 Pet. iv. 17; Matt. xxiv.). The theocracy in its outer relations is already judged; in this sense the universal judgment has begun at the house of God; (b) in so far as it is still future (single empires have already been destroyed, as

well as single men, but the judgment of the world as a whole is still impending, ver. 30 sqq.).—III. The judicial acts of God differently represented in the Old and New Testaments. (1) In the Old Testament they are (a) represented in figures (vers. 30, 31 sqq., 38), (b) limited to the earth (vers. 30, 33); (2) In the New Testament they are represented (a) in their full superterrestrial reality, (b) as extended over heaven and earth. (Comp. in contrast to this passage Matt. xxv.; 1 Cor. xv.; 1 Thess. iv.; 2 Pet. iii.).—IV. The judicial acts of God differently felt, according to the different inward conditions of men—(1) As destruction on the part of the godless (ver. 7 sqq.); (2) As deliverance on the part of the pious (vers. 11 and 12).

B. The Three Historical Appendices.

THE PROPHET OF THE LORD AND THE FALSE PROPHETS.

CHAPTERS XXVI. to XXIX.

It has been already shown in the introduction to the ninth discourse that these chapters stand here together, because their common topic is the conflict of the true prophet with the false prophets. Their position just here, however, is occasioned by the close historical connection of chh. xxvii., xxviii., with ch. xxv. There is thus a double connection, (1) that of chh. xxvii., xxviii., with ch. xxv. (Cup of wrath and yoke); (2) that of chh. xxvi.—xxix. with each other (false prophets). Before ch. xxvii., however, stands ch. xxvi., and thus separates the connected passages, ch. xxv., and chh. xxvii., xxviii., because it is the oldest in time. It comes before the fourth year of Jehoiakim. Perhaps also the four chapters were found in this order, and transposed here as a whole. Chh. xxvii., xxviii. belong to the fourth year of Zedekiah (Comp. Comm. on xxvii. 1). Ch. xxix. is somewhat earlier in date (Comp. the Introd. to this chapter). The arrangement of these four chapters is thus not consistently chronological. Perhaps first, the struggle of the prophet with the false prophets in their home (ch. xxvi.—xxviii.), then his struggle with those also who had emigrated to Babylon is represented. ["Jeremiah goes back here from the mention of the fourth year of Jehoiakim to the beginning of that king's reign, in order to suggest to his readers an evidence, a fortiori, of God's mercy and forbearance to Jerusalem. God gave solemn denunciations to Jehoiakim and Jerusalem in Jehoiakim's fourth year. But He did more than this: He had sent a prophetic message of warning to him even at the beginning of his reign. Such considerations as these will suggest the reasons for which Jeremiah's prophecies are not placed in chronological order." WORDSWORTH.—S. R. A.]

1. The conflict of Jeremiah with the false prophets before the fourth year of Jehoiakim.

XXVI. 1-24.

- 1 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah,
- 2 came this word from the LORD [Jehovah] saying, Thus saith the LORD [Jehovah]: Stand in the court of the LORD's [Jehovah's] house and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command
- 3 thee to speak unto them; diminish [omit] not a word. If so be [perhaps] they will hearken, and turn every man from his evil way, that I may repent me of the evil,
- 4 which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them: Thus saith the LORD [Jehovah]: If ye will not hearken to
- 5 me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both¹ rising up early, and sending
- 6 them, but ye have not hearkened: then will I make this house like Shiloh, and
- 7 will make this¹ city a curse to all the nations of the earth. So the priests and prophets and all the people heard Jeremiah speaking these words in the house of the
- 8 LORD [Jehovah]. Now it came to pass, when Jeremiah had made an end of speak-

- ing all that the Lord had commanded him to speak unto all the people, that the priests and the prophets, and all the people took him, saying, Thou shalt surely die.
- 9 Why hast thou prophesied in the name of the Lord [Jehovah] saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord [Jehovah].
- 10 When the princes of Judah heard those things, then they came up from the king's house into the house of the Lord [Jehovah] and sat down in the entry of the new gate^a of the Lord's [Jehovah's] house. Then spake the priests and the prophets unto the princes and to all the people, saying, this man is worthy to die; for
- 12 he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, The Lord [Jehovah] sent me to prophesy against this house and against this city all the words that ye
- 13 have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord [Jehovah] your God, and the Lord will repent him of the evil that
- 14 he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.
- 16 Then said the princes and all the people unto the priests and unto the prophets: This man is not worthy to die: for he hath spoken to us in the name of the Lord
- 17 [Jehovah] our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah^c the Morasthite prophesied in the days of Hezekiah, king of Judah, and spake to all the people of Judah, saying,
- Thus saith Jehovah Zebaoth:
Zion shall be plowed as a field,
Jerusalem shall become a heap of stones,
And the mountain of the house woody heights.
- 19 Did Hezekiah, king of Judah, and all Judah put him at all to death? did he not fear the Lord [Jehovah] and besought [propitiated]^b the Lord [Jehovah] and the Lord [Jehovah] repented him of the evil which he had pronounced against them. Thus might we procure great evil [We however are about to commit great wicked-
- 20 ness] against our [own] souls. And there was also a man that prophesied in the name of the Lord [Jehovah], Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against the city and against the land, according to all the words of
- 21 Jeremiah. And [when] Jehoiakim, the king, with all his mighty men [warriors] and all the princes, heard his words [and], the king sought to put him to death: but [when] Urijah heard of it [and] he was afraid and fled, and went into Egypt.
- 22 And Jehoiakim, the king, sent men into Egypt, Elnathan, the son of Achhor, and
- 23 certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and
- 24 cast his dead body into the graves of the common [sons of the] people. Nevertheless [But] the hand of Ahikam the son of Shaphan was with Jeremiah, that they should [did] not give him into the hands of the people to put him to death.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—The י before הַשְׁכֵּם—and, moreover, comp. NABOLSB. Gr., § 111, 1.

² Ver. 6.—הַחֲזָקָה. This form is found here only in the Chethibh. It is not a scriptural error, the ח being the so-called paragogic. Comp. OLSH. § 101, c, and § 133, S. 264.

³ Ver. 10.—[Targum: The east gate.]

⁴ Ver. 13.—The Masorotes alter מִיכָה into מִיכָהָ, not because they regard the former as correct, but to bring out clearly the identity of this Micah with him whose book is included in the canon (comp. CASPARI, *Micah der Morasthite*, S. 12).—The passage quoted is found verbatim in Mic. iii. 12, except that there we read מִיכָה instead of מִיכָהָ. (Comp. OLSH., S. 207, 285.)

⁵ Ver. 19.—[Literally: Soothed by prayer the face of the Lord.—S. R. A.]

EXEGETICAL AND CRITICAL.

It has been shown above that this chapter is not immediately connected with chap. xxv., but mediately through chh. xxvii., xxviii. The asser-

tion of GRAF that "the narrative of this occurrence has no connection either with the preceding or with the following context" is incomprehensible. For if we do not agree with EWALD that each of the three supplements concludes with a glance at those prophets, who either prophesied

what was directly false or did not defend the truth with becoming steadfastness (*Proph. d. A. B.*, II., S. 187), it is yet indisputable that all these four chapters treat of the conflict of the prophet with false prophets, that they follow each other in chronological order, and that chh. xxvi.-xxix. presuppose ch. xxv. as their basis. This explains the position of ch. xxvi. here. I cannot accept the statement of GRAY that as a record of personal experiences it ought to have stood before ch. xxxvi.: for here the narrative would stand quite isolated topically, and chh. xxxiv.-xlv. are not the only place for the prophet's personal experiences, for they are inserted elsewhere, according to the connection of facts. Comp. chh. xx. and xxx. And this is the case with chh. xxvi.-xxix. We might rather expect that, on account of the relation of the facts, it would come after ch. xxxiii. But on the one hand it would disturb the plan of that group (against kings and prophets) by partial details, and on the other the principal matter of chh. xxvii. and xxviii. has too close an historical connection with ch. xxv. to be separated from it, or even only to be placed before it. The reason why this chapter does not stand after chh. vii. sqq., where it properly belongs in historical connection, is that the series of great discourses was not to be interrupted by a long historical section. As far as ch. xviii. are discourses only. From this point onwards the historical element is successively brought forward. Although thus separated in position, this ch. xxvi. refers back to the great discourse in chh. vii.-x., and describes the almost fatal consequences, which it had with respect to the person of the prophet (vers. 1-19). At the same time, however, the opportunity is afforded for the narrative concerning another prophet, Urijah, the son of Shemaiah, who had no such courageous patron as Ahikam, and really fell a sacrifice to his fidelity to his calling at the command of the ungodly king Jehoiakim.

Vers. 1-6. **In the beginning . . . all the nations of the earth.** In the beginning of the reign of Jehoiakim, at any rate before the battle of Carchemish, since there is no mention made of the Chaldeans, Jeremiah receives the command to stand in the fore-court of the temple (comp. xix. 4, and EXE. on vii. 2), and proclaim a revelation he has received to all the Jews who have come up to the feast. What feast this was we know not (comp. Comm. on vii. 2). The introductory formula in vii. 1 is: Go into the gate and proclaim as follows. Here it is said: Stand in the fore-court and proclaim all that I have commanded thee, without omitting anything. There the command to go into the gate precedes the revelation. Here the order is reversed. For here the words **which I command thee, and omit not a word**, point back to the revelation as one previously received. The latter especially would have no sense, if what is to be delivered by the prophet had not been already communicated. Still, however, in ver. 4 sqq., the chief contents of the discourse follow in a brief and pregnant recapitulation. There is no contradiction in this. It may have been that the prophet received the revelation of the great discourse in chh. vii.-x., at the same time with the command to deliver it in the temple, and that afterwards,

when the moment of performance came, the command was repeated with a reference on the one hand to the revelation received (xxvi. 2), and on the other with a brief recapitulation of its main import (xxvi. 4-6).—**Omit not a word** reminds us of Deut. iv. 2; xiii. 1 coll. Rev. xxii. 19.—**If so be they will hearken**, ver. 3. It is apparent that the assembly to the feast must have appeared a specially favorable opportunity for a decisive attempt.—**Repent me of the evil.**

Comp. xviii. 8; ⁷⁸as in vers. 18 and 19; xlii. 10; Jud. xxi. 6; 2 Sam. xxiv. 16.—**rising early.** Comp. vii. 13, 25; xxv. 3, 4.—**But ye have not hearkened.** retained as a reminiscence of the passage vii. 13, is to be regarded as a parenthesis; since the apodosis begins with ver. 6.—**Like Shiloh.** In these words the prophet reproduces most distinctly the main threatening of the great discourse in chap. vii. (comp. vers. 12 and 14, and the rems. thereon).—**A curse.** Comp. xxiv. 9; xxv. 18.

Vers. 7-11. **So the priests . . . have heard with your ears.** The priests and prophets here appear as the real opponents of Jeremiah. Very probably most of the false prophets were themselves priests. Comp. Comm. on xx. 6.—The people allow themselves to be carried away, though on the speech of the princes they are disposed to espouse the cause of Jeremiah against the priests and prophets (ver. 16), and in other circumstances would be ready to execute the sentence of death on him (ver. 24). The princes are not yet filled with that blood-thirsty hatred towards Jeremiah, which they afterwards manifest (ch. xxxvii. sqq.).—In the words like **Shiloh** they allude to vii. 12, 14, as in the following without an inheritance to ix. 10.—**On gate of the Lord's house**, comp. rems. on xx. 2.—**Worthy to die.** This expression (כִּי יָמוּת) occurs also in Deut. xix. 6; xxi. 22. As the first word in itself signifies judgment or condemnation, the phrase may from the connection denote judgment or condemnation to death. The expression in ver. 11 and Deut. xix. 6, may be taken in the first, in ver. 16 and Deut. xxi. 22 in the second sense.

Vers. 12-19. **Then spake Jeremiah . . . our souls.** In the words **amend your ways** the prophet repeats the chief requisition of his discourse in vii. 3, 5. It is thus to be seen that he is neither terrified nor evilly disposed towards his people. On this condition, but on this condition only, does he promise salvation. If they do not like this they may do with him as they will. They are, however, at the same time to know that in killing him they would bring upon themselves the guilt of shedding innocent blood. This answer of Jeremiah's, short and simple but firm and decided, appears to have made a deep impression on the judges and the people. For Jeremiah is acquitted. Some of the elders of the people (זִקְנֵי הָאָרֶץ, elders of the land, ver. 17, are distinguished from the שָׂרִים, princes, ver. 10, who are in the king's house, at court and members of the government, while the former represent the local magistrates throughout the country, comp. xxxvii. 16; xxxviii. 6, 23 sqq.) support this sentence by reference to a former occurrence. The prophet Micah, [of Mo-

resheth, near Eleutheropolis, in Philistia. EUSEB., JEROME], had not been punished by Hezekiah on account of a similar utterance.—On the point, that the passage iii. 12 forms the climax of the minatory prophecies of Micah, and that Jeremiah quotes the book of Micah especially in the discourse in chh. vii.-ix. comp. CASPARI, *passim*. From the last mentioned circumstance it follows that Jeremiah himself reminds his hearers of Micah, and institutes a comparison between himself and this prophet. CASPARI however errs in attributing the discourse in chh. vii.-ix. to the reign of Josiah. [On the fulfilment of the prophecy of Micah and Jeremiah, comp. THOMSON, *The Land and the Book*, II., 475.—S. R. A.]

Vers. 20-24. And there was also a man . . . to put him to death. That this narrative about Urijah does not continue the words of Jeremiah's friends, is clear from the circumstance that in this case a precedent would be referred to unfavorable to Jeremiah. It is evident that they are not the words of his opponents from the absence of any introductory formula. Others affirm that this story must have related to a later period than the commencement of Jehoiakim's reign. This however depends on how far we extend the commencement. Apart then from the question, whether this occurred earlier or later, which it will be difficult to decide. I think, with GROTIUS, SCHNURRER, ROSENKRÜTZER and others, that Jeremiah himself adds this story in order to show in how great danger he then was of his life. At all events the events narrated had happened when Jeremiah wrote his book, which he did the first time in the 4th and 5th years of Je-

hoiakim (xxxvi. 1 sqq.; 9 sqq.), and the second time immediately after the destruction of the first book in the 9th month of the 5th year of Jehoiakim (xxxvi. 28 sqq.) The events might have occurred up to this time; and even if they belong to a later period, the possibility is not excluded that they were inserted here by Jeremiah himself. Yet it is easier to explain the phrases *this city and this land*, in ver. 20, if we suppose that the prophet had these expressions, which strictly taken presuppose an oral address, still in remembrance from the preceding conversation. Nothing further is known either of Urijah, or his father Shemaiah.—Elnathan the son of Achhor is also mentioned in xxxvi. 12, 25 among the princes favorable to Jeremiah. Jehoiakim appears to have been his son-in-law, for Nehushta, the mother of Jehoiachin was, according to 2 Ki. xxiv. 8, a daughter of Elnathan. Achhor is mentioned in 2 Ki. xxii. 12 as one of the princes, who were in personal attendance on Josiah.—The graves of the common people (ver. 23) appear elsewhere as an unhallowed place (2 Ki. xxiii. 6). On the expression "sons of the people" comp. Comm. on xvii. 19.—Ver. 24. **But the hand of Ahikam.** The particle *וְ*, only, but, presupposes a thought, which easily flows from the previous context, *so would it have been with Jeremiah*. From the mention of Ahikam alone it is plain that it was he who caused the decision to be favorable to Jeremiah, (ver. 16 sqq.) He is also mentioned in 2 Ki. xxii. 12-14, together with Achhor, and according to xxxix. 14; xl. 5, and other passages, he was the father of the governor Gedaliah.

2. The conflict of Jeremiah with the false prophets in the fourth year of Zedekiah.

CHAPTERS XXVII. AND XXVIII

XXVII. 1-22.

1 In the beginning of the reign of Jehoiakim [Zedekiah], the son of Josiah, king
2 of Judah, came this word unto Jeremiah from the Lord saying, Thus saith the
3 Lord to me, Make thee bonds and yokes and put them upon thy neck, and send
4 them to the king of Edom and to the king of Moab, and to the king of the Ammo-
5 nites, and to the king of Tyrus, and to the king of Zidon, by the hand of the mes-
6 sengers which came to Jerusalem unto Zedekiah, king of Judah. And command
7 them to say unto their masters, Thus saith the Lord of hosts [Jehovah Zebaoth]
8 the God of Israel, Thus shall ye say unto your masters; I have made the earth,
9 the man and the beast that are upon the ground, by my great power and by my
10 out-stretched arm, and have given it to whom it seemed meet unto me. And now
11 have I given all these lands into the hand of Nebuchadnezzar, king of Babylon,
12 my servant; and the beasts of the field have I given him also to serve him. And
13 all nations shall serve him, and his son, and his son's son, until the very time of
14 his land come: and then many nations and great kings shall serve themselves of
15 him. And it shall come to pass, that the nation and kingdom which will not serve
16 the same Nebuchadnezzar, the king of Babylon, and that will not put their neck
under the yoke of the king of Babylon, that nation will I punish, saith the Lord
[Jehovah] with the sword, and with the famine, and with the pestilence, until I

9 have consumed^d them by his hand. Therefore hearken not ye to your priests, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon. For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, those will I let remain still in their own land, saith the Lord; and they shall till it and dwell therein. I spake also to Zedekiah, king of Judah, according to all those words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.^e Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you. For I have not sent them, saith the Lord, [Jehovah] yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye and the priests that prophesy unto you. Also I spake to the priests and to all this people, saying, Thus saith the Lord [Jehovah]; Harken not to the words of your prophets that prophesy unto you, saying, Behold the vessels of the Lord's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you. Harken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts [Jehovah Zebaoth] that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go^f not to Babylon.

19 For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in the city, which Nebuchadnezzar king of Babylon took not, when he carried away captive^g Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord [Jehovah] and in the house of the king of Judah and of Jerusalem; they shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place.

XXVIII. 1-17.

1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year,^h and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the presence of the priests, and of all the people, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full yearsⁱ will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord, for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord [Jehovah]. Even the prophet Jeremiah said, Amen:^j the LORD do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now the word that I speak in thine ears, and in the ears of all the people; the prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.^k The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck,

- 11 and brake it.¹⁰ And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. Then the word of the Lord came to Jeremiah, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar, king of Babylon; and they shall serve him: and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast¹¹ thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

TEXTUAL AND GRAMMATICAL.

¹ XXVII. 8.—The construction here is not an anacoluthon, but *הָנְוִי* is accusative, and *אֵת אֲשֶׁר* is not co-ordinate to the first *אֲשֶׁר* but to *וְהָנְוִי*: as to the nation which will not serve, and as to that which will not bow the neck, etc. Hence the singular *יָהוֹן* stands properly also in the second relative clause. The sign of the accusative stands before the second *אֲשֶׁר* to distinguish it as an accusative from the first, which is nominative, (comp. EWALD, § 277 d, 2, and Gen. xlvii. 21; 2 Ki. viii. 31), and thus at the same time to indicate that *אֲשֶׁר* does not stand parallel to *וְהָנְוִי* *הָנְוִי*.

² Ver. 8.—*עַד-תָּמִי*. *תָּמִי* in a transitive sense, as in Ps. lxi. 7.

³ Ver. 12.—*וְהָנְוִי*. Comp. TEXTUAL NOTE on xxv. 5.

⁴ Ver. 18.—*לְכַלְתִּי כֹאן*. The form *כֹּאן* as a perfect is abnormal. In 1. 5 it is to be taken as imperative. It is therefore not improbable, as HITZIG, OLSHAUSEN and GRAY suppose, that we are to read *יִכְלֹתִי יִכְלֹתִי*.

⁵ Ver. 20.—*בְּנִלְוֹתוֹ*. Comp. Exod. xiii. 21; Isa. xliii. 11; Ps. lxxviii. 17; OLSH. § 78, c.

⁶ XXVIII. 1.—Instead of *בְּשִׁנַּת הָרִבִּיעִית* as the Chethibh is to be read, the Masoretes would here have *בְּשִׁנַּת הָרִבִּיעִית* as in xxxii. 1. The reading of the Chethibh is found unimpeached by the Masoretes in xvi. 2; II. 59. Probably the Masoretes wished, here as in xxxii. 1, the same punctuation for the word occurring twice in the verse, while in xvi. 2 and II. 59, no occasion was given for such an effort at conformity. On the *St. const.* in this connection, comp. NAEGELSB. Gr., § 65, 2, c.

⁷ Ver. 3.—*שְׁנֵתִים יָמִים*. On the construction comp. NAEGELSB. Gr., § 70, g. Comp. besides Gen. xii. 1; 1 Sam. xiii. 23, etc.

⁸ Ver. 6.—*אֶנְוִי* occurs besides in Jeremiah, only in xi. 5.

⁹ Ver. 8.—On the construction in this verse, comp. NAEGELSB. Gr., § 88, 7; 111, 1, b, 10.

¹⁰ Ver. 10.—The masc. suffix in *וְיִשְׁכְּרֶהוּ* refers to the idea of *עָזַל*. Comp. NAEGELSB. Gr., § 60, 4.

¹¹ Ver. 16.—The word *מִשְׁלַחַךְ*, I cast thee off, must, as HITZIG has remarked, contain an allusion to *שְׁלַחַךְ*, in ver. 15.

EXEGETICAL AND CRITICAL.

The two chh. xxvii. and xxviii. are so evidently parts of a whole that we do not seem to be justified in separating them. The occurrence here narrated is based entirely on ch. xxv. The sending of the yoke to the neighboring nations can indeed be regarded as the fulfilment of the commission received by the prophet in xxv. 15 only in so far as it may be understood in a double sense; in the sense of proclamation and the sense of the execution of the divine sentence.—The command to acknowledge Nebuchadnezzar as a world-ruler appointed by God is supplemented by the warning not to allow the deceptive promises of the false prophets to deter them from yielding in subjection to him (xxvii. 9-22). Notwithstanding this, one of the false prophets, Hananiah, the son of Azur, dares to give the prophet of Jehovah the lie and by breaking the wooden yoke, which the latter bore on his neck, to symbolize his liberation from the dominion of Nebuchadnezzar. Thereupon Jeremiah receives the command to replace the wooden yoke by an iron one, and to predict Hananiah's speedy death in the course of the year. Hananiah really died two months afterwards. The

date of the whole occurrence is the fourth year of Zedekiah (xxviii. 1), since the statement in xxvii. 1 (beginning of the reign of Jehoiakim) is at any rate, and the other in xxviii. 1 (beginning of the reign of Zedekiah) is very probably incorrect. Further particulars on this point below.

XXVII. 1-11. In the beginning . . . dwell therein. There are weighty critical suspicions with respect to the first verse. In the first place the name Jehoiakim has long been a stumbling-block. How could the prophet receive a commission in the beginning of the reign of Jehoiakim to the ambassadors who had come to Zedekiah *וְהָנְוִי* (ver. 3)? And how could the prophet execute the same commission to Zedekiah (ver. 12), and say in xxviii. 1 that in the same year, in the beginning of the reign of Zedekiah, Hananiah contradicted his prediction? HAEVERNICK indeed [II., 2, S. 217] says "the words *וְהָנְוִי* (ver. 3) pertain to the compilation of the chapter,—to show how Zedekiah should fulfil that older prophecy of the time of Jehoiakim, and should behave towards the nations which were his allies." But this would presuppose that Jeremiah received a message to ambassadors who did not come to Jerusalem till from eleven to fifteen

years afterwards. Further, according to this the name of Nebuchadnezzar and the Chaldeans would have been mentioned in the beginning of the reign of Jehoiakim, while we have demonstrated that before the battle of Carchemish, in the fourth year of Jehoiakim, Jeremiah did not yet know that the enemies coming from the north would be the Chaldeans under Nebuchadnezzar. Add to this that the compiler must have proceeded very inconsiderately, to substitute the time of receiving the commission for that of its execution. We ought to have read in that case: In the time of Jehoiakim Jeremiah received the commission to declare the following to foreign ambassadors who should come. These ambassadors came in the beginning of the reign of Zedekiah and unto them spake Jeremiah, *etc.* Instead of this we have: In the beginning of Jehoiakim's reign Jeremiah received the command to deliver this message to the ambassadors, who are come to Zedekiah, *etc.* To attribute to the supposed compiler such a violent treatment of the text is truly much worse than to assume an oversight of the copyist. It is, moreover, a wonder to me that, as far as my knowledge extends, no commentator has hit on the idea of taking הָבֹאִים in the sense of the Fut., or Fut. exacti.: *who come or will have come.* There is unquestionably grammatical authority for this. For the participle, which in itself has no tense, may be taken according to the connection as present, past or future. Comp. NAEGELSB., *Gr.*, § 97; EWALD, § 335, b. Compare especially the same word in Isa. xxvii. 6—*temporibus futuris*, Eccles. ii. 16, הַיָּמִים הַבָּאִים *diebus venturis, etc.*—Whatever we have already urged is certainly opposed to this rendering of the word, *viz.* 1, the improbability of the communication of a message not to be delivered for fifteen years; 2, above all the entirely unhistorical mention of Nebuchadnezzar and the Chaldeans in the beginning of the reign of Jehoiakim. The objections to the reading **Jehoiakim** are of ancient date. JEROME helps himself out of the difficulty by connecting the verse with the previous chapter. It does not disturb him that thus ch. xxvi. begins and ends with a similar date; yet he supposes that it was this circumstance, which led the Seventy to omit the verse. The Syriac and the unprinted *Arabs Ozonienensis* read "Zedekiah." Likewise the Cod. Regiomont., II. KENNICOTT in his *Diss. super ratione text. Hebr. V. T., I.*, p. 503; *II.*, p. 346, Ed. TELLER, decidedly favors the view that a copyist who had forgotten that Zedekiah was also a son of Josiah was moved by xxvi. 1 to alter the name of Zedekiah into Jehoiakim. I also hold the view that xxvi. 1 affected the rendering of xxvii. 1, for as we shall see below at xlix. 34, chapter xxvii. has lost its original superscription by the oversight of a diaskenast who added this verse of the prophecy against Elam as a postscript. Hence xxvii. 1 is still wanting in the LXX; on the other hand the prophecy against Elam has in the LXX a superscription and a postscript, in the Hebrew text a superscription which does not correspond to the general purport, and ch. xxvii. has obtained in the Hebrew a new beginning which was formed after xxvi. 1, while the original text of xxvii. 1, is

to be sought nowhere else but in xlix. 34 (with the omission of אֶל-עִלָּם). So **MOVERS** and **HITZIG**, with whom on this point I feel obliged to agree. From xxviii. 1 it is evident that by the beginning of Zedekiah's reign we are to understand his fourth year. This appears to be entirely suitable in point of fact. For it is not to be imagined that Zedekiah undertook revolutionary projects immediately after his ascension of the throne. As to the mode of expression, "beginning" is a relative idea, and the first half of a period may be designated as the beginning, the latter half as its close. From the words **Thus saith Jehovah unto thee**, it is more-over apparent that from ver. 2 onward the prophet communicates the words as he spoke them to the people. Comp. "saith Jehovah," ver. 11 and ver. 16. The introductory formula in ver. 1 b, is then not to be referred specially to the moment of revelation, but it has this sense, that all the actions and speeches related in what follows are the result of a revelation to the prophet.

Ver. 2. **Bonds** i. e. cords (ii. 20; v. 5; xxx. 8), not to hold together the wooden parts of the yokes, for such yokes there are none, but to fix the yoke to the body, are what Jeremiah is to prepare. So with כִּשְׁלוֹת. The word (כִּשְׁלָה, tottering above, crooked, broken from the branch, the bough, piece of wood) is in both these chapters used in a material sense, while לָךְ always denotes the yoke in a figurative sense (xxvii. 8, 11, 12; xxviii. 2, 4, 11, 14 coll. xxviii. 10 sqq.). Jeremiah is to put these yokes on his neck and send them by the messengers to their master. As certainly as the prophet should put a yoke upon his neck, and has really put it on (xxviii. 10 sqq. coll. Isa. xx. 2; Hos. i. 2 sqq.; Ezek. xii. 8 sqq.), so certainly should he really give the yoke to the messengers. This corresponded to oriental customs. If the messengers would not take the yoke with them, that was their affair. The four neighboring nations here mentioned (Edom, Moab, Ammon, Sidon) are named in the same order in xxv. 1, 2. NIEBUHR (*Ass. u. Bab.*, S. 211) connects this consultation with the diversion, which resulted from Nebuchadnezzar's pretended expedition against Media after the death of Cyaxares in B. C. 594 (*Vid. sup.*, xxv. 26). But this connection is altogether uncertain, and we must be content to be ignorant why that epoch was considered adapted for a revolt. At all events the words of the prophet made an impression on the king. For in the same year (593) we find him on a journey to Babylon (li. 59), which can have had no other object than renewed homage. When DUNCKER (*S.* 834, *etc.*) says the Phœnicians were then left to their fate and subjugated by Nebuchadnezzar, the first part of the statement is correct. But I doubt whether they then immediately revolted on their own account, and were again subjugated. For when Sidon (Ezek. xxxii. 29) is mentioned among the nations which had fallen before the sword of Nebuchadnezzar, before the twentieth year of this king (Ezek. xxxii. 17), therefore before B. C., 585, it does not seem at all necessary to assume that the Phœnicians revolted sooner than Zedekiah himself, who was moved to open revolt by Hophra.

the new king of Egypt, in B. C. 589. When also after the destruction of Jerusalem (586) only Tyrus among the Phœnician cities was still to be subdued, the conquest of the rest may have well taken place immediately before the attack on Judah and Jerusalem (588). The Edomites, Moabites and Ammonites, who are mentioned in 2 Kings xxiv. 2 as Chaldean allies against Judah, appear according to our passage in their love of freedom to have momentarily forgotten their ancient enmity towards Judah, as well as their fear of the Chaldeans. But they can scarcely have revolted. According to Ps. cxxxvii. 7 coll. Lam. iv. 21, 22; Ezek. xxxvi. 5 the Edomites were zealous co-operators at the destruction of Jerusalem.

Ver. 5. **I have made, etc.** The Creator has the right to dispose of His creatures. — **As seemed meet unto me.** Comp. xviii. 4. — **Ver. 6. And the beasts of the field.** Nebuchadnezzar is declared universal governor *de jure divino*. — Ver. 7. This verse is wanting in the LXX. **MOVERS** and **HITZIG** regard it as interpolated. Comp. on the other hand **GRAF**, S. 348, *Anm.* An interpolator would certainly not have interpolated so incorrectly. For Nebuchadnezzar was succeeded only by his son Evilmerodach, who was murdered by Neriglissar, his father-in-law. He was succeeded by his son Labosoarchad, a child who was killed after a reign of nine months, to make place for Nabonnet, one of the conspirators. The latter was Babylon's last king. On the contrary the LXX. omitted the verse because it seemed so inaccurate. The prophet does not, however, intend to be exact. The phrase "his son and his son's son" is to denote an indefinite but brief period (Exod. xx. 5; xxxiv. 7; Deut. v. 9). The chronicler seems to refer to this passage in 2 Chron. xxxvi. 20. — **Shall serve themselves of him.** Comp. xxv. 14. The expressions **many nations, etc.**, remind us of l. 9, 41. When we remember that this passage originated at the same time with chb. l. and li., this relationship may well have its foundation in the mind of the prophet. — Ver. 8. **The nation which . . . that will not, etc.** At first it seems natural to take the second sentence as the correction of the first: he who will not serve, or rather, he who will not voluntarily submit himself. For all, indeed, will serve. He who has to be compelled may expect the extremity of distress, while he who voluntarily submits will retain at least his land and his life. But unfortunately it is not grammatically allowable to take l in the meaning of "or rather." We must therefore make this distinction between "serve" and "put their neck under the yoke," that the former refers to the nations already subject to the Babylonian dominion, the latter to the others. In warning the heathen nations of their diviners, sorcerers, etc., the prophet puts the false prophets of the Jews afterwards mentioned in the same category with them. — Ver. 10. **To remove.** The consequence is represented as the object. Comp. ver. 15. — **And that I should drive.** Observe the return of the discourse from the secondary to the main form. Comp. **NAGELSB. Gr.**, § 99, 3, — vers. 15 and 22.

Vers. 12-15. **I spake also to Zedekiah . . . prophesy unto you.** As in ver. 2, the prophet

here and in ver. 16 sqq. gives an account, not of the reception, but the execution of the divine commission. Comp. **EXEG.** rema. on xxvi. 2. — **By the sword, etc.** Comp. ver. 8.

Vers. 16-22. **Also I spake to the priests . . . restore them to this place.** Jeremiah speaks to the king of political subjection, to the priests and the people of the vessels which were the ornaments of the temple and its worship. These vessels carried away by Nebuchadnezzar (2 Kings xxiv. 13) are according to the words of the false prophets to be brought back in a very brief period. In opposition to this Jeremiah makes the requisition on the false prophets to prove their authority by preventing through their intercession (יְיָֽוֹֹ) Comp. vii. 16) the deportation of the vessels still in their possession. — The pillars (1 Kings vii. 15-22), sea (1b. 23-26), and bases (ver. 27 sqq.), were the largest and heaviest vessels, which were not therefore carried away the first time. Comp. **EXEG.** rema. on lii. 17. — **All the nobles.** Comp. Is. xxxiv. 12; Jer. xxxix. 6 and xxix. 2; 2 Kings xxiv. 11 sqq. — The refutation of **MOVERS'** and **HITZIG'** assertion that vers. 16-21 are interpolated, may be seen in **GRAF**, S. 351. He has also on pp. 344, 345 shown that the abbreviated name-ending, which prevails in chb. xxvii.-xxix. (יָֿ instead of יִיֿ) is not to be regarded as the sign of a later date of composition.

XXVIII. 1-4. **And it came to pass . . . the yoke of the king of Babylon.** In the same year, doubtless shortly after the occurrences narrated in ch. xxvii. came Hananiah from Gibeon (a city of priests, Josh. xxi. 17) and, therefore, probably himself a priest, in opposition to Jeremiah prophesying that in two years the Lord will break the yoke of Nebuchadnezzar, and bring back the sacred vessels and king Jehoiachin, together with the other captives from Babylon. On the date "in the beginning" comp. Comm. on xxvii. 1. The month is mentioned on account of the statement in ver. 17. — The deceptive promise of Hananiah is directly opposed to what Jeremiah has said in xxii. 26, 27; xxvii. 16.

Vers. 6-9. **Then the prophet Jeremiah said . . . truly sent him.** Jeremiah replies: would that thou wert right! But only prophecies of calamity have the presumption of truth in their favor, for they are connected with danger to their author. Prophecies of good fortune may be flattery. We must, therefore, wait for their result. — On ver. 9 comp. Deut. xviii. 21, 22.

Vers. 10 and 11. **Then Hananiah . . . went his way.** Hananiah has the audacity to answer Jeremiah's speech by taking the yoke from his neck and breaking it, at the same time repeating his previous prediction (vers. 3 and 4). Jeremiah goes away for the time without uttering a word in reply. On מוֹשֶׁה and לָךְ comp. **EXEG.** rema. on xxvii. 2.

Vers. 12-17. **Then the word . . . seventh month.** After some time Jeremiah received from the Lord a double message to Hananiah: 1. By the breaking of the wooden yoke all that he has effected is that an iron one takes its place, for iron will be the yoke, which Nebuchadnezzar will put upon the nations, according to the will of God; 2. Hananiah, who misuses the name of

God and has misled the people into vain confidence, is to die this year. This also came to pass, for he died two months afterwards.—**Yokes of wood.** The plural is generic, as was remarked on xxvii. 2. Comp. NÄGELS. *Gr.*, § 61, 2 d.—**Yoke of iron.** The prophet

appears to have had Deut. xxviii. 48 in mind. On ver. 14 comp. xxvii. 6.—**Rebellion** (מַרְדָּה) comp. xxix. 82. It is=revolt, rebellion, on account of the following מַרְדָּה.—**In the seventh month** corresponds to fifth month, ver. 1.

3. *The conflict of Jeremiah with the false prophets in Babylon.*

CHAPTER XXIX.

1. *The Letter to the Exiles.*

XXIX. 1-23.

- 1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar carried away captive from Jerusalem to Babylon (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters and the smiths, were departed from Jerusalem); By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah (whom Zedekiah the king of Judah sent unto Babylon to Nebuchadnezzar, king of Babylon), saying,
- 4 Thus saith the Lord of hosts [Jehovah Zebaoth], the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon: Build ye houses and dwell in them, and plant gardens and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there and not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord [Jehovah] for it: for in the peace thereof shall ye have peace.
- 8 For thus saith the Lord of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed¹. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity,² and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.
- 15, 16 Because³ ye have said, The Lord hath raised us up prophets in Babylon; *Know* that thus saith the Lord of⁴ the king that sitteth upon the throne⁵ of David, and of all the people that dwelleth in the city, and of your brethren that are not gone forth with you into captivity; Thus saith the Lord of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile⁶ figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the Lord, which I sent⁷ unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord [Jehovah].

- 20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have
 21 sent from Jerusalem to Babylon: Thus saith the Lord of hosts, the God of Israel,
 of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a
 lie unto you in my name: Behold, I will deliver them into the hand of Nebuchad-
 22 nezzar, king of Babylon; and he shall slay them before your eyes; And of them shall
 be taken up a curse by all the captivity of Judah which are in Babylon, saying, The
 Lord make thee like Zedekiah and like Ahab,¹ whom the king of Babylon roasted
 23 in the fire; Because they have committed villany in Israel, and have committed
 adultery with their neighbours' wives, and have spoken lying words in my name,
 which I have not commanded them: even I know² and am a witness, saith the Lord.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—כחלבים. Hiph. from חלם occurs only in Isa. xxxviii. 16 and here; Part. Hiph. here only. The causative conjugation would not inappropriately intimate the self-made character of those dreams (חלזיו). The form is not without analogies. Comp. חלזים, 2 Chron. xxviii. 23. חלזרים (Keri) 1 Chron. xv. 24. But comp. OLSH., § 253 a, § 580.

² Ver. 14.—שני in this connection is used transitively. That שני cannot be taken as accusative of the object (I turn myself to the captivity) is evident from the circumstance, that, where the connection requires the imperfect we have אשיב; xxxii. 44; xxxiii. 11, 26 (Keri); xlix. 6, 33 (Keri); in Ezek. xxxix. 25; xxxiii. 7 we have even the perfect Hiphil.

³ Ver. 15.—כי. Comp. NAEGLSB. Gr., § 103, 1 a. Since the pleonastic כי requires a *verbum dicendi* to be supplied before it, we must here supply: thus I say; thus I declare to you. כי before אכריהם—when, or as to this that—as almost all the commentators admit. The perfect is used (comp. the imperf. ver. 13), because the fact supposed is real.

⁴ Ver. 16.—אל-הכלל, ver. 16. אל—in respect to, of, as frequently elsewhere: ver. 21; xxii. 11. Comp. NAEGLSB. Gr., § 112, 5, b.

⁵ Ver. 16.—אל-ככא. אל על, as frequently in Jeremiah. Comp. rems. on x. 1.

⁶ Ver. 17.—שער (probably from טעער) here only—meaning *horridus, abominandus*. Comp. שעררה.

⁷ Ver. 19.—אשר-שלחתי. On the construction with a double accusative comp. NAEGLSB. Gr., § 69, 2 c.

⁸ Ver. 22.—באחזק. In consequence of the elision of the נ, patahh must, according to the well-known rule, pass over into Segol.

⁹ Ver. 23.—On the reading חוירע comp. TEXTUAL NOTES on xvii. 23.

EXEGETICAL AND CRITICAL.

Jeremiah did not limit himself to contending against the perverse nationalism of the Jews in their own home, for those who had already been carried away captive were in constant communication with home, and the accounts of the views and expectations prevailing among the former at all events influenced the conclusions of the latter. If they adapted themselves to their state of exile and described it as tolerable, when they saw its inevitable necessity, and admonished their countrymen to bow to this necessity, this was at any rate a powerful auxiliary to Jeremiah's preaching. Hence Jeremiah seeks to move the captives to humble submission to their lot, presenting before them on the one hand the true consolation of a deliverance to be hoped for after seventy years, and on the other hand most emphatically warning them against the false consolation of a deliverance in a shorter period, which the false prophets set before them. Jeremiah thus avails himself of the opportunity afforded by an embassy, despatched by Zedekiah to Babylon (xxix. 3), to send a letter to those who had been already deported. We know nothing further either of the object of the embassy or of the persons of the ambassadors. As to the time of the composition and despatch of the letter Hitzig has correctly remarked that all the data we have point to the period between the first and the fourth years of Zedekiah. The deportation under Jeconiah had taken place (xxix. 1, 2). The deportation appears to be that event on which the sending of the letter leans; there

seems to be nothing more important as the occasion of it. Add to this that the counsel which Jeremiah gives suits the commencement of the exile. How are the exiles to arrange matters? Are they to compose themselves for a brief or lengthened sojourn? Jeremiah tells them they are to do the latter. It is incredible that he delayed this advice for years, the more so since of the seventy years of exile, for those who were carried away with Jeconiah, eight were already past. Besides this, it is not probable that Zedekiah in his fourth year, when he himself went to Babylon (li. 59), would send an embassy thither. I therefore agree with Hitzig, who ascribes the epistle to the first or second year after the deportation. The vision, of which ch. xxiv. relates, must have preceded this letter, not only because from its purport it must have followed immediately after the deportation of Jeconiah, while our letter presupposes the arrival of the captives in Babylon, but also because in several places in the letter reference is made to it (comp. ver. 10 with xxiv. 6; ver. 17 with xxiv. 2, 8; ver. 18 with xxiv. 9).—It is true many commentators regard vers. 16-20 as inauthentic, but incorrectly as we shall see.—The question, whether we have a true copy of the letter or only a later reproduction, or account of it, is variously answered. The last view has in its favor: 1. that the writing has not the form of a letter; 2. the apparently unconnected position of vers. 15-20. But what is the Hebrew form of a letter? From the few examples which the Old Testament affords (comp. 2 Sam. xi. 14; 1 Ki. xxi. 8; 2 Ki. x. 1-6; 2 Chron. xxx. 6; Ezr. iv. 8; Neh. vi. 5), we cannot derive any

set form, and as to the absence of connection we shall hereafter show (on ver. 15 sqq.) that such an absence does not exist. I find therefore no reason for doubting the agreement of our letter with the original. It contains four parts: 1. vers. 4-7, the positive command to arrange for a longer sojourn in Babylon; 2. Warning against being deceived by the false prophets, since Jehovah promises deliverance and return only after seventy years; 3. vers. 15-20, Warning against trusting in the false prophets, especially in reference to that part of the people which had remained in Jerusalem, since it is devoted to destruction; 4. vers. 21-23, prediction of the severe punishment of two false prophets.

Vers. 1-7. **Now these are the words . . . shall ye have peace.** After the words of historical introduction, which give information concerning the receivers and bearers of the letter, follows the first part of the letter (vers. 4-7). As the command of God (ver. 4), Jeremiah proclaims to the exiles that they should build houses and lay out gardens (ver. 5), marry and give their children in marriage (ver. 6), and seek the welfare of the place assigned them as a residence as a condition of their own (ver. 7). **HITZIG** regards vers. 1-3 as showing traces of a later hand in the abbreviated forms of the names, the mention of Nebuchadnezzar, which name is omitted by the LXX., and in the remark that Jeremiah was a prophet. But comp. on the other hand **GRAZ**, S. 342 sqq.—**The residue of the elders.** The explanation of **HITZIG** and **GRAY** that these were the elders who were not at the same time priests or prophets, cannot possibly be correct. For then this phrase must have come after, since those priests and prophets who were not elders, can be no others than those straightway mentioned. The supposition that the deceased elders must have been already replaced by others, so that the council of elders could not appear to the prophet as merely a *residue*, is unfounded. How could Jeremiah assume an organized community, when in his letter he exhorts them to enter into such relations. He will of course address those elders only who are alive.—Does the date in ver. 2 refer to “sent” or “carried away?” Manifestly to the latter, for if referred to “sent” it would declare that Jeremiah wrote immediately after the surrender, which is not to be imagined. The sentence “after that,” etc., is therefore to be referred to “carried away” and the sense is: “which Nebuchadnezzar carried away after that, in accordance with the required condition, Jehoiachin, with those afterwards named, surrendered himself. For **נָשָׂא** is used of the surrendering of besieged persons (2 Ki. xxiv. 12 sqq.; 1 Sam. xi. 3, 10; 1 Ki. xx. 31; Isa. xxxvi. 16; Jer. xxi. 9; xxxviii. 2, 21).—**The queen.** Comp. xiii. 18; 2 Ki. xxiv. 8, 12, 15.—**The eunuchs, the princes.** The two terms appear to be in apposition, but the princes of Judah were certainly not eunuchs. Either then is **כְּרִיתִי** to be taken in the sense of chamberlain, courtier (of which use there is certain proof. Comp. 2 Ki. xxiv. 14, 15. **GESEN.** *Thes.*, p. 973), or else **וְ**, and, is wanting before **שָׂרֵי**, princes.—**On carpenters,** etc., comp. rems. on xxiv. 1.—The Lord desig-

nates the captives as carried away by *him*: vers. 4, 7, 14, 20.—**Increased there.** This ancient theocratic blessing (Gen. xiii. 16; xv. 5; xvii. 2; Jer. iii. 16, 19) is thus to be preserved to the people even in captivity.

Vers. 8-14. **For thus . . . carried away captive.** The direction in vers. 5-7 is given by the prophet for two reasons, a negative and a positive. The negative reason is, the expectation of a speedy liberation, which false prophets seek to produce in the people and which is an illusion of their own dreams, a nonentity, by which they are not to allow themselves to be deceived (vers. 8 and 9). The positive reason is that not till after seventy years will the Lord verify His promise of grace. Then will the people call upon their God and seek Him, and He will hear and be found of them and turn away their captivity and bring them home from all the places where they have been dispersed (vers. 10-14).—Ver. 10. **Seventy years.** Comp. xxv. 11. The prophet does not calculate from the present, but he has in mind the absolute period of duration appointed to the Babylonian empire. Observe also, that he does not say: when the years of your exile are ended. The seventy years represent primarily the years of the Babylonian empire and only secondarily those of the captivity. The more justified are we in dating the seventy years from the siege of Carchemish. It should further be observed that the prophet opposes the arbitrary unfounded thesis of the false prophets, not in a harsh and severe but mild and consolatory antithesis, in which even the severest point, the seventy years' duration of the exile, is expressed in the most forbearing manner. The Lord evidently wishes to soften and win their hearts, which had been rendered obstinate by false consolation, by presenting the true. Hence also the gracious thoughts of ver. 11. I still know my thoughts, says the Lord, i. e. I have not forgotten them or let them pass from my view. **אֶחָדִית** corresponds to our English “future” (to “have a future,” etc.). Comp. Prov. xiii. 18; xxiv. 14, 20; Ps. xxxvii. 37; Jer. xxxi. 17. The Lord, however, sets before the people not merely a future of outward prosperity, but above all a future of internal welfare, without which the former would be altogether inconceivable.—**Ye shall go**

(**והלכתם**), ver. 12, is best taken of going to a place of worship. So that **ye shall call and and pray** are distinguished as private and public worship (comp. 1 Ki. viii. 20, 29, 30, 35, etc.). If the sentences of ver. 13 and “I will be found of you,” ver. 14, are not tautological, we must regard them as two sentences with two clauses each, the second forming the basis of the former; **כִּי** is not “when” but “for,” or “because:” ye will seek me and find me; because ye shall seek me with all your heart, I will be found of you.—**Turn away your captivity.** The expression is rooted in Deut. (xxx. 3), as generally in our whole passage this chapter hovered before the mind of the prophet. The expression is found with special frequency in Jeremiah, and chiefly in chs. xxx.-xxxiii. and xlviii.-xlix. To turn the captivity stands, however, for *restitution in integrum* generally (Job xlii. 10; Jer. xxx. 18). The

return from exile was only a weak beginning of the fulfilment of our prophecy. Comp. rems. on iii. 12 sqq.

Vers. 15-19. **Because ye have said . . . saith Jehovah.** Not only has ver. 15 been declared to be transposed hither from its first place, but the whole passage, vers. 16-20, has been pronounced spurious (Hirtzig), which is thought to be the more justified, because the passage is wanting in the LXX. It seems to me that two things have been overlooked here. 1. Jerusalem with its remaining population and the theocratic king at their head naturally still continued to the exiles to be the sun of their happiness and their hope. So long as Jerusalem and the temple were standing, the main foundation of the theocracy was unshaken and the hope existed that the present temporary adversity might be followed any moment by a turn for the better. Hence also the prophecies of the false prophets dwelt above all on the continuance of Jerusalem. Even the present misfortune, the partial deportation of the people and the sacred vessels, although they had not predicted it, they could explain as a mere episode, which did not refute the main tenor of their promises, so long as Jerusalem and the temple were standing, and there were people in Jerusalem. Hence Jeremiah takes away the ground from under the feet of those false prophets, by predicting in vers. 16-20 the total destruction of the present population of Jerusalem, together with their king. We are not then to say that these words, vers. 16-20, apply to the population of Jerusalem. They certainly do so, but only secondarily. Primarily they are to overthrow the basis on which the false prophets of the captivity are standing. I can then regard the words only as necessary parts of the genuine letter, written by Jeremiah to the exiles, and cannot assume with GRAY that we have in this chapter only a report of the letter. 2. In its grammatical relations the 'פ in the beginning of ver. 16 has given the greatest trouble to the commentators. They have taken it mostly in the causal

signification, which it certainly usually has in this formula, which however affords no sense, whether we connect ver. 16 with ver. 15 or ver. 14. It is here rather the pleonastic 'פ which so frequently introduces a direct statement. We have had it already in ver. 10. Comp. ii. 85; xxii. 22; and TEXTUAL NOTE.—**Hath raised,** etc. Jeremiah supposes a reply to vers. 8, 9. You despise our prophets; we however assure you that Jehovah raises up prophets not only in Jerusalem, but He has extended the inspiring influence of His Spirit even to Babylon. Hence the local form כְּבִלָּה.—**The sword.** Comp. ix. 15; xxiv. 10; xxvii. 8, 18.—**Figs.** The prophet has xxiv. 2 in view. That the exiles were acquainted with the vision in ch. xxiv. is possible but not necessary. This passage is intelligible to those who had no knowledge of ch. xxiv.—**Ye would not hear.** The 2 pers. plur. proceeds doubtless simply from the circumstance that the prophet quotes entire a frequent saying there: vii. 18; xxv. 8, 4, 7, 8; xxvi. 5. On ver. 20 comp. xxiv. 5.

Vers. 20-23. **Hear ye therefore . . . witness, saith Jehovah.** In conclusion the prophet predicts the punishment of two of those false prophets for their presumption and blasphemy generally by a terrible death. Nothing further is known of this Ahab and Zedekiah.—**Slay them.** It is very natural to suppose that Nebuchadnezzar feared the exciting preaching of such prophets and that he wished to terrify others by inflicting death in a terrible manner.—Ver. 22 a. Comp. xxiv. 9; xxv. 18; xxvi. 6 coll. Isa. lxv. 15.—**Roasted.** Comp. Dan. iii. 6.—**Villany,** (נְבִלָה) a deed of shame, *facinus rationi legique divinæ repugnans* (FUERST). Comp. Gen. xxxiv. 7; Deut. xxii. 21; Josh. vii. 15.—The Lord calls Himself a knower and witness, because He not only knows the truth, but brings it also to light. Comp. Mal. iii. 5. Levit. v. 1 may in general have been hovering before the mind of the prophet.

2. The Consequences of the Letter.

XXIX. 24-32.

- 24, 25 *Thus shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah, the son of Maseiah the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad¹ and maketh himself a prophet, that thou shouldest put*
27 *him in prison, and in the stocks.² Now therefore why hast thou not reproved³ Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore⁴ he sent [a letter] unto us in Babylon, saying, this captivity is [will continue] long:⁵*
23 *build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.*
29 *And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.*
30, 31 *Then came the word of the Lord unto Jeremiah, saying, Send to all them of*

the captivity [a message] saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him
 32 not [without my having sent him] and he caused you to trust⁶ in a lie: Therefore thus saith the Lord: Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold⁷ the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 26.—כִּשְׁנָא. Only the Part. Pual and Part. and Inf. Hiphil of this word are found. The radical meaning is *to be astray*. (Comp. שָׁנָה, שָׁנָה, שָׁנָה). The Hiphil is used of raving in general, 1 Sam. xxi. 15, 16; כִּשְׁנָא likewise in Dent. xxviii. 34 and 1 Sam. xxi. 16; elsewhere only of prophets and always in a bad sense; Hos. ix. 7; 2 Ki. ix. 11.

² Ver. 26.—צִיָּק. The word is אֶרֶץ. The root צִיָּק also does not occur elsewhere in Hebrew. From the dialects the most suitable comparison is afforded by the Arabic *zīyāq*, collar, ring (حِرْزِيَا). According to the older Rabbis in KIMCHI צִיָּק — כַּסְרָא לִידִים — כַּהֲפָכָתָא. Symm.: μόχλος lever, pole, bar. Ges. *Thes.*, p. 1175. HIRZING rightly supposes that both instruments formed the complete instrument of torture, one serving to confine the neck, the other the hands and feet.

³ Ver. 27.—גִּעְרָתָא. Properly to chide (comp. Gen. xxxvii. 10) then to interfere, to stop any one (Ruth ii. 16; Mal. iii. 11).

⁴ Ver. 28.—כִּי עַל-כֵּן. In itself these particles might be taken in the most natural sense; for on this account (*viz.*, on account of defective control); but elsewhere they always designate the reason supposed as the object or result; xxxviii. 4; Gen. xviii. 5; xix. 8; xxxiii. 10; xxxviii. 25. Comp. BEDSTON, *lexical. Erörterungen. Stud. u. Krit.*, 1841, 8, 953 sqq.

⁵ Ver. 28.—אֶרֶץ, of extension in time (2 Sam. iii. 1), and in space (Job xi. 9). On the neuter significance of the feminine, comp. NAEGELSB. *Gr.*, § 60, 6 b.

⁶ Ver. 31.—עַל יְדֵי (עַל יְדֵי) comp. xxviii. 15.

⁷ Ver. 32.—רָאָה with בָּ. Comp. NAEGELSB. *Gr.*, § 112, 5, a; Pa. xxxvii. 34; ltv. 9; cxviii. 7.

EXEGETICAL AND CRITICAL.

The letter, xxix. 4-23, caused great exasperation among the false prophets at Babylon. One of them, Shemaiah, complains to the overseer of the temple in Jerusalem that he did not interfere against the conduct of the mad Jeremiah. Jeremiah gets information of this letter and receives the command to announce to Shemaiah that his family shall become extinct, and that he himself will not see the salvation of Israel. The arrangement of the sentences in this passage is very irregular. In the first place all explanation concerning the proximate occasion of this utterance is passed over. Yet this may be accounted for by the fact that this may be learned from the tenor of the passage itself. The beginning will then be made with the command to make an announcement to Shemaiah. This announcement does begin in ver. 25, and takes its regular course to the close of ver. 28, so that in vers. 26-28 the letter is communicated *verbatim*, which gave the occasion for the announcement to Shemaiah. Here the address to Shemaiah breaks off without a conclusion. Instead of this, after the prophet has suddenly sprung back from the point of the communication by him to the point of the communication to him, the conclusion is given in the form of an address to the exiles, in which Shemaiah is spoken of in the third person (vers. 30-32). Here accordingly two announcements seem to have been made (comp. vers. 24, 25 with vers. 30, 31), which on account of their identical tenor the prophet allows to combine in the course of his narrative.

Vers. 24-28. Thus shalt thou . . . eat the fruit of them. We might indeed translate אָל here, as in vers. 16 and 21, of [Shemaiah] in-

stead of *to*, but ver. 25 contains a direct address to Shemaiah. Neither he nor his birth-place is mentioned elsewhere.—The letter, communicated in vers. 26-28, is addressed specially to the priest Zephaniah. When notwithstanding, in ver. 25, letters are spoken of which were addressed to all the prophets and all the priests besides Zephaniah, this may be explained in two ways; either there really were letters with the three addressees mentioned, the principal letter only being communicated to Zephaniah; or this letter was the only one, but designated in ver. 25 as intended to be communicated to a wider circle. Both explanations are grammatically possible. For letters (סִפְרִים) may be a general plural.

(Comp. כִּטּוֹת, yokes, xxviii. 13 and Isa. xxxvii. 14; xxxix. 1).—Zephaniah, the son of Maaseiah, was כֹּהֵן מְשֻׁנָּה, second priest, lvi. 24. Comp. xxi. 1 and xxxvii. 3.—Officers (פְּקִידִים). This also might in itself be a general plural, if the mention of the predecessor did not require us to refer it to both officers.—That is mad. Here the expression involves an insult to Jeremiah. Zephaniah was not to restrain all those who prophesied, but only those who were deranged and presumed to prophesy, and Jeremiah is reckoned among these.—In prison. Comp. xxx. 2.—This is long. By this the 70 years are meant (ver. 10), which, in comparison with the time predicted by the false prophets, would be a very long period.

Vers. 29-32. And Zephaniah . . . against Jehovah. The words of ver. 29 do not clearly indicate whether Zephaniah read the letter of Jeremiah alone or in the presence of others. We may conclude from the two embassies (xxi. 1; xxxvii. 3) that he was probably not personally hostile towards Jeremiah. We also find no indi-

cation that Shemaiah's letter was at that time of any injury to Jeremiah. It is indeed possible that Zephaniah, though unable to keep the purport of the letter altogether secret, yet acted with the utmost possible consideration toward the prophet. At any rate Jeremiah was not intimidated. Shemaiah receives a reproving answer from the Lord's prophet: his race shall be extirpated (the phrase "dwelling among his people" signifies a peaceful, secure existence, 2 Ki. iv. 18) and he himself will not have his eyes gladdened by the prosperity of his people.

DOCTRINAL AND ETHICAL.

1. On xxvi. 3. ["See how God waits to be gracious, waits till we are duly qualified, till we are fit for Him to be gracious to, and in the meantime tries a variety of methods to bring us to be so." HENRY.—S. R. A.]

2. On xxvi. 6. "*Deus nulli loco præcise alligatus est ita, ut ecclesiam suam et doctrinam cælestem inde dimovere nequeat propter hominum ingratiitudinem. Vehementer igitur errant Romanenses, dum ex auctoritate urbis Romæ suæ ecclesiæ ac religionis auctoritatem evincere satagunt. Multo rectius Hieronymus in hoc memorabili dicto, quod etiam allegatur in Jure Canon. Dist. 19: Non facile est stare loco Pauli et tenere gradum Petri cum Christo regnatum. Non enim Sanctorum filii sunt, qui tenent loca Sanctorum, sed qui exercent opera eorum.*" FÖRSTER.

3. On xxvi. 8 sqq. "Scarcely has Jeremiah done speaking than they take him to task, and threaten his life. What does Jeremiah do? Instead of vindicating himself he says: 'Reform your life, and hearken to the voice of the Lord, and it will be better for you,' ver. 13. You do not wish me to thunder away at you; reform then and I can let it alone. This preaching was seasonable, and produced an admirable effect. The priests and elders contradicted the priests, the parrhesia [free-spokenness, Acts iv. 13] of the man filled them with astonishment. 'He is not worthy of death,' ver. 16. A brief illustration of the saying 'We need not our senses lose, when our enemies accuse.' Jeremiah has to thank his honesty for this presence of mind, his profound meditation, his constrained calling, the necessity, the ardor, which urged him to preach, for no personal inclination had any share in it. I know in more recent times a man, who has unaffectedly practised Jeremiah's behavior, a pastor, a teacher, I might say a prophet of many thousand people. Whenever he had to vindicate himself (which happened now and then) he preached, he repeated to the commissioners the very things of which he was accused, confessed and denied not, but pressed them on their hearts, and showed *aliud agendo* his innocence, his mind, his steadfastness, and all at the same time so plainly that they always returned with full conviction and knew not whether they had gone forth to see a prophet or were sent to examine a culprit? 'Never man,' they said, 'spake like this man.' That cannot be counterfeited. One must be just as full of the matter, as absorbed in the subject, as pressed at heart, kindled with the same ardor in order to explain himself with the same indifference, repose and plainness, when there is a knife at his throat." ZINZENDORF.

4. On xxvi. 12 sqq. "*Si injuriam deposueris per nos Deum, ultor est; si damnum, restitutor est; si dolorem, medicus est; si mortem, resuscitator est.*" TERTULLIAN. ["Those that persecute God's ministers hurt not them so much as themselves." HENRY.—S. R. A.]

5. On xxvi. 7, 8, 11, 16. "*Auctores persecutionis plerumque esse solent ii, qui in ordine ecclesiastico eminent.*" FÖRSTER. "Especially are the priests and men-pleasing prophets mad with Jeremiah, for if he is right they have lied." DIEBICH.

6. On xxvi. 18. ["By this it appears that a man may be a true prophet of the Lord and yet may prophesy the destruction of Zion and Jerusalem. When we threaten secure sinners with the taking away of the Spirit of God, and declining churches with the removal of the candlestick, we say no more than what has been said many a time, and what we have warrant from the word of God to say." HENRY.—S. R. A.]

7. On xxvi. 20 sqq. "Urias, a true prophet, preached like Jeremiah, therefore the king wished to kill him, so he fled to Egypt but could not escape. Jeremiah did not flee and was spared . . . Our running and anxiety are of no use. The wickedness of the world must for its judgment be displayed on God's servants, and these must yield to it; but on whom it is to come first God has in His own hand; and we may spare ourselves all our care and flight." DIEBICH. ["Nothing more is known of Urijah than is here related; but this incident suggests that God mercifully strove with His people by the ministry of many prophets whom He sent, rising up early and sending them (ver. 5) whose names are written in the Book of Life and are canonized in God's Martyrology, but do not appear in the pages of any earthly history." WORDSWORTH.—S. R. A.]

8. On xxvi. 24. "*Monemur hic, Deum servis suis fidelibus subinde largiri quosdam patronos, ut Jeremiæ hic Achikamum et infra cap. 38 Ebedmelechum, Eliæ et prophetis οὐχ ὁμοῖς Obadiam 1 Reg. 18, Luthero Electores Saxonie Fridericum sapientem, Johannem pium, Johannem-Fridericum constantem.*" FÖRSTER.

9. On xxvii. 2-11. Historical times are preceded by a long series of centuries which present themselves to us as altogether obscure or only in the dubious twilight of tradition. Accredited history also comprises only a relatively small portion of the human race, for the nations which are added as ciphers to the factors of history form the majority. A universal ruler in the biblical sense is not one whose dominion actually extends over the entire globe—for there is none such—but he who represents the leader in the concert of history. This part is here given to Nebuchadnezzar. Among all the universal monarchies that represented by him appears richest in noble capacity. It is therefore compared to the golden head of the image in Dan. ii. Comp. AUBERLEN, *der Prophet Daniel*, S. 41 sqq.

10. On xxvii. 5 sqq. ["The things of the world are not the best things, for God often gives the largest share of them to bad men, that are rivals with him and rebels against him. Dominion is not founded in grace. Those that have not any colorable title to eternal happiness may yet have a justifiable title to their temporal good things." HENRY.—S. R. A.] "Great lords sit

indeed on high thrones, but not firmly, for they are only God's vassals. And when they do not please Him and act accordingly, he can easily transfer the tie to another; Dan. ii. 21; iv. 14, 22." CRAMER.

11. On xxvii. 12. ["The conduct of Jeremiah, counselling Zedekiah and Jerusalem to submit to Nebuchadnezzar, has been represented as an act of political prudence to be imitated by Statesmen and Ecclesiastics, who are thereby justified in making large concessions of national rights and national independence in times of public emergency (STANLEY, *Lect.* 534).

But was it not rather one of religious duty?

God had revealed to the prophet that He had given the Nation into the hand of Nebuchadnezzar, 'His servant,' on account of their sins, and they must submit to Him as the Minister and Vicegerent of God." WORDSWORTH. "Many might have prevented destroying providences by humbling themselves under humbling providences. It is better to take up a lighter cross in our way, than pull a heavier on our own head." HENRY.—S. R. A.]

12. On xxvii. 14. "It is one sign of our depraved nature that we are more ready to believe lies than the truth. For when Jeremiah and his colleagues preached, no one believed. But no sooner did the false prophet come and open their mouths, than all their discourses must be spoken directly from heaven, and what they said, must pass current on earth (Ps. lxxiii. 9). But not what Jeremiah said. Take for example our mother Eve; what God said was of no account, but what the serpent said was something purely excellent." CRAMER.

13. On xxvii. 18. "True prayer is a certain sign of Godliness and a fruit of faith and the Holy Ghost, which cries in our hearts: Abba, dear Father. Therefore he who cannot or will not pray is not a good Christian." CRAMER.

14. On xxvii. 18. "*If they be prophets let them supplicate the Lord.* This was the great demonstration of Elias, to which Jeremiah adheres. It is infallibly the case that a false teacher has no heart for the Saviour, and goes out of His way. A heretic, who has a heart to pray (and that too in secret) is certainly not far from the truth." ZINZENDORF.

15. On xxvii. 22. ["We are apt to set our clock before God's dial, and then to quarrel because they do not agree, but the Lord is a God of judgment, and it is fit that we should wait for Him." HENRY.—S. R. A.]

16. On xxviii. 1 sqq. "Wherever the dear Lord builds His church, the devil has a chapel near by." CRAMER. This Hananiah (comp. xxviii. 2, 11) shows us plainly what it is to lie or deceive in the name of God.

"O Lord, and must Thy glorious name
Thus be a cover to their shame!" FÖRSTER.

17. On xxviii. 6. "*Amen! the Lord do so.* Quite a different attitude of the prophet from the preceding. A false prophet, a miserable comforter disputes with him, brings good news and appeals to an oracle, a voice which he had perhaps heard more lately than Jeremiah. Jeremiah without getting warm about it, says I shall be heartily glad if it be so: but take care that you have un-

derstood it correctly. His opponent is encouraged and goes further, he breaks off the prophetic yoke from Jeremiah's neck. Jeremiah, with the same indifference, which he has shown from the beginning, goes his way . . . I dare not speak of anything, says Paul, which Christ hath not wrought by me (Rom. xv. 18)." ZINZENDORF.

18. On xxviii. 10, 11. "*Chananias hic præbet exemplum impudentiæ Jesuuiticæ, cujus magistrum non abs re appellaveris Eumundum Campianum (1580) qui epistola quadam Theologos Angliæ provocare non erubuit, ponens inter alia verba hæc fere thrasonica: Si præstitero cælos esse, divos esse, Christum esse, fidem esse, causam obtinui: hic non animosus ero? Occidi quidem possum, superari non possum. Pari impudentia Jesuuitas ante Colloquium Ratisbonense scriptitasse legimus: The Prædicantes should come, if they had a heart in their body, they would catch them alive: if they would bring a syllogism, which is in Bocardo, they would throw it at one's head and say it was in Bocallo.*" FÖRSTER.

19. On xxix. 7. "*Monemur hic, orandum esse pro magistratibus et non tantum iis, qui nostræ religioni addicti et veræ ecclesiæ membra, sed etiam pro iis, qui extra ecclesiam adeoque gentiles ut Nebuchadnezzar et Nero tyranni (2 Tim. ii. 2). Nam ex salute reipublicæ etiam salus et incolumitas ecclesiæ constat. Et Lutherus pereleganter: Politia, inquit, servit ecclesiæ, ecclesia servat politiam.*" FÖRSTER. "*Quod pastori hoc est ovibus.*" The symbol of the Emperor Charles the Bald.

20. On xxix. 11. "God always has compassion, and His heart breaks for us (Jer. xxxi. 20), for he exercises guardianship over His elect (Wisd. iv. 15). And he knows how, in all that he does, to mitigate His justice with His mercy, so that we may see how richly His mercy is diffused over all His works; that even when He punishes, He straightway has mercy again according to His great goodness, and causes His mercy to be the more richly dispensed, because He knows our frame (Ps. ciii. 14), viz., that we are flesh, a wind which passeth away and returneth not again (Ps. lxxviii. 40). CRAMER.

21. On xxix. 10, 11. "The waiting of the righteous has always something to depend upon, namely, the promise, and it is a duty to God to believe the promises, but an insult and dishonor to the name of the Lord when no faith is put in them. Is it not enough that ye injure men, will ye also insult the Lord my God? (Isa. vii. 13)." ZINZENDORF.

22. On xxix. 11. "God gives a happy ending; He also tells us beforehand, that we may honor Him by hoping; but He deals with us according to His wisdom and His righteousness, so that He chastens us as long as we need it. We cannot, therefore, do otherwise than place ourselves in His hands." DIEDRICH.

23. On xxix. 12. "Let this be firmly established among the brethren, that there is no sham about the hearing of prayer. I remember that once a great minister said across the table: My pastor wrote me that he had settled it with the dear Lord that my wife should live; I should be comforted. My wife died. Now my pastor congratulates me and says, I could now indeed see that she lived. No wonder. The Bible has a

nose of wax; and gentlemen also can explain their own words. . . . Is it then to be in vain that the Lord Jesus has said; whatever ye ask believing that ye shall receive, shall be given unto you (Mark xi. 24; John xvi. 23; Matt. vii. 7; Jas. iv. 4)? . . . Test it as often as it is necessary; ask however in faith, and doubt not. I know most assuredly that you will be heard. But I regard it as a matter for consideration, whether one is to ask." ZINZENDORF.

24. On xxix. 15, 16. "A heavy cross often frees us from a heavier, which would otherwise have come upon us. The best way, therefore, is to be satisfied with God's ways, who can bring good out of evil (1 Pet. iv. 19; Gen. 1. 20)." STARKER.

25. On xxix. 24-32. "Those who seek their own consolation without God must be eternally deprived of the true consolation, which God grants to those who at this time humble themselves under Him. Those who preach false consolation confirm the resistance of men to the divine guidance and thus preach revolt, though intending to act conservatively. But in their blindness they do not see what sort of a time it is." DIERICH.

HOMILETICAL AND PRACTICAL.

1. On xxvi. 1-24. A sermon in rebuke of the corruptions of Zion. 1. Its purport (vers. 4-6); 2. How it is received (vers. 7-11); 3. How the preacher must defend himself (vers. 12-15); 4. What the fate of the preacher will be (a), in the most favorable case (vers. 16-19, 24) (b), in the most unfavorable case (vers. 20-23).

2. On xxvii. 1-22. How the Lord's servants are to treat Politics.—1. They are to point out to the people that it is the Lord who raises and overthrows the kingdoms of this world (vers. 2-8). 2. They are to admonish the people to do what the Lord commands (vers. 12, 13). 3. They are to warn against those who speak their own thoughts to the people (vers. 9-11, 14-17). 4.

They are to admonish to prayer and intercession (ver. 18 sqq).

3. On xxviii. 1-17. Of false and true prophets. 1. False prophets, (a) publish on their own responsibility what the people like to hear (vers. 2-4); (b) boldly contradict the true word of God (vers. 10 and 11); (c) come to shame, by the non-fulfilment of their predictions (vers. 8 and 9) and by their personal destruction (vers. 15-17). 2. True prophets (a) proclaim faithfully the true word of God, (b) fearlessly oppose the lusts of men and the lies of the false prophets; (c) They are honored (a) by the fulfilment of their prophecies, (β) by martyrdom, i. e., honor with God and posterity.

4. On xxviii. [This year thou shalt die. DWIGHT:—A Sermon on the New Year. —S. R. A.]

5. On xxix. 7. The best Christians the best citizens: 1. They know that the prosperity of the whole is their own prosperity (they do not, therefore, seek selfishly their own personal advantage); 2. They actually labor with all diligence for the furtherance of the common good; 3. They employ for this end the power of Christian prayer. [A. FULLER:—Christian patriotism, or the duty of religious people towards their country. Christianity a religion of peace.—S. R. A.]

6. On xxix. 11. The thoughts of the Lord concerning us. 1. They are thoughts of peace and not of evil; 2, we must wait for their realization, for the Lord *delays* this, but he does not *forget* it.

7. On xxix. 11. Sermon at the funeral service of the Grand Hereditary Prince of Russia, delivered by Prof. Christiani, in Dorpat, 14 April, 1865: 1. Of the thoughts of peace which the Lord has had in this death; 2. Of the fruits and effects of these thoughts of peace.

8. On xxix. 11-14. Whereupon is our hope of peace based? 1. Objectively upon this, that the Lord Himself has thoughts of peace concerning us. 2. Subjectively on this, that we (a) call upon and seek the Lord with all our hearts, (b) patiently wait for the time of hearing.

10. The Book of Consolation.

A. THE TENTH DISCOURSE.

CHAPTERS XXX. and XXXI.

The close of the prophetic discourses referring to the entire Theocracy is formed by two prophecies of exclusively consolatory purport, of which, at least, the first (chh. xxx. and xxxi.) was intended to be preserved as a special writing (and only as such. Comp. rem. on xxx. 1). It is quite natural that these consolatory prophecies should form the close of the discourses; for salvation and peace will in reality be the end of God's ways.

The first of these consolatory prophecies is also the earlier in date. It is indeed one of the oldest parts of the whole book. The absence of any mention of the Chaldeans (the general "north country" occurs in xxxi. 8) is a sure sign of its composition before the fourth year of Jehoiakim. This discourse moreover is so closely related in its subject-matter to the second discourse (chh. iii.-vi.), or to its consolatory part (iii. 11-25), that we cannot but attribute it to the same period. We may indeed say that it is only a further development of the consolatory section mentioned. The relationship is seen both in general and in particulars. With respect to the first it may be remarked that Israel and Ju-

dah, here as there, form the ground of the division of the discourse, for as in iii. 6-10 a comparison is instituted between Judah and Israel in reference to the past, and in iii. 11-17 to the future, first of Israel, then (with a gradual transition) of Judah, and in iii. 18-25 the future return of both is described, so in ch. xxx. the prophet directs his attention first to entire Israel, in xxxi. 1-22 to Ephraim alone, in xxxi. 23-26 to Judah, in xxxi. 27-40 again to both. Though Jeremiah elsewhere also (Comp. rems. on xxx. 4) in single intimations views the nation according to its two divisions, yet he does this nowhere in so marked a manner as in chh. iii. and xxx.-xxxi.—Further, as in iii. 14-20 the return of the two halves of the nation into the holy land is the basis of all further prosperity, so also in chh. xxx. and xxxi. Compare xxx. 8, 10, 18; xxxi. 2, 8, 12, 16, 21, 23.—As further in iii. 21 sqq. the return is represented as the consequence of an honest inward turning, so also in xxxi. 18 the sincere penitence of the people is the reason of the return graciously permitted them. It should here be especially observed that in the section xxx. 16-22 the prophet gives variations of the idea of שׁוּב in the same way as he did in ch. iii. Comp. EXEG. rems. on xxxi. 22. The way also in which the penitential return is described in xxxi. 9, 18, 19 reminds us at many points of iii. 21. A series of expressions further may be specified which occur only in chh. xxx., xxxi. and iii.-vi.: כָּלָה עֲשֵׂה only in xxx. 11 and iv. 27; v. 10, 18, and besides in xlv. 28, as a quotation from xxx. 11.—תָּעִיר only in xxxi. 4 and iv. 30. כָּבִי וְהִרְוֵנוּנִים only in xxxi. 9 and iii. 21. אֵל used of Jehovah in reference to Israel only in xxxi. 9 and iii. 19.—כִּי־עַם only in xxxi. 20 and iv. 19. עָרֶךְ in the sense of to be sweet only in xxxi. 26 and vi. 20.—עַצְמוֹ of sins only in xxx. 14, 15 and v. 6. תִּמְרֵי only in xxxi. 15 and vi. 26.—בָּעַל to rule only in xxxi. 32 and iii. 14. We meet besides with expressions and utterances which are taken from chh. i. and ii., which also belong to that initial period. Thus above all xxxi. 28 coll. i. 10, 12; xxxi. 8 coll. ii. 2; xxxi. 10 מִן־אֵל coll. ii. 10 (the plural is found only in these two clauses)—כִּנֹּעַ only in xxxi. 16 and ii. 25.—There are further many points of contact with chh. xxii. and xxiii., which are, however, to be explained by the use of this chapter there. For as the prophet had occasion in xxiii. 8-8 to deliver a glorious Messianic prophecy, it was natural that he should be thus reminded of the earlier one of similar purport. In the main point, indeed, the words referring to the person of the Messiah (xxx. 9, 10, 21 coll. xxiii. 5, 6), the similarity is only topical. With respect to expression, both prophecies retain their own individuality. Still in the less important points there is an agreement in expression: xxx. 13 coll. xxii. 16; xxx. 14 coll. xxii. 20, 22; xxx. 16 coll. xxii. 22; xxx. 5, 6 coll. xxii. 23.—With respect to the verses xxx. 23, 24, consult the Exposition.

On account of the undeniable specific relationship, which exists between the present chapters and the second discourse (chh. iii.-vi.), especially the consolatory portion (ch. iii.), I am convinced that chh. xxx. and xxxi. owe their origin to the same time, the reign of Josiah (comp. iii. 6).

With the exception of xxx. 22-24, I cannot discover any spurious elements in these chapters. MOYERS and HITZIG have thought they could repeatedly recognize the hand of the assumed Isaiah II., but have been so satisfactorily refuted by GRAF, that I now only refer to him. GRAF himself regards xxxi. 35-40 as a latter addition. I think, however, that I have shown in the Exposition that these verses fit into the connection as integral parts, and that therefore, as the diction betrays no foreign traces, they are to be recognized as genuine and original.

The articulation of the discourse is as follows:—

The glorious Future of the People Israel at the end of days.

- I. THE THEME, xxx. 1-8.
- II. THE DELIVERANCE OF ENTIRE ISRAEL, xxx. 4-22.
 1. The great day of judgment of the world and deliverance of Israel, xxx. 4-11.
 2. The turn of affairs: The Lord for the chastised, against the chastiser, xxx. 12-17.
 3. The consummation of salvation, xxx. 18-22.
- III. THE SPECIAL DISTRIBUTION OF SALVATION TO THE TWO HALVES OF THE NATION, xxxi. 1-26.
 - a. Ephraim's share, xxxi. 1-22.
 1. The decree of restoration, xxxi. 1-6.
 2. Its execution, xxxi. 7-14.
 3. The threefold turn, xxxi. 15-22.
 - b. Judah's share.

The blessing of the sanctuary, xxxi. 23-26.
- IV. THE ENTIRE RENEWAL, xxxi. 27-40.
 1. The new life, xxxi. 27-30.
 2. The new covenant, xxxi. 31-40.

The Glorious Future of the People Israel at the End of Days.

I. The Theme.

XXX. 1-8.

- 1, 2 The word that came to Jeremiah from the Lord [Jehovah] saying, Thus speaketh the Lord [Jehovah] God of Israel, saying, Write thee all the words that I

3 have spoken unto thee in a book. For [Namely] lo, the days come, saith the Lord [Jehovah], that I will bring again the captivity of my people Israel, and Judah, saith the Lord [Jehovah]; and will cause them to return to the land that I gave to their fathers, and they shall possess it.

EXEGETICAL AND CRITICAL.

The superscription is one of the greater sort. It pertains to chh. xxx. and xxxi., a similar one not recurring till xxxii. 1. Jeremiah had certainly received this prophecy before, as follows from the words **that I have spoken** in ver. 2. Nevertheless ver. 1 is not merely the announcement of what is said in vers. 2 and 3, as HIRZIG supposes, but the superscription of the oracle, for such superscriptions always stand as the introduction to the larger sections. As it here introduces the command to write and what is to be written directly follows (ver. 4 sqq.), the superscription refers to both. J. D. MICHAELIS is of opinion that we have here the *expressum mandatum* to collect the prophecies into a book, and that this is the first book, which closes with ch. xxxii. The Paralipomena, collected after the death of Jeremiah, form the second book. It is plain, however, that this view is altogether untenable, for this, apart from other reasons, that in vers. 2, 3 and 4 the command to write is referred to the next following prophecy, as SCHÜRER has already proved against MICHAELIS. These chapters also cannot be parts of that book which Jeremiah was caused to write in the fourth year of Jehoiakim (xxxvi. 2). For this book, according to xxxvi. 6 sqq., was intended to be read to the people, that they might hear "all the evil which the Lord purposed to do with them, that they might return every man from his evil way and the Lord might forgive them," so that it appears merely to have contained an exhortation and threatening. This also explains the great displeasure occasioned by it. It was cut into pieces from the first to the last leaf and cast into the fire (xxxvi. 23), which was certainly not the case with these chapters. Even ROSEN-MUELLER calls attention to the circumstance that Jeremiah here (xxx. 2) receives the command, "*non, ut ante concionem habere et quæ ab eo sint annuntianda ad populum per sermonem deferre, sed libro inscribere.*" This prophecy was not to be delivered orally, but merely committed to writing, just as the prophecy against Babylon (li. 6) sqq.). The people were not then in the mood to hear these great beaming predictions of salvation. These were to be bequeathed as written documents, that on the one hand they might serve to encourage the people in their deepest distress, and on the other hand it might be evident that the Lord and no other had brought about this favorable turn in their affairs (Isa. xlviii. 5), but also, that the Lord had not afterwards altered His purpose, but already in the times of the deepest decline, when the people were receiving only threatening words from the mouth of the prophet, He had conceived and made known the plan of salvation. Comp. Isa. xxx. 8; Job ii. 2. The prophecy was thus preserved separately and only afterwards incorporated into the entire collection. It does not seem probable to me, as

GRAF thinks, that it was included in the second enlarged book (xxxvi. 8:2). The words in xxxvi. 27 sqq. make throughout the impression that the second book in relation to the first contained only a heightened repetition. Nor can we see why, if these chapters are portions of a large book, they alone should bear at their head the special command to write them down. This command must either be found before all the single portions or only where the origin of the whole is mentioned. The special command to commit to writing which we find here (xxx. 2) shows that here also we have to do with a special independent writing.

Ver. 3. For lo. The construction seems to require לֵב to be taken in a causal sense, for it would be somewhat harsh to take it in the sense of "that," or "namely," on account of the following הִנֵּה and וְכֵן, which seems rather to require לֵב before it. On the other hand, the causal rendering also has its difficulties. For then in ver. 3 the main point is not expressed in the statement of the reason, viz.: the Lord wishes that when the good days come He may be able to point to the documentary evidence of His purpose of salvation, as a proof of His being the author of the present prosperity. This thought would have still to be supplied, while the words as they stand evidently state only the purport of the words, ver. 2. It will therefore be correct here to take לֵב="that" or "namely," in the sense in which

לֵב, saying, occurs elsewhere. This latter word would not be suitable after in a book, because it would have meant that the purport of what was to be written in the book was to be stated, whereas it is the tenor of the words already spoken which is to be quoted summarily. This was necessary in order to define the general phrase **all the words**, which was liable to be misunderstood. Hence I think that לֵב is to be taken here as introducing the direct statement, which radically also is used only for the more common לֵב. Comp. NÄGELSB. *Gr.*, § 109, 1 a. The original act of speaking itself is certainly not related here, but the purport of a discourse already delivered is quoted, by which the לֵב obtains the somewhat modified (explicative) meaning of *namely*. The words from הִנֵּה to וְכֵן are therefore to be regarded as a quotation. Hence הִנֵּה and וְכֵן. They are not found *verbatim* as a whole in the following chapters or anywhere in Jeremiah; but they are an accurate synopsis of the words and thoughts which form the heads of the following promise of prosperity. For in ver. 18 sqq.; xxxi. 27-32, the return of the whole people of Israel to their home is represented as the close of the mournful past and the basis of a new and glorious future. Comp. iii. 14-18.—On bring again the captivity comp. Comm. on xxix. 14.—[The four fol-

lowing chapters display a beautiful contrast to the three foregoing ones. The former denunciations of judgment and captivity for sin are here succeeded by promises of mercy and restoration to Jerusalem—promises to be fulfilled in the bringing back of all true Israelites to God by the Divine Deliverer and Redeemer, **JESUS CHRIST**. The joyful transition is marked by a sudden change from grave and mournful accents in solemn prose, to a jubilant outburst of poetic ecstacy." **WORDSWORTH.—S. R. A.**]

II. The Deliverance of Entire Israel (xxx. 4-22).

1. *The great day of judgment of the world and deliverance of Israel.*

XXX. 4-11.

- 4 And these are the words which Jehovah hath spoken concerning¹ Israel and concerning Judah:
 5 For thus saith Jehovah:
 We have heard a cry of terror,²
 Fear and no deliverance.
 6 Ask ye now and see if a male is parturient?
 Why do I then see every man with his hands on his hips like a parturient,
 And all faces turned into paleness?³
 7 Alas! for great is that day, with none like it,⁴
 And it will be a time of trouble to Jacob,
 But—he shall be delivered from it.
 8 And it shall come to pass on that day, saith Jehovah Zebaoth,
 I will break his yoke off from thy neck,
 And I will tear asunder thy bonds,
 And strangers shall no longer enslave him:⁵
 9 But they shall serve Jehovah their God,
 And David their king, whom I will raise up⁶ for them.
 10 But fear thou not, my servant Jacob, saith Jehovah,
 And be not dismayed, O Israel.
 For behold, I will deliver thee from afar,
 And thy seed from the land of their captivity;
 And Jacob shall return and rest,
 And be tranquil and undisturbed.
 11 For I am with thee to deliver thee, saith Jehovah.
 Though I make a full end⁷ of all the nations,
 Whither I have scattered them,
 I will not make an end of thee;
 But I will chastise thee according to justice,
 And not leave thee unpunished.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—אֵל—in reference to, of, concerning, as in xxix. 16, 21; xxii. 11.

² Ver. 5.—קול חרדה. קול חרדה is found here only in Jeremiah. The terror is not occasioned by the sound of war, but the apprehension of judgment. Comp. Luke xxi. 25, 26.

³ Ver. 6.—לירקון. Abetr. for concrete. Comp. NAEGELSB. Gr., § 59, 1. The expression is found here only.

⁴ Ver. 7.—כִּי־יָמָּה. Comp. rema. on x. 6, 7; NAEGELSB. Gr., § 106, 5.

⁵ Ver. 8.—The words from וְיִהְיֶה לְךָ לְיָמֶיךָ to וְיִהְיֶה לְךָ לְיָמֶיךָ are a quotation almost verbatim from Isa. x. 27 coll. xiv. 25. This explains the suffix in עָלֶיךָ, which, as the passage in Isaiah, is to be referred to the inimical tyrants. If, with GRAP, we refer it to יַעֲקֹב, ver. 7, צִוְּאָרֶיךָ immediately afterwards is intolerably harsh. It is true the person changes in עָלֶיךָ בְּנִי, yet this is at least a new sentence, in which case the change has nothing surprising in it. Comp. NAEGELSB. Gr., § 101, 2, אַחֲרָיִם.

⁶ Ver. 9.—אֶקְרֶא is used here in the same sense as in vi. 17; xxiii. 4, etc.

† Ver. 11.—**אֶתְשֵׁה כְּלֵה**. This expression is found in Jeremiah (besides in xlv. 23, as a quotation from this passage) only in iv. 27; v. 10, 18. The construction with the accus. is the prevailing and original construction: Nah. i. 8, 9; Zeph. i. 13; Ezek. xi. 13; xx. 17; Neh. ix. 31. With **ז** it is found here only. It appears to signify in this connection: to cause destruction among, etc.

EXEGETICAL AND CRITICAL.

What was summarily comprised in ver. 2 is now set forth in detail (ver. 4). Cry of terror, fear without a possibility of deliverance (ver. 5); all the men have their hands on their thighs like women in travail, all faces have become pale (ver. 6), for the great day of the Lord, a day with none like it, is breaking, a day which will be a time of dread even for Jacob, but yet at the same time the day of redemption (ver. 6), for on this day an end is to be put to Israel's servitude (ver. 8). Israel is from thenceforward to serve only his God and his king David (ver. 9), Judah and Israel are then to be brought back from the lands of their captivity to a peaceful habitation of their home (ver. 10), for while the Lord will execute on all the Gentiles a judgment of destruction, He will indeed chastise Israel so as not to leave him unpunished, but will not destroy him.

Vers. 4-7. **And these . . . delivered from it.** Apart from some brief intimations (ix. 25; xi. 10-17; xiii. 11; xxiii. 6; i. 4) the prophet makes Israel and Judah, the two great halves of the Israelitish nation, the subject of his longer discourses, only here (ver. 3; xxxi. 27), and in the second discourse (chs. iii.-vi.), which belongs to the time of Josiah.—Ver. 5. This **for**, which is logically indeed superfluous but not incorrect (ver. 4 announces the *entirety* of the following discourse as God's word and "J. ver. 5, introduces the particulars), has rhetorically the character of a certain solemn breadth. With dramatic vividness the prophet transports us into the midst of the future, which he describes, causing those who are concerned to be the speakers together with himself. It is clear that the day of terror which he describes cannot be the day of Jerusalem (Ps. cxxxvii. 7). For (1) the day of the destruction of Jerusalem by the Chaldeans cannot be represented as at the same time a day of salvation for all Israel; (2) "the great day of the Lord like which there is no other" always designates the divine judgment in its highest and most comprehensive sense. For even when Joel, who is the first to speak of the great and fearful days (ii. 11), understands by it primarily the day of the devastation by locusts, he yet beholds in this special act only the first act of the great drama of judgments (iii. 4), with which he first connects the idea of the redemption and restoration of Israel (iv. 1, 7). After him Hosea speaks of the great day of Jezreel (ii. 2), on which Judah and Israel will return again united under their common head. Afterwards the judicial activity of God is mirrored before the eyes of Isaiah in the judgment on Babylon (xiii. 6), the return of the whole people being again connected with it (xiv. 1 sqq.). Next before Jeremiah finally, the idea of the "day of the Lord" forms the central point of Zephaniah's prophecy, and if he also understands primarily by the "great day" (i. 14) the day of the judgment of Jerusalem, yet he also regards all the

judicial acts of God as elements or stages of the whole, and to him also the consummation of the judgment is the turning-point of the deliverance and restoration of all Israel (iii. 10 sqq.; 20). After Jeremiah there is Malachi only who speaks in express words of "the great and dreadful day of the Lord" (iv. 5).—**No deliverance.** Comp. vi. 14; viii. 11; Ezek. vii. 25; xiii. 10, 16.—**Ask now, etc.** Comp. xviii. 13. The prophet portrays with drastic vividness the effects of the terror by saying that he saw men behaving like women in the pangs of childbirth—pressing their hands on their loins. Comp. Isa. xxi. 3; Jer. vi. 24; xxii. 23; xlix. 24; i. 43.—**That day.** From **that** (**הַיּוֹם**) we see (1) that the prophet means a day not immediately impending, but (2) the same as was spoken of in vers. 5 and 6.—**And it will be a time of trouble, etc.** Israel also is not unaffected by the sufferings of that time (comp. Matth. xxiv. 21, 22); but for them it is only a crisis, which leads to salvation.

Vers. 8 and 9. **And it shall come to pass . . . raise up for them.** The deliverance announced in the concluding words of ver. 7 is described more particularly. It has its negative and its positive side. The nation will no longer serve strangers (ver. 8) but their God alone, and the King granted them by God, the Messiah (ver. 9).—**Thy bonds.** Comp. ii. 20; v. 5.—**Enslave.** Comp. xxvii. 7; xxv. 14.—**Serve Jehovah.** For Israel to serve his God is at the same time his first duty and the fundamental condition of salvation. This salvation is to be communicated by the anointed of the Lord, the second David. The Messiah is called David, not merely as a descendant of David still called by his name, but as a real David in the highest degree. As David was the founder of the earthly throne of David, so the Messiah as the fulfiller is the founder and occupant of the eternal throne of David. Jeremiah supports himself here chiefly on Hos. iii. 5, coll. Isa. lv. 3, while after him Ezekiel (xxiv. 23, 24; xxxvii. 24, 25) leans on his predecessors, especially Jeremiah. The conception of the second David is analogous to that of the second Adam (1 Cor. xv. 45 sqq.). It is therefore altogether different from the Rabbinical doctrine of a double Messiah, Ben Joseph and Ben David, (comp. OEHLER in HERZOG, *Real-Enc.* IX. S. 440; BUXTORF *Lex.*, p. 1273) with which HAVERNICK seems (*Comm. on Ezek.*, S. 557) to confound the Christian conception. It is accordingly clear that we must protest against the lower view, that Jeremiah is here speaking of a Davidic dynasty (SANCTIUS), or of Zerubbabel (GROTIUS; *is David vocatur et hic et Ezrech.* xxxiv. 23; xxxvii. 24, *nimirum sicut a Ptolemæo orti Ptolemæi, a Cæsare Cæsares*), or indeed of a personally resuscitated David (V. AMMON, *Forid. d. Chr.* I., S. 178; STRAUSS, *Glaubenst.* II., S. 80). This latter conception is imputed by HIRTZ to Ezekiel (*ad loc.* S. 245) as having thus interpreted the **דָּוִד** of Jeremiah. As to the rest comp. Comm. on ver. 21 and xxiii. 5; HENGSTENBERG, *Christol.* [Eng. Tr. II., p. 413 sqq.]

Vers. 10 and 11. But fear thou not . . unpunished. GRAF has called attention to the circumstance that these words are addressed to the people living in exile "in opposition to those delivered in ver. 9." More strictly we should say, that vers. 8 and 9 announce the salvation objectively (whence also Israel is spoken of predominantly in the 3d person), but in ver. 10 the subjective application follows in the exhortation to be comforted and not to fear, but yet with a repetition of the objective basis. It is not however to be denied that the adversative rendering "thou however" is not appropriate. MEIER translates "so fear thou nothing," evidently not accurately, but in the correct feeling that the connection requires an inferential rather than an adversative sentence. Comp. Isa. xlv. 1, 2, which passage certainly occurred to the prophet, the words "fear not my servant Jacob" being taken from it verbatim, and we are thus led to think that instead of אַל־תִּירָא here we should read אַל־תִּירָא with which the passage in Isa. commences. The latter certainly would correspond better with the connection. HIRZIG and MOVERS find in these two verses the idiom of Isaiah II., and would

therefore regard it as an interpolation by him. GRAF however has satisfactorily shown that with the exception of the expression עֲנֵךְ (I say, with the exception of "אֶל־תִּירָא") all the rest betrays the older, and specifically Jeremiah's, idiom. Why should not that evident quotation from Isa. xlv. 2 be just as good an instance for the priority of the alleged Isaiah II. in relation to the genuine Jeremiah? The union of Judah and Israel, which is here spoken of from ver. 8 onwards, may have reminded the prophet of that passage in Isaiah, which declares this union. Other declarations of Isaiah, as li. 7, may also have been in the mind of our prophet. Perhaps also passages like xlix. 12; lx. 4, 9.—Rest and be tranquil. Comp. xlviii. 11.—Undisturbed. Comp. rem. on vii. 83.—For I am with thee. Comp. xv. 20; xlii. 11.—Chastise thee. The expression is found in x. 24 in the same sense. Whether in Isa. xxviii. 26 also is disputable. On comp. NAGELSB. Gr., § 112, 5, b.—And not leave thee, etc. From Exod. xxxiv. 7; the expression is found in Numb. xiv. 18, in Nah. i. 3, and here.—Comp. further xlv. 27, 28, where these two verses are reproduced.

2. The turn of affairs : the Lord for the chastised and against the chastiser.

XXX. 12–17.

- 12 For thus saith Jehovah, thy wound is incurable,¹
Mortal thy stroke.
- 13 There is no one who undertaketh thy case,
For thy wound thou hast no remedies of bandages.²
- 14 All thy lovers have forgotten thee;
They ask not after thee;
For I have smitten them with the stroke of an enemy,
With cruel chastisement for the greatness of thy guilt;
Because thy sins are innumerable.³
- 15 Why criest thou over thy wound,
That thy sorrow is incurable?⁴
Because of the greatness of thy guilt,
Because thy sins are innumerable, I have done this.
- 16 Therefore all who devour thee shall be devoured,
And all thy oppressors shall go away together into captivity.
And they that spoil thee⁵ shall be a spoil,
And all thy plunderers will I give up to plunder.
- 17 For I will restore health unto thee,
And I will heal thee of thy wounds, saith Jehovah;
For they call thee "Outcast,"
"Zion, which no man asketh after."

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—The construction of אֶנְיָ with לְ is found here only. Perhaps Nah. iii. 19 was in the prophet's mind. The thought lying at the basis of this construction is: *insanabile vulnere tuo*, or more exactly: *Incurable is the predicate which belongs to your wound.*

² Ver. 13.—As כְּזֹרֶךְ does not agree with בְּיָדֶיךָ, I refer it, with GRAF, to what follows, in the sense of *vulnus* (that which is wrapped in bandages, as in Hos. v. 13, רַפְּאוֹת תַּעֲרֶה — *medicamenta kgamitis*, dressings. Comp. xlv. 11; Ezek.

xxx. 21. [A. V.: There is none to plead thy cause, that thou mayest be bound up. Others render: for thy cure thou hast, etc. HENDERSON: "I take מְצַלֵּם to be a nominative absolute: as for medicines."—S. R. A.]

² Ver. 14.—Here as afterwards in ver. 15, a whole sentence is twice dependent on לָךְ. (Comp. NAEGLER, *Gr.*, i. 112, 9).

⁴ Ver. 15.—[A. V.: Why criest thou for thine affliction? Thy sorrow is incurable. WORDSWORTH after EWALD, UMBRETT, GRAY: Why criest thou for thine affliction, that thy sorrow is incurable.—S. R. A.]

⁵ Ver. 16.—ךְ־נָשָׂא. The Chethibh is to be punctuated כְּנָשָׂא. Since the root נָשָׂא does not occur in Hebrew, this form is to be explained as an Aramaism for כְּנָשָׂא, Keri כְּנָשָׂא (L. 11; Isa. xvii. 14).

EXEGETICAL AND CRITICAL.

This whole strophe is most closely connected with ver. 11, and explains the three thoughts expressed in this verse: that Zion is chastised according to its deserts, but is not to be destroyed, while destruction shall be the lot of its enemies. Thus vers. 12-15 are a commentary on the words "chastise thee according to justice" in ver. 11. For it is here set forth that Israel is given over to severe sickness without a protector and physician (vers. 12 and 13), that all friends have forsaken the people so severely chastised by God, (ver. 14), which people moreover have no right to complain of such treatment, for the Lord has done this on account of their sins (ver. 15). The sentence *therefore, etc.* (ver. 16), refers back to the declaration in the 11th verse that the Lord will make an utter end of the nations, among whom He scattered Israel. The right of retribution is to be exercised on them in the fullest measure. Ver. 17 finally is connected with the third point in ver. 11, *viz.*, that Israel is to be healed of his wounds after he has been apparently outcast and forgotten.

Vers. 12-15. **For thus saith Jehovah . . . I have done this.**—**For** introduces the proof that Israel will not really be left unpunished, but will be severely chastised, so that he will only not be utterly destroyed.—**Mortal thy stroke.** Comp. x. 19; xiv. 17. Ver. 13. **There is no one, etc.** Comp. v. 28; xxii. 16.—**Thy lovers.** Comp. xxii. 20, 22.—**For . . . stroke of an enemy.** When a man is forsaken by God his fellow-men also forsake him.—**For the greatness, etc.** In these and the following words to the end of ver. 15 lies the confirmation of *according to justice*, ver. 11—v. 6; xiii. 22.—**Why criest thou?** Israel has no right to complain of severe treatment. The Lord deals with him "according to justice," ver. 11.

Ver. 16. **Therefore all . . . give up to plunder.**—**Therefore** has no sense if we refer it to

what immediately precedes. For it cannot be said that the enemies are to be destroyed, because the Lord has punished His people according to the greatness of their guilt. For if *only* strict justice prevailed, Israel deserved the same punishment as, or even severer punishment than the heathen. Comp. ii. 10sq. I therefore refer **Therefore** to ver. 11, to which this whole passage is only a corollary, and particularly to the words **Though I make a full end of all the nations, etc.** Israel's guilt is in the past, and cause of the present calamity, hence for in ver. 12. The destruction of the heathen is future, and the effect of the judgment pronounced by God in ver. 11, hence *therefore*, ver. 16.—**All who devour thee.** Comp. rems. on ii. 8; x. 25.—**Go away together, etc.** Comp. xxii. 22.—**Shall be a spoil.** Comp. Zeph. i. 13; 2 Ki. xxi. 14.—**To plunder.** Comp. ii. 14.

Ver. 17. **For I will restore . . . asketh after.** This sentence also refers to ver. 11, and to the words **Will not make an end of thee.** The Lord will not utterly destroy Israel, for He has in mind to heal the people of the blows to which they have been exposed.—**I will restore, etc.** Comp. rems. on viii. 22.—**For they call.** The statement of the reason refers here to the thought that Israel needed healing.—**Outcast.** Comp. Isa. xvi. 3, 4; Mic. iv. 6; Zeph. iii. 19.—**Zion, etc.,** a sentence of the object, dependent on a *verbum dicendi* contained in call.—**Which no man asketh after** = *ea, quam nemo curat.*

[Vers. 12-15. "So desperate were the circumstances of the Jews in Babylon while enduring the punishment God had inflicted upon them for their crimes, that no human interposition which they would naturally expect, could avail for their deliverance. Egypt, Syria, Tyre, etc., which had formerly been their confederates, were all laid prostrate by the same haughty conqueror whose chains they themselves wore. They are accordingly represented under the metaphor of a body full of wounds, left entirely destitute of medical aid." HENDERSON.—S. R. A.]

3. The consummation of Salvation.

XXX. 18-24.

- 18 Thus saith Jehovah,
Behold, I will turn the captivity of Jacob's tents¹
And have mercy on his dwelling-places;
And [the] city² shall be built on its own heap,³ [of ruins]
And the palace shall be inhabited according to its right.⁴
- 19 And out of them shall proceed thanksgiving,

- And the voice of them that rejoice;
 And I will increase them, and they shall not be diminished,
 And honor them, and they shall not be small.
- 20 Their children also shall be as aforetime,
 And their congregation shall be established before me;
 And I will punish all their oppressors.
- 21 And their ruler shall be of themselves,
 And their prince shall proceed from the midst of them;
 And I will bring him near and he shall approach me,
 For who is he, who would have pledged his heart to approach me? saith Jehovah.
- 22 And ye shall be my people,
 And I will be your God.
- 23 Behold, a tempest of Jehovah, fury is loose,
 Whirl-winds^a—it will roll on the head of the ungodly.
- 24 The fierceness of Jehovah's anger will not return,
 Till he do and execute the plans of his heart.
 In the end of days ye will consider it.

TEXTUAL AND GRAMMATICAL

¹ Ver. 18.—מִן־הַיָּמִין, poetical for house. Comp. iv. 20; 1 Kings viii. 66; Job xxi. 8.

² Ver. 18.—עִיר, without the article, therefore, not the city *kar' iŕoŕŕ*, i. e., Jerusalem, but the city generally, that is, any city.

³ Ver. 18.—עַל-תִּלְהָה. The prophet has evidently Deut. xiii. 16 in view, where it is said of a city on which a curse is laid, that it shall be burned and shall be עֵלֶם עֵלֶם, *it shall not be built again*. Comp. Josh. viii. 28; xl. 13; Jer. xlix. 2. We see from this that תִּלְהָה is the heap of rubbish formed by the ruined city.

⁴ Ver. 18.—עַל-מִשְׁכָּנָם יֵשֶׁב. Hitzig: The palace will stand in its proper place. Graf [and Henderson]: shall be inhabited in its proper place. Both say that *after an appropriate manner* would be כִּכְשֵׁפְטָן. But the phrase may also mean *according to its right*. Comp. Deut. xvii. 11.—יֵשֶׁב is more than *stand*. It is here used intransitively as in xvii. 6, 25; Isa. xlii. 20; Ezek. xxvi. 20; Zech. vii. 7 (comp. NAGELSS. *Gr.*, § 69, 1), but the meaning of *inhabit* remains. If, however, we take the phrase—*upon, in its place*, then the idea of *inhabit* is superfluous, as Hitzig has rightly felt. I therefore consider "it will be inhabited as becomes it," as the correct rendering. A palace will not be inhabited as a beggar's hut. The prophet wrote עַל, through occasion of עַל-תִּלְהָה, but the second עַל must not therefore be regarded as local in signification as the first.

⁵ Ver. 23.—Instead of מִתְנַגֵּר, xliii. 9, we read here מִתְנַגֵּר by which the paronomasia with יִתְנַגֵּל is destroyed. The forcible כִּי־נֶהָרָה at the close is also wanting. As to מִתְנַגֵּר, this Hithp. occurs only here and in Hos. vii. 14 and 1 Kings xvii. 20. In Hosea the meaning "to alarm one's self," is most recommended, in 1 Kings xvii. that of "*commorari*" is necessarily required by the connection. In this passage the commentators vacillate greatly; *an abiding storm* (HENSTENB. a); *a rolling storm* from נָרַר *gargarisare* (MELIC); *turbo cuncta abripiens* from נָרַר *rapere*, (GIESSEN. *Thes.*, p. 305); a whirling storm, from נָרַר *volvare*. The last meaning would come nearest the original מִתְנַגֵּל. Comp. FUXNER, s. v., נָרַר, III. and נָרַר.

EXEGETICAL AND CRITICAL

The restored nation will in every respect present the picture of a flourishing commonwealth. The ruined dwellings will be rebuilt (ver. 18), praise and rejoicing will be heard from them, the number of the inhabitants and the honor of the State will be great (ver. 19); the latter will regain its former importance and preserve it, but all its oppressors shall be chastised (ver. 20); the ruler of the State shall no more be a stranger, but a native, who will at the same time stand in the closest relation to Jehovah (ver. 21); the people will be God's people, and the Lord his people's God (ver. 22). All this, however, applies only to the Israel which submits to the Lord. The day of the Lord will break upon the ungodly (vers. 6-7) like a tempest and destroy them (vers. 23 and 24).

Vers. 18-20. Thus saith Jehovah . . . oppressors. It is evident that the phrase turn the captivity may be taken here in a figurative

sense, from its application to the ruined buildings. Comp. rem. on xxix. 4.—Graf refers out of them, ver. 19, to the allies, Hitzig to the palaces, but in the sense that he regards the Israelites as the subject of the egression, in the sense of xxxi. 4, 13; xxxiii. 10, 11.—The latter could not well be excluded. But why should not the sound of sacred joy be heard from the dwellings of Israel in any sense, and therefore in the sense, that it proceeds from those who are within? This is at the same time a further adornment of the houses themselves, to which, in a collective sense, out of them is to be referred. These thus become, as it were, instruments of sacred music.—Isa. li. 8.—Of them that rejoice. Comp. xv. 17; xxxi. 4.—Diminished. Comp. xxix. 6.—As aforetime. As formerly "*sub Davide et Salomone rerum statu florentissimo*." ROSENUELLER. Comp. Ps. lxxiv. 2; Lam. v. 21.—Their congregation. Comp. 2 Sam. vii. 10; Ps. cii. 29; Prov. xvi. 12; 1 Kings ii. 12.

Vers. 21 and 22. And their ruler . . . your

God. The description of the glorious future is crowned by the declaration of the relation of the prince to Jehovah. He is called **מֶלֶךְ**, king, in ver. 9, here **מֶלֶךְ**, ruler, and **נָשִׂא**, prince. This is not a low predicate, as J. D. MICHAELIS supposes, but a high one. For not every king may be thus called. There are counterfeit kings (Eccles. iv. 13; x. 16). This king, however, is a **מֶלֶךְ**, a predicate which is given to the King of all kings (Ps. viii. 2, 10; xciii. 4), and **נָשִׂא** for the king is on his shoulder (Isa. ix. 5), and the key of David (Isa. xxii. 22), that he may open and no man shut, and shut and no man open. Comp. Mic. v. 1. This powerful ruler is of Israel's flesh and blood, no foreigner, no representative of the empire hostile to God's people. And not merely is this declared, but also that proceeding from the midst of the people, he may approach unto Jehovah. The mediatorial position of the king is here announced.—**Him** after **bring** refers to the king. HIRZIG has correctly remarked that altogether too little would be said of the king if his Israelitish origin merely were set forth, but besides this negative reason, we have also in our rendering of **מִמֶּנּוּ** from themselves, **מִקִּרְבוֹ** from their midst, a positive necessity of referring the suffix to the king. *Ὁ μεσίωνς ἐνὸς οὐκ ἔστιν*, Gal. iii. 20. He proceeds from the midst of the people and approaches God. An intimation has been rightly found in **bring near and approach** of priestly attributes (Exod. xxiv. 2; Numb. xvi. 5). The sentence with **For** states the reason why the Lord leads the prince to Himself. The reason is a negative one; there is no other who would be capable of entering into this relation of nearness and communion to God. All here depends especially on the correct understanding of the expression **עָרַב אֶת-לִבּוֹ**, **pledge his heart**. The verb **עָרַב**, with the accusative, may signify two things only. Either "to stand, be a surety for some one, to vouch, guarantee" (comp. Gen. xliii. 9 coll. xlv. 32. *עָרַב יָרַע* *spopondit pro alieno*, Prov. xi. 15; xx. 16; xxvii. 13 coll. Job xvii. 3; Isa. xxxviii. 14), or "to pledge something." For the latter meaning we can appeal only to Neh. v. 8. The meanings "*applicare* (Vulg.), *convertere* (Syr.), *lubentem reddere* (so in sense the LXX., Chald. and others), *accommodare, formare* (CALVIN)," have no grammatical basis, and are all occasioned by **לָב**. If we adhere to the two meanings which are proved, the second, as we have shown, rests only in the authority of one passage in the book of Nehemiah. It is not, however, to be used directly, but the meaning must first be derived from it "to stake, risk, venture." **לָב** heart, must then be taken as=**נֶפֶשׁ**, soul, life. GRAF has adduced analogies in favor of this (iv. 18 coll. iv. 10; Exod. ix. 14; Ps. lxxxiv. 3 coll. xvi. 9; xxxi. 10; lxiii. 2), but of these only the first is of consequence, and even these passages only prove that the physical heart may also be designated as the aim of the sword which is threatening the life. There may be other cases where the connection allows the heart to be set for the life, but this is not the

case here. Every one feels that here to say "heart," for "life," would be harsh. I therefore think that we must take **עָרַב** in the sense of "to be bail, to stand for another." We should then have to translate: for who stands bail for his heart, to approach to me? Ought we to take **לָב** in the sense of "courage" as HIRZIG does? There are passages where it gets this meaning from the context (Gen. xlii. 28; 1 Sam. xvii. 32; 2 Sam. vii. 27; xvii. 10; Job xli. 15), but this is not its direct meaning. I think then that it must be taken here in its general sense as the seat of moral volition. The prophet wishes to say: Who can stand for his heart, that it approach me? and this can certainly be taken in the sense; that it has the will, the power, the courage, to approach me? The point of the thought is evidently in the antithesis, *bring him and pledge his heart, i. e.*, between the divine causality and human spontaneity. No man can undertake to be a mediator between God and man in his own strength. For if one should even have the courage to begin this difficult undertaking, he cannot vouch for himself that he will have the power to carry it out. The nearer the man came to the glory of God, the lower would his courage fall. God alone confers the power to approach him, and he will confer it on him whom he has chosen to be a mediator. In so far now as approaching God is represented as something unattainable by human strength, it is clear that the prophet has not the ordinary priests' approaching to God in mind. The answer to the question: Who is he who would give his heart as surety, to approach me?—must evidently be: No one. Now not every Israelite indeed, but every normally created member of the priestly or high priestly family would be justified and authorized to approach God as a priest in the sense of the Mosaic law. Even these, however, are excluded by the *no one*, which the question requires as answer. Consequently the promised mediator can only be an extraordinary personage. Our text gives no further information, as to *how* the divine causality renders it possible for him to approach God, for this may be done in different ways, from without or from within, in a mechanical or an organic way.

Ver. 22. **And ye, etc.** The thought certainly accords well with ver. 21, since the inward communion between God and the people, which is predicted in ver. 22, is not otherwise possible, even in view of the question, **For who is he?** *etc.*, than by a mediator; it is however the necessary glorious result of his ministry (comp. Heb. viii). Since, however, vers. 23 and 24 are decidedly to be regarded as a later addition (*Vid. infra*), the thought of our verse appears to be repeated immediately afterwards in xxxi. 1. Such a repetition of these words in immediate sequence is indeed surprising, but not impossible. Since in both instances the words are highly appropriate, in the first as the close of the prophecy relating to the whole, in the second as the beginning of that relating to the first main division, and since further in xxxi. 1 the inversion of the clauses of the sentence is designed to avoid monotony, I regard it as probable that the words are authentic in both instances. If they

are to be accounted spurious in one case, I would vindicate the genuineness of xxxi. 1, since here they occur in a characteristic setting. Observe the words to all the families of Israel, which evidently correspond to concerning Israel and concerning Judah, xxxi. 4, and give xxxi. 1 the appearance of being a superscription to the following section.

Vers. 23 and 24. Behold, a tempest . . . consider it. The words are repeated with slight variations from xxiii. 19, 20. As ohh. xxx. and xxxi. belong to the reign of Josiah (iii. 6. Comp. *Introd.*), and the prophecy, xxiii. 9-40, from which our verses are taken, cannot have originated before the first four years of Jehoiakim, it is clear that verses 28 and 24 cannot have stood originally in this place. Did then Jeremiah himself add them subsequently? I do not regard

this as probable, since the words do not correspond to the general character of these chapters. These contain only a prediction of salvation; they represent the brightest and most joyful, we might say, the only untroubled moment in Jeremiah's life (comp. on xxxi. 26). The verses 28 and 24 accordingly have the effect of a dissonance. Whence, in such a time as the prophet describes, are דַּחְלִים whirlwinds to come (comp. xxxi. 18, 19)? And what thoughts of anger is Jehovah to carry out at a time when He has already turned the captivity of His people? I regard it as not impossible that some later writer thought himself compelled to separate the essentially equivalent words in xxx. 22 and xxxi. 1 by sentences which he deemed appropriate.

III. The Special Distribution of Salvation to the Two Halves of the Nation (xxx. 1-26).

a. EPHRAIM'S SHARE (xxx. 1-22).

1. The Decree of Restoration.

XXXI. 1-6.

- 1 At that time, saith Jehovah, I will be God to all the families of Israel,
And they shall be my people.
- 2 Thus saith Jehovah; the people left of the sword has found grace in the desert.
Up! to bring him to rest,¹ even Israel.
- 3 Jehovah appeared unto me from afar.
And I love thee with everlasting love,
Therefore have I in loving-kindness respited thee.²
- 4 Again will I build thee and thou shalt be built, Virgin Israel;
Again shalt thou adorn thyself with thy tabrets,
And go forth in the dance of those that make merry.
- 5 Again shalt thou plant vineyards on the mountains of Samaria;
The planters shall plant and enjoy the fruit.
- 6 For there is a day when the watchmen cry on Mount Ephraim,
Arise and let us go up towards Zion, to Jehovah our God.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—וְהָיָה. The infinitive absolute is to be taken as an imperative, in the sense of a summons to one's self. Comp. NAEGLSB. Gr., § 92, 2, b.

² Ver. 2.—In וְהָיָה the prophet evidently alludes to Deut. xxviii. 65. This Hiphil denotes *quidem agere*, to make a rest (comp. NAEGLSB. Gr., § 18, 3). There is indeed no further instance to adduce in favor of the meaning *quidem facere*, yet, apart from its grammatical admissibility, it rests on a good foundation, partly in the etymology (comp. בְּרִינָה, Jer. vi. 16; בְּרִינָה, Isa. xxviii. 12) partly in the connection.—On the anticipation of the object by the suffix. Comp. NAEGLSB. Gr., § 77, 2 and rems. on ix. 14.

³ Ver. 3.—כִּשְׁבָּת in the sense of *prolongare gratiam* is found in Ps. xxxv. 11; clix. 12 coll. lxxxv. 6. The sense would also be perfectly appropriate. Then the suffix would have to be taken in the sense of the dative. This use of the suffix is however proved only in the 1st person ('I'), and the similar case of the 3rd pers. masc. ('he'). For such a use in the 2d pers. we have only the uncertain instance of Isa. lxxv. 5. Comp. NAEGLSB. Gr., § 78.—I therefore take כִּשְׁבָּת with HITZIG and FURBER in the sense of "respice" (Eccles. ii. 3). וְהָיָה is the Accus. Instr. Comp. NAEGLSB. Gr., § 70, i.

EXEGETICAL AND CRITICAL.

According to xxx. 4 the prophet has in the previous passage been addressing Israel and Judah. Now he turns to Israel alone, as far as xxxi. 22, then in vers. 23-26 to Judah alone, finally in vers. 27-40 to the entire Israelitish nation. After the comprehensive promise (ver. 1), which now allots the consolation, assured in xxx. 22 to the entire nation, especially to the ten tribes; he announces that the residue of Israel has found grace, and that the Lord arises to bring it to rest (ver. 2). The people see the Lord approaching from a distance, and telling them that he loves them with an everlasting love, of which the previous respite was a proof (ver. 3). Then follows the consolatory promise that the Virgin Israel shall be rebuilt, that she shall again go forth in cheerful dances (ver. 4), that vineyards shall again be planted in Samaria, and those who have planted shall enjoy the fruit (ver. 5). And not only this. Israel will also again have recourse to the national Sanctuary, and go up for worship to Jerusalem.

Ver. 1. **At that time . . . my people.** The section begins as the previous one had closed. That glorious consolation is again proclaimed specially to the ten tribes, the most ruined and almost lost portions of the people. The alterations and extensions occasioned by its position in the beginning and the inversion mark at the same time the distinction in reference to xxx. 22.

Vers. 2-6. **Thus saith Jehovah . . . our God.** It is impossible that there can be a reference here to those who were delivered from the captivity in Egypt. Apart from particular objections, the ten tribes did not then obtain a special deliverance, and the whole description relates to the future, as is clear from **up! to bring, etc.**, and still more plainly from vers. 4-6. The declarations of these latter verses only particularize what was said in vers. 2 and 3. The perfects in vers. 2 and 3 are also *prophetic*.—**Has found grace.** Israel had fallen into disfavor, now he has again found favor. In the desert the Lord finds the remnant spared by the sword of the enemy. It is certain that the prophet means the north-eastern desert situated between Palestine and the Euphrates. For the **escaped of the sword**, mentioned in li. 50 are not those which Jer. here has in mind. There he is speaking of Jews, here of those pertaining to the ten tribes. The prophet is thinking of them as they were during the period of their disfavor, oppressed and persecuted by enemies and driven out into the desert. There, in their deepest distress, the Lord finds them. We have however no right to deny that this prophetic picture of the future has its corresponding historical reality in an external, literal sense. Ver. 3. A dramatic change of persons! The people speak. They see the Lord appear from afar. For He had kept Himself afar off, He had indeed quite disappeared from the sight of the people. Now He is again visible, of course from Zion. Comp. Ps. xiv. 7; Isa. xlix. 9 seq.—**And I love.** The connection of what Jehovah says with what the

people say by means of Vau, and (Hitzig appropriately compares 1 Ki. xx. 34) makes the impression that the Lord at once agrees to what is said, confirms it, makes indeed glorious additions to it. Vau therefore = *and indeed* (comp. NÄGELSB. *Gr.*, § 111, 1, a) is connected with a collateral causal significance (comp. NÄGELSB. *Gr.*, § 110, 1, e), since that eternal love is the only ground of the appearance.—On the subject-matter comp. Deut. vii. 13; Isa. liv. 7, 8; 1 Ki. x. 9.—**Build, etc.** Build here is to be taken not merely in the sense of building walls, but of *restitutio in integrum*. Comp. Ps. xxviii. 5; cii. 17; Jer. xii. 16. [“This metaphor, which may appear harsh in English, is to be explained from the use of the Hebrew word *banah*, to build, as applied to the building up a family of sons (*banim*) and daughters (*banoth*) who are like living stones of the household, built up from the mother, wedded as a Virgin Bride to her husband.” WORDSWORTH.—S. R. A.]—**Adorn thyself, etc.** Comp. iv. 30. The kettle-drum, [or timbrel] is here designated as pertaining to the ornaments of a woman who appears in festal apparel.—Comp. xxxi. 19.—To the rebuilt cities and the restored commonwealth, it is also necessary in order that the people may be happy, that there be agriculture, especially the culture of the vine, the fruit of which rejoiceth the heart of man.—**Mountains of Samaria** (comp. 1 Ki. xvi. 24) are the mountains of the northern kingdom generally, in so far as they permitted the culture of the vine. Comp. Jud. ix. 27.—Hos. ii. 17.—**Enjoy the fruit.** Jeremiah here refers to the legal enactment, Lev. xix. 18-25, that the fruit of newly planted trees should not be eaten at all in the first three years, and in the fourth year they should be holy unto the Lord; not until the fifth year should they be enjoyed *ad libitum* (comp. SAALSCHÜTZ, *Mos. Recht.* S. 168, 9). This appropriation permitted from the 5th year onwards is designated by the expression הָלַל *profanare, in usum profanum convertere*. He who has planted a vineyard and has not yet enjoyed the fruit of it is free from service in war, Deut. xx. 6. It is also one of the punishments threatened to the ungodly man that he shall plant a vineyard but another shall make it common (Deut. xxviii. 30). In antithesis to this passage it is here promised as an element of blessing that the planter shall also be the profaner or partaker. (כְּחֵיל). Comp. Isa. lxx. 21.—**For there is a day, etc.** All this blessing promised to Israel in vers. 4 and 5 shall and will be imparted to them on this account, that the people themselves will return to the service of Jehovah as of old. פֶּן For, ver. 6, thus gives the reason of Jehovah's action (vers. 4 and 5) in the behavior of Israel.—**Watchmen.** There were not only watchmen stationed on lofty eminences (comp. 1 Ki. xvii. 9; xviii. 8) to announce danger from enemies (iv. 6, 19; vi. 1, etc.) but also to announce the new moons and feasts. Comp. SAALSCHÜTZ, *Mos. Recht.*, S. 387, 401.—The cry then, up to Jerusalem to worship Jehovah! sounds again as before the separation. Israel and Judah are again united in the Lord.

2. The Execution.

XXXI. 7-14.

- 7 For thus saith Jehovah, Shout joyfully over¹ Jacob,
And exult² over the head of the nations! Sing praises³ aloud and say:
Deliver, O Jehovah, thy people, the remnant of Israel.
- 8 Behold, I bring them from the North country,
And collect them from the ends of the earth.
Among them are the blind and lame,
The pregnant and the parturient together;
A great assemblage shall they return hither.
- 9 With weeping shall they come, and with supplication.
I conduct them;⁴ I lead them to water-brooks,
By a straight way in which they shall not stumble:
For I am Israel's father,
And Ephraim is my first-born son.
- 10 Hear Jehovah's word, ye nations,
And proclaim it to the isles afar off,⁵ and say:
He that scattered Israel will collect him,
And guard him as a shepherd his flock.
- 11 For Jehovah has redeemed Jacob,
And liberated him from the hand of him who was too strong for him.
- 12 And they will come and shout on the summit of Zion,
And stream hither to the blessing⁶ of Jehovah,
For the corn and the new wine and the oil,
And for young lambs and calves:
And their soul shall be as a watered garden;
And they shall not languish any more.⁷
- 13 Then will the virgin rejoice in the dance,
And young men with the aged together;
And I will turn their mourning into joy,
And comfort them after their sorrow.
- 14 And I will satiate the soul of the priests with fat,
And my people shall be full of the blessing, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—לִי־רָנוּ. לִי as in Ps. xxii. 31; lxi. 6, 27. Comp. NAEGLSB. Gr., § 227.—The accus. שְׂמֵחָה as הִסְתַּר in ver. 3.

² Ver. 7.—יִצְחָל־וּ. Comp. Isa. x. 30; xii. 6; Jer. v. 8; i. 11. The construction with בְּ, as in Isa. xxiv. 14.

³ Ver. 7.—On the construction הַשְׂמִיעוּ הַלֵּל, comp. rems. on iv. 5; xiii. 18.

⁴ Ver. 9.—Hitzig would connect אֲנִי־יְיָ with what follows because it does not agree with תְּחַנְּנוּנִים, which does not signify *miseratio, clementia*. But we need not use the word in this sense. [Comp. EXEG. rems. which, however, do not accord with the rendering given by NAEGLSBACH in the text. HENDERSON and NOTES adhere to the A. V.: and with supplications will I lead them.—S. R. A.]

⁵ Ver. 10.—כְּמִרְחֶק־אֵל. On the construction comp. NAEGLSB. Gr., § 112, 5, d.

⁶ Ver. 12.—אֶל־טוֹב. On אֶל and its interchange with עַל comp. rems. on x. 1.—טוֹב, in distinction from טוֹב, is never used of moral, but always of material good. Comp. ii. 7; Hos. iii. 5.

⁷ Ver. 12.—עוֹד־לְרִאכָה. Comp. ver. 25, and OLSHAUSEN, § 532.

EXEGETICAL AND CRITICAL.

After in the previous strophe the Lord has made known His purpose to liberate and restore Israel, the present strophe goes a step farther.

It contains a summons at the head of each of its two halves. The first (ver. 7) is addressed to the Israelites themselves, and exhorts them, after the Lord in the foregoing verses, 1-6, has made known His gracious determination, to approach Him now with petitions for its *actual execution*.

It is also at once promised that the Lord will respond to these petitions (vers. 8 and 9), for in these verses it is described how they will accomplish their journey from the North country and the most remote lands, a journey which will set in the most glorious light the filial relation of Israel to his God. At the head of the second half (vers. 10-14) is a summons to all nations to hear and proclaim the decree which God has formed with respect to His people, that, namely, they shall be liberated (vers. 10, 11) and be brought home to a glorious life in joy and abundance on their native soil (vers. 12-14).

Vers. 7-9. **For thus saith . . . first-born son.**—For refers not merely to ver. 7 but to all that follows. All that is subsequently said of the realization of the divine intentions is a proof of the truth of the promise given in vers. 1-6. The summons to exult joyfully is addressed to the individual members of the holy nation. Who else will then supplicate for Israel? The antithesis to ver. 10 also favors this view. There the heathen are summoned not to pray for Israel but to proclaim the purpose which the Lord has formed on this account. Israel is called the head of the nations. The prophet depends in this expression on those passages in the Pentateuch where Israel is called the holy nation, the **treasure above all people**, (Ex. xix. 5, 6; Lev. xx. 24, 26; Deut. vii. 6; xiv. 2; xxvi. 18), the great nation, to which the Deity approaches (Deut. iv. 7, 8), the people of inheritance (Deut. iv. 20), the highest above all nations (Deut. xxvi. 19); further on prophetic passages which designate the nation as **chief of the nations** (Am. vi. 1 coll. iii. 2) as **one nation in the earth** (2 Sam. vii. 23 coll. Numb. xxiii. 9; Deut. xxxiii. 28).—**Deliver, etc.** It is evident that this is meant as an earnest petition from the accusative *thy people*. By His promise in vers. 1-6 the Lord has given the Israelites the right and the courage to supplicate in comfort and in joy for the redemption of their nation. There is, it is true, an assonance in this word to the words of praise הוֹשִׁיעָה נָּא [Hosanna. A.V.: **save now**. Comp. Matth. xxi. 9] (Ps. cxviii. 25) which are however not merely words of praise, but according to their verbal significance, are at the same time a petition, and in so far as they are that term of petition which is sure of being heard are at the same time praise. Vers. 8 and 9 then contain the comforting promise that the petition will be heard. It is as if the Lord in ver. 7 had only provoked the petition, in order to announce His readiness to realize the promise given in vers. 2-6.—**From the North country.** As the צָפוֹן came from the North, the שָׁבוֹן must also be brought back from the North country. Comp. iii. 12, 18; xvi. 15.—**Ends of the earth.** Comp. vi. 22; xxv. 32; i. 41.—**Among them, etc.** The deliverance is to comprise the whole people. The weak and frail will then not be excluded, but be conducted in a manner suited to their circumstances. With tears of joy and contrition, with prayer and supplication to the Lord their God will they retrace their way. Comp. iii. 21; i. 4. As in Ps. xlv. 16; Isa. lv. 12, a

being led forth with gladness and with peace is spoken of, so here it is said that the Lord will lead Israel with supplication, i. e., in the continued spirit and practice of prayer. Only thus is the symmetry of the construction preserved, according to which a more particular definition is to be given to each verb by means of a prepositional expression.—To water-brooks, in a level and comfortable path, are they to be brought. Comp. Isa. xlviii. 21.—This careful guidance is truly paternal. No wonder; for Jehovah is Israel's father (comp. Deut. xxxii. 6; Isa. lxiii. 16; Jer. iii. 19; Hertzog, *R.-Enc.*, XVII. S. 252), and Ephraim is His first-born son. This predicate is ascribed to the whole nation. Exod. iv. 22 coll. Deut. xiv. 1. Here however Ephraim is purposely designated as first-born, in allusion to the preference, which Jacob awarded to the sons of Joseph (Gen. xlix. 22 coll. 4), and which is distinctly defined in 1 Chron. v. 2, where it is said that Judah obtained the dignity of chief ruler (נָּגִיד), but Joseph the birthright (בְּכֹרֶת). Comp. DELITSZCH on Gen. xlix. 3, 4; Hertzog, *R.-Enc.* XIV., S. 769.

Vers. 10-14. **Hear . . . saith Jehovah.** The nations themselves which held Israel captive and mocked at his expulsion (xv. 4; xxiv. 9; xxix. 18), must proclaim the purpose of God to liberate His people. We are here reminded of the edict of Cyrus (Ezr. i. 1 sqq.). This proclamation by those hitherto in power is itself a new and important step towards the realization of the promise given in vers. 1-6.—**Isles.** Comp. EXZA rems. on ii. 10; xxv. 22.—**Scattered.** Comp. xv. 7-xxiii. 8; xxix. 14.—Observe that the prophet, as in vers. 8 and 9 he had described the glory of the return, so now he portrays the glory of the arrival and the prosperity to be expected afterwards.—**For the corn.** Comp. Deut. xxviii. 61; Joel i. 10; ii. 19, etc.—**Watered garden.** Isa. lviii. 11.—**Then will the virgin, etc.** Comp. ver. 4. The dances of virgins with men according to our custom are not to be thought of, for such dancing was not practised by the ancients generally and especially not by the Hebrews. (Comp. Hertzog, *R.-Enc.* XV., S. 414 sqq.). Men's dances also occur (comp. Jud. ix. 27; 2 Sam. vi. 14), but in general dancing was regarded as something particularly appropriated to women and especially virgins. (Comp. Exod. xv. 20; Jud. xxi. 21; xi. 34; 1 Sam. xviii. 6; WINER, *R.-W.-B.* s. v. Tanz). Hence the joy in the dance is to be referred to the virgin alone. When it is further said that youths and old men would rejoice with each other, this is to express the general diffusion of the joy. Not only youth, the period addicted to joyousness, but even age shall be infected by the joy, so that all ages and sexes will participate in it. And every rank also! Hence the priests are rendered especially prominent, their share in the sacrifices (Lev. vii. 32-34; ix. 21) being set forth as particularly fat, i. e. ample and dainty (the eating of fat being strictly forbidden, Lev. vii. 23-25).

8. *The threefold Turn.*

XXXI. 15-22.

- 15 Thus saith Jehovah: A voice is heard in Ramah,
Lamentation and most bitter crying;
Rachel weeps for her children,
Refusing¹ to be comforted for her children, for they are no more.²
- 16 Thus saith Jehovah: Restrain thy voice from weeping,
And thine eyes from tears:
For there is reward for thy work, saith Jehovah;
And they shall return from the land of the enemy.
- 17 There is also hope for thy future, saith Jehovah;
And children³ shall return to their border.
- 18 I have surely heard Ephraim bemoaning himself;
Thou hast chastised me,
And I allowed myself to be chastised like an untrained bullock:
Turn thou me again, that I may turn;
For thou art Jehovah my God.
- 19 For after my revolt,⁴ I repent;
And after I have learned to know myself,⁵ I smite on the thigh:
I blush, I am also ashamed
That I have borne the reproach of my youth.
- 20 Is then Ephraim a favourite⁶ son to me or a bosom-child,⁷
That whenever I speak against him I must still remember him?
Therefore my bowels heave towards him;
I must have pity on him, saith Jehovah.
- 21 Erect for thyself signals, set up for thyself poles,⁸
Turn thy mind to the highway, the way thou wentest!
Return, O virgin Israel,
Return to these thy cities.
- 22 How long wilt thou turn hither and thither,⁹ thou backsliding daughter?¹⁰
For Jehovah has created a new thing on earth:—
The woman shall turn the man.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—מִאֲנִיהָ. Comp. iii. 3; v. 3; viii. 5; xv. 18.² Ver. 15.—כִּי אֵינֶנּוּ. As in xi. 4 the plural pronoun is referred to a singular, regarded collectively, so here, the case being reversed, the singular pronoun is referred to a plural, regarded as a unity. Comp. NABOLAB. Gr., § 61, 1; Ps. v. 9; Job xxiv. 24; כִּלְהָ, viii. 6, etc.³ Ver. 17.—The article is wanting before בָּנִים, comp. NABOLAB. Gr., § 71, 3.⁴ Ver. 19.—אֲחֵרִי שׁוֹבִי. This שׁוֹבִי has been commonly taken in the same sense as in ver. 18 [A. V.: Surely after that I was turned], which has given rise to great obscurity and to arbitrary attempts to avoid it, as e. g. by VENEZIA, who takes שׁוֹבִי at once for לִי שׁוֹבִי, i. e. after I had come again to myself. The only correct rendering is that of HITZIG and GRAP. They take שׁוֹבִי in the sense of *se avertere a Jove*. They are justified in this by מִשְׁתַּבֵּחַ (iii. 6, 8, 11, 12, etc.), שׁוֹבֵב (iii. 14, 22), שׁוֹבֵבָה, שׁוֹבֵבָה (viii. 5; xxxi. 22), and by the expression שׁוֹבֵב מִמֶּדֶרֶי (iii. 19), which does not indeed occur without the מִמֶּדֶרֶי in ver. 4, but it does in Josh. xxiii. 12. It seems as though the prophet, here also as well as in ch. iii., were endeavoring to bring the idea of שׁוֹבֵב into application in as great a variety of meanings as possible.⁵ Ver. 19.—הוֹרֵעַ. Many commentators take this word in the sense of the passive of הוֹרֵעַ, *educere*—to be made wise, to be instructed. But Niph. is only the reflexive or passive of Kal. It means therefore only to be acknowledged or to acknowledge one's self. The latter signification, in which it moreover appears to be used in no other passage of the Old Testament but this, corresponds perfectly to the connection.⁶ Ver. 20.—יָקִיד. Hebrew here only; Chald. Ezr. iv. 10; Dan. ii. 11. It denotes, like יָקָר (xv. 19; Lam. iv. 2, etc.), and יָקָר (xx. 5), what is precious, a jewel.⁷ Ver. 20.—שֶׁעֵשׂוּעִים. Comp. שֶׁעֵשׂוּעִי, Isa. v. 7 coll. Prov. viii. 30, 31

* Ver. 21.—תָּמַר from תָּמַר, *promissus*, related to תָּמַר, *palmas truncus*, x. 5, and תְּמָרָה, *columna*, Joel iii. 3, occurs here only. All other preparations are comprised in the brief phrase שְׁתִּי לִפְנֵי וְגוֹ' Comp. Exod. vii. 23; Ps. xlviii. 14.

* Ver. 22.—תִּתְחַמְקֶינָּה. The verb is found only in Cant. v. 6 and connected with עָבַר. The connection requires the meaning of "to turn one's self away," with which the only noun derived from it חֲמִיקָה (Cant. vii. 2) accords. This can only signify "winding, rounding" (DELLITZSCH: the swinging of thy loins). According to the etymology then the Hithp. must have the sense of turning one's self hither and thither.

* Ver. 22.—הִנֵּה הַשׁוֹכֵנָה. Observe that it is שׁוֹכֵנָה, not שׁוֹכֵנָה, as in iii. 14, 22; Isa. lvii. 17. The passive form has doubtless the meaning of "turned away, alienated." The active form must primarily have an active meaning. The Piel from שָׁכַב is primarily objective causative and signifies to make some one or something return, bring back (i. 19), restore (Ps. lx. 3; xliii. 3), to render alienated (Isa. xlvii. 10). It may also have a subjective causative meaning: to make a turn, back or away, i. e. to turn one's self back, to desert. Hiphil has primarily this signification. (Comp. NAEGLER, *Gr.*, § 18, 3; 1 Ki. viii. 47). But the Piel form also have it (EW., § 120, c). As now it is decided by the connection in what sense the verb שָׁכַב is to be taken, the meaning of the *N. verbale* is also thus decided. It may then mean one who brings back, restores, alienates, and also one who turns, deserts. It has the latter meaning in xli. 4 and Mic. ii. 4.—The Piel of hollow roots includes also the significance of the Piel (EWALD, § 121 a, coll. § 120). Especially does this word seem to me to involve the idea of שָׁכַב in the causative sense, which corresponds to the following תִּתְחַמְקֶינָּה, i. e., in the sense of *reducens* (comp. תִּשְׁוֶיבֶה, Isa. lviii. 12; OLSEN, § 552).

EXEGETICAL AND CRITICAL.

This strophe causes the return of Israel, set forth before us in prospect, to be seen from another side, viz. as at the same time an inward return to God, or conversion. In a wonderfully touching picture the prophet represents Rachel, the mother of the house of Joseph, as raising a lamentation at Ramah over the tracks of those who are going into exile, as though they were dead (ver. 15). Jehovah Himself, however, comforts her; a reward is still to be hoped for her work and comfort for the future, for the return of her children is promised (vers. 16 and 17). But is this possible? Yes, for Israel will turn inwardly to the Lord and thus fulfil that condition, which the outward return as a necessary consequence thereof must have. The prophet does this by introducing Ephraim as speaking and causing him to make an honest and hearty confession (vers. 18 and 19). On this Jehovah gives us to understand in touching words that His love for Ephraim is deeply rooted and invincible (ver. 20). Ephraim consequently receives the command to make all the preparations for return. Thus at the same time the (according to iii. 1) entirely new and unheard of case is now realized, that a woman, rejected and shared by other men, brings back her first husband (vers. 21 and 22).

Ver. 15. Thus saith Jehovah . . . they are no more. With respect to Ramah and the grave of Rachel the greatest obscurity still prevails. My view is as follows: 1. The tomb of Rachel was near Ramah. This definitely follows from this passage and 1 Sam. x. 2. DELLITZSCH remarks (*Comm. on Genesis, 2te Aufl. 2ter Theil.*, §. 53) that Rachel's weeping is heard in Ramah not because her tomb is in the neighborhood, but because, according to Jer. xl. 1, the exiles assembled there, but to this it is opposed (a) that according to 1 Sam. x. 2 the tomb of Rachel was positively near Ramah; and (b) that Rachel's weeping does not refer to the exiles mentioned in xl. 1: for these were Jews, while according to the whole connection of this passage, Rachel bewails the exile of the Ephraimites. 2. Ramah, near which was Rachel's tomb and where Samuel dwelt (1 Sam. x. 2) was in Benjamin, in the

vicinity of Gibeah, north of Jerusalem. This is seen from Jud. xix. 13; Isa. x. 29; Hos. v. 8. In Josh. xviii. 25 it is expressly said that Ramah was in Benjamin. The original and complete name is Ramathaim Zophim (רַמְתַּיִם צוֹפִים), 1 Sam. i. 1 coll. ver. 19. The statement that Ramah was situated on the mountains of Ephraim (Jud. iv. 6; 1 Sam. i. 1) is not in contradiction to this, for the southern slopes of the mountains of Ephraim extended thus far. (Comp. HENZO, *R.-Enc.* XII., §. 515 [ROBINSON, *Bibl. Researches*, II., 315-317; 331-334; THOMSON, *The Land and the Book*, II., 503.—S. R. A.]). It has been objected to the identity of the Ramah of Samuel and the Ramah near Gibeah that Saul in seeking the she-asses took three days in going from Gibeah to Ramah (1 Sam. ix. 20), and that David fleeing from Gibeah took refuge in Ramah (1 Sam. xix. 18). Even RAUMER (*Paläst.* S. 219) lays some weight on these objections. [Comp. also SMITH, *Bible Dict.*, s. v. Ramah.—S. R. A.]. As to the first, however, it is clear from 1 Sam. ix. 4, 6 that Saul did not follow the direct road, but seeking or pursuing the track of the asses, reached Ramah by a very circuitous route. With respect to the second RUKERSCH (HERZ, *R.-Enc.*, *ut sup.*) has replied that David did not seek (temporary) protection from the city of Ramah but from Samuel. 3. There is also a Ramah in Gilead (Ramoth, Ramath Mizpeh, Josh. xiii. 26; xx. 8; xxi. 38, etc.); another south-west from Jerusalem, west of the mountains of Judea (Ramath-lebi, Jud. xv. 17=Eleutheropolis. Comp. RAUMER, *Paläst.*, S. 185, 6); a third in Naphtali (Josh. xix. 30); a fourth in Asher (Josh. xix. 29). A fifth place, which sometimes occurs under this name is Ramlah, a city which is not mentioned at all in the Old Testament (unless perhaps in Neh. xi. 33), of later origin, and very probably identical with Arimathea, and situated to the west of Jerusalem in the plain of Sharon near Lydia (Diospolis). Comp. RAUMER, *Paläst.*, S. 217, 8, 448. There is then no Ramah in the vicinity of Bethlehem! 4. Bethlehem is doubtless also called Ephrath or Ephrathah (Mic. v. 1; Ruth i. 2; 1 Sam. xvii. 12). Now if Rachel's tomb is in the neighborhood of Ramah it cannot be near Bethlehem, and the Ephrathah near which (Gen. xxxvi. 16, 19 coll. xlviii. 7) Rachel bore Benjamin and was buried, cannot be Bethlehem.

Now we read in 2 Chron. xiii. 19 of a place in the neighborhood of Bethel, the name of which according to the Chethibh is עֶפְרָיִם, but according to the Keri עֶפְרָיִם. The latter reminds us of 'Ephraim' or 'Ephrem', a little town, which, according to JEROME, lay 20 m. p. north from Jerusalem, where Christ remained for some time after the resurrection of Lazarus (John xi. 54). JOSEPHUS also relates (*B. Jud.* IV., 9, 9) that Vespasian destroyed Βηθλὰν τε καὶ 'Εφραίμ πολίχνην, and then rode to Jerusalem. In Josh. xviii. 23 עֶפְרָיִם is mentioned among the cities of Benjamin. The same name recurs in 1 Sam. xiii. 17. EUSEBIUS in his *Onomast.*, s. v. Aphra, says: "*est et hodie vicus Effrem in quinto milliario Bethelis ad Orientem respiciens.*" The distances given point to the identity of Ephraim (Ephron) and Ophra. (Comp. ROBINSON, II., S. 833 sqq. [III., 124]; RAUMER, S. 189 and 216). Now it is remarkable that the Alexandrian translators in 1 Sam. xiii. 17 render the name עֶפְרָיִם by Γοφρά, and on the other hand in Josh. xviii. 23 by 'Εφραθά (Cod. Alex. 'Αφρά). From this it seems to follow that even in very ancient times עֶפְרָיִם and אֶפְרַיִם were interchanged, and that hence not only the

הוא בית לרחם, Gen. xxxv. 19; xlviii. 7, but also the name אֶפְרַיִם, xxxv. 16, 19; xlviii. 7, is to be regarded as a corruption of the original reading. I had reached this result before GAAR's treatise on the situation of Bethel and Rama (*Stud. u. Krit.*, 1854, IV., S. 868) became known to me.—The prophet goes back in spirit to the time when the inhabitants of the kingdom of the ten tribes were led away to Assyria into captivity. Since that time, he says, making use of figurative language, may be heard in Ramah, the greater city near Rachel's tomb (1 Sam. xx. 2), nightly wailing and bitter weeping (vi. 26). It is Rachel who is weeping for her children. The inhabitants of the kingdom of the ten tribes may be designated children of Rachel, because at their head stands the tribe of Ephraim, which is frequently mentioned as a representative of the kingdom of Israel, Isa. vii. 2-5, 8, 9, 17; xi. 13; Hos. iv. 17, etc.; Jer. vii. 15; xxxi. 9, 18, 20. The mother of the ruling tribe appears thus as the personification of the kingdom ruled by it. The spirit of Rachel is the genius of the kingdom of the ten tribes, whom the prophet represents by a bold poetical figure as rising from her tomb by night and bewailing the misery of her children.—Are no more. Comp. Isa. xvii. 14; Ezek. xxvi. 21.

Vers. 16 and 17. **Thus saith Jehovah . . . their border.** The Lord comforts Rachel by promising her a glorious reward for her maternal labor and care, (on **restrain thy voice comp. guard thy foot**, ii. 25. On **there is reward** comp. 2 Chron. xv. 7) viz. her children shall be redeemed from the land of captivity—and by setting before her the consolatory hope for the future, that the children will also return to their native land. On **there is also hope** comp. xxxi. 11.

Vers. 18 and 19. **I have surely . . . of my youth.** These verses give the inner reason of that joyful change: Israel will fulfil the condition required of him by the Lord (iii. 18 sqq.).

First the people express their acknowledgment that the chastisement was necessary for them, for they were like an untamed and untrained bullock (the prophet evidently has in mind Hos. x. 11), but they have also let themselves be chastened and accepted the chastening (v. 8). As Jeremiah here generally moves in the same circle of thought as in ch. iii., so especially in what follows, where also as there the idea of *turning* forms the central point or pivot of his representation.—**Turn thou me, etc.** The knowledge gained as the result of the chastisement produces a double effect: a positive and a negative. The positive effect consists in the desire to return to Jehovah. Meanwhile the people are well aware that willing is not performing. They therefore pray the Lord that He Himself will turn their hearts to Him, who alone is Israel's God. (This is the sense of the causal sentence, **For thou art, etc.**). Then only will they really return. The bodily return is connected with the spiritual in the closest causal relation. Comp. Rems. on יָשׁוּב, ver. 19, and Lam. v. 21.—Lam. iii. 40; Ps. lxxx. 4, 8, 20.—The negative effect, which on their part forms the psychological condition of the positive, and is therefore introduced by **for**, is the inner turning and cutting loose from all that which had allured Israel, but had yet only brought him to hurt and shame.—The smiting on the side (יָדָהּ, יָדָהּ *duo femina cum natibus*, comp. Ezek. xxi. 17) was a sign of mourning. Comp. WISER and HERZOG, *R.-Enc.*, s. v. *Trauer*.—**I blush, etc.** Comp. Isa. xlv. 16, 17.—The connection of this passage is then as follows: Ephraim has taken the chastening to heart. In consequence he addresses the prayer for power to return to Jehovah, for he has now learned to repent of his turning away from Him, and to be ashamed of the consequences.

Vers. 20-22. **Is then Ephraim . . . the man.** Jehovah grants the moving petition. Astonished at surprising Himself, as it were, in such tender feelings towards Ephraim, Jehovah asks Himself if then Ephraim is his favorite son, his darling child (*enfant gâté*), since often as he has been obliged to bring the severe judgment of rejection upon him, he has yet never been able to forget him.—**Speak against.** We may compare 2 Chron. xxii. 10, where it is said of Athaliah that she arose and יִרְדָּהּ all the seed royal. But apart from יִרְדָּהּ being here construed with a single accusative, we have in the parallel passage (2 Kings. xi. 1) יִרְדָּהּ so that it is easy to suspect a mistake. Now יִרְדָּהּ and יִרְדָּהּ in the sense of "speak," are frequently connected with י in different meanings: *loqui per aliquem* (Num. xii. 2), *de aliquo* (Deut. vi. 7; 1 Sam. xix. 8; Ps. cxix. 46 coll. 23), *ad aliquem* (Numb. xii. 8; Hab. ii. 1; Zech. i. 9, etc., Numb. xii. 2, etc., 1 Sam. xxv. 39; Cant. viii. 8). But it also signifies *loqui contra aliquem*, Numb. xxi. 7 coll. ver. 5; Ps. l. 20; lxxviii. 19. This last meaning corresponds perfectly to the connection here:—Often as I (יִרְדָּהּ) as in 1 Sam. xviii. 30; 1 Kings xiv. 28) speak against him, i. e., cast him from me by a sentence of reprobation, yet I cannot forget him. I am always reminded of him again, and then the old feelings of love and pity are excited anew.—**My**

bowels. DRECHSLER correctly remarks on Isa. xvi. 5, that **בְּיֶדְךָ** does not like *σπλάγχνα, viscera*, include the nobler entrails (the heart). The word does not therefore designate the innermost source of the feelings, but only a place of the external organism where these make themselves specially noticeable. Comp. Cant. v. 4; Job xxx. 27; Lam. i. 20; ii. 11; Isa. lxiii. 15; Jer. iv. 19.—The immediate effect of this excitation of love, is that Israel receives directions to make preparations for the journey homewards. Thus persons are to be sent in advance to set up stone pillars as way marks for the coming train, **אֲמָצִיט**, *cippus, monumentum*; comp. 2 Kings xxiii. 17; Ezek. xxxix. 15.—Israel's returning by the same road which he came is comforting in two respects, first in itself, second because it is known and easier to retrace.—The word **הֵנָּה**, before thy cities, shows unquestionably that the author has his point of view in Palestine, and not in the lands of the captivity. Comp. GRAF, *S.* 387, *Anm.*

Turn hither and thither. HIRZIG finds in this not incorrectly the collateral idea of delay. This accords well with **הַיָּמִים** which expresses a certain degree of impatience. Israel does not respond quickly enough to the invitation to return. The Lord has to drive him. The expression **בְּאֵתְּךָ** daughter, occurs besides only in a much later passage, of the people of the Ammonites.—It is surprising, that the Lord in the midst of this assurance of His tenderest love, and after Israel in vers. 18 and 19, has manifested such sincere and deep penitence, should utter another word of harsh censure. In this passage there appears to me to be a play upon words. In the section iii. 1-iv. 2 namely, to which this discourse is most closely related in matter as well as in form, the prophet gives as many variations of the theme **שׁוּב** as possible, sometimes applying the idea to Israel and Judah in a physical, at others in a spiritual sense. A similar variation though in abbreviated measure is found in viii. 4, 5. In this passage also from ver. 19 onwards, the idea of **שׁוּב** forms the main thought. It is, however, variously modified: in vers. 16 and 17 the word is referred to bodily return, in ver. 18 to spiritual and bodily turning, and in ver. 19 to spiritual alienation, in ver. 21 again to bodily conditioned by spiritual turning. Now when the prophet in ver. 22 calls Israel **שׁוֹכֵבָה**, would he not thus wish to say that Israel is a person, who makes much of turning, who applies the idea of **שׁוּב** in every possible way? It appears to me that the prophet with the following sentence goes back again to the conceptions of ch. iii. In the beginning of this chapter he designates it as a crime profaning the land that a man return to his rejected wife, who has meanwhile been another's. Notwithstanding that Israel is such a wife, Jehovah yet calls her back to Himself. This is the repentance of which our passage speaks. For when the Lord does something which, according to His own law, has been hitherto regarded as inadmissible, this is certainly an exception to the rule, therefore something new and extraordinary. If now we ask how the Lord comes to make such an exception?—the answer is given in xxxi. 20. Israel has done this to the Lord, he is His darling child,

whom he cannot forget. Israel is like a magnet which irresistibly attracts the Lord. Israel, the woman, here mentioned by the specific name of the sex **נִקְבָּה**, causes the Lord to turn to herself, who is also antithetically designated by the word **נָכַר** which sets forth the specific distinction of the male sex. Thus the weak is victorious over the strong. It is not only a new thing that the Lord returns to his desecrated wife, but that this power to bring back proceeds from the weak, so that the strong succumbs to the weak. I therefore take **הִסְבִּיבָהּ** in the sense of "to turn round, to cause to turn back." Although no passage can be shown where **סִבֵּב** is really used in this sense (everywhere where it occurs, it means either *circuire*, Ps. xxvi. 6; lv. 11; lix. 7, 15; Cant. iii. 2, or *circumdare*; Deut. xxiii. 10; Ps. vii. 8; xxxii. 7, 10; Jon. ii. 4, 6), this is only accidental, for there is nothing in the radical meaning which excludes this sense. The root **סִבֵּב** which is radically related to **שׁוּב** has the meaning of turning or returning in the widest sense. And that it may also stand for *reverti* is shown by the passage, Ps. lxxi. 20, 21, where the verb is interchanged with **שׁוּב**. It cannot then be denied that **הִסְבִּיבָהּ** may mean *reducit*. **הַשׁוֹכֵבָה** would certainly be more suitable, especially as corresponding more exactly to **שׁוֹכֵבָה**, and it is not indeed impossible that the prophet did originally write **הַשׁוֹכֵבָה**. Neither the **שׁוֹכֵבָה**, nor in general the importance of the idea **שׁוּב** for the explanation of the whole passage, and particularly the reference to iii. 1 being understood, may have occasioned the change into **הַשׁוֹכֵבָה**, unless indeed it is an error of the copyist. It is not, however, at all necessary to alter the reading, since even this, as we have shown, gives the sense required by the connection. It is exceedingly difficult to give the play upon words in the translation, since we have no corresponding word with the same variety of meanings. I know no better rendering now than "thou turn-coat daughter," though the phrase is not particularly suitable as applied to a nation. This explanation is not a new one. It is essentially that of most of the Rabbins: "*Proinde Hebræi hunc locum sic legendum contendunt: femina reducet virum, et hoc est novum in terra, at mulier, quæ passim aliis viris se prostituit, veteris mariti cupida, illum iterum sui amantem obtineat.*" MÜNSTER. My explanation of **הַשׁוֹכֵבָה** only is new, so far as I know, for all the commentators take the word as simply equivalent to **שׁוֹכֵבָה**. The other explanations of the passage whose number is legion, all do violence either to the language or the connection. To mention only the principal ones—the old orthodox explanation, which refers the word's "a woman shall compass," etc., to the birth of the Saviour from a virgin, must take **נִקְבָּה** in the sense of virgin, a meaning which the word never has nor can have. ABARBANEL explains "*femina viros circumdabunt, i. e., superabunt,*" understanding by the women the weak Israelites, by the men their strong enemies. But neither is this a new thing, nor has **סִבֵּב** this meaning. "*Femina vertetur in virum*" is the translation of ABULMALID, R. TANCHUM, who are followed by LUTHER (in the first editions

of his Bible till 1588) and by EWALD among the moderns. The alteration of *מִסְכָּךְ* into *מִסְכָּךְ*, however, or the rendering of the former in a passive sense is forced: the sense also must be such as to agree with the context. The explanation proposed by SCHNURER, which is adopted by many modern commentators, is "the woman will protect the man,"—but neither corresponds to the connection, nor is it satisfactory in itself. When women protect men, either the men are become women and the women men, or there is no need of any protection.—The explanation given by HITZIG, "*femina ambibit virum*," which is found also in CASTALIO and CLERICUS (*Vid. GRAF, S. 359*) is not inappropriate in meaning, but cannot be justified grammatically. HENGSTENBERG, to whom GRAF attaches himself for want of a better, takes *מִסְכָּךְ* in the sense of "to keep one's self near, to persist in dependence, seeking protection" (*Christology*, Eng. Tr., II., p. 429). But this rendering is developed from the idea of "surrounding" which cannot be declared of a single person with respect to another. The sense thus obtained is also the reverse of the primary meaning of the words, on which the rendering is based. Radically the explanation of HENGSTENBERG is no other than that the man will surround the woman with his protection, as MEIER also actually renders the words in his translation. Besides the larger commentaries, there are many

monographs on this passage. Lists of them are found in SEB. SCHMIDT, STABKE, J. D. MICHAELIS, *Observ. in Jer.*, p. 248; ROSENUELLER; DIETELMAIR in the *Engl. Biblework*, Tom. IX., S. 543. I add ANDR. DAN. HABICHHORST, *Diss. de femina circumdante virum*, 1670 and 1677.

[Of English and American commentators, BLAYNEY renders "a woman shall put to the rout a strong man." HENDERSON: "Woman shall encompass man," following however BLAYNEY and CALVIN in his explanation, "Jehovah would make the feeblest of them more than a match for the most powerful of their foes." WORDSWORTH retains the interpretation of the words, which refers them to the miraculous conception of the Virgin, quoting in favor of this view S. JEROME and JACKSON and PEARSON on the Creed, with references also to JUSTIN MARTYR, CYPRIAN, AUGUSTINE, LUTHER, ÆCOLAMPADIUS, CHEMNITZ, GALATINUS, CALOVIUS, HUETIUS, etc. NOYES translates "the woman shall protect the man," with the note, "there shall be a state of peace and security, so that those who are regarded as feeble and defenceless, and unfit for war, shall be competent to the defence of the country." COWLES agrees most closely with NÆGELSBACH, referring "the woman" to the Virgin Israel, the people of God, who "instead of perpetually going about after other lovers, will go about (in the sense of seeking to win the love of) her own divine Lord."—S. R. A.]

6. THE SHARE OF JUDAH.

The Blessing of the Sanctuary.

XXXI. 23-26.

- 23 Thus saith Jehovah Zebaoth, the God of Israel:
Yet will they speak this word in the land of Judah,
And in its cities, when I turn their captivity:
Jehovah bless thee, dwelling-place of salvation [*or justice*]¹
Mountain of the sanctuary!
24 And Judah shall dwell therein and all its cities together,
As husbandmen and those who go forth with flocks.²
25 For I refresh the panting soul,
And every languishing³ soul I satisfy.
26 Upon this I awoke and looked up;
And my sleep had been sweet unto me.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 23.—On *נָחֵם*. Comp. Prov. III. 33; xxiv. 15; for *נָחֵם* comp. rema. on vil. 5; ix. 23.

² Ver. 24.—*וְנִסְכְּךָ בְּעֶדְךָ*. Supply *נִסְכְּךָ* before *בְּעֶדְךָ*. This verb is the technical term for the nomadic mode of life. Comp. Gen. xxxiii. 12; xxxv. 21; xlv. 1, etc.—On *בְּ*—*in medio*, i.e., cum. Comp. NÆGELSB. Gr., § 112, 5 a.

³ Ver. 25.—*רָגַע*. Comp. ver. 12. I do not see why this word should necessarily be a participial form. It may be a finite verb with *נִסְכְּךָ* wanting. Comp. xiv. 4; Isa. II. 1; Ps. vii. 16

EXEGETICAL AND CRITICAL.

After the prophet had promised the ten tribes spiritual and material prosperity in richest measure, he now does the same with respect to Judah. Judah will also return to his country; the sanctuary, the central point and source of all blessing is again saluted with benedictions (ver. 23). The whole land is again inhabited; agriculture and cattle-breeding again flourish (ver. 24). For the Lord is disposed to afford help in every distress, satisfaction for every need (ver. 25). The prophet received this revelation in a dream. Its joyful import was the cause of his feeling on awaking that his sleep had been sweet (ver. 26). He remarks this specially because with no other revelation in a dream had he had a similar experience.

Vers. 23-25. **Thus saith Jehovah . . . satisfy.—When I turn.** Comp. on xxix. 14.—**Jehovah bless thee.** The words may mean either Jehovah will bless thee, or, Jehovah bless thee. The former bears more of the priestly character, the latter is more appropriate as spoken by the congregation. We find such a benediction specified in Ps. cxiii. 6-9.—**Dwelling-place, etc.** Comp. 1. 7, where Jehovah himself is so-called.—**Mountain, etc.,** may be in apposition to **dwelling-place, etc.,** and then the expression may either be a designation of the temple alone, or of the whole city of Jerusalem (comp. Isa. lxvi. 20; Zech. viii. 3). It may also be taken as an asyndeton, so that then the former will designate the holy city, the latter the temple. Finally the double phrase may designate both at the same time, i. e., the city including the temple, and as there is no reason for excluding either of the two, this may well be the correct rendering. Comp. Ps. ii. 6; xlviii. 2 sqq.; Isa. xi. 9; Joel iv. 17.—**Ver. 25. Therein, i. e., the land,** ver. 23.—**Judah and all its cities.** The expression cannot designate Jerusalem and the provincial cities (comp. xi. 12), nor the whole and the single parts of the nation, because such a distinction can be made only *in abstracto*. I therefore think that the prophet really distinguishes the people and the cities. Both sit, dwell, lie in the land. Comp. **שָׁבָה**, xxx. 18; Zech. ii. 8; xii. 6; xiv. 10.—**Ver. 25. For I refresh.** The perfect is the prophetic perfect. It represents the future fact as already accomplished. **For** denotes that all that has been previously mentioned is only the realization of the purpose of Jehovah to relieve every distress and need, wherefore the satisfaction of hunger and thirst spoken of in ver. 25 is only to be understood as *instar omnium*. **יָצָא** of the thirsty. Comp. Ps. lxiii. 2; cxliii. 6; Prov. xxv. 25; Job xxii. 7; Isai. xxxii. 2.

Ver. 26. Upon this . . . sweet unto me.

If we take these words, with CHR. B. MICHAELIS, ROSENMUELLER, UMBREIT and others, as the words of God, we have the altogether crooked sense that Jehovah designates the time, when He was acting as a severe judge, as a time of sweet sleep. If we understand the people as awaking, then we have again the contradictory thought that the time of visitation is compared with a sweet sleep. The explanations of EWALD (quotation from a well-known song, which is to show that then they will have no more bad dreams), and of GRAF (therefore will it then be said, I awake, etc.), are too artificial, for they require the supplementation of introductory formulas which by no means offer themselves. As the words stand they can be understood only of the prophet. But it is a question, whether it is a real physical sleep or an ecstatic condition resembling sleep, which is spoken of. It is difficult to decide. HENGSTENBERG has declared in favor of the latter (*Christology*, Eng. Tr. II., 426). But in Zech. iv. 1, to which passage HENGSTENBERG appeals, the prophet is awakened to an ecstatic vision. I do not think, moreover, that the ecstatic condition is anywhere directly called sleep, and that he who awakes from it has the feeling of having slept. It cannot be doubted that dreams generally served as the physical means of divine revelation. Comp. rems. on xxiii. 25 and Numb. xii. 6; Joel iii. 1; 1 Ki. iii. 5; ix. 2. Jeremiah never tells us elsewhere in what bodily condition he was when he received his revelation, but of this he tells us that he received it in sleep. Why here only such a remark on the outward form of the revelation and the feeling which he had in connection with it? Let us remember that this prophecy is the only uninterruptedly consolatory one in the whole book. Is it not then very intelligible that that moment was never forgotten when, awaking after the reception of this revelation, he had the feeling of an exceedingly sweet and refreshing sleep? I therefore perceive in this brief remark an indication that Jeremiah himself regarded the moment of the reception of this revelation as a point of light in his otherwise rough and laborious prophetic career (comp. xx. 7 sqq.). We may indeed truly say that here we stand at the most comforting and brightest point in the prophecies of Jeremiah.—**Upon this.** **אֲנִי-לֵךְ** may well mean “upon this,” combining the local and causal senses (comp. iv. 28).—**Looked up.** The prophet mentions that he opened his eyes and saw, to intimate that he was really and fully awake, and that in a fully awake and self-conscious state he had the feeling that his sleep had been sweet. There is, as we know, a half-awaking, which is only apparent and therefore deceptive.—**Sweet unto me.** Comp. Prov. iii. 24; Jer. vi. 20.

IV. The Entire Renovation.

1. *The New Life.*

XXXI. 27-30.

- 27 Behold, the days are coming, saith Jehovah,
When I will sow the house of Israel and the house of Judah,
With the seed of man and with the seed of beast.
- 28 And it shall be that as I have been wakeful over them,
To pluck up and to root out,
To pull down, to destroy and to afflict,
So I will be wakeful over them,
To build and to plant, saith Jehovah.
- 29 In those days it shall no more be said,
The fathers have eaten sour grapes,
And the teeth of the children are blunted.
- 30 But every one shall die for his own iniquity:—
Every man who eats sour grapes,
His teeth shall be blunted.

EXEGETICAL AND CRITICAL.

Whether Jeremiah fell asleep again at once or whether the following revelation was separated by a longer interval from the previous one is a question which must remain undecided. Both cases are possible. At any rate there is a close logical connection. This and the quotation from i. 10 indicate that this passage by no means takes its origin from a sensibly later period. The prophet who, in ch. xxx., had treated of Judah and Israel, in xxxi. 1-22 only of Israel, and in xxxi. 23-26 only of Judah, now again directs his prophetic gaze on both (comp. iii. 18; v. 11). He promises the old theocratic blessing of great fruitfulness both of the men and the cattle (ver. 27), the absence of all that is destructive or afflictive, and on the other hand growth and progress on all sides (ver. 28). Entering more deeply into the ground of the previous destructive judgment, he sets before them so lofty a position and such energy of general morality that common guilt and solidaric implication of the following generations shall no more be spoken of. But the transgressions would be only exceptional cases, which would hence be no longer injurious to the whole, but only to the single individual (vers. 29 and 30).

Vers. 27 and 28. **Behold the days . . . saith Jehovah.** On the promise of fruitfulness, comp. rem. on xxix. 6—**I will sow.** Comp. Gen. xlvii. 23.—**I have been wakeful.** Comp. rem. on i. 12, 10; xviii. 7. 9.

Vers. 29 and 30. **In those days . . . be blunted.** The proverb of the sour grapes and blunted teeth, here mentioned for the first time, may have a double meaning. It may mean the fathers have begun to eat sour grapes, but it is

the sons only who have had their teeth blunted, i. e. the punishment does not always come immediately on the first who are guilty, but on those of the second, third and fourth generations. It may also mean that the punishment does not always come on the guilty father, but often only on the innocent son or grandchild. In the latter sense Ezekiel, chap. xviii., combats the proverb as a blasphemy of God's justice. In the former sense however the proverb involves no blasphemy, but expresses only what the law itself declares in the words, I am a jealous God, visiting the sins of the fathers on the children, to the third and fourth generation of them that hate me (Exod. xx. 5; xxxiv. 7; Numb. xiv. 18; Deut. v. 9; Jer. xxxii. 18; Lam. v. 7). This canon of the divine justice rests on the hypothesis that there is not only an individual but a corporate sin, a sin of families, races, generations, nations, states. Of course every such sin, common to many, has its history. It unfolds like every other germ, till it has attained its widest extent and fullest maturity. When the point of maturity is reached the judgment comes. Those who are then living have their teeth blunted, possibly indeed as the less guilty (think of Louis XVI., of France)—always, however, as the children of their fathers in the same sense as the expression is used in Matt. xxiii. 31, 32, i. e. as the apple falling not far from the trunk, as the organic continuation and perfection of the moral tendency adopted by the fathers. According to those who understand the proverb only in a bad sense, Jeremiah only declares in this passage "that Jehovah will not then as now be accused of unrighteousness in an ungodly proverb, but it will be perceived that each one has to suffer for his own guilt (Guilt)." Appeal is made in favor of this explanation to Deut. xxiv. 16. To which I make the following

objections: 1. The non-employment of the proverb (in the false sense) proves certainly a correct knowledge of the justice of God, but only elementary, merely negative knowledge. It is not a symptom of greatly advanced knowledge to perceive that God does not punish any innocent person; while according to the whole connection of this passage a period of the highest prosperity of theocratic life is to be here described, an essential basis of which is a corresponding stage of religious and moral perfection. Comp. vers. 18 and 19.—2. The passage Deut. xxiv. 16 is to be regarded not as the norm of divine, but only of human punitive justice. By this declaration that savage custom of the heathen merely was to be guarded against, according to which *ob noxam unius omnis propinquitus* was to perish. (Comp. Jud. xv. 6; HÆVERNICK on Ezek., S. 286). Comp. also 2 Ki. xiv. 6; 2 Chron. xxv. 4.—I accordingly do not supply **they shall say** after but, ver. 30, but I regard ver. 30 as the declaration of the prophet. The moral level will be so high that only individual transgressions will occur as isolated exceptions from the rule. In general, and as a whole, Israel will be a holy congregation in which the power of the prevailing spirit will not allow the evil proceeding from individuals to extend itself. This will be restricted to the individual author and lead to the ruin of himself alone. Comp. Isa. lx. 18, 20. I find here the same view of the moral condition, which the kingdom of God is to attain as the highest stage of its earthly perfection, which lies at the basis of the Sermon on the Mount, and which found its certainly only precursory and passing realization in the apostolic church at Jerusalem. For in Matt. v. 21 sqq., the Lord tells us what will be the prevailing spirit in His Church, and according to what standard any contravention by individuals will be punished, to which Acts v. furnishes a practical commentary. In this view of the passage its connection with what follows is also clear, this passage being a preparation for what the prophet says of the Lord's new covenant with the Church, and that being an elucidation of the present passage.

2. The New Covenant.

XXXI. 81-40.

- 31 Behold, the days are coming, saith Jehovah,
When I will make a new covenant with the house of Israel and the house of Judah :
32 Not like the covenant which I made with their fathers
In the day that I took them by their hand,¹
To lead them forth out of the land of Egypt ;
Which my covenant they broke ;
And yet I was their husband, saith Jehovah.
33 But this is the covenant which I will make
With the house of Israel after those days, saith Jehovah :
I will put my law within them, and write it on their heart,
And I will be their God and they shall be my people.
34 And a man will no more teach his neighbor,
Nor a man his brother, saying, Know Jehovah !
For all will know me from² the least to the greatest, saith Jehovah :
For I will forgive their sin,
And their iniquity I will remember no more.
35 Thus saith Jehovah, who giveth the sun for light by day,
And the laws of the moon and stars for light by night,
Who exciteth the sea so that its waves roar,
Jehovah Zebaoth is his name :
36 If these laws perish before me, saith Jehovah,
The seed of Israel will also cease to be a nation before me forever.
37 Thus saith Jehovah, When the heavens above are measured,
And the foundations of the earth searched out beneath,
Then will I also reject the whole seed of Israel
For all that they have done, saith Jehovah.
38 Behold, the days are coming,³ saith Jehovah,
When the city shall be built for Jehovah,
From the tower of Hananeel to the corner-gate.

- 39 And the measuring-line⁴ shall go forth further,
Straight out to the hill Gareb and turn towards Goath.
40 And the whole valley of the dead bodies and of the ashes,
And all the land⁵ to the brook Kedron,
To the corner of the horse-gate towards the east,
Shall be holy unto Jehovah,
And shall no more be devastated nor destroyed forever.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 32.—On the punctuation of יְהוָה יִרְמְיָהוּ comp. OLSEN, *ibid.* § 192 f.

² Ver. 34.—On לִכְנָן comp. rem. on vii. 7, 25.

³ Ver. 38.—כְּאֵם, which is wanting in the Chethibh, but is supplied by the Keri, is nowhere else lacking in the formula, so frequent in Jeremiah. There is probably then a scriptural error.

⁴ Ver. 39.—Instead of קוֹר the Masoretes would read קוֹ (here as in 1 Ki. vii. 23; Zech. i. 16). Although קוֹ is the usual form, the form קוֹר (comp. שְׂדֵרָה) is however not to be discredited.

⁵ Ver. 40.—A word שְׂרָכָה does not occur, nor is a root שְׂרָם to be found. We are therefore obliged to read with the Masoretes שְׂרָכֹת. (Comp. Isa. xxxvii. 27; xvi. 8; Hab. iii. 17; Deut. xxxii. 32; 2 Ki. xxiii. 4).

EXEGETICAL AND CRITICAL.

This prophecy reaches its acme in the promise of a new covenant (ver. 31). This new covenant is the foundation of the moral condition set before us in vers. 29 and 30. For the essence of the new covenant, in distinction from the old, which was broken (ver. 32), will be an inward central union with God (ver. 33), the consequence of which will be, that on the part of men, outward instruction will be superfluous, the ground of which, on the part of God, is His forgiving love (ver. 34). This covenant has two further characteristics: 1. it will be eternal, as the eternal ordinances of nature (vers. 35-37); 2. it will also have in its train the penetration of the natural sphere with the elements of holy life. Jerusalem will be inwardly so holy to the Lord that even the unholy places, which the city has hitherto had, like all other cities, in its suburbs, will now, as being sanctified, be reckoned to the city itself (vers. 38-40).

Vers. 31, 32. **Behold... Jehovah.** Here also the prophet's discourse extends to both halves of the nation. The Lord will conclude a new covenant with the whole of Israel (xxxii. 40; 1. 5; Isa. lv. 3). This new covenant stands in contrast to the old, which the Lord made with the fathers of the Israelites "in the day when He took them by the hand to lead them out of the land of Egypt." Wrong as it would be to understand by this "day" the stay at Sinai, equally so would it be to restrict it to the day of the exodus (Exod. xii. 51; xiii. 3, 4). Two things pertain to the conclusion of a covenant, a performance and a condition or requirement; the concluding of the covenant between Jehovah and the people Israel then lasted through the whole period of the Mosaic legislation, just as long as the bringing forth out of Egypt lasted. The manuduction ends only with the promised land, and from the day of the exodus to the day of his death Moses did not cease to give laws to the people (Exod. xii. to Deut. xxxii.). Since now there is no grammatical necessity of taking "day" in a literal sense (comp. Isa. xi. 16; 2 Sam. xxi. 12; xxii. 1), we are justified in understanding by the covenant

of ver. 32 that covenant which Jehovah concluded through the mediation of Moses in different acts (Deut. xxix. 1; comp. Kurtz, *Gerch. d. A. B. II.*, S. 522 [*History of the Old Covenant*] with the people Israel, and required as its condition the keeping of the Torah (comp. בְּרִית־טוֹרָה Deut. xxix. 24; xxviii. 1 sqq.; 13 sqq.).—**Which my covenant.** Which is at any rate to be referred to **my covenant**, since this is also the main conception in the previous clause of the sentence.—**They** is emphatic: *they* broke the covenant, not *I*. It was the weak side of this covenant that it could be broken, and had God made this only, there might have been a doubt either as to His omniscience or His holy love. The first covenant, however, was only preliminary, preparatory and typical.—**And yet I was their husband.** The LXX., which translates iii. 14 *κατακυριεύσω ὑμῶν*, here has *ἡμέλησα αὐτῶν*. So likewise in Heb. viii. 9. From the context we should certainly expect an idea corresponding to *broke*, i. e. a word by which Jehovah's relation to the covenant-breakers would be designated. Meanwhile grammatical considerations require us to take עָלַי in the meaning, which it has everywhere else, namely = to possess, and indeed (predominantly) as spouse. But we cannot, with HENGSTENBERG, take the sentence and **yet I**, etc., as a promise (I will marry them), for that would be an anticipation of the turn of thought beginning with **But**, in ver. 33; we must rather, with EWALD, regard it as an antithetical statement of a fact: and yet I was (or: while I was their husband). Thus the emphasis rests on the idea of husband, and the sense is: it is not a covenant concluded *inter pares*, which each of the contracting parties may renounce, which they have broken, but a marriage alliance in which they represent the woman, who is never justified in desiring the dissolution of the matrimonial connection, or in effecting it. ["Probably the true rendering is, and therefore I *rejected* them (from *bāal*, to refuse, to loathe). See the Syriac, POCOCKE (*Port. Mosia*, pp. 6-10, GESSENIUS, 180, and Mr. TURPIN's valuable work, '*The Old Testament in the New*,' pp. 251, 252)."] WORDSWORTH.—S. R. A.]

Vers. 33 and 34. But this is . . . remember no more. "For" is "for," but in the sense of "but," because it corresponds to not, in ver. 32. Comp. NAGELSB. Gr., § 110. 4.—**Those days.** It is not said *these*, for this would be the days of the present, while the word used refers to more distant days, to those namely, which will precede the turn to good, the *ימים טובים* (ver. 18 sqq.).—I will put, etc. The prophet evidently has in view the stone tables of the Law, on which the ten "words," the kernel of the Torah, were written. This law of commandments (Eph. ii. 15; Col. ii. 14) externally imposed on men by a subordinate mediator (Gal. iii. 19), was *ἀσθενής καὶ ἀνωφέλēs* (Heb. vii. 19), wherefore it is also said of it *οὐδὲν ἐτελείωσεν* (Heb. vii. 19). It was only to render men conscious how far the human subject in and of himself was in a condition to satisfy the demands of a holy God, i. e. the law was to produce conviction of sin (Rom. iii. 20). Only a heart in which the law has been livingly written and in which it dwells, i. e. only a human will, which has become one with the divine will, and thus free, can continue in covenant with God (xxxii. 40; xxiv. 7; Ezek. xi. 19; 2 Cor. iii. 3). Only where this takes place is God truly the man's God, and the people God's people. To be God is to be the most exalted being, therefore the highest good, the source and end of life. Only where God is thus for man, is He truly his God. And a people only which stands in this relation to God, is truly God's people (comp. vii. 23).—HENGSTENBERG is of opinion that between the old and new covenants there is only a quantitative not a qualitative difference. "Parallel to the passage under consideration is the promise of God of the pouring out of the Spirit, Joel iii. 1, 2 (ii. 28, 29), so that what we remarked on that passage is applicable here also . . . As under the New Covenant generally in its relation to the Old there is nowhere an absolutely new beginning but always a completion only . . . so in reference to the communication of the Spirit, Joel puts only abundance in the place of scarcity, many in the place of few" [*Christology, Eng. Tr. II., p. 439*]. It is true no legal enactment of the Old Covenant is declared false in the New (Matth. v. 17-19); it is true that men knew even under the Old Covenant that the law, in order to be fulfilled must not be merely externally before the eyes, or merely in the head, but that it must be in the heart (Deut. xxx. 6; Ps. xl. 9; Prov. iii. 1-8). But this Old Testament having-in-the-heart, which is spoken of in the passages cited, is quite a different thing from that which Jeremiah means in this passage. There were many God-fearing Jews who had the law at heart, and in their heart, and who loved the Lord with all *their* strength, but was one of them justified by this observance of the law? We shall recur to this again directly.

Ver. 34. **No more teach, etc.** THEODORETT says, *τῶν δὲ ῥητῶν τούτων τὸ τέλος ὁ μέλλων δόξειν βίος*. We have however no intimation that the prophecy of ver. 34 will be fulfilled at another time than that which is spoken of before and afterwards. No passage can be shown in which the Old Testament prophets make predictions concerning the heavenly state. The

prophet therefore sets before his hearers a period of terrestrial development in which the illumination of the Spirit (Joel iii. 1, 2; John vi. 45) will lead each of himself to the essentially correct knowledge of God. Reciprocal furtherance is certainly not thus denied.—**For all will, etc.** In these words the prophet indicates the proper basis of the gifts of grace previously named. So also the author of the Epistle to the Hebrews understands the passage, quoting x. 16 sqq. (in distinction from viii. 7 sqq.) so that after *δοδὸς νόμου μου ἐπὶ καρδίᾳ αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτοῖς* he directly adds the concluding words of ver. 34, *καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ ἀνομιῶν αὐτῶν οὐ μὴ μνησθῆσομαι ἐπι*. Only where the real (not merely ideal and hypothetical) forgiveness of sins conditioned by the true atoning sacrifice is imparted (comp. Heb. x. 1-4), can there be the communication of the spirit of adoption (Gal. iii. 2, 5), and thus true knowledge, and the true walk according to God's will. And herein also consists the most radical objective difference between the Old Covenant and the New, in the former all is shadow and type, the latter only has the essence of the good things itself (Heb. x. 1). Not till the sacrifice was offered on the cross was the veil of the temple rent, and the way of access to God actually opened. Now even if Moses and Elias be pointed to (Matth. xvii. 3), it is certain that no one received the knowledge of the "mystery of godliness" (1 Tim. iii. 16) before the death and resurrection of our Lord. John was more than a prophet, and yet the least in the kingdom of heaven is greater than he (Matth. xi. 9 sqq.) The *for before I will forgive* is therefore to be well observed. Here also we learn the meaning of *כִּרְפָּתִי יִכְרַף*. It is without doubt incorrect to take it in the sense of "*constitute*, to establish, make arrangements," for everywhere else it signifies to conclude a covenant. But where God concludes a covenant it is always at the same time He who works the will and the execution, whence also in this passage *gifts of God* only are mentioned. At the same time we are neither justified nor in a condition to give a definite historical date for the conclusion of the New Covenant. If we should designate the day of the crucifixion as on the part of God the moment when He entered into the New Covenant relation, yet on the part of mankind there would then be no corresponding date of acceptance. In the fact that the Covenant is in the most exalted sense *granted*, lies also the necessity of its acceptance. God does not give His Son for an uncertainty. The taking is included in the giving. In fact the measure of the covenant members becomes full by the successive accession of individual believers.

Vers. 35-37. **Thus saith . . . Jehovah.** Not only by its inwardness, but, also, closely connected with this by its eternal duration, is the New Covenant distinguished from the Old. The Old was broken by Israel and the nation therefore rejected by Jehovah. This will no more take place under the New Covenant. This will be as it were a second ordinance of nature. It will be as immovable as the great laws of nature.—**Who giveth the sun, etc.** The prophet has Gen. i. 14 in view. Comp. Ps. cxxxvi. 8. The expression and the laws, etc., seems to be a re-

miniscence of Job xxxviii. 33, which comes out more plainly in xxxiii. 25.—**Who exoiteeth the sea, etc.**, is taken from Isai. li. 15. There the *might* of the Lord, as it has been displayed in the wonders of history and of nature in general, is set forth for the comfort of Israel. Here all the emphasis lies on the idea of the fixedness and stability of the ordinances of nature, which God has created. That God can excite the mighty ocean is rather a proof of His power than an instance of the inviolate order of nature, and it is hence probable that the expression originated with Isaiah.—Ver. 38. **If these laws, etc.** As certainly as the laws of nature are inviolable, so certainly shall Israel everlastingly continue as a nation before the Lord (xxxiii. 20-26; Ps. lxxxix. 87, 88). The question is natural here: why then has Jehovah raised the eternal continuance of the people of Israel as it were to the rank of a law of nature? The answer is given in ver. 37, (which does not feebly hobble after, as GAAR supposes), not however with a solution of the problem, but with the declaration that the ground of the historical fact is as secret as the heavens above us are immeasurable, and the earth beneath us in its profoundest depths is unsearchable. Comp. xxxiii. 22, 26.

Vers. 38-40. **Behold the days . . . forever.**—**Tower of Hananeel.** This tower designates, as is acknowledged, the North-East corner of Jerusalem. It is also mentioned in Zech. xiv. 10; Neh. iii. 1; xii. 89. The corner-gate (comp. 2 Ki. xiv. 13; 2 Chron. xxvi. 9, and also **שַׁרְיָן** Zech. xiv. 10) designates the North-West corner. *Vid.* RAUMER, *Paläst.* S. 290. By these two points then the northern limit of the city is defined. As the tower of Hananeel and the corner tower were part of the fortifications of the city, there seems to be no further extension on this side—**Straight out**, **לָנֶלֶךְ** accus. of motion to the question *whither?* To its opposite, i. e., straight out. Comp. Am. iv. 8; Josh. vi. 5, 20.—Gareb occurs here only as the name of a place, as the name of a person in 2 Sam. xxiii. 38; 1 Chron. xi. 40. The meaning of the word must according to **גָּרֵב** *scabies*, (Lev. xxi. 20; xxii. 22) be “scabby, leprous.” In accordance with the other localizations, this must mean, as GAAR has shown, the South-West corner. What Goath

(**גֹּאֵת**) is, is quite uncertain. The word occurs here only. The Chald. has **פְּרִיַת עֵלְמָא** (cow-pond), the Syr. *lormeto*, i. e., rocky hill, by which it seems to have understood the projecting rock of the castle Antonia (HITZIG, FUERST). VITRINGA and HENGSTENBERG take it as **גֹּלְגֹתָה**, i. e., Golgotha. But both the etymology and topography are very uncertain. The valley of corpses and ashes is without doubt the vale of Hinnom in the South, for that was the place where all the refuse of the city ran or was carried. (Comp. Comm. on xix. 2). **פֶּגֶר** is the unburied *cadaver* of men and beasts (xli. 9; Gen. xv. 11). **שֶׁן** is especially the ashes of burnt fat (Lev. i. 16; iv. 1). It is better to regard it as the ashes of the offal, burned without the camp, than of the sacrifices burned on the altar (flesh, skin, dung, Lev. iv. 11, 12; vii. 17, 19; viii. 17, 32; ix. 11;

xvi. 27; xix. 6) and clothing (Lev. xiii. 52, 55, 57). The horse-gate was on the East of the city by the temple (Neh. iii. 18; xii. 39, 40). So far as we can perceive in general from these local determinations, the subject is not primarily, as in Ezek. xlvi. 15 sqq. an extension of the city. For the gain in space according to the boundaries mentioned is relatively insignificant. Only in the South-West, South, and at any rate in the South-East, are some small portions added to the city. The main point is that by this extension the places which were unholy will be rendered holy. They were the purloins of the city. If even these places are added to the city, it shows that the city no longer needs such places. It is in itself so thoroughly holy to the Lord that it will have nothing unholy to cast out. Nothing unclean will enter (Rev. xxi. 27), therefore nothing unclean will proceed from it. It will be thoroughly sanctified and enlightened, therefore safe from destruction to all eternity.

DOCTRINAL AND ETHICAL.

1. JOH. CONR. SCHALLER, pastor at Cautendorf, says in his *Gospel Sermons*, (Hof. 1742, S. 628), “These chapters are like a sky in which sparkle many brilliant stars of strong and consolatory declarations, a paradise and pleasure-garden in which a believing soul is refreshed with delightful flowers of instruction, and solaced with sweetly flavored apples of gracious promise.”

2. On xxx. 1-8. The people of Israel were not then capable of bearing such a prophecy, brimming over with happiness and glory. They would have misused it, hearing to the end what was promised them, and then only the more certainly postponing what was the only thing then necessary—sincere repentance. Hence they are not yet to hear this gloriously consolatory address. It is to be written, that it may in due time be perceived that the Lord, even at the time when He was obliged to threaten most severely, had thoughts of peace concerning the people, and that thus the period of prosperity has not come by chance, nor in consequence of a change of mind, but in consequence of a plan conceived from the beginning and executed accordingly.

3. On xxx. 7. The great and terrible day of the Lord (Joel iii. 4) has not the dimensions of a human day. It has long sent out its heralds in advance. Yea, it has itself already dawned. For since by the total destruction of the external theocracy judgment is begun at the house of God (1 Pet. iv. 17), we stand in the midst of the day of God, in the midst of the judgment of the world. Then the time of trouble for Jacob has begun (ver. 7), from which he is to be delivered, when the fulness of the Gentiles is come in (Rom. xi.)

4. On xxx. 9. Christ is David in his highest potency, and He is also still more. For if we represent all the typical points in David's life as a circle, and draw a line from each of these points, the great circle thus formed would comprise only a part of the *πρόσωπα* given in Christ. Nevertheless Christ is the true David, who was not chosen like Saul for his bodily stature, but only for his inward relation to God (comp. Ps. ii. 7), whose kingdom also does not cease after a short period of glory, but endures forever; who will

not like Saul succumb to his enemies, but will conquer them all, and will give to his kingdom the widest extent promised; all this however not without, like David, having gone through the bitterest trials.

5. On xxx. 11. "*Modus paternæ castigationis accommodatus et quasi appensus ad statum iudicii Dei adeoque non immensus sed dimensus.*" "*Christus ecclesiam crucis suis hæredem constituit.*" GREGOR. M." FÖRSTER.

6. On xxx. 14. "*Cum virtutem patientiæ nostræ flagella transeunt, valde metuendum est, ne peccatis nostris exigentibus non jam quasi filii a patre, sed quasi hostes a Domino feriamur.*" GREGOR. M. Moral. XIV. 20, on Job xix. 11." GHISLER.

7. On xxx. 17. "*Providentia Dei mortalibus salutifera, antequam percutiat, pharmaca medendi gratiâ componit, et gladium iræ suæ φιλανθρωπία acuit.*" EVAGR. Hist. Eccl. iv. 6." "*Quando incidis in tentationem, crede, quod nisi cognovisset te posse illam evadere, non permisisset te in illam incidere.*" THEOPHYL. in cap. xviii Joh. FÖRSTER. "*Feriam prius et sanabo melius.*" THEOPHYL. in Hos. xi." GHISLER.

8. On xxx. 21. "This church of God will own a Prince from its midst—Jesus, of our flesh and blood through the virgin Mary, and He approaches God, as no other can, for He is God's image, God's Son, and at the same time the perfect, holy in all His sufferings, only obedient son of man. This king is mediator and reconciler with God; He is also high-priest and fulfilled all righteousness, as was necessary for our propitiation. What glory to have such a king, who brings us nigh unto God, and this is our glory!" DIEDRICH.

9. On xxxi. 1. "There is no greater promise than this: I will be thy God. For if He is our God we are His creatures, His redeemed, His sanctified, according to all the three articles of the Christian faith." CRAMER.

10. On xxxi. 2. "The rough heap had to be sifted by the sword, but those who survived, though afflicted in the desert of this life, found favor with God, and these, the true Israel, God leads into His rest." DIEDRICH.

11. On xxxi. 3. "The love of God towards us comes from love and has no other cause above or beside itself, but is in God and remains in God, so that Christ who is in God is its centre. For herein is love, not that we loved God, but that He loved us (1 John iv. 10)." CRAMER. "*Totum gratiæ imputatur, non nostris meritis.*" AUGUSTINE in Ps. xxxi." FÖRSTER. "Before I had done anything good Thou hadst already moved towards me. Let these words be written on your hearts with the pen of the living God, that they may light you like flames of fire on the day of the marriage. It is your certificate of birth, your testimonial. Let me never lose sight of how much it has cost Thee to redeem me." ZINZENDORF. "God says: My chastisement even was pure love, though then you did not understand it; you shall learn it afterwards." DIEDRICH. ["I incline to the construction given in the English version, both because the suffix to the verb is more naturally, 'I have drawn thee,' than 'I have drawn out toward thee,' and because there seems to be a tacit allusion to Hos. xi. 4, 'With loving-kindness have I drawn thee.'—A great moral truth lies in this passage so construed, viz.,

that the main power which humbles man's pride, softens his hard heart and makes him recoil in shame and sorrow from sinning, comes through his apprehension of God's love as manifested in Christ and His cross. It is love that draws the fearful or stubborn soul to the feet of divine mercy." COWLES.—S. R. A.]

12. On xxxi. 6. "It is well: the watchmen on Mount Ephraim had to go to Zion. They received however another visit from the Jewish priests, which they could not have expected at the great reformation, introduced by John, and which had its seat among other places on Mount Ephraim. The Samaritans were not far distant, and Mount Ephraim had even this honor that when the Lord came to His temple He took His seat as a teacher there." ZINZENDORF. ["God's grace loves to triumph over the most inveterate prejudices. . . No words could represent a greater and more benign change in national feeling than these: Samaria saying through her spiritual watchmen, 'Let us go up to Zion to worship, for our God is there.'" COWLES. "Ascendamus in Sion, hoc est in Ecclesiam," says S. JEROME. According to this view, the watchmen here mentioned are the Preachers of the Gospel." WORDSWORTH.—S. R. A.]

13. On xxxi. 9. "I will lead them. It is an old sighing couplet, but full of wisdom and solid truth:—

'Lord Jesus, while I live on earth, O guide me,
Let me not, self-led, wander from beside Thee.'
—ZINZENDORF.

14. On xxxi. 10. "He who has scattered Israel will also collect it. Why? He is the Shepherd. It is no wolf-scattering. He interposes His hand, then they go asunder, and directly come together again more orderly." ZINZENDORF.

15. On xxxi. 12-14. "*Gaudebunt electi, quando videbunt supra se, intra se, juxta se, infra se.*" AUGUSTINE. "*Premia cælestia erunt tam magna, ut non possint mensurari, tam multa, ut non possint numerari, tam copiosa, ut non possint terminari, tam pretiosa, ut non possint æstimari.*" BERNHARD." FÖRSTER.

16. On xxxi. 15. "Because at all times there is a similar state of things in the church of God, the lament of Rachel is a common one. For as this lament is over the carrying away captive and oppressions of Babylon, so is it also a lament over the tyranny of Herod in slaughtering the innocent children (Matt. ii. 1-7)." CRAMER. "*Premuntur justi in ecclesia ut clament, clamantes exaudiuntur, exauditi glorificant Deum.*" AUGUSTIN." FÖRSTER.—With respect to this, that Rachel's lament may be regarded as a type of maternal lamentation over lost children, FÖRSTER quotes this sentence of CYPRIAN: *non amissimus, sed premisimus* (2 Sam. xii. 28). [On the application of this verse to the murder of the innocents consult W. L. ALEXANDER, *Connexion of the Old and New Testament*, p. 54, and W. H. MILL in WORDSWORTH'S Note in loc.—S. R. A.]

17. On xxxi. 18. The conversion of man must always be a product of two factors. A conversion which man alone should bring about, without God, would be an empty pretence of conversion; a conversion, which God should produce, without man, would be a compulsory, manufactured affair, without any moral value. The merit and the praise is, however, always on God's side.

He gives the will and the execution. Did He not discipline us, we should never learn discipline. Did He not lead back our thoughts to our Father's house which we have left (Luke xv.) we should never think of returning.

18. On xxxi. 19. "The children of God are ashamed their life long, they cannot raise their heads for humiliation. For their sins always seem great to them, and the grace of God always remains something incomprehensible to them." ZINZENDORF. The farther the Christian advances in his consciousness of sonship and in sanctification, the more brilliantly rises the light of grace, the more distinctly does he perceive in this light, how black is the night of his sins from which God has delivered him. ["It is the ripest and fullest ears of grain which hang their heads the lowest."—S. R. A.]

19. On xxxi. 19. "The use of the dear cross is to make us blush (Dan. ix. 8) and not regard ourselves as innocent (Jer. xxx. 11). And as it pleases a father when a child soon blushes, so also is this tincture a flower of virtue well-pleasing to God." CRAMER. "*Deus oleum miserationis sue non nisi in vas contritum et contribulatum infundit.*" BERNHARD. FÖRSTER.

20. On xxxi. 19. **The reproach of my youth.** "The sins of youth are not easily to be forgotten (Ps. xxv. 7; Job xxxi. 18). Therefore we ought to be careful so to act in our youth as not to have to chew the cud of bitter reflection in our old age. It is a comfort that past sins of youth will not injure the truly penitent. *Non nocent peccata præterita, cum non placent præsentia.* AUGUSTINE. To transgress no more is the best sign of repentance." CRAMER.

21. On xxxi. 20. "Comforting and weighty words, which each one should lay to heart. God loves and caresses us as a mother her good child. He remembers His promise. His heart yearns and breaks, and it is His pleasure to do us good." CRAMER. "*Ipsius proprium est, misereri semper et parcere.*" AUGUSTINE.—"*Major est Dei misericordia quam omnium hominum miseria.*" IDEM.

22. On xxxi. 23. **The Lord bless thee, thou dwelling-place of righteousness, thou holy mountain!** "Certainly no greater honor was ever done to the Jewish mountains than that the woman's seed prayed and wept on them, was transfigured, killed and ascended above all heavens." ZINZENDORF. "It cannot be denied that a church sanctifies a whole place. . . . Members of Jesus are real guardian angels, who do not exist in the imagination, but are founded on God's promise (Matt. xxv. 40)." IDEM.

23. On xxxi. 29, 30. "The so-called family curse has no influence on the servants of God; one may sleep calmly nevertheless. This does not mean that we should continue in the track of our predecessors, *ex. gr.*, when our ancestors have gained much wealth by sinful trade, that we should continue this trade with this wealth with the hope of the divine blessing. . . . If this or that property, house, right, condition be afflicted with a curse, the children of God may soon by prudent separation deliver themselves from these unsafe circumstances. For nothing attaches to their persons, when they have been baptized with the blood of Jesus and are blessed by Him." ZINZENDORF.

24. On xxxi. 29, 30. "*In testamento novo per sanguinem mediatoris deleta paterno chirographo incipit homo paternis debitis non esse obnoxius renascendo, quibus nascendo fuerat obligatus, ipso. Mediatore dicente: Ne vobis patrem dicatis in terra* (Matt. xxiii. 9). *Secundum hoc utique, quod alios natales, quibus non patri succederemus, sed cum patre semper viveremus, invenimus.*" AUGUSTINE, *contra Julian*, VI. 12, in GHISLER.

25. On xxxi. 31. "*In veteribus libris aut nusquam aut difficile præter hunc propheticum locum legitur facta commemoratio testamenti novi, ut omnino ipso nomine appellaretur. Nam multis locis hoc significatur et præsumitur futurum, sed non ita ut etiam nomen legatur expressum.*" AUGUSTINE, *de Spir. et Lit. ad Marcellin*, Cap. 19 (where to Cap. 29 there is a detailed discussion of this passage) in GHISLER.—"In the whole of the Old Testament there is no passage, in which the view is so clearly and distinctly expressed as here that the law is only *παδαγωγός*. And though some commentators have supposed that the passage contains only a censure of the Israelites and not of the Old Covenant, they only show thus that they have not understood the simple meaning of the words." EBBARD. *Comm. zum Hebräerbr.* S. 275.

26. On xxxi. 31, sqq. "*Propter veteris hominis noxam, quæ per literam jubentem et minantem minime sanabatur, dicitur illud testamentum vetus; hoc autem novum propter novitatem spiritus, quæ hominem novum sanat a vitio vetustatis.*" AUGUSTINE, *c. Lit. Cap. 19*.

27. On xxxi. 33. "*Quid sunt ergo leges Dei ab ipso Deo scriptæ in cordibus, nisi ipsa præsentia Spiritus sancti, qui est digitus Dei, qui præsentem diffunditur charitas in cordibus nostro, quæ plenitudo legis est et præcepti finis?*" AUGUSTINE, *l. c. Cap. 20*.

28. On xxxi. 34. "*Quomodo tempus est novi testamenti, de quo propheta dixit: et non docebit unusquisque civem suum, etc. nisi quia ejusdem testamenti novi æternam mercedem, id est ipsius Dei beatissimam contemplationem promittendo conjunxit?*" AUGUSTINE, *l. c. Cap. 24*.

29. On xxxi. 38, 34. "This is the blessed difference between law and Gospel, between form and substance. Therefore are the great and small alike, and the youths like the elders, the pupils more learned than their teachers, and the young wiser than the ancients (1 John ii. 20 sqq.). Here is the cause:—For I will forgive their iniquities. This is the occasion of the above; no one can effect this without it. Forgiveness of sins makes the scales fall from people's eyes, and gives them a cheerful temper, clear conceptions, a clear head." ZINZENDORF.

30. On xxxi. 35-37. "*Etsi particulares ecclesie in totum deficere possunt, ecclesia tamen catholica nunquam deficit aut deficiet. Obstant enim Dei amplissimæ promissiones, inter quas non ultimum locum sibi vindicat quæ hic habetur* Jer. xxxi. 37." FÖRSTER.

31. On xxxi. 38-40. "Jerusalem will one day be much greater than it has ever been. This is not to be understood literally but spiritually. Jerusalem will be wherever there are believing souls, its circle will be without end and comprise all that has been hitherto impure and lost. This it is of which the prophet is teaching, and which he presents in figures, which were intelligible to the people in his time. The hill Gareb, probably the residence of the lepers, the emblem of the

sinner unmasked and smitten by God, and the cursed valley of Ben-Hinnom will be taken up into the holy city. God's grace will one day effect all this, and Israel will thus be manifested as much more glorious than ever before." DIMDRICH.

HOMILETICAL AND PRACTICAL.

1. On xxx. 5-9. Sermon on one of the last Sundays after Trinity or the second in Advent. The day of the judgment of the world a great day. For it is, (1) a day of anxiety and terror for all the world; (2) a day of deliverance from all distress for the church of the Lord; (3) a day of realization of all the happiness set in prospect before it.

2. On xxx. 10-12. Consolation of the church in great trial. 1. It has well deserved the trial (ver. 12); 2. it is therefore chastised, but with moderation; 3. it will not perish but again enjoy peace.

3. On xxx. 17. ["The Restorer of mankind. 1. Faith in the Christian Sacrament and its attendant revelation of divine character alone answer the demand of the heart and reason of man for a higher state of moral perfection. 2. Christianity offers to maintain a communication between this world and that eternal world of holiness and truth. 3. It commends itself to our wants in the confirmation and direction of that principle of hope, which even in our daily and worldly life, we are perpetually forced to substitute for happiness, and 4. By the adorable object, which it presents to our affections." ARCHER BUTLER.—S. R. A.]

4. On xxxi. 1, 2. *Gesetz und Zeugniß* (Law and Testimony) 1864, *Heft*. 1. Funeral sermon of AHLFELD.

5. On xxxi. 2-4. *Ib.* 1865. *Heft* 1. Funeral sermon of BESEER, S. 32 ff.

6. On xxxi. 3. C. FR. HARTMANN (Wedding, School, Catechism and Birth-day sermons, ed. C. CHR. EBERH. EHEMANN. Tüb. 1865). Wedding sermon. 1. A grateful revival in the love of God already received. 2. Earnest endeavor after a daily enjoyment of this love. 3. Daily nourishment of hope.

7. On xxxi. 3. FLOREY. *Comfort and warning at graves*. I. *Bändchen*, S. 258. On the attractions of God's love towards His own children. They are, 1. innumerable and yet so frequently

overlooked; 2. powerful and yet so frequently resisted; 3. rich in blessing and yet so frequently unemployed. [For practical remarks on this text see also THOLUCK, *Stunden der Andacht*, No. 11.—S. R. A.]

8. On xxxi. 9. Confessional sermon by DEKAN V. BIAROWSKY in Erlangen (in PALMER'S *Evangel. Casual-Reden*, 2te Folge, 1 Band. Stuttgart, 1850.) Every partaking of the Lord's supper is a return to the Lord in the promised land, and every one who is a guest at the supper rises and comes. 1. How are we to come? (weeping and praying). 2. What shall we find? (Salvation and blessing, power and life, grace and help).

9. On xxxi. 18-20. Comparison of conversion with the course of the earth and the sun. 1. The man who has fallen away is like the planet in its distance from the sun; he flees from God as far as he can. 2. Love however does not release him: a. he is chastened (winter, cold, long nights, short days); b. he accepts the chastening and returns to proximity to the sun (summer, warmth, light, life). Comp. BRANDT, *Alles und Neues in zeitemporirbaren Entwürfen*. Nürnberg, 1829, II.

6. [The stubborn sinner submitting himself to God. I. A description of the feelings and conduct of an obstinate, impenitent sinner, while smarting under the rod of affliction: He is rebellious—till subdued. II. The new views and feelings produced by affliction through divine grace: (a) convinced of guilt and sinfulness; (b) praying; (c) reflecting on the effects of divine grace in his conversion. III. A correcting but compassionate God, watching the result, etc., (a) as a tender father mindful of his penitent child; (b) listening to his complaints, confessions and petitions; (c) declaring His determination to pardon. PAYSON.—S. R. A.]

10. On xxxi. 31-34. Sermon on 1 Sunday in Advent by Pastor DISCHERT in Gröningen, S. STERN aus Jakob. I. Stuttg. 1867.

11. On xxxi. 33, 34. Do we belong to the people of God? 1. Have we holiness? 2. Have we knowledge? 3. Have we the peace promised to this people? (CASPARI in *Predigtbuch von DITTMAR*, Erlangen, 1845).

12. On xxxi. 33, 34. By the new covenant in the bath of holy baptism all becomes new. 1. What was dead becomes alive. 2. What was obscure becomes clear. 3. What was cold becomes warm. 4. What was bound becomes free (FLOREY, 1862).

B. THE ELEVENTH DISCOURSE.

CHAPTERS XXXII.—XXXIII.

WITH AN APPENDIX (CHAP. XXXIV. 1-7).

The thirty-third chapter contains a revelation of somewhat later date than ch. xxxii. In xxxiii. 1 it is expressly stated that the contents of this chapter were communicated to the prophet separately, and subsequently to the revelation contained in ch. xxxii. The word *second* (שֵׁנִי) xxxiii. 1, however, designates this chapter as the second part or continuation of ch. xxxii., which also accords with its very similar purport. As ch. xxxii. shows us that the occupation of the Israelitish country by the northern foes does not prevent the Lord from commanding the prophet to purchase a piece of this very land, as a pledge that the time will come when the land can be bought and sold and inhabited and tilled in peace, so in ch. xxxiii., in connection with the destruction of many houses in the city of Jerusalem for the purposes of defence it is predicted that the city apparently devoted to entire devastation shall be rebuilt, that joy and rejoicing shall again prevail in it, that in the country breeding of cattle shall again be followed with blessing, and especially that from the house of David a "righteous sprout" shall proceed, by whom righteousness and salvation shall be diffused through the land. The throne of Israel shall no more lack a prince of the house of David, nor the worship Levitical priests. This covenant shall stand everlastingly as the laws of nature; innumerable as the stars of heaven or the sand of the sea shore shall be the seed of David and Levi. In the midst of the present mourning the prophet makes known these promises, for—and this is the formal basis, which ch. xxxiii. has in common with ch. xxxii.—the Lord has the power to do this; nothing is too wonderful for Him (comp. xxxiii. 2, 8 with xxxii. 17, 27). Without doubt these prophecies, proceeding from the court of the prison, are among the grandest which the prophet uttered. We shall see what a depth of misery this court of the prison involved for the prophet and for Israel. And in the very midst of this prophecy the abused prophet raises his voice in the most glorious prediction, that the wonder-working power of God may be recognized and praised, and faith, which rests not on the seen, but on the unseen (2 Cor. iv. 18), may be thus confirmed and encouraged. The fulfilment of this prophecy runs through all the stages of development, from that first feeble beginning, which was made after the return from exile, to the consummation of the βασιλεία τῶν οὐρανῶν which the future æon will bring us.

From what has been said, it is evident that the present discourse forms a parallel to the earlier consolatory discourse, chh. xxx. and xxxi., and that both, being placed purposely at the close of the collection, may with propriety be called the Book of Consolation. Though the general purport of the two discourses is similar, some differences are also noticeable. While the first (chh. xxx. and xxxi.) may be compared to a picture which beams with light and color, and in which the shading is indicated only by a few though powerful strokes (comp. xxx. 5-7, 11; xxxi. 15, 16, 18, 19), the second seems like a picture, in which the deepest shades and the brightest light are equally divided and displayed in vivid contrast. Not only does the promise in the second discourse rise from present distressing circumstances, but the guilt of Israel, which is the cause of this distress, is portrayed with a strong hand (xxxii. 29-35). Still as the shade is stronger in the second discourse than in the first, so is the light. That which may be called the crown of all theocratic promise, viz., the Messianic kingdom, together with the priesthood standing inseparably by its side as a necessary supplement, is in the second discourse set forth much more clearly, much more comprehensively, and in much more various relations. While in the first discourse the Messianic king is spoken of in a few words only, and with no special emphasis, xxx. 9, 21, in the second the most prominent passage is occupied in detail with the Messianic king and priesthood. The passage xxxiii. 14-26, which is evidently to form the crowning close of the whole discourse, is entirely devoted to that most important subject of Messianic prediction.

The time of the composition of chh. xxxii. and xxxiii. is stated in the text. In xxxii. 1 it is expressly mentioned that the events there narrated took place in the tenth year of Zedekiah, the eighteenth of Nebuchadnezzar (i. e., B. C., 587), during the siege by the Chaldeans, and while Jeremiah was a prisoner in the court of the gaol. Only a little later followed, as a continuation and completion of the consolatory prediction, the revelation communicated to us in the thirty-third chapter (comp. xxxiii. 1).

MOYERS, DE WETTE and HITZIG regard ch. xxxiii. as worked over by the author of Isa. xl.-lxvi. This view has been so thoroughly refuted by GRAF that it will suffice to refer to him (comp. GRAF, S. 369, 415). —J. D. MICHAELIS (Orient. Bibl., XVII., S. 172 sqq.), JAHN (Vatt. Messian., P. II., S. 112 sqq.) and HITZIG dispute the genuineness of xxxiii. 14-26. MOYERS (de utr. Rec., etc., S. 41) declares that vers. 18, 21 b-25 at least, are an interpolation. We may also appeal to GRAF for the refutation of this view (S. 369, 370, and his exposition of the passages in question). For a valuation of the circumstance that the section mentioned is wanting in the LXX, comp. GRAF, Einleitung, pag. XLVIII. GRAF himself however regards xxxiii. 2, 8 as interpolated. I refer on the other hand to my exposition of this passage.

Since both chapters are so far of similar import, that ch. xxxiii. may be regarded as a continuation and extension of ch. xxxii., the two together may consequently be regarded as ONE prophetic discourse. They are not so, however, in a logical and rhetorical sense, since they did not originate contemporaneously. We shall therefore treat the two halves separately.

I. CHAPTER XXXII.

The most glorious future warranted in the midst of the most gloomy present by the purchase of a piece of ground in the enemy's hands.

1. *The transaction of the purchase.* xxxii. 1-15.
2. *A prayer of praise and inquiry,* xxxii. 16-25.
3. *Nothing is impossible to the Lord,* xxxii. 26-44.

II. CHAPTER XXXIII.

Promise of the most glorious future, given at the moment when the destruction of Jerusalem was already begun by its own inhabitants in the interest of defence.

1. *Brief transition: summons to new prayer in the sense of xxxii. 16-25, and promise of a hearing,* xxxiii. 1-3.
2. *Destruction in the present. Glorious internal and external rebuilding in the future notwithstanding,* xxxiii. 4-9.
3. *The glorious city-life of the future,* xxxiii. 10, 11.
4. *The glorious country-life of the future,* xxxiii. 12, 13.
5. *The glorious kingdom and priesthood of the future,* xxxiii. 14-18.
6. *The kingdom and priesthood of the future eternal,* xxxiii. 19-28.

1. CHAPTER XXXII.

The most glorious future warranted in the midst of the most gloomy present by the purchase of a piece of ground in the hands of the enemy.

1. *The transaction of the Purchase.*

XXXII. 1-15.

- 1 The word that came to Jeremiah from the Lord in the tenth year of Zedekiah,
- 2 king of Judah, which was the eighteenth year of Nebuchadnezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison [or guard] which was in the king of Judah's house.
- 3 For Zedekiah king of Judah had shut him up,¹ saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand
- 4 of the king of Babylon, and he shall take it; And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his
- 5 eyes shall behold his eyes; And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye
- 6 shall not prosper. And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to
- 8 buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that
- 9 this was the word of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of
- 10 silver.² And I subscribed the evidence [deed],³ and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence [deed]
- 11 of the purchase, both that which was sealed according to the law and custom [or
- 12 (containing) the assignment and limitation], and that which was open: And I gave the evidence [deed] of the purchase unto Baruch, the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son. and in the presence of the witnesses that subscribed the book of the purchase, before all⁴ the Jews that sat in

13, 14 the court of the prison. And I charged Baruch before them, saying, Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both⁶ which is sealed, and this evidence which is open; and put them
15 in an earthen vessel, that they may continue many days. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—אשר כל־אֵל. The *Nota relationis* is to be regarded as in the accusative. Comp. NABELES. Gr., § 70, b; Num. xlii. 27; Isa. lxiv. 10; Ps. lxxxiv. 4.

² Ver. 9.—On the accus. הַכֶּסֶף. Comp. NABELES. Gr., § 70, g.—On the article. Ib. 71, 4 a.

³ Ver. 10.—The article in כֶּסֶף is again general. NABELES. Gr., § 71, 4 a.

⁴ Ver. 12.—לעֵינֵי כֹל. Misled by the Atnach, many suppose that לֵ is wanting here. But this לעֵינֵי does not belong to הַכֶּסֶף, *indef. ver.*, but to הַתְּנָיִם.

⁵ Ver. 14.—וְאֵת וְאֵת. The two Vaus here as in ver. 20—both, and also comp. v. 24. NABELES. Gr., § 110, 3. The construction would certainly be simpler and clearer, if וְאֵת were wanting before הַתְּנָיִם, and it would certainly not be impossible that, as GRAP thinks, this וְאֵת may have been repeated from ver. 11 by an oversight. A certain solemn breadth may, however, also have been intended. Then first the quantitative multiplicity or duplicity of the deeds may be generally set forth, then their qualitative unity (they form together only one deed of sale. Comp. vers. 11 and 12); finally the multiplicity is specified: there are two deeds, one sealed, the other open. The הַזֶּה וְהַזֶּה can then both be referred at the same time to הַתְּנָיִם.

EXEGETICAL AND CRITICAL.

In the tenth year of king Zedekiah, during the siege of Jerusalem by the Chaldeans, at a time when all hope of deliverance had vanished and the overthrow of the kingdom was certain to all those who were not blinded, Jeremiah, who was then on account of his prophecy of inevitable ruin held a prisoner in the prison court, received a divine revelation, which announced that the lot of ground of his uncle Shallum at Anathoth would be offered him for sale on account of his right of redemption. Hanameel, the son of Shallum, really came with this offer to Jeremiah. The latter recognizing the Lord's will, buys the lot, carefully observing all the formalities, as a sign that "houses, fields and vineyards will again be bought in the land of Judah."

Vers. 1-5. **The word . . . shall not prosper.** The superscription is again of the larger kind. It dominates chh. xxxii. and xxxiii. The word of Jehovah which it announces, is not merely the next following brief revelation of ver. 7, but all the revealed contents of both chapters. Comp. rem. on xxx. 1.—**In the tenth, etc.** Comp. rem. on xxviii. 1. The numerical statements are in entire agreement with xxxix. 1; xxv. 1; lii. 12.—**Besieged.** Comp. xxi. 4; xxxvii. 5; xxxix. 1; Deut. xx. 12, etc.—**Court of the prison.** According to xxxvii. 15, Jeremiah was incarcerated by the princes in בֵּית הַאֲסוּר [prison, *literally*: house of bonds]. When the king had him brought out for an audience, he besought that he might not be taken back to that prison. The king granted his request and had him kept in the court of the guard, הֶצֶר הַמִּשְׁטָרָה, xxxvii. 21 coll. xxxviii. 6, 18, 28; xxxix. 14, 15). Accordingly this must have been at any rate a more tolerable place. The expression occurs, besides the passages mentioned, only in xxxiii. 1; Neh. iii. 25; xii. 89. כִּטְוֶרָה is *custodia* and may mean watch as well as custody. As his detention here

afforded him relief, as he received visits and was supported from without (xxxvii. 21), we may with the greater probability suppose that it was the closed court in which the palace-watch was stationed.—**Wherefore dost thou prophesy.** Comp. xxi. 4 sqq.; xxxiv. 2 sqq.; xxxvii. 17. The words from I will give to Zedekiah to Babylon agree almost *verbatim* with xxxiv. 2, 8. From the slight differences we may infer that we have here two independent records, of which the passage xxxiv. 2-5 is in so far to be regarded as the more complete, as it gives the particulars of Zedekiah's fate after his captivity, while in xxxii. 5 all that relates to this is comprised in the words, "and there shall he be until I visit him." If we compare xxxiv. 4, 5 with xxxix. 7; lii. 11, we shall see that in the first passage the fate of the king is portrayed from its favorable, in the latter passages from its unfavorable side. The representations are by no means contradictory. In xxxiv. 4, 5 it is merely stated that the king will not die by a violent, but in peace by a natural death, and after his death will receive an honorable interment. This by no means excludes the cruel treatment, which he received according to xxxvii. 7; lii. 11. The indefiniteness of the expression *visit* and the prospective, leaving it open either to deliverance or death, was perceived even by Jerome, who says "*visitatio et consolatio significat et supplicium.*" It should also be not unobserved that the expression "die in peace," xxxiv. 5, admits of this double meaning.—**Though ye fight, etc.** These words are not found in the record, ch. xxxiv. Coming after the positive prediction of calamity they do not make the impression of being intended for an admonition, but appear to have the meaning of a statement of reason: if you fight with the Chaldeans it certainly cannot result otherwise; ye cannot then prosper. The prophet does not want to call forth a subjective volition, but merely to present the objective *nexus rerum*. On the subject-matter, comp. xxi. 9; xxvii. 8 sqq., as well as the introduction to xxxiv. 1-7, and the remarks on xxxiv. 1-5.

Vers. 6 and 7. **And Jeremiah . . . to buy it.** After that in vers. 1-5 the general situation had been portrayed in which the following event took place, ver. 6 begins the narrative of the event itself. This narrative is given as the report of a third person. From the word in ver. 6, to the close of the prayer in ver. 25, it is Jeremiah who speaks. It is, however, a third person who tells us that Jeremiah spoke all these things, as is seen from the words **and Jeremiah said**, ver. 6. This form of presentation is not unusual in this book. Comp. xix. 14, 16; xxvi. 7-9; xxviii. 5-7 coll. ver. 1; ch. xxxvii. etc.—**Son of Shalum thine uncle.** That the uncle was named Shalum is seen from vers. 8 and 9. Though Hanameel is also designated חָנָנִי, uncle, this is explained by the possibility of using this word in the wider sense. The meaning of "*patruus*" is the innermost of a series of concentric circles, which represent a progress from general to particulars. From the Canticles we unquestionably obtain the radical meaning of "*caritas, amor*" (i. 2, 4, etc.). From this is derived the meaning of "*carus, amicus*" (*abstr. pro concreto* as in סוֹרֶעֶת), comp. Isa. v. 1; Cant. i. 13, 14, 16, etc. Now though the father's brother is especially called the dear one, the friend of the family, this is an honorable distinction, which may of course in certain circumstances be transferred to another relative, as is doubtless the case here for the sake of brevity with respect to the son of the חָנָנִי.—**Right of redemption.** According to Lev. xxv. 25 in the case of an impoverished Israelite wishing to sell his piece of ground, his nearest of kin have the right of purchase. Comp. SAALSCHUTZ, *Mos. Recht.*, S. 147 sqq.; 483, 808 sqq.—The members of the tribe of Levi also, according to Numb. xxxv. 2 coll. Josh. xxi. owned real estate, viz., so much as was included in the precincts of the cities allotted to them (שְׂכָנֵי, comp. 1 Chron. vi. 40, 41). The statement in Lev. xxv. 34, that this real estate could not be sold appears simply to mean that the sale of priests' property to those who are not priests was forbidden. Among the family the sale must have been possible, otherwise an illegal act would have been demanded of Jeremiah, not only by his cousin but by the Lord Himself. The right of redemption (גְּאֻלָּה) had moreover its two sides. Towards the seller it was a duty, towards the more distantly related it was a right. Comp. Ruth iv.

Vers. 8-10. **So Hanameel . . . in the balances.** The right of inheritance was generally and especially among the priests the basis of the right of redemption. For it was indeed the sense of the whole institution, that the real estate should remain in the family. Accordingly it was always the next heir who was in the first place entitled and obligated to the גְּאֻלָּה. We find no intimation in the Law what the relation of the גְּאֻלָּה was to the כֹּהֵן (comp. SAALSCHUTZ, *Mos. R. S.* 811). After all it appears to me that this was left to the friendly understanding of the two relatives, and the loyal disposition of the *goel* was reckoned upon. From the fact that the visit announced to him by revelation was really received, Jeremiah knew that the proposal, which

his visitor made him, and of which the Lord had not yet said anything, was also an expression of the divine will.—The price seems small. This has been explained by supposing that the seller was driven to the sale by urgent need and that the property was depreciated by the war. Both may be correct, but I do not think that the small price is thus explained. This would have been unworthy of the prophet. Could Jeremiah buy as a speculator? LIVY relates (XXVI. 11) that when Hannibal was before the gates of Rome the very field on which his camp stood was sold, "*nihil ob id dimiunt pretio.*" Comp. FLORUS, II. 6 (*Parva res dictu, sed ad magnanimitatem populi Romani probandam satis efficit, quod illis ipsis quibus obridebatur diebus ager, quem Hannibal castris insederat, venalis Romæ fuit hastæque subjectus inventi emlorem*).—Can the proud assurance of the Romans have produced a greater effect than the trust reposed by our prophet on the divine promise? I therefore think that seventeen shekels was the nominal price. Its smallness may be explained, apart from the possible smallness of the object purchased, by the nearness of the jubilee year. Though we have no data by which to determine how far distant the jubilee was from the time of sale, it may be safely assumed that the provisions of the law, Lev. xxv. 15, 16, were not unobserved. The year of *manumissio*, spoken of in ch. xxxiv., was not a jubilee. Comp. rems. on xxxiv. 14 and HERTZOG, *R.-Enc.* XIII., S. 212. Seventeen shekels in our money was little more than ten dollars. Comp. HERTZOG, *R.-Enc.*, IV., S. 764.—Whence did Jeremiah obtain the money? Had he, the prisoner, for whom a daily scanty subsistence was furnished (xxxvii. 21), pecuniary means at command? His silence on this point shows that he regarded it as of little moment. There was probably more money than bread in the city. Baruch also might have procured him the funds.—After the account of the purchase and the price in ver. 9, the particulars of the transaction are specially enumerated in ver. 10. First the writing and sealing. From what follows we see that the deed of purchase was written in duplicate. One copy remained open, the other was closed with seals. "*Quæ emtionum consuetudo hucusque servatur, ut quod intrinsecus clausum signacula continent, hoc legere cupientibus apertum volumen exhibeat.*" JEROME on ver. 14. Whether the open copy also bore a seal cannot be definitely ascertained from the text. The object of the writing in duplicate appears to me to have been twofold. First, that which duplicates generally have, viz., to have a second copy in case the first is lost; secondly (and this is especially the destination of the sealed deed), in case of injury or defacement, which the open deed might suffer either by accident or design, to have an intact original. The circumstance that Jeremiah does not mention the witnesses till after the sealing is not to be explained, with HERTZOG, as though the contents of the closed deed and the price were concealed from them. Evidently the prophet does not wish to confuse the three points in ver. 10. He therefore relates first of the deed (כֶּסֶף), then of the witnesses, then of the weighing of the money. The order of subjects then prevails, not however excluding the order of time, since the weighing

out the money at any rate came last. If we should argue as HIRZIG does, we should come to the conclusion that the witnesses had nothing at all to do with the documents. This, however, is contradicted by ver. 12, where it is expressly stated that the witnesses "subscribed the book of the purchase." As now in ver. 11, ver. 12 *init.*, ver. 14 **הַמִּשְׁכָּן הַזֶּה** appears to be a general conception, to which the specifications given in the second half of the verse are subordinate, the word may in ver. 12 also designate both documents; they may therefore have both been subscribed by the witnesses.

Vers. 11 and 12. **So I took . . . of the prison.** The words **הַמִּשְׁכָּן הַזֶּה** in ver. 11, are difficult. Those explanations do violence both to grammar and context which (a) assume an accusative of the norm; *according to the law and customs*, for which no instance can be adduced; (b) consider these words to indicate the contents of a third deed, **סֵפֶר**. The enumeration in ver. 14 is opposed to this, and the difficulty of perceiving what laws and customs were observed in a third deed, and why this was drawn. Only one explanation is grammatically possible and in agreement with the context, *viz.*, that which takes the words as in apposition to **הַמִּשְׁכָּן**. Then the question arises, what are we to understand by the words themselves? The respective definitions of the Mosaic law (comp. *ex. gr.* Deut. v. 28)? But why should these be written out in detail and be designated as the main contents of the **חֶמֶד**? It is better then to take **כִּצּוֹר** in the sense of *statutum*, establishing, settling, and **דִּקְקָה** in the sense of stipulation. The main thing established, *i. e.* the object of the purchase and the price, as well as the special stipulations or conditions of sale were then fully contained

only in the **חֶמֶד**. Yet I confess that this explanation also is not perfectly satisfactory. We must wait for further illumination.—Baruch is here mentioned for the first time. Hence the more exact statement of his lineage. Josephus (*Antt.* X. 9, 1) calls him *ἐξ ἐπιστήμονος σφόδρα οἰκίας ὄντα καὶ τῇ πατρὶ ὀνόματι διαφερόντως πεπαιδευμένον*. The high position of his brother Seraiah at court (li. 59) seems to prove that he was of a respectable house.—**Before all the Jews.** The prophet intimates that two circles of witnesses are to be imagined surrounding the central point, formed by Jeremiah and Baruch, a narrower and a wider. The wider circle testifies to the witness of the narrower.

Vers. 13-16. **And I charged . . . in this land.—In an earthen vessel.** To keep the deeds from damp, moths or dirt. Can the earthen vessel have survived the abomination of destruction? It matters not. The main thing was the establishment of the fact that the Lord in the midst of their dread of destruction, at a moment when all hope for the future seemed to have fled, gave the promise of a glorious restoration, as indicated in ver. 15. The object of this promise was on the one hand to comfort those who were involved in the present ruin, and on the other hand to prove that the Lord had forewilled, foreknown and foretold the predicted favorable turn of affairs. Comp. rem. on xxx. 1. To attain the latter object the transaction had certainly to be brought to the knowledge of posterity in an authentic manner. For this purpose the documents themselves relating to the purchase, which would hardly contain any account of the accompanying circumstances, would be less useful than on the one hand oral tradition based on the declaration of many eye and ear witnesses, and on the other hand the written report of the prophet.

2. A Prayer of Praise and Inquiry.

XXXII. 16-25.

- 16 Now when I had delivered the evidence of the purchase unto Baruch the son of
17 Neriah, I prayed unto the LORD, saying, Ah LORD God! behold, thou hast made
the heaven and the earth by thy great power and stretched out arm, and there is
18 nothing too hard for thee [hid from thee]:¹ Thou shewest loving-kindness unto
thousands, and recompensest the iniquity of the fathers into the bosom² of their
children after them: the Great, the Mighty God, the LORD of hosts [Jehovah
19 Zebaoth] is his name. Great in counsel, and mighty in work³: for thine eyes are
open upon all the ways of the sons of men: to give every one according to his ways,
20 and according to the fruit of his doings. Which [who]⁴ hast set signs and wonders
in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and
21 hast made thee a name, as at this day; And hast brought forth thy people Israel
out of the land of Egypt with signs, and with wonders, and with a strong hand
22 and with a stretched out arm, and with great terror; And hast given them this
land, which thou didst swear to their fathers to give them, a land flowing with milk
23 and honey; And they came in, and possessed it; but they obeyed not thy voice,
neither walked in thy law⁵; they have done nothing of all that thou commandedst

24 them to do: therefore thou hast caused all this evil to come upon them.* Behold the mounts [ramparts], they are come unto the city to take it: and the city is given into the hand of the Chaldeans, that fight against it, because of [α in consequence of] the sword and the famine and of the pestilence: and what thou hast
25 spoken is come to pass; and, behold thou seest it. And thou hast said unto me, O LORD GOD, Buy thee the field for money, and take witnesses; for [and yet] the city is given into the hands of the Chaldeans.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 17.—לֹא פָּלָא. Comp. Gen. xviii. 14; Deut. xvi. 8; Zech. vii. 6; NAEGLER. Gr., § 75, 2, 4.

² Ver. 18.—Instead of אֶל חֵיק we find in Deut. vii. 10, אֶל פָּנִים. Comp. besides Isa. lxi. 6, 7; Ps. lxxix. 12.

³ Ver. 19.—The form עֲלִיָּה is found here only.

⁴ Ver. 20.—The construction in the sentence עַד הַיּוֹם הַזֶּה אֲשֶׁר שָׁכַח, is as in xi. 7. In both cases עַד is to be regarded as depending on the idea latent in the verb of "stretching, lasting." It is accordingly a *constructio pragnans*. Comp. NAEGLER. Gr., § 112, 7.

⁵ Ver. 23.—וּבְתוֹרָתָךְ. The reading of the Chethibh which is תּוֹרָתְךָ (xxxviii. 22; comp. NAEGLER. Gr., § 44, 4, 4nn.) is probably to be explained by a mere oversight of the 1. Comp. rems. on xvii. 23.

⁶ Ver. 23.—וְהִקְרָא. Hiphil here only. Comp. Deut. xxxi. 29.

⁷ Ver. 25.—וְהָעִיר. To obtain the meaning: although the city, as spoken by Jehovah, we should have to read עִיר. On the 1 comp. EWALD, § 341 a; NAEGLER. Gr., § 110, 4.

EXEGETICAL AND CRITICAL.

The main thought of this prayer is praise of the omnipotence, justice and grace of God. It consists of three parts: 1. Vers. 17-19; 2, vers. 20-23; 3, vers. 24 and 25. In the first part God's omnipotence is shown from the creation (ver. 17), then His justice from His providence in history (vers. 18, 19). In the second part God's omnipotence is shown from His leading of the people of Israel, as it was especially glorified in the deliverance from Egyptian bondage (vers. 20-22), then His justice from the terrible calamity which has now come upon the disobedient nation (ver. 23). In the third part, which is least in extent, but the most important, a problem or unsolved riddle appears to be proposed. It is said that the Lord sees this calamity, and yet commands the prophet to buy the lot of ground (ver. 24). All however which has been previously said of the Lord's omnipotence, especially "nothing is too hard for thee," in union with that which must be extolled of the Lord's grace towards Israel (ver. 21 sqq.), gives the key for the solution of that riddle.

Vers. 16-19. **Now when . . . fruit of his doings.** On ver. 17 comp. xxvii. 5; Deut. xxix. 9.—**Thou shewest loving-kindness, etc.** Comp. Exod. xx. 6; xxxiv. 7; Deut. v. 10. For לֵאמֹר we find in Deut. vii. 9 לֵאמֹר דָּרֹר. If we compare with this the phrase in the parallel clause שְׁלֵשִׁים, רִבְעִים (Exod. xx. 6; xxxiv. 7; Numb. xiv. 18; Deut. v. 9) which can only signify the offspring of the third and fourth generation, it is clear that the phrase in the text is taken in such a general signification that the idea of "thousands, belonging to the thousandth generation" is included.—**And recompensest, etc.** Comp. rems. on xxxi. 29, 30.—**The mighty God.** Comp. Deut. x. 17.—**Jehovah Zebaoth.** Comp. x. 16; xxxi. 35, etc.—**Great in counsel, etc.** Comp. Isa. xxviii. 29; Ps. lxxvi. 5.—**To give every one, etc.** Comp. xvii. 10.

Vers. 20-23. **Who hast set . . . evil to come upon them.** It is as though it were said, thou who in Egypt didst set in operation a wonder-working power, which continues to operate until this day.—The antithesis of *Israel and other men*, as in Isai. xliii. 4; Ps. lxxiii. 5.—**As at this day.** Comp. xxv. 18.—**With signs.** Comp. Deut. iv. 34; xxvi. 8.—**Which thou didst swear.** Comp. Gen. xii. 7; rems. on xi. 5.

Vers. 24, 25. **Behold the ramparts . . . the Chaldeans.** הַכְּלָלוֹת are ramparts set up by the besiegers. Comp. xxxiii. 4; vi. 6.—**Given, etc.** The Chaldeans are indeed still without the city, but according to the prophet's idea this is as good as surrendered, and on the fall of the chief city naturally follows the exile and the impossibility of further cultivation of the soil.—**In consequence of depends on given.** Sword, famine and pestilence, bring the city into the hands of the enemies. Comp. xiv. 16; xxv. 16, 27; xxxviii. 9. The Lord sees the condition of the city and yet He commands the prophet to buy a field. The fact that the prayer closes with this paradox must be regarded as an expression of the most tormenting uncertainty and helplessness, if the prophet had not himself in the previous context accumulated the most ample material to dispel such doubts. This apparently unsatisfactory conclusion is thus in the highest degree skillful and elevated. He leaves it to the reader to find the solution of the problem, after giving him all the aid that he needs. The concluding sentence, **and the city, etc.**, ver. 25 b, viewed as spoken by the prophet, appears at first sight a tautological repetition. We might therefore be tempted to take it as spoken by Jehovah; buy the field although the city, etc. But although is not suitable in the mouth of Jehovah, for whom, in fact, the apparent contradiction is non-existent. The sentence is then spoken by the prophet; but it is not co-ordinate with **buy thee**, but an exclamation, in which the main point in the apparent contradiction is expressly repeated from ver. 24. Comp. the translation and TEXTUAL NOTES.

3. *Nothing is impossible to the Lord.*

XXXII. 26-44.

26, 27 Then came the word of the LORD unto Jeremiah, saying, Behold, I am the
 28 LORD, the God of all flesh : is there anything too hard for Me? Therefore thus
 saith the LORD : Behold, I will give this city into the hand of the Chaldeans, and
 29 into the hand of Nebuchadrezzar, king of Babylon, and he shall take it : and the
 Chaldeans that fight against this city shall come and set fire on [to] this city, and
 burn it with the houses, upon whose roofs they have offered incense unto Baal and
 30 poured out drink offerings unto other gods, to provoke Me to anger. For the chil-
 dren of Israel and the children of Judah have only done evil before Me from their
 youth;¹ for the children of Israel have only provoked Me to anger with the work
 31 of their hands, saith the LORD. For this city hath been to Me as a provocation of
 Mine anger [or for My anger] and of my fury from the day that they built it even
 32 to this day ; that I should remove it from before my face,² because of all the evil
 of the children of Israel and the children of Judah, which they have done to pro-
 voke Me to anger, they, their kings, their princes, their priests, and their prophets,
 33 and the men of Judah and the inhabitants of Jerusalem. And they have turned
 unto Me the back [neck] and not the face: though I taught them, rising up early
 34 and teaching them, yet they have not hearkened to receive instruction. But they
 35 set their abominations in the house, which is called by My name, to defile it. And
 they built the high places of Baal, which are in the valley of the son of Hinnom
 [or valley of Ben-Hinnom] to cause their sons and their daughters to pass through
 the fire unto Molech ; which I commanded not, neither came it into My mind, that
 they should do this abomination, to cause Judah to sin.³

36 And now therefore thus saith the LORD, the God of Israel, concerning this city,
 whereof ye say, It shall be delivered into the hand of the king of Babylon by the
 37 sword, and by the famine, and by the pestilence; behold I will gather them out
 of all countries, whither I have driven them in Mine anger, and in My fury, and in
 great wrath; and I will bring them again unto this place, and I will cause them to
 38, 39 dwell safely; and they shall be My people, and I will be their God : And I
 will give them one heart,⁴ and one way, that they may fear me forever, for the good
 40 of them, and of their children after them : And I will make an everlasting covenant
 with them,⁵ that I will not turn away from [lit., behind] them, to do them good;
 41 but I will put my fear in their hearts, and they shall not depart from me. Yea, I
 will rejoice over them to do them good, and I will plant them in this land as-
 42 suredly [or in truth] with my whole heart and with my whole soul. For thus
 saith the LORD : Like as I have brought all this great evil upon this people, so will
 43 I bring upon them all the good that I have promised them. And fields⁶ shall be
 bought in this land, whereof ye say, *It is desolate without⁷ man or beast; it is*
 44 *given into the hand of the Chaldeans.* Men shall buy fields for money, and sub-
 scribe evidences [deeds]⁸ and seal them, and take witness in the land of Benja-
 min, and in the places about Jerusalem, and in the cities of Judah, and in the cities
 of the mountains, and in the cities of the valley, and in the cities of the South : for
 I will cause their captivity to return, saith the LORD.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 30.—On מְנַעֲרֵיהֶם (the fem. form here only). Comp. iii. 24, 25; xxii. 21.

² Ver. 31.—The עַל is less surprising (since this preposition is frequently interchanged with אֵל, [comp. rema. on x. 1, Isai. xxix. 11, 14], and even לְ [comp. עַל-רִצּוֹן Isai. lx. 7 with לְרִצּוֹן Ivi. 7; Jer. vi. 20]) than the suffix in the fol-
 lowing לִי. Accordingly the construction, which takes עַל in the causal sense and makes לְהַסִּירָה depend immediately

on **לְיָמָיו**, on account of the pregnant sense in which **לְיָמָיו** must then be taken, and on account of the suffix in **לְיָמָיו** is still more difficult. This latter word forms the transition to the special grounds of the judgments, of which vers. 32-35 treat. In ver. 32 first follows a specification of the subjects. Comp. ii. 26; xvii. 25. Then in vers. 33-35 a specification of the predicates.

* Ver. 35.—On the form **לְיָמָיו** comp. OLSH., § 38, c.: 192, f. OLSHAUSEN supposes a clerical error, which may certainly, as GRAF thinks, have been occasioned by the following **לְיָמָיו**. Comp. xix. 15.

* Ver. 39.—On the infinitive **לְיָמָיו** comp. EWALD § 238, a; OLSH. § 245, d.

* Ver. 40.—The construction with **לְיָמָיו** as in Isa. iv. 3; lxi. 8; Ezek. xxxiv. 25; xxxvii. 26; Ps. lxxxix. 4.—**לְיָמָיו** here is evidently a conjunction — that. Comp. NAEGLER, *Gr.*, § 109, 1 b.

* Ver. 43.—**לְיָמָיו**. The article is generic. Comp. rem. on ver. 9.

* Ver. 43.—**לְיָמָיו**. Comp. ii. 15; iv. 7; ix. 9-12; NAEGLER, *Gr.*, § 109, 5.

* Ver. 44.—**לְיָמָיו**. Comp. NAEGLER, *Gr.*, § 92, 2 a.

EXEGETICAL AND CRITICAL.

At the head of this discourse, the limpid but diffuse style of which is peculiar to the prophet's later period, and is notably distinguished from that of the preceding discourse, we again find the thought, which the prophet has once before made the basis of a prayer (ver. 17): can anything be too wonderful for the Lord? (ver. 27). The answer is, No! Therefore Jerusalem shall indeed be destroyed by the Chaldeans (vers. 28, 29), as a well deserved punishment for the manifold abominations, by which Judah and Israel had provoked the Lord from the first (vers. 30-35), but therefore also a re-assembling and bringing back of the people to their own country shall take place (vers. 36, 37). Then will Israel be Jehovah's people and Jehovah be Israel's God (ver. 38); they will with unanimity serve the Lord to their own eternal welfare (ver. 39); the Lord will conclude an everlasting covenant with them, in consequence of which neither will He ever cease to do them good, nor will they ever again depart from the Lord (ver. 40); it will be a joy to the Lord to do them good, and with all His heart He promises them that from this time forward they shall be firmly planted and rooted in their land (ver. 41). With these two colors does the prophet paint the future of his nation, for (ver. 42) this is the very proof of His omnipotence, to which nothing is impossible, that as certainly as He has now brought destruction on Jerusalem, He will one day also perform His promise of blessing to the people (ver. 42). Then will fields again be bought in the country, which is now called a desert (ver. 43); yea, with all the usual formalities will purchases be made, deeds drawn, sealed and witnessed in all parts of the country (ver. 44). The passage thus seems to be closely connected with the historical basis of Jeremiah's purchase of a field (ver. 7 sqq.), as well as to be a logical exposition of the main thought of ver. 27 b:—nothing is impossible to the Lord, therefore He destroys Jerusalem and restores it again. It is because He is almighty that He can do both.

Vers. 26-29. **Then came the word . . . provoke me to anger.—God of all flesh.** The expression reminds us of Numb. xvi. 22; xxvii. 16, where God is called the God of the spirits of all flesh.—**Is there anything, etc.** Comp. ver. 17.—**Therefore.** The blinded Israelites thought it impossible that the chosen place of the sanctuary could be destroyed (comp. rem. on vii. 4; xxi. 18). They did not reflect that to the

Lord nothing is impossible.—**Set fire.** Comp. xvii. 27; xxi. 10, 14; xxxiv. 22; xxxvii. 8.—**Offered incense, etc.** Comp. vii. 9; xix. 4, 13.

Vers. 30-35. **For the children . . . Judah to sin.** These six verses express the reason of the punitive judgment announced in vers. 28, 29. Verses 30, 31 give the general reason, vers. 32-35 the special. In vers. 30, 31 we find three causal sentences beginning with **for**. In what relation do these stand to each other and to the preceding context? The first **for** might refer (1) to the acts of the Chaldeans, or (2) to **offered incense, etc.**, and **poured out, etc.**, or (3) to **to provoke me**. It is not probable that it can refer to (2), for no one expects a reason in this connection for the Jews having offered incense to their idols, but for the Lord's giving up the place of the sanctuary to destruction. (Comp. on **therefore** ver. 28). This **for** may then refer either to (1) or (3). Regarded according to the subject both amount to the same, for what produced the anger of the Lord also brought about the destruction. The ground of the one is also the ground of the other. Add to this that a special ground of the **to provoke me** is expressed in the sentence immediately preceding. We shall thus have to refer the first causal sentence, ver. 30, essentially to the prediction of destruction in vers. 28, 29. This will accordingly have for its motive the objective fact of the habitual sinfulness of the Jews and Israelites, since **done evil** further strengthened by **only** expresses the habitual state. The second and third causal sentences set forth more the subjective element of the Divine anger; Jerusalem must be destroyed, for they have provoked Jehovah. It must not however be overlooked that the words **have only provoked me to anger by the work of their hands** look back to ver. 29 b. For (1) **provoked** is only a confirmation of **to provoke**; (2) the work of their hands is not their moral conduct in general (this would be only a tautological repetition of the first half of the verse), but the idol images are to be understood by it in a concrete sense, to which according to ver. 29 b incense was burned. Comp. i. 16; Deut. iv. 28; xxvii. 15. The prophet appears also to have had Deut. xxxi. 29 generally in view.—The third causal sentence forms a climax with the second. He no longer uses the expression **to provoke** but the cumulative and stronger expressions **for My anger and for My fury**. Jerusalem has filled the measure of the divine anger, hence the total destruction announced in vers. 28, 29. The expression *this city has been to Me, for My anger and for My fury* (on which the passages lii. 3; 2 Ki.

xxiv. 8, 20 seem to be founded) is unusual. The sense can only be that the city became an object of anger to Me. On ver. 33 comp. ii. 27; vii. 18, 25; xxv. 8, 4. On vers. 84, 85 comp. vii. 30, 31; xix. 5.—In ver. 85 the sentence **neither came it, etc.**, does not depend on **which**, but is to be regarded as a new and independent sentence. Both sentences however, from **which** to **abomination**, are parentheses, and **to cause . . . to sin** is connected with **cause . . . to pass**.

Vers. 36-41. **And now therefore . . . my whole soul.** By and now Jeremiah designates the joyful present in contrast with the mournful past, which he described in the previous context. This is indeed not yet real but ideal, yet none the less certain; for this ideal present is based on the word of Divine promise. **Therefore**, as already remarked, corresponds to **therefore** in ver. 28, and now draws the second inference from the proposition that nothing is too wonderful for God. As from this followed the destruction which appeared impossible to the Jews, so also follows the apparently equally im-

possible restoration.—**אל העיר** with respect to this city, comp. xxii. 11; xxviii. 8, 9; xxix. 16, 21.—**By the sword.** Comp. *because of the sword*, ver. 24.—**Behold I will gather them** refers to the idea of "inhabitants, citizens" contained implicitly in *the city*, to which in the widest sense all those enumerated in ver. 32 belong. On the subject-matter comp. Deut. xxx. 8 sqq.; Jer. iii. 18-20; xxiii. 8; xxix. 14; xxxi. 8, 10.—**Cause them to dwell safely.** Comp. Hos. xi. 11; Ezek. xxxvi. 11, 33.—Ver. 38. **And they shall be, etc.** Comp. rems. on xxx. 32.—Ver. 39. **And I will give, etc.** The restoration and return must necessarily be at the same time spiritual (comp. xxxi. 18-20.) An essential element of this spiritual return is also the cessation of all enmity and discord among the members of the people, consequently the prevalence of a spirit of love and concord among them. Comp. Ezek. xi. 19; Jer. xxiv. 7; xxxi. 34.—**One way.** An allusion to the division introduced by Jeroboam I. between Judah and Israel. Comp. x. 2; Am. viii. 14.—**That they may fear me.** In this the unity of the way is manifested that they fear the Lord with one mind. The sentence is taken verbatim from Deut. iv. 10.—**For the good of them.** A reminiscence from Deut. vi. 24 coll. x. 18; xxx. 9, 10.—Ver. 40. **And I will make, etc.** Comp. rems. on xxxi. 81, 82; i. 5. According to the stipulations of the covenant the Lord promises two things: (1) that He will no more turn away behind the people in respect of doing them good, i. e., that as a faith-

ful shepherd to His people He will always follow them with His protective and blessed guardianship; (2) that He will also give the people themselves the power no longer to turn away from Him. We see that the Lord takes the *praestanda* entirely upon Himself. Hence also the construction **כרת ברית ל**, which does not occur elsewhere in Jeremiah.—**That they shall not, etc.** Comp. Deut. xvii. 20, Josh. xxiii. 6.—**Yea, I will rejoice, etc.** Comp. Deut. xxviii. 63; xxx. 9; Isai. lxii. 5.—**I will plant, etc.** This **נָטַע** is the opposite of **נָחַץ**. Comp. i. 10; xxiii. 7 sqq.; xxxi. 28.—**In truth** is explained in the following words. The first planting had been imperfect (comp. ii. 21) as much so as the first covenant, (xxx. 32). Because this was only hypothetical (vii. 5-7) and because the Lord knew that the condition would not be kept, He could not be in it with His whole heart. Now He knows (for He has Himself promised, ver. 40 b), that the condition will be fulfilled; therefore He can designate the planting as done in truth (i. e., without the reservation that it is only for a short time), and also as one which He performs with a full and undivided heart. Comp. 2 Sam. vii. 10.

Vers. 42-44. **For thus saith . . . Jehovah.** From ver. 27 onwards a double inference is drawn from the general proposition that nothing is impossible to the Lord (vers. 28-36, and vers. 36-41). From ver. 42 onwards the argument is different. It is to demonstrate the certainty of the promise, vers. 36-41. This is done by pointing to the fulfilment of the minatory prophecy, which was indeed regarded as impossible by blinded Israel. As certainly as the Lord has brought great calamity on us, and so verified His word on the one hand, so certainly will He verify it on the other hand.—**Like as I have brought, etc.** Comp. xxxi. 28.—Ver. 43. **And fields, etc.** Return to the historical point of departure. Comp. ver. 15.—**In the land of Benjamin.** Comp. xvii. 26; xxxiii. 13. Benjamin is mentioned not because Anathoth belonged to this tribe, but because the tribes of Benjamin and Judah constituted the Jewish kingdom. Benjamin as the smaller part of this kingdom is named only in general, while Judah as the main part is characterized according to its chief constituents, as they are also enumerated elsewhere. (Comp. besides *loc. cit.* Josh. x. 40; Jud. i. 40). ["The New Testament mentions the sale of lands in Judea in Apostolic times, when Jerusalem was about to be destroyed, and the church was to be planted in all the world (Acts iv. 34; v. 4)."] WORDSWORTH.—S. R. A.]

II. CHAPTER XXXIII.

Promise of the most glorious future given at a moment when the destruction of Jerusalem by its own inhabitants in the interest of defence was already begun.

1. *Brief transition: Summons to new prayer in the sense of xxxii. 16-25, and Promise of a Hearing.*

XXXIII. 1-3.

- 1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,
- 2 Thus saith Jehovah, who does it,
Jehovah, who prepares it, to complete it,—Jehovah is His Name,
- 3 Call upon Me, and I will answer thee,
And will announce to thee great and hidden things that thou knewest not.

EXEGETICAL AND CRITICAL.

The prophet, still in the court of the prison, receives a second time a revelation of an exceedingly comforting character. It is introduced by some words of Jehovah, which set forth His power to carry out his thoughts (ver. 2), as well as His readiness to afford the prophet on his request a glimpse into the great facts of the future, which the Lord intends to accomplish, notwithstanding that they are now regarded as impossible (ver. 3). Some would consider these words a later addition, because they cannot distinguish Jeremiah's style in them (Graf). But Graf himself has shown in opposition to Mövvers and Hitzig that the style of the alleged Isaiah II. is not seen in these verses, that rather the main elements (קָרָא, יְהוָה, שְׁמוֹ of calling upon God, יְהוָה שְׁמוֹ accord well with the style of Jeremiah. I add that יָצַר, in the sense of "forming thoughts," is found parallel with חָשַׁב כְּחִשְׁבָה in Jer. xviii. 11. The expression עֲשֶׂה, as far as the meaning of the verb goes, has nothing specific about it, and the neutral signification of the feminine suffix is not foreign to the style of Jeremiah, iv. 28; xiii. 17.—On גִּלְלוֹת, etc., *vid. infra*.—What might most make the impression of a style differing from that of Jeremiah is this Introduction in itself, and especially the peculiar turn of ver. 3: Call upon me, and I will answer, etc.—But we must here well observe that these words are occasioned by the prayer of the prophet in xxxii. 16-25. The prophet had indeed already received an answer to this prayer in xxxii. 26-44. But he is here admonished to approach the Lord more frequently with such petitions. The God, who has the power to carry out His determinations, is ready and willing to afford him a glance into His great thoughts of the future. A proof of this immediately follows. Consequently the verses, xxxiii. 1-3, form a bridge of connection between chh. xxxii. and xxxiii. In the admonition to pray

more frequently they point back to the previous context and prepare by the promise **I will announce, etc.**, for the following disclosures.

Vers. 1-3. **Moreover the word . . . knewest not.**—Who does it. This passage both in the thought and the words reminds us of Isa. xlv. 11.—**Jehovah is his name.** Comp. x. 16; xxxi. 35; xxxii. 18. In the name of Jehovah lies the guarantee of His action. For what He is called He is.—**And I will announce.** It might here be asked whether the prophet is promised an insight into the inner connection of the divine arrangements (in the same sense as קִנְיָן is used of the solution of riddles, Jud. xiv. 12-14), or only a view of facts. I believe that the two are to be connected. The innermost grounds of the divine action are a secret to the prophet as to the angels (1 Pet. i. 11, 12). When however the Lord shows the prophet a chain of facts, it can not only be evident to him what will happen, but also how one thing follows from another. This may have taken place in only a limited degree, yet it furnished the prophet with a bridge of connection between the past and the present.

Hidden things, בְּצִרּוֹת. In Isa. xlviii. 6 we read וְנִצְרֹת וְלֹא יִדְעֶנְכֶם. The resemblance is unmistakable. The whole connection of the passage renders it incredible that the words in Isaiah are a quotation, they must therefore be so here. The reading here, בְּצִרּוֹת, may be due to a critical error (צ for ד), especially as the word does not occur elsewhere in this altered sense. It is always used elsewhere of walls or cities (Num. xiii. 28; Deut. i. 28; ix. 1; Josh. xiv. 12, etc.). Meanwhile it is also conceivable that the prophet may have written בְּצִרּוֹת. He frequently modifies the words which he quotes. This might take place the more easily as the related passage, Isa. xxxvii. 20, may at the same time have hovered before his mind. בְּצִרּוֹת is not in itself inappropriate, as it may signify "secluded, separate, inaccessible."

2. Destruction in the Present. Nevertheless glorious Internal and External Rebuilding in the Future.

XXXIII. 4-9.

- 4 For thus saith Jehovah, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,
Which were thrown down against the ramparts and against the sword,
5 Which are come to fight against the Chaldeans,¹
And to fill them with the dead bodies of men,
Whom I have slain in my anger and in my fury,
And for all whose wickedness I have hid my face from this city:
6 Behold, I bring it health² and cure, and heal them,
And reveal³ unto them an abundance⁴ of peace and truth.
7 And I turn the captivity of Judah and the captivity of Israel,
And build them as in the beginning.
8 And I cleanse them from all their guilt, with which they have sinned against me,
And pardon all their transgressions, with which they have sinned and transgressed⁵
against me.
9 And it [the city] shall be to me a name of joy,
A praise and an honor before⁶ all the nations of the earth,
Who shall hear all the good that I do unto them;⁷
And shall tremble and quake on account of all the goodness,
And on account of all the prosperity, that I procure unto it.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—וְגֵרֵי הָאֶרֶץ. This passage is a difficult one. *MOYERS* and *HITZIG* strike out אֶרֶץ entirely, after the example of the LXX., by which the sense certainly becomes easy. But how can this difficult word have got into the text? *EWALD* emends אֶרֶץ into חֲרֻבִים, which he takes, after Ezek. xxvi. 9, in the sense of "heavy siege weapons, artillery." But the plural of חֲרֻב is never חֲרֻבִים. *MAIER* reads וְחֲרֻבֵי אֶרֶץ, and translates "and against the desolation of the invaders." Both this use of the infinitive, however, and the mode of expression (the ramparts are erected by the invaders not for the purpose of hindering the desolation of the invaders) render the alteration auspicious. If we adhere to the text the question is, To what does אֶרֶץ refer? It has been referred to the Chaldeans (*veniunt ad pugnandum Chaldei*, *DE DIEU*, *SCHNURER*, *ROSENUELLER*). In this case, however, אֶרֶץ would be *nota nominativi*, which is impossible. *Comp. NAEGLER*, *Gr.*, § 69, 1, *Ann.* 1.—Others refer it to the Jews. So *JEROME*, *Chald.*, *Syr.*, *SEN. SCHMIDT*, *VENEMA*, *J. D. MICHAELIS*, and these translate either *veniunt* or *venitium*, referring אֶרֶץ to the persons implied in the city. In the first case there is no subject designated, and in the second the connection with וְגֵרֵי הָאֶרֶץ is very harsh, apart from the circumstance that the expression אֶרֶץ is not appropriate to the inhabitants of the city, and that אֶרֶץ presents great difficulty with regard both to the suffix and the prefix. As the text now stands, we can take אֶרֶץ only as co-ordinate with הָאֶרֶץ in second apposition to אֶרֶץ. The absence of the article is certainly not normal, but yet not without analogy. *Comp. ii. 27; x. 12, 23; Ps. civ. 2-4; cxxxv. 7; Zech. xii. 1; NAEGLER*, *Gr.*, § 97, 2 a.

² Ver. 6.—On אֶרֶץ comp. *Comm.* on viii. 22. The suffixes in אֶרֶץ and אֶרֶץ refer to the same object as the suffix in הָאֶרֶץ, i. e. to the holy city. It is the same *constructio ad sensum* as in אֶרֶץ. See *rems.* on this.

³ Ver. 6.—וְגֵרֵי הָאֶרֶץ. In itself there is nothing to hinder this word from being derived from גָּלָה, to reveal. Yet comparison with גָּלָה, xi. 20; xx. 12, leads us to think that the form may be traced to גָּלָה, to roll (*HITZIG*), or with *FUZZER* to גָּלָה II., synonymous with גָּלָה. *Comp. Am. v. 24; Isa. xlviii. 18; lxi. 12.*

⁴ Ver. 6.—עֲתִידִתִּי is *ἀν. ἀν.* For the verb comp. *Prov. xxvii. 6; Ezek. xxxv. 13.*

⁵ Ver. 8.—פָּשְׁעֵי- radically means: to break, from which is developed the meaning: to revolt. It is stronger than הִטָּה. אֶרֶץ is the accusative of the instrument. *Comp. NAEGLER*, *Gr.*, § 70, f.

⁶ Ver. 9.—לְכָל. The preposition as in לְעֵינַי, xxviii. 1, 5, 11; xxxii. 12. *Comp. NAEGLER*, *Gr.*, § 112, 5, d. e.

⁷ Ver. 9.—אֶרֶץ may stand for אֶרֶץ (l. 16), but it may also be the accusative of the object. *Comp. NAEGLER*, *Gr.*, § 69, 2 d.

EXEGETICAL AND CRITICAL.

In connection with the view which the city of Jerusalem then afforded, with many houses

thrown down in the interest of defence (vers. 4, 5), the prophet promises the city healing and peace (ver. 6), the return of all the exiles, restoration (ver. 7) and forgiveness of all sin (ver. 8). Jehovah will again make Jerusalem the ob-

ject of His joy and His glory in view of all the nations of the earth, who will be most powerfully impressed by this marvel of restoration to peace and prosperity (ver. 9).

Vers. 4, 5. **For thus saith Jehovah . . . from this city.** By for at the beginning of ver. 4 the prophet introduces the specification of the great and wonderful facts of redemption promised in general in vers. 2, 3. This '3 is thus the key of the whole chapter.—**Concerning the houses.** From Isa. xxii. 10 we see that houses were thrown down in sieges, to repair or strengthen the walls. It was natural that those houses should be used for this purpose which were nearest the walls, whether private or royal property, and it is unnecessary, with Hirtzig, to explain the prominence of the royal houses from the greater ease in obtaining them or the superiority of their materials. It is clear that we cannot render *for* ramparts and *for* sword, for in the first place, as has been repeatedly remarked, the Hebrew does not signify ramparts of defence but of attack (comp. xxxii. 24; vi. 6; 2 Sam. xx. 15; 2 Ki. xix. 32; Ezek. iv. 2; xvii. 17; xxi. 27; xxvi. 8; Dan. xi. 15), and in the second place, *for sword* would not be appropriate. We are not justified in rendering this singular in any other than the usual sense, especially as it is not at all certain that the plural מִבְּרִיתוֹת, Ezek. xxvi. 9, has any other than the usual meaning. Comp. HAVERNICK, *in loc.*—To take מִן for ל and to attribute a causal meaning to it so that it is equivalent to *through*, is altogether arbitrary. It cannot be urged that the prophet here speaks of all the houses of Jerusalem as being destroyed. Jeremiah only takes occasion, in a view of the houses destroyed in behalf of the defence, to set over against this gloomy picture of the present, which certainly was the prelude of entire destruction, the most glorious picture of the future restored city. מִן is here therefore—against.—**Sword** is evidently used by synecdoche for all manual weapons, while the ramparts also include the machines erected upon them, so that these two words comprise the totality of the implements of attack. Comp. Ezek. xxi. 24, 25.—**Which are come, etc.** Comp. TEXTUAL NOTES. As the text now stands it is declared of the houses that they are come (1) to fight with the Chaldeans, (2) to fill them (*viz.*, the houses) with corpses. Now though the first may be said, in so far as by a bold hyperbole, the houses thrown down would be designated as moved forward into line of battle and taking part in the fray, still the second is in the highest degree surprising. For how can the houses come to fill them with corpses? This "them" must either denote *themselves*, which would be grammatically and logically incorrect, or it must be referred to the other houses, which would be doing violence to it, seeing that the other houses have not been previously mentioned. Then also the *filling, etc.*, must be regarded as the unintended result, which seems forced. Since, then, the present text proves to be incapable of

giving us a satisfactory sense, nothing further is left us but to resort to an emendation. We have mentioned in the TEXTUAL NOTES attempts already made, none of which, however, meet with our approval. Perhaps it would be better to read *Jerusalem* (xxxvii. 10), or to *Jerusalem* (xxxiv. 1-7 coll. xxxii. 24, 29) instead of *the Chaldeans*. Then the words *are come* would refer to *ramparts and sword*. The circumstance that these substantives are feminine is of no account. For the masculine *come* may be referred *κατὰ ἀνέκω* to the persons, to whom the ramparts and sword serve as implements. (Comp. NAGELSB. *Gr.*, § 60, 4).—**Them** after *fill* would then be referred to the idea of *houses*, which is prominent enough in ver. 4 to justify such a construction. Perhaps also we might read to *fill it* (comp. לָהּ ver. 6). The alteration into *the Chaldeans* might be explained by the difficulty of understanding *are come* of the ramparts and sword, and by the idea that it might refer to the *houses of the city* or their inhabitants. Perhaps also the remembrance of xxxii. 5 may have assisted in this. Meanwhile I confess that I perceive the difficulties attending this conjecture also, and therefore will gladly receive better instruction.

Vers. 6, 7. **Behold I bring . . . as in the beginning.** In opposition to *tearing down* in ver. 4 the prophet promises *bandages* or *healing*, instead of *filling with corpses* he promises *cure*.—**Peace and truth, i. e.** genuine, lasting prosperity. Comp. xiv. 18; Ps. lxxv. 11.—**Build them.** Comp. xxiv. 6; xxxi. 4. The expression is chosen with reference to the occasion of the prophecy, ver. 4. Yet the idea is not to be taken merely in the narrower sense.—**As in the beginning.** The phrase is used prophetically, comp. ver. 11. It is not the building which is compared with the building of the beginning, but the result of the building is compared with the original state of things. Comp. besides Isa. i. 26; 1 Ki. xiii. 6.

Vers. 8, 9. **And I cleanse . . . procure unto it.** In ver. 8 the internal, heart-restoration is described. Comp. xxxi. 18-20, 34.—**Which they have sinned.** Comp. Zeph. iii. 11.—Ver. 9. **And it shall be.** The subject is the city. Comp. לָהּ ver. 6.—**A name of joy.** שֵׁשׁ שָׁשׂוֹן, which reminds us of שָׁשׂוֹן שָׁשׂוֹן (Ps. xlv. 8; Isa. lxi. 8), is joyful renown, renown which brings joy. On the subject-matter comp. xiii. 11; Zeph. iii. 19, 20; Deut. xvi. 19.—**Before all the nations.** How far Jerusalem will extend the Lord's glory among the nations is declared in the following clause. The view of all the good which the Lord is preparing for Jerusalem will fill them with dread. At any rate with a wholesome fear, for after they have in their terror perceived that they have neglected the almighty and benevolent God for vain idols, they will turn again to the former. Comp. Num. xiv. 18-16; Deut. xxix. 24; Isa. ii. 2-4; xl. 10; xix. 17.

3. *The glorious City-life of the Future.*

XXXIII. 10, 11.

- 10 Thus saith Jehovah, Again shall be heard in this place,
Of which ye say, It is desolate without man and beast—
In the cities of Judah and in the streets of Jerusalem, which are desolate,
Without man, without inhabitant and without beast—
- 11 The voice of joy and the voice of gladness,
The voice of the bridegroom and the voice of the bride,
The voice of those who say, Praise Jehovah Zebaoth,
For Jehovah is good, for his mercy endureth forever!—
Who bring thank-offerings into the house of Jehovah.
For I will reverse the captivity of the land as at the beginning, saith Jehovah.

EXEGETICAL AND CRITICAL.

After, in the previous context, the restoration in general, viz. of the city and the state, had been promised on the basis of inward purification, the prophet now becomes more specific; city and country are again to be peopled and to become the theatre of joyous civil and religious life.

Vers. 10, 11. Thus saith . . . Jehovah. The subject of shall be heard is the voice of joy, etc., ver. 11.—This place is the land

(comp. ver. 12; xxiv. 5; xvi. 8; vii. 7) as is seen from the following "in the cities of Judah," etc.—Of which ye say. Comp. xxxii. 36, 48. Without man, etc. Comp. vers. 32, 48.—The voice, etc. Comp. vii. 34; xvi. 9; xxv. 10; Zech. viii. 4, 5.—Praise Jehovah. A frequent liturgical formula of thanksgiving in the later period. Ps. cvi. 1; cvii. 1; cxviii. 1-8; cxxxvi. 1-8; Ezer. iii. 11; 2 Chron. v. 13; vii. 8, etc.—Who bring, etc. Comp. rema. on xvii. 26; Ps. lvi. 18.—For I will reverse, etc. Comp. rema. on xxix. 14.

4. *The Glorious Country-life of the Future.*

XXXIII. 12-18.

- 12 Thus saith Jehovah Zebaoth, Again will there be in this place,
Which is desolate, without man and beast,¹
And in all its cities a habitation [or pasture]
Of shepherds causing their flocks to lie down.
- 13 In the cities of the mountain, in the cities of the plain,
And in the cities of the south and in the land of Benjamin,
And in the environs of Jerusalem and in the cities of Judah,
The sheep will again pass under the hands of him that numbereth them, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—וער כהמה אדם ובער. The construction here is instead of וְכָל־מִן in ver. 10. וְכָל expresses the idea of an all-embracing completeness, even to the extremest limits (comp. Gen. vi. 7; vii. 23; Num. viii. 4). וְכָל requires the supplementation of a corresponding verbal idea: ex. gr. 1 Sam. xviii. 4 וְכָל־יָרֵבֹנִי וְכָל־יָרֵבֹנִי, et ita porro usque ad, etc.—Where וְכָל־מִן occurs there is a confounding of two constructions. Comp. NABOLDS. Gr., §111, 1.—In the passage under consideration וְכָל seems to have arisen from the מִן in וְכָל־מִן, which reminds us of the מִן in constructions like וְכָל־מִן קָסָטוֹן וְכָל־מִן.

EXEGETICAL AND CRITICAL.

The prophet passes from the relations of the city to those of the country, the breeding of cattle will again flourish throughout the land.—**This place** Comp. rem. on ver. 10.—**Habitation of shepherds.** Comp. rem. on xxiii. 3.—On ver. 13. Comp. xxxii. 44.—**Under the hands.** The expression designates the relation of the Lord, invested with full authority, to the person or thing given into His power, which is represented as *on* or *in* His hand, so that He can do with it according to His own pleasure. Comp. v. 81; xviii. 21; Job xvi. 11; 1 Chron. xxv. 2; iii. 6. So also here. The sheep pass or enter past, “on the hands,” i. e., as objects of which the numberer is bound to take notice. We are not to understand it as meaning guidance and protection in general. The expression **numbereth** (מִנָּה) which occurs here only in this sense

(comp. besides Ps. cxlvii. 4), is not used by chance, and therefore not to be identified with מִנָּה. It is to be emphasized that the sheep will *have necessarily* to be numbered. When there are a few sheep only, so that they can be surveyed with a glance, this is unnecessary. The whole connection of this passage forbids us to suppose that the prophet here, as in xxiii. 3, 4, makes use of figurative language to portray the prosperity of Israel as Jehovah's flock. He describes the joyful future as including all mental and spiritual well-being (comp. xxxii. 38-40; xxxiii. 8), but always on a corporeal and realistic basis. Comp. Deut. xxviii. 3-5; xxx. 9. [So also WORDSWORTH, who refers to Job x. 8 and 8 John 14, “Greet the friends by name.” HIRZIG however says “Literally, after the hand, acknowledging each by a movement. They were numbered to control the shepherd, regularly and doubtless twice (Vulg. *Eclog.*, iii. 84), on being driven out and on returning home.”—S. R. A.]

5. The Glorious Kingdom and Priesthood of the Future.

XXXIII. 14-18.

- 14 Behold the days are coming, saith Jehovah, that I will fulfil
The good word that I have spoken of the house of Israel and the house of Judah.
15 In those days and that time will I cause¹
The sprout of righteousness to spring to David,
And he shall execute² justice and righteousness in the land.
16 In those days will Judah be saved and Jerusalem dwell safely,
And this will be her name, Jehovah our Righteousness.³
17 For thus saith Jehovah, a man shall never be wanting to David,
Who may sit upon the throne of the house of Israel.
18 And to the priests, the Levites, a man shall not be wanting before me,
Who may offer burnt-offerings and kindle meat-offerings,
And offer sacrifices continually.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—צִמְחָה. In xxiii. 5 we find הִקְיִמְתִּי. The former corresponds better with the following צִמְחָה while the reading in xxiii. 5 is occasioned by the preceding הִקְיִמְתִּי, ver. 4. Instead of צִי צִדִּיק we have here צִדְקָה, but the meaning is the same. The change shows in this case, as in that of most other differences, merely that the prophet quotes freely from memory.

² Ver. 15.—וְעָשָׂה. Before these words מֶלֶךְ יְהוֹשֻׁעַ is omitted. No essential alteration of the sense is thus produced, for the royal nature of the צִמְחָה is clear even, besides this passage, from vers. 17, 21, 26.

³ Ver. 16.—The divergence of this passage from xxiii. 6, which is very troublesome to many of the old expositors, they seek either to paralyze by taking הוּא as a nominative referring to צִמְחָה—and he who will call it (the *Ecclesia. New Testament*) is Jehovah, our righteousness (FÖRSTER)—or by supplying הוּא after הוּא and taking יְקָרָא as passive and לָהּ as לְהוּא, and he is the one who the city of Jerusalem will be called: the Lord, who is our righteousness (CRAMER).

EXEGETICAL AND CRITICAL.

Passing from the general to the particular, the circumference to the centre, the prophet further declares with respect to the happy future, that in it the promise previously announced will be fulfilled (ver. 4), a sprout of righteousness shall

spring from the stock of David, who will restore justice and righteousness in the land (ver. 15), and by whom Judah and Jerusalem will be raised to such a height of prosperity that the latter will actually bear the name “Jehovah our Righteousness” (ver. 16). The race of David shall never die out (ver. 17), nor the priestly tribe of Levi and the priestly service ever cease.

Vers. 14-16. **Behold, the days . . . our Righteousness.** What is "the good word" in ver. 14? The expression occurs besides in Jeremiah only in xxix. 10. There it refers, as is evident from the mention of the seventy years, to xxv. 11. If the expression is to be taken there in a special sense, so also here. For here we have a still plainer reference to a former promise (xxiii. 5, 6). The reference to the general salvation, i. e., to the most universal manifestation of salvation is thus not excluded. Though this view is favored by the circumstance that the prophet, as already remarked, proceeds in this chapter from the general to the special, yet the special salvation, to which ver. 15 sqq. refer, is the central point comprising all that has been said hitherto, being a condition of all salvation in the widest sense. HENGSTENBERG incorrectly accentuates the two prepositions **לָמָּד** and **לְיָמָּי**. According to the usage of our prophet they are so like each other in signification, that one frequently stands for the other (comp. xxv. 1 coll.; vii. 1; xi. 1, etc.; xxvi. 15), or by the side of the other with absolutely identical meaning (xi. 2; xviii. 11; xxiii. 35; xxv. 2; xxvii. 19; xlv. 20).—Ver. 15. **In those days, etc.** In these words the chronological statement in ver. 14 is resumed after the interruption, so that in sense this beginning coincides with that in xxiii. 5. The addition **and that time** here as in l. 4, 20 possesses a merely rhetorical significance. It serves to render the declaration more solemn. The alteration from **in his days** (xxiii. 6) is unimportant. It is however important to note the change of Israel into Jerusalem, this being founded in the connection of the chapter. While the general object of the prophet, as is seen in ver. 14, is to show that the comforting prophecy given in former times, still holds good, notwithstanding the comfortless circumstances in which Jerusalem then was, being sorely pressed by the Chaldeans, yet he cannot avoid somewhat modifying the prophecy in accordance with the present occasion. This occasion according to ver. 4 is the sight of the houses thrown down in defence. In view of this mournful spectacle he had in vers. 6, 7 to promise healing of wounds, rebuilding of the city. He has also here the city of Jerusalem especially in view, though he does not by any means forget Israel, but on the contrary diligently sets forth its share in the promise given to Judah (ver. 14). Hence the alteration to *Jerusalem*.—With this it is also connected that the last clause states the name which Jerusalem will bear as a significant symbolical inscription. Comp. rem. on xxiii. 6.

Vers. 17, 18. **For thus saith Jehovah . . . continually.** The principal statement refers neither to ver. 15 nor to ver. 16 exclusively, but to both. Improbable as it must then have appeared at the time of Zedekiah that the house of David, which was reduced so low both inwardly and outwardly, should send forth so excellent and glorious a scion, equally so must the happy condition promised to the people in ver. 16 have appeared. Both however are shown to be possible by the announcement in ver. 17 of the everlasting

continuance of the house of David and of its dominion over Israel. Observe, moreover, that it is not said on the *throne of David* nor on his *throne* (ver. 21; xiii. 13; xxii. 4), but on the *throne of the house of Israel*. The house of Israel is evidently here the whole of Israel, and the eternal duration of David's rule over it involves both the inner and outer rejuvenescence of the Davidic race, and the welfare of the people, which essentially depends thereon, since it may be subjected not to foreign rulers, but to their own native royal family.—**A man shall never, etc.** Comp. xxxv. 19. The sense of the expression is not, *none* shall ever be extirpated, but *every one* shall never be extirpated, so that none will be left. Herein is thus primarily contained only the promise of succession of rulers extending in *perpetuum*. HENGSTENBERG, however, calls attention to the circumstance (*Christol.*, S. 516) [Eng. Tr., II., p. 464] that we are not to suppose a "perfectly uninterrupted succession," but only one that is not broken off entirely. The prophet moreover reproduces almost verbatim the ancient promise given to the house of David, as it is repeated on the basis of 1 Sam. vii. 16, by David in his parting words to Solomon (1 Kings ii. 4), and afterwards by the latter himself at his dedication of the temple (1 Kings viii. 25), and finally by the Lord Himself in His renewed promise to Solomon (1 Kings ix. 5).—**And to the priests, etc.** A second pillar on which rests the redemption and secure continuance of Israel (ver. 16) is the normal permanence of the national priesthood. This is the Levitic.—**The Levites** is therefore in apposition (comp. Deut. xvii. 9, 18; Josh. iii. 3; Ezek. xlv. 15 coll. Deut. xlv. 5). The descendants of Levi, who according to the Mosaic law were alone eligible to the priesthood (Num. iii. 10; xvi. 40; xviii. 7), will be opposed to others who might possibly assume the priesthood to themselves. The question may here arise how this promise of the eternal continuance of the Levitic priesthood is related to other declarations, especially of the Epistle to the Hebrews, according to which this Levitical priesthood as only an inferior stage is to give way to a higher priesthood, viz., that after the order of Melchizedek (Heb. vii.-ix. coll. Jer. iii. 16; Ps. cx. 4). I believe that this question must be decided according to the standard of Matt. v. 17, 18. As not a tittle of the law is absolutely abrogated, and thrown aside as worthless, but is kept by being fulfilled and thus being elevated to a higher potency, so also the Levitical priesthood being absorbed by a higher, is lost in its outward, temporal and local form, but in its ideal character is now first established. Hence the expressions of this passage (as well as the related ones in Ezek. xl.-xlii.) neither contradict former declarations of Jeremiah (as iii. 16; xxxi. 31-33), nor the doctrine of the Epistle to the Hebrews. Comp. rem. on ver. 22 and my review of "BALNER-RINCK, *The Prophet Ezekiel's vision of the Temple*" in REUTER'S *Repertorium*, 1860, *Hft. III.*, S. 162.—**Who may offer, etc.** Comp. Exod. xxix. 18; Lev. i. 9, 17; ix. 10; Num. xviii. 17, etc.—The three species of offerings are mentioned also in xvii. 26; Num. xv. 8, 4.

6. *The Kingdom and Priesthood of the Future eternal.*

XXXIII. 19-26.

- 19, 20 And the word of Jehovah came to Jeremiah, saying, Thus saith Jehovah :
If ye will break my covenant¹ of the day and my covenant of the night,
So that² there shall not be day³ nor night in their season ;
- 21 My covenant with David my servant shall also be broken,
So that he shall have⁴ no son to be king on his throne,—
And with the Levites, the priests, who serve⁵ me.
- 22 As⁶ the host of heaven cannot be numbered,
Nor the sand of the sea measured,
So will I multiply the seed of David, my servant,
And the Levites who serve me.⁷
- 23 Moreover the word of Jehovah came to Jeremiah, saying :
- 24 Hast thou not seen,⁸ what this people saith,
“The two families which Jehovah had chosen he has rejected?”⁹
And thus despise my people, that they are no more a nation before them [in their sight.]
- 25 Thus saith Jehovah, If my covenant continue not day and night,
And I have not appointed the ordinances¹⁰ of heaven and earth ;
- 26 Then will I reject the seed of Jacob, and David my servant,
That I will not take of his seed rulers over the seed of Abraham, Isaac and Jacob :
For I will reverse their captivity¹¹ and have mercy on them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 20.—The ׀ at the end of ׀ִיִּתְּ is a suffix. Comp. NABELES. Gr., § 63, 4 g.

² Ver. 20.—The ׀ before כִּלְיָהַּ—and indeed. Comp. NABELES. Gr., § 111, α, and Jer. vi. 2; xvii. 10; xix. 12; xxv. 9; xxvi. 5.

³ Ver. 20.—יָמִים is used as a substantive in the sense of יָמִים here and in ver. 25 only. In Ezek. xxx. 16 it—quotidian. Comp. קִלְיָהַּ חֲנָנִים. Prov. xxvi. 2. HAEVERNICK on Ezek., § 515, 6.—Since יָמִים according to all analogies is an old nominal form (comp. OLSH. § 222, b), it is possible that for the sake of solemnity Jeremiah made use of this old form without regard to the adverbial signification which had become usual.

⁴ Ver. 21.—כִּדְוִיִּת. Comp. NABELES. Gr., § 108, 6.

⁵ Ver. 22.—כִּשְׂרָתִי is the technical term for the ministration of the Levites and priests. Num. iii. 6; 1 Sam. ii. 11; Joel i. 9; ii. 17; 2 Chron. xiii. 10, etc. Comp. HERSOG, R.-Enc., XII, § 175, 6.

⁶ Ver. 22.—אֲשֶׁר is here used accusatively, i. e., adverbially for כִּי־אֲשֶׁר. Comp. Isa. liv. 9.

⁷ Ver. 22.—אֲתֵי־כִשְׂרָתִי. Comp. EWALD, § 288, α; NABELES. Gr., § 64, 5 c.

⁸ Ver. 24.—הֲלֹא רֵאִיתְּ. In Ezekiel this idiom is frequent, viii. 12, 15, 17 coll. ver. 6; xivii. 6. Comp. also Jer. iii. 6 coll. vii. 17. This use of רֵאִיתְּ by synecdoche, is like that in v. 12; Lam. iii. 1; Gen. xlii. 1, coll. 2.

⁹ Ver. 24.—יָמִים. Comp. vi. 19; NABELES. Gr., § 88, 7 c.

¹⁰ Ver. 25.—חֲקֵיתִי. In xxxi. 36, חֲקֵיתִי. Comp. xxxii. 11. The former is more usual in Jeremiah,—v. 24; x. 3; xxxi. 35; xlii. 10, 23.

¹¹ Ver. 26.—אֲשֶׁר. Only in xl. 39 besides do we find in Jeremiah the imperfect Kal in this formula. It also occurs in Joel iv. 1. Elsewhere, where the thought is expressed in the imperfect, we find the imperfect Hiphil. (N. B. The Perf. Hiph. occurs also xxxiii. 7), xxxii. 44; xxxiii. 11; xlix. 6; Ezek. xxxix. 25. The Masoretes would therefore, and probably not in correctly, read אֲשֶׁר in these three places also.

EXEGETICAL AND CRITICAL.

The preceding section concluded with the word “continually.” The idea thus briefly intimated, of a perpetual duration of the promised blessing, forms the main thought in what follows. As it does not lie within the power of man to break the covenant of the Lord, which ensures the change of day and night, so also the covenant is

not to be broken which guarantees the perpetual succession of Davidic kings and Levitical priests (vers. 19-21). A natural guarantee of this duration will be given by the innumerable increase of the royal and priestly seed (ver. 22). In opposition to the presumptuous speech that Jehovah had chosen Judah and Israel and yet afterwards rejected them, which contains both a complaint against the Lord and a despising of the people (vers. 23 and 24), the assurance is again given

that so long as day and night, and the fundamental laws of heaven and earth continue, so long also will kings of Jacob's and David's race rule over the seed of Abraham, Isaac and Jacob. Their rejection is only temporary. The Lord will turn the captivity of the people (vers. 25, 26). From this table of contents it is clear, that vers. 19-26 are related to vers. 14-18, just as in ch. xxxv. vers. 35-37, are to vers. 31-34. In form and character the section fully accords with the character of the prophet, as will be seen from a consideration of the particulars. HIRTZIG's view, which attributes the section to Ezekiel, is deficient in any solid basis. We may indeed infer from the introductory formulas (vers. 19 and 28), that the prophet received these revelations separately, but not that they are disconnected later additions, seeing that these formulas stand in the middle between the large (comp. xxxiii. 1), and the small divisions (**thus saith Jehovah**). Moreover this formula with **to Jeremiah**, is found all along from ch. xviii.; xxviii. 12; xxix. 30; xxxii. 26; xxxiii. 1, 19, 23; xxxiv. 12; xxxv. 12; xxxvi. 27; xxxvii. 6; xlii. 7; xliii. 8. Previously we find to me; i. 4, 11; ii. 1; xiii. 8, 8; xvi. 1; xviii. 5; xxiv. 4.

Vers. 19-22. **And the word . . . who serve me.** To break the covenant on which the changes of day and night are founded, is not in the power of man. For according to the divine promise (Gen. viii. 22) in no circumstances, not even in the case of an apostasy similar to that which occasioned the flood, will any change take place in the laws of nature, *so long as the earth stands*. In these words it is certainly declared that the earth will one day cease to exist, but it will then according to the teaching of the Scriptures only pass to a higher stage of existence (Isa. lrv. 17; lxxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1), and this transition is not an annulling of the promise given to David, but only leads to a corresponding transition to a higher stage of realization.—**My covenant of the day** is the covenant which I have concluded with respect to the day, whose object is the day.—**David my servant.** Comp. 2 Sam. iii. 18; vii. 5, 8; Ezek. xxxiv. 24, etc.—These verses express substantially the same thought as xxxi. 32-37.—**As the host, etc.** The reference to the promise given to the patriarchs, Gen. xv. 5; xxii. 17; xxxii. 13 is evident, and corresponds with the mention of the same in ver. 26. HENGSTENBERG has pointed out with perfect justice that Jeremiah here by no means prophesies an unlimited increase of the royal and priestly posterity which, as JAHN remarks, would be only a burden on the people. But in perfect accordance with the declaration of the Lord, that all Israel shall be a "kingdom of priests" (Exod. xix. 6), and with the prophetic utterances (Isa. lxi. 6, "and ye shall be named the priests of Jehovah: men shall call you the Ministers of our God;" lxxvi. 20, 21, "and I will also take of them to be priests and Levites [Levitic priests]"). Jeremiah here declares that the threefold promise of 1. innumerable increase; 2. the priestly and royal character of the whole people; 3. the everlasting continuance of kingdom and priesthood, will form a grand harmonious chord. If, as cannot be denied, Jeremiah has in view that time, in which all that is ideal will be real,

his words cannot (whether he was conscious of it or not, is a matter of indifference), express anything else but this; the priestly and royal seed will be innumerable, because the whole nation having now become innumerable, will consist according to its original and essential idea of priests and kings. The innumerosness of the people, which was never actual even in the times of the highest prosperity (comp. 2 Sam. xxiv. 9) rests on the inclusion of the whole of regenerate humanity (Isa. lxvi. 20).

Vers. 23-26. **Moreover the word . . . have mercy on them.** In the preceding verses (20-22) was positively declared the eternal duration of the covenant which Jehovah has concluded with the theocratic kingdom and priesthood: in the following verses this declaration is defended against a malicious attack.—It is altogether wrong to understand by "this people," foreign nations (SCHNURER understands Egypt, JAHN Chaldean warriors, MOYERS Samaritans, HIRTZIG the neighbors of the Jews and of Ezekiel on the Chaboras). It was surely not worth the trouble to rebut such an assertion, if it were made by the heathen. Their judgment had no weight in such a case. But when Israelites, who ought to know the relation of their nation to the Lord, subscribed to such pessimism, a counter-testimony was in place.—It is evident that Judah and Israel are meant by the two families. It is clear both from the following phrase "my people," and "seed of Jacob," and "seed of Abraham, etc.," ver. 26. מִשְׁפָּחָה is often used in Jeremiah of national races; i. 15; x. 25; xxv. 9.—**And thus despise, יָנִי** is here "*cum irrisione spernere*," as in general the idea of rejection, rejection with disdain, is related to that of contempt. Comp. xiv. 21 where נִבְזָה is used as synonymous with יָנִי. These Jews thus pronounce on their own responsibility, without any occasion on the part of the Lord, a sentence of rejection upon their nation, thus on the one hand insulting God, as though He were inconsistent, on the other their nation, as though it were only good enough to be the foot-ball of its Lord's caprice.—**A nation before them.** From xxxi. 36 coll. xxxv. 19 we see that 1, "to be a nation" signifies national existence in opposition to division and scattering of the constituents of the nation; 2. that "before them" is not to be taken in a temporal but a physical sense; i. e., they maintain that they will no longer be witnesses of that national existence, that their eyes will no longer be gratified by the sight of such prosperity.—**If my covenant, etc.** Comp. xxxi. 35, 37. The charge is rebutted by an appeal to the guarantee involved in the order of nature. Is this more firmly established than the order of salvation? To supplement if by the following **have appointed**, as in 2 Sam. xxiii. 5, seems to me forced. If we do not wish to take מָלָא according to Job vi. 21 as a substantive, it is sufficient to regard it as a negative particle: if my covenant is not daily and nightly, i. e., has no real, permanent existence.—**Then will I reject the seed, etc.** Observe that the charge in ver. 24 involved the rejection of both tribes. With a view to this, "seed of Jacob" is placed first as the main con-

ception, "and David my servant" is inserted, because if the charge were well-founded, the promise in vers. 17, 18 would also fall to the ground. Since now, however, the seed of Jacob is to remain in possession of his promise, the basis is thus given for the preservation of the seed of David. The priests are no longer spoken of specially, being included in the seed of Jacob. The prophet lays special emphasis on the seed of David, because in ver. 15 he started with this idea as the security and central point of the theocracy. He then connects this idea with that of the seed of Jacob by saying that there shall never fail a descendant of David to rule over the seed of Abraham, Isaac and Jacob. In naming the three patriarchs he throws new weight into the scale in favor of the nation. Not only Jacob, but Isaac and Abraham also must have lost favor in the sight of God, if He reject their seed. They, however, are dear for the fathers' sake (Rom. xi. 28, 29 coll. i. 2, 16). Comp. Exod. ii. 24, 25; xxxii. 13; Lev. xxvi. 42; 2 Kings xiii. 23; Ps. cv. 8-10; Isa. xli. 8.

DOCTRINAL AND ETHICAL.

1. On xxxii. 3. "An effect of anger and a procedure almost like that of Ahab with the prophet Micah. The same spirit prevails now-a-days. For without entering on an investigation, with what right or reason men are found who often in pretty general expressions in a call to repentance, borrow from the prophet all sorts of judicial threatening and point to this or that city, we cannot avoid seeing why they are always put in arrest. viz.: for this cause, 'Why dost thou prophesy what we do not like to hear?' When one is sure of his cause, a noble disdain of such people would be the best means to use against them. But men cannot bear a bad conscience and threatenings of all sorts together, and the fear that it may be true has the foolish effect, that they cause the bearers of such unpleasant tidings to come to a bad end, in order to affright others from coming with similar messages." ZINZENDORF.

2. On xxxii. 7 sqq. "*Fundatur in hoc textu locus classicus de contractibus emtionis et venditionis, quos improbant Anabaptistæ, probat Scriptura, sicut ostendunt hæc quæ jam sequuntur documenta: Prov. xxxi. 14; Matt. xiii. 8.*" FÖRSTER.

3. On xxxii. 15. "The prophet had often enough declared the land lost to the Chaldeans. Here, however, he must testify that it is not lost forever: his purchase was to restore confidence in the future to other troubled souls. Thus the most afflicted servant of God must again be the most hopeful."—"When we are outwardly prosperous, we think no one can take our prosperity from us, and when trouble comes upon us, we again think that no one can help us. Both courses are, however, equally ungodly. Therefore God's servants must contradict both those who are at ease, and those who are in despair. The reverse is always right. In good days humble thyself, and in bad days let thyself be exalted, for then it is a great thing to do." DIEDRICH.

4. On xxxii. 9, 16, 24, 25. "Jeremiah also contends, but as a servant of the Lord. First he obeys and afterwards speaks about it. This is a

noble way, by which every teacher, who knows the Lord, may prove himself. As soon as he observes that the Lord wishes this or that, it is not the time to expostulate, but to act, not to call anything in question, but to set to work. If then any hesitation is left, or one and another scruple, it is time afterwards to consult with the Lord about it, when one has first shown obedience." ZINZENDORF. ["Though we are bound to follow God with an implicit obedience, yet we should endeavor that it may be more and more intelligent obedience. We must never dispute God's statutes and judgments, but we may and must inquire, *What mean these statutes and judgments?* Deut. vi. 20." HENRY.—S. R. A.]

5. On xxxii. 25. TERTULLIAN (c. *Marc.*, L. IV., c. 40) sees in the words "Buy thee the field for money," the prophetic passage to which Matt. xxvii. 9 refers, regarding the reading *ἑλεποιον* as correct. Comp. EUSEB. *Demonstr. Ev.*, L. X., c. 4; AUGUSTIN, *De consensu Evang.*, L. III., c. 7.

6. On xxxii. 27. To God there is no wonder [miracle]. There are wonders only on the lower stage of existence. Every higher stage is a wonder to the lower. Or is there only one stage of existence, and accordingly only one order of nature? When the North American savages cruelly murdered one of their number who had been on a visit to the Great Father in Washington, and told them of the wonders of civilization, as a demoniacally possessed liar, were they less in the right than our highly civilized savages, to whom it is a fundamental axiom, that there is no other world, but that which they can reach with their five senses? It is certainly not proved that there is a living, personal, omnipotent God. But this is not to be proved, it is to be felt from the heart. He who is born of God heareth His voice. To him also miracles cease to be aught irrational. He knows well how to distinguish between true and false miracles, but the former come to him like a voice from the higher world, in which he feels truly at home. For the stages of existence and orders of nature are not hermetically sealed towards each other, but the higher break through in order to lift the lower up to themselves.

7. On xxxii. 36 sqq. On the fulfilment of this prophecy comp. the Comm. on xiii. 14, and the Doctrinal notes on iii. 18-25, No. 8. As the threatening that Israel should be dispersed among all nations from one end of the earth to the other (Deut. xviii. 64-66) has been literally fulfilled, why should not this promise also be literally fulfilled, that they shall be collected from all lands whither the Lord has cast them out? Why cannot this people be destroyed? Why do they retain their peculiarities with such tenacity, that neither the most raging fanaticism, nor the most humane cosmopolitanism, which is much more dangerous than the former, can mingle them with other nations; so that we can follow the course of their national stream through the sea of nations, as it is said of the Rhine that its water flows unmingled through the lake of Constance? Assuredly this people must yet have a future. Only thus much is correct, that the real kernel of these prophecies is offered to us in a shell which the prophets prepared from contemporary events, but it is difficult to determine where the

shell ceases and the kernel begins. Comp. RINCK, *The Scripturalness of the doctrine of the Millennial reign defended against HENGSTENBERG*. Eberfeld, 1866, S. 45 sqq.

8. On xxxii. 86 sqq. "Is the consummation of the redemptive work possible while Israel is rejected as a nation? According to the Old Testament this question must be unconditionally negated. This knows only a temporary rejection of Israel, which at the same time has this result, that Israel does not perish as a nation, but is preserved for future restoration. Is this law annulled since Israel despised the gracious visitation of the Messiah, the kingdom of God taken from them and given to a people which bring forth the fruits thereof? Are thus the predictions of the prophets, which treat of a glorification of Israel in the latter days, eternally abrogated on account of the nation's sin? Or can their fulfilment be found only in a spiritual manner in the Christian church, the main trunk of which was formed by a chosen few from Israel? These questions are answered in the affirmative by BERTHEAU (*Old Testament prophecy of Israel's national glory in their own land. Jahrb. f. deutsche Theol.*, 1859 and 1860) in accordance with the older protestant theology (comp. especially HOLZ, *Exam. theolog. ed. Teller*, p. 1264 sqq.) as decidedly as according to our conviction they must, on the ground of Rom. i. 25 sqq., be negated. It seems to us to be irrefragably established that when the times of the world-nations are full (Luke xxi. 24), Israel will obey the gospel call, and thus be prepared to welcome the Messiah (Matt. xxiii. 39); that for this reason in its dispersion among the nations of the earth it has never been absorbed by them, but preserved in separate existence for its final destination, because God's gifts of grace and calling are ἀμεταμέλητα." OEHLE in HEBZOO, *R.-Enc.*, XVII., S. 668, 9.

9. On xxxiii. 8. "This is the Lord's declaration to His obedient servant Jeremiah. My dear child, He says, thou hast acted according to my will, without knowing why. Thou hast done well. But I will make it clear to thee, so that thou wilt wonder no more; I will tell thee that and yet more, so that thou wilt at last say, 'Yes, let it be so.' We find such connections a few times elsewhere in the Scriptures. The Lord says, 'How can I hide from Abraham the thing that I do!' (Gen. xviii. 17.) And the same Lord declares to His disciples, whence comes this inclination or predisposition to tell something new to His disciples, 'Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father, I have made known unto you' (John xv. 15). So also is it here with Jeremiah." ZINZENDORF.

10. On xxxiii. 6. Healing, restoration, joy and permanent prosperity are promised by the prophet to Jerusalem at a time when all seemed lost, and it seemed impossible to regain them. How desolate must it have then appeared in Jerusalem when one house after another was thrown down to furnish means of defence! How wildly raged the tumult of war, and how comfortless was the condition of the city shut in by the enemy and completely cut off from the rest of the

country! To the mind of him, who then thought of Jerusalem in the future, pictures of destruction alone presented themselves. Jeremiah, however, whose sight was sharpened by the divine anointing, sees beyond the present abomination of desolation in the far distant future pictures of peace and, moreover, of everlasting peace, such as no eye has ever seen, nor hath it entered into the heart of man. There was the patience and faith of the saints (Rev. xiii. 10). 'Impossible' is a word, which does not occur in God's language.

11. On xxxiii. 8. "After the stubborn race has been partly annihilated and partly humbled, God will turn the captivity of the nation, as a whole. Israel cannot perish eternally. God will purify the people from their sins, by forgiveness, the only way in which men can be really freed from sin. Grace and forgiveness are the only ground on which we stand as Christians. This seems nothing to the world, and yet it is more than heaven and earth." DIEDRICH.

12. On xxxiii. 7-18. "An important doctrine meets us in these words, that it is not the gifts of God which we should seek to apprehend, but the love of God which is manifested in that He imputes not our sin to us. Otherwise we treat the Divine benefits like the fishes which swallow the hook with the bait." HEIM and HOFMANN. *The major prophets expounded for edification*, 1839, S. 509.

13. On xxxiii. 14-17. "All God's promises are at the same time fulfilled by the true man, the Son of Man, the pure sprout of David. He will be a King, in whom we have perfect protection from all destructive agencies, for He will help us from sin, procuring and executing on earth justice and righteousness for all mankind. As we all together inherited sin and death from Adam, so Jesus by His righteousness has brought justification of life for all men, if we would now only take it with joy. Jerusalem will itself bear the King's name, as he was called in xxiii. 6: Jehovah our Righteousness, i. e., that Jehovah bestows on us the righteousness, which is the bond, which at the same time unites us to the citizens of His celestial city." DIEDRICH.

14. On xxxiii. 15, 16. [*The Lord our righteousness*. "This is to be explained by the union of the Church with Christ (see Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12; Eph. i. 22; iv. 12, 15, 16, 25; vi. 23, 30; Col. i. 18, 24) so that what belongs to Him is communicated to her (CALVIN, PISCATOR, MUENSTER).—Thus, by virtue of her mystical union with Christ, and by the imputation of His merits, and the infusion of His Spirit, the Name of the Church may be said to be 'The Lord our righteousness;' she hides herself in Him, and is seen by God as in Him; she is clothed with Christ the Sun of righteousness (see Rev. xii. 1) and is accepted in the Beloved (Eph. i. 6)."] WORDSWORTH.—S. R. A.]

15. On xxxiii. 17. ["When the First-begotten was brought into the world it was declared concerning Him, *The Lord God shall give unto Him the throne of His Father David*, Luke i. 32." HENRY.—S. R. A.]

16. On xxxiii. 13-22. ["Four words, each of them full of meaning, comprise the conceptions which we attribute to the Paradisaical state. They are these: Innocence, Love, Rural Life,

Piety; and it is towards these conditions of earthly happiness that the human mind reverts, as often as it turns, sickened and disappointed, from the pursuit of whatever else it may have ever labored to acquire. The *innocence* we here think of is not virtue recovered, that has passed through its season of trial, but it is Moral Perfection, darkened by no thought or knowledge of the contrary. This *Paradisaical love* is conjugal fondness, free from sensuous taint. This *Rural Life* is the constant flow of summer days, spent in gardens and afield, exempt from our exacted toil. This *piety* of Paradise is the grateful approach of the finite being to the Infinite,—a correspondence that is neither clouded, nor is apprehensive of a cloud." ISAAC TAYLOR, *Spirit of Hebrew Poetry*.—S. R. A.]

17. On xxxiii. 19-22. ["The richest promises are confirmed by the strongest assurances." COWLES.—S. R. A.] "As God's arrangements in nature do not fail, still less can His word fail in His kingdom of grace, and all His word refers to the divine Son of David and His eternal kingdom of grace. Yea, the whole innumerable Israel, Abraham's spiritual posterity, shall become Davids and Levites, i. e., priests and kings, as was designed even at the beginning of Israel. (Exod. xix. 6; 1 Pet. ii. 9; Rev. v. 6)." DIEDRICH.

18. On xxxiii. 18-22. [WORDSWORTH rejects HENGSTENBERG's explanation that these words are to be applied to all Christians indiscriminately, and approves of the argument derived by the ancient Christian fathers from the passage in favor of the *threefold order* of ministers in the Christian church. He adds "The Gospel of Christ and the Church of Christ possess the spiritual essence of whatever was commanded in the Levitical dispensations. Whatever was local and personal in those dispensations has passed away. The Tabernacle, the Temple, their Sacrifices, their Sabbaths, their Annual Festivals, their threefold Ministry, all these have been spiritualized in the Gospel. Sinai is perpetuated in Zion. The glory of the Law has been absorbed into that of the Gospel. See Ps. lxxviii. 17, the great Pentecostal Psalm."—S. R. A.]

19. On xxxiii. 23-26. "In the first place they will not be warned, and afterwards they will not be comforted. The true prophet however announces death to sinners according to the law, but afterwards grace for renovation and for life. Despair is blasphemy. God's kingdom stands and will be perfected, but the faint-hearted will not enter it. God answers: so long as heaven and earth are preserved by Me, it is for the sake of *My* kingdom, and as a pledge that it will not fail. Israel or, what is the same thing, David's seed shall be a royal seed, and the captivity which the people must now endure is transient. It is however impossible for the worldly to comprehend this, who persist in carnal repose as though no God could punish them, and again in affliction are so despondent, as though there were no God to help them any more." DIEDRICH. ["Deep security commonly ends in deep despair; whereas those that keep up a holy fear at all times have a good hope to support themselves in the worst of times." HENRY.—S. R. A.]

HOMILETICAL AND PRACTICAL.

1. On xxxii. 16. ["Before Jeremiah went to prayer he delivered the deeds that concerned his new purchase to Baruch, which may intimate to us, that when we are going to worship God we should get our minds as clear as may be from the cares and encumbrances of this world.—*Note*, Prayer is the salve of every sore." HENRY.—S. R. A.]

2. On xxxii. 17-25. *The Divine promises our best consolation in every affliction.* 1. There are promises of Divine help for every kind of distress in human life. 2. These promises often sound very wonderful (vers. 24 and 25). 3. Their fulfilment on the part of God is guaranteed by the perfection of the Divine nature (vers. 17-19). 4. Their fulfilment is on our part conditioned by faith.

3. On xxxii. 18, 19. Harvest [Thanksgiving-day] Sermon. "To what should our admiration of the power and grace of God in the present harvest lead us? 1. To thank God. 2. To trust all to Him, that He has promised us. 3. To obey His voice." JENTSCH., *Gesetz und Zeugnis*, 1858.

4. On xxxii. 19. "The very serious and important truth, the eyes of the Lord are open to all the paths of the children of men. This should 1, shake us and awake us from our security, if some of our ways are sinful and such as the Lord must certainly disapprove; 2, humble us, if we are indeed under the discipline of God's Spirit, and yet turn to our own self-made courses, and have not yet allowed a fixed and sure heart to be imparted to us; 3, be for our comfort and encouragement, when we are often led in dark and difficult paths." J. M. MUELLER, *Zeugnisse v. Christo*. [Witnesses to Christ]. *Neues Predigtbuch*, Stuttgart, 1866, S. 757.

5. On xxxii. 19. ["The greatness of God's wisdom and the abundance of His power. Proved from His nature. Rem. 1. God hath the power of making the deepest affliction of His children produce their highest happiness. 2. The contrivances of tyrants to oppress the church procure its establishment. 3. The triumphs of Satan turn to the destruction of his empire." SAUBIN.—S. R. A.]

6. On xxxii. 89. Wedding-sermon, "The promise which the Lord gives to God-fearing couples. 1. One heart. 2. One way. 3. One blessing, which shall extend to their children." FLOREY, 1862.

7. On xxxii. 40. Wedding-sermon. The nature and fruit of a true marriage. 1. Its nature: it is a covenant which a man and a woman conclude in the Lord, and with the Lord (put My fear in their hearts;—not depart from Me;—everlasting covenant). 2. Its fruit: good from the Lord without ceasing.

8. On xxxii. 40. ["Teachers may put good things into our heads, but it is God only that can put them into our hearts, that can work in us *both to will and to do*." HENRY.—S. R. A.]

9. On xxxii. 39-41. "The greatest and dearest of all the promises of God to a marriage in the highest degree happy and delightful." G. CONN. RIEGER.

10. On xxxii. 40, 41. Baptismal Sermon. "The

gracious promises of God, which He gives to a child of man in holy baptism." FLOREY, 1862.

11. On xxxii. 42. "In communion of suffering of pious Christians is also a blessed fellowship of consolation, since 1, when we as Christians bear with one another, we can also with each other and by each other obtain composure with respect to whatever has befallen us; 2, our heart is revived by what remains, viz., love on earth and hope in heaven; 3, we become strong for whatever duty is laid upon us, viz., labor and courage." FLOREY, 1863

12. On xxxiii. 1. ["No confinement can deprive God's people of His presence; no locks or bars can shut out His gracious visits; nay, oftentimes as their afflictions abound their consolations much more abound, and they have the most reviving communications of His favor then when the world frowns on them. Paul's sweetest Epistles were those that bare date out of a prison." HENRY.—S. R. A.]

18. On xxxiii. 6. "The disease of our times is no other than a rebellious spirit, and the cause

of this is no other than a want of reverence for God and His law." Discourse on the Birth-day of the king by Deacon HAUBER in Tübingen. PALMER, *Ev. Casualreden, 2te Folge*, 1, 1850.

14. On xxxiii. 14-16. "Jesus Christ a King. 1. From what a noble royal stock did He proceed! (Raised by God, descending from David, both by His deity and humanity heir of the throne). 2. How well has He exercised His rule with judgment and righteousness (He Himself is the Lord, who is our righteousness). 3. How far does His dominion extend! (From Jerusalem to the ends of the earth). 4. How safely does His people dwell by His help in peace!" NAUMANN, in *Gesetz u. Zeugn.*, 1860, March.

15. On xxxiii. 14-16. "Who is He announced to-day? 1. The long promised—with reference to His historical appearance. 2. The Son of David and at the same time God's Son—this is His personal significance. 3. The Lord, who is our righteousness—this relates to His holy office and work." ANACKER, in *Gesetz u. Zeugn.*, 1860, March.

G. Historical Appendix to xxxii. 1-5.

(CHAP. XXXIV. 1-7).

From the introductory words to chh. xxxii. and xxxiii. we perceive that the event, which is here narrated (xxxiv. 1-7), falls in the 10th year of Zedekiah, since the conference, in consequence of which Jeremiah was confined in the court of the prison (xxxii. 8), must be that of which we have an account in this passage. Both passages agree almost verbatim in the announcement of the fate impending on the king and the city (comp. xxxii. 3-5 with xxxiv. 2, 3); especially is the phrase "thy mouth shall speak to His mouth, thine eyes shall see His eyes" peculiar to both. What is said in xxxiv. 4, 5 of the fate of Zedekiah is found in a condensed form in xxxii. 5 in the words, "and there shall he be until I visit him." The concluding words of xxxii. 5 "though ye fight, etc.," are not found in ch. xxxiv. (comp. rem. on xxxii. 1-5).—XXXIV. 1-7 is therefore evidently the special report, written by Jeremiah himself of his conference with Zedekiah. In consequence of this conference he was thrown back into the court, notwithstanding his favorable announcement to Zedekiah, xxxiv. 4, 5. The king might have expected something better from the prophet, as he approached when not called for. It was after this return to the court that Jeremiah received the revelation contained in chh. xxxii. and xxxiii. The event narrated in xxxiv. 1-7 also precedes these two chapters in the order of time. The report of it, perhaps written by the prophet immediately after the interview, is however, as a brief isolated passage, added as an appendix. It is evident that the conversation with Zedekiah did not long precede the facts related in chh. xxxii., xxxiii., from the circumstance that the confinement of Jeremiah in the court, which is spoken of in xxxii. 3 as a consequence of the conversation, was properly a remanding to prison. If then the first confinement, as appears from xxxvii. 17-21, especially ver. 21, falls in the last period of the siege, after the return of the Chaldeans from their diversion against the Egyptians (B. C. 687), the second incarceration cannot be placed earlier, but must be ascribed to a somewhat later date of the same year.

XXXIV. 1-7.

- 1 The word which came unto Jeremiah from the LORD [Jehovah] when [or while] Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth, of [subject to, *lit.*, the dominion of His hand] His dominion, and all the people, fought against Jerusalem. and against all the cities thereof, saying, Thus saith the LORD, the God of Israel: Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,¹ and

4 thou shalt go to Babylon. Yet [only] hear the word of the LORD, O Zedekiah king
 5 of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: *But* thou
 shalt die in peace; and with the burnings¹ of thy fathers, the former kings which
 were before thee, so shall they burn *odors*² for thee; and they will lament thee,
saying, Ah [alas] lord! for I have pronounced the word [spoken a word], saith
 6 the LORD. Then Jeremiah the prophet spake all these words unto Zedekiah king
 7 of Judah in Jerusalem. When [while] the king of Babylon's army [power] fought
 against Jerusalem, and against all the cities of Judah that were left, against Lachish,
 and against Azekah: for these defenced cities remained of the cities of Judah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—The article is wanting before יָרֵא, as in lii. 2; xiv. 18.

² Ver. 3.—[*Literally*: thy mouth shall speak with his mouth].

³ Ver. 5.—HENDERSON says twenty-eight MSS., with the LXX., Arab., Syr., Vulg., read *like the burnings*.—S. R. A.]

⁴ Ver. 5.—[Some render: light the funeral fire, but comp. EXXO. rema.—S. R. A.]

EXEGETICAL AND CRITICAL.

During the siege (ver. 1) Jeremiah receives command to go and announce to king Zedekiah that the city will be given into the hands of the king of Babylon and burned (ver. 2). Zedekiah himself will be captured, brought before the king, and carried to Babylon (ver. 3). Yet he will not perish by the sword (ver. 4), but die in peace and be interred with royal honors, after the traditional manner (ver. 5). Jeremiah executed this commission punctually (ver. 6) at the time when Jerusalem and the still uncaptured fortified cities of Lachish and Azekah were being besieged (ver. 7).

Vers. 1-5. The word . . . saith Jehovah. The style in vers. 1, 2 bears the character of great diffuseness, such as is peculiar to Jeremiah in the later period of his ministry. Hence such phrases as *all the people*, ver. 1, and *tell him*, ver. 2, which strictly taken are superfluous, need not surprise us.—Of the dominion of his hand. This addition is a restriction and definition of the earth; not all kingdoms of the earth, but of the earth in so far as it was the "dominion of his hand." Comp. li. 28; 1 Ki. ix. 19.—Go, etc. Two questions here present themselves which it is not easy to answer. 1. How is the conference with Zedekiah here narrated connected with the other mentioned in xxxii. 3; xxxvii. 17? 2. What relation does that bear which is said in vers. 4, 5 of Zedekiah's end, to the other declarations concerning it (xxxix. 5-7; lii. 9-11; 2 Ki. xxv. 6, 7)? These two questions seem to be heterogeneous. There is, however, a close connection between them, for which reason we investigate the second question here instead of at vers. 4, 5.

Are the words of the prophet in vers. 2-5 to be understood in a good sense for Zedekiah, or as a menace? All depends on the understanding of the sentence *yet hear*, etc., ver. 4. VENABLE, CHR. B. MICHAELIS, HIRTIG and GRAF are of opinion that this sentence proposes an exceptional case, viz., in case Zedekiah obeys the command to give himself up to the Chaldeans the threatening pronounced against him in ver. 3 will not be fulfilled, but he will die in quiet possession of his throne. The reasons urged for this explanation are: The pleasant prospect, which in vers. 4, 5 is placed before Zedekiah,

would contradict the elsewhere constantly repeated exhortation to surrender himself; it would also be otherwise too favorable. Here it is presupposed that ver. 5 can be understood only of the quiet possession of the throne and of a peaceful end and honorable interment, which Zedekiah will receive as the reigning king. Aside from ver. 4 a, this explanation would certainly be possible. It is, however, also possible to understand ver. 5 as an antithesis to "thou shalt not die by the sword," not a violent death in battle, but a natural, peaceful end. This might be, even if Zedekiah died a prisoner (comp. lii. 11), as imprisonment is not necessarily a hindrance to the usual funeral obsequies. The Jews were generally well treated while in captivity,—many of them enjoyed the favor of the rulers, and excited the envy of the natives by their preferment, and most of them were undesirous of returning to their native land.—Jehoiachin was elevated to royal honors after twenty-seven years' confinement (lii. 31). Why may not Zedekiah have been kept in mild imprisonment and permission have been given to the Jews after his death to bury their king according to the custom of their country? This appears to be the only possible explanation, as the sentence "Thus saith the Lord of thee," ver. 4 b, cannot be other than a summary of the word of God, which, according to ver. 4 a, Zedekiah is to hear. I leave out of account that the other explanation would require "Listen to" or "Heed" the word, and also a designation of the divine word to which Zedekiah is to listen. But it would be indispensable that "hear the word," etc., should be plainly designated as a condition, and what follows as a consequence of the condition's being fulfilled. As the words now read ver. 4 b can be taken only as the word which Zedekiah is to hear. Ver. 4 a then expresses no condition, but in vers. 4 and 5 a restriction or more exact definition (not a continuation, as HIRTIG supposes), is added to ver. 3. In ver. 3 it was said that Zedekiah should be captured and taken to Babylon. Vers. 4 and 5 mitigate this harsh sentence, adding that he shall not die by violence there, but in peace and be buried with royal honors. Thus rendered, the passage harmonizes with the other intimations, which are given with respect to the end of the king: xxxii. 6; xxxix. 5-7; lii. 9-11; 2 Ki. xxv. 6, 7. Is then this declaration adapted to excite the anger of the king? Though the

first part of it is gloomy, the second presents some points of comfort. The terrible fate which befel the tyrant Jehoiakim (the words "will lament thee," ver. 5, are in evident contrast to xxii. 18) will not be Zedekiah's. His fate, when the severest crisis is past, will take a (relatively) better turn; he will at least enjoy a respectful treatment as a prisoner, and indeed again receive honor after death. Zedekiah is thus relatively favored. Should he for this have the prophet confined, as must have been the case if the conference reported here be identical with that mentioned in xxxii. 8? According to chh. xxxvii. and xxxviii., where the whole history of the relations between Zedekiah and the prophet is related according to its main features, the former confined the latter in the court only with benevolent intentions. In the first instance the court of the guard was assigned as a mitigation in contrast to the terrible detention he had suffered in the prison of Jonathan, the Scribe (xxxvii. 20). Afterwards the court of the guard was again assigned him out of kindness, after his still more terrible confinement in the pit (xxxviii. 13). Chh. xxxvii. and xxxviii. make the general impression that Zedekiah kept the prophet in custody only on account of the princes. Had it not been for these he would have given him his entire freedom (comp. xxxviii. 5). It should, moreover, be observed that according to xxxiv. 2 Jeremiah seeks the king freely, while according to chh. xxxvii. sq. this scarcely seems possible. Then we have reports of two conferences of Jeremiah with the king. On the first he is brought from strict confinement in the house of Jonathan (xxxvii. 17), on the second he is brought after his deliverance from the pit (xxxviii. 14). The fear, which Jeremiah expresses on this latter occasion, shows that he had no desire to present himself before the king. Thus it appears as if the different accounts of Jeremiah's conferences with Zedekiah would not agree, especially does a confinement in the court of the guard as a punishment, according to xxxii. 8, seem to agree neither with chh. xxxvii. and xxxviii. nor with xxxiv. 2-5. Meanwhile as the apparent want of agreement itself excludes the idea of an interpolation, and as there is nothing in the language which betrays a strange hand, we are forced to the hypothesis that in xxxii. 1-5 and xxxiv. 1-5 we have an account of a conference of Zedekiah with Jeremiah which is distinct from the two narrated in, xxxvii. 17-20 and xxxviii. 14-16. From the words "wilt thou not certainly put me to death," xxxviii. 15, it is clear that Jeremiah did not expect a very kindly disposition on the part of the king. It is conceivable that the court was assigned him as a place of punishment, when after a voluntary visit to the king (comp. xxii. 1), he was dismissed with the ungracious words "back into the court!" Although, as we have shown, the words in xxxiv. 4, 5 are relatively favorable to the king, yet he may have expected something better of the prophet when he appeared uncalled for and have accordingly become indignant at the essentially invariable prediction of the capture of the city and his own imprisonment. If it is asked what was the object of this address to the king, not occasioned by the king but com-

manded by God, it is surprising that the prophet does not say what the fate of the city will be in case of voluntary submission (comp. xxxviii. 17). He does not, however, say fully what will be the fate of the king in case of stubborn refusal to surrender. Nothing is here said of Zedekiah's children together with the princes of Israel being killed before his eyes, of his own eyes being put out (lii. 10), or of his wives being given to the Babylonian princes (xxxviii. 21-23). This lack of an alternative distinguishes the present passage from xxi. 9; xxxviii. 2, 17.

This passage reads like an unconditional sentence, in which, however, it is expressly remarked that this still severe sentence is yet to be regarded as a mitigation. (Comp. vers. 4 and 5 with xxii. 18). It accordingly seems probable that this passage, together with the prophecy closely connected with it in chh. xxxii. and xxxiii., belongs to the period indicated in xxxviii. 28, *i. e.* to the period after the last exhortation which the prophet addressed to Zedekiah *conditionally*. Now a simple announcement is made to him of what will take place. The possibility that Zedekiah may yet tread the path of deliverance so often pointed out to him, is no longer thought of. It is still a great favor that the full terrible reality is not yet disclosed to him. He doubtless owed this as well as the relative mildness of his sentence to the good-will he had manifested towards the prophet. It certainly seems, as remarked above, that this announcement of his sentence, by the prophet who comes before him uncalled-for, first irritated him towards the latter, on which supposition the words, "Wherefore dost thou prophesy?" in xxxii. 8, would be explained.

And with the burnings of thy fathers. The burning of the dead was not a Jewish custom. Burning alive only occurs as a punishment, Lev. xx. 14; xxi. 9 coll. Isa. vii. 25—and there is a trace of burning corpses in time of pestilence in Am. vi. 10 (if כִּסְרוֹ—כִּסְרוֹ). At any rate in the present passage it is the burning of spices which is meant, 2 Chron. xvi. 14; xxi. 19. With this also will agree the dative of the pronoun and the form of the verb. Comp. the verb with the accusative of the thing and the dative of the person for whom the sacrifice is burned. Exod. xxx. 20; Lev. vii. 5; 2 Chron. xiii. 11. [CALVIN says, that to prevent putrefaction, the bodies of the dead were dried by a slow fire, but only at the burial of kings.—S. R. A.]

For I have spoken a word. Not merely breath, but a word which is spirit, life, power has the Lord uttered. (Comp. Deut. xxii. 47; Ps. xxxiii. 4; cxix. 160; Prov. xxx. 5; Isa. xl. 8; lv. 10, 11; Jer. xxiii. 29). The expression "I have spoken," without "word," is found with special frequency in Ezekiel, v. 18, 16, 17; xvii. 21, 24, etc.

Vers. 6, 7. Then Jeremiah . . . cities of Judah. The performance of the task is mentioned as a proof that Jeremiah had the courage to appear before the king with a message, which was by no means such as he wished to hear in a time of severe affliction.—Lachish and Azekah were both situated in the Sephela, the low country in the south-western part of the tribe of Judah (Jer. xv. 33, 35, 39). They were both fortified by Rehoboam (2 Chron. xi. 9). Lachish

was besieged by Sennacherib (2 Ki. xviii. 14, 17; xix. 8; Isa. xxxvi. 2; xxxvii. 8). ["This celebrated siege is supposed by Layard to be depicted on certain slabs disinterred from the ruins of Nineveh."—COWLES].—Fortified cities cannot well be taken as in apposition to cities of Judah, because this addition would either be superfluous or would give the wrong thought that unfortified cities were still left. It cannot

also well be attached as a definition to remained: *nam hæc oppida ex oppidis Judæ munita supererant* (ROSENMÜLLER). It is not credible that there were no other fortified cities besides these. It can only be in apposition to these; these, as fortified cities, were still left. The reason of their remaining is thus expressed, and this reason was the strength of their fortifications.

11. Historical Appendix to the Collection of Discourses.

(CHAP. XXXIV. 8-22 and CHAP. XXXV.)

At the close of the collected discourses we find two portions which may be regarded as an appendix, inasmuch as they afford a glaring instance of Israel's disobedience towards Jehovah, in contrast with the obedience of a non-Israelitish tribe towards the command of their ancestor. The history of the discharge of servants, ordered in the pressure of distress but taken back when the danger seemed to be past, is a proof how lightly obedience to Jehovah's law sat on the hearts of the Israelites, while the obedience of the Rechabites to their ancestral ordinances was deeply rooted and impregnable. Although the two portions are chronologically far apart, the first belonging to the tenth year of Zedekiah (more exactly to the time of the temporary suspension of the siege), the second to the reign of Jehoiakim (more exactly when the first invasion of the Chaldeans under Nebuchadnezzar was expected); yet it is quite appropriate that they should stand side by side, since, as remarked above, the second serves as a foil to the first.

The reason for placing the older portion last may be that the following chapter (xxxvi.) belongs to the same period, viz., the fourth year of Jehoiakim.

The division into two parts is very clear and simple. The facts are narrated in xxxiv. 8-11. Then in vers. 12-16 the facts are recapitulated by the prophet with reference to the legal enactments, finally in vers. 17-22 the divine sentence is pronounced on the covenant-breaking Israelites.—Chap. xxxv. is plainly divisible into two halves. In the first (vers. 1-11) the facts are again related, in the second the parallel is drawn between the behaviour of the Rechabites and of Israel, and corresponding recompense announced to both.

A. THE DISOBEDIENCE OF THE ISRAELITES SHOWN IN THEIR BEHAVIOUR IN SETTING FREE THEIR SERVANTS.

XXXIV. 8-22.

- 8 This is the word that came unto Jeremiah, from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to
- 9 proclaim liberty unto them;¹ That every man should let his man-servant, and every man his maid servant, being an Hebrew or an Hebrewess, go free; that none should
- 10 serve himself of them,² to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.
- 11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for [or compelled
- 12 them to be]³ servants and for handmaids.⁴ Therefore the word of the LORD came
- 13 to Jeremiah from the LORD, saying, Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of
- 14 the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold [or who hath sold himself] unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined
- 15 their ear, And ye were now [to-day] turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name [whereupon my name is called]:

- 16 but ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection [compelled them], to be unto you for servants and for handmaids.
- 17 Therefore thus saith the LORD [Jehovah], Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the LORD [Jehovah], to the sword, to the pestilence, and to the famine; and I will make you to be removed¹ into all the kingdoms of the earth. And I will give² [or deliver] the men that have transgressed my covenant, which [who] have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the
- 18 parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the
- 19 parts of the calf; I will even give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat
- 20 unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah, king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's
- 21 army, which are gone up from you. Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation without an inhabitant.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 8.—The construction is *ad sensum*, and very common in Hebrew. Comp. 2 Ki. x. 24; NAEGLER, *Gr.*, § 95, 2.

² Ver. 9.—עָרַבָם. Comp. xxii. 13; xxv. 14; xxx. 8.

³ Ver. 11.—לִפְנֵיהֶם. The Hiphil does not occur elsewhere. The Masoretes therefore read Kal (ver. 16; 2 Chron. xxviii. 10).

⁴ Ver. 11.—On the construction לִפְנֵיהֶם comp. NAEGLER, *Gr.*, § 96 *g*, Ann. 5.

⁵ Ver. 17.—[A. V. marg.: for a removing; NAEGLER: for a horror; HENDERSON: give you up to agitation.—S. R. A.]

⁶ Ver. 18.—[NAEGLER, HIRSH, WORDSWORTH: I will make the men who . . . the calf which they cut; i. e. like the calf, etc.—Comp. NAEGLER, *Gr.*, § 69, 3.—S. R. A.]

EXEGETICAL AND CRITICAL.

Vers. 8-11. **This is the word . . . for servants and for handmaids.** Though the expression "to make a covenant" generally means that two persons pledge themselves to a mutual performance, which accrues to the advantage of both parties, the expression here denotes a performance which all do in common in the interest of a third, from which, however, advantage is expected for all. For the setting free was chiefly for the advantage of those set free. It was, however, also hoped that it would be for the general good, account being taken partly of the gratitude of the freedmen and their increased activity in the defence, partly perhaps also of the favor of Jehovah thus to be procured. It is clear that the word "covenant" is thus employed in essentially the same sense as usual.—**To proclaim liberty unto them.** The expression is found in this sense besides only in Lev. xxv. 10; Isa. lxi. 1; Ezek. xlvi. 17. Them of course refers to the servants mentioned afterwards. The law on this point is found in Exod. xxi. 1 sqq.; Lev. xxv. 39-41; Deut. xv. 12. Every servant of Hebrew origin was to be set free after six years' service (without respect to the Sabbatical year); according to Lev. xxv. this was to be done in the year of jubilee. This involves no contradiction, for in Lev. xxv. it is the law of the jubilee year which is given. The former enactment is merely supplemented from this point of view, the jubilee

year is to end the service unconditionally, wherefore the price was to be determined by the time intervening before the jubilee (ver. 50 sqq. where it is the sale of Israelitish servants to heathen inhabitants which is spoken of, but there is no reason to doubt the application of this rule to the purchase by Israelites). Comp. SAALSCHÜTZ, *Mos. Recht. Kap.*, 14 and 101, § 8.—These legal prescriptions had, like so many others, remained unobserved. The reformation under Josiah may have revived the knowledge, but not the observance of them. The pressure of the siege aroused the thought that the observance of this law might be of use in both the ways above indicated. They therefore pledged themselves on the king's demand by mutual agreement to set free the Hebrew servants and maids, and as appears from ver. 9, all of them, even those who had not served six years. The supererogation with regard to some was outweighed by their short-comings with respect to the others. But—and this is a striking instance of false conversion, springing from bad motives,—when the danger seemed over on the withdrawal of the Chaldeans, they brought the servants again under the yoke.

Vers. 12-16. **Therefore the word . . . for handmaids.—In the day.** Comp. vii. 22; xi. 4; xxxi. 82.—**House of bondmen.** Themselves delivered from oppressive servitude, Israel should be kind towards their servants, which is expressly designated in Deut. xv. 15 as the motive of the law of manumission.—**At the end of seven years cannot mean at the end of every**

seven years. This would contradict what follows, "after he has served six years," and the similar legal enactments (Exod. xxi. 2; Deut. xv. 12). It can only signify at the close of a *septennium*. The preposition *in* then retains its proper signification;—from the close, i. e., when the close of the *septennium*, the seventh year, has begun. Comp. similar expressions in Deut. xv. 1; xiv. 28 coll. xxxi. 10.—**Who hath sold himself.** These words are a quotation from memory from Deut. xv. 12.—**Turned,** vers. 15 and 16. The meaning of the verb is the same in both cases, only the *termini a quo* and *in quem* are opposite.—**Called by my name.** Every transgression of the divine commands, but especially a breach of a covenant sworn in His name, is a desecration thereof (comp. Lev. xix. 12; xx. 3).—**At their pleasure.** The expression occurs also in Deut. xxi. 14. It is there used of the captive woman, married but afterwards disapproved. Here the antithesis is evidently not property or family, so that the sense would be, what she possesses belongs to her, but thou shalt set her *person* at liberty. But the antithesis is the unfreedom of the sold, who must go wherever his master sends him, and the freedom of the dismissed, to go wherever he wishes. The word then=according to, or at, their pleasure, *וְכִי* being regarded as the seat of desire, as in the expression "if it be your mind," Gen. xxiii. 8; 2 Kings ix. 15.

Vers. 17-22. **Therefore . . . without an inhabitant.**—**Liberty** is used the second time in ver. 17 ironically; because ye did not proclaim liberty (that which is taken back again directly is as good as none), liberty shall be proclaimed to you, but a liberty of which you will be the victims. [I set you, whom I have hitherto regarded as my servants, free, deliver you over to your fate, to the sword, etc.—HITZIG].—**The calf.** Ver. 18 seems to me better connected with **I will give [make]**, in which we are grammatically fully justified (comp. NÄGELSB. *Gr.*, § 69, 3). So also LUTHER and others. The symbolical meaning of the rite here alluded to appears then immediately applied, in order to present before the covenant breakers the threatening punishment. They themselves are to be the calf cut in two. On this rite comp. Gen. xv. 10, and DELITZSCH thereupon. According to the other explanation, "the calf" is in opposition to "the covenant." Then, however, the similarity in the fate of the transgressor to that of the calf, is only implicitly hinted at, not expressed. The late and anacoluthic resumption "I will give," in ver. 21, is then also troublesome.—In ver. 19 chiefs of tribes, city-chiefs (elders of the city), courtiers, priests and common people, are distinguished. When afterwards, verse 21, his princes are again mentioned with the king, we

must attribute this to Jeremiah's diffuseness, and emphasize it the less, as it is very common to mention the king and princes together (xxiv. 8; xxv. 19, etc.).

DOCTRINAL AND ETHICAL.

1. On xxxiv. 8-11. "The peculiar difference between hypocritical repentance and true conversion. The hypocrites when they do penance, do it (1.) not from faith, but from fear of distress and danger, in which they are at the time; (2.) they do not make a change in all points of disobedience, but only in the ethical, as here with the jubilee year, as if there were nothing more to be altered; (3.) they do such things as make a show for the people and have a high regard, as the manumission, letting loose the rabble, would have a great noise and show, but meanwhile there were few thoughts of faith, love, fear of God, hope and thanksgiving; (4.) such penitence does not last long, but as soon as the distress finds a hole, the devotion goes with it." CRAMER.

2. On ver. 12. "*Qua locutione mystica (verbum Jovæ factum esse a Josa) qualis etiam, Gen. xix. 24, innuitur mysterium Trinitatis juxta regulam Lutheri commendatam nobis in aureo scripto de ultimis verbis Davidis. Insinuat enim hac et similibus loquendi formulis pluralitas personarum, ut hic Filii et Spiritus sancti.*" FÖRSTER.

3. On xxxiv. 15, 16. "Converted, but not rightly; friendship made when the foot is on the neck, Pharisaic repentance. Yet thus, there is often an interval, a period of rest and of refreshment for the kingdom of Christ. And God has this in view when He exhorts conversions of this kind." ZINZENDORF.

4. On xxxiv. 15, 16, 18-22. The Jews thus committed a double sin: 1. They did not keep the promise made to each other and to the servants; 2. They desecrated the name of God by their disobedience and breach of the oath sworn in God's name and house.

HOMILETICAL AND PRACTICAL.

True repentance in distinction from false. 1. The occasion may be the same in both; external distress (comp. *ex. gr.*, Isa. xxviii. 19; 1 Cor. xi. 32; Tit. ii. 12). 2. In false penitence the inward disposition remains unchanged; in true penitence man turns inwardly with pain and sorrow from evil and to God. 3. False penitence lasts as long only as the outward need; true penitence is a permanent condition of the heart, and notwithstanding single backslidings, advances to a more complete subjugation of the old man (the old Adam in us is to be drowned and perish by daily sorrow and repentance).

B. THE COUNTERPART TO THE DISOBEDIENCE OF THE ISRAELITES: THE OBEDIENCE OF THE RECHABITES (CHAP. XXXV.).

1. The Fact.

XXXV. 1-11.

- 1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim
2 the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and
3 speak unto them, and bring them into the house of the Lord, into one of the cham-
4 bers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah,
5 the son of Habaziniah, and his brethren, and all his sons, and the whole house
6 of the Rechabites; And I brought them into the house of the LORD, into the
7 chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by
8 the chamber of the princes, which *was* above the chamber of Maaseiah the son of
9 Shallum, the keeper of the door [or, threshold]. And I set before the sons of the
10 house of the Rechabites pots¹ full of wine, and cups, and I said unto them, Drink
11 ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab
our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons
for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have
any: but all your days ye shall dwell in tents: that ye may live many days in the
land where ye *be* strangers. Thus have we obeyed the voice of Jonadab the son
of Rechab our father in all that he hath charged us, to drink no wine all our days,
we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in:
neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and
have obeyed, and done according to all that Jonadab our father commanded us.
But it came to pass, when Nebuchadrezzar king of Babylon came up into the land,
that we said, Come, and let us go to Jerusalem for fear of the army of the Chal-
deans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—יָבֵיט, related to יָבֵט, hill, designates here a larger round vessel (*crater*), from which the cups were filled. Comp. Gen. xlv. 2, 5, 12.

EXEGETICAL AND CRITICAL.

Vers. 1-5. **The word . . . Drink ye wine.** As the Rechabites did not live in houses, the house of the Rechabites must be taken in a gentile sense. The Rechabites were a branch of that tribe of Kenites, which springing from Hobab, the brother-in-law of Moses (Num. x. 29), migrated with the Israelites from the desert to Canaan, and were therefore closely connected with them politically, as well as religiously (comp. Jud. i. 16; iv. 11; 1 Sam. xv. 6; xxvii. 10; xxx. 29). To what an extent this, especially the latter, was the case may be learned from what is said of Jonadab, the ancestor and law-giver of the Rechabites, in the book of Kings (2 Kings x. 15, 23). The injunctions which, according to vers. 6, 7, Jonadab laid on his descendants, were doubtless for the purpose of preserving their nomadic state and avoiding the evils of stationary and agricultural life. Jonadab appears to have forbidden the drinking of wine, not merely for the sake of the immediate conse-

quences, which it might easily have, but also that the love of wine might not be the occasion of their becoming settled. The conscientiousness with which the Rechabites after three centuries still followed the commands of their ancestor, is a testimony that they held him in high honor. That he deserved this honor, and that it was shown him by others during his life-time, is seen in the respect with which Jehu treated him, taking him as a witness of his zeal in the service of Jehovah. Comp. KEIL on 2 Kings x. 12-17.—

The יָבֵט were rooms in the buildings enclosing the fore-courts, appropriated to various uses (1 Chron. xxviii. 12 coll. ix. 26; Jer. xxxvi. 10, 12, 20, 21; Ezr. x. 6; Neh. x. 88). One of these rooms, which must have been a hall corresponding to the number of the persons, was named after "the sons of Hanan, the son of Igdaliah, the man of God." It is not known who this Hanan was. From the designation "man of Elohim," we may infer that he was a prophet (comp. Deut. xxxiii. 1; Josh. xiv. 8; 1 Sam. ii. 26; ix. 8, 10, etc.), and from "sons" (comp. 1 Kings. xx. 35; 2

Kings ii. 3, 5, 7, 15, *etc.*), that the room was a place of assemblage used by him and his pupils and adherents. Maaseiah, the threshold-keeper (of which there were three, lli. 24; 2 Kings xxv. 18, and who stood in rank immediately after the *פֶּרֶץ כְּשֵׁתָהּ*. Comp. 2 Kings xxiii. 4) is probably identical with the Maaseiah, whose son Zephaniah was a "second priest" (lii. 24; xxxvii. 3; xxix. 25, xxi. 1).—Of the region inhabited by the Rechabites we have no further indication than the brief notice, 1 Chron. ii. 55, from which we learn merely that they dwelt in the tribe of Judah. Jud. i. 16 agrees with this, where it is said of the Kenites, that they settled in the wilderness of Judah, which lies south of

Arad (near the wilderness of Kadesh to the south of Hebron, RAUMER, *Paläst.*, S. 172). As they were Nomads, they needed land suited to this mode of life. There is no objection to their southern position from the approach of the enemies from the North. For they might justly fear an inundation of the whole land, and therefore sought refuge in Jerusalem betimes, before they were cut off.

Ver. 11. **Army of the Syrians.** Aram is Syria in the more restricted sense. Before B. C., 738, when it became an Assyrian province, it played an important part among the foes of the Israelites (2 Sam. viii. 8 sqq., *etc.*), and afterwards it still appears among their number in the train of Assyria (Isa. ix. 11), as here in that of Babylon (comp. 2 Kings xxiv. 2).

2. The Application.

XXXV. 12-19.

- 12, 13 Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts [Jehovah Zebaoth], the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken
14 to my words? saith the LORD. The words¹ of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking [*i. e.*, zealously and unceasingly²]; but ye
15 hearkened not unto me. I have sent also unto all my servants the prophets, rising up early and sending³ them, saying Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land⁴ which I have given to you and to your fathers: but ye have
16 not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he com-
17 manded them; but this people hath not hearkened unto me: Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have
18 called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts,
19 and done according unto all that he hath commanded you: Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—*הַדְּבָרִים אֵת-יְהוָה*. On the construction. Comp. NABEGLER, *Gr.*, § 100, 2.

² Ver. 14.—Comp. vii. 13.

³ Ver. 15.—*הַשִּׁבְעִים וְשָׁלֹשׁ*. Comp. vii. 25; xxv. 4.

⁴ Ver. 15.—*וְשָׁבוּ אֶל-הָאָרֶץ*. Comp. xxv. 5. *עַל יְהוָה*. Comp. Comm. on x. 1, as also *יְהוָה יִהְיֶה*, ver. 17, and the reverse in *כִּצְוֹת*, ver. 18.

EXEGETICAL AND CRITICAL.

The commands of Jonadab, the Rechabite, have been kept centuries after his death by his peo-

ple who are not descendants of Abraham, and who consequently participate in the covenant of promise only mediately, and in the second line. Israel, however, has not obeyed the commands of Jehovah, the God of hosts, though they have

been presented and inculcated unceasingly by prophets. Therefore all the threatenings pronounced by the Lord on Israel shall be fulfilled. But to the Rechabites it is promised, that Jonadab shall not want a man to stand before Jehovah.

Vers. 12-15. **Then came . . . hearkened unto me.** From "go," ver. 13, we see that Jeremiah was to speak these words, not in the "chamber," but outside, to the people.—**Instruction.** Comp. ii. 80; xxxii. 88.—**Return ye now, etc.** Comp. xxv. 5.

Vers. 16-19. **Because the sons . . . forever. Shall not want a man.** Comp. rems. on xxxiii. 17.—**To stand before me.** As this expression involves the idea of service (comp. Comm. on vii. 10), and according to the connection that of the priestly service or worship (comp. Comm. on xv. 19), it is not merely the continuance of the Rechabite family, but its perseverance in the worship of Jehovah. It is said that there are still Rechabites in Asia. WOLFF, the missionary to the Jews, met them in Mesopotamia and Yemen. WOLFF designates the desert of Yemen near Sennaar, as the proper residence of these Rechabites, who still assert their origin from Hobab, the brother-in-law of Moses. Comp. Dr. JOSEPH WOLFF's *Travels*.

DOCTRINAL AND ETHICAL.

1. As the Lord says to the Jews of His time, Luke xi. 31, 32, that the queen of the South and the people of Nineveh will rise up in the judgment against the people of this generation, and will condemn them, for a greater than Solomon or Jonah is here, so might Jeremiah say to his contemporaries that the Rechabites would rise up against them, and condemn them, for a greater than Jonadab is here.

2. The Rechabites' obedience to their ancestor's command is in itself praiseworthy and exemplary. It is in perfect accordance with the fourth Commandment. Comp. Eccles. iii. Were the Rechabites equally conscientious in their observance of the Divine commands? Would not a custom contrary to the divine command have been retained with equal tenacity on the authority of their chief? The family feeling and national spirit are natural. They do not mortify our flesh. They may, for the sake of the honor and interest of our family, which is mediately our own personal honor and interest, impel us to the most difficult performances. I have heard of children, on whom the inculcation of the divine

commands made little impression; but when they were told, it is the King's will, they did what was desired of them. Comp. Mark vii. 8 sqq.

3. "All families could not pursue Rechab's mode of life, nor should they. God gives many different callings; happy are they who can feel content in the most simple, and who constantly preserve the feeling of being pilgrims in this world. It is also not contrary to God's ordering that distinct families, ranks and callings, are formed, or that special plans are adopted for the exercise of partnerships in certain times and circumstances, just as the church at Jerusalem introduced a kind of community of goods. We are only not to perceive any special sanctity in such arrangements; they are only practices, and all depends on the mind in which they are undertaken." DIEDRICH.

4. "*Abuti consueverunt hac narratione de Rechabitis Monachi ad stabilendam vitam monasticam, quemadmodum Bellarminus ex hoc capite causam eorum agere conatur (De Mon. II., cap. 5), hunc in modum scribens: 'Habemus etiam Jer. xxxv. insigne commendationem nepotum Rechab, qui, cum iis pater sive avus præcepisset, ut domus non edificarent, agros non seminarent, vineas non plantarent, vinum nunquam biberent, vitam durissimam quasi extra mundum agerent, omnia diligentissime observarunt, quos etiam monachorum nostrorum figuram gessisse scribit Hieronymus in Epist. ad Paulin.' Cf. Hieron. in Exod. cap. 21.*" FÖRSTER.

HOMILETICAL AND PRACTICAL.

True obedience shown in the example of Israel and the Rechabites. 1. The Rechabites put Israel to shame, in so far as they obey the command of their earthly ancestor, while the latter does not obey the Lord's command. 2. The obedience of the Rechabites to the command of their earthly ancestor is however no pledge of their obedience to the commands of God. 3. Obedience to God's commands is guaranteed only among the spiritual Israel, i. e., among those, who by the Holy Spirit have become members of a higher order of nature, in which the will of God is written in the hearts of all, and has consequently become the innermost principle of life.—Or, 1. In respect to legal obedience the Jews are surpassed by the Rechabites (the difference between the two). 2. The obedience of the Rechabites to their ancestor does not guarantee their obedience to God (equality of the two). 3. Only spiritual Israel bears in itself the guarantee of obedience to God's command (the higher third).

SECOND DIVISION.

Historical Presentation of the most important Events from the fourth year of Jehoiakim to the close of the Prophet's ministry.

(B. C. 605—570).

CHAPTERS XXXVI.—XLIV.

To the collection of discourses and its appendices are now added historical sections. These contain, with the exception of the beginning and the conclusion, a continuous historical narrative. The beginning is formed by a single but highly important event of the fourth and fifth years of Jehoiakim's reign—the writing out of the prophecies (ch. xxxvi.) The conclusion (ch. xlii.) is formed by a portion, which, after a pause embracing 16-18 years, gives an account of Jeremiah's last appearance, in the midst of the people even in Egypt still devoted to idolatry. From ch. xxxvii. to ch. xliii. the events are continuously narrated, which occurred from the beginning of Zedekiah's reign up to the arrival of the fugitive remnant in Egypt. It should be remarked that the presentation begins indeed with the beginning of Zedekiah's reign, but hurries rapidly over the first ten years (xxxvii. 1, 2) and begins the connected narrative with the imprisonment of the prophet, which took place in the tenth year of this king. The thread on which the events are hung is the personal experience of the prophet; the behaviour of the people towards the Lord's servant being both the ground and consequence of the fate which befel them. The single portions of this section may be arranged as follows:

A. The events before the capture of Jerusalem, chh. xxxvi.—xxxviii.

I. The writing out of the prophecies in the fourth year of Jehoiakim, ch. xxxvi.

1. *The command and first writing, xxxvi. 1-8.*
2. *The reading to the people, xxxvi. 9-18.*
3. *The reading to the king, xxxvi. 19-28.*
4. *The prediction of punishment to Jehoiakim and the second writing, xxxvi. 27-32.*

II. The events in the tenth and eleventh years of Zedekiah, chh. xxxvii. and xxxviii.

1. *The embassy of the king and the imprisonment of the prophet in its first and second stages, ch. xxxvii.*
2. *Jeremiah in the pit (third stage of imprisonment), his conference with the king and confinement in the court of the guard (fourth stage of imprisonment), ch. xxxviii.*

B. The events after the capture of Jerusalem, chh. xxxix.—xli.

1. *Jeremiah liberated from the court of the guard, and delivered to Gedaliah, xxxviii. 28 b—xxxix. 14.*
2. *Appendix to xxxix. 1-14; the promise made to Ebed-melech the Cushite, xxxix. 15-18.*
3. *Jeremiah liberated in Ramah and delivered the second time to Gedaliah, xl. 1-6.*
4. *The gathering of the people under Gedaliah, xl. 7-16.*
5. *The murder of Gedaliah and its consequences, ch. xli.*
6. *The hypocritical inquiry, xlii. 1-6.*
7. *The unwelcome answer, xlii. 7-22.*
8. *The flight to Egypt, xliii. 1-7.*
9. *Jeremiah in Tuhpanhes, xliii. 8-13.*
10. *Jeremiah at the festival of the Queen of Heaven in Pathros. The last act of his prophetic ministry, ch. xli.*
 - a. *The charge against the obstinately idolatrous people, xli. 1-14.*
 - b. *The replication of the people, xli. 15-19.*
 - c. *The recapitulation of the prophet, xli. 20-30.*
 - a. *The refutation of the people's assertions, xli. 20-23.*
 - β. *The positive prediction of severest punishment, xli. 24-30.*

A. The events before the capture of Jerusalem, (chh. xxxvi.—xxxviii.)

I. The writing out of the prophecies in the fourth year of Jehoikim (ch. xxxvi.)

1. *The Command and the first writing.*

XXXVI. 1-8.

1 And it came to pass in the fourth year of Jehoikim the son of Josiah king of
 2 Judah, that this word came unto Jeremiah from the LORD, saying, Take thee a roll
 of a book, and write therein¹ all the words that I have spoken unto thee against Is-
 rael, and against Judah, and against all the nations, from the day I spake unto
 3 thee, from the days of Josiah, even unto this day. It may be that the house of Ju-
 dah will hear all the evil which I purpose to do unto them; that they may return
 4 every man from his evil way; that I may forgive their iniquity and their sin. Then
 Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of
 Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of
 5 a book. And Jeremiah commanded Baruch, saying, I am shut up [hindered]; I
 6 cannot go into the house of the LORD. Therefore go thou, and read in the roll,
 which thou hast written from my mouth, the words of the LORD in the ears of the
 people in the LORD's house upon the fasting day: and also thou shalt read them in
 7 the ears of all Judah that come out of their cities. It may be they will present
 their supplication² before the LORD, and will return every one from his evil way:
 for great is the anger and the fury that the LORD hath pronounced against this
 8 people. And Baruch the son of Neriah did according to all that Jeremiah the pro-
 phet commanded him, reading in the book the words of the LORD in the LORD's
 [Jehovah's] house.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—לְךָ for לְיָ (comp. rems. on x. 1) as is evident from vers. 4 and 29. In לְיָ אֱלֹהֵי יִשְׂרָאֵל however לְיָ has the meaning of "against," as we see from ver. 3, "all the evil."

² Ver. 7.—[NABOLAS.: Their supplication will come (prevail) before Jehovah.]

EXEGETICAL AND CRITICAL.

In the fourth year of Jehoikim's reign Jeremiah receives the command to commit to writing the prophecies delivered by him from the beginning of his prophetic ministry (therefore for twenty-three years). The fourth year of Jehoikim, as frequently shown already, was a turning-point both in the political world and in Jeremiah's ministry. It was then that in consequence of the battle of Carchemish both the call of Nebuchadnezzar to universal dominion was decided, and also the question, who were to be the northern executors of the judgment on Judah, so often predicted by the prophet. It was now clear that they would be the Chaldeans under Nebuchadnezzar. The way to Palestine and beyond was open to them. Their arrival was to be expected after a very brief interval. It was the last moment when Israel could still propitiate the Lord by sincere penitence, and avert the threatening danger. To determine Israel to make use of the last gracious respite thus granted a last attempt was to be made by the presentation of Jeremiah's prophecies as a whole. They were now to hear at once, and in a concentrated form, what they had been hearing piece-meal in the course of twenty-three years, and that a powerful effect might be expected from the total im-

pression, is seen from ver. 16. Jeremiah now, to discharge his exalted commission, dictates the words of Jehovah to his faithful Baruch, and commands him to read what he has written to the assembled people on the occasion of a fast-day, since he himself, Jeremiah, is hindered from being present.

Vers. 1-8. **And it came to pass . . . their sin.** From the period before the fourth year of Jehoikim, we find in the book of our prophet as we have it at present, chh. ii.; iii.-vi.; vii.-x.; xi.-xiii.; xiv.-xvii.; xviii.; xxi. 11-14; xxii. 1-23; xxiii.; xxvi. Chh. xxv. and xlv. 1-12; xlvii.-xlix. 33 are also to be reckoned in here, since they certainly precede the writing, which extended into the fifth year of Jehoikim (xxxvi. 9). Chh. xxx. and xxxi. also belong here chronologically, but in subject they form a בְּרָרָה by itself (comp. xxx. 2), and cannot have been a part of the book here meant, which consisted only of minatory prophecies. The first writing however did not, according to ver. 32, contain all these passages, at least not in their present extent. The view of Hitzig, that Jeremiah was not to write out the discourses for the first time, but only from the scattered leaves to compile them into a book, because the former would not have been possible even for the most retentive memory, has been well refuted by Graf from Hitzig's own point of view. From my own point of view I remark

that the same supernatural factor which operated in the production of the prophecies must have acted also in their reproduction (comp. John xiv. 26). Here neither the much nor the little enters into consideration, nor must we lay too much weight on the similarity of the prophecies, for even the variations of the theme have their specific object and occasion, and could not be arbitrarily altered.

It is remarkable that the expression **כְּנִלָּה**, apart from Ps. xl. 8, occurs only in Jeremiah and later writers (Ezek. ii. 9; iii. 1; Zech. v. 1, 2). Ps. xl., however, as is well known, is ascribed by many to Jeremiah. But comp. Isai. xxxiv. 4. HENGSTENBERG, *Beiträge* II., S. 494 sqq.—LEYRER in *HERZ. R.-Enc.*, XIV., S. 18.—Ver. 8. **It may be, etc.** It is not expressly said, but may be understood, that the words of Jehovah were to be read after being written, as the effects mentioned could not be attributed to the mere writing, and so Jeremiah understood it, vers. 6-8.—**That before they may return** is difficult. We should expect **and they will return**, (comp. xxvi. 8). The prophet however distinguishes a nearer and a more remote object. The first is that they hear, not in a physical sense, for that was not problematic, but in a spiritual sense, *i. e.*, in the sense of marking, observing, taking to heart. Comp. vii. 18; xxv. 3, 4, *etc.* The more remote and properly main object, to which the proclaiming and the marking were related only as means, was that they should be converted.

Vers. 4-8. **Then Jeremiah . . . in Jehovah's house.** Respecting Baruch comp. xxxii. 12. The reason why Jeremiah did not write himself is not necessarily that he could not. From xxxii. 10; li. 60 on the contrary it seems to follow that Jeremiah was well able to write. At least it is not apparent why in these passages it should not be said that Jeremiah dictated, since such a minute statement would well accord with the particularity of his style elsewhere. It may however easily be conceived that in the discharge of so great a task, the aid of a writer to take the

mechanical part, was a necessity to the prophet. As the reading, according to ver. 9, did not take place till the ninth month of the fifth year of Jehoiakim, the writing occupied nearly a year.—**Shut up** (**עָצַר**). As, according to vers. 19 and 26, Jeremiah and Baruch were able to hide themselves, this cannot mean "imprisoned" as it may well do in xxxiii. 1; xxxix. 15. Jeremiah was therefore only detained or hindered. By what we have no means of ascertaining.—**And read in the roll.** Comp. Deut. xvii. 19; Neh. viii. 8, 18.—**Upon the fasting day.** The prophet does not mean either the regular yearly fast, which was observed in the seventh month (Lev. xvi. 29; xxiii. 27), nor does he expect in the ninth month several (extraordinary) fasts, so that we should translate "on a fast-day." The absence of the article is no more emphatic here than in iii. 2; vi. 16, *etc.*—Were the ordinary fast meant in ver. 6, and an extraordinary fast-day in ver. 9, as many of the older commentators suppose, we cannot conceive why only the second reading had results, but the first passed away without a trace.—Ver. 7. **They will present.** Comp. xxxvii. 20; xlii. 2 coll. xxxviii. 26; xlii. 9; Dan. ix. 18, 20, where we find the Hiphil. The expression is evidently a stronger form of "come before thee" (Ps. lxxix. 11; lxxxviii. 3; cxix. 170 coll. Job xxxiv. 28) in so far as it involves the idea of humble petitioning, and at the same time the collateral idea of prevailing, being heard. For that which falls down before one, can as little remain unobserved as that which comes before one.—**And will return.** The prophet presupposes that the words of Jehovah will render clear to the people above all the necessity of repentance, and that accordingly their prayer will above all have reference to power for the fulfilment of this indispensable condition. He also hopes that this effect will be produced by the reading, as by this the greatness of God's anger will be brought vividly before the minds of the people, and must produce a wholesome fear in them. In ver. 8 the accomplishment of the task is reported in general. The particulars follow. Comp. Hitzig *in loc.*

2. The reading to the people.

XXXVI. 9-18.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber [cell] of Gemariah, the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people. When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD. Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of

- Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.
- Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come.¹ So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now and read it in our ears. Now it came to pass, when they had heard all the words, they were afraid both one and other,² and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?³ Then Baruch answered them, He pronounced⁴ all these words unto me with his mouth, and I wrote them with ink⁵ in the book.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—[NAEGELSBACH: *Chancery* chamber or *chancellor's* room, according to the original Roman use of the word *chancellor* for chief notary or scribe, or according to the Scripture use for master of decrees, or president of the council, Ezra iv.—S. R. A.]

² Ver. 14.—According to our idiom the expression designates removal from the speaker. In Hebrew it merely designates the leaving of the former position on the part of the person addressed, the *terminus in quem* being inferred from the context. Comp. 1 Sam. ix. 9; xi. 14.

³ Ver. 16.—פָּחַדוּ אִישׁ אֶל-רֵעֵהוּ. On the construction comp. NAEGELSB. *Gr.*, § 112, 7; Gen. xlii. 28.

⁴ Ver. 17.—כָּתַבְתִּי. The LXX. omit the word. So also EWALD. Others take it as — הִכְתִּבְתִּי as it must be according to their understanding of the question. [See EXEGET.]

⁵ Ver. 18.—יָרָא. The Imperf. designates duration in the past, wherefore also the part. כָּתַב corresponds to it. Comp. NAEGELSB. *Gr.*, § 87, f.—xiii. 7; xv. 6.

⁶ Ver. 18.—יָרָא. The word is *ἀν. Aey.* It implies that Baruch only performed the mechanical work. Comp. WINER, *H.-W.-B. Art. Schreibekunst*; HERZOG, *R.-Enc., Art. Schriftzeichen und Schreibekunst*, §. 19, [SMITH, *Dict.* III., 1802].

EXEGETICAL AND CRITICAL.

In the fifth year of Jehoiakim and the ninth month Baruch on occasion of a public fast reads to the assembled people in the temple the discourses of Jeremiah, written down by him (vers. 9, 10). Michaiah, the son of Gemariah, gives notice of this to the princes assembled in the royal chancery, among whom was his father (vers. 11-13). Thereupon the princes cause Baruch to be brought with his roll, and commanded him to read it to them (vers. 14, 15). What he reads fills them with terror. They declare to Baruch that they must inform the king and inquire as to the particular circumstances of the writing (vers. 16, 17). Baruch replies simply that Jeremiah dictated the words to him and he wrote them down (ver. 18).

Vers. 9, 10. And it came to pass . . . all the people. The rendering of the "ninth month" of the fifth year of Jehoiakim as the ninth month of the civil year, i. e. about December, is favored especially by the circumstance that the statement of the months and days (comp. xxxix. 2), without a previous exact statement of the day and month of the beginning of the reign, would be unintelligible and purposeless, while, if we understand the months and days of the civil year, the matter is clear, provided that the fragments of the initial and concluding years are reckoned as full years.—**Proclaimed a fast.** It was at any rate an extraordinary fast, such as was not infrequently appointed in times of distress (comp. Joel i. 14; ii. 15; 1 Ki. xxi. 9, 12; 2 Chron. xx. 3), then probably occasioned by the danger threatening from the Chaldeans (comp. ver. 29). It is therefore very

probable, that Nebuchadnezzar then (in December of the fifth year of Jehoiakim) had not yet retired from Jerusalem. This is opposed to those who make the battle of Carchemish immediately precede the siege of Jerusalem ("only a few weeks." Comp. GUSTAV RÜSCH, *Art. Bibl. Zeitrechnung* [Bibl. Chronology] in HERZOG, *R.-Enc.*, XVIII., S. 464). The subject, proclaiming the fast, appears (as in Jon. iii. 5 coll. Joel i. 14; ii. 15) to be the whole people. Elsewhere it is the presiding officers who proclaim the fast (1 Ki. xxi. 9, 12; 2 Chron. xx. 3; Ezr. viii. 21). Whether by the former mode of expression anything is intimated concerning the suggestion of the appointment, or a rite in proclamations unknown to us, is not clear. EWALD, as it seems to me incorrectly, after the Vulg., connects "all the people" with "fast" as a genitive [*jejunium omni populo*].—**In the chamber of Gemariah,** ver. 10. Comp. rem. on xxxv. 2, 4.—This Gemariah is named immediately afterwards as one of the princes assembled in the royal chancery. He had, it seems, as scribe a room in the temple, and also took part in the official transactions in the scribe's chamber in the king's house. (Comp. *infra* on ver. 12). His father appears to have been scribe under Josiah (2 Ki. xxii. 3 sqq.). Possibly the family was a priestly one. (Comp. 2 Ki. xxii. 3 with 1 Chron. ix. 11, 12). His brother Ahikam is mentioned as a protector of Jeremiah, xxvi. 24. On the upper fore-court and new gate comp. *comm.* on xx. 2; xxvi. 10. The room was situated not in the entry but *at* the entry, so that it might probably be entered directly from the gateway. At any rate it was a very frequented spot. As the higher court was that of the priests (comp. HERZ. *R.-Enc.* XV., S. 509), which the people

might not enter, it is possible that the new gate led from the higher into the outer (Ezek. xl. 17), or great court (2 Chron. iv. 9), and that accordingly the room, from its elevated position, afforded a view over the great court. Comp. HIRZIG, *in loc.*

Vers. 11-18. **When Michaiah . . . in the book.** Michaiah, the son of that Gemariah in whose temple-chamber Baruch held his lecture, who was probably present in the chamber, thought himself called upon to inform his father. He found him in the royal chancery (so LUTHER). According to ver. 20, the princes go from the chancery into the court of the palace, to the presence of the king. Accordingly, the chancery appears to have been placed more on the outer side of the palace, probably for the sake of accessibility. The "scribe" Gemariah appears to have had the ecclesiastical department (ver. 10, minister of worship), and the "scribe" Elishama the political. The latter was thus chancellor, or Secretary of State. Comp. HERZOG, *R.-Enc.* XIV., S. 2. On the general meaning of "princes" comp. the list of Solomon's princes, 1 Ki. iv. 2 sqq.—If Elishama is identical with the one mentioned in xli. 1 and 2 Ki. xxv. 15, which is not impossible, he was a prince of the royal family. Comp. on xli. 1.—Elnathan, the son of Achbor, was mentioned before in xxvi. 22.—**Jehudi, etc.** The name of his ancestor leads us to conclude that he was of Cushite descent. It is not probable that the name Jehudi was given with reference to the injunction in Deut. xxiii. 8, for there it is merely said that the descendants of the *Edomites* and *Egyptians* are not to enter the congregation of the Lord till the third generation. With respect to the other nations (with the exception of still more strictly excluded Canaanites, Ammonites and Moabites) there was no such limitation. They might be naturalized in the first generation on fulfilment of the conditions. Comp. SAALSCHÜTZ, *Mos. Recht*, Kap. 92, § 3; Kap. 100, § 2. Moreover,

both the father and grandfather bear Israelitish names, and Jehudi is a family, not a national name. The feminine, Judith, appears, even in ancient times, as a proper name among the Hittites (Gen. xxvi. 34). Comp. FUEBST *s. v.*—**Sit down now.** They are evidently friendly disposed. Comp. vers. 19 and 25.—I do not believe that they were terrified merely in the interest of Jeremiah and Baruch. It was possible to protect them. Without doubt the concentration of the threatenings did not fail of its intended object in their case.—It was clear that after the public reading in the temple, the matter could not be kept concealed from the king. Purposed concealment might be dangerous to those whose duty it was to report.—ROSENMÜLLER, HIRZIG, GRAF understand the question in ver. 17 as if the princes wished to know whether Baruch had not compiled the book against the will and knowledge of Jeremiah, from memory or written documents. But then the reading would have been different. [See TEXTUAL NOTES]. As the words stand, they seem to me simply to express the curious desire for a peep, as it were, into the prophet's workshop. They supposed that Baruch must have been a witness of secret transactions, and they, therefore, wish to know how the dictation, on the part of the prophet, was given, whether, *ex. gr.*, consciously or in a state of ecstasy. Baruch answers that Jeremiah simply pronounced the words and he as simply wrote them down with ink. There was nothing wonderful about it. How HIRZIG can say that קר cannot mean speaking, but only reading to another, I do not understand. Dictation requires no less an elevation of the voice than reading aloud, and may therefore be designated as "calling." The phrase "with his mouth" also seems to imply just the opposite of reading from a book. Comp. ver. 4 with vers. 6 and 10.

3. The Reading before the King.

XXXVI. 19-26.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let
20 no man know where ye be. And they went in to the king, into the court, but they
laid up¹ the roll in the chamber of Elishama the scribe, and told all the words in
21 the ears of the king. So the king sent Jehudi to fetch the roll: and he took it
out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king,
22 and in the ears of all the princes which stood beside [before] the king. Now the
king sat in the winter house, in the ninth month; and *there was a fire* on the hearth,
23 burning before him [the pot² kindled before him]. And it came to pass, that when
Jehudi had read three or four leaves [columns], he cut it with the penknife, and
cast it into the fire that was on the hearth [in the pot], until all the roll was con-
24 sumed in the fire that was on the hearth [in the pot]. Yet they were not afraid,
nor rent their garments, the king nor any of his servants that heard all these words.
25 Nevertheless³ [And even though] Elnathan and Delaiah and Gemariah had made
intercession to [prayed] the king that he would not burn the roll: but [yet] he

26 would not hear them. But the king commanded Jerahmeel, the son of Hammelech [the king], and Seraiah, the son of Azriel, and Shelemaiah, the son of Abdeel, to take [fetch] Baruch the scribe and Jeremiah the prophet: but the LORD [Jehovah] hid them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 20.—On וְיִפְקֹדֵהוּ comp. xxxvii. 21; xl. 7.

² Ver. 22.—וְכִי-וְכִי-וְכִי. וְכִי is not here—and indeed with. It is an emphasizing of the subject, which we might paraphrase by “and as to,” but which the Hebrews express by the accusative. Comp. 2 Ki. vi. 5; EWALD, § 277, d; GESK., § 117, 2.

³ Ver. 25.—Observe the paratactic construction, since וְכִי according to the connection belongs to וְכִי-וְכִי-וְכִי. Comp. NAEGLER, *Gr.*, 2, 111, 1 *Anm.*

EXEGETICAL AND CRITICAL.

The princes command Baruch, together with Jeremiah, to hide themselves (ver. 19). Thereupon they give the king personally notice of what has occurred (ver. 20). The king has the roll brought, read, cut and thrown into the fire, notwithstanding the intercession of three princes (vers. 21-25). He also wishes Baruch and Jeremiah to be taken into custody, but the Lord had hid them (ver. 26).

Vers. 19, 20. **Then said . . . ears of the king.** It is noteworthy that under the despotic and ungodly Jehoiakim the princes were friendly to Jeremiah, while under the weak but kindly-disposed Zedekiah they were hostile to him. The reason for this may be partly the outward circumstances, partly the personality of the king. Under Jehoiakim the danger was not so near, and Jeremiah's continual exhortation to submit did not make so much the impression of treachery and of a laming influence (xxxviii. 4). Add to this, that Jehoiakim's annoyance provoked opposition, as Zedekiah's weakness did insolence.—The proper dwelling-house of the king (doubtless identical with the winter house) stood in a court of its own, “which, regarded from the entrance, formed the hinder court of the whole citadel” (KEIL on 1 Ki. vii. 8).—They did not take the roll with them, in order as much as in them lay, to withdraw it from the eyes and fury of the despotic king. If the king himself had it fetched, they were not responsible for what he did with it.

Vers. 21-24. **So the king . . . these words. —Beside the king.** The king sat on the floor, those who were standing were therefore above him. Comp. Gen. xviii. 8; Jud. iii. 19; 2 Sam. xx. 11.—On the winter-house (Am. iii. 15) and the fire-pot comp. WINEB, *R.-W.-B. s. v. Häuser*, near the end. [“In common parlance, the lower apartments are simply *el beit*—the house; the upper is the *'alliyeh*, which is the summer-house. Every respectable dwelling has both, and they are familiarly called *beit shetawy* and *beit seify*—winter and summer house. If these are on the same story, then the external and airy apartment is the summer house, and that for winter is the interior or more sheltered room.” THOMSON, *The Land and the Book*, I. p. 478.—“The Orientals still use pots made of burnt earthenware for warming, instead of fire-places. These pots have the form of a large pitcher, and are usually placed in a hollow place in the middle of the

room. When the fire is out, a frame like a table is put over them, and is covered with a carpet, and thus the warmth is kept in them. See also NIEBUHR and TAVERNIER in WINEB, *R.-W.-B. l.*, 468; STANLEY, *Lect.* 536-538.” WORDSWORTH.—S. R. A.]—The ninth month corresponds nearly to our December. It was therefore the cold and rainy season of the year.—Ver. 23. **And it came to pass, etc.** It is unequivocally evident from the words “until all the roll was consumed” that the book did not consist of many leaves, but only of *one* roll. The roll must also have been written on one side only or the whole could not have been read. That Jehudi did read the whole is evident (1) from the imperfect וְכִי-וְכִי-וְכִי. If Jehudi, after reading some sections, had cut them off and at the same time thrown them with the rest into the fire, we should have had the perfect.—It would then be a matter of indifference whether Jehudi threw the rest into the fire entire or after successive abscissions, for the latter is in itself a perfectly unessential circumstance. It is only of account if the successive reading was connected with it. Only in the latter case is the imperfect, expressing repetition in the past, in place (compare remarks on וְכִי-וְכִי-וְכִי, ver. 18).—(2) From the words “till all the roll was consumed” and the preceding words. Had Jehudi thrown all at once into the coals, it could at most be said that they looked on and waited till the entire roll was burned up. But as it is said, that Jehudi cut and threw into the fire till the whole roll was consumed, there must evidently have been a repeated cutting and throwing. Such a course, however, presupposes also a successive reading of the whole, for if he did not wish to read it, why should he not throw it all at once into the fire. With this also agrees the prefix וְכִי before וְכִי-וְכִי-וְכִי, which designates the coincidence (comp. Gen. xviii. 1; xxxix. 18; Deut. xvi. 6; 1 Kings i. 21), and accordingly in repeated actions must assume the meaning of “as often as.” How GRAF can deny this, is as inconceivable as the assertion, that the successive reading and cutting would be unnatural or indeed trifling. As to the first, the tenor was interesting and exciting enough to render the king desirous of knowing the whole; as to the second, it was the subservient Jehudi who would not wait till the end, to execute punishment on the hateful book. If the וְכִי-וְכִי-וְכִי were not single leaves, they were columns, the lines of which ran parallel with the margin of the roll. The ex-

pression *doors*, which occurs nowhere else in this sense, is easily explained by the square shape of the columns, which were probably also enclosed in lines. Jehudi's cutting the roll with his penknife, and not tearing it with his hands, is explained by the character of the material. Even if it were a papyrus roll, cutting was to be preferred to tearing, because in this latter way he would be sure to injure the next columns. It is, moreover, questionable whether they would have burned a leather or parchment roll.—**Rent their garments.** On this custom comp. WINER, *R.-W.-B.*, Art. *Trauer*. By the servants of the king who "heard all these words," are here evidently to be understood those who heard them here for the first time, not those who had already heard them in the secretary's office. Their petition shows the respect which they entertained for the words of the Lord.

Vers. 25, 26. **And even though . . . hid**

them.—Jerahmeel, the king's son. As according to 2 Kings xxiii. 36, Jehoiakim came to the throne when twenty-five, and was then in the fifth year of his reign, at most thirty years of age, he could not have had a grown-up son, such as this Jerahmeel must have been. "Son of the king" is, therefore, here a prince royal. Comp. xxxviii. 6 with xli. 1; Dan. i. 8.—Who Seraiah, the son of Azriel, Shelemiah, the son of Abdeel were, we do not know, but the messengers, judging from the rank of the first, appear to have been very respectable. Jehoiakim thus at least honored the prophet of the Lord, sending men of the highest rank to apprehend him. According to ver. 19 the kindly-disposed princes commanded Jeremiah and Baruch to hide themselves. They had obeyed. We are now informed that the Lord Himself had guided them in the choice of a hiding-place, and thus guarded against their discovery.

4. The Prediction of Punishment to Jehoiakim and the Second Writing.

XXXVI. 27-32.

- 27 Then the word of the LORD [Jehovah] came to Jeremiah, after that the king had
 28 burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, say-
 29 ing, Take thee again another roll, and write in it all the former words that were
 in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt
 say to¹ Jehoiakim, king of Judah, Thus saith the LORD [Jehovah]; Thou hast
 burned this roll, saying, Why hast thou written therein, saying, The king of
 Babylon shall certainly come and destroy this land, and shall cause to cease
 [exterminate] from thence man and beast?
 30 Therefore thus saith the LORD [Jehovah] of [against]¹ Jehoiakim, king of Ju-
 dah, He shall have none to sit upon the throne of David: and his dead body shall
 31 be cast out in the day to the heat, and in the night to the frost [cold]. And I will
 punish² him and his seed and his servants for their iniquity; and I will bring upon
 them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the
 evil that I have pronounced against them; but they hearkened not.
 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of
 Neriah, who wrote therein from the mouth of Jeremiah all the words of the book
 which Jehoiakim king of Judah had burned in the fire: and there were added
 besides unto them many like³ words.

TEXTUAL AND GRAMMATICAL.

¹ Vers. 29, 30.—לְךָ after אֶת־יְהוֹאִכִם has the meaning of "over, concerning," though from the connection in a hostile sense. On ver. 31, where after יְהוֹאִכִם the third time we find לְךָ, comp. remarks on x. 1.

² Ver. 31.—[Literally: I will visit upon.—S. R. A.]

³ Ver. 32.—[Or, as many more; literally: as many as they.—S. R. A.]

EXEGETICAL AND CRITICAL.

Jehoiakim could, indeed, burn the roll, but not the living word of God present in the mind of the prophet. He, therefore, gained nothing by his act. On the contrary he thus increased both his guilt and the number of the prophecies predicting calamity in the new roll.

Vers. 27-32. **Then the word . . . like words.**

The direct address to Jehoiakim in ver. 29 passes over into the indirect in ver. 30. But as the former is not to be conceived of as to the king in bodily presence, and as it was interrupted by the question put into the mouth of Jehoiakim, "Why hast thou written," etc., the transition to the third person is easily explained. Comp. NAEGELSB. *Gr.*, § 101, 2, *Anm.*—Ver. 30. **He shall have none,** etc. The successor of Jehoiakim was his son Jehoiachin (2 Kings, xxiv.

6). But the reign of the latter was so brief (it lasted only three months) that it does not come into consideration. On what is said of his corpse comp. rems. on xxii. 19.—**Like words.** In itself פִּרְסָה may certainly be referred to "words," and the similar import of the additions to be thus declared. Then, however, it would stand better after "words." Its position after "many," seems to be to indicate that it is to be referred to this word, and that thus the quantitative similarity is to be declared. Accordingly the new collection must have been about double the size of the previous one.

HOMILETICAL AND PRACTICAL.

1. On ver. 2. The object of the writing was not only that "*littera scripta manet*" (CRAMER: "the mouth speaks only to those who are present, but the pen to the absent; the mouth speaks only to the present hours and times, the pen many hundred years afterwards also." Comp. Exod. xxxiv. 27; Deut. x. 4, 5; xvii. 18; Isa. xxx. 8; Hab. ii. 2), but also to collect all the single lightning strokes into one grand prophetic tempest. Moreover, it is a matter of course that the written word was of special use, not only to posterity, but also to the contemporaries in so far as it rendered possible continued study, repeated quiet contemplation, and careful comparison. Jeremiah certainly prevented no one from taking copies of his book.

2. On ver. 4. Did Jeremiah hold such a relation to the Spirit of God as Baruch to Jeremiah when dictating? Then it was a matter of indifference to whom the dictation was made. Then a Saul would do as well as a Samuel, if he could only write. The best writer would be the most chosen instrument. There was no mingling of the individuality of the prophet except in the MS., and that is lost to us with the original. All prophetic writings must have the same type as to form and purport, which, as is well known, is so little the case that according to the saying of BUFFON, *le style c'est l'homme*, the portrait of a prophet might almost be drawn from his style.

3. On ver. 5. "God's word is not bound; 2 Tim. ii. 9. Paul for example wrote his most beautiful epistles from prison, as those to the Galatians, the Ephesians, the Philippians, the Colossians, to Philemon, and the second to Timothy." CRAMER.

4. On ver. 14. "It is a good state of things when rulers ask for God's Word, and cannot be answered or helped promptly and quickly enough to the fulfilment of their purpose. So it was a joy to Paul that he could tell Agrippa what the Lord had done for his soul, and his heart yearned after Agrippa, Festus and all those around them." ZINZENDORF.

5. On ver. 16. "When a true servant of God gets his superiors so far that they hear him, he may surely not doubt, that he will also bring them to obedience. It is then not his, but the Lord's affair." ZINZENDORF.

6. On ver. 23. "The higher the enemies of God are, the more dangerous; the greater, the more bitterly opposed to the work of the Lord,

and the general patience with respect to the wickedness and unrighteousness of men, has certainly given something special to the *δόξα*. *Procul a Jove procul a fulmine.*" ZINZENDORF.

7. On ver. 23. "*Locus maxime principalis in præsentis hoc textu est de combustione sacrorum librorum, quale fatum illi experti sunt non tantum Jer. xxxvi., verum etiam 1 Macc. i. 59 sub Antiocho Epiphane; nec non tempore Diocletiani, qui et ipse multa bibliorum sacrorum exemplaria undiquaque conquisita comburi jussit; quorum vestigiis insistere non dubitarunt Pontifices romani et præsertim Leo X. qui anno 1520 binos legatos emisit ad Fridericum Sapientem, postulantes ab ipso, ut libros Lutheri combureret. . . . Quid hodie Jesuitæ de librorum combustione, qui a Lutheranis eduntur, sentiant, peculiari scripto Gretserus aperuit, quod de hoc argumento consarcinavit (de jure et more prohibendi, expurgandi et abolendi libros hæreticos et noxios. Ingolst. 1603, 4º).*" FÖRSTER.

8. On ver. 25. "When John's head was in question, Herod did not understand how he could resist his magnates. When Daniel is to go into the lions' den, Darius has not the heart to refuse his princes. When Jeremiah is to be delivered up, Zedekiah says with great modesty to his princes: 'the king can do nothing against you' (xxxviii. 5). But when anything evil is to be done, the rulers can insist on having their own way. Here we have an instance: he hearkened not unto them." ZINZENDORF.

9. On ver. 26. "*Dominus eos abscondidisse dicitur, qua ratione olim Eliam (1 Reg. xvii. 2 sqq. et xviii. 12), nec non Eliæum (2 Reg. vi.), itemque Athanasium et Augustinum et nostro tempore Lutherum abscondidit.*" FÖRSTER.

10. On ver. 27. ["Here is a sublime specimen of the triumph of God's Word, when repressed by the power, and burnt by the rage of this world, whether it be in the suppression of the Scriptures, or in preventing their circulation, or in casting copies of them into the fire, or in the imprisonment and martyrdom of God's preachers. That Word rises more gloriously out of all its persecutions." WORDSWORTH.—S. R. A.]

HOMILETICAL AND PRACTICAL.

1. On vers. 2, 3. Sermon at a *Bible Society Anniversary*. *The blessing of the written word.* 1. That which it has in common with the spoken word (ver. 3): preparation of the heart for the reception of salvation. 2. That which it brings in distinction from the written Word: (a) it is present for every one: (b) it is present at every time and at every place: (c) it is present in all its parts (comparison).

2. On vers. 21-32. *The majesty of the Word.* 1. The power, which the word exercises. 2. The independence, which it maintains. 3. The self-verification which it continually effects. *Sermons in Berlin* by FR. WILH. KRUMMACHER. Berlin, 1849.

3. On ver. 24. ["The guilt of indifference to the divine threatenings. It involves: 1, contempt of God; 2, unbelief, making God a liar; 3, extreme hardness of heart." PAXSON.—S. R. A.]

II. The Events in the Tenth and Eleventh year of Zedekiah.

(CHAP. XXXVII. and XXXVIII.)

1. *The embassy of the King and the Imprisonment of the Prophet in its First and Second Stage.*

CHAP. XXXVII.

- 1 And king Zedekiah the son of Josiah reigned¹ instead of Coniah, the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king² in the land of Judah.
- 2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD [Jehovah], which he spake by the prophet Jeremiah.
- 3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD [Jehovah] our God for us. Now Jeremiah came in and went out among the people: for they had not put him into prison.³ Then Pharaoh's army was come forth out of Egypt, and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.
- 6 Then came the word of the LORD [Jehovah] unto the prophet Jeremiah, saying,
- 7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return [is returning]⁴ to Egypt into their own land. The Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the LORD; Deceive not yourselves,⁵ saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man⁶ in his tent, and burn this city with fire. And it came to pass,⁷ that when the army of the Chaldeans was broken up [had retired] from Jerusalem for fear of [before] Pharaoh's army, Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence [to raise an inheritance there] in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward [watch] *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took [seized] Jeremiah the prophet, saying, Thou fallest away [art going over] to the Chaldeans. Then said Jeremiah, *It is false* [a lie]: I fall not away [am not going over] to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison. When⁸ Jeremiah was entered into the dungeon, and into the cabins,⁹ and Jeremiah had remained there many days; Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where *are* now¹⁰ your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted¹¹ before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.
- 21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give [and they gave him] him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison [or guard.]

TEXTUAL AND GRAMMATICAL

¹ Ver. 1.—**NAEGLSB.**: And Zedekiah became king. The phrase **וַיִּמְלֶךְ-בְּכֶל** (instead of the simple **וַיִּמְלֶךְ**, as is especially common in the book of Kings. Comp. 1 Ki. xi. 43; xii. 17; xiv. 20, 31, etc.), does not occur except in xxiii. 5 where, however, there is more reason for the **בְּכֶל**. We must not, however, find a parallel, as Kimchi does, with such expressions as **נָדַר נָדַר, נָדַר בְּנֵר, בְּנֵר בְּנֵר**, where the noun stands in the accusative, nor with **חִירְזִיו בְּכֶל**, and translate: and a king, Zedekiah, came to the government, etc., for Zedekiah was not king when he came to the government. **בְּכֶל** is rather to be taken as more exact definition of the predicate and Zedekiah came to the government as king, etc. The pleonasm seems to accord with Jeremiah's more diffuse style.

² Ver. 1.—**אֲשֶׁר** before **הַמֶּלֶךְ** is accus., and to be referred to Zedekiah. Comp. 2 Ki. xxiv. 17.

³ Ver. 4.—**בֵּית הַכְּלִיא**. Here, as in iii. 31, in which passages alone the word occurs, the Masoretes would alter without any necessity to **כְּלִיא**. Comp. **GESEN.**, § 84, 13, etc.

⁴ Ver. 7.—**לֹא־יָשׁוּב**. The participle, having itself no tense can, from the context, signify only that they are in the act of returning.

⁵ Ver. 9.—[Literally: your souls.—S. R. A.]

⁶ Ver. 10.—**חִירְזִיו** correctly remarks that **אֲנָשִׁים**, in antithesis to **כָּל-הָעָם** denotes *individuals*, and that therefore it is more correct to connect **אִישׁ בְּאָהֳלָו** with what follows, as the punctuation denotes, since it is evidently intended to express that these individuals, without any previous agreement, would arise, moved by a divine impulse, to perform the work of destruction.

⁷ Ver. 11.—**וַיִּרְדּוּ**. This form stands here, a trace of the later usage, for **וָרָדוּ**. Comp. iii. 9; xxxviii. 28 b; **EWALD**, § 945 b; **NAEGLSB. Gr.**, § 89, 7, *Ann.*

⁸ Ver. 16.—**כִּי** at the beginning of the verse is surprising. Neither its causal nor its temporal signification is suitable here. The **LXX.** translate *καὶ ἄθροον*, **HITZIG**, **EWALD**, **GRAF** and others read **וַיְבֹרֵךְ** with reference to 1 Sam. ii. 21, and 2 Ki.

xx. 12 coll. Isai. xxxix. 1.

⁹ Ver. 16.—[Or: cells; **NAEGLSBACH** has: vaults. "Some suppose it to mean *beut bars*, by which the prisoner was confined, and in which he sat as in a cage in a distorted position, (**GESEN.**, **GRAF**)." **WORDSWORTH**.—S. R. A.]

¹⁰ Ver. 19.—With respect to the form **אִי**, the question is, how the Chethibh is to be pronounced **אִי** or **אִי**. Usually the former is adopted, an obscuration of the suffix-meaning being maintained as in **וָרָדוּ**. **FUZZER** on the other hand (*Vid. H. W. B. S.* 66) is of opinion that we are to read **אִי**, which stands for **אִיִּי** with the old plural termination, the traces of which are preserved in verbs and particles (Comp. **OLSH.**, § 16, b). The decision is difficult, as the form is a solitary one with either punctuation.

¹¹ Ver. 20.—[Literally: fall].

EXEGETICAL AND CRITICAL.

This chapter consists of two parts, reporting two events, which had their course or beginning in the pause occasioned by the departure of the Chaldeans. In the first part (vers. 1-10) it is related that Jeremiah replied to an embassy of king Zedekiah, which he sent to the prophet with the request for his intercession (vers. 1-5).—The army of Pharaoh which has come out to your assistance will return again to their own country, the Chaldeans however will resume the siege of Jerusalem and capture the city and burn it (vers. 6-8). Therefore deceive not yourselves! Even were the Egyptians to smite the entire Chaldean army, and there were only a few wounded men left, these would rise from their tents and burn Jerusalem (vers. 9, 10).—In the second part the imprisonment of the prophet is described, in vers. 10-16 its occasion and first stage, and then in vers. 17-21, the (by the favor of Zedekiah) less severe second stage.—Jeremiah had wished, during the pause caused by the temporary withdrawal of the Chaldeans, to leave Jerusalem and go into the land of Benjamin to attend to a little business of inheritance (vers. 11, 12). He was however detained at the gate by the commander of the watch, as he entertained the suspicion that Jeremiah wished to go over to the enemy (ver. 13). Jeremiah's assurance that he had no such intention was of no avail. He was brought before the princes, who caused him to be beaten and closely imprisoned in a dungeon, where he languished for some time (vers. 14-16). From

this prison Zedekiah had him secretly brought one day, to inquire whether there was any word from the Lord. Jeremiah could answer in the affirmative, but could only give a revelation of the same tenor as before, Thou wilt be given into the hands of the Chaldeans. Still at the earnest petition of the prophet Zedekiah does not send him back to the prison, but has him confined in the court of the guard, and scantily supplied with bread (vers. 17-21).

Vers. 1, 2. And king Zedekiah . . . the prophet Jeremiah. With respect to Coniah comp. rem. on xxii. 24.—**People of the land.** Comp. rem. on i. 18.—**Did not hearken.** Comp. xxxvi. 31.

Vers. 3-5. And Zedekiah . . . from Jerusalem. Jehucal, the son of Shelemiah, is also mentioned among the "princes" in xxxviii. 1 coll. 4. Zephaniah, the son of Maaseiah, was, according to lii. 24 coll. xxi. 1; xxix. 25 a priest of the second order. The messengers were thus very respectable.—**Pray now.** The prophet is not merely to inquire, but to intercede. Comp. **to inquire of me**, ver. 7. From this it is apparent that notwithstanding the withdrawal of the Chaldeans the state of mind was not one of perfect confidence. The result of the conflict between the rival forces had still to be expected.—**Came in and went out.** This is emphasized in antithesis to the subsequent imprisonment and also to the statement in xxxvi. 26, that Jeremiah and Baruch had to hide themselves. The freedom in which Jeremiah lived accorded with the respect which the king showed him, and explains at the same time how Jeremiah could

think of a journey. Both verses 4 and 5 are to be regarded as a parenthetical and explanatory sentence (EWALD, § 841).—**Pharaoh's army.** This Pharaoh was Pharaoh Hophra (xliv. 30), successor of Psammuthis, and ascended the throne B. C. 588. In the first, or at least the second year of his reign, seventeen years after the battle of Carchemish, he undertook to make war on Nebuchadnezzar, occasioned probably by the embassy of Zedekiah (Ezek. xvii. 15). Hophra was slain (comp. Ezek. xxix. 1-16; chh. xxx.—xxxii.) and the hopes excited in the Israelites by the withdrawal of the Chaldeans were shown to be nugatory.

Vers. 6-10. **Then came the word . . . with fire.** Jeremiah does not cease to demonstrate the vanity of their hopes. He might have insinuated himself into the favor of the king and great men by a prophecy correspondent to their wishes, but he does not. With inflexible fidelity he proclaims the word of the Lord as he has received it.—**Deceive not your souls.** Comp. xxix. 8; 2 Ki. xviii. 29 coll. 2 Chron. xxxii. 15. The prophet warns against self-deception. On this meaning of שָׁפָּט comp. NÆGELSB. *Gr.*, § 81, 2.

Vers. 11-16. **And it came to pass . . . many days.** Jeremiah wishes to use the time, while the ways are free, to do some business in the land of Benjamin, (probably from חָלַק in Anathoth).

—**To separate, etc.** This is a difficult passage. LXX. translates τοῦ ἀγοράσαι ἐκείθεν ἐν μέσῳ τοῦ λαοῦ, which THEODORET explains by πρῆσαι ἀποτοκ. The other ancient translations all express the idea of division of inheritance, in which they are followed by most of the commentators. The different explanations are as follows: ABARBA-

NEL takes חָלַק in the sense of *demulcere* (to smooth. Comp. Prov. xxix. 5) and refers it to the people of Anathoth who were inimical to Jeremiah: *Ad demulcendum eos blandis verbis, ut amarent ipsum et inter illos inveniretur, si abirent in exilium.* KIMCHI, SANCTIUS: *Ad dividendum se et separandum ab Hierosolymis, in quibus fuit in medio populi.* LYRANUS: *Ut agrum emum* (cap. xxxii.) *separaret ab aliis.* LUTHER: To till fields [*Äcker zu bestellen*]. HITZIG: To separate his own from the portions of land which had become common property in the Sabbatical year (which HITZIG regards as B. C. 588, on the basis of xxxiv. 8 sqq.) TREMELLIUS, PISCATOR, ROSENTHUILLER: *Ad lubricandum se ipsum, i. e., ad subducendum se.* SEB. SCHMIDT: *Ut divideret cum populo relicta Chaldaeorum spolia, partemque sibi acciperet et in urbem arcum numeret.* L. DE DIEU: *Ut partitum commoraretur nunc hic nunc illic.* All these explanations are manifestly forced or grammatically incorrect. The ancient interpretation alone, which understands חָלַק

of a division of inheritance, appears admissible according to the present form of the text. The form of the word is like לָשָׁבַד Isai. xliii. 11. Comp. OLSH., § 78, c. In the midst of the people declares that the prophet had no secret purpose, but wished to transact his business with the usual amount of publicity. Comp. Ruth iv. In this explanation however some points must

still be considered unsatisfactory. 1. That חָלַק must be taken in the specific meaning "to divide inheritance" in which it nowhere else occurs; though חָלַק, חֶלֶק may mean *patrimonium* (Num.

xviii. 20); 2. That to the Hiphil, in order to be able to connect it with שָׁפָּט, must be specially also attributed the meaning of *fetching*, since primarily it contains only the idea of *parting*. Meanwhile, as said above, the text as it stands does not afford a satisfactory meaning. It has been attempted to alter the text. J. D. MICHAELIS

would read שָׁפָּט לְחָלְקִי or שָׁפָּט לְחָלְקִים. This however would not be good Hebrew. The *scriptio defection* חָלַק, as well as the similarity of קָ and הָ renders it easier to read שָׁפָּט לְחָלְקִי. חָלַק means to *change*, which meaning appears with various modifications. For not only all kinds of *change of place* are designated by it (comp. *transiit*, Job ix. 11; *transgressus est*, Isai. xxiv. 5; *abiit*, Cant. ii. 11; *perrexit*, 1 Sam. x. 3; *pertransiit*, Jud. v. 26; *periiit*, Isai. ii. 18, in which meanings it is for the most part synonymous with עָבַר) but *change of material* (comp. *renovari, revivescere*, Hab. i. 11; Ps. xc. 5) and *of form* (comp. *Piel.*, Gen. xli. 14; *Iliph.*, Gen. xxxi. 7, 41;

xxxv. 2; further חָלַף and הִלְיוֹת). It might then be declared that the prophet's going to Benjamin had for its object a change of residence.

שָׁפָּט might very suitably be referred to Jerusalem. It might however also according to well-known usage (comp. NÆGELSB. *Gr.*, § 112, 5, d) signify "in that direction, thither" (comp. Isai. xvii. 13). It might thus be intimated to us that the prophet had no intention of going over to the Chaldeans, or of fleeing to secure his personal safety, but simply of returning to his native place, because he knew that a residence in Jerusalem no longer afforded him any safety, and because he regarded his ministry there as ended. (Comp. STARKÉ, *ad h. l.*) It is however declared by the words "in the midst of the people" that he did not take this step alone and secretly, but publicly and in company with many others, perhaps of those who believed in his prophetic utterances. From this as well as from שָׁפָּט (because it indicates that the prophet took his way not to the army of the Chaldeans, but in the opposite direction) it would be clear how unjustifiable the imprisonment of the prophet was. In this however I merely express my own supposition.—On the gate of Benjamin comp. xxxviii. 7, and rems. on xx. 2.—**Thou fallest away to**

the Chaldeans. The expression נָפַל appears to be an allusion to the answer, which Jeremiah, according to xxi. 9, gave a former embassy of Zedekiah. I say a former. For at the time, to which ch. xxi. belongs, Jerusalem was besieged by the Chaldeans, but the prophet was at liberty (comp. xxi. 1, 2, and xxxvii. 8, with xxxvii. 17). After his imprisonment, related in xxxvii. 13, however, Jeremiah was not again set at liberty. Chap. xxi. must therefore be placed before the retirement of the Chaldeans related in xxxvii. 6.

—The princes, before whom Jeremiah was brought, were, as GRAF correctly remarks, not the same as those, who had so warmly espoused his cause under Jehoiakim (chh. xxvi. xxxvi.). These had probably been carried away with Jehoiachin into captivity (xxiv. 1; xxix. 2) comp. rem. on xxviii. 1.—The house of the secretary Jonathan, of which we have no further knowledge, was used as a prison, because there were parts of it adapted for such a purpose. These are designated (1) by the word בֵּית. This word does not necessarily everywhere mean a pit, though it certainly does in xxxviii. 6, 7, 9, as is shown by passages like Gen. xl. 15; Exod. xii. 29. It is at any rate a subterranean cavity, and בֵּית-הַכֹּהֵן is a house where there are such cavities, for the word may be taken collectively. Such places are (2) designated as מִקְדָּשׁ. The word occurs here only. In the dialects, according to the radical meaning, it is “to let one’s self down, to encamp, to turn in,” and “a camp, a place to put up at, a booth, a cell.” (FUEST). Here it is evidently the subterranean cell of a prison. (Comp. ROSENUELLER *ad h. l.*)

Vers. 17-21. **Then Zedekiah . . . court of the guard.** The second stage of imprisonment! The weak king, dependent on his nobles, has the prophet secretly brought from his prison to ask him, whether there is not a word from the Lord which in their desperate condition would give them some light and comfort. From the scarcity of means of subsistence (ver. 21) it is seen that the city was again blockaded. Jeremiah’s prophecy (ver. 8) was thus already fulfilled. This was doubtless the circumstance which filled Zedekiah with so much solicitude, that he deter-

mined to have the prophet called, a step which involved humiliation to himself (comp. ver. 19), and it might also compromise him with the princes (comp. “secretly,” ver. 17).—From the circumstance that Zedekiah has the prophet brought from the prison in the house of Jonathan, it is plainly seen that we have not before us the same conference, as that spoken of in xxxii. 3-5 and xxxiv. 2-5. For in this Jeremiah took part voluntarily, and for this as a punishment he was confined in the court of the guard, (xxxii. 3). For the conference here recorded he was brought from the prison, and afterwards as a favor assigned to the court of the guard. Since now the other conference at all events belongs to the last stage of the siege, as was shown above on xxxiv. 1-5, which entire stage Jeremiah spent partly in prison and partly in the guard-court, the conference recorded here must be the earlier of the two.—It is accordingly also clear that the prophecy “thou shalt be delivered into the hand of the king of Babylon” cannot be, as GRAF supposes, identical with that contained in xxxii. 4, 5; xxxiv. 2-5, i. e., it is so in subject but not in time. Jeremiah boldly tells the king the truth; but he also uses the opportunity to promote his own personal interest. He does this by giving expression on the one hand to the consciousness of his innocence, which was exhibited with éclat in the shaming of the false prophets (vers. 18, 19), and on the other by beseeching earnestly that he may not be taken back to the dungeon (ver. 20).—On let my supplication, etc., comp. xxxvi. 7.—On court of the guard, comp. xxxii. 2.—On piece of bread and bakers’ street, comp. the articles “Backen” and “Brod” in HERZOG, *R.-Encycl.* [SMITH, *Dict. L.*, 227].

2. *Jeremiah in the Pit (third stage of his imprisonment), his Conference with the King and Confinement in the court of the guard (fourth stage of imprisonment).*

CHAP. XXXVIII.

- 1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the LORD [Jehovah]: He that remaineth in this city¹ shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his
- 3 life for a prey, and shall live. Thus saith the LORD, This city shall surely [or must] be given into the hand of the king of Babylon’s army, which shall take it.
- 4 Therefore the princes said unto the king, We beseech thee, let this man be put to death;² for thus³ he weakeneth⁴ the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words⁵ unto them: for this
- 5 man seeketh not the welfare [*lit.* peace]⁶ of this people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can
- 6 do any thing [the king can do nothing]⁷ against you. Then took they Jeremiah, and cast him into the dungeon [pit, or cistern]⁸ of Malchiah the son of Hammelech [the king] that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the
- 7 mire. Now when Ebed-melech the Ethiopian, one of the eunuchs which [who]

- was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon: and he is like to [*or must; lit.: is dead*] die for hunger in the place where he is⁹: for *there* is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty¹⁰ men with thee,¹¹ and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts,¹² and old rotten rags [rags of tattered and worn out clothes], and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes¹³ under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison [guard]. Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third [*or principal*] entry¹⁴ that is in [to] the house of the LORD [Jehovah]: and the king said unto Jeremiah, I will ask thee a thing:¹⁵ hide nothing¹⁶ from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel wilt thou not hearken unto me? So Zedekiah the king swore secretly unto Jeremiah, saying, As the LORD [Jehovah] liveth; that¹⁷ made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.
- Then said Jeremiah unto Zedekiah, Thus saith the LORD [Jehovah], the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid¹⁸ of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.¹⁹
- But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD [Jehovah], which²⁰ I speak unto thee: so it shall be²¹ well unto thee, and thy soul shall live.²¹ But if thou refuse to go forth, this is the word that the LORD [Jehovah] hath showed me: And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those women [they] shall say, Thy friends [men of thy place]²² have set thee on [over-persuaded] and have prevailed against thee:²³ thy feet are sunk in the mire,²⁴ and they are turned away back. So they²⁵ shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.
- Then said Zedekiah unto Jeremiah, Let no man know²⁶ of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.²⁷
- Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking²⁸ with him [*lit.: were silent from him*]; for the matter was not perceived. So Jeremiah abode in the court of the prison [guard] until the day that Jerusalem was taken.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—The same words as in xxi. 9. Only here וְהָיָה and וְהָיָה are wanting, and instead we have at the close a repeated וְהָיָה. The Chethibh וְהָיָה is here as in xxi. 9 the more correct reading, agreeing better with the order of the sentence (וְהָיָה). וְהָיָה, in sense superfluous, but in accordance with the verbose style of the prophet, is construed like Deut. iv. 42 coll. xix. 4; Ezek. xviii. 13; xx. 11; NAEGLER. Gr., § 84, f. On the form comp. OLSH., § 480, 482, 460.

² Ver. 4.—וְכִי-נָא אֶת הָאִישׁ. Comp. NAEGELSB. Gr., § 100, 2.

³ Ver. 4.—On כִּי-יָל-כֵּן. Comp. rems. on xxix. 28.

⁴ Ver. 4.—כִּרְפָּה לְכִרְפָּא. Comp. OLSH., § 249, a; NAEGELSB. Gr., § 39 Anm.

⁵ Ver. 4.—לְדָרֵךְ. Comp. NAEGELSB. Gr., § 95, c.

⁶ Ver. 4.—The construction with לְ, as in Job x. 6; Deut. xii. 30; 1 Chron. xxii. 19; 2 Chron. xv. 13; xvii. 4, etc.

⁷ Ver. 5.—Since אֶתְהַכֵּם can be only the *nota Acc.* with suffix (not on account of the meaning, but the form), אֶתְהַכֵּם must be taken in the meaning "overpower" (comp. Ps. xlii. 5), אֶתְהַכֵּם as purely adverbial with emphatic significance (comp. Job xxxv. 15; 1 Sam. xxi. 9; NAEGELSB. Gr., § 106, 3), דָּרַךְ as accusative of more exact definition: the king can not go beyond you in any matter.

⁸ Ver. 6.—On the article's position in כִּי הַבּוֹר comp. NAEGELSB. Gr., § 71, 5 Anm. 1, b.

⁹ Ver. 9.—תַּחְתָּיו. The preposition is to be taken in its original meaning as a substantive, and as accusative of place: in its under-space, i. e. as we say, on the spot. Comp. 2 Sam. ii. 23; Exod. x. 23; xvi. 29; Jud. vii. 21; 1 Sam. xiv. 9; 2 Sam. vii. 10; 1 Chron. xvii. 9.

¹⁰ Ver. 10.—Hitzig (and after him Ewald, Graf, Meissner) would read שְׁלֹשָׁה, because thirty men is too many and אֲנִשִּׁים is contrary to the syntax, and also in 2 Sam. xxiii. 13 the same correction is made by the Keri. This alteration does not appear to me to be necessary. Zedekiah might not have ordered the larger number for the sake of the drawing up (for which four men would suffice, as Hitzig reckons), but for greater security and to hinder any resistance. The syntax is not opposed to this. Comp. NAEGELSB. Gr., § 76, 4; Gesen. § 120, 2; 2 Sam. iii. 20; 2 Ki. ii. 16 coll. 17.—In 2 Sam. xxiii. the text is corrupt in many places.

¹¹ Ver. 10.—כִּדְרֵךְ. Comp. Gen. xxx. 35; xxxii. 17; Numb. xxxi. 49; Jud. ix. 29.

¹² Ver. 11.—בְּלוֹם from בָּלוּ, *vetustate tritum* (comp. Josh. ix. 4, 5), occurs here only. Comp. OLSH., § 173, 9. So also כָּחַב from כָּחַב, to rend, to tear (xv. 3; xxii. 19; xlix. 20). They are shreds, tatters, rags. The article, which the Keri excises, is abnormal and probably occasioned by הַכְּחוּבוֹת, ver. 12. כָּלְחִים also is not found elsewhere. The root כָּלַח is found only in Isa. li. 6, in the meaning of *diffuere*, unless we assume another כָּלַח, synonymous with כָּרַח (Isa. xxxviii. 21; Lev. xxi. 12), to rub, rub away, and כָּרַךְ, to rub, polish (xli. 4; Lev. vi. 21; 2 Chron. iv. 16).

¹³ Ver. 12.—From the connection this must be the meaning [not knuckles of the fingers]. Comp. Ezek. xli. 8, the only place where אֶצְבָּלָה occurs besides. In Ezek. xlii. 18 we find אֶצְבָּלִי in a related meaning as to both words, for the latter is used by Ezekiel also in the wider sense, as is seen from ver. 20, where וְרוּעוֹת stands for it. Comp. Zech. xiii. 6; Isa. xxv. 11 and the analogous use of רֵגֶל in the sense of leg. Isa. vii. 20; xxxvi. 12 Keri; Deut. xxviii. 57.

¹⁴ Ver. 14.—On the construction comp. NAEGELSB. Gr., § 73, 2 Anm. [The LXX. render: εἰς οἰκίαν Ἀσλασιῶν, regarding it as a proper name, but this is no authority for a punctuation הַשְּׁלִישִׁי כִּבּוֹא, entry of the τριτάτος.—Hitzig.]

¹⁵ Ver. 14.—The sense is the same as in the former question, xxxvii. 17. The Part. שֶׁלֵּא is to be taken as future: *quisiturus* comp. NAEGELSB. Gr., § 97, 1 a.

¹⁶ Ver. 14.—The second כִּי (observe that הַכְּחוּר does not stand simply with a suffix) belongs to the negation, in the sense of *ne quid*. Comp. NAEGELSB. Gr., § 82, 2.

¹⁷ Ver. 16.—אֶת אֲשֶׁר. If the Chethibh is correct, which is favored by the greater difficulty of the reading, these words simply = *cum qui*. The relative frequently includes the idea of the demonstrative pronoun (comp. vi. 18; NAEGELSB. Gr., § 80, 5). Since now הוּא הָיָה is in the accusative, the pronoun relating to it must also be in the accusative; since, however, אֲשֶׁר must at the same time be the nominative to עֲשֶׂיהָ, it evidently involves the double conception of *cum qui*, which is only rendered possible by the אֶת. In Latin it would be impossible to say *quem* in such a case.

¹⁸ Ver. 19.—דָּאָנ. Comp. xvii. 8; xlii. 16.

¹⁹ Ver. 19.—וְהִתְעַלְלָו בִּי. Comp. Num. xxii. 29; Jud. xix. 25; 1 Sam. xxxi. 4 coll. Lam. i. 22; ii. 20; iii. 51. In the Hithp. the meanings of "to gratify, indulge one's self" and "to mock" appear to be united, the LXX. usually rendering the word by ἐμπαίζω, in this place, however, by καταμακάρομαι.

²⁰ Ver. 20.—לְאֲשֶׁר. לְ—in respect to. Comp. NAEGELSB. Gr., § 227; Gen. xvii. 20; xvii. 8.

²¹ Ver. 20.—וְהָיָה יוֹצֵאָם are Jussives with the signification of intended effect. Comp. NAEGELSB. Gr., § 89, 3, b, 2.

²² Ver. 22.—Comp. xx. 10; Ps. xli. 10.

²³ Ver. 22.—Comp. xlii. 3; Isa. xxxvi. 18. The two verbs together express the idea of successful seduction.

²⁴ Ver. 22.—בִּיץ. *acc. leg.* Comp. Job viii. 11; xi. 21.—The form רַגְלֵךְ is indeed irregular, but not without analogy. Comp. NAEGELSB. Gr., § 41, 4 Anm.

²⁵ Ver. 23.—On the absence of a subject comp. NAEGELSB. Gr., § 97, 2, b.

²⁶ Ver. 24.—Comp. Gen. xix. 34, 35; 1 Sam. xxii. 15; Job xxxv. 15. This also seems to be a pregnant construction, the prefix כִּי accordingly being dependent on the idea of penetrating latent in דָּעַת. That it would be regarded as partitive I cannot believe. We should then expect כִּי.

²⁷ Ver. 27.—This inf. (לְכוּת) depends on הִשְׁכִּינִי, לְבִלְתִּי, and לְ designates here not the subjective purpose, but the objective result. Comp. Gen. xix. 21; Num. xi. 11.

²⁸ Ver. 27.—On the construction comp. rems. on ver. 23.

EXEGETICAL AND CRITICAL.

The chapter consists of two parts. In the first part (vers. 1-13) it is narrated how the princes prevailed on Zedekiah to give up Jeremiah to them, on account of his continual ex-

hortations to surrender, that they might render him harmless (vers. 1-5). They then lower him down into a pit of mud, from which however the king has him drawn up, on the petition of the Cushite Ebed-melech (vers. 6-13). In the second part (14-28) it is recorded how the king has the prophet brought from the court of the guard, to

which he had returned from the pit, for a secret conference (vers. 14, 15). The king desires that Jeremiah disclose the future to him without reserve, and promises him with an oath that his life shall be spared and protected. Jeremiah has, however, nothing else to say to the king, but that surrender is the only way of escape (vers. 16-23). Then the king forbids the prophet to communicate the purport of this conference. In accordance with the king's command, Jeremiah tells the princes, who really come to inquire from him about the conversation, that he only petitioned the king that he might not be taken back to the house of Jonathan, the secretary. The princes have to depart with this answer. Jeremiah, however, remains in the court of the guard till the capture of the city (vers. 24-28).

Vers. 1-6. **Then Shephatiah . . . in the mire.** Jeremiah, brought back into the court of the guard, has further opportunity of intercourse with the people, and uses it again and again to counsel voluntary surrender as the only means of escape.—Of the four princes, who hear the prophet's discourse, Shephatiah, son of Mattan, and Gedaliah, son of Pashur, are not further mentioned; Jucal, son of Shelemiah, is evidently identical with Jehucal, son of Shelemiah, xxxvii. 3. Pashur son of Malchiah, has been mentioned in xxi. 1. Pashur was of sacerdotal (comp. rem. on xxi. 1), Jucal of Levitic descent (comp. 1 Chron. xxvi. 1, 2, 9, 14). These "princes" were thus neither "raised from a lower rank," as GRAF supposes (on xxxvii. 15), nor do their former relations to the prophet lead us to conclude that they were inimically disposed towards him. We do not send, to present petitions, as is the case in xxi. 1, 2; xxxvii. 8, *personas ingratas*. The intended departure of Jeremiah (xxxvii. 12) seems thus to have awakened suspicion against him.—On ver. 8 comp. xxi. 10.—**Seeketh not the welfare.** On the subject-matter comp. xxix. 7; Deut. xxiii. 7; Ezr. ix. 12.—The charge against the prophet is unjust. He has the true welfare of the people in view, *viz.* that which is in accordance with the divine will, and the confidence which he seeks to break, is not a fully satisfied heroic courage, founded on genuine trust in God, but carnal obstinacy, which must lead to destruction. It is inconceivable how any one can fail to see this and take the part of the prophet's opponents. Comp. DUNCAN, I. S. 831. The king, fearing on the one hand the higher power supporting the prophet, and on the other not having the courage openly to oppose the princes standing *in corpore* before him, delivers the prophet into their hands. That he expected the prophet would be merely taken back to the house of Jonathan (GRAF) I do not believe. The princes had decisively demanded Jeremiah's death (ver. 4). Their not having him executed at once, but thrown into a pit, where his escape would appear possible only by a miracle, may have been due either to their wickedness or to a certain fear of shedding the blood of the prophet. Comp. Gen. xxxvii. 22-24.

Jeremiah is now thrown into a cistern, which bears the name of an otherwise unknown prince, Malkiah (comp. rem. on xxxvii. 26), probably because he had it dug. The pit may have been often used as the severest imprisonment. The

princes in letting down Jeremiah into it may have intended either his most painful death, or an evasion on their part, that they had not shed his blood, but only thrown him into a prison appropriate to such traitors. If he perished there the guilt would not be theirs. In the central point of the theocracy, opposed to prophets and priests who are filled with diabolical hatred and a weak king led by them, this solitary "servant of Jehovah" is at the lowest stage of humiliation and of suffering. All the hatred of Jerusalem, "that killest the prophets and stoneth them that are sent unto thee" (Matt. xxiii. 37), culminates at this time in this behaviour towards Jeremiah, by which the measure of guilt was fulfilled and the sentence of destruction was pronounced over the unhappy city. The fulfilling and completing antitype of this historical event is certainly not what happened to John the Baptist (as HENGSTENBERG supposes, *Christol.*, II. S. 400 [Eng. Tr., II., 403]), but what our Lord Himself suffered, who was also the object of the most intense hatred on the part of carnal Israel, as being the prophet of its final overthrow (Matt. xxiii. and xxiv.).—Comp. Ps. lxi.

Vers. 7-13. **Now when Ebed-melech . . . court of the guard.** The expression "one of the eunuchs" (comp. lii. 25) seems to intimate that a real eunuch is here meant. As the Mosaic law forbade such mutilation (comp. Deut. xxiii. 1) and, on the other hand, it is not improbable that eunuchs were then employed in the service of the harem (2 Ki. xxiv. 15), it is not very strange to find a foreign eunuch in the service of a Jewish king, with whom, as we infer from vers. 22, 23, the harem occupied an important position. That Ethiopians were preferred for such service seems to be indicated by some traces (comp. Dan. xi. 43; *TERENT. Eun.*, I. 2, 85), as at the present day most of these people come from upper Egypt. (Comp. WINER, *H.-W.-B.* s. v., *Vereschnittene*. [SMITH'S *Dict.*, I. 690]). Ebed-melech [servant of the king] (N. B. not

הַפֶּלֶא) is the proper name of the man, chosen with reference to his function. This name is so purely Hebrew and in accordance with the man's position at the Jewish court, that it is not to be conceived how FURERST could come to suppose that it is a Hebraized from an Ethiopic name. Comp. *H.-W.-B.*, S. 583.—This Ebed-melech is moreover a proof that the called are not always the chosen, that on the contrary the last are often the first. A stranger, a heathen, a Moor feels compassion for the prophet and horror at the crime committed on him, while in Israel not a hand or tongue is moved in his favor. Comp. Luke iv. 25; xix. 40; Matt. viii. 10.—**Who was in the king's house.** A relative sentence which expresses that Ebed-melech received the news, while he was present in the palace, but the king was absent, sitting in the gate of Benjamin. Comp. xxxvii. 13.—**Have done evil,** ver. 9. Comp. xlv. 5; Mic. iii. 4; 2 Ki. xxi. 11.—**וַיָּכֶת תְּחִתָּי.** This may certainly mean grammatically, "and he had died," etc. But Ebed-melech does not wish to blame them, that instead of death by famine, which he would have suffered without this, they had inflicted on him another death, but that they had placed him in

a position in which he must die at any rate, but must inevitably before all succumb to the famine. As is well known the Imperfect with Vau consecutive may represent any action which is not really past, but only represented as such, while in reality it is present or future, or even merely the wish, command, or assumed possibility of it. So here, that is related as an accomplished fact which is merely undoubtedly to be expected. Comp. NÄGELSB. *Gr.*, § 88, 5; Jer. viii. 16; ix. 2; xx. 17.—Ebed-melech pre-supposes two things, (1) That the detention in the pit is not in itself absolutely fatal; (2) but that Jeremiah must at all events die of hunger in the pit. The latter pre-supposition is evidently founded on this fact, that in the general scarcity of means of subsistence one who was thrown into a pit might least of all expect to be provided for.

Vers. 14-16. **Then Zedekiah . . . seek thy life.** How long after the liberation from the pit the following conference took place, is not stated. HIRZIG supposes that Zedekiah sent for the prophet very soon after his liberation, perhaps on the same day, since otherwise the evasion in ver. 26 would have lost all probability, for "days or weeks later, being let alone in the meantime, Jeremiah must have been set at rest with respect to the king's designs." But with a king of so weak and vacillating character Jeremiah could not, even after weeks, be safe from cruel measures towards his person. All that can be said is, that immediately after showing a favor a contrary treatment was less to be feared than some time afterwards. Nothing more exact can be determined. At all events, in the interval between the deliverance from the pit and the conference no remarkable event occurred.—**Third entry.** What entrance to the temple this was is unknown. At any rate, it must have afforded a suitable place for a secret conference.—HIRZIG, by the use of 2 Ki. xvi. 18; xxiii. 11; 1 Chron. xxvi. 18, has attempted a clever combination, which is, however, based on too insecure premises to be satisfactory. [The outer entrance ("the king's entry without," 1 Ki. xvi. 18) leading from the citadel and after the time of Ahaz from the temple into the *προάστειον*, where there was the cell of a royal eunuch, 2 Ki. xxiii. 11.—S. R. A.]—From the prophet's answer we see that he neither trusted the king with respect to his own person, in spite of the favors he had received from him, nor with respect to the subject in hand did he expect any receptivity to the divine communications. Proudly and boldly he at first declines to answer the question. But the king swears to him that he will neither put him to death himself nor surrender him to his enemies.—Zedekiah swears by the God of life that he will preserve the prophet's life. Comp. xvi. 14, 15.

Vers. 17-23. **Then said Jeremiah . . . to be burned with fire.** Jeremiah again offers the king the alternative which had been so frequently presented before, either voluntary surrender to the Chaldean generals (צָרִים, comp. xxxix. 8, 13, Nebuchadnezzar himself was in Riblah, xxxix. 5) and at least the safety of his life and preservation of the city, or continued resistance and destruction of the city and the endangering of his own person. Observe the

negative expression, "thou shalt not escape." in ver. 18. Comp. xxii. 4, 5; xxxiv. 2-5. Zedekiah, however, cannot make up his mind to follow the advice of the prophet. He alleges that he fears ill-treatment from the Jews who had already gone over to the Chaldeans. It can scarcely be supposed that this fear was seriously intended, though those *transfuges* might represent a party, which was discontented with the government of Zedekiah and ascribed all the calamities of the State to him. For even the quieting assurance of Jeremiah, ver. 20, makes no impression, which would have been the case if the king had had no other reason. There was really no reason to distrust the prophet's assurance.—In case Zedekiah, from fear of the insults of his fugitive subjects, refuses to follow the admonition of the prophet, the prospect of insult to his wives is set before him.—**This is the word that Jehovah hath showed me.** This does not logically follow as apodosis to the protasis *if thou refuse, etc.* A middle clause is wanting expressing the thought, *thus shalt thou know, or I have to announce to thee as follows.* Further, הִנֵּה is the standing formula with which the subject of the vision is introduced, xxiv. 1; Am. vii. 1, 4-7; viii. 1. Accordingly ver. 21 *δ* seems to be contracted from "hear now the word which I speak in thine ears, which Jehovah," etc. (xxviii. 7). It is not, however, denied that the expression in itself is admissible as it stands. Comp. Ezek. xi. 25.—The prophet's setting before the king the prospect of the deportation of all his remaining wives, seems to intimate that these were a specially esteemed part of his household, in other words, that he had a large and to him very dear harem. The expression "the women that are left in the king of Judah's house," in distinction from "thy wives" in ver. 23, indicates that there were still wives of former kings as fixtures in the royal household (comp. 2 Sam. xii. 8; MICHAELIS, *Mos. Recht.*, I. S. 207; SAALSCHÜTZ, *Mos. Recht.*, S. 85), and that even the deportation under Jehoiachin (2 Ki. xxiv. 15), had by no means exhausted the supply of these fixtures. I do not think that by the "women that are left," are to be understood the maidens, as distinguished from the wives, as GRAF supposes. For their being taken forth to the princes, points to higher rank and estimation. A satirical speech is placed in the mouths of these women, the first part of which is found verbatim (with the exception of הָיָה לְיָמֵי instead of הָיָה לְיָמֵי) in the prophecy of Obadiah (ver. 7). On the indications that Jeremiah borrowed from Obadiah, and not the reverse, comp. CASPARI, *Obadja*, S. 8, and the article *Obadja* in *HERZOG, R.-Enc.*—**Turned away back.** Comp. xlii. 5; Isa. xlii. 17; Ps. xxxv. 4; xl. 15; cxxix. 5. As in the first clause, so also in the second two verbs are employed to express the thought, of which the second expresses the result of the first. The warrior sinking in the mire must fall back. The words are characteristic of Zedekiah. They represent him distinctly as a weak man, dependent on the influence of others. No wonder then that instead of a victor's psalm, with which the women usually receive a conqueror (1 Sam. xviii. 7), a song

of mockery awaits him. Observe also, that this satirical song is not put into the mouths of Zedekiah's own wives, for these (in ver. 23) are evidently distinguished from the other occupants of the royal harem.—**Taken by the hand.** As **שָׁבַד** signifies only "to seize," the words can mean only: thou wilt be taken *by* the hand, or *into* the hand of the king, *etc.* The former would be a mode of expression foreign to the style of the prophet (comp. xx. 4; xxi. 7; xxvii. 6; xxix. 21; xxxii. 3, 4; xxxiv. 3, *etc.* The second construction (*Constr. prægnaus*. Comp. NAGELER. *Gr.*, § 112, 7) is frequent in Jer. iv. 31; xi. 7; xiv. 2; xxv. 31; xxxii. 20; comp. also *infra*, vers. 24 and 27. The sentence is to be regarded as the contraction of two thoughts into one, according to the example of xxxiv. 3.—The following sentence is also strange. For Jeremiah to say to Zedekiah, Thou wilt burn the city, although correct in a certain sense, is contrary to his usual mode of expressing himself. The LXX., Syr., Chald., read **וְשָׂרַף**. The punctuation **וְשָׂרַף** may be occasioned by **וְשָׂרַף**. The latter is, however, not seldom used to emphasize an antithetical new conception, for which we should say: *but as to, etc.* Comp. EWALD, § 277, d, and especially the passages Ezek. xvii. 21; xlv. 3; Jer. xxxvi. 22; 2 Ki. vi. 5. So EWALD, HITZIG, GRAF, MEIER and others.

Vers. 24-28 **Then said Zedekiah . . . was taken.** The king feared that if the import of his conversation with Jeremiah were known, he would be regarded as vacillating and be suspected of inclining to the view of the prophet. Though he knew that the fact of the conversation could not remain concealed, he wished, however, that it might be represented as occasioned by Jeremiah himself, and as relating purely to his personal interests.—**And thou shalt not die,** may be regarded as a threat on the part of the king, but at the same time also as a reference to the danger threatening from the princes. For the king would say: I will have you put to death if you betray me, and the princes will kill you if they learn that you have summoned me again to surrender. In the supposed inquiry of the princes, ver. 25, the words **hide it not from us, and we will not put thee to death,** are a parenthesis, the latter expressing the threat, which Zedekiah presupposes in case the prophet should refuse to make a satisfactory statement.—**I presented, etc.** Comp. rem. on xxxvi. 7. The pit is not mentioned here. Zedekiah seems thus to presuppose that Jeremiah need not fear a taking back to the pit, from which he had been liberated at the king's command, but that a return to the prison of Jonathan (xxxvii. 15), to avert which he had already offered a petition, might be regarded as possible. The latter seems to have been an ordinary place of confinement, while the pit was only an extraordinary one.—The princes really come to Jeremiah. The fact of the conference thus did not remain concealed, but concerning the import of it, nothing had become known (**the matter was not perceived**). They must have regarded the declaration of Jeremiah made in accordance with the king's command as probable, for they do not urge the prophet further, but withdraw in silence. After

this Jeremiah remained in the court of the guard till the capture of the city. On that which further occurred between Jeremiah and Zedekiah during this last stage of his confinement comp. rem. on xxxii. 2-5; xxxiv. 1-5.

DOCTRINAL AND ETHICAL.

1. On xxxvii. 2, 3. The Lord's words Zedekiah did not care to hear, but the help of the Lord he would have liked to have. This seeking for help then did not proceed from a truly believing heart. It was merely an experiment, as in time of need one tries everything. Hence Zedekiah did not venture to come to the Lord himself, but Jeremiah was to intercede for him. "It is, however, in vain for intercession to be made for him, and he himself does not help to pray. Take the example of Pharaoh, Exod. viii. 29; ix. 28; x. 17." CRAMER.

2. On xxxvii. 5-10. Nothing is more bitter than in time of greatest need to see apparent help again disappear. Raised from the depths, one is then cast back into a still profounder deep. The Jews had invoked the aid of the Egyptians on their own responsibility. It was a triumph of worldly policy. The Lord disappoints their calculations. He is not to be so easily put out. The Chaldeans withdraw, but only to defeat the Egyptians, and then return. And Jeremiah must be the prophet of this disappointed hope. A few mortally wounded men, he must proclaim, would suffice to execute the Lord's decree on Jerusalem. Comp. 2 Sam. v. 6.

3. On xxxvii. 10. This passage is also adduced as an instance of the so-called *scientia media* or *de futuro conditionato* (Vide BUDDE, *Inst. Dogm.*, pag. 228), together with 1 Sam. xxiii. 11, 12; Jer. xxxviii. 17; Ezek. iii. 6; Matt. xi. 21, 22; xxiv. 22; Acts xxvii. 31. STARKE.

4. On xxxvii. 11, 12. If Jeremiah really wished to leave Jerusalem, because in the city he no longer hoped to secure safety or any success to his ministry (comp. STARKE: "It appears that the prophet would betake himself to the country-people, because he hoped from them better results in penitence and the averting of the divine judgments, since hitherto he had been mostly hindered in his office by the priests and the court"), he was in error and took an arbitrary step. For in the first place the servant of God, who is at his post, is under divine protection, and in the second, he had to proclaim the will of God again and again to the stubborn people. There was then still the possibility of their obedient submission to the divine will. Jeremiah did afterwards repeatedly show that deliverance was still possible on the condition of submission (xxxviii. 2, 3, 17), and also, as he had to proclaim ruin unconditionally (xxxii. 8-5; xxxiv. 2-5), this testimony was necessary, partly as a proof of the inviolability of the divine counsel, partly to cut off all excuse for the Jews afterwards, partly as a foil to the glorious Messianic prophecies (chh. xxxii. and xxxiii.) which pertain to this last stage before the destruction of the city. If then Jeremiah really had the purpose at that time to leave the city, it was an arbitrary step, which was not to succeed, and for which his arrest and what followed was a just

punishment. In this sense DIEDRICH also says (S. 120), "The saints also err, and God deals with them punctiliously, so they also must be docile under the divine chastisements."

5. On xxxvii. 15. "Jeremiah's prophecies applied to the whole situation (political), and he thus could not avoid the appearance, which his disposition to recommend to the king the surrender of the city occasioned. God be praised! our Lord's kingdom is not of this world. His servants may renounce the matters, which pertain thereto, with full freedom, and this the more because the Lord raises the instruments who are to labor for the amelioration of the State and the circumstances of mankind also from this kingdom, but gives the prophets of the New Testament a complete dispensation therefrom; of which we have a living example in Jesus and all His Apostles, who did not meddle by a word in any of the civil matters of the authorities, under whom they taught. Justice and chastity were Paul's themes with the procurator Felix, which were matters of the interior, and that is enough." ZINZENDORF.

6. On xxxvii. 17. "The king was commanded to put the book of the law before him, and always have it with him, Deut. xvii. 19. As now he did not do this, he must be in awe even of his own servants: sometimes he must look at his counsellors through his fingers and let them do as they will, and though he might have been a master, he must be a servant. For God poureth contempt upon princes and looseth the covenant of the mighty (Job xii. 21)." CRAMER.

7. On xxxvii. 18-20. In the consciousness of his official dignity the prophet proudly appears before the king, saying, Although it has come out clearly that I was right and your prophets wrong, you have done me injustice. Nevertheless he applies with humble and earnest petition to the king in behalf of his person, that he may not be taken back again to the dreadful prison. "After Jeremiah's example, one may well petition tyrannical magistrates for a mitigation of persecution, but not speak to please them for the sake of the mitigation." CRAMER.

8. On xxxviii. 1-4. Jeremiah is like a running spring, which has an abundance of water. The mouth of the tube may be stopped. But no sooner is a slight temporary opening afforded, than the water breaks forth with full power. Although he knew what was before him, he was not silent. For he could not be silent (xx. 9). Even if they had beaten him to death on the spot with clubs, yet dying he would have cried: **he that goeth forth shall live.** Jeremiah was, however, no arch-traitor, but the truest patriot in all Israel. Is not this proved by the courage, with which he inflexibly repeated his apparently so unpatriotic counsel? Certainly his opponents regard him as the most dangerous man among the people, just as Ahab accused Elijah of troubling Israel (1 Kings xviii. 18). Amaziah Amos (vii. 10), the Jews Paul (Acts xvi. 20).

9. On xxxviii. 5. Legal right to carry out their will, in opposition to that of the king, the princes had none. Zedekiah's speech, therefore, displays only his individual weakness. He also shows by it how little he was subject to God. For had he been faithful to God, he would

have found means to compel the obedience of his princes. He who has the right, has also the Lord on his side. If this was manifest in the case of the poor priest Jeremiah, how much more so in that of the king. But this king was no Jeremiah.

10. On xxxviii. 6. No prophet was ever maltreated so pitifully as Jeremiah. He represents the culminating point in the humiliation of the servant of Jehovah, but also the extreme point in the alienation from God of the theocracy, which was immediately followed as a merited punishment by the deepest outward decline. Therefore in Jeremiah also must "Christ's resurrection become visible (DIEDRICH)."

11. On xxxviii. 7-13. A Moor, a heathen, must have compassion and raise his voice against the enormity, while all Israel was silent. Thus is completed the testimony to Israel's decline, and the guilt appears to be a common one.

12. On xxxviii. 14, 15. This seems to be the manner of princes. They say: I wish to hear the truth, the truth only, the whole truth. And when one tells them the truth, he draws upon himself their highest displeasure. For these lords, accustomed to a Homeric life of the gods (*θεοὶ περὶ ζῶντες*), do not like to be disturbed in this their bliss. Nothing, however, affects them more rudely than the truth. Zedekiah even does not seem to have been in earnest with his "pray, hide nothing from me," for otherwise he would at least have done what he could to follow the prophet's counsel.

13. On xxxviii. 19-23. Zedekiah gives as a pretext his dread of mocking and maltreatment from the fugitive Jews. For these, the malcontents, who attributed all the blame to his government and had therefore fled, might possibly have him delivered over to them, and then take their revenge on him. Jeremiah assures him that he has no insult to fear from them. But he will be exposed to the most sensible insults from a quarter where he would least expect it, *viz.*, from the women of his own harem. To be received by his own wives with insulting songs, instead of songs of victory—what greater disgrace could be conceived for a man and a prince? *Incidit in Scyllam qui vult vitare Charybdim.*

14. On xxxviii. 24-27. Did Jeremiah participate in a prevarication, or not? The opinions on this point are divided. FÖRSTER says: *Non quidem disertis verbis mentitus est Jeremias; interim tamen hoc ejus factum speciem quandam mendacii habet, vel certe est dissimulatio, quæ non omni ex parte excusanda.* Others on the other hand call attention to two points: 1. Although in vers. 15-17, no such request is mentioned as, according to ver. 26, Jeremiah is said to have made, it is yet implied, both in the words of the prophet in ver. 15, and in the answer of the king, ver. 16. It follows from what is said by both of them, that Jeremiah wished that he might neither be put to death nor brought into such a condition as would inevitably involve his death. Consequently, he at any rate, cherished the same wish, which he expressed to the king in xxxviii. 20. 2. If then the declaration of ver. 26 does not contain the whole truth, it contains no untruth. The princes, however, had no right to demand the whole truth from Jeremiah. For they were simply murder-

ers. No one, however, is bound to a murderer to expose himself to his knife, by the confession of the truth. This latter view may well be the correct one. [Comp. WORDSWORTH and STANLEY, *Jewish Church*, p. 524.—S. B. A.]

HOMILETICAL AND PRACTICAL.

1. On xxxvii. 3. To supplicate the Lord or to intercede with the Lord is indeed right, but it is useless and wrong to desire the help, but not the Lord Himself. [Sinners contradict their prayers, and thus render them unsuccessful, by their lives. LATHROP.—S. B. A.]

2. On xxxvii. 5-10. Instructive example of the difference between man's help and God's help. Man's help self-sought, self-made, shows at first indeed a joyous hopeful countenance, but it is hollow and vacuous, and confidence therein is self-deception. In due course it shows itself perfectly powerless, indeed it turns to the contrary, to destruction. God's help on the other hand is announced at first under gloomy aspects and hard conditions (surrender to the Chaldeans), but these hard conditions are wholesome chastisement, from which proceed life and salvation.

3. On xxxvii. 11-13. "It is the manner of God's enemies, that they shamefully misinterpret the acts of His servants, when these indeed justify themselves, but when they find no hearing they suffer and are silent; only from the confession of the truth they will not forbear." *The Major Prophets*, by HEIM and HOFFMANN.

4. On xxxviii. 4. "Worldly people are still disposed to reproach the preachers of the Gospel with the injury which they inflict on the commonwealth, because they seek to hinder the God-forgotten course of the commonwealth, as the worldly people wish it to be. One must not be put out by this, but go on." HEIM and HOFFMANN.

5. On xxxviii. 4-13. As at the time of Christ the external theocracy was approaching its final overthrow, so at the time of Jeremiah it was its precursory overthrow. Christ was the prophet of the former, Jeremiah of the latter. As Christ was accused of being an arch-traitor and corrupter of the people (John xi. 48, 50), so also Jeremiah. The true ground here, as there, was diabolical hatred to the divine truth and carnal dependence on outward supports and their own excellence. The princes, who threw Jeremiah into the pit, correspond to the rulers of the people at the time of Christ, the weak Zedekiah to the weak Pontius Pilate, Ebed-melech to those believers from the heathen (the ruler of Capernaum, the Canaanitish woman, the Samaritans) who put Israel to shame by their faith. And as Jeremiah is delivered from the pit, so Christ after three days rises from the grave.

6. On xxxviii. 19-23. *Our ways and God's ways.*
1. Our ways: (a) preserve us not from that which we feared (ver. 22): (b) they lead to destruction (ver. 23). God's ways: (a) preserve us from that which we feared (vers. 19, 20): (b) they lead to safety and life (ver. 20)

B. The Events subsequent to the Capture of Jerusalem (chh. xxxix.-xliv).

1. *Jeremiah liberated from the court of the guard and given in charge to Gedaliah.*

XXXVIII. 28 b—XXXIX. 14.

28 b. And he was there¹ [And it came to pass] when Jerusalem was taken, XXXIX. 1 (In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And [that] all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal sharezer, Samgar-nebo, Sarsechim, Rab-saris, [or the chief of the eunuchs] Nergal sharezer, Rab-mag [or the chief of the Magi], with all the residue of the princes of the king of Babylon. 4 And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men-of-war [or and all the men-of-war saw them], then they fled and went out of the city by night, by the way of [to] the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued [hastened] after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him [and took him] they [and] brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave [held]² judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. 7 Moreover he put out Zedekiah's eyes, and bound him with chains [a double chain], 8 to carry [take] him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

- 9 Then Nebuzar-adan the captain of the guard [halberdiers, *lit.*: executioners] carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him [the deserters, who had gone over to him], with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields¹ at the same time. Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, [set thine eyes upon him] and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris [chief of the eunuchs] and Nergal-sharezer, Rab-mag [chief of the Magi], and all the king of Babylon's princes: Even they sent, and took Jeremiah out of the court of the prison [guard], and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home [into the house]: so he dwelt among the people.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 28 b.—These words cannot either logically or grammatically be connected with the previous context. The Vulg. and Chald. translate ungrammatically: *et factum est, ut caperetur Hierosolyma*. The Syr. omits the words altogether. The LXX. translate merely *והיה*, connecting it immediately with xxxix. 1. On the other hand, an entirely appropriate sense and connection is furnished, if the words are connected with ver. 3. On *והיה*, comp. rems. on xxxvii. 11. The Masoretes, moreover, objected to the present division of the text, as may be seen from their *פסוקי פסוקים* (*lacuna in medio versu*). Comp. GEBEL: *Lehrgeb.*, S. 124; HUFFELD, *Stud. u. Krit.*, 1837, S. 835. Similar cases are found in Gen. xxxv. 22; Num. xxv. 19; Josh. iv. 1; Ezek. iii. 16, etc. Comp. FÜRST, *Prophetae Masorae*, § 29 in the *Concordance*, p. 1369.—In ver. 1, *בְּעֶשְׂרֵי לַחֹדֶשׁ* is wanting in our text, possibly through the oversight of the transcriber; *וְהָיָה* is likewise wanting before *וְכָל-חֵירוֹ*; *וַיִּצְרוּ עָלָיו* is contracted from the longer sentence “and pitched against it, and built forts against it round about, so the city was besieged.” Finally *וְהָיָה רָעָב בְּהָאָרֶץ* is contracted from “the famine prevailed (was sore) in the city, and there was no bread for the people of the land, and the city was broken up.” It is evident that the author of this text was concerned only to present the main thoughts.

² Ver. 5.—The expression *לְדָבַר כְּשֶׁפֶטִים אֵת פֶּה* for “to hold judgment,” occurs only in Jeremiah: i. 16; iv. 12; xii. 1. The present account also has the form here only, while in 2 Ki. xxv. 6 we find *כְּשֶׁפֶטִים*. Moreover the expression is not found elsewhere with the following *אֵת* and with the meaning “*litigare*, hold judgment,” but it signifies elsewhere (Ps. xxxvii. 20; Isa. xxxii. 7) simply “to speak justice.”—This is a point which would favor the Jeremian origin of ch. lli. (comp. HALVERNICK, *Einl.*, II. 3, S. 233), if this grammatical agreement might not be due to other causes.

³ Ver. 10.—*וְיָבִיאוּ* is *אָרָא*.

EXEGETICAL AND CRITICAL.

The text of this chapter is interwoven with portions from chap. lli. (2 Ki. xxv.). Immediately after the opening words an abridged account is interpolated from lli. 4-7 (2 Ki. xxv. 1-4), of the capture of the city mentioned in these words (vers. 1 and 2). Then after ver. 3, vers. 4-10 a similarly abridged account of the flight, capture and punishment of the king, and of the burning of the city and deportation of the people is added from lli. 7-16 (2 Ki. xxv. 4-12). What further follows (vers. 11-14) is not derived from elsewhere, but with xxxviii. 28 b, and xxxix. 3, forms the only independent portion of this section, xxxix. 1-14. The question, whether the statements in vers. 11-13, agree with ver. 3, will be treated in the *Exeg. Rems.* Here it may simply be observed that after the excision thus made the original constituents of the section are occupied purely with the person of the prophet, informing us that by order of Nebuchadnezzar, the captain of dragoons Nebuzar-adan has the prophet brought out of the court of the guard and given in charge to Gedaliah, son of Ahikam, after which Jeremiah remained “among the people.”

XXXVIII. 28 b.—xxxix. 2. And it came to

pass . . . broken up. As the verses 1, 2 cannot in any way be grammatically connected with the preceding and following context, they may be regarded as a parenthesis. The mention of the capture of Jerusalem in xxxviii. 28 b occasioned the insertion of this chronological notice relating thereto. It is evident that this insertion was not made by the prophet himself, but proceeded from a later source. Even KEIL acknowledges that the account of the destruction of Jerusalem, which is contained in two recensions, Jer. lli. and 2 Ki. xxiv. 18—xxv. 4, cannot have proceeded from the hand of the prophet (comp. *Commentar zu den BB. d. Könige*, 1865, S. 10, 11 with which, however, what is said in S. 378 *Anm.*, does not quite agree). Since now vers. xxxix. 1, 2 are taken from that account of the destruction of Jerusalem which we find in Jer. lli. and 2 Ki. xxv., and this account (comp. the narrative of Jehoiachin's end, Jer. lli. 31-34), must necessarily be of later date than Jeremiah, the extract from that account cannot have been made by Jeremiah. These verses are, therefore, to be regarded as a gloss, which probably came into the text, not by the will of the author, but by the fault of the transcriber. Once having entered the text, they pressed back also those words at the close of the previous chapter, since the

parenthesis was doubtless then found to be too long and disjointed, and the connection of the words with ver. 8 impracticable. What means the oldest commentators took to fit the words to the previous context, we have already seen.

Ver. 3. **That all the princes . . . king of Babylon.** These words attach themselves as we have shown to xxxviii. 28 b. How long after the capture of the city this event took place, the words themselves do not inform us. For the connection of the sentence, xxxviii. 28 b, may designate both an immediate chronological sequence, or a longer interval. Let us first regard more particularly the place and object of the assembly, and the persons assembled. The place is called the gate of the middle. As is well known, David had first conquered and fortified (2 Sam. v. 7, 9) Mount Zion, the city of David, which JOSEPHUS (*Antiq. V.*, 2, 2) calls the καθύπερθε πόλις in distinction from the κάτω πόλις. The expression seems to denote one of the gates in the wall separating this upper and lower city. It does not occur elsewhere. Per-

haps, however, עיר התיכנה (Keri התיכנה) 2 Ki. xx. 4 is connected with it. ARNOLD (HERZ.: *R.-Enc. XVIII.*, S. 629) [SMITH, *Dict.*, 1. 1027] supposes that the middle gate is to be sought in the middle of the north wall of Mt. Zion. If the gate of the middle is then to be sought, not in the outer city-wall, but in the interior of the city, perhaps as the main entrance to the upper city, it appears to be a central point quite favorable for the commander's purpose. At the same time the sitting of the commander in this gate, as the central point of the city-life (comp. on the significance of the gate in this regard, HERZOG'S *R.-Enc. XIV.*, S. 721) may have been the signal of the formal and solemn taking possession. In taking their places where the rulers and elders of Jerusalem were accustomed to discharge their office, the Chaldean princes gave it to be understood that they were now masters of the city. That they had "taken up their quarters" in the gate, as GRAF supposes, I do not think. For a gate is no place for living in, least of all for princes. As we perceive from 2 Ki. xxv. 1 (Jer. lii. 4), Nebuchadnezzar himself began the siege, but left its continuation to his generals, he himself being at the time of the capture in Riblah (2 Ki. xxv. 6; Jer. xxv. 9: xxxix. 5). These generals are now enumerated. HIRTZIG has made the ingenious conjecture, that the four names which we here read, are to be reduced to three, of which each is followed by an official title. Thus Nergal-sharezzer bears the title Samgar, which in the Persian signifies "he who has the cup," so that it is equivalent to Rabshakeh (Isa. xxxvi. 2) the cup-bearer. Nebo, which in compound names never occurs in the last place (which is certainly correct), is to be connected with the following name. Sar-sechim is identical with Rab-saris (for סכר from סכר, or שכר *secare*, from which שֶׁכֶר *knife*, is equivalent to *eunuch*). This idle, sportive accumulation of designations of a man has now after Nebo supplanted the second half of the real name, Shasban (ver. 13). We thus obtain three names, each with a title: 1. Nergal-sharezzer, cup-

bearer; 2. Nebushasban, chief-eunuch; 3. Nergal-sharezzer, chief-magician. This conjecture, on which GRAF has bestowed his approbation, is very plausible, especially as Rab-saris is certainly called Nebushasban in ver. 13, and we cannot conceive why the chief-eunuch, of which there cannot well have been more than one, bears a different name in ver. 3, from that in ver. 13. According to HIRTZIG the last two names in ver. 13 agree with the corresponding ones in ver. 3, the only difference being in the first name, which is however fully explained by the circumstance, that during the interval which had elapsed between ver. 3 and ver. 13, Nebuzar-adan, who was highest in rank of all the princes, had arrived, and is therefore named first in the latter passage instead of the Nergal-sharezzer of ver. 3. The sense and connection are thus in favor of HIRTZIG'S conjecture, but it still lacks a secure etymological basis. That Samgar means cup-bearer, and Sar-sechim is equivalent to Rab-saris, is not yet sufficiently proved. On the name Nergal-sharezzer comp. НЕГУБН, *Ass. u. Bab.*, S. 37, 42, 43, *Anm.* [On the identification of Nergal-sharezzer with Neriglissar, son-in-law of Nebuchadnezzar, see RAWLINSON, *Ancient Monarchies*, III., 232, 528, and SMITH'S *Bible Dictionary*, s. v.—S. R. A.] On Nebo also, *Id.* S. 30, 34.

Vers. 4-10. **And it came to pass . . . at the same time.** This passage is, as already remarked, taken with abbreviations from lii. 7-16 (2 Ki. xxv. 4-12). The object is evidently to give, in a compressed picture of the general distress, a background to the original representation, relating merely to the fate of the prophet. That this was necessary, together with ch. lii., must be doubted. For what author will unnecessarily write the same thing twice over? Or would not the author of ch. xxxix. expect that the reader could himself derive the necessary elucidation of this narrative from ch. lii.? xxxix. 4-10 is however taken from ch. lii., not from 2 Ki. xxv. For if we compare xxxix. 4 with lii. 7; xxxix. 5 with lii. 8, 9; xxxix. 6 with lii. 10 (N. B.: the slaughter of the princes is not mentioned in 2 Ki. xxv.) and xxxix. 7 with lii. 11, we shall find that the present passage contains all which distinguishes the narrative of ch. lii. from that in 2 Ki. xxv., while in no point does it agree with 2 Ki. xxv. in opposition to ch. lii. In the verses xxxix. 8-10 the narrative in relation both to ch. lii. and 2 Ki. xxv. is so much abbreviated, that any special relationship with one of the two passages is not perceptible. They differ in this section however only in single words, which have no bearing on the essential import, so that we may say that the present text is related to ch. lii., as well as to 2 Ki. xxv., as extract and elucidation. On this more below. If, now, xxxix. 4-10 is indisputably of later date than ch. lii., so as to presuppose this chapter, we cannot avoid regarding the text as originally a marginal gloss, which was gradually by the fault of the transcriber incorporated into the text. As regards particular points, the words "And it came to pass that when Zedekiah," ver. 4, may be recognized as a skillfully added connecting gloss, for 1, the original text contains nothing of this; but lets the flight follow immediately on the breaking in of the Chaldeans, lii. 7; 2 Ki. xxv. 4; 2, it is

also in itself improbable, that Zedekiah deferred his flight till the Chaldean princes had taken their post in the middle gate. The flight was effectuated in a direction opposite to that in which the enemies from the North approached, viz., by the exit to the South "on the way to the garden of the king through the gate between the double wall." This garden of the king is mentioned only in Neh. iii. 15, where it borders on the pool of Siloah. Comp. ARNOLD in HERZOG, *R.-Enc.*, XVIII. S. 630 u. 635; LEYER in the same, XIV. S. 371. [SMITH, *Dict.*, I., 653]. According to ARNOLD this garden of the king is probably identical with the garden of Uzza (2 Ki. xxi. 18, 26). The gate between the double walls also is mentioned only here and in the parallel passages. It is to be sought for in the exit of the Tyropæon, and is probably identical with the gate of the fountain (Neh. ii. 14; iii. 15; xii. 37). Comp. ARNOLD, S. 629 *et pass.*; THENIUS, *BB. d. Könige*, S. 456; ROBINSON, *Pal. II.*, S. 142.—The double-wall mentioned besides here (and parallel passages) only in Isa. xxii. 11, appears to have been a double connection between Zion and Ophel. But concerning this there are various views. Comp. THENIUS, *The graves of the kings of Judah* in ILLGUR's *Zeitschr. f. hist. Theol.*, 1844, I. S. 18 sqq.; HERZOG, *R.-Enc.*, V. S. 157; XIV. S. 374; XVIII. S. 633; KEIL, *BB. d. Kön.*, S. 381.

From this southern exit Zedekiah turned eastward to the עֲרֶבָה. This is the general term for the plain or vale of the Jordan, both on its eastern (comp. Deut. i. 1; iii. 17; iv. 49; Josh. xii. 1) and its western shore (comp. Josh. viii. 14; xi. 2, 16; 2 Sam. ii. 29). Yet it seems as though Arabah is not only to be taken in a narrower and wider sense, (in the wider it comprises the entire depression of the lake Gennesaret to the Elamitic gulf, of which the southern half, from the southern end of the Dead Sea, is still called *Wady el Araba*) but to be generally of a fluctuating character. For in Deut. xi. 30 for instance the region of Sichem, where Mts. Ebal and Gerizim are situated, is reckoned to the Arabah. Zedekiah is overtaken in the עֲרֶבָה יְרֵחוֹ. This is a part of the Arabah, the enlargement of the Jordan-valley, three leagues wide, near Jericho, watered by the brook of Elisha.

The captured king is taken to Riblah, the northern boundary city of Palestine, at the source of the Orontes, (Numb. xxxiv. 11) the point of juncture for the roads eastward to the Euphrates, southward to Damascus and the Jordan, and westward to Phœnicia, which had previously been the headquarters of Pharaoh Necho (2 Ki. xxiii. 33). Here Nebuchadnezzar held judgment over him. Nebuchadnezzar had made him king (2 Ki. xxiv. 17), Zedekiah was therefore a rebel against him (lii. 8; 2 Ki. xxiv. 20).

The punishment which Zedekiah had to suffer for his revolt was a cruel one: his children were slain before his eyes, likewise all the great men of Judah (הָרָאשִׁים לְיִשְׂרָאֵל lii. 10 probably as a reminiscence from xxvii. 30); he himself was blinded and carried in chains to Babylon. From to carry, ver. 7, onwards, the abridgement is great and in so far unfortunate that one main point is omitted, viz., the circumstance that Nebuchadnezzar on the news of the capture of Jerusalem

sent the captain of his body-guard, Nebuzar-adan, to Jerusalem, who arrived there four weeks after the capture. The mention of this circumstance was important, because without it the appearance of Nebuzar-adan, from xxxix. 9 onwards, is wholly unaccounted for. One consequence of this omission is also that in ver. 8 it is not Nebuzar-adan who burns the city, but the Chaldeans. Why the temple is not mentioned among the objects burned is not clear. In ver. 4 the obscure and superfluous words "the poor of the people," found in lii. 15, are omitted, and instead of "that fell to the king of Babylon," we have simply "that fell to him," עָלָיו (2 Ki. xxv.

11, עַל הַכֶּלֶךְ בִּי, almost the only point in which ch. xxxix. approaches more nearly to 2 Ki. xxv. than ch. lii.). Since the king of Babylon has not been named just before (comp. ver. 6 *fin.*) "to him" can refer only to the Nebuzar-adan mentioned in the following verse; a reference which cannot be historically justified, since by the deserters mentioned are to be understood such only as went over before the conquest. After the deserters our text mentions besides "the remnant of the people." In antithesis to the "remnant of the people that remained in the city" can be understood only the inhabitants remaining in the country. In the place of the second הָעָם we find in 2 Ki. xxv. 11 הַיְהוּדִים, in

Jer. lii. 15 הָעָם. The former denotes "tumult, multitude of people" (comp. Isai. xiii. 4; xvii. 12) and our text takes the latter doubtless in the same sense. Whether correctly is another question. Comp. rems. on lii. 15. Nebuzar-adan, the "captain of the guard," is here named for the first time. Sent by the king to Jerusalem on receipt of the news that Jerusalem is taken (comp. lii. 12; 2 Ki. xxv. 8), he immediately assumes the chief command, as is evident from this passage, and the following (xxxix. 10-12; xl. 1-5). The nature of his office, as well as the expression "who stood before the king" in lii. 12, indicate that he took precedence of all other princes.—The tenth verse, in this differing from the rest, contains an extension of the original text, the expression "the poor" being explained by the addition "which had nothing," wanting in ch. lii. and 2 Ki. xxv. The author evidently held it to be desirable (though unnecessary), to call attention to the fact that הָלַל is not here to be taken in the sense of "afflictus, miser." The brief phrase "for vine-dressers and for husbandmen" in lii. 16; 2 Ki. xxv. 12 (Keri) he extends into a sentence.—The words "at the same time" (in the same day) are to mark the difference in time between what was last narrated and what follows. It might otherwise have seemed as if the events narrated in ver. 11 occurred contemporaneously with those in vers. 9, 10.

Vers. 11-14. Now Nebuchadnezzar . . . among the people. STUBENSKER, MOYERS, GRAF, MEIER, dispute the genuineness of vers. 11-13, HITZIG only of ver. 13. The objections to the authenticity appear to be the following: 1. The commission given to Nebuzar-adan is, according to xl. 1, not executed. Only in Rama (xl. 1) does Nebuzar-adan (comp. xl. 4) what ac-

cording to xxxix. 11, 12 he was commanded to do. 2. If Nebuzar-adan, who according to lii. 12 came to Jerusalem four weeks after its capture, first ordered the liberation of Jeremiah from the court of the guard, Jeremiah had remained there four weeks after the capture, which is in contradiction to xxxviii. 28. 3. The three vers. are wanting in the LXX. 4. As to ver. 13 in particular, it is a mere connecting clause, rendered necessary by the insertion of vers. 11, 12. For ver. 14 could not be connected directly with ver. 12; for the subject of "sent" would then be obscure. By the mention of Nebuzar-adan the connection with ver. 12 and the previous context, and by the mention of the other princes the connection with ver. 13 is established. I do not think that these arguments are conclusive. As to the first point, Nebuzar-adan certainly made the necessary arrangements for the execution of his commission. He liberated the prophet from the court of the guard, and entrusted him to Gedaliah for his further maintenance. But he seems not to have been in a condition to keep the prophet specially in view, so that he might be preserved from any personal malignity. In the confusion which was necessarily connected with the destruction of the city, the prophet, who voluntarily or involuntarily had been included in the multitude of the people, was treated like the rest. He was bound like the others. It was only in Ramah, where probably the first halt was made, and the arrangement of the caravan was definitely adjusted, that the captain of the halberdiers remembered his commission with respect to the prophet. There he liberated him from the chains, which he had borne "amongst all that were carried away captive" (xl. 1) and committed him the second time to Gedaliah (xl. 6). With regard to the second point it should first of all be remarked that "day," xxxviii. 28, must not necessarily be understood in the most restricted sense. This word, as is well known, frequently designates the period of an historical event in general, any thought of a day of twenty-four hours. Comp. vii. 25; xi. 7; Jud. xviii. 30, etc. If now we consider that the princes who, according to xxxix. 3, sat down in the middle gate, thus took possession of Jerusalem in the name of the Chaldean king, but could not undertake further measures with respect to the fate of the city till they had heard from him, it cannot truly be surprising that for four weeks, till the arrival of Nebuzar-adan (lii. 12) things remained essentially as before, and that thus Jeremiah could not be removed from the court of the guard. The absence of the vers. 11-13 in the LXX. (which moreover omits the whole section 4-13, while it has vers. 1, 2) is of no significance, the reasons for it being apparent. The translator wished by the omission of vers. 11, 12 to avoid an apparent contradiction, by the omission of ver. 13 a repetition. As to the fourth argument it falls to pieces of itself, in so far that ver. 13 seems necessary in any case, whether we regard vers. 11, 12 as genuine or not. The names of the princes might indeed be named together after יְהוֹאָחָז. But we see that the author's thoughts (after vers. 11, 12) were so much occupied with Nebuzar-adan that he names him first and as the chief personage (hence יְהוֹאָחָז ver. 13), adding the rest only by

way of supplement. When now after the long series of names and titles he repeated the principal verb once more, and in the plural, this is evidently done purely in the interest of perspicuity. We cannot then regard the arguments against the genuineness of vers. 11-13 as valid. On the other hand the following positively favor the genuineness: 1. In point of idiom there is nothing which is foreign to the prophet's usage. It is worth notice that in ver. 11 the name of the Chaldean king is Nebuchadrezzar (as Jeremiah is always accustomed to write it) while in ver. 6 we read Nebuchadnezzar. The expression נְבֻכַדְרֶצָר is one current in Jeremiah. It is found thirty-eight times, more frequently than in any of the other prophets. The expression וְיָשָׁר is found besides here and xl. 4 only in Gen. xlv. 21. The phrase "do him no harm" (on the *Dag. f.* in עָרַךְ comp. OLSH. § 83, f.) is not indeed specifically Jeremian, but by no means as GRAY asserts, an unnecessary explanatory addition. Could it have been unnecessary to enjoin on Nebuzar-adan that no harm should be done to Jeremiah? Was this beyond the reach of possibility? The actual fate of the prophet gives the answer to this question. Or could the עָרַךְ be omitted? Then we should have an ambiguous expression. For, strictly taken, the sentence without עָרַךְ would make it Nebuzar-adan's duty to behave indifferently towards Jeremiah. 2. It is in favor of the authenticity that the passage (vers. 11-13) is shown to be neither a foreign property, borrowed from elsewhere (like vers. 1, 2; 4-10), nor an interruption of the connection, but on the contrary as necessary to furnish a perfectly clear picture of the occurrences. That the passage is not borrowed is acknowledged by all. That the course of Nebuzar-adan, as it is related in xl. 1-6 presupposes a commission of Nebuchadnezzar is involved in the nature of the case. For how could Nebuzar-adan dare to distinguish a single person with such favors if he had not been sure of the approval of his master? And is it then improbable that this approval was assured to him by a positive commission? Must an interpolator have invented this commission when Nebuchadnezzar may have heard a thousand times from the mouth of deserters that there was a prophet in Jerusalem who incessantly and with constant danger to his life had designated Nebuchadnezzar as an instrument in the hand of the Lord and submission to him as the only way of escape? And if Nebuchadnezzar had heard this, is there any reason for regarding the commission as the idle, unhistorical conjecture of a later editor? I believe that the narrative in vers. 11-14, in most intimate connection with ver. 3, presents us with the events in a perfectly natural manner, both as to form and contents. It is not at all necessary to take וְיָשָׁר ver. 11, as pluperfect. For this command was actually given after the event related in ver. 3, which we have regarded above as the act of solemn taking possession.¹ After Nebuchadnezzar had received the news of the capture of Jerusalem he sent Nebuzar-adan with his further orders. Among these was one respecting the person of the prophet. This alone is here mentioned, as the subject of the verses xxxix. 3,

11-14, is simply the personal experiences of Jeremiah. In the execution of this commission, the princes, at whose head no longer stood Nergal-sharezer but Nebuzar-adan, had the prophet taken out of the court of the guard. This could not be done before, because till the arrival of Nebuchadnezzar all had to remain in general the same as it had been at the capture of the city. Jeremiah was now given in charge to Gedaliah, the son of Ahikam. This Ahikam, of a noble family (comp. 2 Ki. xxii. 12, 14), had already favored the prophet (xxvi. 24). Gedaliah evidently belonged to that small party, who having taken Jeremiah's prophecies as the rule of their political course, had gone over to the Chaldeans (xxxviii. 19). Gedaliah was to bring the prophet from the court of the guard מִלְּהִיטָהּ. By this some have understood the temple (HITZIG), others the king's house (GRAF, *et al.*). But according to lii. 13 (2 Ki. xxv. 9), both these were burned down by Nebuzar-adan, together with the other houses of Jerusalem, directly on his arri-

val. And assuredly those large public buildings were not the last to which the Chaldeans applied the destroying hand. It is credible that some private dwellings might be preserved to the last, to afford shelter to some privileged persons. "Into the house" may thus designate the genus, private dwelling in general, in contrast to "quarters at the public expense," such as the court afforded, it thus remaining undecided whether the private dwelling in which Jeremiah was taken were Gedaliah's own house, or some other. In this private dwelling Jeremiah was not placed under confinement. He could freely go in and out. And so he had intercourse with the people, doubtless warning and comforting them with his prophetic words, and was thus in the vast confusion of the destruction, plundering and deportation, treated by the soldiers who had charge of the details like the mass of the populace, *i. e.*, bound in chains, and placed in the trains of captives. Nebuchadnezzar's order thus remained unobeyed, without any fault of Nebuzar-adan and Gedaliah, till they reached the station of Ramah.

2. Appendix to xxxix. 1-14.—The Promise made to the Cushite Ebed-melech.

XXXIX. 15-18.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court
16 of the prison [guard], saying, Go and speak to Ebed-melech the Ethiopian, saying,
Thus saith the LORD of hosts [Jehovah Zebaoth], the God of Israel; Behold, I will
bring¹ my words upon this city for evil, and not for good; and they shall be² ac-
17 *complished* in that day before thee. But I will deliver thee in that day, saith the
18 LORD [Jehovah]: and thou shalt not be given into the hand of the men of whom
thou art afraid. For I will surely deliver thee, and thou shalt not fall by the
sword, but thy life shall be for a prey unto thee: because thou hast put thy trust
in me, saith the LORD [Jehovah].

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—On מִן. Comp. OLSH., S. 69, 372, 581.

² Ver. 16.—יִהְיֶה is evidently used here in a pregnant sense—to be realized, to attain to a real existence. Comp. Isa. vii. 7; xiv. 24.

EXEGETICAL AND CRITICAL.

The Cushite Ebed-melech, to whom the words of our Lord may be applied (Luke xix. 40), "if these should hold their peace, the stones would cry out," is here honored by a special consolatory promise. In the nature of the case this falls into the period after the occurrence related in xxxvii. 7-13. The expression *shut up, etc.*, is found besides only in xxxiii. 1 (comp. xxxii. 2). As we know from other grounds that chh. xxxii. and xxxiii. pertain to the last stage of the confinement in the court of the guard (xxxviii. 28, comp. on xxxvii. 17), we may place our brief passage in the same period as that great consolatory discourse. This portion might, therefore, be attached to those chapters. It is, however,

evident that the contents are too trifling in comparison with the importance of that great theocratic book of consolation, and that the historical connection seems better preserved in this place. After the prophet had related his own experiences till the capture of the city, he appends this brief prophecy uttered shortly before that epoch. In connection with ch. xlv. it would have been neither historically nor topically in the right place.

Vers. 15-18. Now the word . . . saith Jehovah. Two thoughts lie at the foundation of ver. 16: 1. The fulfilment of my threatenings against Jerusalem shall take place *before thine eyes*. Ebed-melech is to see what he before *believed*. This is, as it were, the immanent reward of faith, its crown and corroboration. 2. Notwithstanding that all Jerusalem with all the peo-

ple therein perishes the person of Ebed-melech shall remain unimpaired. This is the second physical and palpable reward of faith.—As the import of God's word cannot be conceived of as indifferent, admitting of fulfilment either in a good or a bad sense, "for evil" must be regarded as dependent on "words." Comp. xxi. 10.—In that day, ver. 16, refers necessarily to the point of time in "I will bring," and expresses that the moment of fulfilment will be at the same time the moment of visible perception. There may be a fulfilment which takes place invisibly. Compare what is said under xxv. 11 of the invisible reality of the beginning of the exile. In the same day Ebed-melech is to experience the power and grace of God in the deliverance of his own person. For he is not to be given into the hand of the men of whom he is afraid (ver. 17). It might be asked whether the Chaldeans are meant, or the Jews who were hostile to him on Jeremiah's account. The expressions used in the following verse **thou shalt not fall by the sword**, and especially the contrast to the general destruction, involved in **thou shalt have thy life for a prey** (comp. xxi. 9: xxxviii. 2; xlv. 6), favor the former. Ebed-melech believed and trusted in the Lord. He held the word of the Lord, which Jeremiah proclaimed, to be true, he dared to oppose Jeremiah's enemies; he consequently did not set his hope on the means of escape, on which these foolishly trusted, but on the Lord. In the words **put thy trust**, then, there is a double point of applause and of confidence.

DOCTRINAL AND ETHICAL.

1. On xxxix. 11, 12. "*Elucet inde veritas illius Salomonis* (Prov. xxi. 1): *Cor regis in manu Dei, quo vult illud inclinat.*" FÖRSTER.

2. On xxxix. 11-14. "Nebuchadnezzar the king and Ebed-melech the Ethiopian enhanced the guilt of the Jews. For these, although they were heathens, were not shy of the prophet. The Jews, however, who had grown up with the prophetic words, paid no regard to the divine word, but on the contrary subjected the prophet to manifold maltreatment." THEODORET.

3. On xxxix. 11-14. "*Deus ex iisdem hominibus diversa singulis disponit præmia, qui ex iisdem elementis pro meritum qualitate electis et reprobis diversas impendit remunerationes. Nam aqua maris rubri, quæ cultores Dei illosos servabat Israelitas,*

eadem interfecit Ægyptios idololatrias. Similiter flamma camini, quæ regis Babylonis juxta fornacem atroces interfecit ministros, eadem laudantes et benedicentes Dominum in medio ignis conservavit pueros, unde vir sapiens in laudibus Dei ait: creatura enim tibi factori deserviens exardescit in tormentum adversus injustos et lenior fit ad benefaciendum pro his, qui in te confidunt (Sap. 16, 24)." RHABANUS MAURUS in GHISLER.

4. On xxxix. 15-18. "Well for him, whose help is the God of Jacob, whose hope is in the Lord his God (Ps. cxlvi. 5). Well for the people, whose God is the Lord (Ps. cxliv. 15). For of what avail was it to Zedekiah that he was king? And of what injury was it to Ebed-melech that he was a servant? For the former had to endure all on account of his ungodliness, while the latter on account of his piety suffered no evil." THEODORET.

5. On xxxix. 15-18. "*Ecce principes, qui Jeremiam expetiverunt ad carceris pœnam, Chaldaicæ captivitatis perpassi sunt vindictam. Hic autem Eunuchus, qui prophetam liberavit de carcere, Domino remunerante perfecta potius est libertate.*" RHABANUS MAURUS in GHISLER.

6. On xxxix. 15-18. "This pious courtier had interceded for the prophet with the king, but the prophet had again interceded for him with God the Lord. Ebed-melech had drawn him out of the pit, but Jeremiah draws him by his prayer from the jaws of all Chaldean war-vortices. Those who receive a prophet shall receive a prophet's reward (Matt. x. 41). Preachers do their patrons more good than they get from them." CRAMER.

HOMILETICAL AND PRACTICAL.

1. On xxxix. 11-14. *Jeremiah's deliverance an example of how wonderfully the Lord helps His own.*

1. While in Jerusalem his fellow believers hate and persecute him, the heathen king in Babel thinks of him, and commands to liberate him. 2. While the city of Jerusalem with all its population perishes, he is protected and brought into safety.

2. On xxxix. 15-18. *What can we learn from the example of the believing Ebed-melech?* 1. That faith is not connected with limits of any external communion; 2, that assent and confidence pertain to its nature (ver. 18); 3, that there is an internal (ver. 16) and external (ver. 17) reward of faith.

8. *Jeremiah liberated in Ramah and committed the second time to Gedaliah.*

XL. 1-6.

- 1 The word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when¹ he had taken him being bound in chains² among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took³ Jeremiah, and said unto him, The LORD [Jehovah] thy God hath pronounced this evil upon this place. Now the LORD [Jehovah] hath brought it,⁴ and done according as he hath said: because ye have [had] sinned against the LORD [Jehovah], and have not obeyed his voice, therefore this thing is come upon you.
- 4 And now, behold, I loose thee this day from the chains which *were* upon thine hand.⁵ If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient
- 5 [right] for thee to go, thither go. Now while he was not yet gone back [answered],⁶ *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward [present], and let him
- 6 go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 1.— כִּי is here causal. Comp. 2 Chron. xvi. 7; xxviii. 6.
- ² Ver. 1.— סָבְרוֹתָיִם . The form with ס only here and in ver. 4. Besides סָבְרוֹתָיִם in Job xxxvi. 8; Isa. xlv. 14; Nah. iii. 10. From סָבַר , ver. 4, we see that hand-fetters are meant.
- ³ Ver. 3.—The construction of לִבְרָךְ with ל is an Aramaism. Comp. Ewald, § 277, e.
- ⁴ Ver. 3.—The pronominal object of בָּרַךְ is to be supplied from the foregoing context. Comp. Naegeles. Gr., § 78, 2, *Ann.* The absence of the article before בָּרַךְ to which the Masoretes object, is no rare occurrence. Comp. xxxii. 14; xxxviii. 14; i. 16; Naegeles. Gr., 72, 2, *Ann.*
- ⁵ Ver. 4.— לִבְרָךְ , ver. 4, may be taken both grammatically (comp. Naegeles. Gr., § 44, 4, *Ann.*), and according to the sense either as singular or plural. On לִבְרָךְ Comp. Ewald, § 335, a.
- ⁶ Ver. 5.—[Naegeles: *Fluce*, however, he had not yet answered. See ELEG. AND CRIT. "So J. D. Michaelis, Dahler, Unzerit, Neumann. But *Jeremiah* never uses the verb בָּרַךְ in this sense, but always in the sense of *returning*." Wordsworth.—S. R. A.]

EXEGETICAL AND CRITICAL.

In the unavoidable confusion Jeremiah, contrary to the command of the king (xxxix. 11-14), is included among the captives, and bound with chains. This error is first remarked in Ramah. The captain of the halberdiers has him immediately liberated, and gives him the choice to go with them to Babylon or remain in the country. As Jeremiah, as it appears, hesitated in answering, the captain of halberdiers, guessing the wish of the prophet, decides himself that he is to remain. Provided with a supply of food and presents, Jeremiah hereupon betakes himself to Gedaliah, who was appointed by Nebuchadnezzar governor over the country, in Mizpah.

Ver. 1. The word . . . unto Babylon. The superscription is of the larger kind. It extends over the four chh. xl.-xliii., for a similar

one recurs only in xliv. 1. Since the formula, "the word that came," *etc.*, appears constantly as the superscription to the longer sections (comp. vii. 1; xi. 1 [xiv. 1]; xviii. 1; xxi. 1, *etc.*), it has gradually assumed a double character. It is primarily, according to the meaning of the words, the announcement of a word of God spoken to the prophet. Since, however, these words represent at the same time the main sections of the prophetic book, historical narrative being annexed only as introductory or supplementary commentary, the formula has gradually become the superscription of a main section, even where historical narrative predominates. This is certainly nowhere to so great an extent the case as here. In a less degree it is found also in xxi. 1-3 (comp. "And Jeremiah said," ver. 8). The formula is certainly never found as a superscription of a purely historical section. Nor are chh. xl.-xliii. such. For in xlii. 7-22 we have an so-

count of a revelation made to the prophet, to which all the previous and subsequent context is related as historical background. In xliii. 8-13 is a second oracle, from which it again follows, that we are to regard the formula in this verse as a comprehensive title of a section, which may refer not only to other matter besides a revelation, but also to more than one revelation. Moreover the superscription here is related also to i. 8. For there the narrative of the events till the deportation in the fifth month of the eleventh year of Zedekiah is announced. Our section, being written at a later date, records the events immediately after this date, and till the arrival in Egypt.—**When he had taken him.** This is to explain why a liberation of Jeremiah can be spoken of, after what is narrated in xxxix. 11-14. Nebuzar-adan had to liberate the prophet in Ramah, because he had taken him captive (by a misunderstanding. Comp. roms. on xxxix. 11-13), and bound him with chains.—**Being bound, etc.,** more particularly describes in what condition Jeremiah was in consequence of being taken, and when he was liberated by Nebuzar-adan.—**Among all, etc.** This addition also is evidently to contribute to the explanation of Jeremiah's being bound. Jeremiah standing alone would not have suffered this indignity. It was only in consequence of his remaining "among the people" (xxxix. 14), and was contrary to the purpose of the general. It has been already remarked above that Ramah, being the first station after Jerusalem, served as the place of assembly and final arrangement of the caravan, (in reference to its position. Comp. roms. on xxxi. 15).

Vers. 2-4. **And the captain . . . thither go.** What Nebuzar-adan here says to Jeremiah presupposes that he was well acquainted with the purport of his prophecies, and that he acknowledged their fulfilment as a manifestation of the power of the God in whose name they had been pronounced. It could not be difficult for a heathen to admit that the national deity of the Jews, enraged because this people preferred other deities to Him, had given them up to their enemies. Nebuzar-adan may also have spoken Hebrew, though the mode of expression betrays that Jeremiah gives only the sense, not the precise words of his speech. Comp. xvi. 10; xix. 15; xxxii. 42; xxxvi. 31; xxxix. 16; xlv. 2.

Vers. 5, 6. **Now while . . . in the land.**

The words **וְעָרְנִי לֹא יִשָּׁב** mock at every attempt to explain them according to the grammar and lexicon. For 1. It is contrary to rule to take **וְעָרְנִי** as simply equivalent to **עָרַךְ**, since it is a

complete sentence (and he is still), and either requires no predicate or it can have one only in the form of a participle or adjective. It must be

וְעָרְנִי לֹא יִשָּׁב, or **וְעָרַךְ הוּא לֹא יִשָּׁב**, or **וְעָרְנִי לֹא יִשָּׁב**, or **וְעָרַךְ הוּא לֹא יִשָּׁב**, or something like this. 2.

The connection with the following **וְעָרַךְ** by the mere **!** is likewise abnormal. We should expect, since in sense **וְעָרַךְ** cannot simply continue the speech interrupted by a parenthesis—as a contradiction would thus be produced—some connective formula like **וְיִאָּמַר**. 3. The meaning of

וְעָרַךְ is enigmatical. For whomsoever we take as the subject, Jeremiah or the king of Judah or Gedaliah, or (with SEB. SCHMIDT) the inhabitants of the place of residence selected by Jeremiah, or an indefinite "they," no satisfactory meaning is obtained. The ancient translators therefore rendered with arbitrary freedom, LXX. *ἐἰ δὲ μή, ἀποτρέψε, ἀνάστρεψον πρὸς τὸν Τοδο-λίαν*. Vulg.: *et tecum noli venire, sed habita apud Godoliam*. Syr.: *dixit etiam ad eum: si maneat, commorare in medio populi apud Gedaliam*. Chald.: *et si tu non vis reverti, revertere ad Gedaliam*. I consider the text corrupt. Since in ver. 4 Nebuzar-adan leaves it to Jeremiah to go wherever he wishes, but ver. 4 says distinctly that he must return to Gedaliah, there must have stood between the two a sentence reporting the preference, which Jeremiah somehow intimated, to remain in the country. How this sentence read is no longer to be ascertained. Since from Jeremiah's not returning it could not be concluded that he wished to return, while from his not answering this conclusion might easily be drawn, since more honor would be done to the Chaldeans if Jeremiah preferred a residence in their country to one in his desolated home, I am

of opinion, that originally some form of **וְעָרַךְ** stood here, involving the idea of answering.—Nebuzar-adan now dismisses the prophet with a supply of food (**וְיִאָּמַר** comp. lii. 84; Prov. xv. 17) and presents (**וְיִשָּׁב**, literally load, what is carried away, i. e. presents. Comp. Esth. ii. 18; Am. v. 11). Jeremiah, following the advice given him, betakes himself to Gedaliah in Mizpah, doubtless that city among the five of this name which was situated in Benjamin, and is named together with Gibeon and Ramah in Josh. xviii. 25, 26; comp. 1 Sam. vii. 16; x. 17; 1 Ki. xv. 22; 1 Macc. iii. 46; RAUMER, *Paläst.*, S. 213. [This Ramah is supposed to have been about six miles north of Jerusalem, on the road to Bethel. Comp. SMITH, *Dict.*—S. B. A.]

4. *The gathering of the people under Gedaliah.*

XL. 7-16.

7 Now when all the captains of the forces¹ which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto² him men, and women, and children, and of the poor³ of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even⁴ Ishmael the son of Nethaniah, and Johanan and Jonathan⁵ the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a [the] Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans,⁶ which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken. Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all countries, heard that the king of Babylon had left a remnant⁷ of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; Even all the Jews returned out of all the places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much. Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?⁸ But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*; wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing:⁹ for thou speakest falsely of Ishmael.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—חֲלִילִים. The word is found in the sense of "riches" in Isa. xxx. 6. In the sense of "forces, bands," it occurs only in Jeremiah (xl. 13; xli. 11, 13, 16; xlii. 1, 8; xliii. 4, 5), and in later books (1 Ki. xv. 20; 2 Ki. xxv. 23, 26; Eccl. x. 10; 1 Chron. vii. 5-7; Dan. xi. 10). By the addition of מְצָרִים מְצָרִים these bands are distinguished from the main forces of the regular army in the capital.

² Ver. 7.—רָפָקִיד אֶת־. This Hiphil denotes not only *inspicientem*, but also *inspicendum facere*: xli. 10; xxxvi. 20; xxxvii. 21; Ps. xxxi. 6; Isa. x. 28; 2 Chron. xli. 10, in which case he to whom the *inspectio* is committed is designated in various ways by לְ, by אֶת, or בְּ יָד.

³ Ver. 7.—וְכָל־רֵעֵ. The participle כֵּן expresses that not all the "poor of the land" were left behind, which also follows from lli. 13 coll. 16. In the following כֵּן before אֶת־ there is a sort of attraction, and it is therefore not to be emphasized, as it would then signify that Gedaliah was not set as inspector over all the remaining people.

⁴ Ver. 8.—The Vau is explicative—and indeed. Comp. NAGELSB. Gr. § 111, 1.

⁵ Ver. 8.—2 Ki. xxv. 23 has only "Johanan son of Kareah." The words "and the sons of Ephai" are also omitted, so that "the Netophathite" is referred to Tanhumeth. Instead of וְיִזְנָה finally we read there וְיִזְנָה. From these alterations it follows that the present text is the original. For the similarity of the names Johanan and Jonathan, which appears more in writing than in speaking, as well as the obscurity of the name עֲפַי (which according to the Chetibh is to be spoken עֲפַי, according to the Keri עֲפַי). Comp. עֲפַי, Gen. xxv. 4; Isa. lx. 6; 1 Chron. ii. 46, 47) well explains the omission of these words, while their insertion in the text appears in the highest degree improbable.

⁶ Ver. 10.—["Literally, to stand at the face of the Chaldeans: to be their representative, and to do their will, and also to mediate with them in your behalf (Hitzig)."] Wordsworth.—S. R. A.]

⁷ Ver. 11.—שְׁאֵרֵית־. Comp. xlv. 7; Gen. xlv. 7; 2 Sam. xiv. 7.

* Ver. 14.—שֶׁנֶחֱמֵשׁ. Comp. Gen. xxxvii. 21; Deut. xix. 6, 11; xxvii. 25; NABOLSH. Gr., § 70, f.

* Ver. 16.—אֶל-הַעֵשׂ. The Keri would read אֶל-הַעֵשׂ (comp. on this form OLSH., § 240, α Δαν.), unnecessarily. Comp. xxxix. 12; Gen. xxii. 12; Job xiii. 20.

EXEGETICAL AND CRITICAL.

The leaders of the scattered bands roving through the country, who had managed to escape the Chaldean forces, assembled to Gedaliah in Mizpah on the news that he had been set by Nebuchadnezzar over the country (vers. 7, 8). Gedaliah, after promising them on oath on his part protection and support, urges them to collect whatever the land contains of the necessities of life and willingly to serve the Chaldeans (vers. 9, 10). The dispersed Jews from the neighboring countries also gathered about Gedaliah (vers. 11, 12). It however came to be rumored that one of those band-leaders, Ishmael, the son of Nethaniah, of the royal stock, had been incited by Baalis, king of the Ammonites, to murder Gedaliah. The rest of the band-leaders, therefore, warned Gedaliah of Ishmael, but Gedaliah believed them not (vers. 13, 14). One of the leaders, Johanan the son of Kareah, even offered to murder Ishmael secretly. Gedaliah, however, would not permit it, declaring the suspicion prevailing against Ishmael to be based on a lie (vers. 15, 16).

Vers. 7, 8. **Now when all . . . their men.** These two verses are also found in 2 Ki. xxv. 23 in an abridged form.—This Ishmael was, according to xli. 1, of royal lineage, which partly explains his enmity to Gedaliah. The other persons named are otherwise altogether unknown.—Who the sons of the Netophathite were (the place belonged to Bethlehem, comp. 1 Chron. ii. 54; ix. 16; Neh. vii. 26; Ezr. ii. 22) is as little known as what the proper name of the Maachathite was (Maachah a province of Syria on the north-eastern borders of Palestine, Deut. iii. 14; Josh. xii. 6 coll. 2 Sam. x. 6, 8; RAUMER, *Paläst.*, S. 226, 7). Comp. rems. on xlii. 1.

Vers. 9-12. **And Gedaliah . . . fruits very much.** Ver. 9 is also found in 2 Ki. xxv. 24, reproduced with the noteworthy alteration, "to be the servants of the Chaldeans" instead of "to serve the Chaldeans." The former expression however (we should expect at least "ser-

vants of the king of the Chaldeans") corresponds neither to the usage of the prophets, nor the connection of the passage. Remarkably also the LXX. translate here: *μη φοβηθητε ἀπὸ προσώπου τῶν παίδων τῶν Χαλδαίων*, while in 2 Ki. xxv. 24 they have *μη φοβείσθε πάροdon τῶν Χαλδαίων*.—What Gedaliah has sworn to them is, according to ver. 10 a, that he would stand in Mizpah before the Chaldeans, who would come to them. He means by this that he would be the medium of intercourse with the Chaldean ambassadors, officers, soldiers, etc., and would represent the interest of the country with them (comp. xv. 1). The Jews on their part are to care for their sustenance by collecting the fruits still to be found in the country (it was now autumn, comp. lii. 12; xli. 1). In the desolated and plundered land this was naturally a matter of the highest importance. The collected supplies they were to preserve in the cities which, according to their own choice, they had taken into their possession. On the news that Nebuchadnezzar had left of the Jewish people, as it were a remnant of root in their land, and over this feeble remnant had appointed Gedaliah overseer, the dispersed Jews also returned from the neighboring lands, in order to gather around Gedaliah in Mizpah, who must thus have been a *persona grata*.

Vers. 13-16. **Moreover Johanan . . . of Ishmael.** Whether Baalis, king of the Ammonites, had any special hatred towards the person of Gedaliah, or whether he wished to destroy the Jews' last point of cohesion and crystallization, is uncertain. His making use of Ishmael may have been due to the personal jealousy of this man, who as a prince royal (xli. 1) regarded Gedaliah's post of honor as properly belonging to him. The plan became known. The captains came to Mizpah (in the fields is not a thoughtless repetition from ver. 7, but indicates that the bands were still essentially the same, namely, free corps roving through the country) to warn Gedaliah. He, however, did not believe them. And when Johanan alone in secret conference offered to kill Ishmael, he directly forbade him, declaring the accusation to be a lie.

5. The murder of Gedaliah and its consequences.

CHAP. XLI.

- 1 Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah, the son of Ahikam to Mizpah; and there they did
- 2 eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made
- 3 governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, the men of war.

- 4 And it came to pass the second day after he had slain Gedaliah, and no man
 5 knew it, that there came certain [men] from Shechem, from Shiloh, and from
 Samaria, *even* fourscore [eighty] men, having their beards shaven and their clothes
 rent, and having cut themselves [their bodies], with offerings and incense in their
 6 hand, to bring *them* to the house of the LORD [Jehovah]. And Ishmael the son of
 Nethaniah went forth from Mizpah to meet them, weeping all along as he went:
 And it came to pass, as he met them, he said unto them, Come to Gedaliah the son
 7 of Ahikam. And it was so, when they came into the midst of the city, that
 Ishmael the son of Nethaniah slew them *and cast them* into the midst of the pit
 8 [slew them into the cistern],¹ he, and the men that were with him. But ten men
 were found among them that said unto Ishmael, Slay us not: for we have treasures
 in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and
 9 slew them not among their brethren. Now the pit [cistern] wherein Ishmael had
 cast all the dead bodies of the men, whom he had slain because [by the hand] of²
 Gedaliah, *was* it [that] which Asa the king had made for fear³ of Baasha king of
 Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* [the] slain.
 10 Then Ishmael carried away captive all the residue of the people that *were* in
 Mizpah, *even* the king's daughters, and all the people that remained in Mizpah,
 whom Nebuzar-adan the captain of the guard [halberdiers] had committed to
 Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them
 away captive, and departed to go over to the Ammonites.
 11 But when Johanan the son of Kareah, and all the captains of the forces that
were with him, heard of all the evil that Ishmael the son of Nethaniah had done,
 12 then they took all the men, and went to fight with Ishmael the son of Nethaniah,
 13 and found him by the waters that *are* in Gibeon. Now it came to pass, *that* when
 all the people which *were* with Ishmael saw Johanan the son of Kareah, and all
 14 the captains of the forces that *were* with him, then they were glad. So all the
 people that Ishmael had carried away captive from Mizpah cast about and returned,
 15 and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah
 escaped from Johanan with eight men, and went to the Ammonites.
 16 Then took Johanan the son of Kareah, and all the captains of the forces that
were with him, all the remnant of the people whom he had recovered from Ishmael
 the son of Nethaniah, from Mizpah, *after that* he had slain Gedaliah the son of
 Ahikam, *even* mighty men of war,⁴ and the women, and the children, and the
 17 eunuchs, whom he had brought again from Gibeon: and they departed, and dwelt
 in the habitation of Chimham,⁵ which is by Beth-lehem, to go to enter into Egypt,
 18 because of the Chaldeans: for they were afraid of them, because Ishmael the son
 of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon
 made governor in the land.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—Pregnant construction. Comp. NAEGLER, *Gr.*, § 112, 7; 2 Ki. x. 14; 1 Macc. vii. 19.

² Ver. 9.—כִּי־ J. D. MICHAELIS conjectures כִּי־ (comp. vi. 7 Keri), which reading is said to be found in one Codex of De Rossi (comp. ROSENTHAL *ad l.*). The LXX. translate *φρίαρ μέγα τούτῳ ἔσται*, as if they had read כִּי־הַגִּבְעֹן, which reading is adopted by DAHLER, MOYERS, HITZIG, GRAY. It would afford a good meaning. But the reading is not to be altered unnecessarily.

³ Ver. 9.—כִּפְנֵי, *before*, properly "on account of," but used here in the sense of "against." Comp. Jud. ix. 21; 1 Chron. xii. 1.

⁴ Ver. 16.—אֲנָשֵׁי הַפִּלְחָחָה is in apposition to נְבָרִים and is to express that the latter is not to be taken in the sense of *mares* generally, in which even the children might be included, but in the sense of "fighting men."

⁵ Ver. 17.—גִּבְעֹן (Keri). The Chetlibb seems to require the pronunciation גִּבְעֹן. The meaning of the word is not apparent. The old translators all express, though with great want of clearness and agreement among themselves, a proper name. Only JOSEPHUS (*Antiq.* X., 9, § 5) says: *εἰς τὴν τοῦτον μάχην λεγόμενον*. He evidently read גִּבְעֹן (wall, protection, hurdle. Comp. Zeph. ii. 6).—גִּבְעֹן is *ā. lēy*, but from its etymology must mean *hospitium, diversorium*.

EXEGETICAL AND CRITICAL.

The suspicion against Ishmael was only too well-founded. He really murders Gedaliah and his retinue, consisting of Jews and Chaldeans

(vers. 1-3) also seventy Israelites who were bringing offerings to the destroyed sanctuary (vers. 4-9). The rest of the people he leads away captive from Mizpah, but is overtaken by Johanan and the other band-leaders. The captives immediately leave him, and he escapes with eight

men to the Ammonites (vers. 10-15). Thereupon the leaders assemble the whole people in the neighborhood of Bethlehem, to prepare for removal to Egypt, for in consequence of the murder of Gedaliah they think that they will be liable to the extreme vengeance of the Chaldeans if they remain longer in the country.

Vers. 1-3. Now it came to pass . . . men of war. There is a brief extract from these verses in 2 Ki. xxv. 25. The event took place in the seventh month, therefore three months after the capture of the city (xxxix. 2), and two after the destruction and deportation by Nebuzar-adan (lii. 12; 2 Ki. xxv. 8). Ishmael was of the royal, therefore David's seed. Neither he nor his father Nathaniah (1 Chron. xxvi. 2, 12; 2 Chron. xvii. 8, Levites are thus named) are mentioned elsewhere. Nathaniah is called the son of Elishama. Whether this person is identical with the "scribe" mentioned in xxxix. 12, 20, 21, or the Elishama named in 2 Sam. v. 16; 1 Chron. iii. 6 (8); xiv. 7 as a son of David is meant, is not apparent. Both cases are possible. In the latter Elishama would be the ancestor of the family, "son" being used according to a well-known idiom, in the wider sense. Ishmael would then belong to a collateral branch of the royal family.—**Princes of the king.** It is clear that the king of Judah is meant. Not so clear the grammatical connection. It may be referred to "royal seed." Hitzig in opposition to this correctly remarks that the "princes" did not form an hereditary caste. It is therefore, according to some, governed by "of." Is it not however a matter of course that Ishmael as a prince belonged to the מַלְכִּי, especially as this word by no means designates a definite category of greatness? Further, is it probable that Ishmael with ten men could overpower the entire Jewish retinue of Gedaliah, together with the Chaldean soldiers (ver. 3), eighty men (ver. 7), who if not provided with arms were with legs, and then lead away captive against their will the whole population of Mizpah (ver. 14)? We are thus recommended to take מַלְכִּי as a nominative = and great men of the king. It would then be declared that Ishmael and other Jewish nobles (doubtless each with his own retinue), and ten men who formed the personal retinue of the former, accomplished the deed. The passage lii. 10 would not contradict this. For since even the Chaldeans could not kill any one whom they did not have, that passage states only that the Chaldeans took the life of all the princes who fell into their power. Now besides here מַלְכִּי never occurs in Jeremiah of the great men of the Hebrews, but only of the Chaldean grandees in general (xxxix. 13), and of the principal court-officers in particular. Comp. Rab-Mag., etc., xxxix. 3, 13, etc.—It is then natural to suppose that the words "and the princes of the king" are a gloss, occasioned by the difficulty of crediting such deeds to a little band of eleven men.

Slew him. These words expressly set forth that though several smote Gedaliah with their swords, Ishmael was the real murderer, upon whom rested the immense responsibility of having killed the Chaldean king's chief officer in the country. I therefore do not think that, as Hir-

zig and Graf propose, we must read "smote" also in the singular (סָמָה). That by "all the Jews that were with Gedaliah at Mizpah" we are not to understand the whole population of the city, is apparent from ver. 10. It is rather the armed men, who were at the disposal of Gedaliah as governor, who are intended and who, whether permanently or temporarily, were strengthened by Chaldean soldiers.

Vers. 4-9. And it came to pass . . . with the slain. Ishmael knew how to guard against the murder of Gedaliah being known immediately outside the city. He evidently intended to use Mizpah as a trap. So it happened that on the second day the approach of a troop of men was announced, who from a distance presented the appearance of a peaceful caravan, and from the burdens they bore one promising booty. They came from Shechem, Shiloh and Samaria. The LXX. read Σαλήμ, and ΗΙΤΖΙΟ, as well as Graf, is disposed to give this reading the preference, since thus a more correct order (according to geographical position we should have Shiloh, Shechem, Samaria) and vicinage of the cities is obtained. Salem would then be the place mentioned in Gen. xxxiii. 18, 19 as near Shechem (comp. Hæzrog, *R.-Enc.*, XIII. S. 326). But the authority of the LXX. is, as is well known, unreliable. Shiloh also lies so near the road that travellers proceeding from it might meet with those coming from Samaria and Shechem. As to the order, as this in itself was a matter of indifference, a more external circumstance may well have suggested it: the word of one syllable is placed first, then that of two syllables, and of these again that of five consonants after that of three.

From 2 Chron. xxxiv. 9 it is apparent, that at the time of Josiah there was still in the cities of the ten tribes a "remnant of Israel," which contributed to the house of the Lord in Jerusalem, which appears as a resumption and continuance of the co-operation, which even in the reign of Hezekiah the pious Israelites had afforded in establishing the worship of Jehovah in Jerusalem (2 Chron. xxx. and xxxi.) These men came as mourners over the destruction of the sanctuary (comp. on xvi. 6; xlvii. 5; xlviii. 37) with gifts of meat and incense offerings, as the beasts necessary for burnt offerings could not well be brought from so great a distance. Doubtless the feast of Tabernacles, occurring in the Seventh month (Lev. xxiii. 34; Numb. xxix. 12; Deut. xvi. 13) was the occasion of their coming. Although they could not hope to find altar and priests in the holy place, they would still deposit their gifts there in order at least to manifest their devotion. Grotius calls attention here to the expression of Papinian (*Instit. de rerum divisione, § Sacre*): "*Locus, in quo ædes sacræ sunt ædificatæ etiam diruto ædificio sacer adhuc manet.*"

What was the motive of Ishmael's act? It is supposed by some that he feared to be betrayed, and therefore killed those strangers whom he could not drag away with him. But he only needed then not to admit them into Mizpah. Graf sees in the deed an act of revenge which Ishmael took on these Israelites for the murder of his relatives and associates in rank (lii. 10),

because these, living with heathens, had for a long time been Assyrian and Chaldean subjects. But these Israelites, coming with all the tokens of deepest sorrow, had shown themselves to be well-disposed towards the Jews, and it is inconceivable how Ishmael could have chosen them for the objects of his vengeance. I think he had simple robbery in view. For after this Ishmael, who was evidently a rough and wild man, had from personal jealousy, to the disadvantage of his people and in the political interest of his Ammonitish protection, assassinated the noble Gedaliah, he must either attempt to maintain himself in the latter's position or flee. When he quickly, before the matter has become known, murders a peaceful caravan of temple pilgrims, and spares only a few of them, who offer him treasures, and at last drags with him as captives the whole *turba imbellis* from Mizpah into slavery, he shows himself to be simply a robber.

Ver. 6. **Weeping all along as he went** [lit. : in going and weeping]. LXX. : αὐτοὶ ἐπορεύοντο καὶ ἐκλαίον. They then refer the words to the eighty. HIRTZ and GRAF find this reference quite in order. Why should Ishmael weep? We might suppose it to be perfectly clear that Ishmael wept to deceive those people, in order to present the appearance of a person who from internal grief was not thinking of worldly things at all, much less of robbery and murder. HIRTZ and GRAF however deny that Ishmael wept at all, because he had no ostensible reason for doing so. HIRTZ says he would not weep for the fate of the temple, since he did not in them meet again old friends for the first time since its destruction, he did not go to meet them in ceremony as notorious temple-pilgrims, nor was he himself on the way to Jerusalem. GRAF says if he had wept like the pilgrims over Jerusalem, this would have been unnatural behaviour for one who was sojourning in the vicinity of the city. But are these reasons? It is scarcely credible that they can be intended seriously. If in those days of the most tremendous national calamity a train of Jewish pilgrims, bearing themselves all the signs of grief, meet another Jew weeping, about what will they suppose that he is weeping? Will they not most naturally suppose that he accords with the general mourning of the country? There can be no doubt this was the supposition which Ishmael wished to produce in the pilgrims' minds. There may have been one and another among them who regarded the weeping comar as not a partaker in the general grief, it sufficed for Ishmael that he was generally regarded as such. Murder and robbery are not expected from such a person. Ishmael tried in this way to deceive them. If they had mistrusted him his project must have failed or he must have tried other expedients. HIRTZ and GRAF fail to convince us that they would have more readily believed a person who was not mourning, but who invited them to Gedaliah in a tone usual at other times. GRAF also urges that it was not necessary for Ishmael to shed tears the whole way, even though it was a short one, which however is implied in the grammatical construction (comp. on this point NÄGELSB. Gr., § 93, b. Ann.) To this it may be replied that Ishmael could not know how sharp-sighted any one

of the eighty might be, so that he would rather begin to weep too early than too late, and consequently traversed the greatest part of the distance, perhaps the whole way from the gate, weeping.

Come to Gedaliah. Why Gedaliah invites them he does not say. Many reasons might be imagined: Gedaliah might wish to show them hospitality, or to accompany them, or to impart some injunction or warning in his gubernatorial capacity. At any rate he was a powerful man, whose requisition was not to be ignored. They therefore followed. But in the midst of the city, at any rate in a place where eleven men sufficed to close up both their advance and their retreat, in some narrow lane, Ishmael fell upon them. Ten of them evidently perceived at once why this was done. They saw that it was robbery on which he was intent. They therefore promise him מְסֻמָּת, i. e., *promtuarum subterranea* (from מִסְתָּר *abscondidit*), such being used from the earliest times in many countries of Asia and Africa for the concealment and preservation of the fruits of the earth. Comp. ROSENMUELLER *ad. l.*, and GESNIUS *Thesaurus*, s. v. : WINKER, R. - W. - B., s. v. *Ernte*.—**By the hand of Gedaliah.** The words are difficult. The explanations: by the fault of Gedaliah, on Gedaliah's account, (i. e., as friends of Gedaliah); *coram Gedaliah*, i. e., together with Gedaliah, *una cum Gedaliah*, in *potestate Gedaliah* (i. e., as *imperio G. subjectos*) are all ungrammatical. The normal significance of the words seems to me to afford an appropriate meaning. Ishmael had made use of Gedaliah's name, to allure them to destruction. He had called to them: Come to Gedaliah (ver. 6), and on the authority of this name they had followed him. Thus we may well say that Ishmael killed them by means of Gedaliah. Of course the person of Gedaliah was not the instrument of execution, but his name was the means by which their wills were determined in the intended direction.—**Was that which Asa, etc.** We read in 1 Ki. xv. 22 that king Asa, with the material of which Baasha had fortified Ramah built Geba-Benjamin and Mizpah. This pit appears to have been part of these works of fortification, but as to its destination we are not informed. Was it a cistern, a ditch, or a mere pit, which might defend a narrow approach, and in ordinary times was bridged over? HIRTZ assumes the latter. But as GRAF remarks, the pit appears according to ver. 7 to have been situated in the interior of the city. It cannot have been a ditch, such never being called בֶּרֶךְ. It was then probably a large and deep cistern (Comp. ROSENMUELLER on ver. 7), which was built to afford water to the fort, and which accordingly might be reckoned among the means of defence, with which Asa provided the city for fear of Baasha. Whether the pit, which is here spoken of, is identical with the great *bore* that is in Sechu, 1 Sam. xix. 21, and with the *πηγάρι μέγα* 1 Mac. vii. 19, must be left undecided.

Vers. 10-15. **Then Ishmael . . to the Ammonites.** The intimidated, and probably in addition unarmed people, among them the king's daughters (probably in the wider sense of princesses, as "king's son," xxxvi. 26; xxxviii. 6),

Ishmael carried away captive, either to use them as slaves or to sell them. Meanwhile however the Jewish band-captains had received intelligence of the events in Mizpah. They hasten thither with their people, and encounter Ishmael by the "great water" near Gibeon. Gibeon is only half a league distant from Mizpah in a north-easterly direction. Till Ishmael had done with the eighty pilgrims and the gathering of the rest of the population prior to their departure, so much time might pass that the captains could hurry up and almost reach him in Mizpah. The "great waters" of Gibeon are a pond. Comp. 2 Sam. ii. 13. Robinson (II. 351, 2) recognizes Gibeon in the village El-Jib. [Comp. Thomson, *The Land and the Book*, II., p. 546.—S. R. A.] At the east of the village he found a beautiful fountain and the remains of a large water-tank. All Ishmael's prisoners left him at once to attach themselves to Johanan. Ishmael escaped with eight men. It seems then that there was a fight, in which he lost two of his ten men.

Vers. 16-18. **Then took Johanan . . . in the land.** It cannot be denied that there is some difficulty in the relative sentence from **whom he had recovered to son of Ahikam.** Especially troublesome is from Mizpah. Also the singular מִצְפָּה as well as the sentence after **he had slain, etc.** (we should expect: after they had driven Ishmael off) are striking; so too the relative sentences **whom he had recovered from Ishmael and whom he had brought again from Gibeon,** as they both state the same fact. Hitzig supposes that "whom Ishmael carried away captive" should be read after

ver. 14. Certainly the connection thus becomes clear and intelligible. And as the sentence **whom he had recovered from Ishmael** stands directly between **whom Ishmael carried away captive from Mizpah,** ver. 14, and **whom he had brought again from Gibeon,** *fin.* ver. 16, it is quite conceivable that an exchange may have taken place.—**Mighty men of war.** It is evident from these words that the great mass of the Jewish people still left were assembled in Mizpah, comp. xl. 7-11.—It is the more strange that Ishmael could take all these captive with ten men. Were they unarmed? Were they surprised? Did Ishmael terrify them with threats, by making a false show of Ammonitish help at hand?—However this may be, Johanan betakes himself with all these to a more southern *rendezvous* on the road to Egypt. This according to the Keri is called the "habitation (hospice, caravanserai) of Chimham [Kimham]," who according to 2 Sam. xix. 37-40 was the son of the Barzillai who purveyed so well for David and his army on their flight. Why did an inn or caravanserai in the vicinity of Bethlehem bear the name of Chimham? We do not know.—This point was to serve as a meeting-place. There were still single bands or individuals scattered through the country. Preparations had also to be made for the march through the desert. The vengeance of the Chaldeans, in spite of the surely provable innocence of the Jews, appeared however so certain, and the fear of it was so great, that the resolution to flee to Egypt was already fixed, before they asked the prophet's advice. Hence this act was a mere farce.

6. The hypocritical inquiry.

XLII. 1-6.

- 1 Then all the captains of the forces, and¹ Johanan the son of Kareah, and Jeze-
niah the son of Hoshaiiah, and all the people from the least unto the greatest, came
- 2 near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be
accepted before thee, and pray for us unto the LORD [Jehovah] thy God, *even* for
all this remnant; (for we are left *but* a few of many,² as thine eyes do behold us):
- 3 that the LORD [Jehovah] thy God may shew us the way wherein we may walk, and
the thing that we may do.
- 4 Then Jeremiah the prophet said unto them, I have heard³ you; behold, I will
pray unto the LORD [Jehovah] your God according to your words; and it shall
come to pass, *that* whatever thing the LORD [Jehovah] shall answer you, I will de-
clare it unto you; I will keep nothing back from you. Then they said to Jeremiah,
- 5 The LORD be a true⁴ and faithful witness between us, if we do not even according to
6 all things for the which the LORD thy God shall send⁵ thee to us. Whether *it be*
good, or whether *it be evil*⁶ we will obey the voice of the LORD our God, to whom we⁷
send thee; that it may be well with us, when⁸ we obey the voice of the LORD our God.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—The י before מִצְפָּה as in xl. 8 [—even].

² Ver. 2.—On הַרְבֵּה comp. OLSEN., & 358 and 583.

³ Ver. 4.—שָׁמַעְתִּי involves the sense of hearing and granting, and is at the same time the token of the acceptance and approval of the petition. It corresponds nearly to the German "*Gut!*" [Eng.: good!]

⁴ Ver. 5.—The expression עָרַא אֶבְרָת is found besides only in Prov. xiv. 23 coll. ver. 5. עָרַא Pa. lxxxix. 38; Isai. viii. 2.

⁵ Ver. 5.—On שָׁלַח with a double accusative, comp. NABOLSH. Gr., § 63, 2, c.

⁶ Ver. 6.—To רָע וְאֵם טוֹב וְאֵם טוֹב we are not to supply הִרְבֵּר for then we must have הִרְבֵּר after רָע. Much rather is the whole sentence in apposition to the following קוֹל, as in Eccles. xii. 14 to the preceding מַעֲשֵׂה.

⁷ Ver. 6.—אָנִי. The form occurs only here in the Old Testament. Comp. OLSH., § 95, b, 5. It is indeed possible that it was not incorrectly put into the mouth of the people, for the form usual in post-biblical Hebrew may have been a popular expression even at that time.

⁸ Ver. 6.—כִּי is here necessarily *because*, not *if*. For there is no question about their obeying. They will obey, but expect prosperity from this obedience as such, apart from the immediate result of the step commanded them. Comp. xxiv. 7.

EXEGETICAL AND CRITICAL.

The people request the prophet to inquire of the Lord what is to be done (vers. 1-3); Jeremiah promises to do so (ver. 4). The people therefore solemnly promise punctual obedience to all that the prophet shall disclose to them as the commands of their God (vers. 5, 6).

Vers. 1-3. **Then all . . . that we may do.** Jezeanah is here called the son of Hoshaiah; in xl. 8 he is called the son of the Maachathite, in xliii. 2 Azariah is named as the son of Hoshaiah. There must then have either been two Jezeanahs and two Hoshaiahs, or there is an error in the text. The LXX. has in xlii. 1 and xliii. 2 Ἀζαρίης υἱὸς Ηοσαίου. There is thus the possibility that here Jezeanah is written by mistake for Azariah.—These leaders and the whole people with

them address to the prophet the humble petition (comp. rems. on xxxvi. 7; xxxvii. 20), that he will address to Jehovah in their behalf, the small remnant of the great nation, a prayer for instruction concerning the path to be taken.

Vers. 4-6. **Then Jeremiah . . . our God.** When the people express their readiness to submit to the direction of Jehovah, however this may turn out, but afterwards (xliii. 2-7) rebel so decidedly against this direction, their declaration here must be explained either as hypocrisy or on the supposition that the question was not of remaining in the country, but there was doubt only as to the direction of their flight. They appeal to the Lord to appear as a true and faithful witness against them, if they do not submit to the divine indication expected through the prophet. The Lord however is, as is presupposed in every oath, at the same time Witness and Judge.

7. The unwelcome answer.

XLII. 7-22.

7 And it came to pass after ten days, that [*or that after ten days*] the word of the
8 LORD [Jehovah] came unto Jeremiah. Then called he Johanan the son of Kareah,
and all the captains of the forces [*band-leaders*] which *were* with him, and all the
9 people from the least even to the greatest, and said unto them, Thus saith the
LORD [Jehovah] the God of Israel, unto whom ye sent me to present your suppli-
10 cation before him; If ye will still abide¹ in this land, then will I build you, and
not pull *you* down; and I will plant you, and not pluck *you* up: for I repent me
11 of the evil that I have done unto you. Be not afraid of the king of Babylon, of
whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to
12 save you, and to deliver you from his hand. And I will shew mercies unto [*pre-*
pare pity for]³ you, that he may have mercy upon you, and cause you to return⁴
13 to your own land. But if ye say, We will not dwell in this land, neither obey the
14 voice of the LORD your God, Saying, No; but we will go into the land of Egypt,
where [that]⁴ we shall see no war, nor hear the sound of the trumpet, nor have
15 hunger of [*for*]⁶ bread; and there will we dwell: and now⁶ therefore hear the
word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts [Jeho-
vah Zebaoth] the God of Israel; If ye wholly set your faces to enter into Egypt,
16 and go to sojourn there; then it shall come to pass⁷ that the sword, which ye feared,
shall overtake you there in the land of Egypt; and the famine, whereof ye were
17 afraid, shall follow close after you there in Egypt; and there ye shall die. So shall
it be with all the men that set their faces to go into Egypt to sojourn there; they
shall die by the sword, by the famine, and by the pestilence: and none of them

- 18 shall remain or escape from the evil that I will bring upon them. For thus saith the LORD of hosts [Jehovah Zebaoth] the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment [horror] and a curse, and a reproach; and ye shall see this place no more. The LORD hath said concerning you [Jehovah hath spoken to you] O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished [warned]⁸ you this day. For ye dissembled in your hearts [deceived yourselves],⁹ when¹⁰ ye sent me unto the Lord your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing¹¹ to the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 10.—שׁוֹב is evidently abbreviated from שׁוֹבֵר, since the sense renders the derivation from שׁוֹב impossible. CHA. B. MICHAELIS and ROSENMUELLER indeed translate, *si revertendo illuc manseritis in hac terra*. But then the *Inf. abs.* would be placed after the finite verb. Comp. NAEGELSEN. *Gr.*, § 93, e.—This apocope of *v* is certainly unexampled in this form, but most readily assumed in a verb פָּחַ according to the analogy of the *Inf. constr.* and Imperfect. Comp. besides OLSEN, § 89; 170, a, *Anm.*; 245, b, *Anm.*
- ² Ver. 12.—From the following sentence it is evident that רַחֵם here does not mean “to show compassion,” but “to prepare pity, to procure it on the part of another.” Comp. Gen. xliii. 14.
- ³ Ver. 12.—וְהוֹשִׁיעַ. LXX., Vulg., Syr., J. D. MICHAELIS, HITZIG, EWALD, GRAF, would read, הוֹשִׁיעַ, but this would not agree with the following הִלָּח. Comp. also EXEG. and CRIT. rems. [BLATNEY: would settle you in, *etc.*—S. R. A.]
- ⁴ Ver. 14.—שָׁרָה—that. Comp. Gen. xi. 7; Exod. xx. 23; Deut. iv. 40; vi. 3.
- ⁵ Ver. 14.—לֶחֶם. From Am. viii. 11 we perceive that the meaning of the expression is, to hunger for or after bread.
- ⁶ Ver. 15.—With עֵתָה begins the apodosis (paratactically introduced. Comp. NAEGELSEN. *Gr.*, § 110, 2) to אָנֹכִי in ver. 13.
- ⁷ Ver. 16.—וְהִתְתָּה has this form by attraction, as well as וְהִתְּךָ ver. 17. Comp. EWALD, § 345, b.
- ⁸ Ver. 19.—וְהָעֵד, literally to bring in witnesses, then to adduce testimony (according to the directly causative mode of speaking, on which comp. NAEGELSEN. *Gr.*, § 18, 3). From the idea of giving testimony is developed that of earnest solemn address, admonition, warning. Comp. Ps. l. 7; Deut. viii. 19; Jer. xi. 7.
- ⁹ Ver. 20.—וְהָעֵד is also to be regarded as directly causative = *errationem fecit* (GENSEN.) Comp. Prov. x. 17. It is therefore doubtful whether עַד indicates the object or the place. The word is at least not found elsewhere with עַד of the person. The prophet might well say, ye have erred in your souls, *i. e.*, in your volition and thought, and have thus taken a false direction, while ye supposed ye were on the right track. The Chethibh וְהִתְתָּה is evidently a mistake. The Keri is correct וְהִתְתָּה. [NOTES strangely renders, “ye err to your ruin.”—S. R. A.]
- ¹⁰ Ver. 20.—כִּי—when. Comp. Jud. ii. 18; Ps. xxxii. 8; Ezek. iii. 19.
- ¹¹ Ver. 21.—וְלֹכֶלֶךְ may mean, and indeed with respect to all, *etc.* Since, however, only one point is treated of, the emphatic expression of a multiplicity of points is remarkable. I therefore think that the word stands in simple parallelism to the first clause, while שָׁכַח is construed only with לֹכֶלֶךְ instead of with עַד, a construction which (apart from שָׁכַח לְקוֹל, Gen. iii. 17; Jud. ii. 20; Ps. lviii. 6) is peculiar to the later idiom: Neh. ix. 29; xiii. 27; 2 Chron. x. 16; Dan. i. 14; Lev. xxvi. 21. A double disobedience is thus declared against Jehovah and against the prophet.

EXEGETICAL AND CRITICAL.

After ten days the prophet receives answer from the Lord, which he immediately communicates to the leaders, and to the whole people (vers. 7, 8). If they remain in the country they shall have nothing to fear from the Chaldeans, but the Lord will so direct the heart of the king that he will aid in their restoration (vers. 9-12). If, however, they do not remain in the country, but from fear of the Chaldeans flee to Egypt, they shall perish there by the same calamities, which they thought to escape by flight (vers. 13-18). Finally the prophet urgently admonishes them not to despise this warning, although he knows only too well, that it was pure self-deception when they inquired of the Lord by Him,

since they had already resolved not to obey the Lord's command. Well, they shall also know, that they will come to their ruin in the place, whither their desires lead them (vers. 19-22.)

Vers. 7-12. **And it came to pass . . . your own land.** The opinion of HITZIG and GRAF, that Jeremiah used the ten days in procuring information and arriving at a clear and firm conviction, is in accordance with modern science but not with history. The prophet really received the answer to his prayer for divine direction (comp. ver. 4; xxxii. 16) not until after ten days. It is significant that he received it on the tenth day (comp. Ezek. iii. 16), although we cannot stop here to investigate the ground of this significance (comp. [on symbolical numbers] HERZOG, *Real-Enc.*, XVIII., S. 381). On to present, *etc.* comp. xxxviii. 26.—On for I repent, *etc.* comp.

xxvi. 8.—**Cause you to return.** When we consider, that the prophet has in view not only the return of those who had been already carried away into exile, but may also with perfect correctness regard those as such who have assembled at Bethlehem and prepared to leave their home, turning their back upon it, the alteration [cause to dwell] proposed in the text seems unnecessary. It was not unpatriotic policy, nor indolence, nor selfishness, nor any view based on human foresight, which caused the prophet to speak thus. For, humanly considered, there was nothing left for the Jews but flight. The hope for further indulgence on the part of the Chaldean king must seem like madness. The prophet, however, does not reckon alone with human factors. He is the organ of God, to whom nothing is impossible (xxxii. 26 sqq.), and who especially has the hearts of kings in His hand, and turns them whithersoever He will (Prov. xxi. 1).

Vers. 13-18. **But if ye say . . . this place no more.** The words from **neither obey**, ver. 13, to **dwell**, ver. 14, are a parenthesis.—**Sound of the trumpet.** Comp. iv. 19, 21.—**Remnant, etc.** Comp. xli. 16; xlii. 2, 19; xliii. 5.—**Wholly set your faces.** Comp. ver. 17; xlv. 12; 2 Kings xii. 18.—By sword, famine and pestilence (comp. xiv. 12; xxi. 9; xxvii. 8, 18; xxix. 18; xxxii. 8 b; xxxviii. 2; xlv. 13), will the disobedient perish in Egypt, and not a single individual will escape (comp. xlv. 14; Lam. ii. 22; Josh. viii. 22). As on Jerusalem, so also on them will the fury of the Lord be

poured out (vii. 20; 2 Chron. xxxiv. 21); they shall become an object of cursing, horror and derision (comp. xxiv. 9; xxv. 18; xlv. 22, etc.), and never return to their native land (comp. rems. on vii. 3).

Vers. 19-22. **Jehovah hath . . . to sojourn.** In a very earnest closing speech the prophet sets forth that the Lord Himself has spoken to the people. Then he reminds them that they have been warned. They cannot then have the excuse of ignorance. In the third place the prophet discovers to them their self-delusion. They perhaps imagined that they honestly desired the right, when they commissioned him to present their petition before God. What, however, is opposed to this honest intention easily appears to them to be incorrect, and therefore justifying them in resistance. The prophet therefore desires to convince them that they did not honestly wish to do the right. It was self-deception, when they declared themselves ready to obey unconditionally the divine command.—In the fourth place, the prophet tells them before they had opened their mouth to reply, what was now passing in their minds, viz., that they had formed the fixed resolution not to obey the faithfully reported direction of Jehovah, in spite of their solemn declaration given in vers. 5, 6.—In the fifth place, finally, he proclaims to them, that the very place, to which an irresistible longing attracts them, will be their destruction. He announces this apodictically, because he knows that they will inevitably do what will bring them to this.

8. The Flight to Egypt.

XLIII. 1-7.

- 1 And it came to pass, *that* when Jeremiah had made an end¹ of speaking unto all the people all the words of the LORD their God, for which the LORD their God had
- 2 sent him to them, *even* all these words, Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud² men, saying³ unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into
- 3 Egypt to sojourn there: but Baruch the son of Neriah setteth thee on [has excited thee]⁴ against us, for to deliver us into the land of the Chaldeans, that they might
- 4 put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces [band-leaders], and all the people,
- 5 obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the
- 6 land of Judah; *even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard [halberdiers] had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the pro-
- 7 phet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—כָּלֵלָה as in xxvi. 8.

² Ver. 2.—הַרְדִּים. The word occurs here only in Jeremiah. The LXX. omits it, and reads instead καὶ πάντες οἱ ἀλλογενεῖς, xlii. 17, reading הַרְדִּים for הַרְדִּים. The reverse in xviii. 14; li. 2.

* Ver. 2.—אֲכִירִים. Instead of אֲכִיר, because the words spoken do not follow immediately. Comp. xiv. 15; xxiii. 17.

† Ver. 3.—מִסִּית. Comp. xxxviii. 22; Isa. xxxvi. 18.

EXEGETICAL AND CRITICAL.

On the communication, which Jeremiah made in the name of Jehovah to the Jews, these declared, that they regard it, not as a message from their God, but as the result of incitement by Baruch, who is friendly to the Chaldeans (vers. 1-3). Thereupon they, with the whole mass of the remaining population, including Jeremiah and Baruch, commence their journey to Egypt, where, on their arrival, they settle first in Tahpanhes (vers. 4-7).

Vers. 1-3. **And it came to pass . . . into Babylon.** The phrase **all these words** indicates that the words written in ch. xlii. are an exact rendering of the prophet's verbal communication. Comp. li. 60.—On Azariah, the son of Hoshaiah. Comp. rems. on xlii. 1.—On what facts this charge against Baruch was supported, it is difficult to perceive. From this book we learn only that Baruch was a faithful adherent and servant of the prophet. It was doubtless merely the circumstance that Baruch, to the envy of many, was the most intimate of all the Jews

with Jeremiah, which gave a handle to the accusation.

Vers. 4-7. **So Johanan . . . Tahpanhes.—All the remnant of Judah.** Those who had returned from the dispersion are mentioned first, probably because among them there were few or none of the "poor of the land" (xl. 7). It seems surprising that in ver. 6 a specification follows which, on account of the mention of the **king's daughter**, does not correspond to the general statement in ver. 5 *b*. But the specification concludes with **children**, and with king's daughters commences the description of the second division of the remnant of Judah. Besides, those who had returned, viz., the king's daughters and all the other souls are mentioned. If we consider that in ver. 5 *a*, the heads of those who had remained in the country are named as the subjects of the deportation, it is intelligible that besides these the princesses were the most eminent personages in this category (comp. xli. 10).—**Every person.** Comp. Josh. x. 28. The expression is so general that it comprehends all the other members of the remnant of Judah (comp. xli. 16).—On **Tahpanhes** comp. rems. on ver. 8.

9. Jeremiah in Tahpanhes.

XLIII. 8-13.

- 8, 9 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay [mortar]¹ in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of
10 Judah; and say unto them, Thus saith the LORD of hosts [Jehovah Zebaoth], the God of Israel; Behold, I will send and take Nebuchadrezzar, the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall
11 spread his royal pavilion² over them. And when he cometh,³ he shall [he shall come and] unite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity: and such as are for the sword to the sword.
12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence
13 in peace. He shall break also the images [statues] of Bethshemesh [the house of the sun], that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burned with fire.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 9.—מִלֵּאִם is *āw. ley*. The analogies *milāt, molto* (Syr.), *μάλθα, malta*, are vouchers for the meaning of "mortar, cement, clay."

² Ver. 10.—The meaning of שֹׁפָרִיךְ is doubtful. The word occurs here only. HITZIG, with J. D. MICHAELIS, refers to *suphra* (Arab. for *corium orbiculare, quod solo insternitur*), which agrees with *naḥ* (Arab. the leathern veil of the judge of life and death). According to the text the throne is to be first placed on the stones, and then the שֹׁפָרִיךְ stretched above it. Is a veil spread over a throne? And is not נִתָּן the technical term for the spreading of a tent? The meaning "pavilion," seems then most suitable, it being, however, still doubtful whether it be so named a *splendore* (שֹׁפָר, *nitui*, שֹׁפָרָה, *splendor*, *glorificatio*), or a *cavitate* (comp. שֹׁפָר, *tuba*, שֹׁפָרָה, Pl. Job xxvi. 13!) ["The Keri proposes שֹׁפָרִיךְ as the proper form,

which is, indeed, that in which nouns, with the third radical germinated, most frequently appear. Comp. סָרַר, Prov. xxvii. 15." HENDERSON.—S. R. A.]
 * Ver. 11.—כִּבְרָה. Chethibh כִּבְרָה. The Keri would unnecessarily strike out the suffix. Comp. rema. on xl. 15; xxvii. 8; xxxi. 2; xli. 3; xlvii. 44.

EXEGETICAL AND CRITICAL.

In Tahpanhes Jeremiah receives the command to hide great stones in the clay of a brick-kiln, opposite the royal palace in the sight of the Jews, and to tell them that the Lord will bring king Nebuchadnezzar to Egypt, and that he will erect his throne and stretch his tent on these stones (vers. 8-10). Then will Nebuchadnezzar visit the land of Egypt with all the terrors of war, burn the idol-temples, subjugate the land completely to his sway, and depart in peace (vers. 11 and 12). It is especially emphasized at the close that Nebuchadnezzar will break in pieces the statues of Beth-shemesh and burn up the idol-temples (ver. 13).

Vers. 8, 9. **Then came . . . men of Judah.** When we compare the larger superscriptions, xl. 1 and xlv. 1, it is evident that the first introduces the events after the deportation, the second the occurrences in Egypt. Hence it might seem as if this passage were not in place, or as if the superscription, which stands in xlv. 1, belonged in this place, xliii. 8. But it is evident from xlv. 1 that the passage, which begins with this superscription, is to narrate what happened to the Jews already established in Egypt (**who dwelt in the land**), while the event related here is, as it were, a part of the journey. For Tahpanhes (comp. ii. 16) is the eastern boundary city of Egypt, situated on the Pelusian branch of the Nile. Here Jeremiah, by a symbolical act, was to set before the eyes of the Jews, how impossible it is to escape from the Lord (comp. the prophet Jonah), and that by their removal from Egypt they had only come from bad to worse. Thus clear as is the meaning of the symbolical act in general, the definition of the details is still difficult. The word brick-kiln (כִּבְרָה) occurs, besides here, only twice in the Old Testament: 2 Sam. xii. 31, and Nah. iii. 14. In the first passage it is related that David caused them to pass under saws, harrows and axes of iron. It then continues, "and made them pass through the brick-kiln" (the Chethibh has, doubtless incorrectly, כִּבְרָה, which is no word). When we recall the frequently occurring phrase "made his son to pass through the fire" (comp. 2 Ki. xvi. 3; xxi. 6, etc.), we cannot doubt that a similar cruel mode of death is spoken of here also. As such also appears the putting into heated brick-ovens (כִּבְרָה), brick, from which the denominative verb לָבַן, to make bricks, Exod. v. 7, 14). In the second passage, Nah. iii. 14, the Assyrians are ironically called upon to "repair the fortifications, go into the mud and tread the mortar, and repair the brick-kiln." EICHORN, HIRTZIO and GRAF think it incredible that a brick-kiln can have stood immediately opposite the royal palace. Hence HIRTZIO takes the word in the sense of a projection of tiles or brick-work under the

threshold, a stone-floor probably cemented over. Besides the analogies in Arabic, the meanings of

כִּבְרָה in later Hebrew (*area, massa, tabula, quadrata*. Comp. Buxton, *Lex. Chald.*, p. 1120) favor this rendering. On the other hand, as GRAF himself correctly remarks, it is equally incredible that Jeremiah could have torn up the pavement before the gate of the king's palace, and inserted large stones. I am now quite of NEUMANN's opinion that we are to regard this brick-kiln not as permanently, but only temporarily, present.

The brick-yard need not have been in the court of the royal palace and directly before the doors of the building. It may have been situated opposite the gate of the outer court or avenue to the palace. The place may have been designated to the prophet on account of this position, and perhaps also because it was the place, from which the material was taken for the extension of the palace now building, as NEUMANN [comp. also HENDERSON] supposes. In this case the thought would be expressed that Egypt, to whose protection the Jews had fled, was only weak, fragile clay. Since the prophet was to *hide* the stones *in the clay*, it is evident, that he did not place them visibly on the surface, and therefore set them up on the walls of the brick-kiln. Brick-kiln must be, therefore, understood as

pars pro toto. The whole place is called כִּבְרָה, not merely the oven. Jeremiah is to hide the large stones in clay belonging to this kiln. He is to lay the foundation for a future ideal building. In place of the weak clay, which signifies Egypt, the Lord lays the foundation stones of a power, which He intends to found, the bearer of which will be His servant (ver. 10), or the organ of His will. It is a fact, still hidden in the womb of the future, that Egypt will groan under the foot of the Babylonian conqueror; but the stones guarantee this fact. Men of Judah were present as witnesses (ver. 9), when they were laid. The significance of the stones is disclosed to these witnesses. The memory remained; the word of the Lord was pledged. On the fulfilment comp. the remarks on xlv. 29, 30.

Vers. 10-13. **And say unto them . . . burn with fire. On Behold, I will send, etc.**, comp. xxv. 9.—The Lord Himself has hidden the stones, and in so far the prophet was only an instrument. On these stones Nebuchadnezzar shall one day erect his throne and stretch his tent.—HIRTZIO thinks that the erection of a tent would not be threatening, or dangerous; on the contrary, it would be only a matter of curiosity. It seems to me, however, that Nebuchadnezzar's tent, erected before the royal palace in Tahpanhes, is dangerous enough, signifying neither more nor less than the conquest of Egypt by Nebuchadnezzar.—**Such as are for death.** Comp. rema. on xv. 2. The sense of the expression is, that not only one kind of destruction will come upon Egypt, but many, and that each one

will also really devour the victims apportioned to it.—**Away captives, viz., the idols.** Comp. rem. on xlviii. 7.—**And he shall array, etc.** Commentators have frequently, and as it seems to me, quite unnecessarily, stumbled over this expression. How does a shepherd put on his garment? In general like any other person, but there is this difference, that in doing so the shepherd has regard to no one, because no one sees him. He therefore puts on his garment entirely at his own whim and convenience. So according to his own pleasure, without the slightest regard to others, will Nebuchadnezzar deal with conquered Egypt. After he has thus made Egypt his own property, he will depart in peace, without any one being able to detain or harass him or rob him of his booty.—Ver. 18 is surprising. The discourse seemed to have concluded with ver. 12. For what is there to report of Nebuchadnezzar's doings in Egypt, when his departure is already announced? Further, the second clause of the verse is tautological. **Comp. burn them, ver. 12.** Finally the addition that is in the land of Egypt is very surprising, for did Jeremiah, writing in Egypt, need to say this? Hence not merely three words (in the original text), but the whole verse, might be suspected. If, however, these words originated with the rest, then by Beth-shemesh must be meant not the temple of the sun at Heliopolis, but this city itself. The images of Beth-shemesh are above all the obelisks, of which there was an unlimited number in the city. Of the oldest, which however were not the largest (comp. Herod II., 111), one still remains in its place. Comp. Hæzoo, *R.-Enc.*, X., S. 610 sqq.

[The fulfilment of this prophecy is confirmed by JOSEPHUS (*Ant.* X., 9, 7). "It is also probable, that during the thirteen years in which some of Nebuchadnezzar's forces were engaged in the blockade of Tyre, he extended his campaign into Egypt; and there is a confirmation of this opinion in the narrative of MEGASTHENES in STRABO, XVI., 687. JOSEPH. *Ant.* X., 11, 1; *c. Apion.* I., 20. ABULFEDA, *Hist. Ante-islam*, p. 102." WORDSWORTH.—S. R. A.]

DOCTRINAL AND ETHICAL.

1. On xl. 1-3. "Although the calamity, which has come upon Jerusalem, is great and terrible, God does not allow such evil to befall it that good will not result from it, as the Chaldean captain not obscurely intimates, that he has made a fair beginning in the knowledge of the true God. For he confesses, first, that the God of the prophet is a lord; secondly, that He knows future things; thirdly, that He causes His servants to proclaim these beforehand; fourthly, that God has conducted the war and done everything; fifthly, that He was displeased with the sinful manners of the people (among which idolatry was the worst); sixthly, that He has punished their disobedience to His word." CRAMER.

2. On xl. 4. "The friendliness, shown to the prophet, appears to proceed from men, but it comes from God. For God's works are all made so that they are hidden among the creatures; for as He conceals His wisdom in the creation of heaven and earth, as He hides His kindness

in the fruits of the earth, so also He disguises His help in the king of Babylon. For God executes His works now by rational and anon by irrational creatures. As when He fed Elijah by the widow and by the ravens and by the angels (1 Ki. xvii. 3 sqq.; 14 sqq. and xix. 5). For all are His instruments." CRAMER.

3. On xl. 2, 8. "*Nebusaradan attestacione sua comprobatur et confirmatur veritatem ac certitudinem predictionum prophetarum. Unde haud inscite colligi conjicique potest, quod Satrapa ille Babylonicus praedictus fuerit agnitione veri Dei eaque salvatus. Et sic Deus subinde aliquos ex Magnatibus ad sui agnitionem et aeternam salutem tradidit (Ps. lxxviii.). Potest istud exemplum ἐλεγκτικῶς obverti absoluto Calvinianorum decreto.*" FÖRSTER.

4. On xl. 5. "In this, that Jeremiah preferred remaining in the country to going to Babylon, it strikes me further—that a discreet man, who knows the world and his heart and the true interest of God's cause—is as much as possible contented, and does not think to better himself by going further. He is willing to remain at court unknown, and at any rate he would rather be taken away than go away.—The advice, which Solomon gives, is verified, 'Stand not in the place of great men.' We are a generation of the cross, and our symbol is 'an evil name and little understood.'" ZINZENDORF.

5. On xl. 5. In Babylonia honor and a comfortable life invited the prophet, in Judea danger, dishonor and need in the desolated country. In Babylonia a respectable field of labor was opened to him among the great mass of his people, in Judea he had only rabble and *condottieri* about him. Jeremiah, however, was not a bad patriot, as many accused him of being. By remaining in Judea he showed that the import of his prophecies, apparently friendly to the Chaldeans and hostile to the Jews, had proceeded from the purest love to his people and his fatherland. Thus he imitated Moses, of whom it is written in Heb. xi. 25, that he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The holy ground of the fatherland bound him to it, and in addition—if he went, who was to take spiritual oversight of the poor forsaken remnant, to proclaim the word of God and bestow on them consolation and admonition? Those who were in Babylon had Ezekiel. And could not the Lord raise up other prophets for them? So he remained with the sheep, who had no shepherd. Jeremiah had not sought his own through his whole life, nor did he here.

6. On xl. 7 sqq. "Human reason, and indeed nature shows, that in worldly government men cannot be without a head. For as the bees cannot be without a queen, or the sheep without a shepherd, so no large number of people can exist without a head and government. God has wisely ordered it, and we should be thankful for the authorities." CRAMER.

7. On xl. 11 sqq. We may well perceive in this "remnant of Judah" a fulfilment of the prophecy in Isa. vi. 11 sqq.: "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and Jehovah have removed men far away, and

great is the forsaking in the midst of the land. And if a tenth remains in it, this again must be removed. Yet as the terebith and the oak, in which when they are felled, a ground-stock still remains, so is its stock a holy scion."

8. On xl. 13 sqq. Gedaliah, in whom not only Nebuchadnezzar, but also his people, had confidence, must have been a noble man, to whom it was difficult to think evil of his neighbor. "Those who are of a pious disposition, cannot believe so much evil, as is told of people. But we must not trust too much, for the world is full of falseness (Wisd. xxxvii. 3). He who believes too easily, will be often deceived, and he who believes no one is also deceived. Therefore is he indeed a happy man, who can preserve the golden mean." CRAMER.

9. On xl. 13 sqq. "Misfortune is like the waves of the sea; when one is broken another follows, and the end of one trouble is the beginning of others." CRAMER.

10. On xli. 1-3. "Judas's kiss and Jacob's brethren are very common in the world and take after their grandfather Cain, who spake kindly to Abel and yet had blood-thirsty thoughts (Gen. iv. 8). Yea, they take after their father, the devil, who is a murderous spirit (John viii. 44), and disguises himself as an angel of light (2 Cor. xi. 14)." CRAMER.

11. On xli. 1 sqq. "*Similia perfidiae exempla (simulate fraternitatis):* 2 Sam. xiii. 24; xx. 9 sqq. *Quadrat etiam huc historia nuptiarum Parisiensium celebratum 1572 mense Augusto.*" FÖRSTER.

12. On xli. 4 sqq.

"Murder and avarice love to go with each other, And one crime is often a prolific mother."—CRAMER.

13. On xli. 16 sqq. It is very remarkable that even this last centre and rendezvous of the unfortunate people must be destroyed. It might be supposed that with the destruction of the city and deportation of the people the judgments would have terminated. It seems as if the deed of Ishmael and the removal of the remnant to Egypt transcended the measure of punishment fixed by Jehovah, for the Lord did not send Ishmael, and the removal to Egypt He directly forbade. And yet it seems that only by Ishmael's act and the flight to Egypt could the land obtain its Sabbath rest, which is spoken of in Lev. xxvi. 34, 35.

14. On xlii. 1-6. "Had not Johanan and his people asked for advice, but gone directly to Egypt, their sin would not have been so great. They feigned, however, submission to the will of God, while they yet adhered to their own will. It is a common fault for people to ask advice while they are firmly resolved what they will do. For they inquire not to learn what is right, but only to receive encouragement to do what they wish. If we advise them according to their inclination they take our advice, if not, they reject it.—We must be on our guard when we appeal to God's decision, that we do not previously decide for ourselves. For thus we fall into hypocrisy, which is the most fatal intoxication and blindness." HEIM and HOFFMAN, *The Major Prophets*. ["Those will justly lose their comfort in real fears, that excuse themselves in sin with pretended fears." HENRY.—S. R. A.]

15. On xlii. 7. After the murder of Gedaliah the anger of Nebuchadnezzar seemed inevitable. But the Lord, to whom nothing is impossible (xxxii. 17), promises to perform a miracle, and restore Israel to new prosperity in their land if they will give Him the honor and trust in Him. Nebuchadnezzar's heart is indeed in His hand. If this is not acknowledged and Nebuchadnezzar more feared than the Lord, their sin is then against the first commandment.

16. On xlii. 13 sqq. "God reminds His people of the favor with which He adopted them as His people, which was the most sacred obligation to obedience; that Egypt was to them a land of destruction, a forbidden land, as indeed all confidence in human aid is forbidden to those who would live by faith, which was known to them from the history of their fathers and all the prophets. It is a great sin to deem one's self safer under the protection of man than under that of God. It is incomprehensible, how blind unbelief makes people, so that the Jews have not yet learned the truth in the destruction of Jerusalem and the temple of God." HEIM and HOFFMAN. "*Fides futurorum certa est ex precedentibus.*" TERTULL. "*Venient hæc quoque sicut ista venerunt.*" AUGUSTIN.—FÖRSTER.

17. On xliii. 2 sqq. "Hypocrites forsooth do not wish to be regarded as rejecting and setting themselves in opposition to God's word, or accusing God of falsehood. For then is all the world pious, and no one refuses to be submissive to the dear Lord. God is truly God and remains so. It is only against this parson Jeremiah that they must act: he lies, he is not sent, his ruling and preaching cannot be endured." CRAMER.

18. On xliii. 3. "Observe the old diabolical trick: when preachers practice God's word and their office with zeal, the world understands how to baptize it with another name and call it *personal interest*, as even here Baruch must bear the blame, as if he only wished to vent his anger on them and be contrary." CRAMER.

19. On xliii. 6. The ancients here examine the question why Jeremiah accompanied the people to Egypt and take occasion to discuss the 1 *Comm. de fuga ministrorum* with reference to AUGUSTIN. *Epist. 150 ad Honorar.* With respect to Jeremiah, it is clear that he did all in his power to avert the journey to Egypt. After the whole people, however, were once on their way it was impossible for him and Baruch to remain alone in the deserted country. They were obliged to go with their flock. The more these were wandering, the more need they had of the shepherds. Thus, even if they were not compelled, they had to go with them. It seems, however, to follow from the expression פָּרַדְתִּי, ver. 5, that no choice was given them. The people wished to have the prophet with them. In no case can we say that Jeremiah fled, for according to his own prophecy, he knew that he was going to meet ruin in Egypt.

20. On xliii. 8-13. At the present day when we wish to convey to posterity the account of some accomplished fact, or the prediction of some fact to be accomplished (*ex. gr.* a last testament), we take paper and ink, write it down, seal it, have it subscribed by witnesses and preserve it in the registrar's or recorder's office.

In ancient times they took a simpler and surer way. Jacob and Laban simply erected a heap of stones (Gen. xxxi.), the two and a half tribes (Josh. xxii.) built an altar on the bank of the Jordan. As long as the heap and the altar were standing, the record was transmitted from generation to generation for what object these stone witnesses were set up, and thus, that which it was desired to convey to posterity lived in the memory of men. Jeremiah also knows how to use ink and pen (ch. xxxii.), but here he returns once more to the old manner of preserving archives. He simply places great stones in the clay, declaring what they signify, *viz.*, that here, on this spot, Nebuchadnezzar's tent shall stand. Whether the Egyptians and Jews then believed him or not, is of no consequence. The record of these stones and their meaning at any rate remained alive, and the Lord's word was thus safely preserved till the day of its fulfilment.

HOMILETICAL AND PRACTICAL.

1. On ch. xl. 1-12; xli. 1-3; xlii. 1-16. Israel, the chosen nation, is in its destinies a type of human life in general. Consider only the exodus from Egypt. So also the *destinies of the people of Israel, after the destruction of Jerusalem by Nebuchadnezzar, are pretypical*. For 1. The deportation of the whole people in chains and fetters is a type of our universal human misery, from which no one (not even Jeremiah) is free. 2. The fate of Gedaliah and the journey to Egypt is a type of the insufficiency of all mere human help. 3. As the Jews after Gedaliah's murder, so men at all times, find protection and deliverance in the Lord alone.

2. On xl. 1-6. The Christian in the tumult of the world. 1. He is regarded externally like others. 2. The eye of the Lord watches with special care over him, so that (a) not a hair of his head is bent, (b) all his wants are provided for. 3. He, however, on his part directs all his efforts to the kingdom of God and His righteousness, and will not be turned aside from this

either by the violence or the friendliness of the world.

3. On xl. 7-xli. 3. Gedaliah's fate an example of what befalls even the most noble in times of deep corruption. 1. They enjoy general confidence. 2. They are incapable of attributing extreme wickedness to men. 3. They become a sacrifice to their confidence. 4. They are therefore not in a condition to stay the divine judgments.

4. On xlii. 1-16. What is the surest way of coming to the right conclusion in difficult cases? 1. To inquire of the Lord. 2. To obey unconditionally the direction which the Lord communicates. ["We must still in faith pray to be guided by a *spirit of wisdom* in our hearts, and the hints of Providence." HENRY.—S. R. A.]

5. On xliii. 1-7. Characteristic example of the artfulness of the human heart: the Jews inquire of the Lord and promise to obey His direction (xlii. 20). But when the direction does not accord with their wish, they at once declare it to be supposititious, not from the Lord. The prophet must be a liar, an alleged enemy has incited him. But what was long previously determined in the heart is obstinately brought to execution. ["Those that are resolved to contradict the great ends of the ministry, are industrious to bring a bad name upon it. It is well for persons who are thus misrepresented that their *witness* is in heaven, and their *record on high*." HENRY.—S. R. A.]

6. On xliii. 8-13. The ways of the Lord are wonderful. Israel flees before Nebuchadnezzar far away to Egypt. But there they are not safe. The Lord causes it to be proclaimed to them that at the entrance of the king's palace at Tahpanhes Nebuchadnezzar's tent shall stand. Now indeed there is a brick-kiln there, in the clay of which Jeremiah is to place stones, the foundation stones, as it were, for the Chaldean king's pavilion. Thus the Lord lays the germs of future events, and whatever He prepares in secret He reveals in His own time to the glory of His wisdom, omniscience and omnipotence.

10. Jeremiah at the Festival of the Queen of Heaven in Pathros. The Last Act of his Prophetic Ministry.

a. The charge against the stubbornly idolatrous people.

XLIV. 1-14.

1 The word that came to Jeremiah concerning [for, to] all the Jews which dwell [who dwell] in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and
2 at Noph, and in the country of Pathros, saying, Thus saith the LORD of hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no
3 man dwelleth therein; because of their wickedness which they have committed to¹ provoke me to anger, in that they went to burn incense, and to serve other
4 gods, whom they knew not, *neither* they,² ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh,

5 do not this abominable thing³ that I hate. But they hearkened not, nor inclined
 6 their ear to turn from their wickedness, to burn no incense unto other gods. Where-
 fore my fury and mine anger was poured forth, and was kindled in the cities of
 Judah and in the streets of Jerusalem: and they are wasted *and* desolate, as at
 7 this day. Therefore now thus saith the LORD, the God of hosts, the God of Israel:
 Wherefore commit ye *this* great evil against your souls,⁴ to cut off from you man
 8 and woman, child and suckling, out of Judah, to leave you none to remain: In
 that ye provoke me unto wrath with the works of your hands, burning incense⁵
 unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might
 cut yourselves⁶ off, and that ye might be a curse and a reproach among all
 9 the nations of the earth? Have you forgotten the wickedness [evil]⁷ of
 your fathers, and the wickedness of the kings of Judah, and the wickedness of
 their [his]⁸ wives, and your own wickedness, and the wickedness of your wives,
 which they⁹ have committed in the land of Judah, and in the streets of Jerusalem?
 10 They are not humbled *even* unto this day, neither have they feared, nor walked in
 11 my law, nor in my statutes, that I set before you and before your fathers. There-
 fore thus saith the LORD of hosts, the God of Israel: Behold, I will set my face
 12 against you for evil, and to cut off all Judah. And I will take the remnant of
 Judah, that have set their faces to go into the land of Egypt to sojourn there, and
 they shall all¹⁰ be consumed, *and* fall in the land of Egypt; they shall *even* be con-
 sumed by the sword *and* by the famine: they shall die, from the least even unto
 the greatest, by the sword and by the famine: and they shall be an execration, *and*
 13 an astonishment, and a curse, and a reproach. For I will punish them that dwell
 in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine,
 14 and by the pestilence: So that none [there shall be none escaped or remaining] of
 the remnant of Judah, which are gone into the land of Egypt to sojourn there,
 shall escape or remain, that they should return [and then to return] into the land
 of Judah, to the which they have a desire to return to dwell there: for none shall
 return but such as shall escape.¹¹

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—In להכעסני וללכת the ל is the gerundial (comp. NABEGLSS. Gr., § 95, c), in לקטר לעזר it is the supinal (Ib., § 95, f). Comp. xi. 17; xxxii. 82.

² Ver. 3.—הכזה is not to be regarded as accusative, since this has been already expressed by the suffix in ידעום, but as nominative. The third person stands in close connection with the preceding, the הִזְכֵּה with the sudden change of person (comp. *infra* vers. 5 and 10 and NABEGLSS. Gr., § 101 Anm.) is however explained by וְאֵתָהּ, with which a return is made to the second person used in the beginning of the sentence (ver. 2).

³ Ver. 4.—דבר as in Jud. xix. 24.

⁴ Ver. 7.—רעה must here have the same sense as רעות, ver. 9. For the connection is: the רעה that ye now do can only be explained, by your having forgotten the רעות of the past. Since now רעות must necessarily be taken in a double sense, so must also רעה in this passage. וְלִהְיוֹתִי is a gerundial infinitive. On נפשות comp. NABEGLSS. Gr., § 81, 1 c.

⁵ Ver. 8.—לקטר and להכעסני are also gerundial infinitives (comp. ver. 3).

⁶ Ver. 8.—In ver. 7 הִכְרִית has a definitely expressed object. Many would supply this here. Others take לכם for אֶתְכֶם, according to the analogy of xl. 2. הִכְרִית may, however, also be taken in a directly causative sense—prepare extermination, so that the dative would have nothing abnormal in it. Comp. הִרְגִּין Jer. i. 34; הִכְרִית Isa. ii. 4; הִצְרִיק Isa. li. 11 with ל; NABEGLSS. Gr., § 69, 1 Anm. 2.

⁷ Ver. 9.—From עשו אשר it would follow that רעות is to be taken in a moral sense. But can it be said of those who are censured on account of their persistence in these sins: Have you forgotten your sins? J. D. MICHAELIS is therefore disposed to read הִשְׁכַּחְתֶּם, with a marginal reading of a Königsberg Codex: *maius peccando memoriam peccatorum ante commissorum obliuiscitis*. But this reading is not sufficiently authenticated. We must therefore take רעות, as in ver. 7, in a double sense, so as to designate at the same time the *mala poenae* and the *mala culpe* (comp. Gen. i. 15). Their forgetfulness of the sufferings which they had drawn on them by their sins is the cause of their obstinate persistence in the latter.

⁸ Ver. 9.—רעות נשיו. Both the introduction of the "wives" and the singular suffix are surprising. The LXX. read τῶν ἀρχόντων ἡμεῶν. שְׂרֵיכֶם or נְשֵׂאֵיכֶם would certainly correspond better to the connection, as well as to the usage of the prophet elsewhere (comp. vers. 17, 21; i. 18; ii. 26; xxiv. 8; xxv. 18; xxxii. 32; xxxiv. 21). But the more difficult reading is to be preferred. The singular suffix is not to be referred to Judah, since the expression "wives of Judah" is neither used elsewhere nor suitable to the connection, but to the king of the time. Comp. Hos. iv. 8; Zech. xiv. 12; NABEGLSS. Gr., § 105, 7, Anm. 2.

* Ver. 9.—אֲשֶׁר עָשָׂה. Change of person as in vers. 3, 5. Comp. NAGELSB. *Gr.*, § 101, 2, *Anm.*

10 Ver. 12.—וְהָיָה כֵּן. According to the accents the sentence is to be construed as in the translation. On כֵּן comp. Isa. xxx. 5; EWALD, 286, c.

11 Ver. 14.—כִּי אִם פְּלִיטִים. Strictly taken these words form a direct contradiction to the beginning of the verse, which declares that there shall be a פְּלִיטָה or פְּלִיטָה, and the words כִּי לֹא יִשְׁכְּבוּ are no other than the confirmation of this statement. It is therefore natural to regard the words as a later addition, as HIRZIG does. The brevity of the previous sentence, and its apparent contradiction of ver. 28 seemed to require this supplementation. In ver. 28 it is expressly stated that some, having escaped, will return, and it is hence evident that the declaration here, ver. 14, is not to be taken with absolute literalness.

EXEGETICAL AND CRITICAL.

The word of the Lord is communicated through Jeremiah to the Israelites dwelling in Egypt; ye have seen how I have punished Judah and Jerusalem for their idolatry (vers. 1-6). Why then do you continually commit the same wickedness? Have ye forgotten the lecture? It appears so, for they have not humbled themselves, nor endeavored to keep the law of God (vers. 7-10). Therefore shall the remnant of Judah in Egypt, even like unto Judah and Jerusalem, be destroyed by sword, famine and pestilence, and at most single fugitives shall return home (vers. 11-14).

Ver. 1. **The word . . . saying.** We have here the last document of Jeremiah's prophetic ministry. Far from home, after terrible judgments, he has still the same thing to say to the Jews as at first. They have not become wiser or better. From Tahpanhes they had spread abroad in the land. What occasion had brought them together in so large an assembly, is not indeed stated in the superscription, which is of the greater sort (comp. xl. 1; xxxvi. 1; xxxv. 1; xxxiv. 1, etc.), but is evident enough from what follows.—**Dwelt.** The fugitives have already established themselves in fixed abodes. Comp. rems. on xliii. 8.—**Migdol** (comp. xvi. 14; Ezek. xxix. 10; xxx. 6 coll. Exod. xiv. 2; Num. xxxiii. 7) was one of the north-eastern boundary points of Egypt [near Syene]. In Herodotus (II. 159) and the LXX. the place is called Μάγδαλον; according to the *Itiner. Anton.* (p. 171) it was twelve Roman miles from Pelusium.—On **Tahpanhes** comp. rems. on xliii. 8.—**Noph** is Memphis, the ancient capital of lower Egypt. Comp. rems. on ii. 16.—**Pathros** (comp. ver. 15; Isa. xi. 11; Ezek. xxix. 14; xxx. 14) is upper Egypt. Comp. HERZOG, *R.-Enc.*, I. S. 149. The assembly was held, according to ver. 15, in Pathros. A considerable time must have elapsed since the migration, because we find the colony already dispersed and settled in different places. On the other hand the meeting cannot have occurred so long after the migration that those who are addressed by Jeremiah can belong to the second generation. They were the Jews who had come into the country (ver. 8), and the longing for home was still strong in them. Comp. rems. on vers. 29, 30.

Vers. 2-6. **Thus saith . . . as at this day.** The prophet presents before the Jews first the great catastrophe, portraying its genesis in the order of its elements.—**Whom they know not.** Comp. xix. 4.—**I sent, etc.** Comp. vii. 13, 25; xxix. 19.—**This abominable thing.**

Comp. xxxii. 35.—**Was poured forth.** Comp. xlii. 18.—**In the cities of Judah.** Comp. vers. 9, 17, 21; vii. 17; xi. 6; xxxiii. 10.—**As at this day.** Comp. vers. 2, 22, 23; xi. 5.

Vers. 7-10. **Therefore now thus . . . before your fathers.** After the Jews had just learned in a different manner how fearfully Jehovah avenges apostasy from Him, how can they now again, to their unendurable shame and ruin, commit the same sins? It appears as if they had forgotten the lesson and not yet learned to bow in obedience to the divine law.—**Man and woman.** Comp. 1 Sam. xv. 3; xii. 19; Lam. ii. 11.—**The works of your hands.** From i. 16 coll. xxv. 14 it is evident that the prophet wishes the expression to be understood in a physical sense of the idol images.—**Burning incense** in the wider sense. Comp. rems. on i. 16.—**That ye might be, etc.** Comp. xlii. 18; Zech. viii. 13.—**Have ye forgotten, etc.** The present unlawful conduct of the people is explained only by their forgetfulness of the former calamities occasioned by their idolatry.—HIRZIG well calls attention to the fact, that the royal wives played an important part in the history of Jewish idolatry. Comp. the wives of Solomon (1 Ki. xi. 1 sqq.) Maachah, the mother of Asa (xv. 13) and Athaliah (xi. 1).

Ver. 10. **They are not humbled.** Comp. Isa. lvii. 15. How unwillingly does the prophet turn away and address his discourse concerning these, to whom he has hitherto spoken, to others. Comp. Mic. i. 2; Jer. i. 8.—**Nor walked.** Comp. ix. 12; xxvi. 4.

Vers. 11-14. **Therefore . . . shall escape.** Because the Jews, notwithstanding they had experienced the fearful severity of God's punitive justice, again committed the same sins, therefore

(לִפְנֵי ver. 11) will the Lord set his face against them, the last remnant of Judah, and by the destruction of this utterly exterminate the nation. Comp. ver. 7.—**And I will take.** The expression involves an antithesis to **set their faces to go.** They thought in their own power to take a path which would lead them away from the punitive hand. But the Lord seizes them as He once did the prophet Jonah.—**Shall be an execration.** Comp. rems. on xlii. 18.—**Them that dwell.** Comp. ix. 24, 25; xvi. 25.—**None escaped.** The Jews had gone to Egypt to remain there temporarily, and then return home. On which are gone then depends not only to sojourn there but also and to return with the following relative sentence.—**To the which.** Comp. xxii. 27.—**But such as shall escape.** Comp. TEXTUAL NOTE.

b. The Replication of the People.

XLIV. 15-19.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by a [there in the] great multitude [assembly], even all the people that dwelt in the land of Egypt, in Pathros answered Jeremiah, saying, *As for the word*¹ that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing [word] goeth forth [has gone forth] out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well,² and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed³ by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her,⁴ and pour out drink offerings unto her, without our men?

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—הַדְבָרִי is to be regarded as accusative of restriction. Not generally, but only with respect to this particular word, do they declare that they will not obey the prophet. Comp. NAEGLER, *Gr.*, § 70, f.

² Ver. 17.—טוֹבִים *felices*. Comp. Isa. iii. 10, and DELITZSCH *ad loc.*

³ Ver. 18.—On the form הִכְנַת, which is found only in the root הִכַּח, comp. OLS., § 483, f.

⁴ Ver. 19.—לְהַעֲצִיבָהּ. The Hiph. here only. The Piel only in Job x. 8 decidedly in the meaning of "to form, shape." Compare further עָצַב עֲצָבִים (Jer. xxii. 28), so the meaning of the Hiph. in this place cannot be other than "to form, copy," with reference to the moon-shaped form of the cakes. Comp. rems. on vii. 18. The circumstance that the הִ is written without Mappik (which however is found in some MSS.) does not stand in the way of this. (Comp. OLS., § 96, e; *Isai.* xxi. 2; xxiii. 17, 18). [We must then render: make her cakes to copy her.—S. R. A.]

EXEGETICAL AND CRITICAL.

From the purport of this passage it is manifest that the people had come together to celebrate a festival in honor of the queen of heaven, and to perform the vows they had made. The assembly consisted principally of women. Hence they were the chief speakers. They now declare to the prophet that they will not obey his words (ver. 16), but perform their vows, and make their offerings to the queen of heaven, as they had also done at home. It was then well with them (ver. 17), only since they neglected her worship, has it gone badly with them (ver. 18). In addition, they (the women) had devoted themselves to the service of this goddess only with the concurrence of their husbands.

Ver. 15. **Then all . . . saying.** The assembly consisted (1) of men, who well knew that their wives offered incense to other gods (comp. rems. on ver. 3); (2) of women, who were a great multitude. From the circumstance that the "great assembly" is designated as consisting of women, it has been rightly concluded that they formed the majority, which explains the emphasis laid on the women in vers. 24, 25.—The Jewish women thus appear to have come together from all parts of Egypt to a festival of the queen of heaven, which was held in a place

of upper Egypt (Pathros), not more particularly designated, in order there to perform their vows made to this goddess. The men seem to have been both those who lived in the neighborhood and those who had come from a distance as husbands of a part of the women mentioned. The assembly consisted (3) of representatives of all the people, who were settled in Egypt, among whom we must suppose individuals, who were neither husbands nor wives.—In Pathros accordingly designates the place of meeting, and is not to be connected with *lived* but with *answered*. The prophet had endeavored by his discourse, vers. 2-14, to hinder the observance of this idolatrous festival, but was not successful.

Vers. 16-19. **As for the word . . . without our men.—We will not hearken.** Comp. vii. 16.—The expression **whatsoever word has gone forth out of our mouth** indicates vows that had been made (comp. Num. xxx. 3, 13; x.xii. 24; Jud. xi. 36). On the queen of heaven comp. rems. on vii. 18.—**And when we burned.** According to the apodosis this ought properly to be in the feminine instead of the masculine, as in ver. 15 (בִּקְטִירָה). The masculine form has not only a general justification, as being the chief form, and frequently occurring for the feminine (comp. NAEGLER, *Gr.*, § 60, 5, 4), but also a special, since the speakers had in view the en-

the number who took part in the offering. According to Num. xxx. 7 sqq., the women were responsible for the observance of their vows only when approved by their husbands (or fathers, comp. ver. 4). Hence they now declare, that in consequence of having obtained the concurrence

of their husbands they are at any rate free from all personal responsibility. On cakes comp. rem. on vii. 18. It is evident from the latter passage, that this cult was not first adopted in Egypt, but imported from home.

e. The Rejoinder of the Prophet (xliv. 20-30).

a. Refutation of the Popular Assertions.

XLIV. 20-23.

20 Then Jeremiah said unto¹ all the people, to the men, and to the women, and to
21 all the people which had given him *that* answer, saying, Is it not so? The incense² that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind? [Jehovah remembered
22 it,³ and it came into his mind].⁴ So that the LORD [Jehovah] could no longer bear⁵ because of the evil of your doings,⁶ and because of the abominations which ye have committed; therefore is your land a desolation,⁷ and an astonishment [a waste] and
23 a curse, without an inhabitant,⁸ as at this day. Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened⁹ unto you, as at this day.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 20.—On the interchange of עָל and לָא comp. rem. on x. 1.

² Ver. 21.—The Piel form קָטַר, which occurs here only (comp. OLSE. § 182, c) corresponds to the German "Geräucher" [fumigating, incensing]. Observe also the emphatic position of the word at the beginning of the sentence [the incensing that ye did].

³ Ver. 21.—The plural suffix in אֶתֶם refers to the plural ideas contained in the intensive form. Compare remarks on xi. 4.

⁴ Ver. 21.—Comp. rem. on iii. 16.

⁵ Ver. 22.—לֹא יִבָּל. The imperf. is evidently used here in an aoristic sense, but since the fact in question is removed from all objective human perception, it is consequently founded, notwithstanding its undoubted correctness, on a subjective conception. Comp. Isa. xxxvii. 4; 1 Ki. viii. 5.

⁶ Ver. 22.—לִשְׂאֹת. With כִּפְנִי following, here only. It seems to be used in the absolute sense of "endure, hold out," also in Isa. i. 4; Prov. xxx. 21—וְעָנִי. Comp. iv. 4; xxi. 12; xxiii. 2, 22; xxiv. 2 sqq.; xxvi. 3.

⁷ Ver. 22.—לְחִרְבָּה. Comp. vers. 6, 12.

⁸ Ver. 22.—יִשְׁכֹּן. Comp. rem. on ii. 15.

⁹ Ver. 23.—קָרָאָת. Comp. OLSE., § 449, 478.—GEB., § 74, Anm. 1; EWALD, § 194, b.

EXEGETICAL AND CRITICAL.

To the assertion of the people that it had gone well with them so long as they had served the queen of heaven, and that their misfortunes dated from their cessation of this service, the prophet

answers with a *non post hoc sed propter hoc*. It was precisely on account of this idolatrous cult (ver. 21) which Jehovah could no longer suffer, that their misfortunes had come upon them (ver. 22). And for the sake of emphasis Jeremiah repeats this bitter truth once more (ver. 23).

β. The Positive Announcement of Severest Punishment.

XLIV. 24-30.

- 24 Moreover Jeremiah said unto all the people, and to all the women, Hear the
 25 word of the LORD [Jehovah's word] all Judah that *are* in the land of Egypt. Thus
 saith the LORD of hosts [Jehovah Zebaoth] the God of Israel, saying: Ye and
 your wives have both¹ spoken with your mouths, and fulfilled with your hand, say-
 ing, We will surely perform our vows that we have vowed, to burn incense to the
 queen of heaven, and to pour out drink offerings unto her; ye will surely accom-
 26 plish² your vows, and surely perform your vows. Therefore hear ye the word of
 the LORD [Jehovah's word] all Judah that dwell in the land of Egypt; Behold, I
 have sworn by my great name, saith the LORD, that my name shall no more be
 named in the mouth of any man of Judah in all the land of Egypt, saying, The
 27 LORD God [Adonai Jehovah] liveth. Behold, I will watch over them for evil, and
 not for good; and all the men of Judah that *are* in the land of Egypt shall be con-
 28 sumed by the sword and by the famine, until there be an end of them. Yet a
 small number that escape³ the sword shall return out of the land of Egypt into
 the land of Judah, and all the remnant of Judah, that *are* gone into the land of
 29 Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.⁴ And
 this *shall be* a sign unto you, saith the LORD, that I will punish⁵ you in this place,
 30 that ye may know that my words shall surely stand against you for evil: Thus
 saith the LORD: Behold, I will give Pharaoh-hophra, king of Egypt, into the hand
 of his enemies, and into the hand of them that seek his life; as I gave Zedekiah,
 king of Judah, into the hand of Nebuchadrezzar, king of Babylon, his enemy, and
 that sought his life.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 25.—On the *Yau* consecutive comp. NAEGLSB. *Gr.*, § 88, 7, and Jer. iii. 9; vi. 19; xxxiii. 24.

² Ver. 25.—On the form הִתְקַדְּשׁ comp. OLSH., § 579; EWALD, § 196, c; GRS., § 72, 5, *Anm.*

³ Ver. 28.—פָּלִיטִי חֲרֹב comp. Ezek. vi. 8; NAEGLSB. *Gr.*, § 64, 5, c.

⁴ Ver. 28.—The construction אִם כִּפְּנֵי אֶחָדְכֶם (comp. analogies in GRAR) is found in this form here only. The two pro-
 nouns analyze the idea שֶׁנֶּאֱמָר. Since, however, both members of the disjunctive question were to be distinctly expressed,
 the only way was either to say אִם דְּבָרִי וְאִם דְּבָרְכֶם (comp. Joel i. 2), or as there are no independent possessive pro-
 nouns, to use the personal pronouns, which, however, could be employed only in the form of suffixes to the partitive prepo-
 sitions.

⁵ Ver. 29.—פָּקַד with עַל as in ver. 13.

EXEGETICAL AND CRITICAL.

As that which the land and people of Judah had experienced from the Chaldeans, was a punishment for their previous wickedness, so in the future also new calamities will be the recompense of their newly-repeated offences. The Jews persist in performing their idolatrous vows. Well, they shall do so (ver. 26). But they shall also hear, that there will soon be no longer a Jew in Egypt, who may even take the name of Jehovah into his mouth (ver. 26). For they shall be exterminated by sword and famine (ver. 27), and only a few shall return into the land of Judah, that this stubborn people may learn who is in a position to execute his will, Jehovah or they? (ver. 28). And this may serve for a token, that the Lord will make good His word, that Hophra, king of Egypt, will be given into the hand of his

mortal enemies, just as Zedekiah was given into the hand of his enemy, the king of Babylon (vers. 29, 30).

Vers. 24, 25. Moreover Jeremiah . . . your vows. The women are here also expressly mentioned (see rem. on ver. 15). In ver. 25 even the predicate to ye and your wives, as well as the predicates in the concluding sentence of the verse has the feminine form.—The sentence and fulfilled with your hand is to be regarded as a parenthesis, occasioned by the circumstance, that the discharge of the vows was already in progress at the very moment the prophet was speaking. We may conclude from this, that the words in vers. 24 sqq. were spoken later than the preceding context, viz., towards the close of the meeting.

Vers. 26-28. Therefore hear . . . or theirs. As you obstinately carry out your will, hear what the Lord will do to effect His. He has

sworn by His great Name (comp. xxii. 5; xlix. 13; li. 14), that a time will yet come, when no Jew in Egypt will any more take the name of Jehovah into his mouth as an oath (comp. iv. 2; v. 2; xii. 16), simply for this reason, that there will be none there (ver. 27). "In the form of asseveration the name of Jehovah would be still retained, although they had long since become devoted to the service of other gods. But Je-

hovah, who is an קנן אלהים [jealous God], rejects honor and acknowledgment which He must share with others; and so His name shall no longer be heard from the mouth of any Jews in Egypt." HIRZIG.—In Behold, I will watch, there is evidently a reminiscence of i. 12, so that the close of the prophecies is thus connected with the beginning.—Only a few individuals will escape the sword and return home (comp. rems. on ver. 14).—A small number. Comp. Gen. xxxiv. 80; Deut. iv. 27; Ps. cv. 12.—And thus Israel shall learn by this fact, whose word will stand (דבר יהוה). Comp. viii. 9; Gen. xxiv. 23; דבר יהוה, Isa. xiv. 24; vii. 7; xlv. 10), theirs (vers. 17, 18) or Jehovah's.

Vers. 29, 30. And this shall be a sign . . . sought his life. The Jews might think that in Egypt they were out of sight of their God, whose throne was in Jerusalem. To expel this delusion the prophet announces to them a sign, that the Lord has them well in view. When they see this sign it will be a pledge that the punishments threatened in vers. 26-28 will really overtake them. The sign will consist in this, that Hophra, the Egyptian king, will be given into the hands of his enemies, as Zedekiah was into the hands of Nebuchadnezzar. Now Herodotus certainly relates (II., 161 sqq.) that Apries [Manetho, *Οὐάπρις*, LXX., *Οὐάφρις*], (i. e., Hophra) whom he calls after Psammetichus the most fortunate of the earlier kings, in consequence of an unsuccessful battle with the Cyrenians, had to experience a revolt of the Egyptians. Amasis, who was sent to treat with them, himself went over to the rebels, and Apries was compelled to fight the Egyptians under Amasis with an army consisting only of foreign auxiliaries. He was so presumptuous as to think, says Herodotus, that no God could cast him from his throne, so firmly was he seated upon it. He was, however, vanquished and taken captive. Amasis now indeed treated him very well in the palace, but the Egyptians took it ill that he was so indulgent to his and their greatest enemy. Therefore Amasis delivered Apries up to the Egyptians, who strangled him (II., 169). If we compare this narrative with the passage under consideration, we find that they agree perfectly, not only in speaking of a "surrender of Hophra into the hands of those who sought his life" (comp. יָבִיחַ and יָבִיחַ לְיָדָיו, ver. 30 a, with the singular in hemistich b) but also in this, that the circumstance of the surrender of the king being predicted as a sign, appears to be thus well accounted for, in Apries having by his obstinate arrogance challenged the divine Nemesis. But how about the chronology? It has been assumed that the surrender of Apries occurred at too late a date for it to have served as a sign, or that

Jeremiah could have lived to any proximate period. The death of Apries must certainly be placed in B. C., 570 (comp. DUSCHKE, S. 930; M. NIEBUHR, *Ass. u. Bab.*, S. 217). We have remarked above on ver. 1, that the Jews are still designated as having come into the country (vers. 8, 12, 14), and therefore not as born in it, and a strong longing for the land of their fathers is still ascribed to them (ver. 14). But does this prevent us from supposing that they have been already about sixteen years in the country? There is nothing opposed to this in the text. This simply records that they had settled down at different places, and were now assembled for a festival in Upper Egypt. This might happen as well after sixteen years as after two, but better then, than in the first year. A longing for home is not yet altogether extinguished in the Jews even at the present day. Comp. Ps. cxxxvii.—As to the age of Jeremiah—if he was a נָעַר, about twenty, in the thirteenth year of Josiah (comp. i. 2, 6), he must have been about seventy-six or seventy-seven in the year B. C., 570. This is not impossible. What object could the subsequent insertion of this verse as a *vaticinium post eventum*, alleged by HIRZIG and GRAY, have had? There was no need for it (as there perhaps was

for לְיָדָיו פְּלִיטָה, ver. 14), and if it was not Jeremiah's custom to offer tokens, this would all the more have deterred from such an interpolation. Even if we grant that there are no other tokens of this kind to be found in Jeremiah, this does not involve the impossibility of his ever having given such a one. He might have a special reason for doing so here. I think I can perceive such a reason in the presumptuous declaration on the part of the king, recorded by Herodotus. This prediction of the fate impending over the king was the answer of the true God to this provocation. The point of the prediction is evidently directed against this latter. That which Jeremiah loudly proclaimed in an open assembly of the Jewish people could not remain hid. The king could and should hear it, even though he held the old Jewish soothsayer in disdain. Only thus is it explained why Jeremiah gave a token just now, and why he gave just this. He was obliged to predict his fate to the king, in order that when this came, the hand of God might be recognized in it, and at the same time this prediction was to be a pledge to the Jewish people for the fulfilment of the judgment threatened by him. Let us remember how the mighty hand of the Lord was once displayed through Moses on Egypt and its king, in order that they might perceive that He was the Lord, and His the earth (Exod. vii. 5, 17; viii. 22; ix. 14, 29; x. 2). After the lapse of a thousand years the last remnant of the theocratic nation return as fugitives to the same Egypt, from which the Lord had so gloriously conducted them. Israel had failed of the high goal, appointed for it—but the Lord had remained the same, and His last prophet like His first was commissioned to be the medium of announcement to the proud empires of the just judgments of the only true God, who does not allow Himself to be despised with impunity.

How now was the threatening fulfilled that the remnant of Judah in Egypt should perish by

sword and famine, except a few who should return home (ver. 28), and none should be left in Egypt who could take the name of Jehovah for an oath on his lips (ver. 28)? In the first place it may here be mentioned, that it is a matter of indifference to this question, whether Nebuchadnezzar really came to Egypt and fulfilled the prophecy in xliii. 8-14, or not. I leave entirely out of account the fabulous record of Megasthenes (in STRABO, XVI., p. 687, a; JOSEPH., *Antiqq.*, X., 11, 1; c. *Ap.*, I., 20), that Nebuchadnezzar subjugated not only Egypt, but also Lybia and Iberia, and came to the pillars of Hercules, yea even to Thrace and the Pontus (comp. HÆVERNICK, *Comm.* on Ezek., S. 496 sqq., and the narratives confirming the conquest of Egypt in Arabian authors: ABULFEDA, *Hist. ante-Islam*, p. 102. FLEISCHER, *Abdallatif, Rel. de l'Egypt.*, p. 184, 247; ed. DE SACY). But JOSEPHUS, as is well known, relates also (*Antiqq.*, X., 9, 7) that Nebuchadnezzar in the fifth year after the capture of Jerusalem himself led an army to Cœlo-Syria, and after the conquest of this country, made war also on the Ammonites and Moabites, and invaded Egypt. On this occasion he killed the king then reigning in Egypt, set up another in his stead, and again led Jews away captive to Babylon. Now if whatever in this account relates to the Egyptian king be decidedly erroneous (Comp. M. NIEBUHR, *Ass. u. Bab.*, S. 215, *Anm.* 8), it is, however, still possible that Nebuchadnezzar, during the thirteen years siege or blockade of Tyre, which began directly after the conquest of Jerusalem, had the desire and the leisure to make an expedition through Cœlo-Syria and the East-Jordanic countries to Egypt. It would make no essential difference if he entrusted this expedition to one of his generals. The prophecy in xliii. 8-14, may then have been fulfilled. Captive Jews and Egyptians may also have been really carried away on this occasion. Comp. lii. 80; M. NIEBUHR, S. 215, *et passim*. But, as we have said, the question, what happened to the Jews still living in Egypt B. C., 570, is not affected by an expedition of the Chaldeans to Egypt ten or twelve years earlier.

It is surprising that in ch. xlv. the extermination of the Jews living in Egypt is so definitely prophesied, while some centuries later we find the Jews in Egypt very numerous, and Egypt a centre of the Jewish diaspora (comp. HERZOG, *R.-Enc.*, XVII. S. 285.) Alexander the Great finds so many Jews in Egypt, that he peoples the city founded by him, and named after him, chiefly with them (comp. HERZOG, *R.-Enc.*, I., S. 235). How did these Jews come into Egypt? Till the time of Nehemiah (about B. C., 444), Judea was so thinly populated, that it certainly could not afford to send out colonists. The many Persian expeditions to Egypt (B. C., 525, 484, 460, 458, 373), may indeed have carried many single Jews with them. The same may also be said of the brief occupation of Palestine by Tachos, king of Egypt (B. C., 361). It is related of Ochus, that in his expedition, undertaken B. C., 350 for the reconquest of Egypt, he dragged many Jews with him to Egypt. It is, however, added that he afterwards took part of them back to Babylon, and part of them he banished to Hyrcania. Comp. HERZFELD, *Gesch. d. V. Jer.*, etc., [History

of the Israelitish nation from the completion of the Second Temple to Simon Maccabeus], I., S. 118. It is recorded of Alexander the Great himself that on his expedition to Egypt he incorporated many Jews and Samaritans in his army (comp. HERZFELD, S. 120, *et pass.*), but it is scarcely probable that he left all these warriors behind in Egypt. When in Babylon, he wished to rebuild the temple of Belus, he had Jews in his army, as is related by Hecataeus in JOSEPH., c. *Ap.*, I., 22 (p. 1186 sqq., ed. OBERTHUER). Whence then the great number of Jews that Alexander found already in Egypt? I believe we must seek them for the most part in the descendants of those who immigrated with Jeremiah. But then the prophecy was not fulfilled. May we not assume that the idolatrous practices ceased among the exiled Jews in Egypt, as well as among those in Babylon? And if this was the case, how can it be a question, what turning-point we must suppose between the idolatrous period, in which we still see them in Jer. xlv., and the later one of fidelity to Jehovah? May not the powerful words of the aged and venerable Jeremiah, and the literal fulfilment of the prophecy uttered by him respecting the king (xlv. 29, 30) have produced an overpowering impression on their minds? According to tradition (HIERON., *adv. Jovin.*, 2, 87; TERTULLIAN, *Scorp.* 8; EPIPHAN., *περί τῶν προφητῶν*, *Opp.*, II., p. 239) Jeremiah was stoned by his countrymen in Tahpanhes. But this legend is surely without foundation. If they stoned him, they must have done it after the discourse in ch. xlv., which was not delivered in Tahpanhes (xlv. 15). It is, however, also possible that the idolatrous inclination in them, as in their countrymen in Babylon, was now exhausted, and that the Lord in view of their repentance, repented Him of the evil, which He had spoken against them (xxvi. 18, 18).

DOCTRINAL AND ETHICAL.

1. "Obfirmat animum suum ministri ecclesiarum hujus capitis meditatione, ne pertinacia auditorum se territuri patiantur, sed ut potius dehortando, ob-jurgando, comminando intrepide insistent ex præcepto apostoli 2 Tim. iv. 2." FÖRSTER.

2. On xlv. 2-18. A mirror of the stubborn heart of man! For centuries unceasingly warned by the prophets—and how warned! Not by sentimental talk, but by words of thunder and strokes of power,—think only of Elijah, Elisha, Hosea, Isaiah, etc.—yet Judah bowed not his stubborn neck. Then at last when long-suffering love was exhausted, the judgment of just love was executed. And yet in the wretched remnant the old root of unbelief and disobedience remains still unbroken.

3. On xlv. 9. "Though thou shouldst bray a fool in a mortar with a pestle as vetches, yet will his foolishness not depart from him (Prov. xxvii. 22). And he that sings songs to a heavy heart, it is like a torn garment in winter, and vinegar on nitre (Prov. xxv. 20)." CRAMER.

4. On xlv. 15. "Hoc loco imaginem quandam conspiciere licet seditionis, de qua Ethnicius: ἐν τῇ στάσει πάσα ἰδέα κακῶν ἐνεστί, —itemque confusionis plus quam cyclopice, de qua notum est illud tritum: οὐδεὶς οὐδενὸς οὐδὲν ἀκούει." FÖRSTER.

5. On xlv. 16. "Ungodliness continually extends and even goes beyond itself. In the foregoing chapter they wish it to be considered as having to do only with Jeremiah's private person, but now they are become bolder so that they contradict him officially and thus God Himself, not considering that they know what he says to be spoken not on his own, but on God's account, which is a great blasphemy of God." CRAMER.

6. On xlv. 17. "The ungodly are blind. For they ascribe all their good fortune to their idolatry. When, however, a misfortune comes God and His word must be to blame, and they say: It is vain to serve God (Mal. iii. 14). The charge of the Papists is used again now-a-days, when times are dear and the country suffers such like chastisements, that it is the fault of the Gospel: since on the other hand their mass is regarded as a regular Egyptian Meleket, by which they think to obtain temporal and eternal blessings both for the living and the dead." CRAMER.

7. On xlv. 17. "*Non ovum ovo tam simile est atque huic Judæorum orationi nostrorum hominum vox contententium, sub papatu aureum fuisse sæculum, cum tamen contrarium testentur historiæ de bellis, peste et fame in papatu, præsertim ea, quæ incidit in annum Christi 1315, quo tempore, fere tertia pars Germaniæ partim fame, partim peste extincta. Hinc versus: Ut lateat nullum tempus famis, ecce cucullum.*" FÖRSTER.

8. On xlv. 17. "*Non mirum, quod urbes peste vexentur, cum Esculapius et Dii ab iis procul absint, nam ex quo Jesus colitur, nihil jam utilitatis a Diis consequimur.*" PORPHYRIUS." MS. note in my copy of CRAMER'S Bible.

9. On xlv. 19. "There is no doubt that the inconstant, frivolous women were the first to be seduced into idolatry, as Eve (2 Cor. xi. 8). When these are taken captive, he then proceeds farther, and knows how to bring in the Adam also. Therefore keep the doors of thy mouth from her that lieth in thy bosom (Mic. vii. 5)." CRAMER.

10. On xlv. 19. "The harmony and complaisance of married people is never more easily secured than when it is against the Lord, and it is nothing unusual for domestic peace to be adduced as the cause of a lack of zeal in religion. It is an ancient custom; Ahab, Ahaziah and Solomon only followed Adam. The wife had to be deceived by a subtle serpent; the man was bound to keep peace in the family; she gave him and he ate." ZINZENDORF.

11. On xlv. 20. "God remembers the good and the evil; the good that He may reward it,

the evil that He may punish it." CRAMER. ["God will have the last word. The prophets may be run down, but God cannot." HENRY.—S. R. A.]

12. On xlv. 26. "This is the severest punishment of all, that God takes away His holy name and word, as He says in Deut. xxxii. 20: I will hide my face from them, I will see what their end shall be. And this is the famine, not of bread, but of the word of God which they seek and yet do not find (Am. viii. 11)." CRAMER.

13. On xlv. 29, 30. Between Moses and Jeremiah, between the exodus from Egypt and the return thither of the remnant, there lies a period of almost a thousand years, and what a history! But the Pharaoh, under whom IXXII made the exodus, Menephtes (comp. LEPSIUS in HERZ., R.-Enc., I., S. 146) is described by Herodotus as an arrogant and ungodly man (II., 111), just like Hophra. And at both times Israel was a poor despised heap in the land of Egypt. But the heathen were to know that the God of this despised heap is the only true God, and that their idols were naught, as also Nebuchadnezzar, Belshazzar and Darius the Mede had also to learn (Dan. ii.-vi.).

HOMILETICAL AND PRACTICAL.

1. On xlv. 1-14. The holy love of God: 1. long-suffering; 2. just.

2. On xlv. 9-14. How ruinous a course it is to forget the chastisements of the Lord. This will be shown, if we ponder that this forgetfulness 1. implies chastisement already suffered, 2. proves its want of good results, 3. calls forth severer chastisements from God.

3. On xlv. 15-18. The utmost alienation of a people from their God, shown in the example of the Jews in Egypt. 1. They place the benefits received to the account of their idols. 2. The evils suffered they place to the account of the Lord. 3. They renounce their obedience to the Lord. 4. They vow their service to their idols.

4. On xlv. 26, 27. The severest punishment which the Lord can bring upon a people, who have hitherto served Him. 1. It consists in this, that the Lord removes the candlestick of His word from among this people, i. e. that by depriving them of the means of grace, He brings Himself into forgetfulness among the people. 2. It is founded in this, that this people on their part have striven to forget the Lord. 3. It has the effect, that this people is given up to the powers of evil to their complete destruction.

Appendix to the Prophecies Relating to the Entire Theocracy.

THE PROMISE GIVEN TO BARUCH (CHAP. XLV).

While in the fourth year of Jehoiakim, according to ch. xxxvi., Jeremiah was dictating to his true friend and servant, Baruch, the revelations hitherto received, the latter appears to have been quite overpowered by a feeling of deep sorrow and anguish. Then Jeremiah receives a commission to address to him some words of consolation. This brief address doubtless formed the conclusion of the whole, of the original writing of which an account is given in ch. xxxvi. For it is incredible that Baruch was overcome with grief, when he had written the prophecies against the heathen, so far as these were extant in the fourth year of Jehoiakim, in their original position after ch. xxv. and before ch. xxvii. (comp. rem. on xxv. 12-14 and the Introd. to chh. xlii.-li.); these being of relatively consolatory import to the Israelites (comp. especially xlix. 1 sqq.). But when he could survey at a glance the entirety of the threatening words pronounced against the theocracy, this may have been the moment when he broke out into the utterance recorded in xlv. 8. The word וְכָל, ver. 1, is not opposed to this. For it is not necessary to take the prefix in the sense of "whilst." It merely expresses that Baruch received the revelation at a time when he was at work as an amanuensis, neither before nor after; but does not determine whether he received it at the beginning, in the midst, or at the end of this time. Even when the prophet had dictated to him his last words his work was not done: he had still to look over and revise what he had written. It is therefore not credible, that the great main work was interrupted by this personal communication. The present chapter is thus an appendix to the entire collection of Jeremiah's prophecies. Its position at the close corresponds to the dignity and importance of Baruch, who as the faithful friend and amanuensis of the prophet was closely connected with the book as a whole, while Ebed-melech, for whom a similar word of promise is found in xxxix. 15-18, came into contact with Jeremiah only at a single epoch. The revelation concerning him was therefore inserted at the corresponding place in the narrative.

XLV. 1-5.

- 1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written [was writing] these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,
- 2, 3 Thus saith the LORD [Jehovah], the God of Israel, unto thee, O Baruch: Thou dost say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted
- 4 [am weary]² in my sighing, and I find no rest. Thus shalt thou say unto him, The LORD saith thus: Behold, that which I have built will I break down, and that
- 5 which I have planted I will pluck up, even this whole land.³ And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD; but thy life will I give unto thee for a prey in all places whither thou goest.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—On על in על comp. rem. on x. 1.

² Ver. 3.—The verb יָנַח is found besides in Jeremiah only in li. 58.

³ Ver. 4.—As to the construction here, many are of opinion that the article is wanting before אֶת־הָאָרֶץ, as *ez. gr. Gen. xxxii. 28*. But we should then have אֶת־הָאָרֶץ. Others would take אֶת־הָאָרֶץ in the emasculated sense, in which it "approaches to" לִי—in respect to, as to (*Ewald*, § 277, d). But in the connection of this passage אֶת־הָאָרֶץ appears plainly as the sign of the accusative, governed by the preceding transitive verb. I therefore think that אֶת־הָאָרֶץ is used here simply with an emphatic significance, which we may express by inserting the word "even:" even the whole land, *even this!* Comp. Num. xviii. 23; Isa. vii. 14. This is also the case with אֶת־הָאָרֶץ after a personal pronoun: אֶת־הָאָרֶץ אֶת־הָאָרֶץ, Isa. xliii. 25; Jer. xlix. 12, etc.

EXEGETICAL AND CRITICAL.

In the fourth year of Jehoiakim, when Baruch, the son of Neriah, was writing out the prophecies of Jeremiah at his dictation (vers. 1 and 2), the proclamation is made to him, in answer to

his expression of sorrow (ver. 3): that the Lord is intending to desolate the whole land (ver. 4). but he, Baruch, without laying claim to greater things, should accept, as a reward of distinguished grace, that whithersoever he might be cast, he should everywhere escape with his life (ver. 5).

Vers. 1-3. The word . . . find no rest. After Baruch (comp. rem. on xxxii. 12) had finished writing what was dictated to him, Jeremiah receives the command to address a prophecy to him, concerning only his own person. —Baruch was evidently powerfully affected by the total impression made by the prophecies upon him (comp. rem. on xxxvi. 1, 16). In addition to the sorrow, which he must have felt with every other Israelite, at the present disturbed condition of his native land, was the anxiety for the future, which had been awakened by the minatory predictions he had heard. —**Grief** Comp. viii. 18; xx. 18; xxxi. 13. —**I faint.** The same thought as in Lam. v. 5.

Vers. 4, 5. Thus shalt thou . . . thou goest. Two things are involved in these words: 1. Although the theocracy is the Lord's creation, it is yet His fixed determination to destroy His work. With respect to the expression, comp. i. 10; xviii. 7, 9; xxxi. 28. —**Even this whole land.** If we compare xxv. 15-26, we shall perceive that this determination to destroy is to be understood in a twofold degree, and accordingly יְרֵמִי is to be taken in the double sense of land and earth. The whole earth and the existence of all nations upon it is the Lord's work, but the Lord will cause His judgment to issue on all this, His work. But Israel's land and people is especially His sanctuary, the first fruits of His increase (ii. 3), His precious inheritance (iii. 19; Ezek. xx. 6, 15), and of course Baruch's sorrow relates above all to the ruin threatening his own, the chosen nation. It is thus declared by the words, "this whole land," that it is not a partial visitation, but a total devastation of the country, which is impending. —2. If now the whole (comp. xii. 12; xxv. 31) is under sentence of total destruction, no single individual can claim a high degree of positive earthly prosperity. Even the best must be content, if only mere earthly existence, bare life, is guaranteed him. This is done here with respect to Baruch. Thus a measure is given of the degree and extent of the calamity relating to the whole. Comp. xxi. 9; xxxviii. 2, 17.

DOCTRINAL AND ETHICAL.

1. Baruch did not act as secretary for hire but for love. He esteemed it an honor and a happiness, that by his skill he could serve the Lord, to whom he owed it. Therefore a glorious reward is imparted to him unsought, so that his name and remembrance are immortalized in the sacred record by an oracle addressed specially to him. This honor is to be esteemed still higher than the assurance, that this wretched mortal life should not be taken by violence before its time.

2. On xlv. 3. "*Non Stoicos nos esse convenit, qui ἀπάθειαν commendare atque asserere soliti, qualis etiam fuit Münzerus ejusque progenies Anabaptistæ.*" FÖRSTER.

3. On xlv. 4. Compare the remarks on vii. 4. There is no delusion more ruinous than to suppose that the Lord cannot destroy His own work again. The destruction will certainly only come upon the bad. But it is the bad on the earth, among the chosen people, in the church and on the throne, who imagine themselves to be secure, in spite of their badness, by the fact of the divine appointment or choice, whereby they make God the servant of sin. God has created the earth. He will destroy it by fire. But a new earth and a new heaven will proceed from the conflagration. He has thrown down the holy city and temple and scattered the people of Israel. But the Ἰσραὴλ κατὰ πνεῦμα still lives and will one day permeate the Ἰσραὴλ κατὰ σάρκα with new life again (Rom. xi.). The Christian Church in the East has been devastated by Islam, and what guarantee then have Rome, Geneva and Wittenberg that it will not be with them as with Jerusalem? Princes too are not to understand the divine right of legitimacy as that God can appoint princes but cannot depose them. Yet even if all present Christian churches were to be destroyed and all thrones overthrown, neither the Church of the Lord would cease to be, nor the magistracy, which is ordained of God (Matt. xvi.; Rom. xiii.).

4. On xlv. 5. "*Felices frustra nobis promittimus annos semper enim curæ tristitizque premunt.*" Quotation by FÖRSTER.

5. On xlv. 5. Endeavor not after high things. Is it then not a great thing in this world, laden as it is with a curse (Gen. iii. 17-19), if one has sustenance and clothing? (1 Tim. vi. 8). And is it not the greatest thing of all, if one knows that his soul is saved in heaven, even if he must take the place there, with which the prodigal son would have been content in his father's house? (Luke xv.).

HOMILETICAL AND PRACTICAL.

1. On xlv. 2-5. A word of consolation and exhortation for all the tried children of God. 1. Let no one be surprised at the heat, which he encounters, as though something strange had happened to him. 2. Let every one be satisfied with the one thing needful: (a) for his body; (b) for his spirit.

2. On xlv. 4. God's own institutions. We must distinguish in these: 1. the temporary form (not secured against decay and outward ruin); 2. the everlasting kernel (this is indestructible and bears in itself the guarantee of eternal duration and ever more glorious development).

III. SECOND MAIN DIVISION.

The Prophecies Against Foreign Nations.

(CHAPP. XLVI.—LI.)

The prophets of Israel could not avoid bringing the heathen nations also within the sphere of their predictions. They were compelled to this, partly even from their theocratic and particularistic point of view, in so far as the interests of the theocracy were essentially affected by the standing or falling of their heathen neighbors, and partly in a general view, as they represented the idea of the all-embracing divine love and providence. Hence we find declarations concerning heathen nations in most of the prophetic books. We find these prophecies relating to heathen nations, comprising larger groups, in Isaiah, chh. xlii.—xliii., in Ezekiel chh. xxv.—xxxii., and here also in Jeremiah xli.—li.

The main trunk of these prophecies is formed by a Sepher, which according to its principal part, owes its origin to the period immediately before the battle of Carchemish (comp. rem. on xli. 2). As Amos makes his way through a cycle of seven nations to his main goal, the kingdom of Israel (i. 8—ii. 5), and as Ezekiel predicts a judgment on seven nations, so our Sepher also contains declarations against seven nations: Egypt, Philistia, Moab, Ammon, Edom, Damascus, and Elam. This arrangement is evidently intentional; proceeding from Egypt the prophet advances to the Philistines; from these he springs across to their eastern neighbors and concludes with Elam, as representing the distant East and North. It is evident that these seven utterances form the main trunk, of the Sepher against the nations, from two circumstances. First, that in none of them is Nebuchadnezzar or the Chaldeans mentioned. This is the certain and constantly observed sign of composition before the battle of Carchemish. Secondly, that five of them (or six, comp. infra, rem. on xlix. 84-89) have a similar commencement, viz.

לְמוֹאָב, לְפִלְסְטִינָה, etc. This grammatical form is closely connected with the common superscription, The word of Jehovah which came to Jeremiah against the nations, xli. 1.

The prefix ל, viz. expresses the comprehension of the following special prophecies under this general title (comp. NAEGELSB. Gr., § 112, 5, b). On this point, however, two things are to be remarked. 1. The prophecy against the Philistines (ch. xlvii.) bears a superscription according to a different formula, and provided with a special date. We shall show, on xlvii. 1, that this prophecy is older than the six others of the Sepher against the Nations, that it is indeed the oldest of all the prophecies of Jeremiah against heathen nations. It was therefore already extant, when the Sepher was formed, and was therefore included in it, just as it was. 2. The prophecy against Elam (xlix. 84-88) likewise bears a title differing both in form and purport, by which the utterance is assigned to the fourth year of Zedekiah. With this superscription the case is quite peculiar. In the LXX., viz. ch. xxv. continues after ver. 18: "Ἀποφρονισεν Ἱερουσαλὴμ ἐπὶ τὰ ἔθνη τὰ Αἰθίοπ. Hereupon follows the prophecy which we read in the Hebrew text xlix. 85-88. At the close of this, however, we find the words: "Ἐν ἀρχῇ βασιλείουτος Σεδεκίου βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ Αἰθίοπ. The prophecy against Elam in the LXX. thus has a superscription and a postscript, which is unexampled in Jeremiah. Now, however, the double circumstance comes in, that in the LXX. the superscription of ch. xxvii. is wanting, the same which in the Hebrew text contains the evidently and admittedly false name Jehoiaqim, and that in the Hebrew text the prophecy against Elam is in xlix. 84 assigned to the fourth year of Zedekiah, though Nebuchadnezzar and the Chaldeans are not mentioned, as they usually are in prophecies subsequent to the battle of Carchemish. From this state of the case I draw the following

conclusions: 1. The prophecy against Elam must originally have had the superscription לְאֵלָם, in conformity to the superscriptions of the prophecies against Egypt I., Moab, Ammon, Edom and Damascus. For only thus is the abrupt τὰ Αἰθίοπ in the superscription of the prophecy in the LXX. explicable. The article τὰ proceeds from the circumstance that they connected Αἰθίοπ grammatically with τὰ ἔθνη, to which neither grammar nor criticism give any justification, for they arbitrarily separated אֲשֶׁר אֵלָם, xxv. 18, from the previous context, and made it the superscription, then arbitrarily placed לְאֵלָם as if in apposition to אֲשֶׁר אֵלָם, and finally, with equal arbitrariness, transposed the whole prophecy hither, for it stood originally in another place. From the postscript, viz. we see that 2. the prophecy must originally have stood, as it still does in the Hebrew text, at the close of the Sepher against the nations, but immediately before ch. xxvii., this postscript being evidently no other than the first verse of ch. xxvii. (modified according to circumstances), which is entirely wanting in the LXX., and in the Hebrew contains the wrong name of a king. How did this prophecy come by a postscript, since no other prophecy in Jeremiah has such an one? Whence came it that xxvii. 1 is entirely wanting in the LXX.? To say nothing of the circumstance, that the date ἐν ἀρχῇ βασιλείουτος Σεδεκίου in the prophecy against Elam is as incorrect as xxvii. 1 is undoubtedly alone correct (comp. rem. on xxvii. 1 and xlix. 84). But how now does verse 1 of ch. xxvii. come to be the postscript, in the

Hebrew the superscription to the prophecy against Elam? Evidently the prophecies against the nations must once have had their place after ch. xxv. and before ch. xxvii. 1. They were, however, taken away from this place, and xxvii. 1 went with them, whether it was that it was really taken for the postscript of the prophecy, or by an unintentional error. If this view is correct it is thus determined that the Sepher against the nations then concluded with the prophecy against Elam. Whether the subsequently added prophecies against Egypt II., against the Arabians and against Babylon were then incorporated in the Sepher cannot be ascertained. Where, however, did the Sepher begin, or rather on what portion of our book did it follow? Chapter xxv. cannot have preceded it, for it is quite out of the question, that it can ever have had place between chh. xxvi. and xxvii. Since that detached verse (xxvii. 1) is found at the close, or at the beginning of the prophecy against Elam, and not at the close of the passage xxv. 15-38, it necessarily follows that this passage did not follow, but preceded the Sepher against the nations. Thus the Sepher cannot have been attached to xxv. 14, 13 or 12. It can, therefore, have had its place only between xxvii. 1 and xxv. 38. Both the present form of the text in the LXX., and the purport of xxv. 13 b, show that it must have been placed in the immediate neighborhood of this verse. For what reason? The verses 12, 13 and 14 of ch. xxv., are directed against Babylon. They treat of the ruin of Babylon with an emphasis and a detail, which do not correspond at all to the historical fact to which ch. xxv. owes its origin. The first half of xxv. 18 decidedly presupposes the prophecy against Babylon, pertaining to the fourth year of Zedekiah (comp. li. 69). From this it follows, that the Sepher against the nations can have been transposed from its original place between xxv. 38 and xxvii. 1 to that before xxv. 15, only with the prophecy against Babylon, therefore after its becoming known. We shall not err if we suppose that the words in xxv. 11, "and these nations shall serve the king of Babylon seventy years," gave occasion both to the more extended portrayal of the visitation of Babylon only implicitly, intimated as we have it in the verses xxv. 12-14, and also the transposition hither of the Sepher against the nations now extended by the prophecy against Babylon. The LXX. version flowed from a recension affording this form of the text. For omitting ver. 14, it is connected with ver. 13, and then gives, though in a different order from the Masoretic text, the prophecies against the nations, and as a comprehensive conclusion follows the passage xxv. 15-38 in ch. xxxii. From ch. xxxiii. onward the remaining chapters follow in the same order as in the Masoretic text, only that a chapter is not devoted to the prophecy for Baruch, this appearing in the LXX. merely as the conclusion of ch. li. Another diaskenast (who it was it would be impossible to determine) now found it more to the purpose to separate the prophecies against the nations from the passages relating to the theocracy. And thus they were then, without making any alteration in vers. xxv. 12-14, transposed to the place, where we now find them in the Masoretic text.—The prophecy against Babylon was, however, the only addition to the original Sepher against the nations. Two new portions were inserted at appropriate places between the original ones, viz.: 1, a second prophecy against Egypt (xvi. 13-26) which expressly mentions the name Nebuchadnezzar, xvi. 18-26; 2, a prophecy against the northern Arabian kingdom (xlix. 28-33), in which at any rate Nebuchadnezzar's name is mentioned in vers. 28 and 30. The insertion of the second prophecy against Egypt after the first, and that against the Arabians after that against Damascus, and before that against Elam, cannot be regarded as other than appropriate.

1. THE SUPERSSCRIPTION.

XLVI. 1.

- 1 The word of the LORD [Jehovah] which came to Jeremiah the prophet against the Gentiles [THE NATIONS].

This superscription extends over the whole of the prophecies here brought together and forming a פָּרָשׁ. It thus forms the heading to chh. xvi.-li., and introduces the second main division of the Book. The form is the same as in xiv. 1; xlvii. 1; xlix. 34. On the grammar, comp. rems. on xiv. 1

2. THE FIRST PROPHECY AGAINST EGYPT

XLVI. 2-12.

- 2 Against [concerning] Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.
- 3 Prepare ye the buckler and the shield,
And move ye on to the battle.
- 4 Harness the horses, and mount ye horsemen,
And stand forth with your helmets,
Furbish¹ the spears, put on coats of mail.²
- 5 Why, (as) I see, are they dismayed—retreat?
And their heroes are dashed to pieces;
They flee in haste, and turn not again;³
Fear round about!⁴ saith Jehovah.

- 6 Let not the swift flee away;⁵
Nor let the mighty escape!
Northwards, by the margin of the river Euphrates, they totter, they fall.
- 7 Who is he who riseth up like the Nile,
His waters roll along like the streams?⁶
- 8 Egypt riseth up like the Nile,
His waters roll along like the streams;
And he said, I will up, cover the land,
Destroy' the city and them that dwell therein.
- 9 Mount ye⁷ the horses, and rage, ye chariots;
And let the mighty warriors go forth:
Cush and Phut, who handle the shield,
And Lydians, that handle and tread the bow.⁸
- 10 And that day is a day of vengeance for the LORD, Jehovah Zebaoth,
That he may avenge himself on his enemies;
And the sword shall devour¹⁰ and be satiate,¹¹
And be drunken with their blood:
For a slain offering has the LORD, Jehovah Zebaoth,
In the land of the North by the river Euphrates.
- 11 Go up towards Gilead and fetch balm, Virgin daughter of Egypt!¹²
In vain takest thou many medicines;
There is no plaster¹³ for thee.
- 12 Nations hear of thy shame,
And with thy crying the earth is filled,
For one warrior threw down another,
They are both of them fallen together.¹⁴

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—מָרַק. Comp. Lev. vi. 21; 2 Chron. iv. 16. The meaning is to clean, polish by rubbing.

² Ver. 4.—כִּרְיִין only here and in II. 3, for כִּרְיִין.

³ Ver. 5.—כָּתַר. Comp. Mic. i. 7; Job iv. 20; OLSH., § 261.—כָּתַר. Comp. Lev. xxvi. 36; NAEGLSB. Gr., § 63, d. *Ann.*—הִפְנוּ. Hiph. in direct causative signification—make a turn. Comp. ver. 21; xlvii. 3; xlix. 24; NAEGLSB. Gr., § 18, 3.

⁴ Ver. 5.—מַכְבִּיב. Comp. vi. 25; xx. 3, 10; xlix. 29.

⁵ Ver. 6.—אֵל-יָנוּס. If it were not the unabbreviated form, the words might be taken as the divine command. As it is אֵל must be taken in the feebler sense לֵא. Comp. 2 Kings vi. 27; Ps. xxxiv. 6; xli. 3; Job v. 22, etc.

⁶ Ver. 7.—אֵאוּר, a word of Egyptian origin, signifies as an appellative "ditch, canal," Isa. xxxiii. 21; Job xxviii. 10, as a proper name the Nile only, Am. viii. 8; ix. 5: Isa. xix. 8; xliii. 10, etc.—נְהָרוֹת— is also an Egyptian reminiscence, in so far as it is used of the arms or canals of the Nile, Exod. vii. 19; viii. 1; Ezek. xxxii. 2, 14.

⁷ Ver. 8.—אֲבִירָה, comp. GESÉN., § 68, 2, *Ann.* 1; OLSH., § 257 b.—עֵירָה. Comp. viii. 16; xlvii. 2.

⁸ Ver. 9.—הֲרִיכָב, vocative. Comp. NAEGLSB. Gr., § 71, 5, *Ann.* 4.

⁹ Ver. 9.—On הִפְשִׁי רַחֲמֵי קֶשֶׁת. Comp. נִשְׁקֵי רַחֲמֵי קֶשֶׁת, Ps. lxxviii. 9; NAEGLSB. Gr., § 63, 4, e.

¹⁰ Ver. 10.—וְנָוִי. As was remarked on ver. 1, these perfects with the Vau conversive can be taken in a future sense only. Nothing in the context transposes us into the past. All previous verbs relate to the future, and if the day were to be designated as past this would have to be done either *disertis verbis*, or by וְהִתְאַכֵּל. Except on a false interpretation of ver. 2, we obtain the impression from vers. 7-9 that it is the future which is being described, and if the day (ver. 10) is recognized as future, the following verbs can only be so rendered. Comp. NAEGLSB. Gr., § 84, o.

¹¹ Ver. 10.—וְשִׁכְעָה וְנָוִי. Comp. Isa. xxxiv. 5 sqq.

¹² Ver. 11.—On בַּת כִּי. Comp. NAEGLSB. Gr., § 64, 4.

¹³ Ver. 11.—תַּעֲלֶה. Comp. xxx. 13. The word occurs only in these two passages in Jeremiah, and in these only with the meaning of "something laid on, bandage, plaster."

¹⁴ Ver. 12.—בָּנוּר בְּנָבוֹר. The prefix בּ is to be taken in its proper, instrumental signification: One stumbles by another, because one throws another over the heap. Comp. Lev. xxvi. 37.

EXEGETICAL AND CRITICAL.

After the double, viz., general and special title (vers. 1, 2), two pictures are presented before us. The first (vers. 3-6) is the more general and indefinite; warriors are admonished to equip themselves for battle (vers. 3, 4). Then, however,

directly follows a description of the defeat and terrible flight, with a statement as to the place of the battle (vers. 5, 6). In the second picture not only is Egypt mentioned as the army addressed by the prophet, but it is also portrayed in colors taken from specially Egyptian relations. That we have, moreover, two pictures before us, is seen from the circumstance, that in vers. 7-12

the whole course of the struggle from beginning to end is described in its main features: the prophet sees the Egyptian host approaching like the overflow of the Nile (vers. 7, 8); he then summons horses, chariots and all warriors (among them the neighboring nations, forming part of the host), to the fight (ver. 9). But the fight does not end well for Egypt: it is a day of the vengeance of Jehovah on Egypt, a sacrificial feast, in which Egypt is the slaughtered victim (ver. 10). The consequences of the lost battle are so fatal to Egypt, that it cannot recover, and the report of its overthrow fills the world (vers. 11, 12).—Does this passage contain a prophecy of the battle, or does it presuppose the battle as already fought? I think the former. For according to ver. 10 (אֶכְרֹתָהּ וְנָתַתָּהּ), the battle is evidently still future. But the prophet felt himself moved to this prophecy, not during the advance of the Egyptian host from its country, but when it had already taken up a position on the Euphrates and the decisive conflict was there to be expected. This follows clearly from ver. 2 in connection with ver. 6 *b*, and ver. 10 *b*, as will be further seen in the exposition of these passages. The prophetic and poetical prediction of the approaching battle comes into the foreground, but this does not exclude brief significant hints with respect to the consequences of the battle for the whole future of Egypt.

Ver. 2. **Against Egypt . . . of Judah.** לְמִצְרַיִם, comp. xxiii. 9; xlviii. 1; xlix. 1, 7, 23, 28. The prefix לְ restricts the general idea expressed in the main superscription to a special part. Comp. xix. 13; Ezek. xlv. 9; Lev. xii. 6, 7. Pharaoh-necho (נְכֹחַ), 2 Ki. xxiii. 29-35) was the sixth king of the twenty-sixth dynasty. He reigned after his father, the great Psammetichus, from B. C., 610-595. Comp. DUNCKER, I., S. 817, 925; HERZOG, *R.-Enc. X.*, S. 257.—He came from Egypt by sea, landed to the north of Carmel in the bay of Acco, and defeated Josiah at Megiddo (608). Jehoiakim was his creature (comp. 2 Ki. xxiii. 34). He was thus at the time *de facto* ruler of Judah. After the battle at Megiddo, it must have been easy for him to subjugate Phœnicia and Syria, for who was there to offer him any resistance? The power of the Assyrians, Medes and Babylonians, was concentrated in and around Nineveh. Nineveh fell B. C., 606. Now first did the Babylonian army advance under the leadership of Nebuchadnezzar. It met the Egyptians at Carchemish. The city was situated at the confluence of the Chaboras [Chebar or Khabor], and the Euphrates, on a peninsula formed by the two rivers. Here was the principal passage across the Euphrates (comp. NIEBUHR, S. 205, 369; HERZOG, *Real-Enc. VII.*, S. 379), and here as “the extreme line of defence of his new province” (NIEBUHR, S. 369), Necho took up his position. He must have lain here for some time, whether because the siege of the city occupied much time, or because it was a part of his plan not to advance further, but here in a favorable position to await the enemy. Observe in the text the double relative sentence **which was, etc.**, and **which Nebuchadnezzar, etc.** It is doubtless not by accident that by the first of the

two, the first mentioned *stay* of Necho at Carchemish is especially set forth. If the chief emphasis lay on the battle, that first sentence would have been quite superfluous. It would have been enough to say: “which Nebuchadnezzar smote by the Euphrates in Carchemish.” From the emphasis on the *stay* by the Euphrates it is clear to me that *this*, and not the *battle*, was the occasion of the prophecy. When Jeremiah learned that the Egyptian army had taken up a position at Carchemish, he recognized at once the importance of the situation. He knew, that now a collision between the southern and northern empires was inevitable, that there on the Euphrates the destinies of the world would be decided for the proximate future. Egypt on the Euphrates! This was the fatal juncture which summoned him to prophetic utterance. Observe, also, that in the prophecy itself he does not yet mention Nebuchadnezzar (he names him, as I have frequently shown, only after the battle), but he twice mentions in a significant manner the position on the Euphrates (ver. 6 and ver. 7); an evident proof that it was this, which led him to speak. He foresees that it would eventuate in a battle. And with equal definiteness, he sees what the result will be (vers. 5, 6; ver. 10 *sqq.*). The entire superscription (ver. 2) was added subsequently by the prophet on the writing of the prophecy. In the first relative sentence he indicates the occasion, in the second he declares that the fulfilment followed very speedily in the fourth year of Jehoiakim (B. C. 605-4). The date refers primarily to “smote,” but it does not follow that the prophecy may not have been made the same year, or sooner. The particulars here are not to be determined, but it is possible that the news of the establishment of the Egyptians on the Euphrates, did not reach Jerusalem before the fourth year of Jehoiakim. NIEBUHR is of opinion that the battle had already taken place in the third year of Jehoiakim (*Ass. u. Bab.*, S. 50, 86, 370), and that hence the date here refers to the composition of the poem, not to the historical event of the battle. The chronological relations are not to be investigated here, but exegetically it seems to me as impossible to put a point after smote (NIEBUHR, S. 86, *Anm.*), as to refer in the **fourth year to the word, etc.**, ver. 1, as GRAF proposes. Apart from their being so far removed from each other, ver. 1 is a general title referring to all the following chapters, including ch. li. The construction too, would then be obscure and forced. We should then have to take

לְמִצְרַיִם as a more particular definition: with respect to Egypt, however, in the fourth year; which would give the sense that only this prophecy was uttered against Egypt, in the fourth year of Jehoiakim, which is incorrect.

Vers. 3-6. **Prepare ye . . . the fall.** The first battle-picture commences with the call to the warriors to prepare buckler and shield (the Egyptian monuments show two kinds of shields, a larger [רֶחֱלִי] and a smaller. Comp. NEUMANN, II., S. 383), to harness the horses (to the chariots) and to mount. פָּרָשִׁים designates the horses for riding in distinction from carriage-horses in 2 Sam. i. 6; 1 Kings v. 6; Joel ii. 4;

Ezek. xxvii. 14. This usage being established, and the parallelism favoring the meaning "*equi*," I believe that **הַפָּרָסִים** is to be translated not in the vocative, but as in the text: and mount ye riders. Of the other expressions in ver. 4, the first, after horses and riders, must refer to the footmen, the rest, as in ver. 3, to all species of arms.—In the second act of the first picture, the prophet sees the army defeated: **Why, I see, are they dismayed?** Comp. xxx. 6. As **הִכָּה** (they) is the nominative and **רָאָה** requires the accusative after it in a still higher degree than **הִנֵּה**, our passage cannot, as **GRAV** supposes, be explained by Ezek. xxxvii. 19 coll. Gen. vi. 17, but **I see** must be taken as a parenthetical sentence.—The description closes significantly with two perfects, the prophet sees the tottering and falling as accomplished facts. Comp. ver. 12.

Vers. 7-12. **Who is he . . . fallen together.** The second battle picture is more in detail, more concrete, and as it were painted with specifically Egyptian colors. The prophet sees the Egyptian army approaching like the overflowing Nile. The immediate preparations for the battle are described in ver. 9, as in ver. 4, only still more concretely. Cavalry, chariots and footmen are equally distinguished. I am therefore of opinion that we must render **וְעָלִי** here as in ver. 4 "mount the horses."—The chariots are to rage (comp. Nah. ii. 5), the mighty warriors to go forth on foot. Egypt's neighboring nations accompany the expedition, and the Ethiopians and Lybians are described as shield-bear-

ers, and therefore masters of close combat (*cominus*), the Lybians (comp. Gen. x. 13 coll. 22; Isa. lvi. 19; Ezek. xxvii. 10) as archers. The three nations stand together, as here, as Egyptian auxiliaries in Ezek. xxx. 5 coll. Nah. iii. 9. On **Lydians** **לִיִּדִים**, comp. **ARNOLD** in **HERZOG**, *Real.-Enc.*, VIII., S. 510.

All these preparations, however, do not ensure the victory, it being ordained that the day of battle shall be a day of vengeance for Jehovah, and a bloody sacrificial festival. Egypt both in ancient and more recent times has injured the theocracy, and now stands opposed to the chosen instrument of the Lord, Nebuchadnezzar, and must therefore be subdued.—**Day of vengeance.** Comp. li. 6; Isa. xxxiv. 8; lxi. 2; lxiii. 4.—**Sacrifice.** A slain offering, where the original meaning of the verb (comp. Numb. xxii. 40; 1 Ki. i. 19) comes into the foreground, but the word must not be taken in its literal signification. Comp. Isa. xxxiv. 6; Zeph. i. 7. In the last two verses the *consequences* of the lost battle are described. Egypt is ironically called upon to fetch balm from Gilead (comp. rems. on viii. 22). But the blow was fatal. Therefore remedies are of no avail, to however great extent applied. The fearful defeat cannot of course remain hidden. The nations must learn the shame of Egypt, since the cry of the stricken ones fills the world (xiv. 2 coll. Isa. xlii. 11). Ver. 12 *b* contains a step backwards, an additional statement of reason. This is occasioned by the evident endeavor to close the second picture in correspondence to the first.

8. THE SECOND PROPHECY AGAINST EGYPT.

XLVI. 13-26.

With an Appendix, xlv. 27, 28.

- 13 The word that the LORD [Jehovah] spake to Jeremiah the prophet, how [concerning the coming of] Nebuchadnezzar, king of Babylon, should come *and* [to] smite the land of Egypt.
- 14 Proclaim ye it in Egypt and publish it in Migdol,
Publish it also in Noph and Tahpanhes.
Say ye, Stand fast¹ and prepare thyself;²
For the sword hath devoured thy neighbors.
- 15 Wherefore is thy bull³ dragged away?
He stood not, for Jehovah thrust him away
- 16 He causeth many to totter;
One also falleth upon another:
And they say, Up! let us return⁴ to our own people,
And to the land of our birth, from the murderous sword.
- 17 There they cry:⁴ Pharaoh, king of Egypt, is lost;⁵
He hath lost the time through neglect!
- 18 As truly as I live, saith the king,
Jehovah Zebaoth is his Name;

- As Tabor among the mountains,
And as Carmel by the sea, shall he come.
Make thyself preparations [apparatus] for journeying,
Thou inhabitant, daughter of Egypt;
19 For Noph shall become a wilderness,
And destroyed without an inhabitant.
20 A finely formed heifer is Egypt;
A gad-fly¹ from the north is coming, is coming.¹
21 Her hirelings also in her midst are like fatted calves
For they also turn and flee away together.
They stand not, for the day of their destruction is come upon them,—
The time of their visitation.
22 Her sound² goeth like the sound of serpents;
For with power they advance,
And are come to her with axes as hewers of wood.
23 They have cut down her forest, saith Jehovah.
For it is not to be searched;
For they are many, more than the locusts,
And of them there is no number.
24 The daughter of Egypt has been put to shame,
Delivered into the hand of a people from the North.
25 Saith Jehovah Zebaoth, the God of Israel,
Behold, I visit the Amon of No,
And Pharaoh and Egypt, and its gods and its kings,
And Pharaoh and those that trust in him.
26 And I give them into the hand of those that seek their lives,
And into the hand of Nebuchadnezzar, the king of Babylon,
And into the hand of his servants :
And afterwards it shall be inhabited³
As in the days of old, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—הת'צנ comp. ver. 4.

² Ver. 14.—לִהְיוֹת. Comp. Ezek. xxxviii. 7. It is a direct causative Hiphil: make preparation, equipment for thyself. NAEGLSB. *Gr.*, § 69, 1, *Anm.* 2.

³ Ver. 15.—Jeremiah uses the plural אֲפִירִים elsewhere only in the meaning of "strong horses" (viii. 16; xlvii. 3; l. 11). But neither this meaning nor that of "strong men, heroes" אֲפִירִים suits the connection. For apart from נִסְחָף (besides here in Prov. xxviii. 3 only) which as a foregoing predicate may certainly stand in the singular, the singulars עֶמֶד and הִדְרָה show that אֲפִירִי is to be taken as singular. Then, however, nothing is more natural than, with the LXX., to think of the Apis. This is the LXX. translation: διατί ἐφυγεν ἀπὸ σου ὁ Ἄπις; ὁ μὲν γὰρ ὁ ἐλεγκτὸς σου ὅτι ἐμείνεν. אֲפִיר both in the singular and plural is frequently used for bulls: Isa. xxxiv. 7; Ps. xxii. 13; l. 13; lxxviii. 31. But who but Apis is the bull of Egypt? The plural suffix has been explained as an abnormal pausal pronunciation (comp. תְּהוֹלֵתִיךָ Ps. ix. 15; שְׁנֵאתֶיךָ Ezek. xxxv. 11—בִּינֶיךָ [Gen. xvi. 5; 1 Ki. xv. 19] which GRAF adduces, does not belong here), comp. OLSEN., § 39, c, *Anm.*; § 131, k, but this is unnecessary. אֲפִיר (observe that Jehovah also is called יְשֻׁרָאֵל or יַעֲקֹב אֱלֹהֵי יִשְׂרָאֵל, Isa. l. 24; xlix. 26, etc.) stands in the plural as a name of God, according to the analogy of אֱלֹהֵי אֲדָמָה, which again themselves follow the analogy of אֱלֹהֵי אֲרָם. Comp. NAEGLSB. *Gr.*, § 61, 2, *Anm.*; OLSEN., § 122, g; GREN., § 108, 2, *Anm.*, b.

⁴ Ver. 17.—קְרָאָה שָׁם. LXX., Vulg., Syr., and after them many modern commentators read these words קְרָאָה שָׁם (comp. xx. 3; Isa. viii. 3; xx. 7), but, as it appears to me, unnecessarily. The nominative of קְרָאָה is not the auxiliaries, and שָׁם need not be referred to their home. It may very well be referred to the place where Apis was maltreated, and the warriors were killed, thus generally to the place of the previously described defeat. It might even be referred to the time, for שָׁם has also a temporal signification. Comp. Ps. xiv. 5; lili. 5; Job xxxv. 12; Hos. ii. 17; Jer. l. 9. The subject of קְרָאָה may be an indefinite number:—they call. Comp. iii. 16, 17; NAEGLSB. *Gr.*, § 101, 2, a.

⁵ Ver. 17.—The meaning of שָׁמָּה is *strepitus, tumultus* (Isa. v. 14; xlii. 14; Jer. xxv. 31; xlviii. 45; ii. 55, etc.). With the idea of tumult and confusion is connected that of destruction and ruin (comp. שָׁמָּה בָּנוּר, Ps. xl. 3). The word would then be used as *abstr. pro concreto*: Pharaoh is ruin, i. e., ruined, (Comp. NAEGLSB. *Gr.*, § 59, 1) and there is no need to read שָׁמָּה with MAURER. We know not why the prophet chose this particular word, but there is probably an allusion to

it to some Egyptian word unknown to us. Why Pharaoh is ruined the prophet proceeds to tell us. כֹּנֶן is the appointed season (Gen. i. 14; xvii. 21; xxi. 2, etc.) עָבַר of passing over a time is quite usual (comp. *ez. gr.*, vii. 20; Job xxx. 15).

⁶ Ver. 20.—כָּרַץ. The word occurs here only. The root כָּרַץ signifies "to pinch, press together" (of the eyes Prov. vi. 13; x. 11; xxxv. 10, of the lips Prov. xvi. 30) then "to pinch off" (Job xxxiii. 6). כָּרַץ is then pinching, pinching off or that which pinches. The old translations are vacillating: LXX. ἀνίσταμα; Chald. עֲבָרִין קָטְלִין *populi interfectores*; Syr. *exercitus*; Vulg. *stimulator*. Attaching himself to the last ROSENMUELLER translates *stimulus*; COCCZEUS, SCHULTENS, EICHHORN, HITZIG, GRAF, MEIER, gad-fly (*Bremse*), comparing the Arabic *quarasa*, *pupugit* (*pulex*), *quaris*, *insectum cimic simile*, or quire, a kind of small fly. Much more unsuitably EWALD adduces *quarsh*, and understands by it a *great, fearful monster*. The meaning *excidium*, which the Rabbis, GSENIUS, UMBREIT and others attribute to the word, does not correspond very exactly to the specific radical signification. Following this and the Arabic analogies I regard the meaning *gad-fly* as correct, which suits the connection admirably. Comp. Exod. xxiii. 28; Deut. i. 44; vii. 20; Isa. vii. 18; Ps. cxviii. 12. [BLANCKE translates "breeze" though he admits the radical meaning and the Arabic analogies; NOYES has "destruction" as the A. V., NEUMANN, FUERST, etc.—S. R. A.]

⁷ Ver. 20.—The reading כָּרַץ in the LXX, Chald., Syr., Arab., and many codd. of KENNICOTT and DE ROSSI is only a weak correction.

⁸ Ver. 22.—I do not approve of the reading קוֹלֶם followed by the ancient translators and by HITZIG. קוֹלֶה refers to Egypt. The feminine suffix (comp. שְׂכִירֶיהָ בְּקָרְבָּהּ ver. 21) is to be referred, if not to עוֹלֶה, yet to מִצְרַיִם (ver. 19). The construction of the sentence is as i. 9; Nah. ii. 5. Comp. NAGELSB. *Gr.* § 65, 3, *Ann.* There is, it is true, no passage in which הֵרָךְ is used expressly of the voice; but why may not the voice be described as going? לְשׁוֹנֵם הֵרָךְ Ps. lxxiii. 9 is at least related. If we take יֵלֵךְ as a relative sentence (like a serpent, which goes) the expression is very feeble, and the meaning "creeps," which GRAF substitutes, either declares nothing, or must have an artificial meaning to it.

⁹ Ver. 28.—שָׁכַן is used here in the neutral sense, as in Isa. xlii. 20; Jer. xvii. 6, 25; xxx. 18; i. 13, 39.

EXEGETICAL AND CRITICAL.

This prophecy cannot be regarded as an immediate contemporaneous continuation of the previous one. 1. The title announces it as an independent passage. There is not the slightest ground for regarding this as a later addition, for it contains nothing which Jeremiah could not himself have written. 2. In ver. 26 Nebuchadnezzar is mentioned by name. Jeremiah never does this before the battle of Carchemish. As now we must assign the passage xlv. 1-12 to the period immediately before that battle, it follows that the present passage must have originated at a later period. 3. If the superscription in ver. 13 expresses nothing with regard to the time of composition, but only states the main purport of the passage, it is yet clear that a prophecy concerning the coming of Nebuchadnezzar more probably originated at a time in which Jeremiah demonstrably expected this coming than at a time of which we have no trace that the prophet cherished this expectation. The prophet does not express the definite expectation that Nebuchadnezzar will come to Egypt, before xliii. 8-13. Previously, indeed, we have a general declaration, that Egypt will succumb to him (xxv. 19; xlv. 11, 12) but none purporting that he will himself enter the country. It is therefore much more probable that this passage is contemporaneous with xliii. 8-13 than that it belongs to the time of xlv. 3-12. The reason, which GRAF urges against this hypothesis, that Jeremiah there prophesies the conquest of Moab, Edom, Ammon, etc., in consequence of the battle of Carchemish, but with respect to Egypt, had contented himself with a song of triumph over its defeat, is not of weight; for evidently Egypt is the most important of all the countries, against which chh. xlv.-xlix. contain prophecies. It is hence no matter of surprise, if we have *two* prophecies against it, of which the first (xlv. 3-12) treats of the defeat and destruction of Egypt in *general* (xlv. 11, 12), the second especially of the latter.

This prophecy, like the preceding one, evidently consists of two halves. In the first the Egyptian cities are summoned to equip themselves against the approaching enemy (ver. 14); then the thought is expressed, that all, which is great in Egypt, Apis (ver. 15) the foreign auxiliaries (ver. 16), Pharaoh (ver. 17) must bow before the greatness of the Chaldean prince, who approaches like Tabor among the mountains and Carmel in the sea, in order to carry away the Egyptians into captivity (vers. 18, 19). In the second half the *quantitative* conception seems to prevail. Egypt is a fair, fat cow, but a gad-fly from the North brings destruction to it (ver. 20). Their mercenaries also, who are here compared to fatted calves, flee (ver. 21). Egypt is further compared to a forest, in which stand innumerable trees. Yet there is only a hissing like a snake in a thicket, while the enemies proceed to cut down the trees (vers. 22, 23). Finally it is proclaimed in blunt words, without a figure, that Egypt with its gods, its kings, and all who trust in them, must be given into the hand of Nebuchadnezzar, but that a time will come, in which Egypt will be inhabited as quietly and undisturbed as of old (vers. 24-26). The two halves are distinguished thus: 1. The Egyptian power is described from its intensive and qualitative, in the second from its intensive or quantitative side. 2. The first half closes with the prospect of exile, the second with a consolatory outlook into a distant but happy future.

Ver. 13. The word . . . Egypt. The superscription is of the larger kind, but in the form which occurs besides only in xlv. 1 and i. 1. It is indubitable that such a superscription introduces a specifically new passage. The only question is, Who composed this, the prophet himself or a later writer, who had no right to do it? No reasons can be urged against its composition by the prophet, either general or special. The form לְבוֹא, both alone and with a second infinitive depending on it, is very common in Jeremiah; it is found more frequently in him than

in any other book of the Old Testament. (Comp. xxxvi. 5; xl. 4; xli. 17; xlii. 15, 17, 22; xlv. 12; xlviii. 16). **ל** also after a verb. *dicendi* is Jeremian. Comp. xxviii. 8, 9.

Ver. 14. **Proclaim . . . thy neighbors.** Egypt is alarmed, before all the boundary-cities. On Migdol, Noph and Tahpanhes, comp. rems. on ii. 16; xlv. 1.—Immediate preparations are necessary, since the surrounding countries, the neighbors, have already been devastated by the hostile sword. Comp. xxi. 14; xlviii. 17, 39; xlix. 5.

Vers. 15-19. **Wherefore . . . without an inhabitant.** The three heads of Egypt are Apis, the army consisting of foreigners, and the king. The overthrow of this triad is here described. With respect to the form it is noteworthy that the transition is made with the same turn from the summons to prepare and the description of the defeat as in ver. 5.—The Apis, which had hitherto in divine majesty enjoyed most undisturbed existence in his temple, is now dragged away like a common ox to the slaughter, and can make no resistance, for it is Jehovah who thrusts him on, as it were, from behind. Numb. xxxv. 20; Ezek. xxxiv. 21. It is Jehovah, likewise, who causes great defeat among those upon whom the power of Egypt in war depended. Since the time of Psammetichus foreign mercenaries (**עַרְכִּי**) xxv. 20; Ezek. xxx. 5) com-

posed the main strength of the Egyptian forces. (Comp. DUNCKER, I., S. 922); but they are unable to resist the enemy whom God sends against them. They therefore flee to their homes.—**Falleth upon another.** Comp. xxix. 9, 26.—**Murderous sword.** Comp. rems. on xxv. 38.—The king himself finally, whom the Egyptians adored as an incarnation of the deity (comp. DUNCKER, I., S. 150, "The Egyptians went further in their exaltation of their rulers than any other nation, even according divine worship to their despots") becomes an object of ridicule.—**Lost the time.** These words signify that he has allowed the time to pass by. What time? The gracious respite appointed by Jehovah? Not impossible. The prophet then places the confession in the mouth of the Egyptians, "that they have not followed the advice given them in xxv. 15 coll. xxvii. 8. In contrast to this humiliation of the Egyptian king the prophet exalts (verse 18) the greatness of the true king, the King of all kings, the Lord of hosts, Jehovah, and that of His chosen servant and instrument (xxv. 9; xxvii. 6), the king of Babylon. Jehovah, who is called king also in xlviii. 15; li. 57, swears solemnly by Himself (xxii. 5, 24; xlv. 26), that he, who is not indeed here mentioned by name, but is plainly recognized from the connection, viz. the king of Babylon, will on his expedition to the other kings be as Tabor to the mountains rising to the north of it (comp. RAUMER, *Pol.* S. 37) and will present himself as Carmel seen from the sea, for this "looks like a watch-tower westward over the Mediterranean" (RAUMER, S. 45). In such circumstances should it fare better with Egypt than with Judah? No, the former also cannot escape captivity. He is therefore called upon to prepare himself for this.

כָּלִי גִּלְדָּה (comp. Ezek. xii. 3 sqq.) are a very necessary equipment, such as exiles are allowed to take with them. As the capital of Judah was not spared, so the capital of Egypt, Memphis, shall be destroyed (comp. ii. 15).

Vers. 20-23. **A finely formed heifer . . . no number.** In a new double picture Egypt's destruction is here portrayed. These pictures refer, as already remarked, more to the extent and quantity of the Egyptian forces, the first setting forth their volume, the second their numerical strength. Accordingly Egypt is first compared to a state-cow, which is of course to be regarded as well kept. We are involuntarily reminded of Pharaoh's fat kine in Gen. xli. 18.

עֵגְלָה is moreover a *young* cow, but one which has attained its full vigor, for it may be three years old (xlviii. 34; Isa. xv. 5; Gen. xv. 9), give milk (Isa. vii. 21, 22), be already trained (Hos. x. 11). draw the plough (Jud. xiv. 18), but also may still rejoice in the untamed wildness of its life (xxxi. 18).—This cow is to be attacked by a gad-fly coming from the north, from whence Jeremiah is accustomed to see the Chaldeans coming (comp. i. 14, etc.). [BLAYNEY and WORDSWORTH find here a probable allusion to the legend of Io, who was transformed into a heifer, and driven by a gad-fly into Egypt, where she was worshipped as Isis. Comp. VIRG. *Georg.*, III., 147; OVID, *Metam. Lib.*, I.—S. R. A.]

The double is coming portrays the vehemence of the assault. Comp. Ezek. vii. 6; Ps. xcvi. 18. The same fullness and breadth are seen in the well-kept mercenaries as in Egypt itself. (Comp. HEBOD., II. 158; DUNCKER, I., S. 922). They are fattened calves, and consequently lazy, as is seen in their fleeing instead of fighting.—**Turn.** Comp. rems. on ver. 5.—**Day of destruction.** Comp. Deut. xxxii. 85; Jer. xviii. 17.—**Time of visitation.** Comp. x. 15; i. 27.—In a second picture it is described how the forces of the Egyptians, though so great in number, are overcome. Egypt is in this behalf compared to a forest, which serves for the abode of a serpent. The serpent has retired into a thicket. It is only heard to hiss. Thus the ancient power of Egypt, which led Ezekiel to compare it to a crocodile (xxix. 3; xxxii. 2), is come to an end. It is only a serpent hissing with impotent rage in a thicket. It no longer attacks nor bites, for it is afraid. There is also reason for this. For the enemies rush upon it with power (**לְחָצֵה**, comp. Zech. iv. 6); they come upon it with axes (comp. xlix. 9) as hewers of wood. Whether this figure is occasioned by the circumstance that the Persians, Massagetes, and Scythians made use of battle-axes, as GRAP supposes, or whether it has no connection with this, must be left undecided.—Ver. 23. With their axes the enemies hew down the forest, i. e. they kill the warriors, destroy the fortifications and supplies. This forest is not to be otherwise come at, for it is unsearchable, impenetrable. A thin forest may be taken possession of by going through it, but a thick, impenetrable one must be cut down tree by tree. The enemies can do this, for they are more numerous than the locusts.—**Not to be searched**

(יְהוָה) I would not refer to the enemies, 1. on account of the sing. number; 2. because then the same thought would be expressed three times. — In the following context the thought of Egypt's subjugation is expressed without a figure.

Vers. 24-26. The daughter . . . saith Jehovah.—Put to shame. Comp. ii. 26; vi. 15; xlviii. 1; 1. 2, etc.—The God of Israel, who is more powerful than the gods of the Egyptians, declares that He will visit the Amon of No (the highest deity of the Egyptians, comp. HERZOG, *R.-Enc.* I., S. 286, which had its seat in Thebes, hence called נַאֲמֹן, Nah. iii. 8; comp. *Ib.* X., S. 392), Pharaoh and the land itself, and further all the other kings (i. e. those entitled to be so) and gods, and finally Pharaoh and the entire

mass of those who trust in him as a god. (Comp. rem. on ver. 17). The style is here very broad and verbose, in order to express the completeness of the destruction. All these shall fall into the hands of those who seek their life (comp. rem. on xlv. 30), and be given into the hand of Nebuchadnezzar and his servants.—And afterwards, etc. If we compare on the one hand ver. 19, and on the other passages like xlviii. 47; xlix. 6; xlix. 89, it appears in the highest degree probable, that here at the close a favorable prospect is to be opened up to the Egyptians. In the days of old, ancient Thebes, of which no one knows when it was built, was peaceful, unassailed and prosperous. A remembrancer of this condition can be understood only as a word of blessed promise.

Appendix to the Prophecies against Egypt; a Consolatory Declaration to Israel.

XLVI. 27, 28.

- 27 But fear thou not, my servant Jacob,
And be thou not dismayed, O Israel;
For behold, I will save thee from afar
And thy seed from the land of their captivity,
And Jacob shall return and be at rest,
And quiet, and none shall make him afraid.
- 28 Fear thou not, my servant Jacob,
Saith Jehovah, for I am with thee.
For I will make a full end of the nations,
Whither I have dispersed thee:
But I will not make a full end of thee,
I will correct thee in measure and not leave thee unpunished.

TEXTUAL AND GRAMMATICAL.

This brief consolatory passage is reproduced here from xxx. 10, 11. The discrepancies are slight. In ver. 27 עַבְדִּי יַעֲקֹב is wanting after עַבְדִּי יַעֲקֹב. In ver. 28 the initial words of ver. 27 are repeated to עַבְדִּי יַעֲקֹב with אֲנִי appended, which is not the case in xxx. 11. Further, in xxx. 11 לְהוֹשִׁיעַ אֶת אֲנִי stand after אֲנִי אֶתְּנֶה; instead of הַרְחֵקְנוּ we find in xxx. 11 הַרְחֵקְנוּ; finally, in the latter place אֶתְּנֶה אֶתְּנֶה stands for אֶתְּנֶה.

EXEGETICAL AND CRITICAL.

It is acknowledged that these words stand in the original and suitable connection in ch. xxx., as well as that they are not necessary to ch. xlv., and would not be missed if they were omitted. Still it may be said that every injury befalling the enemies of the theocracy is a corroboration of the latter, and that it cannot be unsuitable also to express in words this mutual relation founded in the nature of the case, the two going constantly hand in hand in chh. i., li. (Comp. i. 4-6, 17-19, 28, 33; li. 5, 6, 10, 35, 45, 50). But the overthrow of the Babylonian kingdom by Cyrus bore the deliverance of Judah immediately in its womb. This can be said of the

conquest of Egypt no more than of that of the other small nations against which chh. xlvii.-xlix. are directed. Hence in these three chapters there is no trace of that mutual relation. Why then just here? And how does it agree with the fact that elsewhere in Egypt Jeremiah pronounces only the severest threatenings against the Israelites (chh. xlii.-xlv.)? There is much then that is opposed to the genuineness of the passage, while on the other hand it is easy to suppose that a later seer saw fit to oppose this light to the former shadow. Moreover, as we have said, the words are not absolutely unsuitable here, and we cannot therefore deny the possibility, that Jeremiah, who, as is well known, is very fond of quoting himself, himself felt the need of causing the light of Israel to shine

brightly on the dark background of their ancient enemy, Egypt.

DOCTRINAL AND ETHICAL.

1. FÖRSTER states four reasons why the prophets had to proclaim judgment on the heathen nations also. The first is *διδασκαλικός*: it is to be known that the prosperity of the heathen is not lasting, but that heathendom has no basis of true prosperity. The second reason is *παρηγορικός*: the pious are not to fear that the heathen will get the upper hand and suppress the church. The third is *ἐπανορθωτικός*: God's people are to guard against forming alliances with the heathen and trusting in their help. The fourth is *ἐλεγκτικός*: a conclusion is to be drawn *a minori ad maius*: if God does not spare the heathen who are deprived of His light, how much less will He spare His people, if they despise the light of His word.

2. "Jeremiah's God is also the Lord of all the heathen and makes their destinies. They find it so according to their words and especially their posture towards the chosen people Israel. They haste to their destruction, for one nation only is eternal; this, however, is the nation which has been passed through a thousand sieves and in comparison with others is no nation. That which is in Israel, as in other nations, passes away, and only that which it has above other nations remains eternal. Jeremiah prophesies most against Egypt, Moab and Babylon, in which the wealth, the jealous, scoffing manner of the mean world, and the cavalier spirit of great states is rebuked. . . . He who rightly understands this sees here not sermons addressed to generations long since passed away, but to the natural humanity streaming through this world, as it is continually presented with new names and yet always with the same carnal impulses and based on the same unreason. To him, who thus understands Jeremiah, he is again alive, and the Jewish legend is fulfilled, that Jeremiah must come again before the Messianic kingdom can bloom up again in glory. Yea, let Jeremiah

rise truly for thee to mourn, and Christ, with the hosannas of His eternal hosts of disciples, will not longer be hidden from thee, and in Him thou wilt have all things." DIEDRICH.

8. On xlv. 6. "The race is not to the swift. Eccles. ix. 11. Therefore let not the strong man glory in his strength. Jer. ix. 22. Also are horses and chariots and such like things of no avail: for to those who have not God on their side, all is lost." CRAMER.

4. On xlv. 10. "God may long delay His reckoning. This Pharaoh-necho had killed the pious Josiah, conquered his son Jehoahaz and laid the land of Judah under tribute. But guilt rusts not, however old, and though God comes slowly He comes surely." CRAMER.

5. On xlv. 10. "Although the ungodly go free for a long time and rejoice with timbrel and harp and are glad with pipes and spend their days in wealth (Job xxi. 12), yet he lets them go free like sheep for the slaughter, and spares them for the day of slaughter (Jer. xii. 3)." CRAMER.

6. On xlv. 25. "*Bonum confidere in Domino et non in principibus* (Ps. cxlvi.). When their help is most needed they lie down and die." FÖRSTER.

7. On vers. 27, 28. "When God turns things upside down and takes care that neither root nor branch remains, His little flock must be preserved. The punishments which redound to the destruction of the ungodly redound to the amelioration of the godly. For from these He takes the eternal punishment, and the temporal must also redound to their advantage, but the ungodly drink it to the dregs." CRAMER.

HOMILETICAL AND PRACTICAL.

1. On xlv. 1-12. The power of God in contrast to human power. 1. Human power confides in its strength; (a) in a qualitative (vers. 3, 4, 7); (b) in a quantitative respect (ver. 8). 2. The divine power strikes it down, whereby (a) arrogance is chastised (vers. 5, 6, 11); (b) the righteousness of God is satisfied (ver. 10).

4. PROPHECY AGAINST THE PHILISTINES.

CHAP. XLVII.

- 1 The word of Jehovah, which came to Jeremiah, the prophet, against the Philistines, before Pharaoh had smitten Gaza.
- 2 Thus saith Jehovah:
Behold, waters rise out of the North,
And become an overflowing torrent,
And overflow the land and whatever is therein,
The city and those that dwell therein;
And the men shall cry aloud,¹
And all the inhabitants of the country shall howl,
3 Before the thundering hoof-beat² of his horses,³
Before the rattling of his chariots,⁴ the rumbling of his wheels.
Fathers, for feebleness⁵ of hands, turn not for their children,

- 4 Because of the day that cometh to extirpate all the Philistines,
To exterminate from Tyre and Sidon every escaped one that might help;
For Jehovah extirpates the Philistines,
The remnant of the coasts of Caphtor.
- 5 Baldness is come upon Gaza,
Ashkelon is struck dumb,¹ the remnant of their valley.
How long wilt thou still wound thyself by cutting?
- 6 Alas! sword of Jehovah, how long ere thou wilt rest?
Back² into thy sheath, rest and be still!
- 7 How canst thou rest? Jehovah has given it a charge
Against Ashkelon and against the sea-shore—
Thither³ has he appointed it.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—In regard to the construction, there are only two principal verbs from 2 b to 4 אָפְּנוּ וְהָקְנוּ. Evidently whatever comes before the latter depends on the former, and what follows on the latter.

² Ver. 3.—שָׁטְטָהּ *ā. lcy.* From analogies like לָוִין and לָעֵץ, בָּיִס and בָּעֵץ, קָעַם and קָעַם (Samar.), בָּעַל and בָּעַל (comp. FUERST, *H.-W.-B.*, s. v. בָּעַל) there can be no doubt that the *radix* is identical with שָׁטַח, which appears to me, according to שָׁטַח, *Agillum*, שָׁטַח (Ezek. xxvii. 8, *remiges, remigare—remis percutere*), שָׁטַח (strike out, *discurrere*), to have the radical signification of "beating."

³ Ver. 3.—מְבִירָיו. Comp. *remis* on xvi. 15.

⁴ Ver. 3.—רָעַשׁ לִרְכָבוֹ. The construction with ל seems to proceed here from a striving after change. Otherwise in ver. 6. Comp. NAGELSB. *Gr.*, § 67, 2.

⁵ Ver. 3.—רָפְיוֹ is *ā. lcy.*

⁶ Ver. 4.—לְהַכְרִית. Comp. xlv. 7. We should expect עֲזָר שָׂרִיד. But the radical meaning of שָׂרִיד is not *requies*, but *elapsus*. Hence the meaning of the expression is not "every helper remaining," but "every escaped one that might help," i. e. even the weakest, separated, ineffective helper.

⁷ Ver. 5.—If we should take נִכְרְתָהּ in the sense of "being destroyed," the prophet must have suddenly dropped his figure. I therefore take נִכְרְתָהּ with GRAF, in its original meaning—נִכְרְתָהּ (comp. Ps. xlix. 13), and regard this being made dumb as a lower grade, or preliminary, of destruction, for Philistia still supplicates and according to ver. 7 b the enemy has still to take Ashkelon and the sea-coast.

⁸ Ver. 6.—הִנָּסְפִי, put up thyself. Comp. Ezek. xxi. 35.

⁹ Ver. 7.—The emphatic repetition of the object by שָׁם is the reverse of the anticipatory construction, which occurs more frequently in Jeremiah. Comp. ix. 14; xi. 15; xii. 3; ii. 56, etc.

EXEGETICAL AND CRITICAL.

From the North the prophet sees the hostile hosts approaching like great water-floods against the Philistines. Terror will seize these to such a degree, that fathers will not once look round after their children. Then will the Philistines be extirpated even to the last remnant, and the last helper be taken from the Phœnicians (vers. 2-4). Gaza and Ashkelon will fall, for the consideration that the sword of the Lord has already had enough bloody work, and will now stand still before the last of these cities, does not hold good (vers. 5-7).

Ver. 1. The word . . . smitten Gaza. According to history Jeremiah lived to see one, and possibly two conquests of Gaza by Pharaoh, for Herodotus relates (II., 159): Σίρσιος περὶ ὃ Νεκὼς συστράδων ἐν Μαγδόλῳ ἐνίκησεν· μετὰ δὲ τῇ μάχῃ τοὺς πόλιν τῆς Συρίας εἰσάγειν μετὰ τὴν εἰρήνην. Thus after the battle of Megiddo (for this is admitted to be Μαγδόλος) Pharaoh-necho conquered Gaza. That Κάδουσις is Gaza (according to the Egyptian *Katatu*; comp. DUNCKER, I., S. 342, 818) is now generally acknowledged. Comp. M. NIEBUHR, *Ass. u. Bab.*, S. 369; ARNOLD in HERZOG, *R.-Enc.* IV., S. 672; GRAF *ad h. loc.*, S. 523; DUNCKER, etc.—Possibly Gaza had also been conquered by Psammetichus. He took Ashdod, according to Herodotus (II., 157), after a twenty

years' siege. DUNCKER is correctly of opinion "that the siege of Ashdod could not well be undertaken, before Gaza and Ashkelon had been captured" (S. 816, *Anm.*). Jeremiah must have survived the capture of Ashdod, for he speaks in xxv. 20 of the remnant of Ashdod. This must also have occurred in the second decennium of his prophetic labors, since Psammetichus cannot have commenced his expeditions against the Philistines before B. C., 640 (comp. DUNCKER, S. 816). If then Jeremiah did witness a conquest of Gaza in consequence of the undertaking against Ashdod, it was yet an event of relatively small importance. Gaza appears by no means to have been destroyed, for in the same passage, where Jeremiah speaks of the remnant of Ashdod (xxv. 20), he speaks of Ashkelon, Gaza and Ekron, as cities still intact. It is inconceivable that this capture of Gaza, which if it took place, was of secondary importance, could be the occasion of this prophecy, since the words "before Pharaoh smote Gaza," can be understood only of a celebrated, well-known conquest of Gaza. Any other must have required a more particular designation. Add to this, that when Jeremiah prophesies the visitation of Philistia, and mentions the cities to be destroyed by name, he could not have left Ashdod unmentioned, if the great and celebrated siege of this city was then in progress. From his not mentioning it, we may with safety conclude that the capture of this city

was already a fact in the past. From all which it follows that the superscription must refer to the capture of Gaza by Pharaoh-necho, which, Herodotus says, took place after the battle of Magdolos or Megiddo. Two points are now to be observed:—

1. This capture took place before the fourth year of Jehoiakim, the battle of Megiddo occurring in B. C., 608 (comp. DUNCKER, S. 817). It is perfectly intelligible that Necho, who, as we have seen above, landed with his army in the bay of Acco, sought to keep his retreat open by subjugating the large fortified cities of Philistia, especially Gaza, the key of the road to Egypt. He would have been lost after the battle of Carchemish, if he had not taken these precautionary measures. Accordingly the present prophecy belongs not to those which Jeremiah published in the year 604, after the battle of Carchemish, but is older. It agrees with this, that in this chapter the Chaldeans and Nebuchadnezzar are not mentioned, but an enemy from the north is spoken of generally.

2. If now the waters rising from the north (ver. 2) are the Chaldeans, as according to Jeremiah's constant usage they must be, this superscription has not the sense that it asserts the fulfilment of the prophecy by the conquest of Gaza which soon followed on the part of Necho, but on the contrary it is to declare, that Jeremiah prophesied destruction to the Philistines by an enemy from the north, at a time when conquest by an enemy from the south was impending. It might indeed be alleged that Jeremiah understood by the "waters from the north" the Egyptians, because they were then making their attack on Philistia from the north. This, however, was only an accidental circumstance which Jeremiah would certainly have designated as such. It was natural that at a time when the Egyptian forces, after the battle of Megiddo, were turned against Philistia, Jeremiah should find occasion for a prophecy against this country, but that at this time he should designate its destruction as the work of a northern enemy, corresponds perfectly to the character of that prophet who buys land which is in possession of the enemy (ch. xxxii.), and proclaims to the Jews in Tahpanhes, that the throne of the Chaldean king will stand before the gates of the royal palace (ch. xliii.) I do not think that the capture of Gaza was made by the army of the Egyptians returning defeated from Carchemish. I lay no great weight on Herodotus' placing it immediately after the battle of Magdolos, yet it is in itself improbable that Necho could have deferred the capture of "the key to Egypt" so long, or have accomplished it with his defeated army.

Vers. 2-4. **Thus saith . . . coasts of Caphtor.** The figure of an overflowing stream is frequently used of armies. Comp. *ez. gr.*, Isa. viii. 7; Jer. xli. 7.—**From the north.** Comp. i. 13-17.—**And overflow.** Comp. viii. 16.—**The city, etc.** Comp. xli. 8.—**On turn not.** Comp. xli. 5. The exhaustion caused by the terror of that day will hinder even parents from going to the help of their children. A similar expression, but in a different sense, is found in Mal. iii. 24; Luke i. 17.—The prediction of ver. 4 was soon afterwards fulfilled. The Phœnicians in the dis-

tress caused by the Chaldeans which followed the destruction of Jerusalem, must have grievously missed the aid of their Philistine neighbors.—**The remnant, etc.** Comp. Am. ix. 7; Gen. x. 14; Deut. ii. 23; Ezek. xxv. 16; Zeph. ii. 5. It is certain that a part of the Philistines originated from Caphtor, but not whether by Caphtor we are to understand Creta or the coast of the Egyptian delta (so STARKER, Gaza, S. 76). Comp. HERZ. R.-Enc., the articles "Philistia," "Creta," and "Caphtor."

Vers. 5-7. **Baldness . . . appointed it.** While in the previous context the catastrophe is designated as still future, it appears here in great part to have occurred. The prophet in spirit sees the country already in the hands of the enemy. Gaza, the strong southern fortification, the key of the country is, as it were, a head shaven bare (comp. ii. 16); Ashkelon, the seaport, the mouth of the stream of traffic, is a mouth struck dumb. It is not yet, indeed, destroyed like Gaza, but its gates are closed. No one any more goes in or out, for the enemy is before them.—**Remnant of their valley.** In the topography of Philistia a hilly country (in the east), and a low country may be distinguished. Comp. VAHINGER's art., *Philistia* in HERZ. R.-Enc. XI., S. 553. Although the proper name of this low land is שְׁפֵלָה, it is yet possible that עֵקֶב also may be put for it (comp. 1 Sam. xxxi. 7). It must further be admitted that Ashkelon and Gaza are not inappropriately termed the remnant of the valley, for they were the strongest cities: the enemy coming from the north through Judea, has beset the hill region (אֲשֵׁרֹת, Josh. x. 40; xii. 8. Comp. VAHINGER, *ut sup.*): in the low country Gaza and Ashkelon resist the longest; when these are fallen, the last remnant of the low lands, consequently the whole land, is in the power of the enemy.—**Their** and the following sentence **how long, etc.**, refer to the whole Philistia. These self-woundings were a heathen custom in conjunction with earnest supplication of their deities (comp. 1 Ki. xviii. 28; HERZ. R.-Enc., Art. *Baal*). The prophet then represents the Philistines here as humbling themselves. They perceive that it is the God of Israel, who is bringing this judgment upon them (comp. 1 Sam. v.), they therefore appeal to Him after their manner for grace. The prophet tells them, however, that this can no longer help them, the judgment having already begun with the facts intimated in ver. 5, a. This explanation appears satisfactory. I cannot, therefore, conclude to read with GISENIUS (*Theo. s. v.*, עֵקֶב), HIRTZ and GRAF after the LXX., עֲנָקִים (Anakim), much as this reading has in its favor, affording, as it does, a suitable supplementation to "remnant of the coasts of Caphtor," ver. 4, and an appropriate allusion to Gath, the chief residence of the last of these giants (1 Sam. xvii. 4; 1 Chron. xx. 5-8). Alterations of the reading are to be permitted only in cases of extreme necessity. The words of ver. 6 contain the import of the supplications accompanying the self-woundings. There seems to me to be an intimation that these were the words of the Philistines in the expression of **Jehovah** (יְהוָה), for though not bad

Hebrew, it has a foreign sound and makes the impression that the speakers attribute the sword raging against them only unwillingly and hesitatingly to Jehovah. In vi. 25; xii. 12, the construction is different.—In ver. 7 the prophet answers the petition of ver. 6. In the first clause attaching himself closely to the question, a change of person is thus occasioned, as so often in Jeremiah. Comp. v. 14; xii. 13; xvii. 13; xxi. 12 (Chethibh), xxxvi. 29, 30; xlvii. 8, 9.—**The sea-shore** is used in Ezek. xxv. 16 also of Philistia, but it is not impossible that, as GRAF supposes, it may refer also to the Phenicians of ver. 4. It also intimates that the enemy will advance from the East. Comp. xxiii. 19, 20; xlviii. 10; Isa. lv. 10.

DOCTRINAL AND ETHICAL.

Among all the neighboring nations the Philistines were those who showed enmity to the Israelites longest and with most success. For from the times of Shamgar (Jud. iii. 31) down to Hezekiah (2 Ki. xviii. 8), they were both hostile (comp. מִצְרַיִם עוֹלָם, Ezek. xxv. 15), and dangerous neighbors. Even Israel's great heroic and victorious period, the time of Samuel, Saul and David, did not result in rendering these opponents perfectly innoxious (comp. 1 Ki. xv. 27; xvi. 15; 2 Chron. xxi. 16, 17; xxviii. 18). Ezekiel even mentions them among those who delighted

with malicious joy in the fall of Jerusalem. Since now it is perfectly natural that the theocratic prophecy should include the Philistines and reckon the destruction of these old enemies among the bright points in Israel's future (comp. Isa. xi. 14; xiv. 28, 29; Obad. 19; Am. i. 6; Zeph. ii. 4; Ezek. xxv. 15), our prophecy is probably the earliest of Jeremiah's predictions against foreign nations. As, however, Jeremiah in ver. 6 predicts a humbling of the Philistines, so Zechariah their complete conversion to the Lord and their reception into Israel (ix. 7).

HOMILETICAL AND PRACTICAL.

1. On xlvii. 1. The inviolable majesty of the divine word has nothing to fear from an apparent momentary violation. Jeremiah predicts too the Philistines' destruction by an enemy from the north, at the moment when an enemy from the south was about successfully to assail them.

2. On xlvii. 3. A noble picture of extreme despair! Comp. Isa. xlix. 15. Yet it has occurred that women have killed and eaten their children: 2 Kings vi. 28, 29. Comp. Deut. xxviii. 53-57; Lam. ii. 20; iv. 10.

3. On xlvii. 6. "The terribly pathetic discourse which the prophet here holds with God's sword, should remind us; 1, that no calamity comes, but by the Lord's will; 2, that it goes no further than God will; 3, that it will not cease before God will." CRAMER.

5. PROPHECY AGAINST MOAB (CHAP. XLVIII).

Although Israel had received the command by Moses, not to oppress or make war on the Moabites (Deut. ii. 9), the Moabites on their part acted in a most hostile manner towards Israel, and according to Balaam's counsel (Num. xxxi. 17), did them greater injury by seducing them to idolatry, than they could have done with weapons of war. In consequence of the command given by Moses, the Israelites took possession of none of the country of the Moabites, but the Arnon, which had formed the boundary line between the Moabites and Ammonites (Num. xxi. 13; Jud. xi. 18), now formed that between Moab and Reuben (Deut. ii. 36; Josh. xiii. 9). From this time the history of the relations between Israel and Moab falls into two periods. The first extends from the occupation of the transjordanic country to the subjugation of the Moabites by David (2 Sam. viii. 2). During this period many struggles took place between the two nations with varying success (Jud. iii. 12 sqq.; 28 sqq.; 1 Sam. xiv. 47). The second period embraces the subjection of the Moabites under David and his successors (after the division under the kings of Israel) to their revolt after the death of Ahab (2 Ki. i. 1; iii. 4, 5). The third period again is one of hostility with varying success (2 Ki. iii. 6-27; xiii. 20), but closes with the occupation of the region to the north of the Arnon by the Moabites in consequence of the deportation of the East-jordanic Israelites by Tiglath Pileser (2 Ki. xv. 29; 1 Chron. v. 6, 26). The fourth period embraces their entire subsequent history. In this the only account we have of wars between the two nations is, that Moabite troops were sent against Jehoiakim after his revolt from the Chaldeans (2 Ki. xxiv. 2). Under Zedekiah we see the Moabites in league with Israel against the common enemy, the Chaldeans (Jer. xxvii. 1-3), of which Josephus (Ant. X., 9, 7) records that Nebuchadnezzar in the fifth year after the destruction of Jerusalem subjugated the Ammonites and Moabites. In this fourth period fall the other prophecies against Moab, with the exception of the brief oracle, Am. ii. 1-8, viz., those of Isaiah (ch. xv. and xvi. coll. xxv. 16-19) Zephaniah (ii. 8-11), Jeremiah (ch. xlviii.), Ezekiel (xxv. 8-11).

No proof is needed that Jeremiah had occasion to direct a prophecy against this old hereditary foe. The account in 2 Ki. xxiv. 2 shows that even specially at that time the disposition of the Moabites was hostile to Judah; for this prophecy certainly belongs to the time of Jehoiakim and before the fourth year, the Chaldeans and Nebuchadnezzar not being mentioned. The form of the superscription favors its contemporaneity with the first prophecy against Egypt (xlvii. 1. 2). Comp. rem. on that pas-

sage.—Jeremiah's object in this prophecy was evidently to reanimate, as it were, the former declarations of similar purport, and comprise them together for the sake of a powerful total effect. From ver. 29 onwards, there is a constant, more or less free, use of older utterances. Of special importance appeared to our prophet the prophecy of Isaiah, itself reproducing an older oracle (Isa. xvi. 13). He makes very extensive use of it, particularly of vers. 29-38. Amos also (comp. אִמּוֹס, ver. 45, and הִקְרִיתָ, vers. 24 and 41, with Am. ii. 2). Zephaniah (comp. הִנְגִּיל, vers. 26 and 42, with Zeph. ii. 8, 10) and even older utterances of the Pentateuch (comp. vers. 45, 46 with Num. xxi. 28, 29; xxiv. 17) have not been left unemployed. Thus the prophecy has not only become very long, but many unevennesses have been produced by the introduction of foreign matters. MOYERS and HITZIG have thus been misled to assume various interpolations. GRAF, however, has satisfactorily rebutted these attacks on the integrity of our text. As regards the structure of the discourse, it consists, according to the peculiarity of Jeremiah's style, in pictures of various extent, of which we number eleven. The first five are predominantly occupied with the description of the punitive judgment breaking in upon Moab (vers. 1-25), while the four following (vers. 26-42) have the reasons of this judgment for their subject. The last two pictures (vers. 43, 44, and vers. 45, 46) are related to the two main divisions as supplements, in so far as they contain nothing new, but draw only on two older sources, viz.: 1, a drastic passage by Isaiah, which moreover has nothing to do with Moab; 2, some declarations of the book of Numbers referring to Moab. The last verse is a consolatory glance forming a conclusion to the whole.

1. The Description of the Punitive Judgment (XLVIII. 1-25.)

1. The Devastation Proceeding from City to City.

XLVIII. 1-5.

1 AGAINST MOAB.

Thus saith Jehovah Zebaoth, the God of Israel:

Woe unto Nebo, for it is laid waste!

Confounded and taken is Kiriathaim!

Confounded and broken to pieces is the citadel [Misgab].

2 The glory of Moab is departed.

In Heshbon they have spun evil against ner.

"Up! and let us cut her off from being a nation!"

Thou also, O Madmen, art made mad [feeble]:¹

Behind thee cometh the sword.

3 Hark! Crying from Choronaim—

Desolation and great ruin.

4 Broken in pieces is Moab!

They cry aloud towards Zoar.²

5 For the ascent of Luhith is ascended with weeping, with weeping.⁴

For on the descent of Choronaim are heard the oppressors³ of the cry of woe.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—כְּנִי. Comp. NAEGLSB. Gr., § 106, 6.

² Ver. 2.—Whether הִקְרִיתָ is Kal or Niphal, is doubtful. Both are possible. The Niphal meaning would correspond best to the connection. Comp. OLSH., § 243 d, with EWALD, § 140 b.

³ Ver. 3.—I concur with GRAF in reading צָעִירָה following the LXX., instead of צָעִירָה. In Isa. xv. 5, which passage the prophet had in view here, the fugitives of Moab flee עַד צָעִיר, and in ver. 34 of this chapter. צָעִיר is mentioned with Choronaim. The reading צָעִירָה which appears also to have led the LXX. astray, so that they write Ζογύρα instead of Ζογύρα, as they elsewhere render צָעִיר (Gen. xiv. 2; xix. 22 sqq.; Isa. xv. 5) seems to have arisen in a similar manner with שְׁכִינָה, אֲשֶׁר, etc. Comp. rems. on xvii. 23. The analogy of xiv. 3 finally produced the alteration into צָעִירָה.

⁴ Ver. 5.—עֲלָה is a paronomasia with כְּעֲלָה; grammatically it is the third person singular impersonal. Comp. NAEGLSB. Gr., § 101, 2 b. Instead of the second כְּנִי, we have כֵּן in the passage in Isaiah. It is natural to suppose that here כְּנִי arose from a blending of the following כֵּן with the preceding כֵּן, in consequence of indistinct or defective writing of the vowel. DELITZSCH also (Jes., S. 207) attributes the reading to a mistake. It is not, however, to be denied that Jeremiah may possibly have written כְּנִי. Then it would be more advisable to take the second as an emphatic rhetorical repetition of the first with omission of the preposition (comp. NAEGLSB. Gr., § 112, 8), than to give it the part of the subject. For, when we compare cases like כְּנִי בְּשֵׁנָה, כְּנִי בְּשֵׁנָה, כְּנִי בְּשֵׁנָה, we must not forget that here the immediate juxtaposition of the two assonant words is essential.

⁵ Ver. 5.—Comp. עָלָה with accus., and following עָלָה as a designation of the term. ad quem; Jud. ix. 31; Isa. xxix. 3, and on the construct state, as a substitute for the preposition, NAEGLSB. Gr., § 64, 5 c. In accordance with the axegesis of

this passage, as given below, we are neither to take צָרָה as an abstraction—*angustia*, nor with HIRZIG to read צָרָה (צָרָה), and regard this as the literal name, and connect it as a gloss with צָרָה, meaning the same, nor with GRAF to take צָרָה (which does not once occur in old Hebrew) in connection with צָרָה—cry of murder.

EXEGETICAL AND CRITICAL.

The prophet proclaims destruction to Moab by, as it were, sketching a great picture, in which we not only perceive the abomination of desolation embracing and, as it were, enveloping the whole country, but also distinguish particular points marked by glaring colors. In the enumeration of the cities there is a general progress from north to south.

Against Moab. The superscription leans for support on xli. 2. Comp. the introduction to chh. xli. li.

Ver. 1. **Thus saith . . . citadel.** That the mountain Nebo is not meant, is seen from the verb, both in its sense and form (fem.). The city of Nebo (comp. ver. 22; Num. xxxii. 8, 38) was situated, according to the *Onomasticon* of JEROME, eight Roman miles south of Heshbon, while Mt. Nebo was six miles west of this city. Comp. RAUMER, *Paläst.*, S. 265.—Kiriathaim (comp. ver. 23; Gen. xiv. 5; Num. xxxii. 37; Josh. xiii. 19; Ezek. xxv. 9) is one of the oldest cities of the East-Jordanic district. BURKHARDT (*Travels in Syria*, II., S. 626) found ruins of a place called Et-Taim, half an hour west of Medaba, which, however, does not well harmonize with the statement of JEROME, who places Καρίαθα (Korioatha, Kiriathaim), ten Roman miles west of Medaba. Comp. RAUMER, S. 263, 4 *et pass.*; HERZ. *R.-Enc.*, VII., S. 710.

The citadel [Misgab]. It is very probable from the context that a definite locality is meant, for otherwise either the citadel of the last mentioned city must be intended, or the citadels of Moab generally. In both cases, however, we should expect the word to have a suffix. Hence the chief fortress of the Moabites, Kir-Moab, or Kir-hores (comp. vers. 31 and 36; Isa. xv. 1; xvi. 7, 11; 2 Ki. iii. 25) has been correctly understood. No appeal can be made in behalf of this view to Isa. xxv. 12, since it is extremely questionable whether a definite locality is there intended. Comp. DRECHSLER on Isa. xxv. 12. On Kir-Moab, comp. HERZ. *R.-Enc.* VII., S. 558 sqq.

Ver. 2. **The glory . . . the sword.** From vers. 29, 30, we see that the Moabites were inclined to proud self-praise, but we cannot here take the word translated **glory** in the subjective sense, as the whole strophe has for its subject the destruction of real objects. It is, therefore, here as in Deut. xxvi. 19; Jer. xiii. 11; li. 4, the subject of their glory.—The name of the city Heshbon gives occasion for a play upon words. We translate "spun" after the example of MAYER. Heshbon was then in the possession of the Ammonites (xlix. 3). On arriving at the boundary the enemy projects his plan of attack. Comp. rems. on ver. 45. After the deportation of the East-Jordanic tribes by Tiglath-Pileser (2 Ki. xv. 29; 1 Chron. v. 26), the Moabites appear to have taken possession of their territory. Hence Isaiah (xv. 4; xvi. 8, 9) mentions Heshbon among the Moabitic cities. The Ammonites must have

come subsequently into possession of the city. Comp. GRAF, S. 554; VON RAUMER, S. 262 and 269, 270.—A place called Madmen, in Moab, is not expressly mentioned elsewhere, but there seems to be a trace of it in the figure of the dung pit (Isa. xxv. 10), to the choice of which Isaiah may have been occasioned by the existence of such a place, as JOSEPH KIMCHI supposed. Besides a מַדְמָן is mentioned in Benjamin, Isa. x. 31; a מַדְמָן in Judah, Josh. xv. 31; a מַדְמָן in Zebulun, Josh. xxi. 85. Hence מַדְמָן here also is not to be taken as an appellative, as some modern commentators would do, following the LXX, Vulg. and Syr., but as a proper noun.

Vers. 3-5. **Hark . . . cry of woe.** From Choronaim (comp. Isa. xv. 5) a loud cry is heard, and at the same time the noise of the city falling into ruins. Comp. iv. 6; vi. 1; l. 22; Is. lix. 7; lx. 18.—GRAF has made it very probable that by Moab in ver. 14 is to be understood, not the country, but the city (Num. xxi. 28; Isa. xv. 1; Num. xxii. 36). The mention of several cities in connection, and the feminine gender of the verb (comp., however, the masculine in ver. 11) favor this. I refer also to Num. xxi. 16, where צָרָה alone seems to be given as the name of the city.—The first hemistich of ver. 5 is taken almost *verbatim* from Isa. xv. 6, there being a difference only in the last words. As we have Lubith in Isaiah, without any difference in reading, we are justified in following the Keri, which has the same

here. From the other reading (לוחות=tables, boards) a suitable sense can be wrung only with difficulty. "*Est usque hodie vicus inter Areopolin (i. e., Ar-Moab) et Zoarum nomine Luthi,*" says JEROME in the *Onomasticon*. By For the declaration of the preceding verse, that the inhabitants of Ar-Moab cry towards Zoar, is explained, viz., the ascent of Lubith, which is on the road designated, they are seen to ascend weeping.—In the second half of the verse we find a much altered copy of the second half of the verse in Isa. xv. 6. Instead of "in the way of Horonaim" it is in Jeremiah, "in the descent of Horonaim." The present form of the text appears to me to betray an effort after greater distinctness and closer correspondence to the topography. Hence the ascent of Lubith is opposed to the descent of Horonaim. He who would go from Ar-Moab to Zoar, would have to go down a declivity at Horonaim, and ascend an elevation at Lubith. Similarly VITRINGA on Isa. xv. 6, only that he makes Lubith come first after Ar-Moab and Horonaim afterward, which, however, evidently contradicts the connection. In Isaiah it reads "they raise a cry of destruction," and here it might be objected, how could those who go up by Lubith weep, because they raise a cry at Horonaim? When the ascent of Lubith is taking place, the descent of Horonaim lying in the rear is vacant. Or are the people of Horonaim supposed to have remained behind, when the stream of fugitives passed through from Ar-Moab? How could this stream raise a cry at Horonaim while ascending Lubith? They might,

however, be anxious when they heard the oppressors behind them at Horonaim. I therefore think that רָצָה , which has given the commentators so much trouble, and produced so many curiosities of exegesis, is quite correct. רָצָה is

the oppressor; for רָצָה is *premere, urgere aliquem hostili modo*. The genitive is to be taken in that wider and freer sense, which the construct state so frequently has. The oppressors of the cry of woe are those who cause the cry by their oppressions.

2. Summons to flight, which yet will not secure safety.

XLVIII. 6-10.

- 6 Flee, save your lives!
But they shall be¹ like a forsaken one² in the wilderness.
7 For on account of thy confidence in thy bungling work³
And in thy treasures shalt thou also be taken,
And Chemosh shall go into captivity,
His priests and his princes together.⁴
8 And the spoiler shall come upon every city,
And the city shall not be delivered;
The valley also shall perish,
And the plains shall be devastated—as⁵ Jehovah hath spoken.
9 Give wings⁶ unto Moab, for it will flee forth.
But its cities shall be desolation
Without any to dwell therein.
10 Cursed be he who doeth Jehovah's work remissly,
And cursed be he who keepeth back his sword from blood.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 6.— וְהָיָה כִּי . If the condition to be expected as a consequence of the flight were to be designated, וְהָיָה כִּי would be grammatically more correct. Hence I take וְהָיָה in the adversative sense, and the Imperf. as a simple announcement. The plural of the third person refers to the ideal plural contained in the collective נַפְשָׁם .

² Ver. 6.—It has been with reason supposed that כְּעֵרְוֶנָּה is to be read instead of כְּעֵרְוֶנָּה , according to the analogy of xvii. 6. The opinion that the strange word was also the name of a city, and indeed of the well-known Aroer, may easily have given occasion to the reading of the text. The ancient translations vacillate: the LXX. translate $\alpha\rho\gamma\mu\alpha\varsigma$ (עֵרְוֶנָּה). Vulg.: *myrica (virgultum humile et spinosum)*; Syrus: *truncus arboris, stipis*. All these renderings lack proper etymological foundation. GISENIUS (*Commentary* on Isa. vii. 2), and in his *Thesaurus* (S. 10, 74), fixes the meaning of *rudera, ruins*, on עֵרְוֶנָּה itself, but for this also there is no etymological basis.

³ Ver. 7.—The meaning of מְעֵשֶׂים is doubtful—bulwark, bungling work (idol images), property—the latter according to passages like Exod. xxiii. 16; 1 Sam. xxv. 2. But in these passages מְעֵשֶׂים denotes only the pursuit of agriculture and its products. An emphasis on this appears to be superfluous with אֲנִי צִרְנָה . Since immediately afterwards the disgraceful carrying away of the principal idol of Moab is expressly mentioned, the mention of these manufactured idols as vain supports is more suitable to the connection (i. 16; x. 3, 9; xxv. 6, 7. Comp. xlix. 4).

⁴ Ver. 7.— יָדָה (Chethibh) does not occur elsewhere in Jeremiah. In the parallel passages, also, we find יָדָה .

⁵ Ver. 8.— אִשָּׁר אִכָּר . This אִשָּׁר , whether we take it as—as, because, or which, is quite contrary to the usage of Jeremiah, since he always inserts אִכָּר alone (vi. 15; xxx. 3; xxxiii. 11, 13; xlix. 2, 18). J. D. MICHAELIS supposes it is *ortum ex repetitione finalium litterarum precedentis*, אִשָּׁר . It is also wanting, according to him, in Cod. 72.

⁶ Ver. 9.— יָצָה from the radical meaning *micare, promicare*, has also the meanings of "forehead-plate" (of the high-priest, Exod. xxviii. 36-38), "flower," and "wing," in which last it occurs here. In Chaldee it is used for *ala*, Ps. cxxxix. 9; for fin Lev. xi. 9. Comp. Buxtorf's *Lex. Chald.*, p. 1907. The choice both of this word and the following נָצַח , seems to have been occasioned by an effort at paronomasia. For נָצַח also (properly נָצַח , Comp. נָצַח), wing; Ezek. xvii. 3, 7; Job xxxix. 13—the נ for the sake of uniformity with נָצַח . Comp. NAEGLER, *Gr.*, § 93 d, *Anm.*, is *ἀναξ λεγόμενον*.

EXEGETICAL AND CRITICAL.

This strophe portrays the destruction threatening Moab by summoning the people to flight, but at

the same time distinctly declaring that this would not avail. This summons is made in a double gradation: 1. Moab is simply called upon to flee (ver. 6 a), but it is directly remarked that Moab would only barely escape and then be recaptured

(vers. 6 *b*-7 *a*), and that in consequence the entire people, idols, priests and princes at their head, would be carried into captivity, while all remaining immovable property would be destroyed (vers. 7 *b*, 8). 2. The means of flight are offered to Moab in a figure (9 *a*) but, as the second half of the verse briefly intimates, the end will yet be the same, namely, devastation (ver. 9 *b*). It cannot also possibly be otherwise, for the Lord makes known His fixed resolution to destroy Moab, by threatening remissness or forbearance in the work of destruction with His curse (ver. 10).

Vers. 6-8. **Flee . . . hath spoken.** The call to flee is evidently intended ironically, for the announcement directly follows that the condition of the fugitives will be an extremely wretched one, that they will indeed be again taken.—**Like a forsaken one,**—like Aroer. Three Aroers are known; in Judah (1 Sam. xxx. 26), in Gad (Num. xxxii. 34; Josh. xiii. 26; Jud. xi. 33; 2 Sam. xxiv. 5), and in Reuben (Deut. ii. 36; iii. 12; iv. 18; Josh. xii. 2; xiii. 9; Jud. xi. 26). The first cannot possibly be meant. How one of the two others, whether that on the Arnon, or that further to the north, in the vicinity of Rabbath-Ammon, can be called "Aroer in the wilderness," it is difficult to perceive. For if even on the basis of Isa. xvii. 2, the city be supposed to be then destroyed, it is yet strange that a destroyed city should be designated as situated "in the wilderness," since this expression by no means involves the idea of destruction. Hence I have adopted the alternate reading proposed, which is favored by what follows. Neither a city, nor a tree, nor ruins, can flee and be taken, but this may easily happen to one *nudatus et desertus* in the wilderness. The causal sentence, ver. 7, has then the sense: thy flight will no longer procure thee protection, as one forsaken in the desert finds out, for thou also (like other nations) wilt be taken. And this will be the punishment of Moab for having founded its happiness on false supports.—Chemosh (the Chethibh שׁמֹשׁ is perfectly

unique) was the national god of the Moabites and Ammonites (1 Ki. xi. 7; 2 Ki. xxiii. 18; Jud. xi. 24). Moab is, therefore, called the people of Chemosh (ver. 46; Num. xxi. 29); accordingly here, also, his princes are called princes of Chemosh. The idol goes into captivity when his image is carried away. Comp. xlix. 3; Am. i. 15; Hos. x. 5, 6. The passage Am. i. 15 seems to have been in the prophet's mind here, as in xlix. 3.—Ver. 8 describes the destruction of the immovable property; cities, valleys (all river-valleys in antithesis to elevated plains and mountains), and plains (פְּסָרִים the plateau of Rabbath-Ammon, south as far as the Arnon. Comp. Deut. iii. 10; iv. 43; Josh. xiii. 9, 16, 17, 21; xx. 8; RAUMER, *Pal. S.* 71 ff.)

Ver. 9. **Give wings . . . therein.** In comparison with ver. 6 there is evidently a progress here; there it is a mere call to flight, here the call is to afford Moab the only still imaginable means for this, *viz.*, wings. The one call is as ironical as the other. There is a strengthening of the irony in the word "for," which designates the fleeing away as the object not of the speaker, but of Moab. Comp. Isa. xvi. 2.—The second half of the verse corresponds as a brief synopsis to all that has been mentioned from ver. 6 *b* to ver. 8, as the result of the first summons (ver. 6 *a*). The expression is as in xli. 19; xlix. 17; li. 43; iv. 9, etc.

Ver. 10. **Cursed . . . from blood.** These words are the foil to the foregoing description. On this background the irony appears in its full strength. From these words we perceive what was the true meaning of the summons to flight, and how much more bitter the severity is rendered by these contrasting announcements (ver. 6 *b*-ver. 8; ver. 9 *b*). Moab's destruction is designated as the work of the Lord, because this is no more than the execution of a decree of judgment pronounced by Him. Comp. xxv. 31; xli. 10; li. 6.—**Remissly.** Comp. Prov. x. 4; xii. 27.

3. The Transfusion.

XLVIII. 11-18.

- 11 Moab hath been at ease from his youth;
And he lay still on his lees,
And was not drawn off from one vessel to another,¹
Neither hath he gone into exile:
Therefore hath his taste remained in him,
And his fragrance hath not changed.
- 12 Therefore behold, the days are coming, saith Jehovah,
That I will send unto him tilters, who shall tilt him up
And empty his vessels and dash his dishes in pieces.
- 13 And Moab shall be put to shame by Chemosh,
As the house of Israel was put to shame by Bethel, their confidence.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 11.—On לֹא־לֵךְ comp. rem. on x. 1.

² Ver. 12.—יִשְׁתָּן־וְיִשְׁתָּן, *inclinare*, only here and li. 20 in Jeremiah. In יִשְׁתָּן the object is Moab, or the wine representing it; since it is to be mentioned what is made empty there must be another object to יִשְׁתָּן, and as נֶבֶל (originally a leathern bottle, and then *cadus, uroeus*; comp. xiii. 12; Lam. iv. 2; Isa. xxx. 14) offered itself as a paronomasia [alliteration] to יִשְׁתָּן, it is given as the third object, though really the object remains the same. In order to render the alliteration we have translated, after LUTHER, [BLAYNEY, NOYES, WORDSWORTH] "tilters" and "tilted;" [COWLES: emptyers; and the former after MAIER, render "dash" and "dishee."—B. B. A.]

EXEGETICAL AND CRITICAL.

In a very palpable figure the prophet compares Moab with wine, which has never been drawn off into another cask and has therefore retained its taste and scent unchanged (ver. 11). The Lord will transfuse Moab and cause his old cask to be broken in pieces (ver. 12), and then, like Israel, he will be put to shame by his idols.

Vers. 11-13. **Moab . . . their confidence.** Since the Moabites took the land from the original inhabitants, the Emims (Deut. ii. 10), they had generally remained in quiet possession of it. They had never been carried into captivity, as had been the case with Israel in their stay in Egypt and the deportation of the ten tribes. That this is the meaning of the figure is expressly declared in ver. 11, by the words **neither hath he gone into exile**. It seems to me doubtful whether Jeremiah has reference to Isa. xxv. 6; at any rate, on account of the difference in the main thoughts, the reference can be only cursory and verbal. Essentially the same thought, however, is expressed in the same words in Zeph. i. 12, whence it is probable that Jeremiah had this passage in mind. Four points

are distinguished: 1. As a basis the fact that Moab has never been transfused. 2. The primary consequence that its taste and odor have remained. So far as this refers to the outward *status rerum*, a great degree of national prosperity is thus designated. In so far, however, as the words refer to the inward *habitus*, or to their relation to God and connected with this to His people, they express a sense unfavorable to Moab. They declare that Moab has never been thoroughly purified, never been freed from its enmity to the Lord and His people. 3. As a secondary consequence, it is mentioned, that a time of visitation is impending on Moab, since it cannot possibly be privileged against such a season. The instruments of the visitation are designated, in accordance with the figure in ver. 11, as coopers, who are to tilt up the old casks, empty and then break them in pieces. 4. As the final result it is mentioned that Moab will be put to shame by Chemosh as Israel by Bethel. The long undisturbed quiet was physically considered a benefit to Moab, but spiritually a gracious opportunity which it did not make use of. Hence Moab must become wise, like Israel, by loss and suffering (comp. 1 Ki. xii. 28-33).

4. The Vanity of Human Glory.

XLVIII. 14-17.

- 14 How can ye say, we are heroes
And strong men for the war?
15 Desolated is Moab and his cities go up,¹
And his best young men go down to the slaughter,
Saith the King, Jehovah Zebaoth is his name.
16 Moab's destruction is near approaching,
And his calamity hastens on apace.²
17 Bemoan him, all his neighbors,
All ye, who know his name,
Say, how is the mighty stem broken,
The splendid rod!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—The singular עִירָה is certainly surprising, but the alteration of the text to שָׁרֵד (the spoiler of Moab and his cities goes up) [as J. D. MICH., EWALD, GRAF, BLAYNEY], seems to me unnecessary. I believe that Jeremiah had in view the passage in Jud. xx. 40 (וְהָיָה עִירָה כְּלִיל־הָעִיר הַשְּׂמִימָה), and that thus the sing. masc. is explained, which moreover in the principle of the Ideal number (the entirety of the cities regarded as a unit. Comp. NABEGLSB. Gr., § 105, 4 a) has a grammatical support.

² Ver. 16.—Comp. Isa. xiii. 22; lvi. 1; NABEGLSB. Gr., § 95, 3 b.

EXEGETICAL AND CRITICAL.

All human glory is turned to shame, whether one glorify himself, as, according to ver. 14, Moab had done, to which the destruction of all his warlike power stands in strong contrast (ver. 15), or good friends and neighbors praise us. These may soon and easily find occasion (ver. 16) to turn their song of praise into a lamentation.

Vers. 14, 15. **How can . . . his name.** In opposition to Moab's boastful glorying in his warlike strength, desolation is announced in general and destruction according to a just Nemesis of the main objects of his glorying: the fortified cities, which seemed to rest immovably on their foundations, must fly away in smoke;

the strong youths, who aimed high, must go down to slaughter.—**Go down, etc.** Comp. Isa. xxxiv. 6, 7; Jer. l. 27; li. 40.—**Saith, etc.** Comp. xlv. 18; li. 57.

Vers. 16, 17. **Moab's destruction . . . splendid rod.** So near and certain is the destruction of Moab that his neighbors and friends are called upon to bemoan the overthrow of this power so highly extolled hitherto by themselves.—**Bemoan him.** Comp. xv. 5; xvi. 5; xxii. 10.—**Neighbors** (comp. xlv. 14; xlviii. 39; xlix. 5), literally those round about him, therefore most intimately acquainted with him, **ye who know his name**, being the more distant acquaintances. (Comp. the related expressions in Ps. lxxxvii. 4; Job xix. 18; xlii. 11; Ps. lvi. 14; lxxxviii. 9, 19).—**The mighty stem.** Comp. Ps. cx. 2; Ezek. xix. 12, 14.

6. Message to the Fugitives on the Arnon.

XLVIII. 18-25.

- 18 Come down from thy glory and seat thyself in the thirsty,¹
Thou inhabitant daughter of Dibon!²
For the spoiler of Moab is advancing against thee,
He destroyeth thy strongholds.
19 Place thyself by the wayside and look out,
Thou inhabitress of Aroer;
Ask of the fugitive and her who is escaped!³
Say, What hath been done?⁴
20 "Moab is confounded, for she is broken down."⁵
Howl and cry!⁶
Proclaim it on the Arnon, that Moab is destroyed;
21 And judgment has come on the land of the plain,
On Holon and on Jahazah, and on Mephaath,
22 And on Dibon, Nebo and Beth-diblathaim,
23 And on Kiriathaim, Beth-gamul and Beth-meon,
24 And on Kerioth and Bozrah,
And on all the cities of the land of Moab, far or near.
25 The horn of Moab is broken off,
And his arm is shattered"—saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 18.—Judging from the parallel passage (Isa. xlvii. 1) we must read with the Keri צָמָא, צָמָא everywhere also signifies thirst. "To seat one's self in the thirst," however, sounds very strange. We must then either punctuate צָמָא, or regard צָמָא as a collateral form of צָמָא (comp. צָמָא with צָמָא, Gen. xlix. 12; חָלַב with חָלַב, Exod. xxiii. 19). In Latin also *sitientia* is used for *regionis aride*. Comp. PLIN. *Hist.* N. X. 73; XII. 28; XXV. 11.

² Ver. 18.—שַׁבַּת בֶּת-דִּיבּוֹן. This form of expression is found besides here only in xlv. 19. The construction is as in צִיּוֹן בֶּת-דִּיבּוֹן, Isa. xxxvii. 22. Comp. NAEGLSB. *Gr.*, § 64, 4.

³ Ver. 19.—וּנְמִלְטָה. The different gender is to express the variety. On the irregular accentuation of נְמִלְטָה comp. OLSH., § 253 and 363.

⁴ Ver. 19.—וְהָיָה וְהָיָה and its difference from the masc. (the idea of multiplicity involved in the feminine) comp. NAEGLSB. *Gr.*, § 60, 6 b.

⁵ Ver. 20.—The fem. הָיָה can only be referred to Moab, in spite of the immediately preceding הָיָה. It is the same change in gender as in ver. 9, ver. 11, ver. 15 (וְהָיָה כִּי יִשְׁדָּר, and then again בְּהָרְוִיץ, vers. 38 and 39. Observe besides that שְׁדָּר precedes as הָיָה does.

* Ver. 20.—The alteration of the Keri (to accord with the following קִרְיָתַיִם) is unnecessary, since the fem. form of the imperf. evidently attaches itself to the preceding עָכָר, etc. Accordingly it is Aroer, which is addressed, not Moab.

EXEGETICAL AND CRITICAL.

An animated picture! First some concrete forms of cities are directly addressed: Dibon is to go down, Aroer to question the fugitives (vers. 18, 19). The answer of the latter is sad enough. Arrived on the Arnon, where Aroer is situated, and thus on the borders of the *mishor*, they proclaim that it is at an end with Moab, for all the cities of the northern half of the country are taken (vers. 20-24). From this it follows as the total result, that the power of Moab is broken (ver. 25).

Ver. 18. **Come down . . . thy strongholds.** Isa. xlvii. 1 was here in the prophet's mind, "Come down and sit in the dust, O virgin daughter of Babylon."—On Dibon, which, as we conclude from **thy strongholds**, was a fortified city and was situate a league north of the Arnon, comp. Num. xxxii. 8, 34; Josh. xiii. 9, 17; Isa. xv. 2; RAUMER, *Pal. S.* 261.

Ver. 19. **Place thyself . . . done.** To the inhabitants of Aroer, the southern boundary city of the מִישׁוֹר (comp. rems. on ver. 8) the sad summons is addressed to go out into the street, to spy out (comp. Nah. ii. 2) and then to make inquiries from the approaching train of the fugitives.

Vers. 20-25. **Moab . . . saith Jehovah.** These verses contain the answer of the escaped.

—**Judgment.** The choice of the expression is occasioned by the *mishor*, plain, which signifies not merely plain, but *æquitas*, *justitia*. Comp. Ps. xxix. 11; xlv. 7; lxvii. 5. Judgment is thus to come upon the land, whose name also signifies "land of righteousness." The cities mentioned afterwards are all in the Mishor. Holon (different from another in Judah, Josh. xv. 51) is mentioned here only. Jahaza (Comp. Isa. xv. 4; Num. xxi. 23; Josh. xiii. 18; Jud. xi. 20) lay, according to EUSEBIUS and JEROME, in the vicinity of Medaba. Comp. RAUMER, *S.* 263.

—**Mephaath** is elsewhere called מִפְעַת (Josh. xiii. 18) or מִפְעַת (Josh. xxi. 37; 1 Chron. vi. 64). According to the passages cited from the book of Joshua it belongs to the tribe of Reuben and to the *Mishor*.—**Dibon.** Comp. rems. on ver. 18.—**Nebo.** Comp. rems. on ver. 1.—**Beth-diblathaim** is not mentioned elsewhere

in the Old Testament. Its position is clear from the statement of JEROME, that Jahaza was situated between Medaba and Diblathaim. (*Vid. Onomasticon s. v. Jaffa*).—**Kiriathaim.** Comp. rems. on ver. 1.—**Beth-gamul** occurs here only. If PORTER is correct in recognizing Bozrah, Kerieth and Beth-gamul in the present ruined cities of the Hauran, Bosra, Kureiyeh and El Jemal, we have here three cities not in Moab, but separated from it by the entire territory of the Ammonites. Comp. RAUMER, *Pal. S.* 251, 2. This hypothesis is, however, improbable, since real Moabitish cities can be shown for Bozrah and Kerieth. See below.—**Beth-meon** was named in full Beth-baal-meon (Josh. xiii. 17); elsewhere Baal-meon (Num. xxxii. 38), and is designated among the other places as belonging to the Mishor and to the tribe of Reuben. Comp. RAUMER, *S.* 259 and 264.—**Kerieth.** Comp. ver. 41 and Am. ii. 2. SEETZEN found a place on Mt. Attarus (comp. עֲטָרָת Num. xxxii. 34, 35) called El-Karriât, which he decidedly regards as Kerieth not Kiriathaim. Comp. RAUMER, *S.* 251, 2.—**Bozrah.** There is a Bozrah mentioned as in Edom (comp. rems. on xlix. 13) and one as in the Hauran, but the latter not in the Bible. It was the Bostra of the Romans, the birth-place of Philippus Arabs. Immense ruins still testify to the importance of the city. Comp. RAUMER, *S.* 244. Since, however, a place בֹּזְרָה in the *Mishor* is expressly mentioned (Deut. iv. 43; Josh. x. 8; xxi. 36), and since the LXX. always render this name by *Bócop*, we do not hesitate to recognize בֹּזְרָה in this בֹּזְרָה.—**And on all the cities, etc.** From the context it can only be the cities to the north of Aroer which are meant, for according to ver. 19 sqq., the fugitives announce to the people of Aroer that both the cities further to the north, and also those more to the south in the vicinity of Aroer were already taken. From this it follows that the whole northern half of the country was in the hands of the enemy, and consequently Moab's horn and arm (the biblical types of dominion and strength, comp. Ps. lxxv. 5, 11, 1 Sam. ii. 31; Ps. x. 15) are broken.

[On the Moabitic stone recently discovered, which confirms many of the names here mentioned, see *Bibliotheca Sacra*, Oct. 1870. Andover.—S. R. A.]

II. The Reasons of the Punitive Judgment (XLVIII. 26-42.)

1. Moab's Pride and his Punishment in General.

XLVIII. 26-30.

- 26 Make ye him drunken, for against Jehovah hath he magnified himself!
And Moab may wallow¹ in his vomit,
And he also may become a derision!
27 Or² was not Israel a derision³ unto thee,
When he was found⁴ among the thieves?
Yea, for at each of thy words concerning him thou shookest thyself.
28 Leave the cities and dwell in the rock, ye inhabitants of Moab,
And be as the dove that maketh her nest on the walls of the yawning ravine.
29 We have heard the arrogance of Moab, the very arrogant,⁵
His loftiness, and his arrogance and his pride and the haughtiness of his heart
30 I know, saith Jehovah, his insolence
And the nothingness of his boastings; nothing have they effected.⁶

TEXTUAL AND GRAMMATICAL.

¹ Ver. 26.—פָּפַק an onomatopoeitic word, denotes originally "to spank, to clap." Comp. פָּפַקְתִּי עַל יָרֵךְ, xxxi. 12. Then it is frequently used of striking hands: Num. xxiv. 10; Job xxxiv. 37; Lam. ii. 15.—פָּפַק is used in part for פָּפַק (Job xxvii. 23), and in part as an independent root with meaning *sufficere*. In the latter signification it occurs, however, in the Hebrew of the Old Testament only in the imperfect פָּפַקְתִּי (1 Ki. xx. 10), and (perhaps) in the Hiphil (Isa. ii. 6), and besides (perhaps) the substantive פָּפַק (Job xxxvi. 18). Yet in consequence of the interchange of the related radical פָּפַק occurs in Job xx. 22, as also in the Aramaic פָּפַק and פָּפַקְתִּי in the sense of sufficiency and superfluity. Here it is evident that the rendering "that Moab had superfluity in his vomit" (Müller) is feeble, and moreover unsafe, since the prefix פָּ is striking, and it is not proved that the meanings of sufficiency (of the things) and of having a superfluity (of the persons) are united in the verb. The common radical meaning of פָּפַק to strike, to clap, gives a perfectly satisfactory sense. Comp. Isa. xix. 14.

² Ver. 27.—וְאִם—or? Comp. NABELES. Gr., § 107, 4. In the second clause of the disjunctive question וְאִם (with a following *Dag. forte*. Comp. NABELES. Gr., § 53, 3 Anm.) is repeated as in Gen. xvii. 17; Ps. xciv. 9.

³ Ver. 27.—פָּפַק=object of derision as in Job xii. 4.

⁴ Ver. 27.—The fem. פָּפַקְתִּי is unjustly suspected by the Masoretes. Comp. rem. on פָּפַקְתִּי, ver. 20.

⁵ Ver. 29.—אֲדָמָה is an adjective (Comp. Isa. ii. 12; Ps. xciv. 2), and to be referred to Moab.

⁶ Ver. 30.—Isa. xvi. 6 concludes with פָּפַקְתִּי עַל יָרֵךְ. Here the words עַל יָרֵךְ, also are added. And the Masoretes punctuate so as to connect פָּפַקְתִּי with עַל יָרֵךְ as its subject. We cannot, however, doubt that פָּפַקְתִּי, in accordance with the fundamental passage, belongs to פָּפַק. It would then be "the nothingness (comp. 2 Ki. xvii. 9; Prov. xv. 7) of his boastings (Isa. xlv. 25; Job xi. 3)," while the words עַל יָרֵךְ seem to declare the nothingness of his *deeds*.

EXEGETICAL AND CRITICAL.

To ver. 42 the prophet describes specially the judgment of God on the criminal arrogance of Moab, which he manifested particularly towards Israel and Israel's God. First, generally, (vers. 26-30) the disgraceful fate of a drunken man, who falls into his own vomit (ver. 26), is announced as a just punishment for the scorn, with which they always treated Israel when chastised by his God (ver. 27), and further, the fate of the dove driven into the fearful clefts of the rock (ver. 28) as a punishment for his insolent and false arrogance (vers. 29, 30).

Vers. 26, 27. **Make ye him . . . shookest thyself.** A man, who is beastly intoxicated, falls into his own vomit, and how does he provoke to its full extent the derisive laughter of the beholder! So shall it be to Moab for his boasting against Jehovah. This making drunk reminds us of the figure of the cup of wrath (xxv. 16 coll. xiii. 18). As there, those who make drunk are those whom the Lord has appointed His agents in executing the punishment.—**Magnified himself.** Comp. ver. 42. The expression seems to be taken from Zeph. ii. 8, 10, an older prophecy against Moab. Comp. also Joel ii. 20.—The objection on the part of Moab that this is too severe a punishment is met with the intimation that Moab

had done the same to the Israelites.—**When he was found**, *etc.* This is usually also taken as a question. But was not Israel really often caught in thievery and punished for it? Jeremiah expressly affirms this in ii. 26. What reason would Moab otherwise have had for scorning Israel? I therefore regard **DM** as a particle of time=when, as often as (Num. xxi. 9; Gen. xxxviii. 9). It is then thus admitted that Israel had been more than once caught in criminal conduct and punished, but observe that it is said among *thieves*. In this there is an allusion to the fact that Israel was only seduced by others, and that the principal thieves, to which Moab belonged, were his heathen neighbors.—**Yea, for, etc.** This is the answer to the question. We supply **Yea**.—**מִן**=*pro sufficientia, pro ratione* (Isa. lxvi. 23; Zech. xiv. 16), comp. xxxi. 20. From the latter passage we see also that (**וְ**) him is to be referred to **thy words**.—**Shook-est thyself**. This may be shaking of the head (comp. xviii. 16) or shrugging of the shoulders, but equally in either case is it an expression of scorn.

Ver. 28. **Leave . . . yawning ravine**. The preceding figure was adapted to humble Moab's national pride, the present relates to his warlike

pride. They boasted greatly of their valor in war (ver. 14), and doubtless also of their excellent fortifications (comp. ver. 18). They are now told that they will be driven from their bulwarks and into the rocky mountains, there like a wild pigeon to pass a troubled, ever threatened existence.—**On the walls**. The word is found besides only in Isa. vii. 20, where it undoubtedly signifies beyond. **עַל**, however, signifies not merely the side beyond, but the side generally. (Comp. xlix. 32; 1 Ki. v. 4; Exod. xxxii. 15). On the doves in Palestine comp. **HAZOO**, *Real-Enc.*, XV. S. 425.

Vers. 29, 30. **We have heard . . . effected**. These two verses are no more than a reproduction, extended by a few additions, of Isa. xvi. 6 in accord with Zeph. ii. 10. In this quotation the prophet expresses the thought, which is expected as a foundation to vers. 26-28, *viz.*, an answer to the question, whence comes on the one hand Moab's scorn towards Jehovah and His people, on the other, the particularly severe punishment of the same? Answer: to the pride of Moab corresponds both his scorn against Israel and the chastisement, which he receives on the part of Jehovah. Hence the prophet labors by an accumulation of terms to describe the arrogance of the Moabites as surpassing all bounds.

2. Moab utterly Destroyed.

XLVIII. 81-85.

- 31 Therefore I howl over Moab,
And over Moab, the whole of it, I cry.
Over the men of Kir-heres there is sighing.¹
- 32 My tears over Jazer flow even to thee, thou vine of Sibmah:
Thy shoots are gone over the sea,
Even to the sea of Jazer they did reach.
On thy fruit harvest and thy vintage is the spoiler fallen;
- 33 And joy and gladness is taken from the fruit fields and the land of Moab;
And I cause the wine to fail from the wine presses;
They will not tread with shouting,—
With a shouting that is no shouting.
- 34 From the cry of Heshbon even to Elealeh,
Unto Jahaz they raise their voice:
From Zoar to Horonaim, the three year old heifer,²
For even the waters of Nimrim shall be desolations.³
- 35 And I destroy Moab, saith Jehovah,
Him who ascends⁴ the high places and burns incense to his gods.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 31.—The correction **מִן**, which MEIER allows himself, is unnecessary and not sufficiently authorized by the examples adduced by him (Mic. vi. 10, **אִשׁ** for **שׁ**; ver. 11, **אִזְכָּר** for **זָכָר**; **וְיִזְכָּר** for **וְיִזְכָּר**).

² Ver. 34.—**עֵלֶיךָ** is used of nations in xlv. 20; i. 11; Hos. iv. 16; x. 11. The genitive **עֵלֶיךָ** is explained by analogies like **בְּשֵׁנֵי הַרְבֵּעִית**, *anno quartæ*, i. e., *numeri* (Jer. xlv. 2; ii. 59; 2 Ki. xvii. 6), **מִשְׁפַּט אֲדָמָה** (Lev. xxiv. 22), **אֲדָמָה** (2 Ki. xii. 10).

³ Ver. 34.—We have adopted the translation of MEIER [German]—*Nimrim nimmer rinnen* (Nimrim will never run, which expresses the alliteration of the Hebrew, but is rather a free rendering). The **נ** at the beginning of the verse is transferred

from Isalah, where it is fully in place. In the present passage it can only introduce a single point in corroboration of the main proposition (ver. 31).

Ver. 35.—Is *יָקַח* a participle or a substantive? Grammatically the latter is the easier (comp. ver. 5), but the discrepancy with *יָקַח* is disturbing. We may take it then in the direct causative meaning (*ascensum faciens*. Comp. on xiviii. 5, 2), and observe the remark of GAUF that correspondence with this word occasioned the choice of the Hiphil participle.

EXEGETICAL AND CRITICAL.

After the reason and manner of the judgment on Moab have been set forth in general, the latter is now described more in particular. This is done by the prophet's first expressing (ver. 31 a) what feeling he has in consequence of his knowledge of the destruction threatening *all* Moab (i. e., no longer merely the northern half as in vers. 18-25), and then turns to single places of the *whole* land, with special emphasis on the destruction which is impending on the vine and fruit culture of Moab (vers. 32, 33), as well as the worship of the idols connected therewith (ver. 35).

Ver. 31. **Therefore . . . there is sighing.** This verse begins with a free rendering of Isa. xvi. 7. While there the third person is used, here Jeremiah speaks in the first person, being evidently himself shocked by the fearful import of the message which he has to deliver. Comp. Isa. xv. 5; xvi. 9, 11; xxi. 3 and DRECHSLER *ad loc.*—In the words, **the whole of it**, he declares that here he has not merely the northern half of the country, the Mishor, but the whole country in view, mentioning a series of cities from the north to the extreme south (ver. 34).—**Over the men, etc.** In the original passage it reads "over the raisin-cakes of Kir-hareseth will ye sigh, deeply troubled." There is no need of seeking aid from indistinctly written MSS., it being quite in Jeremiah's manner to substitute for a marked and strange expression, one softer and more usual. He has evidently omitted the concluding words and substituted *אֲנָשִׁים* (men) for *אֲשָׁפִים* (grapes, raisin-cakes). The second person plural would be in too strong a contrast to the first person in the hemistich, and therefore the third person singular masculine is chosen, which is to be taken in its impersonal sense.

Vers. 32, 33. **My tears . . . no shouting.** In Isa. xvi. 9 it reads "Therefore I will bewail with the weeping of Jazer." If we take *יָקַח* of the text in the sense of a comparison the connection in meaning with the original would disappear, and then no good ground for the comparative is apparent. Jaazer, according to the *Onomast.* (s. v. Azer and Jazer), was 15 m. p., Sibmah only five hundred paces from Heshbon. They were, therefore, neighboring towns in a fertile district abounding in fruit and wine. Since then they were thus, as it were, sisters, the centres of agriculture closely connected by solidarity of interest, and the blow which strikes one affects the other also, one is not to be bewailed alone, but both at the same time. This is essentially the meaning of *יָקַח* (in the weeping over Jaazer is contained also that over Sibmah) and of *יָקַח* (Sibmah participates in the tears which flow over Jaazer).—The district of Salt, in the vicinity of which Jaazer must have been situated

(comp. RAUMER, S. 262, 3) is still very rich in vines. Comp. HERZOG, *R.-Enc.*, XVII. S. 611.

The elements of the two following sentences also are found in Isa. xvi. 8, "branches" only instead of "shoots" and "sea," being wanting before Jazer. The sea of Jazer may denote only a pond or great basin. That the term may be so used is shown by the "sea" in the temple (1 Ki. vii. 23). "The sea of Jazer was probably some celebrated large pond, like the ponds of Heshbon, in which the water of the Wady (Nahr) Sir, which springs near by, was collected. SEETZEN found some ponds there still." DELITZSCH, *Jes.*, S. 211 [Eng. Tr., p. 384]. RAUMER, *Pal.*, S. 263, *Ann.* The hypothesis that the repetition of the word *sea* is based on a scriptural error is therefore unnecessary. The widely extended (even according to Isa. xvi. 7, 8, over the Dead Sea) wine-culture of Moab is poetically represented under the figure of a single vine. Comp. DRECHSLER [and ALEXANDER] on Isa. xvi. 8.—**On thy fruit-harvest, etc.** Comp. xl. 10, 12. Instead of *vintage*, which suits the connection better, we find in Isa. xvi. 9 "harvest," and instead of *spoiler* the more forcible but less distinct "shouting."—**And joy, etc.**, from Isa. xvi. 10. Comp. Joel ii. 20; iv. 15. Carmel (fruit-fields) cannot possibly be a proper noun here. For what occasion had the prophet to make such a spring?

In Isa. xvi. 10, also stands *כִּן הַפְּרָמִל*, but there without the following **and the land of Moab**, and hence evidently in an appellative significance. The prophet would say: joy and gladness having vanished from the vineyards they have departed from the whole country.—**And I cause, etc.** These words are altered from Isa. xvi. 10 b, in a peculiar manner. Instead of **they will not tread with shouting**, we read in Isaiah "the treading shall tread out no wine in their presses." The following words contain the justification of the rendering given. It is emphasized that the treading will be altogether without shouting. A shouting will indeed be heard, not, however, such as pertains to the treading of grapes (xxv. 30), but another, a warlike shouting. The word is elsewhere only applied to war-cries, li. 14.

Ver. 34. **From the cry . . . be desolations.** These words to **their voice** are taken, with modifications from Isa. xv. 4. The cry of Heshbon, as it is called in Jeremiah, represents at the same time a place, and consequently serves as a *terminus a quo*. On Heshbon comp. rem. on ver. 2. Elealeh (now El Al) lies only half an hour from Heshbon. Comp. Numb. xxxii. 37; Isa. xvi. 19; RAUMER, S. 261. Jahaz (identical with Jahza, ver. 21) must, according to Numb. xxi. 23 have lain to the south-east, towards the desert. Zonr (comp. ver. 4) and Horonaim (ver. 3) represent the south country of the Moabites. We distinctly meet here the idea of the *whole* of Moab (ver. 31) in contrast to the limitation, in which Moab is spoken of in vers. 18-25. The individual ele-

ments are taken from Isa. xv. 5. There Eglath-shalishiyah appears to stand in apposition to Zoar. In the present passage it is as formally co-ordinated with the name Horonaim. Both are possible only if Eglath, *etc.*, is either a place near both the cities in question, or a predicate equally applicable to both. The latter view is favored by the grammatical structure, for in the former case we should expect *וְעַל זֹאֵר* or *וְעַל* (comp. on *Jahaz*, ver. 21, *etc.*) In what sense, however, are these cities called Eglath-shalishiyah? KÖSTER (*Stud. u. Krit.*, 1862, I., S. 113 ff.) perceives herein a topographical definition. Eglath was a Tripolis, and "Eglath of the third part" is equivalent to the third part of Eglath. Eglath is the principal name, Zoar and Horonaim the names of the two other parts. It is however surprising that of this group of cities, which must certainly have been of some importance, we find no trace elsewhere. We should also expect the reverse order. Shalishah-Eglath, and if Eglath, Zoar and Horonaim form one city, what is the cry from Zoar to Horonaim to mean? DELITZSCH (on Isa. S. 206) [Eng. Tr., p. 336] attaches himself to GZERNIUS and his predecessors (Vulg., Targ.) taking the words to signify "*juvenca tertii, i. e., anni*" = *indomita, jugoque non assueta*. Yet he does not refer the predicate to Moab (which can be done in Isaiah only with great harshness, and in Jeremiah not at all) but to Zoar "the beautiful, fortified, hitherto unconquered city." Although the reason why Zoar should be so called is not very transparent, the language compels us to give this exegesis the preference. Whether

Horonaim deserved the predicate in the same degree as Zoar is a question of minor importance, for the transference to Horonaim, which is mentioned only one line after in Isa. xv. 5, can be only accidental.—For even, *etc.* Comp. Isa. xv. 6. If by *וְעַל זֹאֵר* we are to understand Beth-Nimrah, we shall thus be carried into the extreme north-west of the country, not inappropriately to the purport of the strophe. (Comp. *the whole*, ver. 31). The name and character of Beth-Nimrah favor the identity, for this place at the mouth of the Wady Shaib or Shoëb in the plain of the Jordan is still celebrated for its wealth of springs. Comp. WINEB, *R.-W.-B.*, s. v. Bethnimra. Yet it must be confessed, that according to the connection, a place in the South, as the ruined Numère with the spring Moyet Numère (DELITZSCH, S. 207) [Eng. Tr., p. 327], might be meant.

Ver. 35. *And I destroy . . . to his gods.* The prophet has Isa. xv. 2 and xvi. 12 in mind. What he means by the words *וְעַל זֹאֵר* is not perfectly clear. They may mean, who erects the high places, throws them up (Hirzig) or, who offers on the height (literally: offerers of the height), or who ascends to the height; or, finally, the ascending to the height. Each of these renderings has its light and its shadow. In Isa. xvi. 12, however, the idea of going up to the sanctuary is expressed. Hence I give those explanations the preference which take *וְעַל זֹאֵר* in the sense of ascending.

3. The Lamentation for the Dead.

XLVIII. 86-88.

- 36 Therefore my heart sighs over Moab like flutes,
And my heart sighs like flutes over the men of Kir-heres;
Because the remnant¹ of what was gained has perished.
- 37 For every head is bald, and every beard cut short,
Upon all hands cuttings, and on the loins sackcloth!
- 38 On all the roofs of Moab and in his streets all is lamentation:²
For I have broken Moab like a vessel
Wherein there is no more pleasure, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 36.—On the construct state of *וְעַל זֹאֵר* comp. NAEGLER, *Gr.*, § 65, 2, 3.

² Ver. 38.—In regard to the construction, the abstract stands for the concrete. Comp. NAEGLER, *Gr.*, § 59, 1.

EXEGETICAL AND CRITICAL.

The prophet feels his heart to be, as it were, a mourning flute in view of the great loss of Moab (ver. 36) and this all the more that he perceives in Moab itself on every hand lamentation for the dead (vers. 37, 38 a). This is also war-

ranted, for the Lord has broken Moab like a vessel which has become worthless (ver. 38 b.)

Ver. 36. *Therefore . . . perished.* This verse is parallel to ver. 31. For 1, both begin with *therefore*; 2, in both the object of the utterance of feeling is designated as Moab (hardly Ar Moab ver. 4, on account of "whole," ver. 31—and why should Jeremiah have constantly omit-

ted the קר) and Kir-heres; in both cases an analogous thought is introduced by the particle "therefore:" there the expression of howling and crying, here the sighing of the heart compared with the tone of a funeral flute. "Therefore" in ver. 36 then refers not to the special calamities enumerated immediately before, but to that general description, which we have read in vers. 25-30. Moreover here also the single elements of the discourse are taken primarily from Isa. xv. This employment of foreign property explains much of the unevenness in the arrangement of the sentences. Isa. xvi. 11 and xv. 5 are in the prophet's mind, but he changes the harp, spoken of in Isa. xxi. 11 into the flute, as is correctly remarked, because the flute is the instrument used in mourning, and thus conformity is obtained with the funeral customs afterwards described. On the use of the flute in mournings for the dead comp. Matth. ix. 23. JOSEPH. Bell. Jud. III., 9, 5; OVID Fast. VI., 656; HERZOG, R.-Enc., XVI. S. 864.—Because, etc. The words are from Isa. xv. 7, but there they are the object of the following verb (נאצו) instead of which we here find *perished*. The words *remnant*, etc., must therefore be the subject of the verb, since נאצו never means "to lose" but only "to be lost, to perish." The plural of the predicate is explained by the collective meaning

of the subject.—על-בן is also here taken from Isa. xv. 7, but it cannot possibly signify "therefore" as it does there. So unless we assume an error there is nothing left but to take it as equivalent to אשר בן-אשר, a meaning which is certainly not proved, since this very passage is adduced as the strongest evidence (comp. Geseu., Thes. pag. 669). A double reason is then given for the mourning of the prophet in ver. 36: 1. a mediate, ver. 36 b; 2. an immediate, vers. 37, 38 a. Whence dost thou know that all is lost? From the fact that all mourns.

Vers. 37, 38. For every head . . . Jehovah. Isa. xv. 2, 3 is the original passage. On Bald comp. vii. 29; xvi. 6. Instead of *cut short* (נרצו) Isaiah has "cut off" (נרצו) *caesa*. In the latter passage however the editions vary. Comp. DELITZSCH, S. 205 [Eng. Tr., p. 325].—Cuttings. Comp. xvi. 6; xli. 5.—Sackcloth. Comp. iv. 8; vi. 26; Joel i. 8.—Roofs. Comp. Isa. xxii. 1; HERZOG, R.-Enc. XVI., S. 868.—All is lamentation. In Isaiah "everything wails, melting into tears."—For I have broken, etc. The ground of the facts which cause the lamentation is, that (not chance, or any human or demoniac power, but) Jehovah has broken Moab. In like a vessel, etc., Jeremiah quotes himself, xxii. 28.

4. Pride comes before a Fall.

XLVIII. 89-97

- 39 How is she broken! How do they howl!
How has Moab turned the back shamefully!
And Moab shall become a derision
And a horror to all his neighbors.
- 40 For thus saith Jehovah: Behold like an eagle he flies,
And spreads his wings over Moab.
- 41 Taken are the cities,
And the fortresses captured,¹
And the heart of the heroes of Moab in that day
Shall be like the heart of a parturient woman.²
- 42 And Moab shall be destroyed from being a nation,
For against Jehovah hath he magnified himself.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 41.—קריית cannot here as in ver. 14, be a proper name on account of the following מערות. The plural קריות does not indeed occur in an appellative sense elsewhere, but this forms no objection, since the prophet may have chosen this form with reference to the names of the Moabitic cities. Comp. OLSH., § 146 d; 152 a.

² Ver. 41.—On the singular נרצו comp. NAGELSB. Gr., § 105, 4, b; EWALD, § 317, a.

³ Ver. 41.—The expression אשה מצרה (mulier uterum comprimens) occurs here and in xlix. 22 only. On the subject-matter comp. iv. 31.

EXEGETICAL AND CRITICAL.

With ver. 38 the quotations from Isa. xv. and xvi. cease; the beginning of ver. 39 reminds us of the beginning of vers. 31 and 26; vers. 39 and 41 are evidently closely related, reproducing, as it were, the fundamental thought of vers. 26, 27 that Moab is to become a derision, because he has magnified himself against the Lord. I therefore take vers. 39-41 as *one* strophe. This begins with an exclamation: how is Moab broken, given up to shameful flight, and thus become an object of ridicule and horror (ver. 39)! This effect corresponds exactly to the cause, for a powerful enemy, comparable to a powerful eagle, is to come upon Moab (ver. 40). In consequence the fortified places are taken, the courage of all the warriors broken (ver. 41), and Moab stricken from the roll of nations. This is his punishment for having magnified himself against Jehovah.

Ver. 39. *How is she . . . his neighbors.* Moab is here again conceived of as feminine. Comp. rems. on ver. 20. Since this passage was generally in the prophet's mind, מִן־הָעַמִּים also must be taken in the meaning which it has there, viz., of being broken. (Comp. Isa. vii. 8). The first result of this being broken is howling. We however take מִן־הָעַמִּים as 3d pers. perf., since the imperative here, as afterwards in שׁוּב, does not suit the connection. The further consequence is shameful flight (שׁוּב to be regarded as in the accusative. Comp. Mic. i. 11). From all this it follows lastly that Moab is become two things, a derision (vers. 26, 27) and a terror (xvii. 17) to all his neighbors.

Ver. 40. *For thus saith . . . over Moab.*

—For is argumentative. The effect corresponds to the cause. The choice of figures is founded on Deut. xxviii. 49, where the people of Israel are assured in case of apostasy of severe judgment, to be executed by a nation coming from afar. In iv. 13 also there was an echo of this passage. It is possible that Isa. xlv. 11 was in the mind of the prophet, even as this present passage lay before the prophet Ezekiel, when in xvii. 3 he used the same figure of Nebuchadnezzar. Who the eagle is here the prophet does not say. If what we have said in the introduction concerning the date of composition of this and the contemporary prophecies against the Nations is correct, the present passage is in so far dissimilar to xlv. 18 in that there Nebuchadnezzar is mentioned just before (ver. 13). Here the non-mention is due to the circumstance that the prophet did not yet know who was the chosen instrument for the execution of the judgment.—*And spreads, etc.* Here also a passage from Deuteronomy (xxxii. 11) seems to have hovered before the prophet's mind. This however applies only to the expression, for here the spreading of wings is intended in an exactly opposite sense. Comp. also Job xxxix. 28. A repetition of this passage and of the following verse is found in xlix. 22.

Vers. 41, 42. *Taken . . . magnified himself.* The prophet here passes into the literal style of discourse.—*From being, etc.* Comp. ver. 2 and Isa. vii. 8.—*For against Jehovah, etc.* This points back to ver. 26, and here as there is to be regarded as a reminiscence from Zeph. ii. 8, 10. The prophet here brings to a close that part of his prophecy, which has the pride of Moab especially for its object.

III. Two Appendices with a Concluding Word (xlvi. 43-47).

1. Application to Moab of a passage from Isaiah.

XLVIII. 43, 44.

- 43 Terror¹ and ditch [pit] and trap² on thee,
Thou inhabitant of Moab,³ saith Jehovah.
44 He that fleeth⁴ from the terror shall fall into the ditch,
And he that riseth from the ditch shall be taken in the trap;
For I bring upon them, upon Moab,⁵
The year of their punishment, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 43.—פֶּחַד fear, terror, is found besides in Jeremiah only in xxx. 5 and xlix. 5.

² Ver. 43.—פֶּחַח pit, only in ver. 28. פֶּחַח snare, only in the plural, xviii. 22. [The rendering ditch for pit and trap for snare is given to express the alliteration of the original pa'hadh, pa'hath, pa'h.—S. R. A.]

³ Ver. 43.—יֹשֵׁב מוֹאָב. This expression is entirely contrary to the usage of Jeremiah, as he never uses the singular in this connection. Isaiah however uses the singular in a similar connection.

⁴ Ver. 44.—The Chethibh מִן־הָעַמִּים (comp. FURST, *Concord*, S. 631, 1365) is a form which does not occur elsewhere, so the Keri would read מִן־הָעַמִּים after Isaiah. An echo of this passage is found in Lam. iii. 47,

⁶ Ver. 44.—מֹאבִּי אֶל-מֹאבִּי. Comp. ix. 14; xi. 15; xxvii. 8, etc. NABEGLER, *Gr.*, § 77, 2. ["מֹאבִּי is anticipative of מֹאבִּי as the pronominal suffixes frequently are in the Aramaic dialects." HANSEN.—S. R. A.]

EXEGETICAL AND CRITICAL.

Application of a passage from Isaiah (xxiv. 17, 18). That Jeremiah is the original here, and at most took the remote analogy of Am. v. 19 for his model, appears to me an entirely unwarranted assertion. This pithy drastic play upon words corresponds as much more to the Old Testament master of such word-play, Isaiah, as it is con-

trary to the softer and more fluent style of our prophet. In addition it is inconceivable that at the close of his discourse, where he has evidently already exhausted himself and has for some time been speaking only in quotations, he should suddenly make such a pithy original utterance. Comp. DELITZSCH in DEBCHSLER'S *Comm. zu Jes.* III., S. 406, 6, and in his own *Comm. on Isaiah*, S. 271 [Eng. Tr., pp. 431, 2].

2. The Testimony of the Book of Numbers concerning Moab, and concluding word.

XLVIII. 45-47.

- 45 In the shade of Heshbon the fugitives stand powerless;¹
For fire² goes forth from Heshbon,
And flame from the midst of Sihon,
And it devoured the side of Moab
And the crown (of the head) of the sons of tumult.³
46 Woe unto thee, Moab i
Destroyed is the people of Chemosh,
For thy sons are led away into prison,
And thy daughters into captivity.⁴
47 And I turn the captivity of Moab at the end of days, saith Jehovah.
—Thus far the judgment on Moab.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 45.—On the privative כִּן כִּפְחָ comp. NABEGLER, *Gr.*, § 112, 5, d; Jer. x. 14.

² Ver. 45.—אֵשׁ is used in Numbers as feminine, as it usually is, but here as masculine, as in Ps. civ. 4. (In Job xx. 26 אֵשׁ regarded as neuter is in apposition. Comp. NABEGLER, *Gr.*, § 60, 4 coll. Jer. xx. 9).

³ Ver. 45.—קִרְקֹר, Numb. xxiv. 17, not being appropriate to the present passages (it signifies *suffodit, radicatus evertit* from קִיר *sodit*) we cannot say that קִרְקֹר is the original reading, although it seems to suit the passage in Numbers better, and is really the reading of Cod. Samarit. Jeremiah, dealing very freely after his manner with the text of his sources, may have substituted a word of similar form. שָׁאֵן is of like meaning with שָׁת, as the latter stands for שָׁאֵת, Lam. iii. 47 (as שָׁת Job xii. 16 for שָׁאֵת xliii. 11) and this for שָׁאֵת. Comp. OLSEN, § 153.

⁴ Ver. 46.—The form שְׁבִיָּה is found in Jeremiah here only. Since he uses שְׁבִיָּה (שְׁבוּת) only in the connection of שָׁבֵב he was obliged, in order to have a corresponding word to שְׁבִי, to choose either שְׁבִיָּה or שְׁבִיָּה, which latter occurs more rarely than the former, since it is found only in Isa. iii. 2.

EXEGETICAL AND CRITICAL.

With the exception of ver. 45 a, the verses are a free reproduction of Num. xxi. 28, 29; xxiv. 17. The prophet who already in the previous context has brought into use old prophecies against Moab, does the same here with some passages of the book of Numbers. It is only natural that Jeremiah should not leave unemployed those ancient utterances occasioned by the first conflict between Israel and Moab. This use is evidently the main intention, and no emphasis is therefore to be laid on the less strict

connection of the words with the previous context, and with each other. GRAF has, therefore, rightly rejected the hypothesis of MOYERS and HIRTZIG, that these verses are a later gloss.

Vers. 45, 46. In the shade . . . captivity. As the passage to be used speaks of a going forth of the fire from Heshbon upon the Moabites (Num. xxi. 28), the Moabites must be represented as having come into the district of Heshbon. This is done by assuming a flight of the Moabites in that direction (doubtless also with a reference to "he that fleeth," ver. 44). It has indeed been correctly remarked that as the enemy is approaching from the north, the flight could not be

towards Heshbon (comp. rem. on ver. 19 sqq.), but all that concerns the prophet is to show that the ancient sentence will be verified anew in this judgment on Moab. It is assuredly not his meaning that this will take place literally in the form chosen by him (for which Isa. xxx. 2, 3, also was, perhaps, in his mind). Ver. 45 *a* is thus a mere connecting clause, of which the expressions are not to be emphasized.—**Powerless** declares that the fugitives, who for protection had betaken themselves to the shade of Heshbon, receive from thence no strength but the contrary. The following *3* which is also taken from Num. xxi. 28, need not then be taken in an adversative sense (but).—**From the midst of Sihon**. In Num. xxi. 28 it reads, “from the city of Sihon.” Heshbon is called in xxi. 26 the city of Sihon the king of the Amorites. Owing to the omission of city here, I would neither alter the text with J. D. MICHAELIS, EWALD and MEIER (סִיחֹן for סִיחֹן) so as to read, from the house of Sihon, nor with GRAF, conceive an ideal presence of Sihon (with reference to Gen. xlix. 10), but as in ver. 4, and more frequently according to GRAF, Moab stands for Ar-Moab, and elsewhere usually Shechem for city of Shechem (Gen. xxxiii. 18), so here also the name of Lord of the city stands for the city itself. The sense of **from the midst**, is that fire breaks forth from between the openings of the city (*i. e.*, the gates of the walls and towers).—**The side of Moab**. Num. xxiv. 17, “and a sceptre shall rise out of Israel, and shall smite the borders of Moab.” As here the subject is a staff which smites, the borders can mean only the sides of the body. Accordingly in this passage also it is more natural to think of the *side* (MEIER) as burnt or roasted by the fire, than the end of the beard [HENDERSON: corner of the beard], which would inflict no material injury.—**And the crown, etc.** Num. xxiv. 17, “and destroy all the children of Sheth.” Sheth has also the meaning of tumult. The children of tumult are *homines tumultuosi*. The designation corresponds on the one hand to the arrogant character of the Moabites mentioned in vers. 26-30, and on the other hand there seems to be an allusion to Am. ii. 2, where it reads “and Moab shall die with tumult.”—**Woe unto thee, etc.**, from Num. xxi. 29. Moab is called the people of Chemosh (comp. ver. 7) as Israel the people of Jehovah (Num. xi. 29; xvii. 6; Jud. v. 11).—**For thy sons, etc.**, Num. xxi. 29: he gives his sons up as fugitives, and his daughters into captivity. It is apparent that the original is softened down. Comp. Gen. xii. 15.

Ver. 47. **And I turn . . . on Moab**.—Close of the chapter. Comp. xli. 26; xlix. 6, 89.—**I turn**. Comp. xxx. 3, 18; xxxiii. 7, 11.—**At the end of days**. Comp. rem. on xxiii. 20. The expression points to that final period in which the heathen also will be converted to the God of Israel. Comp. iii. 17; Isa. xxiv. 13-16; xxv. 6; Hag. ii. 7.—**Thus far the judgment**. Comp. ver. 21; li. 64. With the exception of the latter passage (on which comp. the exeg. rem.) this formula is not found in Jeremiah. It appears to be a later addition.

DOCTRINAL AND ETHICAL.

1. “Because the destruction of the Moabites is of no service to us except for penitence, we

must note well what particular sins are specified, of which they were guilty, and for which such heavy punishments were heaped upon them, *viz.*: 1. *Disdain*, in that they gave no one a good word, were unfriendly and only blustered and boasted with every one, Ps. lli. 3 (1). 2. *Confidence* in their fortifications, in their power, money and riches, 2 Chron. xxxii. 8; Isa. xl. 6. 3. *Security*, all being prosperous and peaceful, which was the sin of their sister Sodom, Ezek. xvi. 49; Zeph. ii. 9. 4. *Talking great things*, and thrasonic self-praise. But although Goliath was such a mighty fellow he had yet to bite the grass, 1 Sam. xvii. 50. 5. *Pride and Arrogance*. These never do well, but act with violence and injustice. By violence, injustice and avarice, however, a kingdom passes from one people to another, Sir. 10, 8.” CRAMER.

2. On ver. 10. “*Hic verbis duo peccata severissime prohibentur* 1. *negligentia in operibus vocationis, cui oppositum cap. 39 Sir.*; 2. *miseriordia intempestiva* (2 Tim. iv. 2).” FÖRSTER.

3. On ver. 10. *Est ex ore Dei maledictus et impius est hic Qui Domini curat corde dolosus opus.*

(MS. marginal note in my copy of the CRAMER Bible).

4. On ver. 10. God glorifies Himself in such judgments over the malignant and proud powers of the world. He who knows Him is also made strong, so as to see the world perish and yet be able to sing praises to God thereat.” DIEDRICH.

5. On ver. 11. “Moab retained its old character; being far from the traffic of the great world it was well pleased to keep to itself. Yet things cannot continue thus in this world forever, every family and every nation is at some time rudely terrified from its rest, for what is peculiar, natural or national is not in itself the good. This comes here only through conflict and tribulation, and by God’s word among men. One’s own way is full of idolatry, and all idols will in like manner come to shame: the golden calf of the Israelites certainly first, but afterwards Kamosh.” DIEDRICH.

6. On ver. 11. “*Hic notetur, quod hac allegoria Jeremias nefarie et fanaticè abusus circa annum Christi 1564 quidam Martinus Steinbach, viri vinaris sive doliarii Selececiadiensis, qui se esse dicitavit spiritum sanctum incarnatum uti Christus filius incarnatus est, hæreseos suæ fundamentum statuens hoc præsens Jeremias dictum. Cumque sibi assecutus fecisset circiter viginti ex plebe, obiit et se post mortem appariturum splendore luminis affirmavit. Vide Theatr. Zwingeri Vol. V., L. 4, F. 1828.*” FÖRSTER.

7. On vers. 26, 27. Proud men rejoice with malicious pleasure when they can treat one, whom they do not like, as a caught thief. But it may happen to them that notwithstanding their age, rank and high dignity, they may yet fall in a truly beastly manner into that which they have themselves vomited, and thus become a laughing stock to the street gamins.

8. On ver. 39. “It also comes about that the natural man hangs his head, and at this time believers commonly look up and raise their heads, because their redemption draweth nigh.” ZINSENDORF.

HOMILETICAL AND PRACTICAL.

1. “How many are still like the Moabites?

For how many are there of those who depend on their power and violence, their fortified cities and buildings, riches, money and property, and set all their hope and confidence thereupon! How many are there of those who, when they have been some time at peace, become secure and think there is no more trouble from the rising to the setting of the sun! How many of those who rely on their own strength and say, let the enemy come, they are a match for him! How many who, when they surpass others in bodily and mental gifts or in perishable goods, become proud and despise, ridicule and treat badly their inferiors, as if they had found such among thieves, as God the Lord here says! Not to mention that even the dear God is not exempted. For although all good and perfect gifts come only from above, from the Father of light (Jas. i. 17), yet many will not acknowledge this, but ascribe them to their own wisdom and skill, do not thank God for them, and thus make themselves and the outward means, by which they obtain one and another thing, the idol which they serve." *Bibl. Summarien*, Halle, 1848.

2. On ver. 10. *Remissness in the work of the Lord*. 1. Wherein it consists (in not doing or doing ill that which is commanded. Comp. Saul in 1 Sam. xv., and doing that which is forbidden). 2. Its causes (Selfishness, Pride, Unbelief, Cowardice,

Indolence, worldly interests). 3. Its punishment (to be cursed).

[JEREMY TAYLOR: 1. He that serves God with the body, without the soul, serves God deceitfully. 2. He that serves God with the soul, without the body, when both can be conjoined, doth the work of the Lord deceitfully. 3. They are deceitful in the Lord's work that reserve one faculty for sin, or one sin for themselves, or one action to please their appetite and many for religion. 4. And they who think God sufficiently served with abstaining from evil, and converse not in the acquisition and pursuit of holy charity and religion.—S. R. A.]

3. On ver. 42. *The world's boldness towards God*. 1. Whereon it is supported (on the one hand on the *real* [material] powers apparently standing at its behest alone; on the other hand, on the apparent powerlessness of God's servants, who have only truth and right on their side). 2. What its end will be (Destruction, or termination of national existence). [COWLES: "If all the historians who record the ultimate extinction of nations were inspired of God to give the true reasons of their fall, we should often meet this testimony, 'Perished of national pride, producing contempt of God and of fundamental morality.'"] —S. R. A.]

6. Prophecy against the Ammonites.

XLIX. 1-6.

The Ammonites also, the brother nation of the Moabites, (Gen. xix. 37) after centuries of various conflict (comp. Jud. iii. 13; x. 7 sqq.; xi. 32; 1 Sam. xi.; 2 Sam. x., xi., xii. 26; 2 Chron. xx.; xxvi. 8; xxvii. 5) in consequence of the deportation of the East-Jordanic tribes have appropriated a part of their territory. This fact forms the point of departure for the present prophecy. Older prophecies against Ammon are extant only by Amos (i. 13-15) and Zephaniah (in consequence of a declaration against Moab, (ii. 9, 10). Of these Jeremiah has made considerable use of the prophecy of Amos. Comp. the exposition. There is at most an echo of the brief utterance of Zephaniah in the expression desolation, ver. 2. coll. Zeph. ii. 9. Since Nebuchadnezzar and the Chaldeans are not named, the prophecy must be older than the battle of Carchemish, and since the beginning agrees in form with the beginning of the first prophecy against Egypt (xlvi. 2), and the prophecies against Moab (xlviii. 1), Edom (xlix. 7) and Damascus (xlix. 23), the supposition is natural that the date of its origin is the same as that of these prophecies.

1 AGAINST THE CHILDREN OF AMMON.

Thus saith Jehovah: Has then Israel no children, or has he no heir?

Why then does Malcom inherit Gad and his people dwell in his cities?

- 2 Therefore behold, the days come, saith Jehovah,
That I cause the war-shout to be heard against Rabbah of the children of Ammon;
And she shall become a desolated heap,
And her daughter shall be burned with fire:
And Israel shall be heir to his heirs, saith Jehovah.

- 3 Howl Heshbon, for devastated is Ai!
Cry, ye daughters of Rabbah, gird on sackcloth;
Lament and run to and fro' on the walls;
For Malcom must go into captivity,
His priests and his princes together.

- 4 Why boastest^a thou of the valleys?
Thy valley is flowing away,^b thou rebellious daughter,
Who trusted in her treasures;—"Who will come to me?"
- 5 Behold, I bring fear upon thee, saith the Lord, Jehovah Zebaoth,
From all thy neighbors;
And ye shall be driven away, each one before him;
And there shall be no gatherer of the fugitives.
- 6 But nevertheless I will turn the captivity of the children of Ammon,
Saith Jehovah.

TEXTUAL AND GRAMMATICAL.

^a Ver. 3.—חַוִּיתִי. On the form comp. OLSH., § 67, *Ann.*, 272, a.

^b Ver. 4.—הַחֵלֶלֶת invariably denotes to boast, to brag. The object of the boasting is most frequently connected by

3. Comp. iv. 2; ix. 22, 23; Ps. xlix. 7, etc.

^c Ver. 4.—עֲמִיקָךְ. The explanation of EWALD and GRAF, "of the luxuriance, the superfluity of thy valley" would suit the connection, but the abstract rendering of עֲמִיקָךְ is an objection, since this form (עֲמִיקָךְ) elsewhere is used almost wholly in the formation of participles, very rarely of substantives of concrete meaning, as עֲמִיקָךְ people, עֲמִיקָךְ city. עֲמִיקָךְ occurs (in the masc. form) only of a man with emission of seed (Lev. xv. 4), in the fem. of a woman with emission of blood (Lev. xv. 19), and of Canaan as a land flowing with milk and honey (Exod. iii. 8, 17; Lev. xx. 24; Num. xiii. 27, etc.). Hence the explanation: thy valley flows away, passes away, or *redundat sanguine confessorum*, does not correspond to the use of the word elsewhere. I would, therefore, explain with SCHLEUSNER: *quid gloriaris vallibus tuis? (quod scilicet) fecunda sit vallis tua?* Thus one idea is expressed independently of the preposition.

EXEGETICAL AND CRITICAL.

Four parts may be plainly distinguished. In the first (vers. 1, 2) the prophet alludes to the fact, from the theocratic point of view regarded as improper, that the Ammonites had taken possession of the Gadite territory (ver. 1), and declares that this cannot remain so. Ammon must be involved in war, the capital with the neighboring cities destroyed, and Israel again put into possession of his country (ver. 2). In the second part (ver. 3) a brief specification follows, in the third (vers. 4, 5) a reason for the punitive judgment, with express indication, that the recompense would correspond exactly to the inculpation. In the fourth part (ver. 6) the prophet concludes with a consolatory outlook into the future.

Vers. 1, 2. **Against . . . saith Jehovah.**—The prophet here presupposes the possession of the Gadite territory by the Ammonites in consequence of the deportation of the East-Jordanic tribes by Tiglath-Pileser (2 Ki. xv. 29; 1 Chron. v. 6, 26. Comp. *Intro.* to ch. xlviii.). Amos refers to former attempts by the Ammonites for the same object (i. 13).—**Malcom.** Jeremiah has Am. i. 15 in view. In this passage Malcom appears to me to be used in a double sense. Why should the *king* be mentioned only with the people of the Ammonites? Why does Amos say of Damascus (ver. 5) and Philistia (ver. 8), "him that holdeth the sceptre," and of Moab (ii. 8) "the judge?" Did he not wish it to be understood that the expression used only of Ammon, was to be taken here in a special sense? I believe, then, that Malcom (Am. i. 16) refers primarily to the King, but in such wise that an allusion to the God is also intended. This allusion was all the plainer, if the Ammonites really, as MOVERS supposes (*Phœnic.*, I., S. 323. Comp. HERZOG, *Real-Enc.*, IX., S. 714), called the god מלכִי, i. e., our king. With reference to this he

might fitly, when the Ammonites were spoken of, be called מלכִי by the Israelites. It is, therefore, unnecessary here, and in ver. 3 to read מלכִי, as EWALD, GRAF and MEIER would do, after the example of the LXX. and Syr. Since we cannot express the specific meaning of the word by the translation, we have retained Malcom as if it were a proper name.—**The war-shout, etc.**, is a reminiscence from Am. i. 14.—**Rabbah Beni Ammon.** This was the complete name of the city (comp. Deut. iii. 11; 2 Sam. xi. 1; xii. 26 sqq.). It was called Rabbah, the great, the capital, in contrast to the neighboring cities. Comp. HERZ., *R.-Enc.* XII., S. 469.—**A desolate heap.** literally hill of desolation, therefore, heap of ruins. Comp. Josh. viii. 28 and Zeph. ii. 9.—**Burned with fire.** This also reminds us of Am. i. 14 (comp. OLSH., § 242 b).

Ver. 8. **Howl Heshbon . . . princes together.** The immediate consequences of the war-shout being heard are specified. Heshbon is to howl. It was then an Ammonitish city. Comp. rems. on xlviii. 2, 45. It is given as a reason that Ai is destroyed. What city this was is not to be ascertained. VENEMA's and EWALD's explanation (*Rabba ita vastata est, ut jam sit tumulus ruderum*) is forced. GRAF would read עֲמִיקָךְ with reference to Rabbah. But Rabbah could be called עֲמִיקָךְ only in the appellative sense, and then it must have the article. To suppose that Ai is transferred hither from Josh. viii. 28, because there alone the expression "heap of desolation" occurs, is to attribute to the prophet either ignorance or carelessness. Many commentators therefore (J. D. MICHAELIS, HIRZIG, comp. V. RAUMER, S. 168, *Ann.* 150) are disposed to assume an East-Jordanic Ai, which expedient seems to me thus far the best.—There is no reason for taking daughters of Rabbah in a different sense here from ver. 2.—**Sackcloth.** Comp. rems. on xlviii. 37.—**On the walls.** I do not see why these should be regarded as

the walls of a sheep-fold, as many would do. What is more natural in a city, against which the enemy is advancing, than to run up and down on the walls to take measures for defence? That the city walls may be meant is evident from Ps. lxxxix. 41; Ezek. xlii. 12.—**For Malcom, etc.** These words are taken from Am. i. 15. Only in the present passage we have his priests for "he," which is evidently not from misunderstanding, but to emphasize more plainly the intended meaning of Malcom. Comp. rem. on xlvi. 7.

Vers. 4, 5. **Why boastest thou . . . fugitives.** Reason of the primitive judgment. The pride, the stubbornness, the security of Ammon must be correspondingly punished. Comp. xlvi. 26, 30.—**Rebellious daughter.** Comp.

xxxi. 22.—**Who will come to me? The Ammonites' boast, Who will come to us? The Lord tells them, the enemies will come upon them, and that from all sides, yea, even behind them, so that the Ammonites will be driven straight before them, and because the enemies come from all sides will be so scattered that no one will be in a condition to collect the fugitives again.—Fear.** Comp. xlviii. 43, 44.—**Each one before him.** Comp. "every man straight before him," Josh. vi. 5, 20; v. 13.—**Gatherer.** Comp. Isa. xlii. 14; lvi. 8; Nah. iii. 18.

Ver. 6. **But nevertheless . . . Jehovah.** Ammon also is to share in the salvation of the future, which is to issue from Israel unto all nations. Comp. rem. on xlvi. 47 and xlix. 89.

7. Prophecy against Edom (xlix. 7-22).

On account of their relationship to the Israelites, the Edomites, in consequence of an express divine command, were not treated as enemies on the journey to Canaan (Deut. ii. 4; xxiii. 7). Saul, however, conquered them (1 Sam. xiv. 47). David subjected them entirely (2 Sam. viii. 14). In this state of dependence they remained after Hadad's attempt at revolution had failed (1 Ki. xi. 14-22) till the reign of Joram, when they revolted (2 Ki. viii. 20-22; 2 Chron. xxi. 8). Amaziah and Uzziah indeed made by no means unsuccessful attempts to bring them again into subjection (2 Ki. xiv. 7, 22), but their success was not lasting. In the reign of Ahaz the Edomites again invaded Judea (2 Chron. xxviii. 17), and in the time of the Chaldeans we also find their ambassadors among those who came to Zedekiah to consult concerning means to be taken in common (Jer. xxvii. 8); but at the destruction of Jerusalem they are on the side of the Chaldeans, greeting the destruction of the long hostile city (comp. עֲלֵיכֶם עֹלָם, Ezek. xxxv. 5) with scornful triumph (Lam. iv. 21; Ezek. xxxv. 15; xxxvi. 5; Ps. cxxxvii. 7).

As regards the date of our prophecy, the construction of the superscription (לְאֶדוֹם), as well as the non-mention of the Chaldeans, point to the same date at which the other portions with similar superscription, at the head of which is the first against Egypt (xli. 1-12), originated, i. e., the time immediately before the battle of Carchemish. Comp. rem. on xli. 1, 2, and Introd. to the Prophecies against the Nations.

Of special importance for our prophecy is its relation to the prophecy of Obadiah directed against Edom. They correspond to each other as follows:

Jer. xlix. 7 and Obad. 8.	
" " 9 " " 5.	
" " 10 " " 6, 7.	
" " 14 " " 1.	
" " 15 " " 2.	
" " 16 " " 3, 4.	

That Jeremiah drew from Obadiah, and not vice versa, has been shown by CASPARI (Der Proph. Obadja ausgel. Leipzig, 1842) in such an exhaustive manner that there can be no further question on this point. The quotations then from Obadiah extend only to ver. 8 of his prophecy. On the other hand, the following context (Obad. 9 sqq.) has frequent points of contact with Joel, which is not the case in the previous context, and it is just in these verses that the indubitable references to the capture of Jerusalem by the Chaldeans are found (comp. Obad. 10, 16). Hence recently either the old theory has been retained (held by AUGUSTI, KRAHMER, EWALD, MEIER in ZELLER'S Jahrb. I. 3, S. 526) of the use of an older source in common on the part of Jeremiah and Obadiah (comp. MEIER, die proph. BB. d. A. T. übersetzt u. erk., S. 368 [The proph. Books of the O. T. transl. and explained]), or it is supposed that Obad. 9-21 was a later addition, composed after the Chaldean catastrophe. This is not the place to enter into this difficult investigation specially or with the precision which it requires. I content myself therefore with putting two questions: 1. Is it then so decidedly demonstrated that Obadiah quotes Joel and not Joel Obadiah? 2. How is it, that in vers. 12-14 Edom is only warned against committing hostilities against Judah "in the day of their calamity?" Such hostilities had certainly been already committed (vers. 10, 11, 15, 16). But is it not clear from the turn which the

discourse takes (with לֹא) in ver. 12 that the prophet distinguishes two points of time, a past and a future? Once already have the Edomites greeted the calamity of Jerusalem with malicious joy. When now they are warned against doing this again, is it not presupposed that Jerusalem is still by no means wholly destroyed, but that the really great day of calamity is still impending (observe the וַיִּזְכֹּר repeated eight times in vers. 12-14)? Would it not accordingly be exegetically more exact to suppose that the prophet, finding occasion in the hostility displayed by the Edomites in a transient occupation of Jerusalem, warns them from a repetition on the great day of Jerusalem, which he foresees as inevitable, and on the presupposition that this warning will not avail, threatened them with a just recompense?

Of the other older prophecies against Edom (Isa. xxxiv. 5-17; Am. i. 11, 12; Joel iv. 19) Jeremiah has made no use.

The whole prophecy is plainly to be discriminated into three parts. The first (vers. 7-13) has for its topic the judgment to be executed on Edom according to the elements of its outward appearance (vers. 7-10) and its objective inward ground, which is the decree of Jehovah. The second part (vers. 14-18) is predominantly occupied with the statement of the subjective ground of the visitation, i. e., with the guilt of Edom. The third part (vers. 19-22) brings before us the subject of the destination; that is, the instrument thereof, chosen by Jehovah.

1. The judgment on Edom in its external appearance and objective reason.

XLIX. 7-13.

7 AGAINST EDMOM. Thus saith Jehovah Zebaoth:

Is there no longer wisdom in Teman?

Hath counsel vanished from the intelligent?¹

Is their wisdom expended?²

8 Flee, turn, bow low,³ ye inhabitants of Dedan!

For the destruction of Esau I bring upon him,

The time, when I visit him.

9 If vintagers come to thee they will leave no gleanings,

If thieves by night they destroy their fill.

10 For I have stript Esau bare, discovered his hiding places,

And he cannot hide himself.⁴

His seed is destroyed and his brethren and his neighbors,

And he is no more.

11 Leave⁵ thy orphans, I will preserve their life,

And let thy widows confide⁶ in me.

12 For thus saith Jehovah, Behold,

They, whose rule it was not to drink the cup, must drink it,

And art thou⁷ to remain unpunished?

No, but thou shalt drink.

13 For I have sworn by myself, saith Jehovah,

That Bozrah shall become a desolation,

A reproach, a desert⁸ and a curse;

And all her cities shall become desolate for ever.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—כִּנְיִם Part. Kal from כִּין instead of the more usual Part. Niph. נִכְנִים (Gen. xii. 33, 39, etc.). The form does not occur elsewhere.

² Ver. 7.—כָּרַח is to overflow, overhang. So Exod. xxvi. 12 of the overhanging curtain; Ezek. xvii. 6, וְכָרַח הָיָה וְיָסַד הָיָה, *vitis patula, late effusa*. Part. Pu'al כָּרַח, poured out, stretched out on the couch, Am. vi. 4, 7. כָּרַח, Ezek. xxiii. 15, *redundantes mitris d. i. gestantes mitras longe dependentes*. Hence Niph. (which occurs here only), *profusum, effusum esse*, בָּקַק from בָּקַק, Isa. xix. 3 coll. Jer. xix. 7.

³ Ver. 8.—As נָסָה can only be Imperative, הִנֵּנִי and הִנֵּנִי must also be taken as such. The former (on the construction with the Inf. comp. נִשְׁמָעָה Gr., § 95, c) is also used in ver. 30 as an Imperative. Other instances, הִנֵּנִי, 2 Ki. ii. 3, 5; הִנֵּנִי, Jer. xli. 19; comp. OLSH., § 256, a, b. הִנֵּנִי is likewise a rare form, but not impossible or without analogy. Comp. הִנֵּנִי, Ezek. xxxii. 19; הִנֵּנִי, Job xxi. 5; OLSH., § 260, coll. S. 631.

⁴ Ver. 10.—וְנִחַח לִי for וְנִחַח לִי, comp. OLSH., § 263, b. The perfect would have to be translated: and does he hide himself, he cannot, which is forced. We should expect at least וְנִחַח. EWALD and GRAF would punctuate נִחַח, comp.

forms like נִקְרָא, נִרְכָּה, נִחְלָם (OLSH., §266, c), and as regards the construction, ver. 23. This expedient removes at least the great grammatical difficulties which חֲרָפָה affords.

* Ver. 11.—On the Imperative form comp. OLSHAUSEN, §234, a.

† Ver. 11.—חֲרָפָה. Comp. Ezek. xxxvii. 7. Except in connection with suffixes, we find only this and אָרִיָּה as examples of the abnormal affirmative. Comp. OLSH., §. 452. 3.

‡ Ver. 12.—אַתָּה הוּא. Thou, such an one! xiv. 22; Ps. xlii. 5, comp. NABULISA, Gr., §79, 3.

§ Ver. 13.—Instead of חֲרָבָה we find חֲרָפָה in the parallel passages.

EXEGETICAL AND CRITICAL.

The destruction of Edom is described, 1. as it appears outwardly, 2. according to its inner reason in the divine decree. First the irresistible nature of the attack is set forth, in opposition to which all the renowned wisdom of Edom will be unavailing (ver. 7). The Dedanites, the neighbors and commercial allies of Edom, are warned to consult their own safety (ver. 8). The enemies will come, and, like vintagers or thieves, make a clean sweep (ver. 9). It will turn out that Edom's material means of defence, his rock fortresses regarded as impregnable, together with his own and his allied offensive forces, cannot avert destruction (ver. 10). This must be so, because it is the will of Jehovah. This is seen in Jehovah's taking charge, as it were, of the widows and children of the Edomites, which presupposes the death of their guardians (ver. 11). Jehovah must permit their death, as without being unjust, He cannot spare Edom the cup which Israel had to drink. Edom must therefore drain it irrevocably (ver. 12) for Jehovah (in accordance with the imperative demands of His justice) has sworn, that Edom will be a prey to everlasting desolation (ver. 13). Thus the strophe concludes, and from the similarity of this conclusion with ver. 18 it is seen, that in both cases we have a larger section of the discourse.

Ver. 7. **Against Edom . . . expended.** Wisdom and intelligence are necessary in carrying on war (Prov. xxiv. 6) and where these fail, all is lost. This lack is observable in Edom. This is the more striking since the wisdom of Edom and especially of Teman was celebrated from of old. Comp. Ob. 8; Job ii. 11 (Teman was the home of Eliphaz); Baruch iii. 22, 23. On Teman comp. HENZ., *R.-Enc.*, III., S. 650. [COWLES on this verse.—S. R. A.]

Ver. 8. **Flee . . . visit him.** On Dedan comp. rems. on xxv. 23. They were not Edomites but neighbors (Ezek. xxv. 13), and at all events connected with them by mercantile intercourse (comp. Isa. xxi. 13). Hence they are also threatened by the tempest which is breaking over Edom. They are therefore admonished to look to their own safety.—**For, etc.** Comp. ver. 32; xlv. 21; vi. 15.

Vers. 9, 10. **If vintagers . . . no more.** Ver. 9 is taken from Obad. 5. The sense is clear. It could not be so if we should render the sentence interrogatively, as many do, in too servile adherence to the passage in Obadiah. Ver. 10 re-

minds us of Obad. 6, though there we read "searched out" and "sought up" for stript bare and discovered. These terms applied to Esau refer to the uncommonly strong fortress-dwellings, occupied by the Edomites. Comp. rems. on ver. 16.—**His seed is destroyed, etc.** "Both the real Edomites and the descendants of related and other nations, which were mingled with them, as the Amalekites, Gen. xxxvi. 12; Horites, Gen. xxxvi. 20; Simeonites, 1 Chron. iv. 42 and neighboring tribes, as Dedan, ver. 8. Tema and Buz, Jer. xxv. 23" are to be destroyed says GRAF. He also justly remarks that the expression **his brethren and his neighbors** appears to have been occasioned by "men of thy confederacy" and "men of thy peace" in Obad. 7.—**And he is no more.** Comp. Isa. xix. 7.

Vers. 11-13. **Leave thy orphans . . . desolate forever.** HIRTZIG sees in ver. 11 a preliminary conclusion parallel to ver. 6 and xlviii. 47. But ver. 11 is no conclusion, being followed by two sentences with **for**, vers. 12, 13, of such a purport that no inference favorable to Edom can possibly be drawn from them. I therefore take ver. 11 with THEODORER, NEUMANN and others, as irony. The Edomites are called upon, the men, namely, to leave their widows and orphans. Observe that it is not said, wives and children. The death of the men is presupposed. When Jehovah immediately adds that He will care for the survivors, this is a poor consolation for the Edomites who do not believe in Jehovah. For what other care but such as slaves receive, can be expected from Him, who announces as his unalterable determination so total a destruction of Edom, as in vers. 13, 17, 18, 20, 21?—**I will preserve, etc.** Comp. Exod. i. 17, 18; 2 Sam. xii. 3; 1 Ki. xviii. 5; Isa. vii. 21. We see from these passages that the meaning of the word is primarily negative: not kill, but secondarily positive: do what is necessary for the preservation of life.—**Whose rule it was not, etc.** It was an abnormal thing for Israel, the chosen people, to be obliged to drink the cup of wrath. I therefore take מִשְׁפָּט in the sense of norm, law, rule. Comp. xxx. 11; viii. 7.—**The cup.** Comp. xxv. 15 sqq.—**Unpunished.** Comp. xxv. 29.—**Have sworn, etc.** Comp. xxii. 5.—**A desolation.** Comp. xxv. 11, 18; xlv. 6, 22.—**Bozrah** (Isa. xxxiv. 6; lxiii. 1; Am. i. 11, 12) was one of the most important cities of Edom (comp. xlviii. 24) of which there are still remains under the name of Basseyra, i. e., Little Bozrah. Comp. RAUMER, *Pal.*, §. 278.—**Desolate for ever.** Comp. xxv. 9.

2. The Judgment on Edom according to its subjective reason.

XLIX. 14-18.

- 14 I have heard a report from Jehovah,
And a messenger is sent among the nations:
"Assemble yourselves and come up against her,
And rise ye for the war."
15 For behold, I make thee small among the nations;
Despised among men.
16 Thy object of horror¹ deceived thee,
The pride of thy heart,
Thou that dwellest in the clefts of the rock,
Thou that occupiest the height of the hill.
Even though, like an eagle, thou buildest thy nest high,
I will bring thee down from thence, saith Jehovah.
17 And Edom shall become a wilderness;
Every one that passeth by shall be horrified,
And jeer on account of all her strokes.
18 As in the overthrow of Sodom and Gomorrah,
And their neighboring cities, saith Jehovah,
No man will dwell there,
Nor a son of man sojourn in her.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 16.—תפליצת does not occur elsewhere. It is usually taken in the sense of *terror*—תפליצת (Jer. xxi. 4) and understood to mean the terror which Edom inspires. But because the following verb is in the masc. some have thought it necessary to separate תפליצת from it and regard it as an isolated exclamation (comp. הפנכס, Isa. xxix. 16), which SCHLEUSSNER renders *O arrogantiam tuam*; HIRZIG, "fear to thee;" GRAF, "horror at thee." But this exclamation appears somewhat exaggerated. Why should a people, who are deceived by pride, be especially inspired with fear? Is not this very common? Was the pride of Edom greater than that of Moab (xlviii. 29)? Or was it threatened with a worse fate? I find it more suitable to take תפליצת in the sense of תפליצת. The latter word in 1 Ki. xv. 13; 2 Chron. xv. 16 designates an idol, an idol-image. This is called a terror, an object of holy horror, as frequently פִּתְרָה, Gen. xxxi. 42; כֹּרֶא, Isa. viii. 13; אִי־כִים, Jer. i. 38 are used in an analogous sense. The LXX. may have the same idea, translating ἡσυχία σου, i. e., *risus, jocus tuus*. According to SCHLEUSSNER, they had Priapus in mind, for which also Jerome holds תפליצת in 1 Ki. xv. and 2 Ki. xv. Rabbis also, according to KIMCHI's testimony, have understood the word of עֲבֹרָה וְרֵרָה, i. e., idolatry. Among the moderns, J. D. MICHAELIS and MEIER adopt this view. The gender of the verb is no hindrance, for the prophet could properly use the masc. when thinking of the person of the idol. Comp. NAEGLER, *Gr.*, § 60, 4.

EXEGETICAL AND CRITICAL.

Jeremiah proclaims in the words of Obadiah, that nations will be summoned to make war upon Edom, to make her small and despised (vers. 14, 15). To such a procedure has Edom given occasion by her idolatrous abominations and her pride. This pride is now to be punished (ver. 16) and Edom is now to become a horrible waste and like Sodom and Gomorrah (vers. 17, 18). These verses are taken with modifications from Obadiah 1-4. The main thought is evidently expressed in ver. 16; the statement of the subjective cause of the punitive judgment, impending over Edom.

Vers. 14, 15. I have heard . . among men. Hemistich 1 is taken from Obad. 1 only with

the alteration of "we have heard" (Israel) to "I have heard," and "arise ye" to "assemble yourselves." The report which the prophet bears directly from the Lord and the message (רִצְיָ vialor, nuntius, Prov. xiii. 17; xxv. 13; Isa. xviii. 2; lvii. 9) which is sent among the nations are of the same purport. We must regard the report however as expressing not only the command itself, but also that it has been issued. Hemist. 2 is extended in Jeremiah. It reads in Obadiah "Arise ye, and let us rise up against her in battle." Ver. 15, taken from Obad. 2, states the object of the war, for the attainment of which the nations are summoned. The words correspond to vers. 11-13, expressing the decree of Jehovah concerning Edom, the execution of which is the object of the war. "For" is wanting in Obadiah. In small and despised there is evi-

dently an antithesis to Edom's pride (ver. 16). Hemist. 2 reads in Obadiah, "thou art greatly despised."

Ver. 16. **Thy object of horror. . . saith Jehovah.** We evidently have here the kernel of the strophe, that by which it is distinguished from the context, *viz.*, the guilt of Edom is here stated, the *subjective* reason of her destruction. While Obadiah mentions as this reason only "the pride of thine heart" (ver. 8), Jeremiah mentions also the "being a terror," or, as I understand the word, the horror, *i. e.*, the idol. We may well conceive that wishing to extend the text of his source the prophet would insert a word which would state the ground of Edom's moral corruption. Whence does arise the moral pollution of the heathen world? According to Rom. i. from idolatry. Here also Jeremiah would say that it was really the idol which deceived Edom, pride being involved in idolatry.—**The pride of thy heart** is then in apposition to **horror**. It is in accordance with this that inaccessible rock-castles are designated as the ground of pride, for, were not all heathen idols local deities? Was not then the idol who had built these rocks and continually protected them the real lord on whom their proud confidence was founded?—**Clefts of the rocks, etc.** It appears to me beyond doubt that Jeremiah had here in view the peculiar character of the Edomite cities, especially the capital, which was called Sela (2 Ki. xiv. 7; Isa. xvi. 1). Comp. the remarks on Bozrah, ver. 13. The second hemistich is abbreviated from Obad. 4. Comp. Am. ix. 2.

["The descriptive points in this verse are wonderfully accurate. Petra, the ancient capital of Edom, for ages the main thoroughfare of the great trade and travel between India and Mesopotamia on the East, and Egypt and North Africa on the South-West; the seat therefore of wealth

and art, perhaps of wisdom also, and culture, held a position of great military strength. It was built in a vast ravine, partly on the broad area inclosed by lofty precipitous walls of rock, which by some of nature's mighty convulsions had been rent asunder, and partly in those very fronts of lofty rock, chiseled out with immense labor, so that the pillars of the temples and the apartments of its tombs and dwellings were wholly cut from the solid, eternal rock. Here—her nests built high in these crags like the eagle's—old Petra sat in her pride and her strength, cherishing the vain fancy that no power could ever bring her down. But the Almighty spake and it was done!—The site of ancient Petra, for ages unknown, has been brought to light during the present century. A number of travelers have visited and explored it. Laborde, Dr. Robinson and others, have given full and precise statements of its wonderful ruins, placing Petra in the front rank of those ancient witnesses who bear their silent but resistless testimony to the precision of the old prophetic descriptions, and to the marvellous correspondence in the most minute details between prophecy and history—the prophecy of twenty centuries ago and the history of to-day." COWLES.—S. R. A.]

Vers. 17, 18. **And Edom . . . sojourn in her.** These verses do not contain any reminiscences from Obadiah, but they do from Jeremiah himself and from other writings.—**And Edom, etc.**, is formed after xxv. 11, 38. Comp. l. 18.—**Every one that passeth.** Comp. xix. 8.—**As in the overthrow, etc.**, is from Deut. xxix. 22. Comp. Isa. xiii. 19; Jer. l. 40. The expression **neighboring cities** points to Deut. xxix. 22, where Admah and Zeboim are mentioned with Sodom and Gomorrah. Comp. Hos. xi. 8.—**No man will dwell, etc.** Comp. ver. 33; l. 40; li. 43.

8. The instrument chosen by Jehovah for the destruction of Edom.

XLIX. 19-22.

- 19 Behold, as a lion he cometh up
From the pride of Jordan to the evergreen pasturage,
For in a twinkling I drive him (Edom) from thence.¹
And who is chosen?² Him will I set over him.
For who is like me? And who will appoint me the time?
And who is the shepherd that would stand before me?
- 20 Therefore hear the counsel of Jehovah which He hath counselled against Edom,
And His thoughts, which he has thought concerning the inhabitants of Teman:
Verily they will be dragged along, the feeble little sheep;
Verily their pasturage will be astounded³ at them.
- 21 At the sound of their fall⁴ the earth trembles.
Crying¹⁶ The sound of it⁵ is heard on the Red Sea.
- 22 Behold, as an eagle he ascends and flies,
And extends his wings over Bozrah;
And the heart of the heroes of Edom on that day
Will be as the heart of a woman in anguish.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 19.—The construction as in Zeph. iii. 7 *coll.* Prov. xii. 19. Comp. NAEGLER, *Gr.*, § 95 g, *Ann.*—*יְעַלֶּה* is undoubtedly to be referred to *נֶחֱלָה*, although this word is elsewhere used as a masc. (Isa. xxvii. 10; xxxiii. 20), since the idea of "country" lies at its basis. Comp. *rems.* on *נֶחֱלָה* ver. 16.

² Ver. 19.—*וְ* is used as *e.g.* in Exod. xxiv. 14. Comp. NAEGLER, *Gr.*, § 79, 6.—*אֶלֶּיךָ* for *עֲלֶיךָ*. Comp. remarks on x. 1.

³ Ver. 20.—*יִשְׁמֶה* Hiphil (on the form comp. OLSH., *S.* 577, 8; Numb. xxi. 30) is to be taken as the direct causative: *stuporem efficere*, to produce astonishment and horror not in others, but in one's self, *i. e.*, to be horrified. Comp. NAEGLER, *Gr.*, § 18, 3. [*אֵלֶּיךָ אִם* *if not*, a strong mode of asseveration for the purpose of expressing the certainty of any event." HENDERSON.—S. B. A.]

⁴ Ver. 20.—*נֶחֱלָה* is infinitive. Comp. 2 Sam. i. 10; OLSHAUSEN, § 245 b.

⁵ Ver. 21.—*עֲלֶיךָ* the main idea placed emphatically in advance, which is more accurately defined in the following context. Comp. EWALD, § 309, b.

⁶ Ver. 21.—["For *קִוְיָה* which refers to *עֲנָקָה*, we find the less appropriate reading *קִוְיָה* in eighty-four MSS.: it has been originally in fourteen more; it is in three by correction, and is in the text of twenty-one printed editions. The only version which supports it is the Targum." HENDERSON. HIRZIG however approves of this reading as the more difficult, referring it to *אֶרֶץ*, the land, *i. e.* the population thereof.—S. B. A.]

EXEGETICAL AND CRITICAL.

This strophe also describes the destruction of Edom, but in such wise that the instrument in the hand of the Lord is prominent, without being mentioned by name. As a lion from the reed thickets of the Jordan falls upon a flock, which is pasturing on the luxuriant, ever-green meadows of the Gôr, so shall Edom be surprised in his rock-dwelling and be driven away in a twinkling. So shall a new shepherd, chosen *ad hoc* by the Lord Himself, be set over Edom, for the previous shepherds of Edom have no prerogative to maintain their position in spite of the Lord (ver. 19). The new Shepherd, however, will not pasture the flock in the old way peaceably, but will drag them away, so that their pasturage will be assounded at the disappearance of the flock (ver. 20). Thus the fall of Edom will be a violent one, so much so that the sound of it will be heard afar (ver. 20). Again, in conclusion, the one who is called to the destruction of Edom is compared with an eagle (after Deut. xxviii. 49), who will extend his wings over Bozrah, which is fortified indeed, but powerless against such an enemy, so that on that day even the heroes of Edom will be as faint-hearted as parturient women.

Ver. 19. Behold as a lion . . . before me. As in xlvii. 18 with Carmel, and in xlviii. 40 with an eagle, so here the instrument of the Lord is compared with a lion, one who lurks in the reedy margin of the Jordan (the pride of Jordan, "the luxuriant bushes and reeds growing on its banks, by which it is enclosed as by a green garland." KÖHLER on Zech. xi. 3 *coll.* Jer. xii. 5; RAUMER, *Pal.* S. 58; HERTZOG, *R.-Enc.*, VII., S. 8) and from thence makes his inroads on the flocks pasturing on the luxuriant evergreen meadows of the Jordan valley. For the Gôr, though in general arid and infertile, where brooks flow down from the mountains to the Jordan has oases, which under the influence of the tropical climate are exceedingly fertile. Comp. ARNOLD in HERTZOG, *R.-Enc.*, S. 10, *etc.* I am therefore of opinion that *אֶרֶץ* does not directly signify the land of Edom, and thus is neither to be taken as "rock-dwelling" nor as "evergreen pasturage" with sole reference to the undisturbed possession

of the land for centuries. I take it in the latter meaning, but I think that the expression is chosen because it admits of a double reference, to the oases of the Jordanic valley and to Edom itself, which may be thus designated both as the ancient residence of the Edomite nation, and with reference to the strength and indestructibility of its national defences (comp. Num. xxiv. 21; Mic. vi. 2). In referring the expression at the same time to Edom, a transition is formed from the comparison to the thing compared.—For in a twinkling. From the "For" we see that the prophet has in view the suddenness of the attack as a *tertium comparationis*. From the thickets of the Jordan lions could easily fall upon herds feeding near the bank (comp. HERTZOG, *R.-Enc.* XI. S. 29). In like manner shall Edom be suddenly assailed and driven away from his pasturage.—And who is chosen? We see from this expression that the prophet had no definite person in view. He does not yet know who the chosen one is, but only that there will be one. Whoever it is will really obtain the supremacy over Edom, appointed to him. (xv. 8; li. 27). The elder commentators understood Nebuchadnezzar, or even (*interprete Luthero*, as Förster says) Alexander the Great.—For who is like me? Edom's princes of ancient and illustrious descent (Gen. xxxvi.) might well be caught in the delusion of inviolable security. Here they are told that they have a higher power above them, who can remove them, and set others more pleasing to him in their place—Jehovah, namely, who has none like unto Him, (Comp. CASPARI, *Micha der Morast*, S. 14sq.; Exod. xv. 11), whom no one can bring to an account (Job ix. 19), whom no earthly national shepherd (x. 21; xxv. 34; xxxii. 1) can defy. ["To 'appoint one the time' is the ancient phrase for a legal indictment and summons. Who shall prosecute me before the court for this proceeding, *i. e.*, set himself against me as an opponent, or an antagonist." COWLES.—S. B. A.]

Vers. 20, 21. Therefore hear . . . Red Sea. As it is, therefore, undeniable that the Lord has power over all kingdoms of the nations, it is solemnly made known to all the world as the decree of the highest Majesty; the Edomites shall suffer the same fate from Him, who shall attack

them like a lion, as the lion brings upon the weaker animals, i. e., they shall be dragged away (xv. 3; xxii. 19)—carried into captivity. Thus will the land be desolated, as the prophet poetically expresses it in the words, the land will be horrified at the sudden stillness and desolation. There is a similar personification in Job vii. 10, (Ps. ciii. 16). From this it follows 1. that the entire representation of these two verses is based on a figure of a place of pasturage; 2. that by the *new shepherd*, a conqueror is understood who will desolate the land and carry the people into captivity; 3. that the sentence with *therefore*, occasioned by the emphatic causal sentence of three clauses, ver. 19, 6, contains no more than an emphatically repeated inference (A, then B, therefore A), consequently the same thought in substance, which was already expressed in *I will drive him from thence*. On ver. 20a comp. ver. 80; xviii. 11; xxix. 11; Isa. xiv. 26, 27; xix. 12 — *Teman*, comp. ver. 7. The city lay according to Jerome, five, according to Eusebius, fifteen Roman miles from Petra, comp. RAUMER, *Pal. S.* 279.

The little sheep. Comp. xiv. 3; xlviii. 4. The "smallest of the flock" are the weakest, most helpless, who are least adapted for flight or resistance, and most for being dragged away.—[HENDERSON adheres to the A. V., making "the smallest of the flock" the nominative.—S. R. A.] —**At the sound**, &c., immediate effect of the overthrow of the power of Edom. Comp. Ezek. xxvi. 15; xxxi. 16; Isa. xiii. 18; Jer. li. 29.—The whole passage, vers. 19-21, is repeated and applied to Babylon (l. 44-46).

Ver. 22. **Behold . . . in anguish.** That which is in ver. 19 declared by means of a figure taken from a lion, is here repeated in the form of a figure derived from an eagle. The first half of the verse is taken from xlviii. 40, the second from xlviii. 41. The reason of the assailer of Bozrah appearing here as an eagle may be that the "castellated rock" of this city is designated as accessible only to an eagle. Comp. RAUMER, *Pal. S.* 278; SCHUBERT, *Reise in das Morgenland*, II. S. 426.

8. Prophecy against Damascus.

XLIX. 28-27.

Out of a large number of small kingdoms (thirty-two are mentioned in 1 Ki. xxi. 1, 16) with which the Israelites after the period of the Judges had to endure many conflicts, (Jud. iii. 8; 1 Sam. xiv. 47; 2 Sam. viii. and x.), a large one was formed after David's death by Rezon, with Damascus for its capital (1 Ki. xi. 23, 24). With this great Syrian kingdom also the two kingdoms of Israel had to endure many and severe conflicts, (1 Ki. xv. 18 sqq.; xx. 1 sqq.; xxii. 1 sqq.; 2 Ki. v. 1 sqq.; vi. 8 sqq.; viii. 28, 29; x. 32, 33; xii. 17; xiii. 3; xiv. 25; xv. 37; xvi. 5, 6), till at last the Assyrians, solicited by Ahaz of Judah, (2 Ki. xvi. 7-10), fell upon Syria and brought the country permanently under their dominion (2 Ki. xvi. 9). We need not seek the fulfilment of Jeremiah's prophecy of the destruction of Damascus in a particular "conquest and devastation of the country by Nebuchadnezzar." (GRAF). For even if Nebuchadnezzar did seize Syria and Damascus and treat them with a certain degree of hostility (whether as an Assyrian province or as an Egyptian tributary) yet the prophet's perspective extends over the whole future of Damascus (comp. the Intro. to chh. l. li.). He sees in one picture what in the fulfilment will be divided into many stages, comp. HERZOG R.-Enc. III., S. 260.

As regards the date of the prophecy both the superscription and the purport of it indicate that it formed part of that Sepher, beginning with xlv. 1, which owes its origin to the period before the battle of Carchemish. Comp. Intro. to the Prophecies against the Nations.

23 AGAINST DAMASCUS.

Ashamed are Hamath and Arpad,
For a bad report have they heard: they are dissolved.¹
In the sea there is terror,² it cannot rest.

24 Enfeebled is Damascus, she turns to flee,
And terror³ seizes her;⁴

Anguish and sorrow lay hold on her like a parturient.

25 How! Is not the city of renown abandoned,
The place of my delight?

26 Hence her youths fall in the streets,
And all men of war shall perish on that day, saith Jehovah Zebaoth.

27 And I kindle a fire in the wall of Damascus,
Which shall devour the palaces of Benhadad.

TEXTUAL AND GRAMMATICAL.

- ¹ Ver. 23.—**נָכַח** used frequently of the effect of fear in loosening the *compagines corporis*; Exod. xv. 15; Josh. ii. 9, 24; Ps. lxxv. 4; Isa. xiv. 31.
- ² Ver. 23.—**כִּים רָאָה** Since the following words **לֹא יִכָּל הַשִּׁקָּט** are taken verbatim from Isa. lviii. 20, the previous words in Isaiah may rule the previous words here. There we read **וְהַשִּׁקָּט כִּים נָרָשׁ**. It would now be certainly most convenient to read **כִּים** in the present passage instead of **כִּים**. Jeremiah however does not quote the last words accurately as a whole. And **כִּים** also is not without difficulty. We should expect it to be in the construct state. I therefore think that the reading in the text is the correct one.—**רָאָה** is fear, terror, unrest. Comp. Josh. xxii. 24; Prov. xii. 25; Ezek. iv. 16; xii. 18, 19. The subet. in Jeremiah here only; the verb in xvii. 8; xxxviii. 19; xlii. 18.
- ³ Ver. 24.—**רָטַח** *ar. aey.* a Syrian word, without doubt chosen purposefully. Comp. **רָתַח**, Hos. xiii. 1.
- ⁴ Ver. 24.—**הַרְוֵיקָה** is so punctuated by the Masoretes that it is evident they took Damascus for the subject (*terroris prehendi*) having in view passages like Isa. xlii. 8; Job xviii. 20; xxi. 6. But the punctuation **הַרְוֵיקָה** would correspond better to Jeremiah's usage. Comp. vi. 24; viii. 21; i. 43.

EXEGETICAL AND CRITICAL.

An enemy coming from the north threatens first Hamath and Arpad, which are thus thrown into commotion, like a tempestuous sea (ver. 23). This agitation reaches also Damascus, hence discouragement, anxiety, in part flight (ver. 24). The city is not abandoned by all the troops (ver. 25), hence a great blood-bath and destruction of the army in the streets (ver. 26) and destruction of the city by fire (ver. 27).

Ver. 23. **Against Damascus . . . cannot rest.** The superscription is as in xvi. 2; xlviii. 1; xlix. 1, 7. I cannot at all discover that the superscription is too limited, as GRAY supposes, for in fact this brief utterance is occupied only with Damascus, the cities Hamath and Arpad being mentioned only to designate the successive advance of the calamity and the direction in which the enemy comes. It is a matter of course that the fall of the capital involves that of the kingdom, hence the superscription is incorrect neither in itself nor in relation to the purport of the passage. According to Num. xxxiv. 8 Hamath is to be the northern limit of the land to be occupied by Israel. The boundaries were also really extended thus far at times. Comp. 2 Ki. xiv. 28 with 2 Chron. viii. 4. The city was situated on the Orontes to the North of Damascus, and was afterwards called Epiphania by the Greeks. Comp. JEROME on Am. vi. 2, 14. Arpad, which is always named together with Hamath (Isa. x. 9, comp. DELITZSCH on the passage; xxxvi. 19; xxxvii. 13), must have been situated in the neighborhood of this city. We thus see that the prophet expects the enemy from the North, as it was natural that the army of the Egyptians then in northern Syria should turn his gaze in that direction. Hamath and Arpad stand confounded in consequence of the evil tidings. They flow away, dissolve, pass away with anguish.—The following words are taken verbatim from Isa. lvii. 20. Jeremiah has doubtless from this passage the idea of the sea

in general in his mind. The expression **נָכַח** had directed his thoughts to that passage and still exerts some influence. He thus imagines these cities as a wildly agitated sea. In the swaying hither and thither of the waves is mirrored the inward unrest and anguish. It is not then the real sea that is meant (*Hirzig*), but the human multitude compared to a sea. (Comp. Isa. xvii. 12; viii. 7, 8).

Vers. 24-27. **Enfeebled . . . Benhadad.** The bad report reaches even the capital, and this in consequence falls into critical agitation. Despair seizes on the inhabitants. A part turns to flight. (Comp. rem. on xli. 5, 21). Anguish takes hold upon them.—**How? Is not, etc.** We are not justified in regarding the negative as a strong affirmation, or taking abandoned in the sense of, left free, spared. Rather does the prophet say really: how then is the city not forsaken? (Comp. 2 Sam. i. 14). He is astonished and complains, that it has not been abandoned. This would have been better for the Syrians. For just because it has not been, their youths fall in their streets and their whole army is destroyed. Flight might have saved them.—**City of renown, etc.** Comp. li. 41; Isa. lx. 18; lxii. 7.—**My** refers to the prophet and there is no irony in it. He lamented that the city was not abandoned. He has a human pity for the destroyed city as he has a human joy in its beauty. Comp. rem. on xlviii. 81. [The Vulg., Syr., Chald., omit *my*. BOOTHROYD maintains that this omission is necessary to make good sense!—S. R. A. J.]—**The youths.** Comp. ix. 20.—Ver. 27. **And I kindle.** The whole verse in its main constituents is taken from Am. i. and ii. Comp. Am. i. 4, 7, 10, 12, 14; ii. 2, 5.—**In the wall, not on the wall, for the wall itself does not burn, but within the wall, so that all which the wall includes is consumed by the fire.** The palaces of Benhadad are the royal palaces, since Benhadad (there were three of them, 1 Ki. xv. 18, 20; xx. 1-8; 2 Ki. vi. 24; viii. 7, 9; xiii. 8, 24, 25) was the best known name of Syrian kings.

9. Prophecy against Kedar and the Kingdoms of Hazor.

XLIX. 28-33.

From Damascus the prophet turns his gaze eastward to the bordering Arabians, comprised in the designation of the title. In xxv. 23, 24 Jeremiah mentions among the populations to be subdued by Nebuchadnezzar several Arabian tribes. We feel impelled to suppose that the limits of the Arabian conquests of Nebuchadnezzar were undefined in the mind of the prophet, for we shall be obliged to distinguish a real and ideal dominion of that ruler, though the boundary line between the two is a vague one. It is unnecessary to inquire after a special occasion for this prophecy. Nebuchadnezzar being now universal ruler, the Arabs, being the immediate southern neighbors of his native country, cannot possibly be omitted from subjection to his power. Moreover, the Arabs had enough to do with the Israelites from the time of Gideon (comp. Jud. vi.-viii.; 2 Chron. xvii. 11; xxi. 16, 17; xxvi. 7).—As regards the date of this prophecy we have in the mention of Nebuchadnezzar's name a sure proof that it was written later than most of its sisters in chh. xli.-xlix., for only a single one of these (the second against Egypt, xli. 13-28) mentions Nebuchadnezzar. If his expedition against the Arabian tribes were really the first, which he made after his ascension to the throne (comp. the ezeq. rem. on vers. 28, 29) this prophecy might be ascribed most fitly to the time in which he was preparing for the undertaking.

- 28 Against KEDAR and the kingdoms of HAZOR, which Nebuchadnezzar¹ the king of Babylon smote,
Thus saith Jehovah:
Arise, go up against Kedar,
And spoil ye the sons of the east.²
- 29 Their tents and their flocks shall they take,
Their curtains and all their utensils;
And their camels shall they take for themselves,³
And shall cry over them, "Terror round about."
- 30 Flee, run apace, stoop, ye inhabitants of Hazor, saith Jehovah,
For Nebuchadnezzar king of Babylon hath planned a plan against you,
And hath had thoughts against you.
- 31 Up! Move against a nation at ease,⁴
That dwelleth securely, saith Jehovah.
They have neither doors⁵ nor bolts,
They dwell apart by themselves.
- 32 And their camels shall become a prey,
And the multitude of their flocks a plunder;
And I scatter to all (the four) winds, those with cropped hair-corners,
And from all sides I bring their destruction, saith Jehovah.
- 33 And Hazor shall become a habitation for jackals,
A desolation in perpetuity:
Not a man shall dwell there,
Nor a son of man sojourn therein.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 28.—The י with which the king's name is written in the Chethibh is due to a scriptural error occasioned by the word נצור standing just before.

² Ver. 28.—שדד. On the singular imperative form comp. OLS. § 235, 6.

³ Ver. 29.—לרם. The pronoun is grammatically more correctly referred to the enemies of the Arabs (comp. Num. xvi. 6; Deut. ii. 36; iii. 7; NABGELSB. Gr., § 81, 1 b) since the reference to the Arabs must have been expressed by כן.

⁴ Ver. 31.—The form שלין formed like עיר (comp. OLS. § 180, Ann.) is found here only. Elsewhere שלי (Job xvi. 12; xx. 20) or שליין (Job xxi. 23).

⁵ Ver. 31.—לרתים. By this are meant not house-doors, but city gates. Comp. Deut. iii. 5; 1 Sam. xxiii. 7.

EXEGETICAL AND CRITICAL.

Plunder, desolation and dispersion by Nebuchadnezzar are proclaimed to the pastoral tribes living in Arabia to the East of Palestine. First the enemies are called upon to advance, and with war-cries to fall upon the Arabs and spoil them (vers. 23, 29). The Arabs, however, are admonished to flee and hide themselves, to escape the plans formed against them (ver. 30). Hereupon the enemies are summoned anew to the attack, and are told, as if to allure them, that they have to deal with a people at peace and not intrenched behind bulwarks (ver. 31). Rich booty is placed before them in prospect. Dispersion on all sides will be the result, corresponding to the attack on all sides (ver. 32). The land shall be devastated and cease to be a habitation for man (ver. 33).

Vers. 28, 29. **Against Kedar . . . terror round about.** Kedar is named in Gen. xxv. 13 as the second son of Ishmael, with which the Arabian tradition agrees. Comp. HERZOG, *R.-Enc.* I. S. 463. [Comp. KEIL and DELITZSCH, *Comm. on the Pentateuch* (Eng. Ed.) Vol. I. p. 264]. They lived "in the desert between Arabia Petraea and Babylonia" (KNOBEL, *Gen.* S. 212), and are frequently mentioned as rich in flocks, living in tents (Song of Sol. i. 5; Ps. cxv. 5; Isa. xlii. 11; lx. 7; Ezek. xxvii. 21) and celebrated for their skill in archery (Isa. xxi. 16, 17). Comp. rems. on ii. 10.—**Hazor**, different from the localities of this name in Palestine (Josh. xi. 1-3; xii. 19; xix. 36; Jud. iv. and v; 1 Ki. ix. 16; xv. 23—Josh. xv. 23, 25—Neh. xi. 33), is mentioned here only as a district in Arabia. According to NIEBUHR (*Ass. u. Bab.*, S. 210 coll. 428), Hazor is "the present Hadshar, a district which occupies the whole north-eastern corner of Nedshed, and to which in the wider sense the coast lands of Lachsa also belong." This corner is formed by the southern course of the Euphrates and the Persian Gulf. With regard to the meaning of the name it is natural to think of Isa. xlii. 11 and to suppose that הָצֹר denotes the inhabitants of the הָצֹרִים, i. e. villages without walls and gates (comp. Gen. xxv. 16). DELITZSCH remarks on Isa. xlii. 11, "the settled Arabs are still called *Hadarije* in distinction from *Wabarije*, the tent Arabs; *hadar*, הָצֹר, is the fixed dwelling-place in contrast to *bedû*, the steppe, where the tents are erected temporarily now here and now there." Accordingly הָצֹר and קָדָר are related not as opposites, but only as the more limited and more extended idea, and Jeremiah would address his words to Kedar and to all other Arabs dwelling in הָצֹרִים. With this

would accord not only the Chaldean incursion generally, which it is easier to regard as directed against a settled people than against nomads, but especially the description of the devastation in ver. 23, which seems to presuppose not the pasturage of a passing horde but the abiding-place of men who build houses. It seems opposed to this, however, that in ver. 29 the tents and curtains of the attacked are spoken of, according to which part of them at least were tent-dwellers. It is also surprising that in Isa. xlii. 11 the Kedarenes are inhabitants of הָצֹרִים, while elsewhere (comp. the passages cited) they are described as tent-dwellers. I believe that all may be united in the hypothesis that there were some Kedarenes living in tents and some in villages, and that the text has in view both these and also the other tribes settled in villages of northern Arabia.—**Which Nebuchadnezzar, etc.** These words appear to be a later addition, as otherwise the prophecy characterizes itself as a *vaticinium post eventum*. Yet even HITZIG remarks, the addition is "contained in the LXX. and preserving the older form of the proper name as in xlii. 80 is relatively very old, and probably genuine and certainly contains historical truth, which is not handed down elsewhere." NIEBUHR (*Ass. u. Bab.*, S. 209, 10) and DUNCKER (*Genh. des. Alterth.*, I. S. 827) are of opinion that Nebuchadnezzar, after returning from the victory of Carchemish, had strengthened his internal dominion, first taking into consideration "the extension of his dominion over the Arabs on the lower Euphrates, in North Arabia and the Syrian desert" (DUNCKER). It is to be remarked in this connection, that according to CRESIAS, whose statement DUNCKER regards as credible (*S.* 804, 806 *Ann.* 2, etc.), the Babylonians had already brought Arabs with them to the siege of Nineveh.—The expression "sons of the East" is the "general designation of the Arabs, especially the nomad tribes of northern Arabia" (ARNOLD in HERZ., *R.-Enc.* I. S. 460). Comp. Jud. vi. 3, 33; vii. 12; viii. 10; 1 Ki. v. 10; Job i. 8; Isa. xi. 14; Ezek. xxv. 4, 10.—**Curtains** are the mats or canvas of which the tents consist. Comp. iv. 20; x. 20.—**Terror, etc. Mayor missabib.** Comp. vi. 15; xx. 3, 10; xli. 5. Vers. 30-33. **Flee . . . therein.** On flee, etc., comp. ver. 8. On planned a plan comp. ver. 20; xviii. 11.—**At ease.** Comp. Jud. xviii. 7.—**Apart by themselves.** Comp. v. 17; Numb. xxiii. 9; Deut. xxxiii. 28.—**And I scatter, etc.** Comp. Ezek. v. 12; xii. 14.—**Cropped hair-corners.** Comp. rems. on ix. 25; xxv. 23.—**From all sides.** Comp. rems. on xviii. 28; 1 Ki. v. 4—ver. 8; xli. 21.—**Shall become, etc., ver. 33.** Comp. ver. 18; ix. 10; x. 22; li. 37; l. 40.

10. Prophecy against Elam.

XLIX. 84-89.

Elam is mentioned in the Old Testament in Gen. x. 22; xiv. 1, 9; Isa. xi. 11; xxi. 2; xxii. 6; Jer. xxv. 25; Ezek. xxxii. 24; Dan. viii. 2; Ezra iv. 9. Comp. supra ad xxv. 25. It is here mentioned as the representative of the more remote populations, beyond the Tigris, all those who are enumerated in the catalogue of nations beyond the Tigris in xxv. 25, 26. M. NIEBUHR assumes as certain a victorious war of Nebuchadnezzar with Elam between the ninth and twentieth years of his reign (Ass. u. Bab. S. 212). In this, however, he relies not on positive historical testimony but only on inferences, the correctness of which may be disputed. We are further in no need of an actual overthrow of Elam by Nebuchadnezzar. The kernel of the prophecy is an idea which retains its truth even if Nebuchadnezzar had never made war on Elam.

Why Jeremiah chose Elam as the representative of the eastern nations is not apparent. The supposition of EWALD (Proph. d. A. B., II. S. 130), that "the wild warlike Elamites had acted as auxiliaries shortly before in the deportation of Jehoiachin and the first great deportation of the people, and in this had shown themselves particularly cruel," does not appear to be well-founded. For 1. if the Elamites already served in the army of Nebuchadnezzar they needed not to be subjugated; 2. the superscription affords no sure criterion of the date. For it is highly probable that it is placed here by mistake, as we shall show on ver. 34. The prophecy does not mention Nebuchadnezzar by name, and we must therefore regard it as of the same date as the others in chh. xlv.-xlix. against the nations (except xlv. 13 sqq. and xlix. 28-33).

- 34 The word of Jehovah which came to Jeremiah the prophet with respect to Elam,
in the beginning of the reign of Zedekiah, king of Judah, saying,
35 Thus saith Jehovah Zebaoth :
Behold, I will break the bow of Elam,
The chief part of their strength.
36 And I will bring upon Elam four winds from the four corners of heaven,
And will scatter them to all those winds;
And there shall be no nation whither the dispersed of Elam¹ shall not come.
37 And I will terrify² Elam before their enemies,
And before those who seek their life;
And I will bring calamity upon them,
The fierceness of my anger, saith Jehovah;
And I will send the sword after them,
Until I have utterly consumed them.
38 And I will set my throne in Elam,
And destroy king and prince from thence, saith Jehovah.
39 And it shall be at the end of days,
I will turn the captivity of Elam, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 36.—עֵלָם In the Chethibh has expressions such as ver. 13; xxv. 12; II. 26, 62, etc., in view.

² Ver. 37.—וְהִפְתִּיתִּי comp. OLSEN., S. 563, 4,—xlv. 26; ix. 15.

EXEGETICAL AND CRITICAL.

The bow of the Elamites, wherein their strength consists, shall be broken (ver. 35). They shall be attacked and scattered on all sides (ver. 36), and be pursued to destruction (ver. 37). In the country itself the Lord will hold strict judgment and exterminate all the rulers (ver. 38). Yet in the distant future Elam also shall be liberated and obtain salvation (ver. 39).

Ver. 34. The word . . . Judah. There are

well-founded doubts as to the authenticity of this superscription. We have hitherto found without an exception, that in all prophecies which are older than the battle of Carchemish, Jeremiah never mentions Nebuchadnezzar and the Chaldeans, while in all the oracles subsequent to this catastrophe he knows and names Nebuchadnezzar as the Lord's chosen instrument. If now this prophecy really dates from the beginning of Zedekiah's reign, why is not Nebuchadnezzar mentioned? Why are the agents of the punishment spoken of in as general a manner as in the

older prophecies? Or must not Nebuchadnezzar be necessarily regarded as the agent, as GRAF supposes (S. 676)? I hold it quite impossible for Jeremiah in the beginning of the reign of Zedekiah to have thought of any other than Nebuchadnezzar as an instrument of the execution, or to have left this point even in *suspense*. Compare only xxvii. 5 sqq., where the whole earth, with all that is thereon, is given over without exception or reserve to the Chaldean king. Add to this an external circumstance. Unreliable as the Alexandrian translation in general is, yet in some circumstances it may serve to indicate the original form of the text (comp. GRAF, *Einkl. S. LVII.*). This is here the case. As is well-known the prophecies against the nations have in the LXX. their place immediately after that indication of a Sepher, containing them, in xxv. 13, and this prophecy against Elam is at their head. It is introduced with the words: ἀ ἐκροφήτευσεν Ἰερემίας ἐπὶ τὰ ἔθνη τὰ Αἰλάμ. It further closes with the words: ἐν ἀρχῇ βασιλείωντος Σεδεκίου βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ Αἰλάμ, and these words form in addition the beginning of ch. xxvi. However severely we may judge the arbitrariness of this translator, it must be admitted that this exceeds the customary degree thereof, which is substantially confined to abridgement (comp. GRAF, *Einkl. S. XLIII.*). What could have induced him to invent this postscript, since the brief oracle was sufficiently characterized by the prefixed words τὰ Αἰλάμ (evidently

corresponding to the Hebrew דָּלַיִל, but on account of its brevity added as in apposition to the preceding ἐπὶ τὰ ἔθνη? Whence now that postscript? It is remarkable that in the LXX. the first verse of ch. xxvii. (Heb.) is wanting. It is the verse with the undoubtedly false name of Jehoiakim! Now ch. xxvii. stands in the closest topical relation to ch. xxv. In the symbolio sending of the yoke it forms an actual commentary to the symbol of the cup of wrath, xxv. 15 sqq. Ch. xxvi. on the other hand belongs to a much earlier date, and is merely inserted here, because it likewise (as ch. xxvii.) has for its subject the conflict with the false prophets, and bears as date the beginning of the reign of Jehoiakim. Compare the Introduction to the Ninth Discourse (ch. xxv.), and the rems. on xxvii. 1. This postscript now which the LXX. subjoins to the oracle against Elam suits exactly (only with the omission of the words περὶ Αἰλάμ) in the place of the verse wanting at the beginning of ch. xxvii., and, which is a matter of importance, it contains the right king's name, viz., that of Zedekiah. The supposition is thus pressed upon us that the prophecies against the nations originally had place immediately after ch. xxv., that ch. xxvii. was connected directly therewith (without the intervention of ch. xxvi.), that the prophecy against Elam formed the conclusion of the oracle against the nations, and that by mistake the Diaskenast who altered that original order, removed xxvii. 1, and attached it, as a postscript, to the oracle against Elam. In this behalf the words "against Elam," had to be inserted. This alteration must have been made in very early times, for it makes itself felt in both the Hebrew text and in the LXX. only with this difference.

that in the text, on which the LXX. was based, the misplaced words still stood at the close of the word directed against Elam, so that this had a superscription and a postscript, while in our Masoretic recension the postscript is made into the title by the assumption into it of the words

דָּלַיִל-לָמ. For this purpose the form of the sentences must also have been altered, so that it was in correspondence with the superscription, xlvii. 1 and xlvii. 1, while in the Greek text (xxvi. 1) the old form is still perceptible. Thus substantially MOVES and HITZIG, with whom I feel compelled to agree in the main.

Vers. 85-89. Thus saith . . . saith Jehovah.

It seems to me far-fetched to take נִשְׁבַּע in the sense of *virī fortes* as HITZIG and GRAF would do, after the example of the Targum and several Rabbis. This meaning also does not seem to me to be proved. For in Isa. xxi. 17 the word is to be understood peculiarly (comp. DELITZSCH, *ad loc.*). In 1 Sam. ii. 4 and Hos. i. 5, it stands by synecdoche for all the means of attack and defence. And it is thus to be rendered here the rather as we know from history, that the Elamites were really celebrated as archers (comp. Isa. xxii. 6; Livy XXXVII. 27; HERZOG, *R.-Enc.*, III. S. 748). The bow was the chief part of their strength (comp. ii. 8; Am. vi. 1, 6). When HITZIG inquires "why limit the breaking to the bow?" the answer is, because it was the main element of their power. To break their bow was to render them defenceless. When this is done, the advance is made upon them positively; from the four corners of the heaven are the four winds to rage against them and drive them one to another, i. e., the four winds shall scatter them to the four winds (comp. ver. 32; Zech. ii. 10; vi. 5). Without a figure, they shall be attacked on all sides and scattered on all sides, so that there will be no nation in which such Elamites are not to be found. That this is the sense is clear from ver. 37, where the same thing is expressed without a figure.—In the country itself will the Lord erect His throne (comp. the related but not identical expression, i. 15 and xlvii. 10), i. e., He will sit in judgment, and the heads of the people must appear to receive their sentences. But Elam also at the end of days shall share in the salvation which the Lord shall then bring to all nations by the Messiah (comp. xlix. 6; xlviii. 47). It is also not to be doubted that this word of consolation applies not to Elam alone, but to all the nations before mentioned.

DOCTRINAL AND ETHICAL.

1. On xlix. 1. Has then Israel no heir? So the prophet tells the Ammonites. But to Israel himself he speaks differently; I will cast you out from my presence, as I cast out all your brethren, the whole seed of Ephraim (vii. 15). Thus the Ammonites have no right in Israel, and Israel, although he has forfeited his claim with respect to Jehovah, still has a right to his country with respect to the Ammonites, which he will one day, through God's grace, make good again. "Israel will one day possess and rule his possessors and rulers. This is Israel's eternal calling, which, in spite of every sin, must again be manifested,

and is fulfilled in the Christian church to which all nations are given as a possession. Even now Jeremiah by God's word, of which he is the bearer, has power over Ammon as over all the heathen world. He surveys their whole character, and already holds judgment. In him is Israel's majesty and triumph even though on this account he is most mocked by the Jews." (DIEDRICH). As then the servants of Malcom occupied the territory of Israel, so since then have the servants of Mohammed occupied the territory of the Christian church in Asia and Europe. In both cases it was a judgment on the latter without conferring any right on the former. A time, however, will come when the restoration of Israel and of Christianity to their country, and their right will take place at the same time.

2. On vers. 4, 5. "The real confidence of the world is always on Mammon. They would satisfy the deity with their dead self-devised works, but with desire and the tension of all their powers does the world serve material interests, as they are now-a-days called? Soon, however, Ammon's corn-fields are overflowed by enemies, then even their confidence gives way to despair." DIEDRICH.

3. On ver. 7. "We see here, how God puts to shame those who depend on their wisdom and craftiness, so that we may ask: is there no more wisdom or counsel among the wise? Is their wisdom come to naught? Paul also writes of this (1 Cor. i. 19, 20) from the prophet Isaiah (xxix. 14 coll. Jer. ix. 23, 24). *Biblische Summarien*, etc.

4. On ver. 7 sqq. "Although Edom was the nation nearest to Israel both in relationship and acquaintance, it is thus only a precursor of Antichrist, who endeavors to hide a worldly character in Christian forms. Edom is irritated by the existence of Israel, the presence of the pure word of God is always a thorn in his conscience. From Edom came Herod who wanted to murder the child Jesus, and who also mocked the suffering Saviour. Edom was celebrated for wise proverbs; it possessed high mental endowments; but are not even these put to shame, when not accompanied by the fear of God?" DIEDRICH.

5. On ver. 12. Israel was the chosen nation, the son of the house (comp. Exod. iv. 22; Jer. xxxi. 9), and yet he was severely chastised. Further, there were in Israel many just and pious men, who did not share the sins of their people, but zealously contended against them. But even these also had to bear the severe chastening. "Prophets and priests were also carried away to Babylon; Daniel, Ezekiel and pious men like Ananiah, Azariah, Mishael, and probably very many others," says Theodoret. How then could another nation expect to be treated differently? Comp. Prov. xi. 31; 1 Pet. iv. 17, 18. There will, however, be a similarity also in this that finally the chastisement of both, the chosen nation and the other, will redound to their eternal welfare. Comp. ver. 39. "*Justus est Dominus et rectum omne judicium ejus! Quæ etiam erat confessio Mauritiî imperatoris, quam edebat, cum videret sanctum suam uxorem gladio ferri paulo post ferendus et ipse.*" FÖRSTER. Ps. cxix., cxxxvii.

6. On ver. 16. "Fortifications may be constructed and made due use of, but they must not be

depended upon. For no fortification is too strong or too high when God is angry, and will punish. And he has various ways of bringing them into the hands of the enemies as, He can cause provisions to fail; or a spark to fall in a powder-magazine; water may be wanting; there may be pestilence or the dysentery or mutiny among the soldiers, or bribes may be used as scaling ladders. Then all is in vain." CRAMER. "What the world calls protection, cannot protect against God's judgment; death mounts over all rocks." DIEDRICH.

7. On ver. 19. "God gives all authority and respect, and takes it all away. For He it is, who poureth contempt upon princes, Job xii. 21; Ps. cvii. 40; Isa. xl. 23." CRAMER. ["We need not be surprised by such a searching question as that in the present passage concerning CHRIST, when we remember that Edom is the prophetic type of Christ's enemies," etc. WORDSWORTH.—S. R. A.]

8. On ver. 25. "God can suffer moderate joyousness, but to be joyous from security and in an Epicurean manner, is commonly a preliminary to destruction, Matt. xxiv. 39." CRAMER.

9. On ver. 30. "*Non est quo fugias a Deo irato, nisi ad Deum placatum*, AUGUSTIN in Ps. lxxiv."—FÖRSTER.

10. On ver. 38. Where judgment is held there is the Lord's throne. For even the idea of judgment is divine, and all judges are the lower representatives of the highest judge. Woe to those judges who proceed so as to efface the idea which they represent. Well for us that there is a superior tribunal which will reverse all unjust judgments, and in all points bring true justice to the light, before which also *summum jus* will not be *summa injuria*.

11. On ver. 39. "*In promissione spondetur Persis vocatio ad regnum Christi, cujus primitivæ fuerunt Magi* (Matt. ii.), *qui et ob id a Chrysostomo Patriarchæ gentium appellantur.*" FÖRSTER. [The fulfilment of this prophecy was seen, in part, when the Magi came to our Lord at Bethlehem; and still more on the day of Pentecost, when 'Parthians, Medes and Elamites' listened to the preaching of St. Peter at Jerusalem, and were received into the Christian church (Acts ii. 9, 14)."] WORDSWORTH.—S. R. A.]

HOMILETICAL AND PRACTICAL.

1. On vers. 1, 2. Lament and hope of the church with respect to lost territory. 1. The lament (ver. 1). 2. The hope (a) with respect to the overcoming of opponents; (b) with respect to the reacquisition of the lost.

2. On vers. 4, 5. Warning against arrogance. 1. Whereon it depends (ver. 4, trusted in her treasures, etc.). 2. What its end will be (destruction of its sources of help, fear, flight).

3. On ver. 7. The insufficiency of human wisdom. 1. Its strength (the renowned wisdom of the Edomites was not unfounded). 2. Its weakness (it must fail before the strokes of the Lord).

3. On ver. 11. A word of comfort for widows and orphans. 1. They have lost their human protectors and supporters. 2. Their shield is the Lord, if they trust in him.—"How blessed is God's kind promise to widows and orphans. 1.

It calms the heart of every dying father; 2. It comforts the heart of all who are left orphans; 3. It encourages us all to trust ourselves with our children more faithfully to God. FLOREY, *Biblisch. Wegweiser für geistl. Grabredner*, 1861, S. 101.

5. On ver. 12. The justice of the Lord. 1. It directs its strokes with strict impartiality against the children of the house and against strangers.

2. It always has in view the true welfare of those who are smitten.

6. On vers. 15, 16. The folly of those who would contend against God. 1. The ground of it (pride, earthly power). 2. Its fate (overthrow and destruction by divine omnipotence).

7. On vers. 38, 39. The Lord's judgments. They are 1, irresistible; 2, directed not to complete destruction, but to amelioration and true well-being.

11. Prophecy against Babylon (chh. l, li.).

INTRODUCTION.

1. Before the battle of Carchemish Jeremiah predicted to his people a severe visitation by a people coming from the north, whom he afterwards recognized as the Chaldeans, and then constantly proclaimed that Israel and the other nations would be saved from complete destruction only by subjection to Nebuchadnezzar. It may, therefore, be said that during part of his ministry he spoke of the Chaldeans unknowingly in a manner favorable to them. There is no contradiction, however, as many suppose, in his here predicting the destruction of Babylon itself, and in the same manner by a people coming from the north (l. 8, 9, 41; li. 48). For Jeremiah would only say that for the present, in the proximate future, Babylon is the instrument of judgment on all nations (l. 23; li. 20 sqq.), but the time is coming when Babylon itself must drain the cup of wrath, in punishment for the sins which it has incurred in the execution of its mission (l. 11, 24, 28, 32; li. 6, 11, 24, 36, 56). Jeremiah's declarations for and against Babylon are thus related to each other, as in xxv. 27 the brief declaration, "and the king of Sheshach shall drink after them," is to the previous announcements that Babylon shall offer the cup of wrath. It is not strange to find a prophecy against Babylon in Jeremiah, but must be regarded as perfectly natural.

2. Prophecy against Babylon has a history. First, Isaiah, probably moved by the embassy, which Merodach-Baladan sent to Hezekiah (Isa. xxxix.; 2 Ki. xx. 12 sqq.) proclaimed the judgment of destruction on Babylon (Isa. chh. xlii., xlv., xlii.; xliii. 14; xlv. 1-2; xlvii.; xlviii. 14 sqq.). He is followed by Micah, who, in a brief declaration, comprises all which Jeremiah has said in his whole book for and against Babylon, "thou shalt dwell in the field, and thou shalt go to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thy enemies." Mic. iv. 10. Habakkuk then, the cotemporary of Jeremiah, prophesied before him, but after the battle of Carchemish, against Babylon, characterizing it not only in the narrower sense as a power hostile to the people of Israel, but also in a higher and more comprehensive sense as a worldly power, self-deifying, and the enemy of God. Jeremiah finally appropriates his predecessors: ♀ represents the acme

of Old Testament prophecy against Babylon. He thus forms the main foundation for the prophecy of the Apocalypse concerning the Babylon of the final period. It is, however, to be observed that he gives relatively less prominence than Habakkuk to the ideal significance of Babylon as a type of ungodly, self-deifying, worldly powers. The latter does this in brief but wondrously profound and significant utterances. "For, lo, I raise up the Chaldeans, that powerful and irrepressible nation, which goes as far as the earth extends, to occupy dwellings which are not. Terrible and fearful are they; from themselves proceed their judgment and their dignity" (i. 6, 7). "Then he overflows with courage and transgresses and becomes guilty; this his power is unto his God" (i. 11). "Lo, inflated, not upright is his soul within him, but the just by faith shall live" (ii. 4). "Yea also because wine stultifies a man, who is arrogant and is not contented, who enlargeth his desire as hell, and is like death and cannot be satisfied, but draweth to himself all nations and gathereth to himself all nations" (ii. 5).—Jeremiah by no means passes over this element, but he rather intimates it only in single words, in those significant names which he gives to Babylon when he calls it Double defiance (l. 21), Pride (as personification in l. 31, 32), Heart of my opponents (li. 1), Golden cup making the whole earth drunk (li. 7). We may then say that of the two contemporary prophets, who lived to see the culmination of the Babylonian power, Jeremiah draws the grandest and most complete picture of the destruction menacing Babylon, but in such wise that he only intimates the ideal element which represents Babylon as the centre and type of all worldly enmity to God, while Habakkuk, who, notwithstanding the external insignificance of his little book, has a powerful and profound mind, gives us deeper glimpses into the inner life of the Babylonian empire.

3. It is not, however, the prophets who first stamped Babylon as a centre and type of ungodly empire. This character was impressed upon it from the earliest period. It was the locality of the first earthly principedom. That Nimrod, whose memory is preserved to the present day by the ruined tower of the Birs Nimrud, and who still lives in the traditions of the East as a great

and is fulfilled in the Christian church to which all nations are given as a possession. Even now Jeremiah by God's word, of which he is the bearer, has power over Ammon as over all the heathen world. He surveys their whole character, and already holds judgment. In him is Israel's majesty and triumph even though on this account he is most mocked by the Jews." (DIEDRICH). As then the servants of Malcom occupied the territory of Israel, so since then have the servants of Mohammed occupied the territory of the Christian church in Asia and Europe. In both cases it was a judgment on the latter without conferring any right on the former. A time, however, will come when the restoration of Israel and of Christianity to their country, and their right will take place at the same time.

2. On vers. 4, 5. "The real confidence of the world is always on Mammon. They would satisfy the deity with their dead self-devised works, but with desire and the tension of all their powers does the world serve material interests, as they are now-a-days called? Soon, however, Ammon's corn-fields are overflowed by enemies, then even their confidence gives way to despair." DIEDRICH.

8. On ver. 7. "We see here, how God puts to shame those who depend on their wisdom and craftiness, so that we may ask: is there no more wisdom or counsel among the wise? Is their wisdom come to naught? Paul also writes of this (1 Cor. i. 19, 20) from the prophet Isaiah (xxix. 14 coll. Jer. ix. 23, 24). *Biblische Summarien*, etc.

4. On ver. 7 sqq. "Although Edom was the nation nearest to Israel both in relationship and acquaintance, it is thus only a precursor of Antichrist, who endeavors to hide a worldly character in Christian forms. Edom is irritated by the existence of Israel, the presence of the pure word of God is always a thorn in his conscience. From Edom came Herod who wanted to murder the child Jesus, and who also mocked the suffering Saviour. Edom was celebrated for wise proverbs; it possessed high mental endowments; but are not even these put to shame, when not accompanied by the fear of God?" DIEDRICH.

5. On ver. 12. Israel was the chosen nation, the son of the house (comp. Exod. iv. 22; Jer. xxxi. 9), and yet he was severely chastised. Further, there were in Israel many just and pious men, who did not share the sins of their people, but zealously contended against them. But even these also had to bear the severe chastening. "Prophets and priests were also carried away to Babylon; Daniel, Ezekiel and pious men like Ananiah, Azariah, Mishael, and probably very many others," says Theodoret. How then could another nation expect to be treated differently? Comp. Prov. xi. 31; 1 Pet. iv. 17, 18. There will, however, be a similarity also in this that finally the chastisement of both, the chosen nation and the other, will redound to their eternal welfare. Comp. ver. 39. "*Justus est Dominus et rectum omne judicium ejus! Quæ etiam erat confessio Mauritiî imperatoris, quam edebatur, cum videret sanctum suam uxorem gladio feriri paulo post ferendus et ipse.*" FÖRSTER. Ps. cxix., cxxxvii.

6. On ver. 16. "Fortifications may be constructed and made due use of, but they must not be

depended upon. For no fortification is too strong or too high when God is angry, and will punish. And he has various ways of bringing them into the hands of the enemies as, He can cause provisions to fail; or a spark to fall in a powder-magazine; water may be wanting; there may be pestilence or the dysentery or mutiny among the soldiers, or bribes may be used as scaling ladders. Then all is in vain." CRAMER. "What the world calls protection, cannot protect against God's judgment; death mounts over all rocks." DIEDRICH.

7. On ver. 19. "God gives all authority and respect, and takes it all away. For He it is, who poureth contempt upon princes, Job xii. 21; Ps. cvii. 40; Isa. xl. 23." CRAMER. ["We need not be surprised by such a searching question as that in the present passage concerning CHRIST, when we remember that Edom is the prophetic type of Christ's enemies," etc. WORDSWORTH.—S. R. A.]

8. On ver. 25. "God can suffer moderate joyousness, but to be joyous from security and in an Epicurean manner, is commonly a preliminary to destruction, Matt. xxiv. 39." CRAMER.

9. On ver. 30. "*Non est quo fugias a Deo irato, nisi ad Deum placatum*, AUGUSTIN in Ps. lxxiv."—FÖRSTER.

10. On ver. 38. Where judgment is held there is the Lord's throne. For even the idea of judgment is divine, and all judges are the lower representatives of the highest judge. Woe to those judges who proceed so as to efface the idea which they represent. Well for us that there is a superior tribunal which will reverse all unjust judgments, and in all points bring true justice to the light, before which also *summum jus* will not be *summa injuria*.

11. On ver. 39. "*In promissione spondetur Persis vocatio ad regnum Christi, cujus primitiæ fuerunt Magi* (Matt. ii.), *qui et ob id a Chrysostomo Patriarchæ gentium appellantur.*" FÖRSTER. [The fulfilment of this prophecy was seen, in part, when the Magi came to our Lord at Bethlehem; and still more on the day of Pentecost, when 'Parthians, Medes and Elamites' listened to the preaching of St. Peter at Jerusalem, and were received into the Christian church (Acts ii. 9, 14)."] WORDSWORTH.—S. R. A.]

HOMILETICAL AND PRACTICAL.

1. On vers. 1, 2. Lament and hope of the church with respect to lost territory. 1. The lament (ver. 1). 2. The hope (a) with respect to the overcoming of opponents; (b) with respect to the reacquisition of the lost.

2. On vers. 4, 5. Warning against arrogance. 1. Whereon it depends (ver. 4, trusted in her treasures, etc.). 2. What its end will be (destruction of its sources of help, fear, flight).

3. On ver. 7. The insufficiency of human wisdom. 1. Its strength (the renowned wisdom of the Edomites was not unfounded). 2. Its weakness (it must fail before the strokes of the Lord).

3. On ver. 11. A word of comfort for widows and orphans. 1. They have lost their human protectors and supporters. 2. Their shield is the Lord, if they trust in him.—"How blessed is God's kind promise to widows and orphans. 1.

It calms the heart of every dying father; 2. It comforts the heart of all who are left orphans; 3. It encourages us all to trust ourselves with our children more faithfully to God. FLOREY, *Biblisch. Wegweiser für geistl. Grabredner*, 1861, S. 101.

5. On ver. 12. The justice of the Lord. 1. It directs its strokes with strict impartiality against the children of the house and against strangers.

2. It always has in view the true welfare of those who are smitten.

6. On vers. 15, 16. The folly of those who would contend against God. 1. The ground of it (pride, earthly power). 2. Its fate (overthrow and destruction by divine omnipotence).

7. On vers. 38, 39. The Lord's judgments. They are 1, irresistible; 2, directed not to complete destruction, but to amelioration and true well-being.

11. Prophecy against Babylon (chh. L, li.).

INTRODUCTION.

1. Before the battle of Carchemish Jeremiah predicted to his people a severe visitation by a people coming from the north, whom he afterwards recognized as the Chaldeans, and then constantly proclaimed that Israel and the other nations would be saved from complete destruction only by subjection to Nebuchadnezzar. It may, therefore, be said that during part of his ministry he spoke of the Chaldeans unknowingly in a manner favorable to them. There is no contradiction, however, as many suppose, in his here predicting the destruction of Babylon itself, and in the same manner by a people coming from the north (l. 3, 9, 41; li. 48). For Jeremiah would only say that for the present, in the proximate future, Babylon is the instrument of judgment on all nations (l. 23; li. 20 sqq.), but the time is coming when Babylon itself must drain the cup of wrath, in punishment for the sins which it has incurred in the execution of its mission (l. 11, 24, 28, 32; li. 6, 11, 24, 36, 56). Jeremiah's declarations for and against Babylon are thus related to each other, as in xxv. 27 the brief declaration, "and the king of Sheshach shall drink after them," is to the previous announcements that Babylon shall offer the cup of wrath. It is not strange to find a prophecy against Babylon in Jeremiah, but must be regarded as perfectly natural.

2. Prophecy against Babylon has a history. First, Isaiah, probably moved by the embassy, which Merodach-Baladan sent to Hezekiah (Isa. xxxix.; 2 Ki. xx. 12 sqq.) proclaimed the judgment of destruction on Babylon (Isa. chh. xlii., xlv., xlii.; xliii. 14; xlv. 1-2; xlvii.; xlviii. 14 sqq.). He is followed by Micah, who, in a brief declaration, comprises all which Jeremiah has said in his whole book for and against Babylon, "thou shalt dwell in the field, and thou shalt go to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thy enemies." Mic. iv. 10. Habakkuk then, the cotemporary of Jeremiah, prophesied before him, but after the battle of Carchemish, against Babylon, characterizing it not only in the narrower sense as a power hostile to the people of Israel, but also in a higher and more comprehensive sense as a worldly power, self-deifying, and the enemy of God. Jeremiah finally appropriates his predecessors: ♀ represents the acme

of Old Testament prophecy against Babylon. He thus forms the main foundation for the prophecy of the Apocalypse concerning the Babylon of the final period. It is, however, to be observed that he gives relatively less prominence than Habakkuk to the ideal significance of Babylon as a type of ungodly, self-deifying, worldly powers. The latter does this in brief but wondrously profound and significant utterances. "For, lo, I raise up the Chaldeans, that powerful and irrepressible nation, which goes as far as the earth extends, to occupy dwellings which are not. Terrible and fearful are they; from themselves proceed their judgment and their dignity" (i. 6, 7). "Then he overflows with courage and transgresses and becomes guilty; this his power is unto his God" (i. 11). "Lo, inflated, not upright is his soul within him, but the just by faith shall live" (ii. 4). "Yea also because wine stultifies a man, who is arrogant and is not contented, who enlargeth his desire as hell, and is like death and cannot be satisfied, but draweth to himself all nations and gathereth to himself all nations" (ii. 5).—Jeremiah by no means passes over this element, but he rather intimates it only in single words, in those significant names which he gives to Babylon when he calls it Double defiance (l. 21), Pride (as personification in l. 31, 32), Heart of my opponents (li. 1), Golden cup making the whole earth drunk (li. 7). We may then say that of the two contemporary prophets, who lived to see the culmination of the Babylonian power, Jeremiah draws the grandest and most complete picture of the destruction menacing Babylon, but in such wise that he only intimates the ideal element which represents Babylon as the centre and type of all worldly enmity to God, while Habakkuk, who, notwithstanding the external insignificance of his little book, has a powerful and profound mind, gives us deeper glimpses into the inner life of the Babylonian empire.

3. It is not, however, the prophets who first stamped Babylon as a centre and type of ungodly empire. This character was impressed upon it from the earliest period. It was the locality of the first earthly principedom. That Nimrod, whose memory is preserved to the present day by the ruined tower of the Birs Nimrud, and who still lives in the traditions of the East as a great

criminal and enemy of God, had, according to Gen. x. 8 sqq., Babylon as the beginning of his dominion. The first aristocrat, hero of the chase and of war, conqueror, and despot, proceeded from Babylon. Add to this, that the Babylonian tower-structure is, according to its most essential nature, to be regarded as an undertaking of human pride begun without God and in man's own strength. The tower was to be a memorial of a period of gigantic effort and aspiration towards the political concentration of the human race into one irresistible power. Thus we see that the ideas of earthly power and glory were from the first native to the soil of Babylon. Comp. NAGELSB., *Jer. u. Bab.*, S. 6 sqq.; PERIZONIUS, *Orig. Babylonica*, Cap. 10-12; JAHN, *Archæology* I., 1, S. 80, coll. DRYLINO, *Observ. Sacra*, P. III., p. 19 ff.—BRIAN WALTON in his *Polyglott*, Lond., *Proleg.* I., pag. 8; HETZEL, *Gedanken über den babylonischen Thurmbau*, Hildb., 1775; GÖRRES, *Die Völkertafel des Pent.*, Regensburg, 1845, I, S. 51. The seed sowed in that primitive period reached its full bloom in Nebuchadnezzar. By him Babylon was really made the first "all-devouring" universal monarchy, by which I mean that his power was greater than that of the Assyrians before him, or the Persians and Romans after him. But he also devoured the theocracy, i. e., the only point on this earth where the kingdom of God was represented in the form of a human popular and civil life. Since that time the kingdom of God *as such* has had no place on earth. It is still as the church in the embrace of worldly power. Babylon, however, the first worldly power which brought the kingdom of God into this condition, appears from that time in the Scriptures as the worldly power, κατ' ἐξοχήν, so that not only what the Old Testament prophets declare of the different representatives of worldly dominion, of Egypt (Rev. xi. 8), Tyre (Rev. xviii. 11 coll. Ezek. xxvii.), Nineveh (Rev. xviii. 3, 6 coll. Nah. iii. 4; Jon. i. 2), is transferred in the New Testament to Babylon, but even the name of Babylon itself is attributed to the final form of the worldly power, antichristian Rome. Comp. Rev. xvii. 9, 18. See in general Rev. xiv. 8; xvi. 9, and especially chh. xvii., xviii. This subject is treated more in detail in NAGELSB. *Jer. u. Bab.*

4. With regard to the etymology of the name Babylon there have been two opposite views. According to one, which was first broached by STRAPHANUS BYZANTINUS and the *Etymologicon Magn.* s. v. Βαβυλῶν, the name, designates Bel as the founder of the city. EICHHORN (*Biblioth. d. bibl. Litt.* III., S. 1001) accordingly explains בָּבֶל as arising from Bâb Bel, i. e., *porta* or *aula* Bel. GESSENIUS (*Thesaur.*, pag. 212), TUCH and others modify this view, in so far that they translate בָּבֶל *domus* Bel, since the word is written in Arabic bâbel, and bâ is frequently used in Arabic names of cities for bî, bêt. KNOBEL (*Gen.*, S. 128) derives Babel from Bar-bel, i. e., *arx* (βάρυς, בִּירָה) Bel. It is opposed however to these explanations that they are supported on partly much too recent and partly altogether insecure linguistic analogies. The other explanation is founded on Gen. xi. 7, 9 (בְּלֵלָה שְׁפָתָם), ver. 7 and

אֶרֶץ כְּנַעַן שְׁפָתָם כְּנַעַנִי. According to this בְּלֵלָה arose from כְּנַעַנִי. The punctuation of the first syllable is to be explained after the analogy of שְׁפָתָם for שְׁפָתָם, כְּנַעַנִי for כְּנַעַנִי (Ew. § 158, c; OLSH. § 74, § 189, a). For the Segol of the second syllable appeal might be made to כְּנַעַנִי (DELITZSCH on Gen. xi. 9). The meaning would be *confusio*. Comp. Exod. xxix. 2, 40; Lev. ii. 4-6; further, כְּנַעַנִי, *farrago*; כְּנַעַנִי, troubling, blemish (Lev. xxi. 20). These explanations are also favored by the ancient translations. ONKALOS translates כְּנַעַנִי Gen. xi. 7, by כְּנַעַנִי, ver. 9, by כְּנַעַנִי, *confudit*. Comp. BUXTORF, *Lex. Rabb. et Talm.*, pag. 309. The *Peshito* version has in xi. 9 balbel (comp. CASTELLI, *Lex.*, pag. 100); SAADIAH balbala *confudit*.—Comp. GABLER, *Urgeschichte* II. 2, S. 228. HAEVERNICK, *Einleit. i. A. T.*, I., S. 147, 8.—The Babylonian monuments lead to still another etymology. According to OPPERT, namely (*Exp. en. Mesop.* II. S. 46), the word reads on the monuments Babi-ilu, Babilu. Bab is the Shemitic בָּב door, Ilu the Ἡρακλῆς in Diodorus, the Κρόνος of the Greeks, Saturn, the god of the deluge. The meaning of the name would then be *Porta Dei diluvii*. Comp. Ib., S. 67, 157, 259.—Which of these explanations is the correct one is by no means decided, for even the cuneiform inscriptions, presupposing that they are correctly deciphered, represent a late date in relation to the origin of the name, and it is a question whether the Babylonian scholars themselves knew the correct etymology of the word. [Comp. also SMITH's *Dictionary of the Bible*, s. v., Babel, Babylon; RAWLINSON, *Ancient Monarchies*, I., p. 149; ID., *Herodotus*, II., p. 574; DR. PUSEY, *Lectures on Daniel*, p. 271, n, quoted in WORDSWORTH *ad loc.*—S. R. A.]

5. The genuineness of this prophecy has been shown by me in detail in my work *Jeremia und Babylon*, S. 69 ff. GRAF also acknowledges it (S. 580 ff.). Only EWALD and MEIER, so far as I know, still persist in maintaining its unauthenticity. "This portion evidently belongs to the last period of the exile, and cannot therefore proceed from Jeremiah," says the latter (*Die prophet. Bücher d. A. T.*, S. 350, 2). I myself formerly regarded the passage l. 41-46 as a gloss, but I have now retracted this opinion. But after repeated investigation I cannot regard the passage li. 15-19 as original. Consult the exegesis. In respect to the word שְׁפָתָם, li. 41, also, my suspicions have not yet been removed.

6. In what manner the prophecy is related to its fulfilment has been fully shown in NAGELSB. *Jer. u. Bab.*, S. 135. I add to the remark there, that according to THEODORET *Jews* were the last inhabitants of the destroyed city of Babylon, the following notice from OPPERT (*Exp. I.*, S. 135): "Hillah fut fondée par Seifeddaulet vers l'an 1100 à la place de l'antique ville de Babylone, où ils dem. Jusque-là, des Juifs avaient habité seuls la ville ou plutôt les ruines de Babylone; en 1030 après Jésus-Christ ils quittèrent ces lieux." Many later witnesses thus corroborate the statement of THEODORET, that the people of Israel

could not separate themselves from the corpse of the city, which had destroyed Jerusalem and the temple.

7. In regard to the division of the portion, I am no longer of opinion that the whole is to be discriminated into three main sections with thirteen subdivisions. I still think that three chronological stages may be distinguished, in so far as the destruction of Babylon is represented partly as future, now in the stage of preparation (comp. l. 9, 21, 26, 41) partly as present, in the process of execution (comp. l. 14, 24, 25, 43, etc.; li. 1, 11, 27), partly as already accomplished

(comp. l. 2, 15, 46; li. 39, 41, 46, 57). And these three stages are so distributed that the first is chiefly in the beginning, the second chiefly in the middle, the third towards the close; but not so sharply defined that l. 21—li. 33 may be regarded as the second and the foregoing and following as the first and third divisions. The single tableaux or pictures, of which, according to the peculiar style of Jeremiah, the discourse consists, are more distinct. I find nineteen of these, exclusive of the superscription and the historical close. The exegesis will exhibit these in detail.

1. The Superscription.

L. 1.

- 1 The word which Jehovah spoke against Babylon, against the land of the Chaldeans, by Jeremiah the prophet.

EXEGETICAL AND CRITICAL.

The form of the superscription is like those in xlvi. 1; xlvii. 18. The expression יְהוָה is not found in any other superscription of Jeremiah's. It occurs in this sense only in xxxvii. 2. In my work, *Jer. u. Bab.*, S. 22, I have proposed the

hypothesis that there is in this an intimation that this prophecy, according to li. 59 sqq., was given only by the hand, not by the mouth of the prophet. אֶל-אֶרֶץ defines more particularly the idea of כָּל and guards against too narrow a rendering. Comp. l. 8, 45; li. 54.

2. The cord broken; Israel free (Ps. cxxiv. 7).

- 2 Declare it among the nations,
Publish it and erect a signal;
Publish it, conceal it not.
Say "Babylon is taken, with shame stands Bel,
Merodach is thrown down, with shame stand her images,
Thrown down are her idols."
- 3 For a nation cometh against her from the north,
And will make her land desolate,
That no inhabitant shall be therein
From man down to beast they flee; up, away!
- 4 In those days and at that time, saith Jehovah,
The children of Israel shall come,
They and the children of Judah together;
Weeping shall they come
And seek Jehovah their God.
- 5 After Zion shall they inquire,
Their faces turned thitherward:
"Come, let us join ourselves to Jehovah.
In a perpetual covenant that shall not be forgotten."

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—(נלל) נלל. Both forms are Imperative, and there is no need either to take נלל as Perf. or to alter נלל into נלל (Gram.). Comp. EWALD, § 226, b; OLSEN, § 264; Joel iv. 11; Isa. xliii. 9.

² Ver. 5.—ברית עולם. Accus. modalis. Comp. NABOLSE, Gr., § 70, f; xxxi. 31, 32; xxxii. 40.

EXEGETICAL AND CRITICAL.

The prophet in the first two verses goes to work analytically, first (ver. 2) causing the destruction of Babylon to be proclaimed aloud to all nations, and then (ver. 3) saying, how and by whom this destruction will be accomplished. This analytic description serves him, however, only as a basis for a promise important to him above all, viz., that in those days the captives of Israel and Judah being liberated, will come home and be united to their God in an eternal and unforgettable covenant (vers. 4, 5).

Vers. 2, 3. **Declare it . . . up, away.** The importance of the matter is shown in the grandeur and animation of the opening, in which the summons to proclaim and the declaration of the destruction are five times repeated. Comp. iv. 5, 6; v. 20; xxxi. 7; xlv. 14.—**Erect a signal,** i. e., for the rapid spread of the tidings. Comp. li. 12, 27; iv. 6; vi. 1; Isa. v. 26; xliii. 2.—**Conceal it not.** The address seems to be to the friends of Babylon, who might be disposed to withhold this Job's post.—**Taken.** Comp. viii. 9; x. 14; xlv. 24; xlviii. 1.—Bel and Merodach are not different deities, but one and the same (comp. DELITZSCH on Isa. xlv. 1). The temple of Belus (comp. *Herod.* I. 181, 2) was also the temple of Marduk, as he is called on the monuments. Here he was worshipped as the Bilu rabu (בַּלְעַל רַב) as *deus augurationis* and protective deity of Babylonia. "Toute la dynastie Babylonienne (says OPPERT, *Exp. en Mesop.*, Tom. II., p. 272) le met (Merodach) à la tête des Dieux, et l'inscription de Borsippa le nomme le roi du

ciel et de la terre. Nebo prend la seconde place et les autres divinités ne paraissent que rarement." Comp. Tom. I, p. 178, 9.—That he is not Mars, as I formerly supposed and HAHN in DRECHSLER's *Jeeaja* on xxxi. 1 (II., 2, S. 212) directly maintains, is decidedly affirmed by OPPERT (p. 271).—The purport of the proclamation is expressed in vers. 2b and 3 only. From ver. 4 we have the words of the prophet, who predicts in what manner these results will be attained. This is seen from the imperfects נִיָּי, נִיָּי, etc.—**A nation from the north.** Comp. ver. 9. The destroyers of Babylon are to come from the north, and in li. 27, 28 nations to the north and north-east of Babylonia are mentioned. Comp. the map in NIEBUHR's *Ass. u. Bab.*, and S. 185, *Anm.* 1; 427, 8.—Moreover, the remarkable parallelism should be noticed, Babylon, once the nation from the north, menacing Israel, is now attacked by such a nation. Comp. ii. 15; iv. 7; ix. 9; xxxiii. 12; li. 62.

Vers. 4, 5. **In those days . . . forgotten.** The destruction of Babylon is immediately followed by the redemption. The prophets so regard it as to comprise all the stages of its fulfilment through several thousand years in one picture. To this picture belongs above all the reunion of the tribes of the northern and southern kingdom (comp. iii. 14-16) and then their honest conversion to the Lord (comp. iii. 21; xxxi. 9-19; Hos. iii. 5), the return to Zion (xxx. 8), the conclusion of a covenant with Jehovah, which shall not be broken and forgotten like the first (comp. Gen. xvii. 10; Lev. xix. 5-7; Deut. xxix. and xxx.). Comp. also Jer. xx. 11; xxiii. 40.

3. The Chastisement of the Chastiser.

L. 6-13.

- 6 A lost herd¹ was² my people:
Their shepherds had led them astray on seductive mountains,³
From mountain to hill they went,
Forgot their fold.
- 7 Whoever found them devoured them,
And their oppressors said: We incur no guilt,
Because they have sinned against Jehovah,
The true pasturage and their fathers' hope, Jehovah.
- 8 Flee out of Babylon and—
Let them go⁴ forth out of the land of the Chaldeans,
And be as the rams before the sheep!
- 9 For behold, I raise and lead⁵ against Babylon
An assembly of great nations from the north country;

- They equip themselves against her, there^e she is taken—
 Their arrows^f like those of a successful^g hero, who returneth not empty,
 10 And Chaldea shall become a prey;
 All that plunder her shall be satisfied, saith Jehovah.
 11 For thou rejoicest^h, for thou exultedst, robber of my heritage,
 For thou skippedst like a thrashingⁱ calf
 And neighedst like the strong steeds.
 12 Your mother is put to great shame,
 She that bare you blushes.
 "Behold the last of the nations, wilderness, waste, and steppe,"
 13 Because of the wrath of Jehovah it shall be uninhabited,
 And shall be wholly a desolation:
 Whoever passeth by Babylon is amazed,
 And mocks her on account of all her strokes.

TEXTUAL AND GRAMMATICAL.

- Ver. 6.—The plural אֲנָכִים depends on the ideal plural in מָן. Comp. NABEGLSB. Gr., § 105, 3; Gen. xxx. 38; Jer. xxxiii. 13; Job i. 14.
 Ver. 6.—The Chethibh הָיָה is referred to the subject as *e. g.*, in Gen. xxxi. 8. The Keri is therefore unnecessary.
 Ver. 6.—הָרִים שׁוֹכְנִים. The Chethibh is usually read שׁוֹכְנִים (iii. 14, 22) the Ker שׁוֹכְנִים. I think, however, that we must read the Chethibh שׁוֹכְנִים (comp. xxxi. 8; xlix. 4), and understand it in the meaning of "alienating, seductive mountains." We then take the word in the same sense as those who follow the Keri, and find our support like them in passages like Isa. xlvii. 10. Comp. rems. on xxxi. 8.
 Ver. 8.—Chethibh מָן. This sudden change of person is not uncommon. (Comp. v. 14; xii. 13; xvii. 13; xxi. 12 Chethibh); xxxi. 3; xxxvi. 29, 30; xlv. 3-6; xlvii. 7. NABEGLSB. Gr., § 101, 2, *Ann.*
 Ver. 9.—מַעֲרִי וּמַעֲרָה. Observe the paronomasia and compare li. 1, 11; Isai. xlii. 17.
 Ver. 9.—מַעֲרָה. If this word is regarded as local, it is difficult after עָרְכָה לָהּ to find a suitable *terminus a quo*. I therefore prefer to understand it with ROSENTHAL, DE WETTE, UMBRIT, of time. Comp. Hos. ii. 17; Job xxxv. 12.
 Ver. 9.—רָצִי. The suffix is to be referred to the entirety of those nations regarded as one male person.
 Ver. 9.—מַשְׁכִּיל. Comp. x. 21; xxiii. 5.
 Ver. 11.—The Keri הַשְׁכִּיחָה, etc. is occasioned by שָׁפִי, but is unnecessary, for the prophet conceives the Chaldean nation as one female individual, as in רָצִי the enemies as one male. Comp. *e. g.*, iii. 8-10, and אֲפָכָם in ver. 12.
 Ver. 11.—רָשָׁא. Part. from רָשָׁא to thrash (Hos. x. 11), אֲ for רָ as *e. g.*, Lam. iii. 12; comp. OLSH. § 108, *e*, *Ann.* 164, *b*.

EXEGETICAL AND CRITICAL.

Israel has certainly sinned greatly by idolatry (ver. 6), and has therefore been deservedly chastised by his enemies (ver. 7). But now the hour of deliverance strikes (ver. 8), for the Lord sends against Babylon great hosts of nations from the north, who will attack it successfully (ver. 9). In consequence Babylon itself shall become a prey (ver. 10), and receive the punishment for having discharged its office as punisher of Israel with arrogant and malicious joy (ver. 11). It shall thus be the last of nations, and the country be a horrible wilderness (vers. 12, 13).

Vers. 6, 7. **A lost herd . . . hope, Jehovah.** Comp. Ezek. xxxiv. 4, 16; Ps. cxix. 176; Luke xv. 4, 6.—**Their shepherds.** Comp. x. 21; xii. 10; xxiii. 1 sq.—**Seductive.** The mountains may well be thus called, which by means of the worship of high-places practised upon them, exerted such an irresistible charm on the heart of carnal Israel. Comp. ii. 20; iii. 2; vi. 23; xvii. 2.—**Whoever found them.** Comp. ii. 3; x. 25; xxx. 16. In this expression there is evidently an intimation that Israel has been often devoured. The enemies had a certain degree of justification in this, but in yielding to the illusion that they could not sin against Israel, forsaken by his God, and could therefore do any thing to him, they incurred great guilt, as is seen

in what follows.—**True pasturage.** Zion is called מְצֻדָה in xxxi. 23. Here Jehovah Himself is so called, as elsewhere a fortress (Ps. xviii. 8) sun, shield (Ps. lxxxiv. 11), shade (Ps. cxi. 6).—**Father's hope.** Comp. xiv. 8; xvii. 13.

Vers. 8-10. **Flee . . . saith Jehovah.** The tables are turned. Babylon must now suffer the punishment of injustice. The hour of deliverance has struck for Israel and the other nations held in bondage. Hence the summons is made to Israel to flee. Comp. Isa. xlviii. 20; lii. 11; Zech. ii. 10.—**As the rams, etc.** The sense is not both that Israel is to press forward in order to save himself before all, but rather that it is to go before all (comp. ver. 16) as an example and leader in the flight.—**North.** Comp. rems. on ver. 3.—**Like those, etc.** Comp. iv. 81; xlv. 22; NABEGLSB. Gr., § 65, 3 *Ann.*—**Who returneth, etc.** Comp. 2 Sam. i. 22.—**Chaldea, Kasdim** as the name of the country, as in li. 24, 35; Ezek. xi. 24.—**A prey.** Comp. xlix. 32.

Vers. 11-13. **For thou rejoicest . . . stroke.**—I take פִּי simply as "for," so that ver. 11 gives the reason why Chaldea is to become a prey. The imperfects then designate the action as continuing in the past. Comp. NABEGLSB. Gr., § 87 f.; Jer. xv. 9; xxxvi. 18.—Vers. 12, 13 conclude the discourse with a lively description, sketched in a few powerful strokes of the condition of Babylon after the attack predicted

in vers. 9, 10. The prophet beholds this as though it had been produced in his presence. Hence the perfects is put to shame, and blushes (xv. 9). Observe that the prophet here addresses the single individuals of the nation. Hence your mother and last of the nations. Comp. Ps. cxxxix. 9; Am. ix. 1; Jer. xxxi. 7.—Waste (וָצַד). Comp. li. 48.—Uninhabited. Comp. Isa. xliii. 20; Jer. xvii. 6, 25; xxx. 18.—Whoever passeth. Comp. xviii. 16; xix. 8; xlix. 17.

4. The Vengeance of Jehovah.

L. 14-16.

- 14 Array yourselves against Babylon round about, all ye archers,
Shoot¹ at her, spare not² the arrows,
For against Jehovah hath she sinned.
15 Cry against her round about!
She stretches forth³ her hand;
Fallen are her bastions,⁴
Thrown down are her walls.
For Jehovah's vengeance it is.
Avenge yourselves on her!
As she hath done, do also unto her.
16 Exterminate the sower from Babylon,
And him that handleth the sickle at the time of harvest.
Before the destroying sword let every one turn to his people,
And every one flee into his own land.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—וָצַד. The Kal here only. Elsewhere Piel only occurs; Joel iv. 3; Obad. 11; Nah. iii. 10; Lam. iii. 58; Zech. ii. 4.

² Ver. 14.—חָצַל with מָל, as in li. 3; Isa. ix. 18.

³ Ver. 15.—Owing to the animation of style, the perfects are without the connecting Vau. Comp. Josh. vi. 5, 10, 16, 20; 1 Sam. xvii. 23.

⁴ Ver. 15.—אֲשֵׁרֶיהָ or אֲשֵׁרֶיהָ (Chethibh) occurs here only. Likewise the form of the Keri אֲשֵׁרֶיהָ. The root appears to be אֲשַׁר, from which at most in Hebrew the proper name אֲשֵׁרֶיהָ is derived. Related, however, is אֲשַׁר, to be strong, firm (Arab. assa) from which אֲשַׁר (Isa. xvi. 7) the foundation-walls and the Aram. אֲשַׁר, plur. אֲשַׁר (Ezr. iv. 12; v. 16; vi. 3), which the prophet chose purposely. Comp. ver. 23. From the radical meaning "to be strong," may also be derived that of fortification, defence, bastion.

EXEGETICAL AND CRITICAL.

This picture is a supplement to the foregoing, and a further delineation of particular features. (a) The attack is described more in detail (vers. 14, 15 a); (b) the connection between the fall of Babylon and its malignant pride (ver. 11) traced through the idea of recompense and vengeance of Jehovah (vers. 14 b, 15 b); and (c) the desolation of Babylon, described generally in vers. 12, 13, is rendered more palpable in ver. 16 by the setting forth of single characteristic features.

Vers. 14, 15. **Array . . . unto her.**—Array evidently refers to equip (עָרַךְ), ver. 9, but as the attack was only ordered there in general, the manner of it is here more specially designated. Comp. ver. 29; xlv. 9—Both these verses correspond exactly in their structure. Each begins with a summons to attack, and closes with a causal sentence of the purport that this warlike proceeding is an act of Jehovah's vengeance. Yet there is a gradation in the two, for while in ver. 14 the attack is described in only its first

stage, ver. 15 brings before us the last decisive storm in the words **Cry against her**, which has the surrender for its immediate consequence. That the words are to be understood in this sense, seems to me clear from round about. Comp. ver. 14. The triumphant cry sounds not from the environs, but from within the city.—**Stretches forth her hand.** This is a token of subjection. *Det manus vincique se patiat.* CICERO, *De Amic. Cap. 26 fin.* Comp. 2 Chron. xxx. 8; Lam. v. 6.—**For Jehovah's, etc.** This point also is here expressed more strongly than in ver. 14 b, and thus forms the transition from ver. 14 to the threatening of judgment. Babylon has called forth the vengeance of Jehovah by its malicious pleasure and arrogant violence. Comp. ver. 28; li. 6, 11, 86; xlv. 10.—**As she hath done.** Comp. ver. 29; Ps. cxxxvii. 8; Rev. xviii. 6, 7.

Ver. 16. **Exterminate . . . his own land.** This verse also specializes a general idea expressed in the previous context, viz., that of desolation, and this from two points of view. It is first said that what had hitherto been an ornament of the city, and had increased their power

of resistance, viz., the fields inside the walls (DROB. SIC., II. 9; CURT. v. 4; PLIN. *Hist. Nat.*, XVIII. 17), will be given up to desolation for lack of men. It is evident that the prophet had these fields within the city in view from the fact that he is describing the siege of the city of Babylon throughout. Then, however, he predicts the flight of all who are not Babylonians (for the Babylonians will fall by the sword), Israel at their head (ver. 8). Comp. xlv. 16; Isa. xiii. 14.

—**Destroying sword.** Comp. xxv. 38; xlv. 16. In the latter passage the LXX. translates as here, μάχαιρα ἑλληνική, which Theodoret explains: πρὸ τῆς Βαβυλωνος Ἀνδρὸς ὁ Κύριος κατεστρέψατο καὶ Ἰωνας καὶ Αἰόλεας. Another explanation is given by WALTON (*Polyglott*, Lond., Tom. I., pag. 47. Introd.): *Ira columbæ* (xxv. 38), *gladius columbæ designant iram et gladium Chaldeorum, in quorum labaro erat columba argentea pennis inauratis Semiramidem representans.*

5. The Happy Turn.

L. 17-20.

- 17 A scattered sheep is Israel, which the lions chased.¹
First the king of Assyria devoured him,
And last this Nebuchadnezzar king of Babylon hath broken his bones.²
18 Therefore thus saith Jehovah Zebaoth, the God of Israel;
Behold, I visit the king of Babylon and his land
As I have visited the king of Assyria.
19 And I bring Israel home to his pasturage,
To pasture on Carmel and Bashan,
And on mount Ephraim and Gilead his soul shall be satisfied.
20 In those days, at that time, saith Jehovah,
The iniquity of Israel shall be sought for,³—and it is gone!
And the sins of Judah—but thou findest them not.⁴
For I will pardon him whom I reserve.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 17.—This is to be regarded as a relative sentence with אֲשֶׁר understood. Comp. NABEGLER, *Gr.*, § 80, 6.

² Ver. 17.—נִסְּרָה here only. It is formed like נִסְּרָה, denominative from נִסְּרָה. As this signifies "to strip off, to gnaw off" (Num. xxiv. 8; Ezek. xxiii. 34), so the former means "to bone, to destroy the bones."

³ Ver. 20.—אֵינָם עוֹנִין נִכְשָׁן אֶת-יְהוָה. Comp. xxxi. 34; xxxiii. 8; xxxvi. 3. In regard to the construction comp. NABEGLER, *Gr.*, § 100, 2.

⁴ Ver. 20.—לֹא-נִכְשָׁן אֶת-יְהוָה. Comp. OLSEN, § 265, a.

EXEGETICAL AND CRITICAL.

Hitherto Israel has been a poor frightened sheep, driven and devoured by two mighty wild animals, Assyria and Babylon (ver. 17); but the tables are to be turned. Assyria has already received its chastisement. That of Babylon will not be deferred (ver. 18). Then will Israel again feed peaceably on his own pasture (ver. 19). The reason of this wonderful change consists in this, that the Lord will show kindness to His people and forgive them all their iniquity (ver. 20).

Vers. 17-19. **A scattered . . . be satisfied.** Assyria destroyed the northern, Babylon the southern kingdom. In both cases the destruction was complete, and consequently represented by the figure of devouring, only with this difference that as a still higher degree the breaking of the bones is mentioned in the second case. After the destruction of the kingdom of the ten

tribes the kingdom of Judah still remained as the skeleton of the theocracy. In destroying Jerusalem and the temple Nebuchadnezzar, as it were, broke its bones.—**As I have visited.** Comp. xlv. 25. The then already long past destruction of Nineveh is thus the type and pledge of the destruction of Babylon.—**Bring Israel home.** Comp. Ezek. xxxviii. 4; xxxix. 2.—**Pasturage.** Comp. xxiii. 8; xxii. 6; Mic. vii. 14; Isa. xxxiii. 9; Nah. i. 4; Ezek. xxxiv. 13, 14.

Ver. 20. **In those days . . . reserve.** Comp. ver. 4. As in the mention of Assyria and Babylon, vers. 17, 18, there was a reference to the community of the two halves of the theocratic nation in misfortune, so here their union in prosperity is expressly set forth. Comp. rema. on ver. 4. The reason of their restoration to prosperity is here mentioned; Jehovah's grace which will grant forgiveness to the survivors, and cause their guilt to disappear without a trace.

6. *One Hammer crushed by the Other.*

L. 21-23.

- 21 Against the land of DOUBLE-DEFIANCE;¹
 Go up against it and against the inhabitants of VISITATION!
 Slay² and burn after them, saith Jehovah,
 And do according to all that I commanded thee!
 22 Cry of war in the land and great ruin!
 23 How is the hammer of the whole earth crushed and broken!
 How is Babylon become a horror of desolation among the nations!

TEXTUAL AND GRAMMATICAL.

¹ Ver. 21.—Ewald has well remarked that the word מְרִיתִים is used in antithesis to אֲרָם-נְהָרִים, Mesopotamia. Not Double-river, but Double-defiance (comp. *Zweifbrücken* [*Bipontes*] in Germany) was to be Babylon's title. For similar names comp. *e. g.*, Mic. i. 10. The word does not occur elsewhere. It may be derived from מָר, although the mention of Israel by this name (Ezek. ii. 7; xlv. 6) may be regarded as analogous to, or an imitation of (comp. מְקוֹר, ver. 21, and Ezek. xxiii. 23) this expression. A singular מְרִית from מָר, *rebellis fuit*, also does not occur. מְרִיתִים is a new form made by the prophet. FURBER would derive it from מָרַת, to which he ascribes the meaning of "lordship." But the analogies מוֹרָה (Job xxxvi. 22; Aram. מָרָא, מָר), מְרִיתִים, מְרִית (Mic. i. 12) are very uncertain, and admit of another explanation. The word מָרַת, *rebellis fuit*, is always used elsewhere of Israel, but this limitation of the use is not necessarily founded in the radical signification. There is no reason then why a word formed from the root, new and specially *ad hoc*., should not be applied in another case. In regard to the dual it is ungrammatical to attribute to it the significance of a climax, which it never has elsewhere.

² Ver. 21.—חָרַב a denominative from חָרַב. Comp. ver. 27; 2 Ki. iii. 23.

EXEGETICAL AND CRITICAL.

A complete picture, the specific element of which is the prophet's showing how the Lord sends a chosen instrument to crush Babylon, which has hitherto served Him as such in the chastisement of mankind. In brief but powerful lines is described the summons to the instrument (ver. 21), the execution of the commission (ver. 22), the result (ver. 23).

Vers. 21-23. **Against the land . . . among the nations.** What is meant by the *double defiance* it is difficult to say. We may regard it not inappropriately as the double visitation of the theocratic nation by Assyria and Babylon (vers. 17, 18). The name, however, is given only to Babylon, which according to this view represents only half the defiance. The connection seems to require an interpretation according to which Babylon itself receives the whole reproach, and here, as it seems to me, two points may be observed: 1. The defiance which Babylon manifested both towards man and God, in revolting against the king of Assyria its master, and in sinning against Jehovah by its arrogant demeanor towards Israel. 2. The double defiance, which Babylon manifested in the earliest period in the erection of the tower of Babel and the founding of the first worldly kingdom (Gen. x. 8 sqq.), and in later times by its behaviour towards the theocracy. I formerly inclined to the latter view, but now give the former the preference, because it is more natural and presents more clearly the element of doubleness. For the sin of Babylon

against the Lord in earlier and more recent times is too entirely one and the same for it to be represented as a double one.—**Against it.** Comp. ver. 3. The singular appears to me to be due to a different reason from that in ver. 3, for there we find גּוֹי, nation, which according to what follows is to be taken as collective. Here, however, the subject is left indefinite. This is the more surprising, as previously the enemies of Babylon are always called upon in the plural (vers. 14-16). When then in the following ver. 23 Babylon is designated as the crushed hammer, i. e. as the instrument of Jehovah, which He Himself has destroyed, is it not most natural to regard as the subject of the imperative in ver. 21 the instrument of which the Lord will make use in the destruction of His former instrument? Then, however, it is natural to place over against the Babylonian hammer (מַטְיָשׁ, comp. Grotius *ad loc.*), viz., Nebuchadnezzar, another hammer, i. e. over against the already known and mentioned (ver. 17) representative of the first empire, the representative (certainly only sometimes present in idea) of the other empire called to its destruction. Comp. li. 20.—**Visitation** is also a name formed *ad hoc*, and given to Babylon in antithesis to its double-defiance, which deserves visitation. Thus the former name designates Babylon's guilt, the latter its punishment. Comp. vers. 18 and 81 and Ezek. xxiii. 23, which passage is based on this. Comp. HAEVERNICK on the passage.—**Burn.** Comp. xxv. 9.—**Cry of war, etc.** Comp. iv. 6; vi. 1; xiv. 17; xlviii. 8; li. 54.—**How, etc.** Comp. Isa. xiv. 12; Jer. li. 20, 41.

7. *Babylon surprised and destroyed, Israel liberated.*

L. 24-28.

- 24 I have placed¹ a net for thee and thou art also taken,
O Babylon, and thou knowest it not.
Thou art found and also caught,
For against Jehovah hast thou striven.²
- 25 Jehovah hath opened his arsenal,
And brought forth the weapons of his wrath;
For the LORD Jehovah Zebaoth hath a work in the land of the Chaldeans.
- 26 Come hither even the last, open her storehouses,³
Cast it up as heaps of rubbish and burn it,⁴
Let there be nothing left of it.
- 27 Slay all her bullocks,
Down with them to the slaughter-house!
Woe unto them, for their day is come,
The time of their visitation.
- 28 Hark! the fleeing and escaped from the land of Babylon,
To proclaim in Zion the vengeance of Jehovah, our God,
The vengeance of his sanctuary.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 24.—The verb יָקַם is not found elsewhere in Jeremiah. But compare יָקַם, v. 26.

² Ver. 24.—הִתְנַחֲמִית. This word does not occur elsewhere in Jeremiah. Comp. Deut. ii. 5, 19, 24; Prov. xxviii. 4

³ Ver. 26.—מִאֲמָרֶיהָ. This word is *as. Ar.*

⁴ Ver. 26.—The suffix in סְלִיחָהּ and הַחֲרִיבֶיהָ may be referred to the land or more fitly to the contents of the store-houses. Comp. xxxiii. 2, 3; NABEGLER, *Gr.*, § 60, d, b.

EXEGETICAL AND CRITICAL.

In this picture the element of secrecy and surprise as excluding all resistance, which will prevail at the capture of Babylon, is made prominent (ver. 24). This mode of capture is rendered possible by the Lord's having opened His armory and brought into use all the means of attack which it affords. He has done this because He would manage the business with Babylon as a matter of the highest importance (ver. 25). As now, however, the Lord has emptied His arsenal *against* Babylon, so also shall all store-houses in Babylon be emptied and all living and dead treasures contained therein be destroyed (vers. 26, 27). The escaped of Zion, however, shall bring home the joyful tidings of Jehovah's vengeance (ver. 28). We see that these verses also furnish a complete picture progressing from the beginning to the close with special prominence of single specific elements.

Ver. 24. I have placed . . . striven. In this placing of a net or snare lies the element of commencement on account of which we regard this verse as the commencement of a new picture. This must be so the rather as ver. 23 evidently contains a conclusion. The prophet in spirit sees Babylon unexpectedly caught in a net or snare. How literally this would be ful-

filled Jeremiah himself might have no idea (comp. 1 Pet. i. 11). Twice was Babylon taken by stratagem, and both times so that the city was in the power of its enemies, before it was aware. Herodotus says (I. 191), with reference to the capture by Cyrus, that if the Babylonians had known or observed his plan (the diversion of the Euphrates) they could have inflicted great injury on the Persians. But these came upon them quite unexpectedly (*ἐξ ἀπροσδοκήτου σφί παρέρστησαν οἱ Πέρσαι*), the outer parts of the city being already taken before those who dwelt in the central parts had observed what was going on (*τοὺς τὸ μέσον οἰκοντοὺς οὐ μανθάνειν ἐπὶ τῶν πόλεων*). With reference to the capture by Darius Hystaspis, however, he says (III. 158) that a part of the Babylonians, who saw the entrance of the Persians through the gate opened by Zopyrus, fled, the rest remaining every one in his place till they also perceived that they were betrayed (*ἐξ δ' οὕτω καὶ οὗτοι ἔμαθον προδομένοι*).

Vers. 25-28. **Jehovah . . . sanctuary.** The capture of a city like Babylon by an overwhelming surprise is not possible without great means. Such are now provided by Jehovah, for He opens His arsenal (comp. x. 13; li. 16) to take from it all necessary implements of war (comp. Isa. xiii. 5). This He does because He has a **מִלְאָכָה**, a business in the land of the Chaldeans.

A business or work of Jehovah is always a great and important matter, and is therefore not to be performed negligently (xlviii. 10). To the execution of this work He now summons His servants and instruments (ver. 26), who are to come *יָבִיאוּ*. If we refer this to the city (attacked from the end, not from the middle) the meaning is feeble and unsuitable, for a city can only be attacked from without and thus from the ends of it. If it be rendered "from all ends" (round about, vers. 15, 29) we miss the word for "all." Hence it is best to take it with EWALD and GRAY

—*ad unum omnes*. If the outermost come, all come. Comp. Gen. xix. 4; xlvii. 2; Isa. lvi. 11; Ezek. xxxiii. 2. To the opening of the arsenal of Jehovah is to correspond the violent breaking open and emptying of the storehouses of Babylon.—*Slay all, etc.* The bullocks are the representatives and chief personages of the human population. Comp. Isa. xxxiv. 6, 7; Jer. xlviii. 15; li. 40.—*The time, etc.* Comp. xvi. 21.—*Fleeing.* Comp. vers. 4, 8.—*Vengeance.* Comp. ver. 15; li. 11.

8. The Punishment of Pride.

L. 29-32.

- 29 Call against Babylon archers;¹
 All ye that bend the bow camp against it round about!²
 No escape! Recompense her according to her work,
 Just as she hath done, do ye also unto her,
 For against Jehovah was she proud,
 Against the Holy One of Israel.
 30 Therefore shall her young men fall in her streets,
 And all her warriors shall be cut off in that day, saith Jehovah.
 31 Behold I come to thee, O Pride, saith the Lord, Jehovah Zebaoth.
 For come is thy day, the time of thy visitation.
 32 Then Pride totters and falls,
 And none helps him up;
 And I kindle a fire in his cities,
 Which shall devour all round about.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 29.—*יָבִיאוּ*. As there is no substantive here as in ver. 41; xvi. 16, the meaning appears to be different. Derived from *יָבִי* (Gen. xlix. 23; Ps. xviii. 16 *coll.* *יָבִי* Gen. xxi. 20) *יָבִי* is found with the meaning of "archer," also in Job xvi. 13; Prov. xxvi. 10.

² Ver. 29.—*יָבִיאוּ*. The Keri unnecessarily adds *יָבִי* from ver. 26.

EXEGETICAL AND CRITICAL.

Warriors are summoned to recompense Babylon for the pride which it has manifested towards Jehovah (ver. 20). Its men shall perish (ver. 31). Thus will the Lord on the day of recompense bring their pride to totter and fall; no one will raise it up, fire will consume all its power (vers. 31, 32).

Ver. 29. *Call . . . of Israel.* *Convocatio militum initium belli.* Comp. ver. 14. *יְהוָה יִשְׁמָעֵל* is taken by most commentators and translators in the sense of *vocare, convocare*, as in li. 27; 1 Ki. xv. 22 *coll.* 1 Sam. xv. 4.—*All ye, etc.* Comp. ver. 14.—*Recompense, etc.* Comp. ver. 15; xxv. 14.—*Proud.* Deserved humiliation of the pride of Babylon is predicted by earlier prophets: Isa. xlii. 11; xiv. 18 sqq.; xlvii. 7, 8; Hab. ii. 5, 8.—*Holy One of Israel.* Comp.

li. 5. This expression is peculiar to Isaiah. "All Isaiah's prophecies bear this name of God as their peculiar stamp. It occurs twelve times in chh. i.-xxxix., seventeen times in chh. xl.-lxvi." DELITZSCH on Isa. vi. 3.

• Vers. 30-32. *Therefore . . . round about.* Ver. 30 is repeated almost verbatim from xlix. 26. The only difference is that here we have *her warriors for the warriors*. The verse is not necessary, but rather disturbing, for ver. 31, is closely connected by *Pride* with ver. 29 (*proud*). It may have been a gloss.—*Behold I come, etc.* Comp. xxi. 18; xxiii. 80 sqq.; li. 25.—*Pride.* "In nominis proprii formam transit." J. D. MICHAELIS.—*Thy day.* Comp. ver. 27; xlix. 8.—*Totter, etc.* Comp. Isa. xxxi. 8; Jer. xlv. 6.—*I kindle, etc.* Comp. xxi. 14; xvii. 27; xlix. 27.—*Him* in ver. 32 refers to *Pride*.—*Babylon* is regarded as the metropolis. Comp. ver. 12; li. 43; ix. 10, etc.

9. *Israel Free, the Sword upon Babylon.*

L. 38-40.

- 33 Thus saith Jehovah Zebaoth :
Oppressed are the children of Israel and the children of Judah together,
And all their captors hold them fast,
They refuse to let them go.
- 34 Their Redeemer is strong, Jehovah Zebaoth is his name.
He will well prosecute their cause,
That he may give rest¹ to the land,
And procure disquiet to the inhabitants of Babylon.
- 35 A sword upon the Chaldeans, saith Jehovah,
And upon the inhabitants of Babylon,
And upon her princes and upon her wise men.
- 36 A sword upon the coxcombs, that they become fools,
A sword upon her heroes, that they be dismayed.
- 37 A sword upon their horses and their chariots,
And upon all her auxiliaries in her midst, that they become as women,
A sword upon her treasures, that they be plundered.
- 38 Drought² upon her waters, that they dry up ;
For it is a land of idols,
And on objects of horror³ they foolishly trust.
- 39 Therefore shall wild-beasts⁴ dwell there with the jackals,⁴
And the daughters of the ostrich shall dwell there ;
And never more will it be inhabited further,
Nor dwell in from generation to generation.
- 40 As God overthrew Sodom and Gomorrah and their neighbors, saith Jehovah,
A man shall not dwell there,
Nor a son of man sojourn in her.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 34.—On the Infinitive form *יָרַח* comp. OLSEN, § 192 f.; EWALD, § 238 d.

² Ver. 38.—The Masoretes read *יָרַח* evidently because *יָרַח*, sword, does not apply to water. The idea of a sword may, however, be used by synecdoche for war (comp. xl. 6) or *יָרַח* may have a double meaning. Not a few exegetes assume for Deut. xxviii. 22 a word, *יָרַח* derived from *יָרַח*, with the meaning "drought, dryness." Comp. FUXERST s. v. *יָרַח*.

³ Ver. 38.—*אִמִּים* is used for "idols" here only. Comp. Gen. xiv. 5; Deut. ii. 10, 11; Ps. lxxxviii. 16; Job xx. 23. [In Ps. lxxxviii. 16 the word is translated "terrors."]

⁴ Ver. 39.—*חַיָּוִת* (in Jeremiah here only, comp. besides Ps. lxxii. 9; Dan. xi. 30) from *חַי*, desertum, are inhabitants of the desert, especially wild beasts. *אֲרָיוֹת* from *אֲרָיָה* to howl, comp. DELITZSCH on Isa. xlii. 21) are jackals. Ibn-Awi is the Arabic name for jackal. Our translation "Shuhus and Uhus" [horned owls], is based on formal grounds. [UMBERT and BLAYNEY read "wild-cats and jackals" or "wild-dogs." HITZIG as in the text.—S. R. A.]

EXEGETICAL AND CRITICAL.

Proceeding from the condition of bondage in which Judah and Israel are found (ver. 33), the prophet predicts deliverance by the strong hand of Jehovah (ver. 34), which to Babylon signifies destruction of all that supports its power and glory: the inevitable fate of an idolatrous people (vers. 35-38). In consequence of this Babylonia will become a deserted and horrible waste (vers. 39, 40).

Vers. 33, 34. Thus saith . . . inhabitants of Babylon. The prophet, who knows the

exile of Israel as an accomplished fact and has predicted for years the exile of Judah as impending, may well describe Judah and Israel as oppressed, held fast by their captors (*אֲרָיוֹת*, *captivatores*, Isa. xiv. 2; 1 Ki. viii. 46 sqq.; Ps. cxxxvii. 8). It is the same thought which lies at the foundation of the summons to flight (ver. 8 coll. vers. 4 and 28).—*They refuse, etc.* As Pharaoh, Exod. vii. 14-27; ix. 2.—The strong captor is, however, opposed by a still stronger deliverer of Israel,—Jehovah. With the exception of the words "Jehovah Zebaoth is His name" (x. 16; xxxi. 35; xxxii. 18; xxxiii. 2), the first half of ver. 34 is taken from Prov.

xxiii. 11 *coll.* xxii. 23; Isa. xlvii. 4; xlviii. 20.—That he may give rest, *etc.* Since it may be appropriately declared of Babylon, as the “hammer of the whole earth,” ver. 23, that it has disquieted the earth (Isa. xiv. 16), and that consequently its disquieting must contribute to the peace of the earth, I agree with those who take *לרַחֵם* in its usual meaning, “to make rest, quiet” (Deut. xxviii. 65; Isa. xxxiv. 14; li. 4; Jer. xxxi. 2).

Vers. 35-38. **A sword . . . foolishly trust.** In these verses it is specially shown how the Lord will conduct His cause with Babylon and bring disquiet upon it. The sword is as it were cited to exercise the office of avenger, both in general and in particular. For as its objects are designated: 1. the Chaldeans in general; 2. the inhabitants of the capital, with the resident princes, wise men (counsellors of the king), Magians (*מַגִּיִּן*, “talk, chattering,” xlviii. 30; Isa. xvi. 6; Job xi. 3; here personally the lying prophets, astrologers, Isa. xlii. 25, comp. DELITZSCH *ad loc.*; xlvii. 13, xix. 13) and warriors; 3. horses, chariots and auxiliaries (xxv. 20; comp. *НИЗВУХА*, *Ass. u. Bab.*, S. 206 *Anm.* 2 and the article “Griechen” in the *Register* S. 519; li. 80); 4. treasures and water, on which last the power and safety of Babylon in great measure depended. (Comp. li. 13, 36; Isa. xxi. 1

and DELITZSCH *ad loc.*).—For it is a land, *etc.* This sentence corresponds to ver. 34. As there the positive reason of the destruction breaking over Babylon is stated, so here the negative. The positive ground is the strength of Jehovah (*קוֹי*, ver. 34), the negative is the powerlessness of the idols. Comp. li. 47, 52.—**Foolishly trust.** The prefix *בְּ* [on] may designate either the means and instrument, or the supporting or moving reason. The former yields the conception that the idol-images served as the instruments of mad behaviour, the latter that they were the ground thereof. Without doubt the latter is the more correct. The senseless, inflated, arrogant behaviour of the Babylonians was supported by their belief in idols. Comp. *ἄλλω* with *בְּ* in ii. 8 and the Greek *παλινθεῖν ἐν τῷ θεῷ*. HEROD. IV. 79.

Vers. 39, 40. **Therefore shall . . . sojourn in her.** The first half of ver. 39 is composed of reminiscences from Isaiah (Isa. xiii. 21, 22; xxxiv. 14). The second half of the verse is taken *verbatim* from Isa. xiii. 20. Comp. ver. 13; xvii. 6. Ver. 40 is a repetition of xlix. 18, but taken originally from Isa. xiii. 19 *coll.* Am. iv. 11. The original passage on which all these prophetic utterances are based is Deut. xxix. 22.—Comp. xlix. 33; li. 43.

10. *Non tu, sed tibi.*

L. 41-46.

- 41 Behold, a people cometh from the north,
And a great host and many kings break up from the ends of the earth.
- 42 Bow and lance they bear,
Cruel are they¹ and without compassion.
Their sound roareth like the sea,
And on horses they ride equipped like a man for the battle
Against thee, thou daughter of Babylon.
- 43 The king of Babylon hath heard the report of them,
And his hands are feeble;
Anguish hath seized him, trembling as a parturient.
- 44 Behold, like a lion he ascends
From the pride of Jordan to the evergreen pasturage,
For in a twinkling I drive her² from thence,
And—who is chosen? Him I set over her.
For who is like me, and who will order me?
And who is the shepherd who may stand before me?
- 45 Therefore hear the counsel of Jehovah that he hath counselled against Babylon,
And his thoughts which he hath thought against the land of the Chaldeans:
Yea, they will be dragged away, the weak little sheep,
Yea, the pasturage will be amazed concerning them.
- 46 With the cry, “Babylon is taken,” the earth trembles,
And a crying is heard³ among the nations.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 42.—חֲכָרִי הַכֶּדֶי. Comp. NAEGLSB. Gr., §105, 4, b, 2.² Ver. 44.—מְרֹצִים is probably only a mistake, and is therefore to be read with the Keri מְרִיצִים (comp. מְרִיצִים xlix. 19).³ Ver. 46.—נִשְׁכָּע is occasioned by xlix. 21, and moreover comp. NAEGLSB. Gr., §60, 4.

EXEGETICAL AND CRITICAL.

This entire passage consists of quotations, vers. 41-43 being taken from vi. 22-24, vers. 44-46 from xlix. 19-21. As the prophet has already repeatedly designated the enemy as one coming from the north, it was natural to apply the former prophecy of the enemy threatening Judah from the north to Babylon, and it must also be admitted that the prophet would find it appropriate to transfer the prophecy of the chosen instrument for the destruction of Edom (xlix. 19-21) to the similarly chosen instrument of the destruction of Babylon. Although thus the quotations here are accumulated to a degree greater than heretofore, I am yet convinced (contrary to my former view in *Der proph. Jer. u. Bab.*, S. 128 ff.) that the passage is genuine and original. The idea of the unity of God's judgments and of just recompense was to be represented here. This would receive no detriment, even if every single feature of the former prophecies did not seem adapted to be applied to Babylon. This, however, is not the case, for we find in the text such modifications as the appli-

cation to Babylon required; daughter of Babylon, ver. 42; King of Babylon, ver. 43; against Babylon and the land of the Chaldeans, ver. 45; Babylon is taken, ver. 46; among the nations, for, in the Red Sea, ver. 46. What is not altered is not then opposed, according to the author's judgment, to its application to Babylon. The figure in ver. 44 *a* is therefore not inappropriate. The pride of Jordan and evergreen pasturage belong to the picture. The lion, which, from the reed-thickets on the Jordan, falls upon the flocks feeding near the bank (comp. rema. on xlix. 19), is a figure which may be applied to any case of overpowering hostile attack. Likewise the description of the northern people (vi. 28) is by no means so special that it may not be applied to any people advancing with warlike impetuosity. Moreover, Jeremiah, when he wrote vi. 22-24, neither had the Chaldeans specially in view, nor are they so very different from their neighbors, the Medes.

The addition and many kings in ver. 41 is thus explained, that in the conception of the prophet the picture was present of a host of enemies, composed of many different elements (comp. li. 27, 28).

11. *The Heart of the insurgents, the Fanners and the Invidious.*

LI. 1-6.

1 Thus saith Jehovah:

Behold, I raise up against Babylon,
And against the inmates of the heart of my insurgents
A destroying wind.¹

2 And I sent unto Babylon fanners,²

Who shall fan it and empty out its land,
For upon it are they from all sides in the day of calamity.

3 Against him that bendeth let the archer bend his bow,
And against him who lifteth himself up³ in his harness,⁴
And spare ye not her young men,
Banish ye the entire host.4 That the slain fall in the land of the Chaldeans,
And the pierced through in her streets.5 For Israel and Judah are not widows⁵ from their God,⁶ Jehovah Zebaoth,
But their land is full of guilt on account of the Holy One of Israel.6 Flee out of Babylon, and let every man deliver his soul;
Let not destruction come upon you through their sin.
For it is a time of vengeance for Jehovah,
He rendereth recompense unto her.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1.—**וְיָדֹן** as masc. also in Exod. x. 13; Ps. li. 12; Eccles. i. 6. **כְּשִׁרְוִית**, comp. ver. 25; II. 30; v. 26.

2 Ver. 2.—**וְנָרִים**. The analogy of xlviii. 12 seems to require the punctuation **וְנָרִים**. **וְנָרִים** is very troublesome. Although violence by strangers is spoken of in many places (comp. ver. 51), this idea does not at all suit this connection, and the frequent occurrence of **וְנָרִים** while **וְנָרִים** is not found elsewhere (only **וְנָרִים** occurs in Ruth iii. 2), may indeed have occasioned the Masoretic punctuation, unless **וְנָרִים** itself may be taken as Part. Kal. after the analogy of **וְנָרִים**, **וְנָרִים**, **וְנָרִים**, etc. (comp. OLSH., §245, a).

3 Ver. 3.—**וְיָתֵעַל**. This is the main difficulty in ver. 3. For, 1. this Hithp. form does not occur elsewhere, 2. the abbreviated Imperfect form, if the word comes from **וְיָתֵעַל**, is surprising. According to the laws of the Hebrew language, however, **וְיָתֵעַל** can come only from **וְיָתֵעַל** (comp. OLSH., §269, d). It must then signify "lift one's self up." Then the abbreviated form is strange, which might be in place after **וְיָתֵעַל**, but not after **וְיָתֵעַל**. I do not think, however, that we need be so scrupulous in the matter. As in Jeremiah (and elsewhere) the full form stands where we should expect the abbreviated (comp. iii. 7; *EW.*, §224, c), so may the latter stand where we should expect the former. Comp. Jer. xvii. 8, Chethibh; *EW.*, §224, c, *Am.*, §123, 2, *Am.*. Then the rest, according to the reading of the Chethibh, affords no difficulty. With respect to the absence of the *nota relationis*, comp. 1 Chron. xv. 12; *NABGELSB. Gr.*, §80, 6, 2, a.

4 Ver. 3.—**וְיָתֵעַל**. Comp. xli. 4; *EW.*, §40, d.

5 Ver. 5.—The masc. **וְיָתֵעַל** here only—to be regarded as neuter. Comp. **וְיָתֵעַל**, iv. 30.

6 Ver. 5.—**וְיָתֵעַל**. Pregnant construction. Comp. *NABGELSB. Gr.*, §112, 7.

EXEGETICAL AND CRITICAL.

Babylon, the heart of Jehovah's opponents, shall be fanned like chaff (vers. 1, 2). Without a figure; a strong, warlike power shall cast down Babylon (vers. 3, 4). For Israel and Judah are not forsaken widows; rather shall they be delivered and Jehovah's vengeance executed on Babylon (vers. 5, 6).—The passage thus consists of two halves: vers. 1-4, and vers. 5, 6. In the first half the judgment on Babylon is announced, (a) under the figure of fanning, vers. 1, 2; (b) in unfigurative language, vers. 3, 4. The second half is related to the first as a statement of the reason (For, ver. 5). The judgment, namely, is impending, because the Lord will show Himself a faithful husband with respect to Israel, a righteous recompenser with respect to Babylon.

Vers. 1, 2. Thus saith calamity.

Whether **וְיָתֵעַל** [heart of my insurgents] is to be explained by the Atbash [or principle of alphabetical inversion, according to which it is equivalent to Casdim, the Chaldeans] is doubtful, for the expression might be used by the prophet without any reference to that permutation of letters. As he called Babylon Double-defiance and Visitation in l. 21 and Pride in l. 31, so might he call it Heart-of-my-insurgents. This designation was a natural one. It is founded in the significance which the idea of Babylon has in the consciousness of the entire Old and New Testament prophecy. For though it is only in the Apocalypse that Babylon is distinctly set forth as the comprehensive centre of all and every hostility to the Lord and His kingdom (comp. *NABGELSB. Jer. u. Bab.*, §10 ff.), this representation is rooted in the views of the Old Testament prophets concerning Babylon, and we shall not err if we regard this passage as the chief basis of this conception of Babylon by the New Testament revelator, according to which it is declared to be the "Mother of harlots and abominations of the earth" (Rev. xvii. 5). Still it is remarkable that the name **וְיָתֵעַל** should form,

according to the Cabbalistic play upon words, an expression with a suitable meaning (comp. Buxtorf, *Lex. Chald.*, p. 248, 9; Herzog, *Real-Enc.*, VII., §205). The expression **וְיָתֵעַל** signifies indeed everywhere else (ver. 11; Hagg. i. 14; Ezr. i. 1, 5; 1 Chron. v. 26; 2 Chron. xxi. 16; xxxvi. 22) "to awaken, excite the spirit." But the expression is not necessarily restricted to this meaning. In this passage where fanning is spoken of, the context requires the meaning "wind." It seems that the expression first began to come into use in the time of Jeremiah, for previously it does not occur. It is however quite natural that a mode of expression still in its formative state should at first waver in its signification. Only when it has become fixed by long usage in a definite sense can it no longer be taken in another sense without misapprehension.—Who shall fan. Comp. xlix. 32, 36.—And empty. Comp. xix. 1, 7; Isa. xxiv. 1; Nah. ii. 3. Here the prophet passes from the figurative to the literal mode of speech, for the fanning will consist in just this, that the land will be emptied, men and property being carried away.—For upon it, etc. Comp. iv. 17; xvii. 17, 18.

Vers. 3-6. Against him unto her—Spare not, etc. Comp. Isa. xiii. 18; Jer. l. 14.—Fall, etc. Comp. vers. 47, 49, 52; xxxvii. 10; Isa. xiii. 15.—Not widows, etc. Comp. Isa. l. 1; liv. 4-6; Lam. i. 1.—Their is to be referred to Babylon. The sense of this half of the verse is: it might appear as if the Lord were better disposed towards Babylon than Israel, because the latter is a captive in the power of the former. It is not so. Babylonia is laden with guilt with respect to Jehovah, and is therefore under the curse of the Holy One of Israel. I do not see what there is unlike Jeremiah in this verse. That **וְיָתֵעַל** for guilt does not occur elsewhere in Jeremiah is nothing to the point. The occurrence of the expression **וְיָתֵעַל** here, as in l. 29, is not strange in view of the frequent quotations from Isaiah. With respect to the connection with the preceding and following contexts, however, it should be mentioned that ver. 5 in an exceedingly appropriate manner gives a double reason for the announcement contained in

vers. 1-4: 1. a negative one (Israel is not rejected); 2. a positive one (Babylon is full of guilt). Ver. 5 is also connected with ver. 6 in two ways: 1. as an integral part of the entire discourse, vers. 1-5, in so far that ver. 6 draws the inference from all that has gone before (vers. 1-5); 2. specially by the words, "Let not destruction come upon you through their sin," which apparently refer to "their land is full of guilt."—*Flee, etc.* Comp. Isa. xiii. 14; xlviii. 20; Jer. xlviii. 6; l. 8.—*Let not, etc.* Comp. xlix. 26; l. 30—Gen. xix. 15.—*For it is a time, etc.* Comp. Isa. xxxiv. 8; Jer. xli. 10; l. 15, 28; li. 11—Rev. xviii. 4.—*Vengeance, etc.* Comp. Joel iv. 4; Isa. lix. 18; lxvi. 6; Prov. xix. 17; Ps. cxxxvii. 8.

12. The golden Cup broken.

LI. 7-10.

- 7 A golden cup was Babylon in the hand of Jehovah,
Which made all the earth drunken:
Of its wine have nations drunk,
And nations have become mad.
8 Suddenly is Babylon fallen and shattered:
Howl over her, take balsam for her pain,
If so be she may be healed.
9 We have healed¹ Babylon, but she was not healed:
Forsake her and let us go each into his own country:
For her judgment reacheth² unto heaven,
And towers up even to the clouds.
10 "Jehovah hath brought forth our righteous works:
Come and let us declare in Zion the work of Jehovah, our God."

TEXTUAL AND GRAMMATICAL.

¹ Ver. 9.—The perf. יִשְׁלֵם is to be understood *de conatu*. Comp. NABEKLAR, *Gr.*, § 100, 4, *Ann.* 2.

² Ver. 9.—On יָרָם specially comp. iv. 10, 18.

EXEGETICAL AND CRITICAL.

These verses also contain a picture complete in itself. For the prophet shows us first Babylon at the height of its power, when it was like a golden cup, in which Jehovah gave the nations the wine of His wrath to drink (ver. 7). Now the parts are changed. Babylon is itself "a sick man," and the prophet therefore calls upon the nations that have become tributary to him to give him medicine (ver. 8). These answer that they had tried this in vain, and mutually expect each other to flee from the common prison (ver. 9). Israel is one among these nations, and therefore calls upon those who belong to it to journey home, and in their home declare the mighty acts of the Lord in the deliverance and justification of His people (ver. 10). We see that the discourse is dramatically arranged, and as to its purport, proceeds from the height and greatness of Babylon to its fall.

Vers. 7, 8. A golden cup . . . be healed. The prophet had here xxv. 15 in mind. That which in l. 23 and li. 20 is expressed by the figure of the hammer is expressed here by the figure of the cup, except that in the hammer the element of irresistible power, in the golden cup that of pride and glory, is more prominent. The cup, how-

ever, is "in the hand of Jehovah." It is therefore Jehovah's instrument, and what it bestows is the gift of Jehovah. From the effect of this gift we see that its object was punishment. The nations are intoxicated by it, and become like mad (comp. xxv. 16). This figure portrays the overwhelming fulness of destructive effect which they were obliged to receive.—Comp. Rev. xvii. 2, 4.—[Babylon, "like a fair harlot, has bewitched thee with the love potions of her idolatries." WORDSWORTH. The same image is used in the Apocalypse. Comp. also DOCTRINAL NOTE No. 17.—S. R. A.]—Now Babylon itself is thrown down, shattered, sick unto death. The expression "Babylon is fallen" seems to be taken from Isa. xxi. 9. Comp. Rev. xiv. 8; xviii. 2. The figure of the cup is abandoned gradually. It is still perceived in the word *shattered*, but the balsam and the pain presuppose a living organism. Those who are called upon must be the same who afterwards speak, vers. 9, 10. It is the nations conquered and held in captivity by Babylon which speak, among them Israel. They are the same who were spoken of in l. 8, 16. These are summoned to heal Babylon, because they are now his servants, and thus obligated to render him assistance.—*Balsam.* Comp. xli. 11; viii. 22.

Vers. 9, 10. We have healed . . . our God.

Those who are called upon do not refuse to render the service, but this is shown to be in vain. They express this after having made the attempt, and hence the perfect tense—vi. 14; xv. 18; xvii. 14. They thus express that in the service of Babylon they have honestly done what they could for its deliverance. As all their attempts have proved vain, they think of their own safety by flight into their native lands. Comp. Isaiah xiii. 14; Jer. xvi. 16.—The reason why Babylon was not to be helped lies in the immeasurable greatness of the evil which has come upon it. The punitive judgment advances upon them so overpoweringly that it reaches even to the sky. Comp. Ps. xxxvi. 6; lvii. 11; cviii. 5.—Israel, who is especially benefited by the breaking of

the prison, rejoices above all that his honor is saved, that he has not everlastingly disappeared and perished as something entirely bad, but is still preserved as good for something. We might be tempted to take righteous works (צְדָקוֹת) in the sense of "salvation" (comp. Isa. lxii. 1), but the plural is opposed to such a rendering. For though the "righteousnesses of Jehovah" are spoken of in the sense of "saving acts" (comp. Jud. v. 11; Ps. ciii. 6) the righteousness of Israel, which the Lord has brought to light, cannot well be other than such facts as render manifest that Israel is still worthy the honor of being the people of Jehovah (comp. Isa. lxii. 2). Comp. Ps. xxxvii. 6; Jer. l. 20.

13. The triple Threatening.

LI. 11-14.

- 11 Sharpen¹ the arrows, fill the shields!²
Jehovah hath awakened the spirit of the kings of Media,
For his mind is against Babylon to destroy it;
For the vengeance of Jehovah it is,
The vengeance of his sanctuary.
- 12 Against the walls of Babylon raise standards,
Strengthen the watch, appoint watchmen,
Lay the ambush!
For as Jehovah hath thought so also hath he done—
All that he hath spoken against the inhabitants of Babylon.
- 13 O thou that dwellest on great waters, on greatness of treasures!
Thine end is come, the ell of thy section.³
- 14 Sworn hath Jehovah Zebaoth by himself:⁴
"Have I filled thee with men as with grasshoppers,
So shall they sing over thee the song of the vintage."

TEXTUAL AND GRAMMATICAL.

¹ Ver. 11.—יִחַרְרֵם is properly to *polish*, but arrows are polished by being sharpened. The word is thus rendered by the Chaldee and Vulgate.

² Ver. 11.—שָׁלְטִים. The meaning is doubtful. It may be quiver, arrow, or shield. ROEDIGER, in *Gen. Thea.*, p. 1418, decides for the last, and I also think that both the parallel passages (comp. Song of Sol. iv. 4 with 2 Chron. xxiii. 9; Ezek. xxvii. 11; 1 Chron. xviii. 7) and the use of the word in Aramaic favor the meaning "shield." To fill the shields is a phrase like *brachio implere*. Comp. כִּלְאָ קֶשֶׁת, Zech. ix. 13, and KOEHLER thereon. [WORDSWORTH prefers the translation *quivers* as given by the Vulg., Syriac, and Targum. COWLES: "The Hebrew word means primarily to *fill*. GESNIUS supposes it means here, Fill the shields with the soldiers' own body, i.e., put them on; while MAUREK suggests the sense, 'Fill them with oil,' anoint them as a preparation for service, urging that this is in harmony with the preceding clause, 'Polish the arrows,' and corresponds with Isaiah xvi. 5, 'Anoint the shields.'"]—S. R. A.]

³ Ver. 13.—According to this rendering [A. V.: measure of thy covetousness], כְּצֶעַךְ is inf. Kal from כָּצַע (comp. כְּתֹרֶךְ, xlvi. 7; OLSEN, § 245, b) meaning to *strike off, cut off, etc.*

⁴ Ver. 4.—בְּנַפְשׁוֹ. Comp. Am. vi. 8.

EXEGETICAL AND CRITICAL.

A triple call of threatening against Babylon forming a climax; first (ver. 11 a) a general summons to war, with mention of the warlike power thus called upon, then (ver. 12 a) an immediate attack on the walls of the city is commanded, and in the third place (ver. 13), its ap-

proaching end is announced. Each of the calls is, however, followed by a statement of reasons, in which also a climax may be perceived. For ver. 11 b announces the decree of Jehovah and its cause; ver. 12 b contains the assurance that with the Lord purposing and acting are the same thing. Ver. 14 strengthens the threatening of ver. 13 by reference to a solemn oath of Jehovah.

Ver. 11. Sharpen . . . sanctuary.—Hath

awakened, etc. Comp. rems. on ver. 1. This passage is taken from Isa. xiii. 17, from which we see that the definition of the enemies, threatening from the north (l. 9, 41), as the Medes is older than Jeremiah. Comp. ver. 28. In this sentence the prophet informs us to whom the summons of the preceding clause is addressed. The second half of the verse contains a double statement of cause, first the proximate and immediate, then the remote and mediate, but at the same time deepest ground of the summons. Comp. l. 15, 28.

Ver. 12. **Against the walls . . . of Babylon.** The military signals are to precede the attack on the walls of Babylon. On account of **against the walls, O, standards,** seems here to be not the mere general signal of convocation or message, but a military sign indicating a particular point of attack. The word also denotes the flags of ships (Isa. xxxiii. 23; Ezek. xxvii. 7). Comp. WINER, *R.-W.-B.*, s. v. "*Fahnen*" and "*Schiffe*." The watch and watchmen appear to be related to each other as defensive and offensive (comp. 2 Sam. xi. 16, and HIRTZIG).—**Am-bush.** Comp. Josh. viii. 14-16; Jud. xx. 33-35.—**For, etc.** To wish and to do are to be shown to be identical with Jehovah. Comp. iv. 28; Lam. ii. 17; Zech. i. 6; viii. 14, 15.

Vers. 13, 14. **O thou that dwellest . . . vintage.** The greatest supports of the power of Babylon were the waters surrounding it (comp. vers. 32 and 36; l. 38; Isa. xxi. 1; Ps. cxxxvii. 1), and the great riches which Nebuchadnezzar accumulated (comp. Βαβυλὼν ἡ πολὺχρυσος, *Æsch. Pers.* 52, and OPPERT, *Exped. en Mésop.* l. p. 175), and which rendered it possible for him to erect his immense buildings. DUNCKER says in reference to this: "Nebuchadnezzar had no need to fear that he would exhaust the subjects of his native land by the cost of his buildings. The immense booty of Nineveh, the greater part of which accrued to the Babylonians, the plunder of Jerusalem, the tributes of Syria and the Phœnician cities furnished the greatest means. The fruitfulness of the Babylonian territory, the produce

of the fields depended on the overflowing of the Euphrates. By an extensive system of dams, canals and conduits, Nebuchadnezzar succeeded both in conducting the water of the Euphrates to every point of the Babylonian plain, and in draining the marshes and averting the violent inundations, which were not infrequent" (*Gesch. d. Alterth.*, I., S. 846). Add to this that these water-courses were of the greatest importance for the defence of the country. "Their object was primarily irrigation and navigation; but they afforded at the same time strong lines of defence against the enemy," says NIEBUHR (*Ass. u. Bab.*, S. 229).—On a cylinder in the possession of Mr. Thomas Phillips, which has been deciphered by Grotefend, Nebuchadnezzar says (according to OPPERT, p. 281): "*Tout autour je fis couler de l'eau dans cette digue immense de terre. A travers ces grandes eaux comparables aux abîmes de la mer, je fis faire un conduit.*" Comp. *ib.*, p. 234.—**Their end is come.** Comp. Gen. vi. 13.—**Ell of thy section.** There are two renderings of this, "measure, end of thy fury, avarice, gain." So GROTIUS, CAPELLE, CHR. B. MICHAELIS, ROSEN-MUELLER, EWALD, HIRTZIG. But עֵלָּא is the ell or yard measure, and does not involve the idea of full measure, or end. Hence the other rendering is to be preferred, which, after the example of Jerome (*pedalis præcisionis tux*), is adopted by VENEMA, J. D. MICHAELIS, EICHHORN, DE WETTE, GESSENIUS, BÖTTCHER (*Proben alttestam. Schrifterkl.*, S. 289, *Anm. m*), MAURER, GRAF. The idea lying at the foundation of the expression "the ell of the cutting thee off," is that the thread of life is measured, and when a definite number of yards is reached, will be cut off. Comp. Isa. xxxviii. 12; Job vi. 9.—**HAVE I, ON '2,** are not here particles of asseveration, as in 2 Sam. xv. 21; 2 Ki. v. 20, but conditional, if I have filled thee with men as with grasshoppers (comp. xlvii. 23), this was only in order to be able to tread the more abundant vintage (עֵלָּא). Comp. rems. on xxv. 80). Hence even the song of the treaders is a sign of their work yielding abundant returns.

Passage inserted from x. 12-16.

LI. 15-19.

- 15 Who maketh the earth by his power,
Establisheth the globe by his wisdom,
And by his understanding stretched out the heavens.
- 16 At the sound of his voice, throng of waters in the heavens,
And vapors he bringeth up from the ends of the earth;
He maketh lightnings to the rain,
And bringeth the wind out of his chambers.
- 17 All men stand there mute, without understanding;
All the founders of idol images are put to shame,
For a lie is their molten work, no spirit is therein.
- 18 They are vapor, turned to ridicule;
At the time of their visitation they perish.

- 19 Not so the portion of Jacob;
For he formeth all things and the rod of his inheritance.
Jehovah Zebaoth is his name.

EXEGETICAL AND CRITICAL.

This whole passage is a quotation from x. 12-16. It interrupts the connection in a disturbing manner. For even if the words in vers. 15, 16 may be regarded as suitable to support the thought that Jehovah, who has sworn in ver. 14 to destroy Babylon, has also the power to realize this threat, the following exposition of the vanity of idols is a superfluous appendage to the present prophecy. There is no point either in the

following or previous context which requires such an exposition. It is a mere digression.

Add to this, that in ver. 19 the words *ישראל* are omitted before *שֶׁכֶתֶם* (comp. x. 16). If this omission is not due to a mere oversight, it betrays the hand of an emendator, who, to honor the tribe of Judah, wishes to remove the appearance as though only the Israel of the ten tribes were the stock of Jehovah's inheritance. Comp. NABULSB. *Jer. u. Bab.*, S. 181 ff.; GRAY, S. 590, 1.

14. How the Lord punishes His own Hammer.

LI. 20-24.

- 20 A hammer¹ art thou to me, weapons of war,
And with thee I break nations in pieces,
And with thee I overthrow kingdoms.
21 And with thee I break in pieces the horse and his rider,
And with thee I break in pieces the chariot and its driver.
22 And with thee I break in pieces man and woman,
And with thee I break in pieces old man and boy,
And with thee I break in pieces young man and maiden,
23 And with thee I break in pieces the shepherd and his flock,
And with thee I break in pieces the husbandman and his team,
And with thee I break in pieces magistrates and rulers.²
24 And I recompense to Babylon and all the inhabitants of Chaldea all the evil,
Which they have done to Zion before your eyes, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 20.—*מַסְכֶּה* (a participial form derived from the Hiphil. Comp. e.g., *מַסְכֶּה*, and as a related synonym *מַסְכֶּה*, Prov. xxv. 18) does not occur elsewhere.

² Ver. 23.—*מַסְכֶּה*. Comp. vers. 28, 57; Ezek. xxiii. 6, 23; 1 Ki. x. 15; Neh. ii. 7; Exr. viii. 36; Esth. viii. 9. According to BENPEY (*Monatsnamen*, S. 195), the word comes from the Sanscrit (*Pakscha, socius, amicus*), and is certainly related to the Arabic *Pascha*. Comp. GESÉN., *Thes.*, pag. 1100.—*מַסְכֶּה*, which occurs only in the plural (*Isa. xli. 25; Exr. ix. 2; Neh. ii. 16, etc.*), are likewise *perfecti provinciarum*. On the different derivations comp. GESÉN. *Thes.*, pag. 937.

EXEGETICAL AND CRITICAL.

A picture very clearly complete in itself. The prophet sees in spirit a large number of persons before him who are to serve the Lord for a hammer, in order therewith to dash to pieces nations and kingdoms, especially, however, Babylon in all its parts, and thus to recompense to it what it has inflicted on Zion.

Vers. 20-24. A hammer . . . saith Jehovah. In l. 23 Babylon was called "the hammer of the whole earth," and it might certainly be addressed again in the same way here. Many expositors, the LXX., JEROME, THEODORET at their head, are of opinion that it is so. But 1, it should be observed that another word and, in-

deed, one formed *ad hoc* is chosen. Comp. TEXTUAL NOTE 1. May not the prophet have intended to indicate by using another word, specially formed for the occasion, that he meant another hammer than that spoken of before in l. 23? 2. The perfects with the Vau consecutive may, indeed, be taken in a past sense (comp. xviii. 4; xix. 4, 5; xxxvii. 11), but this construction is not normal. The imperfect would be more correct. 3. *מַסְכֶּה*, ver. 24, must at any rate be taken in a future sense. Since, however, this word is a perfectly similar form to the previous perfects and similarly construed, there is a presumption that the perfects are also to be rendered as futures. 4. In l. 21 we found an ideal person addressed, of which the Lord would

make use as His instrument in the chastisement of Babylon. It is to the same that the prophet here turns. That he referred in thought to L. 21, 22, is evident from *יָצַד*, which he opposes to *שׁוֹמֵר* there used. He here, however, extends the task appointed to the hammer, for it is not to visit Babylon only, as in l. 21, but many nations and kingdoms. Who this chosen instrument was to be the prophet was ignorant.—To take *יָצַד* weapon, as singular for *יָצַד*, with HIRZIG and GHAF, appears to me unnecessary. The former is not a single weapon, but comprehends all weapons

of war. The objects enumerated as to be broken form in a certain measure a circle, proceeding from the great and strong to the small and weak, and then rising from the young man and maiden again to the great and strong.—Chaldea. Kasdim as the name of the country, as in l. 1*Q coll.* li. 35.—Before your eyes, is to be referred to I recompense, since it would be superfluous referred to have done, and expresses the thought that those who now hear of the destruction of Babylon will also see it, and thus be convinced by ocular demonstration of the truth of Jeremiah's prediction.

15. The Destroying Mountain.

LI. 25, 26.

- 25 Behold, I come to thee, thou destroying mountain,
Saith Jehovah, which destroyed the whole world;
And I stretch forth my hand over thee,
And roll thee from the rocks and make thee a burnt mountain.
26 And they shall take no stone of thee for a corner,
Nor a stone for foundations,
But thou shalt be perpetual ruins, saith Jehovah.

EXEGETICAL AND CRITICAL.

Babylon is here compared to a mountain, which has a widely destroying influence. This can refer only to a volcano, and with this it agrees that the mountain, after being laid bare to its rocky heart, is said to be a burnt-out mountain (ver. 25). So much, however, has it suffered by the destroying energies that its stones are not even available for building material.—We see that these two verses afford a picture perfectly complete in itself. [COWLES: "This blending of the figures of the volcano and the avalanche may not conform to the nicest rules of rhetoric, but none can say the conceptions are not grand and their significance both clear and strong."—S. R. A.]

Vers. 25, 26. Behold, I come . . . saith Jehovah.—Behold, etc. Comp. xxi. 13; xxiii. 30-32; l. 31.—The expression destroying mountain [*הַר הַמְשִׁחִית*], occurs besides only in 2 Ki. xxiii. 18, where the mount of Olives (or the southern peak thereof, the *mons scandali* or *offensionis* of ecclesiastical tradition; comp. KEIL on Kings, S. 362), is so called [A. V. "Mountain of corruption"]. The Mount of Olives evidently received this appellation from the corrupting influence which proceeded from it in religious matters. May not Babylon also be called a destroying mountain in spiritual relations? If then we remember that the name of Babylon is connected even in primæval traditions with defiant worldly power and idolatry (comp. l. 29-32, and NAEGLER, *Jer. u. Bab.*, S. 5 ff.), we may well suppose that

the prophet also had the corrupting spiritual influence of Babylon in mind (comp. also l. 88; li. 1, 44). We are not, however, justified in restricting his view to this single point, the element of destructiveness in a physical sense being also quite natural. It is repeatedly expressed in this prophecy. Comp. the hammer, l. 23, and the cup, li. 7 *coll.* xxv. 15-17.—We may then assume that Babylon is designated as a destroying mountain in a spiritual and physical reference. Perhaps in the term "mountain," there is also a hint at the tower which was widely visible, and corresponded to the widely extended influence. As to the picture in itself the question arises, What sort of a mountain had the prophet in mind? How must a (natural) mountain be constituted so as to be fitly designated a widely destroying mountain? I am of opinion that this designation can be given only to a volcano, for men seek the vicinity of mountains because these afford protection to their habitations and agriculture. Even the vicinity of volcanoes is not shunned, because these become dangerous only from time to time, and the general advantage of their vicinity outweighs the temporary disadvantage. The following description seems also to point to a volcano. How otherwise can we explain the words "roll thee from the rocks," than of a volcanic eruption? The mountain is to be laid bare, the overlying strata are to be thrown down so that nothing will remain but the skeleton,—the masses of stone which form its interior. All this can be said only of volcanoes. And when finally the result of this process is designated by the words *לְהָרִיךְ לְהָרִיךְ שְׂרָפָה*, is not this a good

conclusion to the figure drawn from a volcano? שָׂרָפָה is *combustio, exustio*. Comp. Isa. ix. 4; lxiv. 10. A *mons combustionis* or *exustionis* is either one from which the *combustio* issues, or one which suffers or has suffered combustion. In the former case it would be difficult to perceive how this could be a punishment. In the latter case the question arises, whether the mount of combustion is to be understood as burning or burnt out. If we regard the previous and following context, we cannot doubt that the words "make thee a mountain of combustion," designate the result of the process, which is further described in ver. 26. The mountain is so burnt out that its stones are not even available for building materials. To GRAF's remark that "this latter point in itself doubtful was hardly

so established in the experience of a Jew, that he could make use of it as a figure which would commend itself to his countrymen," I reply, that it did not need much experience to know that stones cracked or vitrified by fire, are bad building material, and that, moreover, here at the close the discourse evidently passes from figure to reality. The prophet has certainly the burnt-up city in view, the stones of which could not be used for building purposes. [COWLES: "In fact, large building stones were never there. Her immense structures were built of brick, either sundried or kiln-burnt. Hence the great mass of these materials lie to this day more or less decomposed in the mountains of rubbish which mark the site of that once magnificent city."—S. R. A.] —But thou shalt, etc. Comp. ver. 62; xxv. 9.

16. War against the Threshing-floor of Babylon.

LI. 27–33.

- 27 Raise ye a standard in the land,
Blow the trumpet among the nations,
Consecrate nations against her,
Call upon her the kingdoms of Ararat, Minni and Ashkenaz;
Appoint a captain against her,
Bring up horses like bristly locusts.
- 28 Consecrate nations against her,
The kings of Media with her satraps and all her governors,
And the whole land of their dominion.
- 29 Then the earth quakes¹ and trembles,
For the thoughts of Jehovah are being fulfilled² on Babylon,
To make the land of Babylon a waste without an inhabitant.
- 30 The heroes of Babylon have ceased to fight,
They sit in their strongholds;
Dried up³ is their strength,
They are become women;
They have burned her dwellings,
Her bars are broken.
- 31 Courier runneth against courier, messenger against messenger,
To announce to the king of Babylon
That his city is taken to its utmost end,
- 32 The passages occupied, the ponds burned with fire, the men of war confounded.
- 33 For thus saith Jehovah Zebaoth, the God of Israel,
"The daughter of Babylon is like a threshing floor,
Now they tread her,⁴
Yet a little and the time of harvest will come to her."

TEXTUAL AND GRAMMATICAL.

¹ Ver. 29.—וּתְרַעַשׁ. The Imperf. with Van consec. is used here because the prophet transports himself so vividly to the future that he regards it as already past. Comp. NABGELSB. Gr., § 83, 5. There is therefore no necessity of reading וּתְרַעַשׁ with MEIER.

² Ver. 29.—קָרָה. Comp. xlv. 28, 29. On the singular comp. NABGELSB. Gr., 105, 4 b.

³ Ver. 30.—The form נִשְׁרָה is probably to be derived from נָשַׁר *exaruit*. This root occurs only in two passages elsewhere: Isa. xlv. 5, נִשְׁרָהוּ, and xli. 17, נִשְׁרָהוּ. The latter form may have stood for נִשְׁרָהוּ with Dag. f. euphon. Comp. יִשְׁרָהוּ.

OLSH., § 83 b and 232 c; DELITZSCH on Isa. xix. 5. Others would derive the forms from שָׁתַּח, שָׁתַּח, or שָׁחָה. Comp. FURBER s. v. שָׁתַּח, GESEN., *Thez. s. v.* שָׁתַּח. At any rate a play upon words with לִנְשִׁים appears to be intended.

* Ver. 33.—הָרָרָה—הָרָרָה *facere*. Comp. HITZIG *ad loc.*—With regard to the construction, it is not necessary to assume an irregular infinitive form, but simply to supply מִשְׁרָה. Comp. ver. 3 and NABZELER, *Gr.*, § 80, 6.

EXEGETICAL AND CRITICAL.

A very animated picture! Three main groups may be plainly distinguished, and a conclusion. The first group (vers. 27-29) shows us the enemies of Babylon, the Medes with the nations subject to their dominion advancing against Babylon with so great an army that the earth trembles. The second group is composed of the Babylonian warriors, who, overwhelmed by the success of the enemy, let their hands fall in powerless and spiritless dismay (ver. 30). In the third group we perceive the king of Babylon, who, sitting in his castle, receives from all sides the news of the capture of the city (vers. 31, 32). In the closing words the prophet expresses the thought that all which is now being done to render the city splendid and glorious is no more than the preparation of the threshing-floor, on which in a short time the harvest will be piled. These verses are clearly distinguished from those which precede and follow, and exhibit a clear and connected picture.

Vers. 27-29. **Raise ye . . . inhabitant.** Ver. 27 evidently contains a new beginning, for it summons to that which has to be done in the beginning of a warlike expedition. Comp. ver. 12; 1. 2.—**Consecrate, etc.** It was the custom to commence every war with sacred rites (comp. HERZ., *R.-Enc.*, and WINER, *R.-B.-W.*, s. v. "Krieg"); but here, as in Isa. xiii. 8, the war appears to be designated as a holy one, because it has to do with a "work of Jehovah" (1. 25) and "the vengeance of His sanctuary" (1. 28). Comp. vi. 4; xxii. 7; Joel iv. 9; Mic. iii. 5.—**Call.** Comp. 1. 2, 29.—**Ararat.** Comp. Gen. viii. 4. [COWLES: "The name *Ararat* is Sanskrit, meaning 'the holy land,' a name probably due to traditions of Noah's ark."—S. R. A.].—In Isaiah (xxxvii. 38 *coll.* 2 Ki. xix. 37) a land of Ararat is spoken of. THEODORET says on the present passage, Ἀραρὰτ τὴν Ἀρμενίαν καλεῖ. According to Moses of Chorene (*Hist. Armen.* p. 361) Ararat was the chief district of Armenia and divided into twenty circuits. Comp. DELITZSCH on Isa. xxxvii. 38.—**Minni** also, which occurs here only, Ps. xlv. 9 being doubtful, belongs to Armenia; it was, according to NIEBUHR (*Ass. u. Bab. S.* 427 *coll.* 136), the second chief state of this country.—**Ashkenaz** must be sought for at any rate in the neighborhood of Armenia, since Togarmah is the brother of Ashkenaz according to Gen. x. 8, and "the country on the Pontus, Ararat and Caucasus is in general the home of the children of Japheth" (NIEBUHR *ut sup.*). KNOBEL (*Völkertafel* and on Gen. x. 8) regards Ashkenaz as the *Assorum genus* and says in reference to this passage: "The Ashkenaz mentioned in Jer. li. 27 appears to be a remnant of the Asi nation in Asia." [Comp. also KEIL and DELITZSCH on Gen. x. 8, Tr. I. p. 163.—S. R. A.]. In general these three peoples here mentioned correspond to the "nations from the

north" which are spoken of in 1. 3, 9.—**Appoint a captain**—מִפְסָר. The word occurs besides only in Nah. iii. 17. The meaning is doubtful. All we learn from the context is that something hostile to Babylon is intended. The words **against her** follow four times in vers. 27, 28, and cannot be taken in another sense the third time from the other three. It is therefore not a measure *within* Babylon but *against* Babylon which is spoken of. **Appoint** is then used as in xv. 3. I do not think that number, multitude can be the point of comparison between this and the parallel **horses** (it is certainly not so with כִּנּוּר in Nah. iii. 17), and that therefore the word designates "troops" of any kind (GRAY, MEIER). It is admitted by most commentators that it is an Assyrian word. (Comp. STRAUSS on Nahum, S. 123). In the inscription of Bisutun, the Assyrian text of which has been rendered in Hebrew letters by OPPERT, (*Exp. en Mésop.* II. p. 238), the word כִּר occurs times innumerable in the sense of "King," as a title of Darius. Comp. also STRAUSS, S. 124 *Ann.*, etc.; BRANDIS, *Gewinn*, etc., S. 101, 2. כִּר might thus be a compound of כִּר. The circumstance that the different nations have their leaders in their "kings" is no ground against this hypothesis, for the multifarious host would still need a common head. I therefore adhere provisionally to the meaning "captain."—**Like bristly locusts.** Comp. ver. 14. The comparison is very graphic, both with respect to the number and also the form and movements of the animals. Comp. CRENER on Joel i. 4.—**Consecrate nations** is repeated as a sign that the prophet will yet make new and important additions to the nations already mentioned.—**Kings of Media.** The plural is no more to be regarded as an absolutely indifferent matter than as depending on distinct historical knowledge. It simply leaves open the possibility of a plurality. A great war with Babylon would certainly occupy the whole royal family of Media and might occupy several Median kings in succession. For an analogous case comp. xvii. 20; xix. 3.—Jeremiah's mention of the Medes is significant for two reasons: 1. because at that time, in the fourth year of Zedekiah (155 Nabon.—B. C. 593), Nebuchadnezzar was in all probability at war with Media. His father-in-law, Cyaxares, had died the year before, B. C. 594. This was a favorable epoch to cast off the previous supremacy of Media. "We think that we may unhesitatingly assume that Nabukudrussur had to undertake a great war with Media in the years 154 and 155," says NIEBUHR (*Ass. u. Bab.*, S. 212, 8 and on his reasons for this view *Ib.* S. 211 and S. 284).—2. because in the mention of the Medes there is a strong argument against those who assert that this prophecy was composed *post eventum*, during the captivity, for at this time the Persians and not the Medes would have been designated as the conquerors of Babylon. Comp. ver. 11.—

Her satraps. Comp. vers. 23 and 57.—**To make, etc.** Comp. Isa. xiii. 9; Jer. ii. 15; iv. 7; ix. 10; xlv. 19; i. 3; li. 47.

Ver. 30. The heroes of Babylon . . . broken.—Become women. Comp. i. 37; Nah. iii. 18.—**They have burned.** The subject is the enemies.—**Bars are broken.** Comp. Am. i. 5; Isa. xlv. 2; Lam. ii. 9.—As only the capture of the city is described, the burning of the dwellings must not be referred to a burning of the whole city, presupposing the capture. It must rather be intended as a parallel to the breaking of the bars. The sentence discloses that the enemies had begun their work by setting the dwellings on fire. [Compare the account of the siege of Babylon in XENOPHON as given by WORDSWORTH.—S. R. A.]

Vers. 31, 32. Courier . . . confounded. The prophet conceives of the king as in the midst of the city, in his citadel. When the city is taken "from the end thereof" (comp. i. 26) the messengers hastening to inform the king would meet each other. This is a sad meeting, an accumulation of calamities which reminds us of the Job's posts (Job i. 13 sq.).—**Passages.** מַעְבְּרֹת, are passages. Forts may be meant, but also bridges or tunnels, or even the stations of the messenger or ferries, since on account of the walls a landing could not be made at pleasure. Concerning the bridges which connected the two banks of the river in the middle of the city and the tunnel under the Euphrates, which connected the two royal castles, comp. OPPERT, I. S. 192, etc. The Euphrates, moreover, had no fords, and the article forbids us to think of the bed of the Euphrates, laid dry by the diversion of the stream (Herod., I. 191), as it denotes that definite and well-known points of transition are meant. The expression may well be referred to the bridge, the ferry-stations and perhaps also to the tunnel. Both this sentence and the following parts of ver. 33 belong to the announcements spoken of in ver. 31.—**The ponds burned with fire.** This sentence is enigmatical. The view that the burning is not to be understood literally, but merely to be taken as figurative for drying up, for which an appeal is strangely made to i. Ki. xviii. 38, seems to me as untenable as that, according to which the burning is to be referred merely to the sedge. The former view is opposed by the formal reason that the figure would be an unsuitably exaggerated one, the latter by the material reason that the burning of the sedge seems purposeless. But are the great water-works of Nebuchadnezzar to be conceived of

as having no wood-work about them? Did not the flood-gates at least consist of wood? The great basin of Sepharvaim, *c. g.*, might be opened and closed by flood-gates (comp. DUNCKER, *Gesch. d. Alterth. I. S.* 849). If the Euphrates were dried up and it was wished to complete the act of demolition, the destruction of the sluices by fire might be an appropriate way of accomplishing this. I do not mean to say that I perceive a special prediction in these words. Jeremiah paints the picture of the destruction of Babylon in colors, which in general betray a correct knowledge of Babylonian circumstances. This picture could not be applied to the capture of any city at pleasure, but the coloring is nowhere so specific that we must say it is either a mantic prediction or a *vaticinium post eventum*. Jeremiah's mind was occupied only with the great theme,—Babylon will fall and be destroyed, and Israel will be delivered. He greatly varies this theme, and here and there a feature finds a surprisingly accurate fulfilment, but there may be here a deeply hidden connection between cause and effect, which we cannot fathom or demonstrate, and the prophet had no foreknowledge of this agreement of his words with the future reality. Comp. i. 24 and the rem. on li. 39. KUSPER in the *Beweis des Glaubens*, February and March, 1867.—**Are confounded.** Comp. Isa. xiii. 8. The words as the purport of the message correspond exactly to what was reported as a fact in ver. 30. [Comp. HEROD., I. 181; ARISTOT., *Polit.* III. c. 1; RAWLINSON, *Anc. Mon.* III. 863; and PUSEY, on *Daniel*, p. 268, in WORDSWORTH and his note on the fulfilment of this prophecy.—S. R. A.]

Ver. 33. For thus saith . . . to her. For attaches these words closely to the previous verse. What follows is separated by its specific contents, and thus the statement of reason forms a conclusion. When Jeremiah wrote Babylon stood at the zenith of its bloom. The rejoinder might then be made to him, How canst thou, contrary to all appearances, speak of such an enfeebling of this glorious army and of the capture and destruction of these impregnable bulwarks? Jeremiah replies, Babylon is a threshing-floor. All that is now done to render her great and glorious is no more than a preparation of the floor by treading. In a short time, however, the season of harvest will come to her. Jeremiah here leans back upon i. 26. The glorious city shall one day serve only as a threshing-floor for all the treasures harvested by her enemies.

17. *Babylon's Misdeed, Israel's Complaint, Jehovah's Sentence.*

LI. 34-40.

- 34 Nebuchadnezzar, king of Babylon, devoured us, he crushed us,
 He put us away as an empty vessel,
 He swallowed us like a dragon,
 He filled his belly¹ with my best *and* cast us out.²
- 35 "My wrong and my flesh be on Babylon," say the inhabitress of Zion,
 "My blood on the inhabitants of Chaldea," say Jerusalem.
- 36 Therefore thus saith Jehovah:
 Behold, I fight thy battle, and execute thy vengeance,
 And cause her sea to dry up and seal up her spring.
- 37 And Babylon shall become ruins, the abode of jackals,
 A terror and an object of scorn, which is bare of inhabitants.
- 38 They will roar one with another like young lions,
 They will growl⁴ like the young of the lioness.
- 39 For *their* intoxication I prepare them a drinking-bout,
 And make them drunken that they may rejoice,
 Fall asleep to a perpetual sleep
 And never awake, saith Jehovah.
- 40 I will bring them down like lambs to the slaughter,
 Like rams with he-goats.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 34.—כִּבְדֵּי, belly, is *Ass. Aey.*² Ver. 34.—כִּבְדֵּי. The singular suffix has induced the Masoretes to make the previous verbs conformable to this, but this change of number is by no means rare. Comp. ix. 7; x. 4; xiii. 20; xlv. 9; NAEGLER, *Gr.*, § 105, 7 *Ann.* 2. Some commentators would attach the word to the following, and read כִּבְדֵּי הָאֵרֶץ because the Hiph of כִּבְדֵּי signifies to wash, rinse away (Isa. iv. 4; Ezek. xl. 38; 2 Chron. iv. 6), and does not occur elsewhere in Jeremiah, while כִּבְדֵּי is very common with him (viii. 3; xvi. 15; xxiii. 3, 8; xxvii. 10, 15, *etc.*). The meaning of rinsing, however, lies at the foundation of that casting away ("the Hiph. of כִּבְדֵּי is to cast away, wash away," DELITZSCH on Isa. iv. 4, § 89), and the brevity of the second half of the verse is not without analogy. Comp. i. 26; ii. 28.³ Ver. 35.—שָׁכַח. Comp. Isa. xii. 6. The expression occurs only in these two places.⁴ Ver. 38.—נָאָה, snarl, growl, is an *Ass. Aey.*

EXEGETICAL AND CRITICAL.

Nebuchadnezzar has devoured Israel, emptied his land and caused it to stand like an empty vessel, having cast out the people (ver. 34). For this Israel invokes the vengeance of Jehovah (ver. 35). To this desire the Lord declares Himself willing to respond; as Babylon has emptied Israel, so shall it become an empty unwatered desert; as Nebuchadnezzar has devoured Israel like a dragon, so shall the Chaldeans roar like lions; as they have revelled in Israel's flesh and blood, so shall they empty the cup of wrath even to fatal drunkenness, and be brought as sheep to the slaughter (vers. 36-40). Three main thoughts are thus plainly distinguishable, the *expositio facti*, the complaint and the sentence.

Ver. 34. Nebuchadnezzar . . . cast us out. Nebuchadnezzar has devoured (l. 7, 17) and crushed (literally *disturbavit*, Ex. xiv. 25; xxiii. 27; Josh. x. 10; 2 Chr. xv. 6) Israel; and then let

the land stand like an empty vessel. HIRTZ regards the words *he put us away*, as spoken by the land, but this view is opposed by the plural pronoun. It is better to regard the people and land as speaking together. Then the first clause refers to the persons, the second to the land, the third to the particular things, which the enemy took with him as plunder out of the country.—Dragon, נָחַשׁ, is 1, *bellua maritima*, κῆτος, (Gen. i. 21; Job vii. 12; Ps. clviii. 7). 2. Serpent (Ex. vii. 9, 10, 12; Deut. xxxii. 88; Ps. xci. 18). 3. Crocodile (Isa. xxvii. 1; li. 9; Ezek. xxix. 8; xxxii. 2; Ps. lxxiv. 13). In this place it is usually translated dragon, this being viewed as a modification of the second meaning. It is really a matter of indifference what great animal is intended, and it therefore suffices to render the word by a general term.

Ver. 35. *My wrong . . . Jerusalem.* After the representation of the condition of things, Israel here appears as a plaintiff, and demands as his right the punishment of the oppressor.—

My wrong. Comp. Gen. xvi. 5.—**My flesh and my blood** point back to **devoured**, ver. 34.—**Inhabitants of Chaldaea.** Comp. ver. 24; l. 10. ["By **my flesh** we are here to understand the blood-relations of the inhabitants of Jerusalem, or the Jews throughout the country, who were killed or carried captive to Babylon." HENDERSON.—S. R. A.]

Vers. 36-40. **Therefore thus . . . with he-goats.** The Lord receives the complaint of Israel. He declares himself ready to execute the punishment desired. The close connection of the words with ver. 35 is clear from **therefore**, and from its whole purport.—**I fight, etc.** Comp. l. 84; li. 6, 11, 56; l. 15, 28.—**Cause to dry up, etc.** The abundance of water, to which the land of Babylon owes its fertility and power, the Lord will dry up and even seal up the springs. Comp. l. 88.—**Her sea.** Comp. rems. on ver. 13. "The main land, on which Babylon stands, is . . . a large . . . plain, which is so broken up with marshes and lakes by the Euphrates, that it floats, as it were, in the sea. The low land on the lower Euphrates is, as it were, wrung from the sea; for before Semiramis erected the dikes, the Euphrates used to overflow it all (*πελαγίζειν*, Herod., I., 184); Abydenus (in *Εὐσεβ. Πρæp.*, IX., 41), even says that at first it was all water, and was also called *θάλασσα*." DELITZSCH on Isa. xxi. 1.—**Become ruins.** Comp. ix. 10; xviii. 16; xix. 8; xxv. 9, 18; xxix. 18; li. 29. According to the theory of recompense which the Lord has presented in ver. 36 (comp. ver. 6) the desolation and evacuation here predicted corres-

ponds to the emptying, which Israel, according to ver. 34, had experienced from Babylon.—In ver. 38 it is not an element of the punishment, but on the contrary the revelling of the Babylonians in the enjoyment of their plunder, which is described (comp. ii. 15; Am. iii. 4).—Ver. 39. While now they are in the heart of their greedy enjoyment (comp. Hos. vii. 4-7) the Lord will prepare them a banquet of his own kind. He will pour them out a full cup, but of wrath (xxv. 15-27). Of this excitement and sleep will be the consequence—the excitement of anguish and the sleep of death (ver. 57).—**That they may rejoice**, is therefore intended ironically. Comp. Isa. xxi. 5, and DELITZSCH, *ad loc.*—The remarkable fulfilment of these words in the surprise of the Chaldeans while feasting (Dan. v. 1 sqq.; HEROD., I., 191; CYPRIOT., VII., 23) is no more to be traced to special prediction, than the fulfilment of vers. 31, 32; l. 24. The prophet has no expectation that his picture of wild carousal, and the exchange of this for another ironically so-called, would correspond so literally to the facts. That this was the case was not, however, due to a coincidence, but to divine Providence. Comp. rems. on vers. 31, 32.—**I will bring them, etc.** Comp. xviii. 15; l. 27. Lambs, rams, he-goats! All classes of the population are to fall a sacrifice to the butcher's knife. Comp. Isa. xxxiv. 6; Ezek. xxxix. 18; Jer. l. 8.—This description also, from ver. 38 onwards, stands in evident contrast to the devouring of Israel by the Chaldeans, in ver. 34.

18. The Demolition of the Prison, the Liberation of the Captives.

LI. 41-46.

- 41 How is Sheshach taken,
And the praise of the whole earth captured!
How is Babylon become a horrid waste¹ among the nations!
- 42 The sea is come up over Babylon,
With the multitude of its waves is she covered.
- 43 Her cities are become a desolation,
A land of aridity and steppe,
A land wherein no man will dwell,
Which no son of man will pass through.
- 44 And I visit Bel in Babylon,
And take from his mouth what he hath devoured,
And no more shall the nations flow to him:
The wall also of Babylon is fallen.
- 45 Go out from the midst of her, my people,
And let every one save his soul from the fury of Jehovah's anger.
- 46 And let not your heart faint,²
Nor fear on account of the rumor which is heard in the land,
For in that year the rumor comes³ and the year after⁴ another,
And feud in the land, ruler against ruler.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 41.—**שֹׁשְׁחָח** is *stupor* in v. 30; viii. 21. As in the verbal root, so also in the noun, the idea of being rigid and confused is connected with that of horrible desolation. Comp. ii. 15; iv. 7; i. 3, 23, etc.

² Ver. 46.—**וְיִרְדּוּ** **וְיִרְדּוּ**. Comp. Deut. xx. 4; Isa. vii. 4.—**וְיִרְדּוּ** as frequently. Ewald, § 337, b.

³ Ver. 46.—**וְיִרְדּוּ**. The construction is *aa, e g.*, in xxvii. 10. Comp. NABOLSB. Gr., § 99, 3.

⁴ Ver. 46.—**וְיִרְדּוּ** is to be regarded as neuter. Comp. NABOLSB. Gr., § 60, 4.

EXEGETICAL AND CRITICAL.

A double picture! As in vers. 1. 1-5, on the background of Babylon destroyed the prophet sees Jerusalem delivered. He thus first shows us Babylon taken and desolated (vers. 41-43), the gods robbed of all ability to retain plunder or attract worshippers, and even the strong, proud walls thrown down (ver. 44). He then summons Israel to flee from the abomination of desolation (ver. 45), and not to be afraid at the alarm of war (ver. 46).

Vers. 41-44. **How is Sheshach . . . is fallen.** Comp. i. 2.—**Sheshach.** Comp. rems. on xxv. 26. If it is to be derived from **שָׁח** to stoop down, and taken in the sense of "humiliation, submission," the idea does not accord with the following "praise of the whole earth." It must wait further illumination.—**Praise, etc.** Comp. xlviii. 2; xlix. 25. Herodotus says of Babylon, *ἐκεκδήθητο ὥς οὐδὲν ἄλλο πᾶσιμα τῶν ἡμεῖς ἴμεν* (I., 178).—**The sea, etc.** We might think here of the sea of nations (comp. Isa. viii. 7, 8; xvii. 12; Jer. xli. 7, 8), especially since in ver. 36 and ver. 43, the contrary is expressed. It is, however, possible that the prophet would really say both, *viz.*, that Babylon will be exposed to horrible aridity and fearful inundations. The Euphrates, when left to itself, has at some times too much, and at others too little water. Nebuchadnezzar's great water-works were to regulate the supply, and when these are destroyed (comp. ver. 32) Babylon incurs the double danger.—**Her cities, etc.** Comp. ix. 10.—**Land of aridity, etc.** Comp. ii. 6; i. 12.—**No man, etc.** Comp. ix. 9-11; xlix. 18, 33; i. 40.—**Bel** (comp.

rems. on i. 2) is here mentioned as Babylon's highest deity, and accordingly as the shield of its power and glory. Whoever conquers and plunders Babylon, conquers and plunders Bel, and whatever Babylon retains of plundered property in its hand, that has Bel. He has, as it were, swallowed all (comp. ver. 84; i. 17). Israel then with all the plunder of Jerusalem (comp. Dan. i. 2) may be represented as "devoured by Bel," and this he is to restore. He is also no longer to have the renown of being a powerful protector. Foreigners shall no longer stream thither to commend themselves to his protection and be amazed at his glory. On the expression, comp. Isa. ii. 2.—The mention of the wall of Babylon (comp. ver. 58; i. 15) again as by way of supplement, may seem surprising. The walls of Babylon, however, seem here to be regarded as a sanctuary of Bel. This is intimated in their names; *Imgur-Bel*, *i. e.*, Bel protect, was the name of the outer wall comprising 480 stadia, *Nivitti-Bel*, *i. e.*, residence of Bel, was the name of the inner wall, 360 stadia long. Comp. OPPERT, I., S. 227. [The name of the king also was *Belshazzar*.—S. R. A.]

Vers. 45, 46. **Go out . . . ruler.** That which, according to vers. 41-44 is to come upon Babylon, is the effect of Jehovah's wrath. In order that this may not fall upon the Israelites also, they are to flee. Comp. ver. 6; i. 8.—**From the fury, etc.** Comp. iv. 8, 26; xii. 13; xxv. 37, 38; xxx. 24.—**Feud, etc.** Comp. xxx. 21; xxxiii. 26.—The prophet evidently presupposes a great war. Comp. rems. on ver. 28. This passage reminds us of Matt. xxiv. 6; Luke xxi. 28. [Comp. RAWLINSON, *Anc. Mon.*, III., p. 515, as quoted in WORDSWORTH.—S. R. A.]

19. *Babylon's fall an Occasion of Joy to Heaven and Earth, but especially to Israel.*

LI. 47-52.

- 47 Therefore behold, the days come that I visit the idols of Babylon,
And her whole land shall be put to shame,
And her wounded ones shall all fall in the midst of her.
- 48 But heaven and earth, and all therein, shall rejoice over Babylon,
For from the north come the destroyers, saith Jehovah.
- 49 As Babylon caused the slain of Israel to fall,
So at Babylon are fallen the slain of the whole land.
- 50 Ye that have escaped the sword,
Go on, stand not still:
Remember Jehovah from afar,
And let Jerusalem come into your hearts.

- 51 "We are ashamed, for we have heard reproach,
Shame covers our face, for strangers are come into the sanctuaries of Jehovah's house."
52 Wherefore behold, the days come, saith Jehovah, that I punish her idols;
And in her whole land groan^s the slain.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 48.—The singular **יָחִיד** stands here as an anticipated predicate. Comp. NAEGLSB. *Gr.*, § 105, 4, 6, 8.

² Ver. 49.—Before **לִפְנֵי** should be supplied **יְרֵי**. The sense of the connection is then Babylon tended to, occasioned, the fall. Comp. NAEGLSB. *Gr.*, § 95, 3 b.

³ Ver. 49.—**וְלִפְנֵי** need not be taken as vocative. It is the construction of a sentence in which the infinitive represents the predicate, and the subject is implied in a substantive, depending on a preposition. Comp. v. 26; vi. 7; xvii. 2; xxxiv. 9; NAEGLSB. *Gr.*, § 95, 2.—If we take it as voc. (HITZIG, EWALD, GRAY, etc.), the two clauses of the disjunctive sentence either contain the same thought, or we must take **לִפְנֵי** as the *l'actoris*, which is harsh. The Perf. **יָלַד** is according to this interpretation the prophetic perfect. The prophet sees the *strages* of the Babylonians as something which has already happened. Hence he addresses the Israelites as having escaped from the overthrow.

⁴ Ver. 50.—**וְלִפְנֵי**. This imperative occurs here only. The choice of the expression is, however, explained by the circumstance, that **יָלַד** here does not signify to go away, but as is clear from the antithesis **וְלִפְנֵי** (comp. Gen. xix. 17; Jer. iv 6) to go on, and is thus used with a certain emphasis. Hence it is also unnecessary with the LXX to connect the **וְלִפְנֵי** with the previous word, and read **וְלִפְנֵי** or **וְלִפְנֵי**.—Comp., moreover, ver. 45; I. 8, 28.

⁵ Ver. 52.—**וְלִפְנֵי** in Jeremiah here only. Comp. Ezek. xxvi. 15.

EXEGETICAL AND CRITICAL.

We may observe in this passage that it gradually exhausts itself, and hastens to the conclusion. We may also perceive the effort to revert to the commencement. Hence the great similarity of these verses to l. 3-5. Babylon's idols are to be visited, the land confounded, and filled with the slain (ver. 47), to the joy of heaven and earth. The destroyers coming from the north are to accomplish this (ver. 48). Thus will be recompensed to Babylon what it has done to Israel (ver. 49). The Israelites, however, are encouraged to go home comforted (ver. 50). They seem not to understand the call, for they answer with complaining words, from which it is seen that no other feeling could find place in their hearts, than that of the disgrace they had suffered (ver. 51). But the prophet comforts them by skillfully repeating the opening words of the picture, indicating that even for their disgrace the promised visitation of the idols and of their country would procure satisfaction (ver. 52). If our division is correct, and ver. 52 is really the close of the strophe beginning at ver. 47, and if, as cannot be doubted (see the proof in detail below), these verses reproduce in a certain measure the beginning of the whole prophecy, l. 2-5, an artificial arrangement is here noticeable, of which a trace also recurs in the last picture, for ver. 58 also in its purport refers back to ver. 53.

Vers. 47, 48. **Therefore behold . . . saith Jehovah.**—**Therefore** draws a further special conclusion from the premises stated in the previous context. The main purport of this picture follows from all which has been previously stated as the decree of Jehovah concerning Babylon.—**Behold, the day.** Comp. ix. 24. This formula is found fourteen times in Jeremiah, vii. 32; xvi. 14; xix. 6, etc.—**The idols, etc.** Generalization of what is said in ver. 44 of Bel alone. In l. 2 also the confusion of Bel, Merodach and the idols generally is spoken of. Comp. ver. 52.

—**Put to shame.** Comp. xlviii. 18.—**Her wounded.** Comp. ver. 4.—If we render "slain," we get no suitable meaning from the sentence, even if the emphasis be laid on "in the midst of her," we must, therefore, take the word in the sense of wounded, as in Ps. lxi. 26; Job xxiv. 12. All the wounded will fall, i. e., all their wounds will be mortal.—Ver. 48. **Shall rejoice, etc.** These words express the main thought of the first part (vers. 47, 48) and at the same time the only new element. Heaven and earth certainly must rejoice when once again the justice, wisdom and power of the Lord celebrate a triumph, and it is anew evident that He, and not the devil, is Lord in the world. Comp. Isa. xlv. 23; xlix. 13; Ps. xcvi. 10, 11.—The sentence gains much in clearness if we regard it as a parenthesis, and refer the following causal sentence to ver. 47. According to the logical sequence the destroyers are the first cause, and the destruction of Babylon the second cause of the rejoicing. If we do not take the imperative sentence as a parenthesis, we must at least refer the causal sentence to all the foregoing context, so that the destroyers appear as the ground both of the fall and the rejoicing. The words **from the north**, also remind us of l. 3 *coll.* l. 9, 41, standing here in the same connection as there.—**Destroyers.** Comp. ver. 58.

Vers. 49-52. **As Babylon . . . the slain.** In this second part of the picture the prophet expresses substantially the same thought as in the first, but with special application to Israel and emphasis on the idea of recompense. The sin of Babylon against Israel shall be recompensed, and Israel, at first unable to receive the joyful tidings, is greatly comforted by the repeated solemn proclamation of judgment on the destroyers.—**Remember, etc.** These words remind us vividly of l. 4, 5.—**From afar.** Jehovah is still always considered as dwelling in Zion. Comp. xli. 5.—**Come, etc.** Comp. iii. 16; xlv. 21.—The Israelites answer to the call, but with words of grief. They cannot receive the joyful tidings. Their minds are still full of the feeling of the

disgrace they have suffered. It is as though they would say, What is the thought of Jehovah and Jerusalem for us? Have we not from thence recollections only of the deepest shame and reproach? We are put to shame and we are ashamed (comp. ix. 18), for we have heard reproach, scorn and ridicule as the part of the heathen (vi. 10; xxiv. 9), the consequence of which is that shame covered our face (Ps. lxi. 8; xxxv. 26; lxi. 13). This scorn which has come upon us refers however to the fact that strangers (comp. v. 19; xxx. 8; Isa. i. 7) have come into the sanctuaries (i. e., into all parts,

even those forbidden to profane feet) of Jehovah's house. It must appear surprising that the Israelites respond to the joyful call of the prophet, ver. 50, with words of grief. The strophe cannot therefore possibly be concluded here, or it would end in a harsh dissonance. We therefore attach ver. 52 to it. Even on this account, says Jeremiah, skilfully repeating the opening words of the picture, shall the idols be visited and their land filled with the slain. The prophet speaks very appropriately of the visitation of the idols, for just this is the recompense for the disgrace inflicted on the house of Jehovah.

20. *No wall is a defence against the Lord.*

LI. 53-58.

- 53 "Even though Babylon should mount up to heaven,
And tower up¹ his defences² to a precipitous height,
From me will destroyers come to her," saith Jehovah.
54 A loud crying from Babylon
And great ruin from the land of the Chaldeans!
55 For Jehovah destroyeth Babylon,
And extirpates from her the loud noise.
And her waves roar like mighty waters,
The noise of their calling resounds.
56 For there is coming upon her, upon Babylon, a destroyer,
And her heroes are taken, their bows broken;³
For a God of recompense is Jehovah,
Who well requiteth.
57 "And I make drunk her princes and her wise men,
Her counts, her dukes and her heroes,
That they may sleep a perpetual sleep,
And never awake," saith the King:
Jehovah Zebaoth is his name.
58 Thus saith Jehovah Zebaoth,
"Babylon's broad walls⁴ is laid bare,⁵
And her high gates burn⁶ in the fire!
Thus then have peoples labored in vain,
And nations wearied themselves⁷ for the fire."

TEXTUAL AND GRAMMATICAL.

¹ Ver. 53.—The Piel **בָּצַר** denotes to cut off, to separate sharply. This is used in the sense of fortifying, like Kal in **בָּצִירָה** Isa. ii. 15; xxxvii. 26 **בָּצִירָה**, because fortifications are sharply separated from their surroundings. Comp. Isa. xxii. 10.

² Ver. 53.—**עָזָר** is here as in **עָזָר** Jud. ix. 51; Ps. lxi. 4; Prov. xviii. 10; **עָזָר** Ps. lxii. 4; **עָזָר** or **עָזָר** Is. xxvi. 1; Prov. x. 12; xviii. 11, a strong bulwark for defence or protection.

³ Ver. 56.—**נִשְׁבְּרָה**—to make cracked. Comp. **נִשְׁבְּרָה** Isa. xlviii. 8; lx. 11; **נִשְׁבְּרָה** Isa. ii. 13; and with respect to the meaning "broken," 1 Sam. ii. 4; on the singular, comp. **נִשְׁבְּרָה** Gr., § 105, 4, b.

⁴ Ver. 58.—**הַכֹּזֶת** is construed as sing. here only. Evidently the totality of the walls, which, in a certain aspect, was a six-fold line of circumvallation (comp. Oppert, p. 228, etc.), is regarded as a unit. Comp. Ewald, § 318, a.

⁵ Ver. 58.—**וַיִּפְּלוּ** Inf. abs. Pilpel. (comp. **וַיִּפְּלוּ**, § 253, Anm.) with Hithpal. from **פָּלַל**, to strip one's self, i. e., thrown down, discovered to their foundations. Comp. **וַיִּפְּלוּ** Hab. iii. 13; Psalm cxxxvii. 7; and Isaiah xxiii. 13; Ezek. xlii. 14.

⁶ Ver. 58.—**וַיִּבְרָקוּ** Comp. xli. 2; Isa. xxxiii. 12; **וַיִּבְרָקוּ**, § 242, b.

⁷ Ver. 58.—Regarding these words as original to Habakkuk, we may also regard **וַיִּפְּלוּ** as a scriptural error, it being easy to write this instead of **וַיִּפְּלוּ**. Comp. **וַיִּפְּלוּ** Jer. ii. Bab., § 97.

EXEGETICAL AND CRITICAL.

The main thought of the picture is that no dead or living wall can save Babylon, for the Lord, the righteous recompenser, has determined upon its fall. The *dead* wall of Babylon will not avail, because the Lord will send destroyers, as first expressed in ver. 53. In the following verses the fulfilment of this declaration is exhibited: great noise is heard from Babylon (ver. 54). Whence comes this? Hence, that the Lord has begun the work of destruction on Babylon—destroying both the great masses (ver. 55) and the élite of the population. His justice requires this (ver. 56). Substantially the same thought closes the discourse as began it, and both the beginning and conclusion appear as the *verba ipsissima* of Jehovah, so that in form also the end reverts to the beginning. The princes and wise men of Babylon may be designated as its living wall. They shall be made drunk with the cup of Jehovah's wrath, and sleep an everlasting sleep (ver. 57). The dead wall, with its lofty gates, shall be subjected to fire, so that it will be made manifest that the immense work, the fruit of the labor of many nations, was achieved in vain, to be consumed by fire (ver. 58).

Ver. 53. **Even though . . . saith Jehovah.** In the opening words there appears to be a double allusion: 1. to the tower of Babel, Gen. xi. 4; 2. to the high walls with which Babylon was surrounded. Their height must have been very great. Even if the statements of 200 yards (HERODOTUS) and 250 yards (OROSIUS) are to be considered exaggerated, the lowest estimates of the ancients (PHILOSTR., *Apoll. Tyan.*, I., 25) speak of three and a half plethra, i. e., 150 feet (OPPERT, *Exp.*, I., p. 224, 5).—Comp. Ob. 4; Hab. ii. 9; Jer. xlix. 16.—**Destroyers.** Comp. ver. 48. [WORDSWORTH: "We may compare also the words of Nebuchadnezzar still extant on this cylinder: 'In Babylon is the tower of my abode. . . . To make more difficult the attack of an enemy against *Imgur-Bel*, the indestructible Wall of Babylon, I constructed a bulwark like a mountain,'" etc.—S. R. A.]

Vers. 54–56. **A loud crying . . . requiteth.** That ver. 54 describes the execution of what is threatened in ver. 53, the work therefore of the destroyers (comp. I. 22, 46; xlviii. 3) is seen from vers. 55, 56. It is at the same time clear from the connection that the loud noise spoken of in ver. 54 is the united consequence of a double operation directed to the two main portions of the Babylonian population. At one time the work of the destroyers is against the great mass of the people. This is the sense of **loud noise** and **her waves**. The sentence **And her waves, etc.** expresses the result. The destruction of Babylon and the extirpation of the great tumult of nations cannot take place without bringing the masses of the people into wild and noisy excitement, for, as was remarked on ver. 42, masses of people may certainly, as here, be compared with masses of water.—**Roar.** Comp. v. 22; xxxi. 35; Jer. li. 15—Jer. vi. 23.—Afterwards, however, the work of the destroyers is against the élite of the people, the heroes, i. e., the brave men and warriors (ver. 80; I. 36) and

their weapons.—**For a God of recompense, etc.** The causal particle refers of course not only to the immediate, but all the previous context. The object of *recompense* is here stated as the ground of Jehovah's procedure against Babylon, as in I. 15, 28; li. 6, 11, 36. Comp. 2 Sam. xix. 37; Isa. lix. 18.

Vers. 57, 58. **And I make . . . for the fire.** These verses also contain, like ver. 53, the *verba ipsissima* of Jehovah, and ver. 58 also treats of the dead wall. When, in ver. 57, it is said of the princes, wise men and warriors (comp. I. 35, 36; li. 23, 28), that the Lord will make them drunk and cause them to sleep a perpetual sleep (comp. rem. on ver. 39, whence these words are taken, and xxv. 15, 16, 27), it is evidently to be thus intimated that the Lord will paralyze all the forces which might be able in any way to delay the fall. It may then be said that the prophet treats in ver. 57 of the destruction of the living, in ver. 58 of the dead stone defences. I may be allowed here to insert a passage relating to the building of the walls from the cylinder-inscription already mentioned, as given by OPPER (Exp., I., p. 230). "Babylon is the refuge of the God Merodach; I have finished (observe that Nebuchadnezzar is the speaker) Imgur-Bel, his great enclosure. In the thresholds of the great gates I have adjusted folding-doors in brass, very strong railings and gratings (?), I have dug its ditches, I have reached the bottom of the waters, I have constructed the banks of the trench with bitumen and bricks. Wishing to preserve the pyramid more efficaciously and to defend it from the enemy and the attacks which might be made on Babylon the imperishable, I caused to be constructed in masonry in the extremities of Babylon a (second) great enclosure, the boulevard of the Rising Sun, which no king had made before me. I had the ditches made dry, and caused the banks to be constructed on barrels." Here follow the words quoted above in ver. 13.—The walls of Babylon, however, were not the work of Nebuchadnezzar alone. According to an inscription, now at Aberdeen, some share in the glory of this work is due to Assarhaddon, the son of Sanherib. He says (OPPERT, p. 227, etc.), "Babylon is the city of laws, Imgur-Bel is its enclosure, Nivitti-Bel its rampart; from the foundation to the battlements I founded, continued, enlarged them." OPPER is of opinion that these words express too much, and that Nabopolassar, and especially Nebuchadnezzar, are to be regarded as at least the completers of the work. As to the destruction of the wall, OPPER says (p. 225, etc.), "It is to be presumed that the outer wall, encroached upon by Cyrus, spoiled by Darius, filled with breaches by Xerxes, did not exist at the commencement of the fourth century of the vulgar era. The ditches had been filled—and at least in the greater part the wall had disappeared which was so imposing to the enemies of Babylon, and which inspired Jeremiah with the words recorded in li. 63, 58."—**Thus then have peoples, etc.** These words are found with slight alteration (transposition of *in vain* and *for the fire*) in Hab. ii. 13. Habakkuk was the contemporary of Jeremiah, and also prophesied the punitive judgment to be executed on Judah by the Chaldeans. As in i. 6 Habakkuk expressly mentions the Chaldeans,

he cannot have prophesied before the battle of Carchemish, for it is inconceivable that the appointment of this nation was disclosed to him earlier than to Jeremiah. It is possible that he wrote in the reign of Zedekiah, for we see from chap. i. that the dominion of the Chaldeans had then lasted for some time. If now the words "Behold, is it not of the Lord of hosts?" which in Hab. ii. 13 immediately precede the words common to this passage, are to be regarded as a formula of quotation, it is not impossible that this is the passage which he quotes, although, of course, it cannot be denied that both may have drawn from a common source. It is, however, grammatically more correct to take אִם in the sense of command or determination (as in Josh. xi. 20; Ezek. xxxiii. 30), and to translate (with EWALD, MEIER) "it is decreed of the Lord that the nations," etc., and then it is more probable that the words are original to Habakkuk. They suit the context admirably. For Habakkuk wishes to show that a building erected with blood and injustice cannot endure, from which in passing we may derive the important information that

Nebuchadnezzar did not execute his immense works without despotic violence.—**Labored and wearied themselves** are synonymous expressions, comp. Isa. xl. 38 sqq.; so that if we render **and wearied themselves** (as required by the text here, but not in Hab. ii. 13), we must understand this in an enhanced signification, as **exhausted themselves**, or **are sinking**, which it is doubtful if the word will bear. Nor is it in accordance with the sense and connection of the original passage to attribute to the nations, who were compelled to build the wall, a sinking when the wall falls! It is for them rather a victory than a defeat. This long discourse, as EWALD remarks, "very suitably closes with this sentence of Habakkuk, which is here quite appropriate." —פִּרְיָם (to a sufficiency in vain), involves a certain irony. The great wall will be good enough to satisfy the lust of the all-devouring annihilation, or of the fire. It is therefore stronger than פִּרְיָם, Isa. xlix. 4; lxx. 23. Comp. Nah. ii. 13.

21. Historical conclusion.

LI. 59-64.

- 59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince [caravan-marshall]. So Jeremiah wrote in a book all the evil that should come¹ upon Babylon, *even* all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt [see that thou]² read all these words; then shalt thou say, O LORD [and say, O Jehovah], thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink,³ and shall not rise from [because of] the evil that I will bring upon her: and they shall be weary [exhausted].⁴ Thus far *are* the words of Jeremiah.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 60.—On the sense of the Imperfect אִם comp. NAKGELS. Gr., § 87, 1.

² Ver. 61.—אִם. This word cannot mean "and when thou seest it (for the first time)." The suffix would certainly not be wanting in that case. Nor can we see why the reading should take place at the first sight of the city. Both time and place might then be very unfavorable. It is rather the apodosis; then see to it. It is indicated upon him that he discharge his commission with circumspection. Comp. 1 Ki. xii. 16; Ps. xxxvii. 37; Isa. xxii. 11.

³ Ver. 64.—שָׁקַע, *demergit, desidero*, in Jeremiah here only. Comp. Am. viii. 8; ix. 5.

⁴ Ver. 64.—If the word שָׁקַע is not genuine, it can have come here only through the transposition of the following words, "Thus far," etc., with which the copyist, through carelessness or of purpose, connected this. This, however, involves the inauthenticity of vers. 59-64 or their original position before l. 1. HIRZIG says the passage "bears some marks of genuineness, none of the contrary," and it is incredible that it stood before l. 1, since it would then appear that this great prophecy was only of secondary importance. If, then, vers. 59-64 are genuine and in their original position, the same must be said of the concluding words, since they could never have had their position before ver. 59. A copyist could not have added שָׁקַע by mistake. Jeremiah, then, must have done it. His object probably was to give a token of identity to the sinking prophecy by an unmistakable quotation from it. The ancient translations, with the exception of the LXX, which is of no authority, all express the word. Comp. NAKGELS. Jer. v. Bab., § 96.

EXEGETICAL AND CRITICAL.

When King Zedekiah, in the fourth year of his reign, made a journey to Babylon, Jeremiah gave to Seraiah, the brother of Baruch, the marshal, the prophecy against Babylon to take with him and read in Babylon, and then with prayer to the Lord to cast it into the Euphrates.

Ver. 59. **The word . . . caravan-marshal.** The commission which Seraiah receives really forms the chief part of this section. For after ver. 60, in which the restoration of the roll forming the basis of this commission is described, all the rest contains only the words in which Jeremiah imparts the commission.—Seraiah, according to xxxii. 18, must be a brother of Baruch, the friend and assistant of our prophet, which explains why the commission was given to him. Other persons named Seraiah are mentioned in this book, xxxvi. 26; xl. 8; lli. 24. It seems to have been a common name among the priests. Comp. 1 Chron. vii. 6, 14; Ezr. vii. 1, 4; Neh. x. 2; xi. 11; xii. 1, 12.—It is not perfectly clear why Zedekiah went to Babylon. His fourth year is the same in which the envoys of the neighboring nations met in Jerusalem, to treat concerning a defensive alliance against the Chaldean power. Comp. rems. on xxvii. 1 and xxviii. 1. **НИЗВУХ** thinks that the diversion then made by Nebuchadnezzar's war with Media was the occasion of this meeting (*Ass. u. Bab.*, S. 211). The journey to Babylon shows that nothing came of the project, whether that the reports from the East caused the matter to appear too dangerous, or that the warnings of Jeremiah made some impression.—**A quiet prince** (שֶׁרָ-כְנוּחָה). This expression has been interpreted in the most various and strangest ways, concerning which comp. ROSENTHAL and J. D. MICHAELIS *ad loc.* The latter was the first to give the substantially correct rendering in his *Translation of the Old Testament*, 1778, Leader of the caravan. MAUBER first proposed "Reisemarschall," marshal of the journey. Literally it denotes "Prince of the resting-place." Comp. Numb. x. 38.

Vers. 60-64. **So Jeremiah wrote . . . exhausted.** We may assume that this journey of Zedekiah was the occasion of the prophecy against Babylon. For homage, if not the only object, was certainly one of the objects, of the journey, and it therefore involved a deep disgrace to the theocracy. How fitting it was that the prophet should make use of this journey to furnish the medal with an appropriate reverse. While the king of Judah, in view of all, was casting himself in homage before the throne of the Chaldean king, Seraiah was to cast a roll in the Euphrates, on which was recorded as a divine decree the destruction of Babylon and deliverance of Israel.—That Jeremiah copied the prophecy from the book-roll mentioned in xxxvi. 82 (GRAF) is only supposable, in case Jeremiah successively increased that collection of writings begun in the fifth year of Jehoiakim, first inserting the present prophecy in it, and thus giving Seraiah a copy, a confirmation of which hypothesis may be found in the expression in a [סֵפֶר, one] book. It is, however, possible that Jeremiah would

thus intimate that he purposely wrote the prophecy upon *one* roll, in antithesis to the many rolls forming the main collection. The reason of the prophet's care to write the whole on *one* roll, would then doubtless be that *one* could be handled more easily and safely than two.—The reading was evidently for a threefold purpose: 1. With respect to the city of Babylon it was an announcement of judgment (HITZIG), which appears the more significant, as the announcers were not in a condition to make a declaration against Babylon, coming, as they did in all humility, to do homage. 2. With respect to God, it was to be affirmed that the people of Israel had taken solemn notice of the divine promise. Hence after the reading the Lord is to be expressly addressed and reminded of the word of His promise in its main features (comp. ver. 62 with l. 8; li. 26). He is thus, as it were, to be taken at His word and pledged. 8. To the Israelites there was naturally a great comfort in all this, which must have been of special value to them in that moment of deep shame.—The sinking of the roll in the Euphrates is added to the reading as supplementary and confirming the words by a visible symbolic action. The roll being compelled to sink by the stone and thus outwardly given up to destruction, suggests the thought that this external part was no longer necessary after, by the reading, the purport had been received into the living spiritual archives of the consciousness. At the same time, as is expressly stated in ver. 64, the sinking by the weight of the stone is to represent symbolically the ruin of Babylon.—**Shall not rise**, as the roll with the stone will not.—**From the evil** does not designate the element in which Babylon is to sink, but the figure is here forsaken and the transition made to literal speech. שֶׁלֹא כֵן then = in consequence of [because of, the evil].—**Shall be weary.** These words might certainly be dispensed with, as they rather injure than promote the clearness of the sense. As is well understood, however, the easier reading is by no means always the more correct. The question depends on whether the finer and more hidden sense which may be contained in the words is able to balance the formal reasons which favor their spuriousness. Comp. the TEXTUAL remarks.

Thus far the words of Jeremiah. These words, which I cannot regard as misplaced (comp. rems. on ver. 64) have simply the object of indicating that ch. lii. does not proceed from Jeremiah himself, but is the addition made by another person.

DOCTRINAL AND ETHICAL.

1. "Daniel's Babylonian empire resumes, as it were, the thread which was broken off with the tower-erection and kingdom of Nimrod. In the Babylonian tower-building the whole of the then existing humanity was united against God; with the Babylonian kingdom began the period of the universal monarchies, which again aspired after an atheistical union of entire humanity. Babylon has since and even to the Revelation (ch. xviii.) remained the standing type of this world." AUERLEN, *Der proph. Daniel*, S. 280.

2. For what reason does Babylon appear as a type of the world? Why not Nineveh, or Persepolis, or Tyre, or Memphis, or Rome? Certainly not because Babylon was greater, more glorious, more powerful or prouder and more ungodly than those cities and kingdoms. Nineveh especially was still greater than Babylon (comp. DUNCKER, *Gesch. d. Alterth. I. S.* 474, 5), and Assyria was not less hostile to the theocracy, having carried away into captivity the northern and larger half of the people of Israel. Babylon is qualified for this representation in two ways: 1. because it is the home of worldly principedom and titanic arrogance (Gen. x. 8; xi. 1-4); 2. because Babylon destroyed the centre of the theocracy, Jerusalem, the temple and the theocratic kingdom, and first assumed to be the single supreme power of the globe.

8. "When God has used a superstitious, wicked and tyrannical nation long enough as His rod, He breaks it in pieces and finally throws it into the fire. For even those whom He formerly used as His chosen anointed instruments He then regards as but the dust in the streets or as chaff before the wind." CRAMER.

4. "No monarch is too rich, too wicked, too strong for God the Lord. And He can soon enlist and engage soldiers whom He can use against His declared enemies." CRAMER.

5. "Israel was founded on everlasting foundations, even God's word and promise. The sins of the people brought about that it was laid low in the dust, but not without hope of a better resurrection. Babylon, on the other hand, must perish forever, for in it is the empire of evil come to its highest bloom. Jeremiah owns the nothingness of all worldly kingdoms, since they are all under this national order to serve only for a time. We are to be subject to them and seek their welfare for the sake of the souls of men, whom God is educating therein; a Christian however cannot be enthusiastic for them after the manner of the ancient heathen nor of ancient Israel, for here we have no abiding city, our citizenship is in heaven. The kingdoms of this world are no sanctuaries for us and we supplicate their continuance only with the daily bread of the fourth petition. Jeremiah applies many words and figures to Babylon which he has already used in the judgments on other nations, thus to intimate that in Babylon all the heathenism of the world culminates, and that here also must be the greatest anguish. What, however, is here declared of Babylon must be fulfilled again on all earthly powers in so far as, treading in its footprints, they take flesh for their arm and regard the material of this world as power, whether they be called states or churches." DIEDRICH.

6. On l. 2. In putting into the mouth of Israel, returning from Babylon, the call to an everlasting covenant with Jehovah, the prophet causes them 1. to confess that they have forgotten the first covenant; 2. he shows us that the time of the new covenant begins with the redemption from the Babylonish captivity. He was far, however, from supposing that this redemption would be only a weak beginning, that the appearance of the Saviour would be deferred for centuries, that Israel would sink still deeper as

an external *πολιτεία*, and that finally the Israel of the new covenant would itself appear as a *μυστήριον*, *εἰς δ' ἐπιθυμοῦσιν ἄγγελοι παρακύψαι* (1 Pet. i. 9-12).

7. From what Jeremiah has already said in xxxi. 31-34 of the new covenant we see that its nature and its difference from the old is not unknown to him. Yet he knows the new covenant only in general. He knows that it will be deeply spiritual and eternal, but *how* and *why* it will be so is still to him part of the *μυστήριον*.

8. On l. 6. Jeremiah here points back to ch. xiii. Priests, kings and prophets, who should discharge the office of shepherds, prove to be wolves. Yea, they are the worst of wolves, who go about in official clothing. There is therefore no more dangerous doctrine than that of an infallible office. Jer. xiv. 14; Matt. vii. 15; xxiii. 2-12.

9. On l. 7. It is the worst condition into which a church of God can come, when the enemies who desolate it can maintain that they are in the right in doing so. It is, however, a just nemesis when those who will not hear the regular messengers of God must be told by the extraordinary messengers of God what they should have done. Comp. xl. 2, 8.

10. On l. 8. "Babylon is opened, and it must be abandoned not clung to, for the captivity is a temporary chastisement, not the divine arrangement for the children of God. God's people must in the general redemption go like rams before the herd of the nations, that these may also attach themselves to Israel, as this was fulfilled at the time of Christ in the first churches and the apostles, who now draw the whole heathen world after them to eternal life. Here the prophet recognizes the new humanity, which proceeds from the ruins of the old, in which also ancient Israel leads the way; thus all, who follow it, become Israel." DIEDRICH.—"The heathen felt somewhat of the divine punishment when they overcame so easily the usually so strongly-protected nation. But Jeremiah shows them still how they deceived themselves in thinking that God had wholly rejected His people, for of the eternal covenant of grace they certainly understood nothing." HEIM and HOFFMANN on the Major Prophets.

11. On l. 18. "The great powers of the world form indeed the history of the world, but they have no future. Israel, however, always returns home to the dear and glorious land. The Jews might as a token of this return under Cyrus; the case is however this, that the true Holy One in Israel, Christ, guides us back to Paradise, when we flee to His hand from the Babylon of this world and let it be crucified for us." DIEDRICH.

12. On l. 23. "Although the Chaldeans were called of God for the purpose of making war on the Jewish nation on account of their multitudinous sins, yet they are punished because they did it not as God with a pure intention, namely, to punish the wrong in them and keep them for reformation; for they were themselves greater sinners than the Jews and continued with impenitence in their sins. Therefore they could not go scot-free and remain unpunished. Moreover, they acted too roughly and dealt with the

Jews more harshly than God had commanded, for which He therefore fairly punished them. As God the Lord Himself says (Isa. xlvii. 6): When I was angry with My people I gave them into thine hands; but thou shewedst them no mercy. Therefore it is not enough that God's will be accomplished, but there must be the good intention in it, which God had, otherwise such a work may be a sin and call down the divine punishment upon it." *Württemberg. Summ.*

13. On l. 31-34. "God calls Babylon Thou Pride, for pride was their inward force and impulse in all their actions. But worldly pride makes a Babylon and brings on a Babylon's fate. . . . Pride must fall, for it is in itself a lie against God, and all its might must perish in the fire; thus will the humble and meek remain in possession of the earth: this has a wide application through all times, even to eternity." *DIEDRICH.*

14. On ver. 33. "Israel is indeed weak and must suffer in a time of tyranny; it cannot help itself, nor needs it to do so, for its Redeemer is strong, His name The Lord Zebaoth—and He is now, having assumed our flesh, among us and conducts our cause so that the world trembles." *DIEDRICH.*

15. On l. 45. "An emblem of the destruction of anti-christian Babylon, which was also the true hammer of the whole world. This has God also broken and must and will do it still more. And this will the shepherd-boys do, as is said here in ver. 45 (according to LUTHER's translation), that is, all true teachers and preachers." *CRAMER.*

16. On ch. li. "The doctrines accord in all points with the previous chapter. And the prophet Jeremiah both in this and the previous chapter does nothing else but make out for the Babylonians their final discharge and passport, because they behaved so valiantly and well against the people of Judah, that they might know they would not go unrecompensed. For payment is according to service. And had they done better it would have gone better with them. It is well that when tyrants succeed in their evil undertakings they should not suppose they are God's dearest children and lean on His bosom, since they will yet receive the recompense on their crown, whatever they have earned." *CRAMER.*

17. ["Though in the hand of Babylon is a golden cup; she chooses such a cup, in order that men's eyes may be dazzled with the glitter of the gold, and may not inquire what it contains. But mark well, in the golden cup of Babylon is the poison of idolatry, the poison of false doctrines, which destroy the souls of men. I have often seen such a golden cup, in fair speeches of seductive eloquence; and when I have examined the venomous ingredients of the golden chalice, I have recognized the cup of Babylon." *ORIGEN* in *WORDSWORTH.*—S. R. A.]

"The seat and throne of Anti-christ is expressly named Babylon, namely, the city of Rome, built on the seven hills (Rev. xvii. 9). Just as Babylon brought so many lands and kingdoms under its sway and ruled them with great pomp and pride (the golden cup, which made all the world drunk, was Babylon in the hand of the Lord (li. 7), and all the heathen

drank of the wine and became mad)—so has the spiritual Babylon a cup in its hand, full of the abomination and uncleanness of its whoredom, of which the kings of the earth and all who dwell on the earth have been made drunk. As it is said of Babylon that she dwells by great waters and has great treasures, so writes John of the Romish Babylon, that it is clothed in silk and purple and scarlet and adorned with gold, precious stones and pearls (Rev. xviii. 12). Of Babylon it is said that the slain in Israel were smitten by her; so also the spiritual Babylon is become drunk with the blood of the saints (Rev. xvii. 6). Just, however, as the Chaldean Babylon is a type of the spiritual in its pride and despotism, so also is it a type of the destruction which will come upon it. Many wished to heal Babylon but she would not be healed; so many endeavor to support the ruinous anti-christian Babylon, but all in vain. For as Babylon was at last so destroyed as to be a heap of stones and abode of dragons, so will it be with anti-christian Babylon. Of this it is written in Rev. xiv. 8: She is fallen, fallen, that great city, for she has made all nations drink of the wine of her fornication. And again, Babylon the great is fallen, and is become the habitation of devils and a hold of all foul and hateful birds (Rev. xviii. 2). As the inhabitants of Babylon were admonished to flee from her, that every man might deliver his soul (li. 6)—and again, My people, go ye out from the midst of her and deliver every man his soul, etc. (li. 45)—so the Holy Spirit admonishes Christians almost in the same words to go out from the spiritual Babylon, that they be not polluted by her sins and at the same time share in her punishment. For thus it is written in Rev. xviii. 4, I heard, says John, a voice from heaven saying, Go ye out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues, for her sins reach unto heaven and God remembers her iniquities." *Württemberg. Summarien.*

18. On li. 5. "A monarch can sooner make an end of half a continent than draw a nail from a hut which the Lord protects.—And if it is true that Kaiser Rudolph, when he revoked the toleration of the Picards and the same day lost one of his principal forts, said, 'I thought it would be so, for I grasped at God's sceptre' (*WEISMANNI, Hist. Eccl. Tom. II. p. 320*)—this was a sage remark, a supplement to the words of the wise." *ZINZENDORF.*

19. On li. 9. **We heal Babylon, but she will not be healed.** Babylon is an outwardly beautiful but inwardly worm-eaten apple. Hence sooner or later the foulness must become noticeable. So is it with all whose heart and centre is not God. All is inwardly hollow and vain. When this internal vacuity begins to render itself externally palpable, when here and there a rent or foul spot becomes visible, then certainly come the friends and admirers of the unholy form and would improve, cover up, sew up, heal. But it does not avail. When once there is death in the body no physician can effect a cure.

20. On li. 17, 19, 20. "The children of God have three causes why they may venture on *Hm.* 1. All men are fools, *their* treasure is it not; 2. The Lord is their hammer; He breaks through

everything, and 3, they are an instrument in His hand, a heritage; in this there is happiness." ZINZENDORF.

21. On li. 41-44. "How was Sheshach thus won, the city renowned in all the world thus taken? No one would have thought it possible, but God does it. He rules with wonders and with wonders He makes His church free. Babylon is a wonder no longer for its power, but for its weakness. We are to know the world's weakness even where it still appears strong. A sea of hostile nations has covered Babylon. Her land is now a desolation. God takes Bel, the principal idol of Babylon, symbolizing its whole civil powers in hand, and snatches his prey from his teeth. Our God is stronger than all worldly forces, and never leaves us to them." DIEDRICH.

22. On li. 58. "Yea, so it is with all walls and towers, in which God's word is not the vital force, even though they be entitled churches and cathedrals . . . God's church alone possesses permanence through His pure word." DIEDRICH.

23. On li. 60-64. When we wish to preserve an archive safely, we deposit it in a record-office where it is kept in a dry place that no moisture may get to it. Seraiah throws his book-roll into the waters of the Euphrates, which must wash it away, dissolve and destroy it. But this was of no account. The main point was that he, Seraiah, as representative of the holy nation had taken solemn stock of the word of God against Babylon, and as it were taken God at His word, and reminded Him of it. In this manner the matter was laid up in the most enduring and safest archive that could be imagined; it was made a case of honor with the omniscient and omnipotent God. Such matters can, however, neither be forgotten, nor remain in dead silence, nor be neglected. They must be brought to such an end as the honor of God requires.

HOMILETICAL AND PRACTICAL.

1. On l. 2. This text may be used on the feast of the Reformation, or any other occasion with reference to a *rem bene gestam*. The Triumph of the Good Cause, 1. over what enemies it is gained; 2. to what it should impel us; (a) to the avoidance of that over which we now triumph; (b) to the grateful proclamation of what the Lord has done for us, by word and by deed.

2. On l. 4-8. The deliverance of Israel from the Babylonian captivity a type of the deliverance of the Church. 1. The Church must humbly acknowledge the captivity suffered as a just judgment of God. 2. She must turn like Israel inwardly with an upright heart unto the Lord; 3. She must become like Israel to all men a pattern and leader to freedom.

3. On l. 5. A confirmation sermon. "What is the hour of confirmation? 1. An hour which calls to separation; 2. an hour which leads to new connections; 3. an hour which fixes forever the old covenant with the soul's friend." FLOREY, 1863.

4. On l. 18-20. Assyria and Babylon the types of all the spiritual enemies of the church as of individual Christians. Every one has his Assyria and his Babylon. Sin is the destruction of men. Forgiveness of sins is the condition of life, for

only where forgiveness of sins is, is there life and blessedness. In Christ we find the forgiveness of sins. He destroys the handwriting. He washes us clean. He is also the good shepherd who leads our souls into green pastures, to the spiritual Carmel.

5. On l. 31, 32. Warning against pride. Babylon was very strong and powerful, rich and splendid. It seemed invincible by nature and by art. Had it not then a certain justification in being proud, at least towards men? No; for no one has to contend only with men. Every one who contends has the Lord either for his friend or his enemy. It is the Lord from whom cometh victory (Prov. xxi. 31). He it is who teacheth our hands to fight (Ps. xviii. 35; cxliv. 1). His strength is made perfect in weakness (2 Cor. xii. 9). He can make the lame (Isa. xxxiii. 23; Mic. iv. 7) and mortally wounded (Jer. xxxvii. 10) so strong that they overmaster the sound (comp. ver. 45). He can make one man put to flight a thousand (Deut. xxxii. 80; Isa. xxx. 17). With him can one dash in pieces a troop and leap over a wall (Ps. xviii. 29). No one accordingly should be proud. The word of the Lord, "I am against thee, thou proud one!" is a terrible word which no one should conjure up against himself.

6. On l. 33, 34. The consolation of the Church in persecution: 1. It suffers violence and injustice. 2. Its redeemer is strong.

7. On li. 5. God the Lord manifests such favor to Israel as to declare Himself her husband (ii. 2; iii. 1). But now that Israel and Judah are in exile, it seems as if they were rejected or widowed women. This, however, is only appearance. Israel's husband does not die. He may well bring a period of chastisement, of purification and trial on His people, but when this period is over, the Lord turns the handle, and smites those through whom He chastised Israel, when they had forgotten that they were not to satisfy their own desire, but only to accomplish the Lord's will on Israel.

8. On li. 6. A time may come when it is well to separate one's self. For although it is said in Prov. xviii. 1; he who separateth himself, seeketh that which pleaseth him and opposeth all that is good—and therefore separation, as the antipodes of churchliness, i. e., of churchly communion and humble subjection to the law of the co-operation of members (1 Cor. xii. 25 sqq.) is to be repudiated, yet there may come moments in the life of the church, when it will be a duty to leave the community and separate one's self. Such a moment is come when the community has become a Babylon. It should, however, be noted that one should not be too ready with such a decision. For even the life of the church is subject to many vacillations. There are periods of decay, obscurations, as it were, comparable to eclipses of the stars, but to these, so long as the foundations only subsist, must always follow a restoration and return to the original brightness. No one is to consider the church a Babylon on account of such a passing state of disease. It is this only when it has withheld the objective divine foundations, the means of grace, the word and sacrament, altogether and permanently in their saving efficacy. Then, when the soul can no longer find in the church the pure and divine

bread of life; it is well "to deliver the soul that it perish not in the iniquity of the church." From this separation from the church is, however, to be carefully distinguished the separation within the church, from all that which is opposed to the healthy life of the church, and is therefore to be regarded as a diseased part of the ecclesiastical body. Such separation is the daily duty of the Christian. He has to perform it with respect to his private life in all the manifold relations, indicated to us in Matt. xviii. 17; Rom. xvi. 17; 1 Cor. v. 9 sqq.; 2 Thess. iii. 6; Tit. iii. 10; 2 John 10, 11.—Comp. the article on *Sects*, by PALMER in HERZOG, *R.-Enc.*, XXI., S. 21, 22.

9. On li. 10. The righteousness which avails before God. 1. Its origin (not our work or

merit, but God's grace in Christ); 2. Its fruit, praise of that which the Lord has wrought in us (a) by words, (b) by works.

10. On li. 60. This text may be used at the sending out of missionaries or the departure of emigrants. Occasion may be taken to speak 1. of the gracious help and deliverance, which the Lord has hitherto shown to the departing; 2. they may be admonished to remain united in their distant land with their brethren at home by (a) remembering the Lord, i. e., ever remaining sincerely devoted to the Lord as the common shield of salvation; (b) faithfully serving Jerusalem, i. e., the common mother of us all (Gal. iv. 26), the church, with all our powers in the proper place and measure, and ever keeping her in our hearts.

IV. Conclusion.

HISTORICAL APPENDIX, CONTAINING A BRIEF SURVEY OF THE EVENTS FROM THE BEGINNING OF THE REIGN OF ZEDEKIAH, TO THE DEATH OF JEHOIACHIN (ch. lii.).

By the concluding words of li. 64 (Thus far, etc.) the final editor of the book evidently wished to indicate that the words of Jeremiah cease with ch. li., and that, therefore, what follows is not from him, but some other. We are thus expressly warned by those concluding words against the mistake of attributing chap. lii. to the prophet. Nevertheless the chapter has been considered by D. KIMCHI, ABARBANEL and many others, as a work of Jeremiah. SEB. SCHMIDT, e. g., in opposition to the opinion of ABARBANEL, says that the men of the great synagogue took the history of the destruction of Jerusalem from the Book of Kings and inserted it here, "ne forte erremus in eo, quod supra scriptum est." And afterwards "Contrarium potius stultimus, scripta hæc esse a Jeremia propheta et transumpta in librum Regum, sicut in eum historia Iiskiz ex Jesaja translata est, cum aliqua tamen variatione, ut appareat, utrumque scriptorem habere quod sibi proprium et a Spiritu sancto inspiratum." All orthodox commentators of the older period do not however adopt this view. The strict Lutheran FÖRSTER, e. g., says in his Commentary, which appeared in 1672, "Hucusque fuit prophetia Jeremie. Coput istud ultimum ab alio quodam viro pio et sancto ἐπιστάμωτος quasi loco superadditum fuit vel huc transcriptum ex II. Reg. c. 25."—Among the more modern authors HAEVERNICK adopts the view that Jeremiah wrote the history of Jehoiachin and Zedekiah just as Isaiah wrote that of Hezekiah. He then, as editor of the Book of Kings allotted its natural place to this description in 2 Ki. xxv. (Eint. II., 1, S. 172) while Jer. lii. was added to these by the collectors of the prophecies. He afterwards (II. 2, S. 248) modifies this view, at least declaring vers. 31-34 to be a subsequently added notice, which, however, passed naturally and probably at the same time to 2 Ki. xxv.—KEIL (Eint. II., Aufl., S. 261; Comm. über die proph. Geschichtsbücher des A. T., III. Bd., 1865, S. 378, 9) is of opinion that an extended history of the last times of the kingdom of Judah, composed "perhaps by Jeremiah or Baruch" (in the Eint., etc., it is "either by Jeremiah or by Baruch"), was in existence. The two narratives of Jer. lii. and 2 Ki. xxv. were brief extracts from this. Most commentators, however, are of opinion that the present passage belonged originally to the Book of Kings, and was inserted by a later hand with several lesser and one great modification (the insertion of Jer. lii. 28-30, in the place of 2 Ki. xxv. 22-26). I also adopt this view in substance, for the following reasons: 1. The introduction of the passage (lii. 1, 2) contains the standing formula of the Book of Kings, with which the succession of a new king is usually recorded. This introduction is thus undoubtedly original in the Book of Kings. For whoever composed it, and from whatever source it may have been drawn, it was at any rate, as it now reads, written originally for the Book of Kings, and in Jer. lii. is only a transposition from thence. 2. The rest also is so composed that it cannot be said there is anything contained in it contrary in form or purport to the usual character of the Books of the Kings. 3. There is, therefore, a strong presumption that the narrative also thus introduced was originally written for the Book of Kings, to which it is essential and indispensable, and which, without it, would be so much mutilated, while the Book of Jeremiah receives in it a conclusion however useful, yet essentially foreign. 4. The transference from the Book of Kings is made purposely and with consideration. This is evident from the fact that the brief section, vers. 28-30, was inserted instead of the narrative concerning the fate of the Jews remaining in the country, which is only a brief extract from Jeremiah, chh. xxxix.-xliii., and therefore in the Book of Jeremiah would have been an unnecessary repetition. 5. As to the form of the text the relation is as follows: (a) in vers. 1-5, Jer. lii. has some traces of an older form of the text, not

yet purified from roughnesses. *Comp.* וְהִדְרָה עַד-הַשְּׁלִיחַ, ver. 3, with 2 Ki. xxiv. 20. Likewise the older form נְבֻזַרְדָּן ver. 4, with 2 Ki. xxv. 1. On the other hand יִהְיֶה ib. betrays the hand of an emendator. (b) In vers. 6-11, the text of Jer. lii. is in general, especially as regards completeness and correctness much better; ver. 6 contains the indispensable statement of the month, which is strangely lacking in 2 Ki. xxv. 8; so also Jer. lii. 7 contains the verbs indispensable to the sense, יִכְרְחוּ וַיֵּצְאוּ. Ver. 10 b contains the statement concerning princes of Judah, ver. 11 a similar one concerning the imprisonment of Zedekiah, which are both wanting in 2 Ki. xxv. The text of 2 Ki. xxv. thus appears here to be more than contracted (*comp.* also אֵתוּ, 2 Ki. xxv. 5 with צִבְרִיקִיּוֹ Jer. lii. 8, whereby the harshness occasioned in 2 Ki. xxv. 7 by a change of subjects is removed). The absence of those essential parts of speech in vers. 8, 4, can be the result only of the transformations which the text has suffered. Thus also the other wants of the text may be explained, and there is no necessity for assuming the common use of a third source. (c) From vers. 12-23 the Book of Kings shows in vers. 8-17 a text variously emended and purged from real or apparent offences. In ver. 8 Nebuchadnezzar, ib. עָמַר for עָמַר, and יְרוּשָׁלַם for בִּי, in ver. 9 כָּל-בֵּית-גְּדוֹל for the more difficult הַגְּדוֹל. In ver. 10 the superfluous כָּל is absent before חוֹלָת; in ver. 11 for the same reason is wanting יְגִדְלוֹת הָעָם; the rare word הָאָכֹן is altered into the more current הֶחֱמוֹן, in ver. 12 we read רָלַת for רָלַת, which does not occur elsewhere; ib. the name Nebuzaradan seemed superfluous; ib. Chethibh for גִּבִּים, not occurring elsewhere; in ver. 14 מְדֻקָּת, and likewise in ver. 15 סִירוֹת, because otherwise these names would be mentioned twice, also in ver. 15 the two neighboring words to the two last mentioned have disappeared; in ver. 16 with perfect justice the statement concerning the twelve oxen is absent; ib. we find the easier לְנֶהֱשֵׁת; in ver. 17 the apparently superfluous וְהַעֲפֹדִים is wanting in the beginning, then all from הָיָה, perhaps because these statements were already to be found in 1 Ki. vii. 15, 16; in ver. 17 אַחַת is wanting after הַכְתָּרָת; ib. שָׁלַשׁ is an evident mistake; after ver. 17 that is entirely wanting which forms Jer. lii. 23, perhaps because its main import had been already expressed in 1 Kings vii. 20. — (d). In verses 24-27 again the text of Jeremiah lii. shows itself to have been emended, but not happily; in ver. 24 הַפְּשָׁנָה is only an apparent improvement; in ver. 25 אֲשֶׁר הָיָה is certainly plainer; ib. שִׁבְעָה is doubtful; the absence of the article before סִפֵּר seems to proceed from ignorance. (e). In the concluding section, vers. 81-84, again the text of the book of Kings betrays the hand of the emendator; in ver. 27 (2 Ki. xxv.) הַמִּשְׁחָה is obscure, but וַיֵּצֵא אֹתוֹ seemed evidently superfluous; instead of the rarer form כָּלֵא stands the more usual כָּלֵא, כָּלֵא כָּלֵא is a simplification; in ver. 29 is a later Aramaic form; in ver. 80 כָּבֵל is wanting as superfluous, for the same reason also עַד יוֹם כוּתוֹ.

From all this it seems to follow that Jer. lii. is certainly a transposition of 2 Ki. xxv. but that in the former passage we have a better text, neither disfigured by needless correction nor by other injuries. Whether the author of the book of Kings is Jeremiah himself, or whether especially at the close of his history he made use of this prophet's writings, I leave undecided. This much, however, is certain, that this chapter neither stood originally in this place, nor is it an extract made by another person from the same source, from which 2 Ki. xxiv. 18-25, 30 was derived. Whatever opinion, however, may be held regarding the sources, Jer. lii. was not drawn therefrom by another person, but transposed from the book of Kings, and yet has preserved the text more pure than the original passage.

The object of the transposition was evidently first to furnish the reader of the prophecies with the necessary historical guidance. The object may also have been prominent to show how completely and exactly the threatenings of the prophet against the stiff-necked people were fulfilled.

1. The capture of the city, together with the circumstances immediately previous and subsequent thereto.

LII. 1-11.

- 1 Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter
- 2 of Jeremiah of Libnah. And he did that which was evil in the eyes of the LORD,
- 3 according to all that Jehoiakim had done. For¹ through the anger of the LORD [For so] it came to pass in Jerusalem and Judah [that Jehovah was angry] till he had cast them out from his presence, that [And] Zedekiah rebelled against the king
- 4 of Babylon. And it came to pass in the ninth year of his reign, in the tenth month,^a in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts [a rampart]^a

5 against it round about. So the city was besieged⁴ unto the eleventh year of king
6 Zedekiah. And in the fourth month, in the ninth day of the month, the famine
7 was sore in the city, so that there was no bread for the people of the land [the
8 common people]. Then the city was broken up [through], and all the men of war
9 fled, and went forth out of the city by night by the way of the gate between the
10 two walls, which was by the king's garden; (now the Chaldeans were by the city
11 round about;) and they went⁵ by the way of [to] the plain. But the army of the
12 Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho;
13 and all his army was scattered from him. Then they took the king, and carried
14 him up unto the king of Babylon to Riblah in the land of Hamath; where he gave
15 judgment upon him. And the king of Babylon slew the sons of Zedekiah before
16 his eyes: he slew also all the princes of Judah in Riblah. Then he put out the
17 eyes of Zedekiah; and the king of Babylon bound him in chains [a double
18 chain], and carried him to Babylon, and put him in prison till the day of his
19 death.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—הִשְׁלִיכוּ, if there be no mistake in the writing, is an abnormal form of the infinitive. Comp. OLSH., § 191, d, f; EWALD, § 238, d. On the neuter meaning of the fem. verb הִיטְרוּ comp. NABEGLER, *Gr.*, § 60, 6, b; Isaiah xl. 20; 2 Kings xxiv. 3.

² Ver. 4.—The differences between the text here and in 2 Kings xxv. 1, 2 are as follows: 1. Instead of הָיָה בְּשִׁנְתָּהּ here הָיָה בְּשִׁנְתָּהּ there. The latter mode of expression (*anno domini*, i. e., *numeri*, comp. NABEGLER, *Gr.*, § 65, 2, c) is found in Jer. also in xxviii. 1, Chethibh; xxxii. 1, Chethibh; xli. 2; II. 59. Besides also in III. 28; xxix. 30. 2. 2 Kings has the later form in Heb., Nebuchadnezzar (comp. xxi. 2-7; xxiv. 1; xxxii. 1; xxxv. 11; xxxix. 11; xliii. 10; xlv. 30; xli. 2; I. 17 with xxvii. 6, 20; xxviii. 3; xxxix. 5; Hitzig on xxiv. 1). 3. וַיִּהְיוּ, 2 Kings, instead of וַיִּהְיוּ, which is required by יִכְנֶנּוּ.

³ Ver. 4.—The word רִיבְלָה occurs, besides here and in the parallel passages, only in Ezek. iv. 2; xvii. 17; xxi. 27; xxvi. 8. It is thus a later word. The root רִבֵּן does not occur in Hebrew, but is very common in the Chaldee, Syriac and Samaritan, where it has the meaning, *speculari, inspicere, circumspicere*, רִיבְלָה is therefore *specula*, the watch-tower, from which the besieged city may be watched and assailed. With this agrees well Isa. xxiii. 13, where the בְּחוּגֵי of the Chaldeans are spoken of. It is surprising that the word never occurs in the plural, as we should expect, if it designated only the single towers. We may therefore suppose that it signifies the whole line of circumvallation, including the towers, and is thus a *potiori*, a collective designation. As the Chaldeans were celebrated for their skill in sieges (comp. HERZOG, *Real-Enc.* IV., § 334), the word may have passed from their language into the Hebrew. Comp. KEIL on 2 Ki. xxv. 1; HARVEY on Ezek. iv. 2, § 49; GRAY, *Thes.*, p. 330.

⁴ Ver. 5.—כְּצֹר is primarily *coarctatio* in general and then specially *coarctatio* by means of *obsidio*, hence it assumes the latter meaning in connections like עִיר כְּצֹר (Ps. xxxi. 22; Ix. 11), בְּנָה כִּי (Deut. xx. 20), נָתַן כִּי עַל (Ezek. iv. 2), בְּלֹא כְפִי (2 Kings xxiv. 10; xxv. 2), without involving a complete suppression of the radical signification. Comp. x. 17; xix. 9.

⁵ Ver. 7.—Instead of וַיִּלְכְּ we find in 2 Ki. the manifestly less correct form, וַיִּלָּךְ.

EXEGETICAL AND CRITICAL.

Vers. 1-3. **Zedekiah . . . king of Babylon.** These three verses are of the same purport with 2 Ki. xxiv. 18-20, with only two unessential differences. In the latter passage, ver. 20, we find וַיִּהְיוּ לְוִיָּהוּדָה, וַיִּהְיוּ לְוִיָּהוּדָה, and עַד-הִשְׁלִיכוּ for עַד-הִשְׁלִיכוּ, in both cases an easier and more correct reading, of which it is more natural to suppose that it arose out of the other, than the reverse. The present passage then has the presumption of originality in its favor. Comp., moreover, 2 Chron. xxxvi. 11-13.—**For through the anger, etc.** The reason for Jehovah's anger is punishment, in ver. 2, however, to which the for refers, it is sin, not punishment, which is spoken of. Accordingly the words are not to be taken as causal, but as was shown on xxii. 81 (p. 287) עַל is used here as frequently elsewhere for אֶל or לְ, and עַל-אֶף is the statement of the

effect: it came to pass that Jehovah was angered—which may be said of what happened in Jerusalem, as well as *against* it.

Vers. 4, 5. **And it came to pass . . . Zedekiah.** These words are found almost exactly the same in 2 Ki. xxv. 1, 2, and in an abridged extract in xxxix. 1. Compare also Ezek. xxiv. 1. For the exposition of the parts reproduced in ch. xxxix., see there the differences between our text and that of the Book of Kings. Comp. the TEXTUAL NOTES.

Vers. 6, 7. **And in the fourth month . . . the plain.** These opening words, found also in xxxix. 2, are wanting in 2 Kings, although the statement of the day without that of the month, makes no sense, and also the words **and went out of the city**, though thus the sentence loses its predicate. KEIL (on 2 Ki. xxv. 4) supposes that not only the predicate has fallen out after all the men of war, but also still more before these words, in 2 Ki. and Jer. liii., namely, the words found in xxxix. 8, "and it came to pass, when Zedekiah the king of Judah saw them," because

the king (according to 2 Ki. xxv. 6; Jer. lli. 8; xxxix. 5) was among the fugitives, and because the words "and all the men of war," have no proper connection with the previous context and could not form an adverbial sentence. But if KEIL were right, the whole verse xxxix. 8 must have dropped out, since **them** refers to the persons mentioned in it. We have already shown on ch. xxxix. that vers. 1, 2, 4-10 are only an abridged extract from ch. lli. and that the words quoted above are only a connecting clause between the original and genuine ver. 8, and the following verses derived from ch. lli. These words are therefore of later date than ch. lli., and cannot have been omitted before "and all the men," etc. The previous mention of the king is not necessary, since he is included; the sentence moreover is not adverbial, but a narrative of a by no means unusual construction (comp. EWALD, § 346, b).

Vers. 8-11. **But the army . . of his death.** The Book of Kings reads "him" instead of Zedekiah. It is plain that the former could be more easily derived from the latter than the reverse.—In the land of Hamath is wanting in 2 Ki. xxv. 6, while it is found *ib.* ver. 21 (comp. 2 Ki. xxiii. 83).—**He gave judgment.** 2 Ki.

xxv. 6, has "they gave," etc., on which comp. rems. on xxxix. 5.—The first half of ver. 10 agrees with xxxix. 6, even to the there added words, "in Riblah." In 2 Ki. xxv. 7 it reads, "and they slew the sons," etc., the Chaldeans of ver. 5 being still the subject. The second half of ver. 10 is entirely wanting in 2 Kings. The blinding and binding in chains of king Zedekiah is narrated in both places in the same way, but in 2 Ki. the singulars **put out** (עָרַר) and **bound him** (וַיִּאָּסְרוּהוּ) are the more surprising, as the sentence is contained in the plural **carried him** (וַיִּבְאֲרוּהוּ). 2 Ki. xxv. is entirely silent on the confinement of Zedekiah in Babylon. HIRTZ justly calls attention to the fact that בֵּית-הַפִּקְדוֹת is not simply a prison, this being always otherwise expressed (comp., e. g., ver. 81). Jeremiah, who is not blinded, is put into prison; but Zedekiah, the more guilty, is blinded and put into the house of correction. Comp. SIMSON on Jud. xvi. 21. The LXX. also has *ἐς οἰκίαν μολῶντος*. Yet it appears that towards the end his confinement was less rigorous, and that an honorable interment was granted him after his death, for this is the purport of the promise made to him through Jeremiah in xxxiv. 1-5.

2. The Destruction of the City and Deportation of the People.

LII. 12-16.

- 12 Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard [of the halberdiers], who served [stood before]¹ the king of Babylon, into Jerusalem.
- 13 And burned the house of the LORD [Jehovah] and the king's house; and all the houses of Jerusalem, and all the houses of the great *men* [every great house],² burned
- 14 he with fire. And all the army of the Chaldeans, that were with the captain of
- 15 the guard, brake down all the walls of Jerusalem, round about. Then Nebuzar-adan captain of the guard [halberdiers] carried away captive *certain* of the poor [a part of the lowest] of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of
- 16 the multitude [work-people].³ But Nebuzar adan the captain of the guard left *certain* of the poor [part of the meanest]⁴ of the land for vinedressers and for husbandmen.⁵

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—For לִפְנֵי עָמָר, of which words the former owes its punctuation to the erroneous connection with יְרוּשָׁלַם (hence also עָמָר, 2 Kings reads עָמָר as a correction, and ר' without בֵּי. He ought doubtless to read עָמָר. Comp. xxxv. 10; Jud. xx. 28.

² Ver. 13.—Before נָדָל the article is wanting in 2 Ki. according to rule. Comp. NAEGLER, *Gr.*, § 82, 6. But the construct state of בֵּית is surprising in both cases. Probably it read originally, as HIRTZ supposes, בֵּית נָדָל. A mistake (comp. the בֵּית (twice before) caused בֵּית, from which came בֵּית הַנָּדָל. This can be taken only in the sense of rhetorical emphasis, הַנָּדָל being collective for "the great" (2 Ki. iv. 8; v. 1). Then certainly the constr. state is perfectly normal, but in 2 Ki. the traces of an older form of the text are to be recognized. Before חֲלוּמֵת ver. 14 is wanting in 2 Ki. the certainly unnecessary בָּל, before רַב-רַבִּי however the grammatically necessary אֶת.

³ Ver. 15.—Instead of יִתְּרֵהֶם, 2 Ki. has יִתְּרֵהֶם. The word אֶמֶן must have seemed obscure even to the authors

of the text of 2 Ki. xxv. and Jer. xxxix., the one rendering it as above, the other by הָעָם הַשְּׂאֵרִים. In Prov. viii. 30 אֲכֹן and in Song of Sol. vii. 1 אֲכֹן certainly has the sense of work-man, and accordingly we may take the word here as a collective designation of the חָרָשׁ and כְּסָנָר, whose deportation is spoken of in xxiv. 1 and xxix. 2. Thus HITZIG, GRAF, MEYER. KEIL, on the other hand, appeals to xxxix. 9. But this passage, as well as 2 Ki. xxv. 11, proves only that to both authors the word אֲכֹן appeared strange. Whether they interpreted it correctly is another question. If it should be alleged that it is a word appertaining only to a higher style, we reply that it would not be an easy alteration from הָכֵן.

* Ver. 16.—Instead of כְּרִלֹת 2 Ki. has כְּרִלֵּת. This also betrays the hand of the corrector, since כְּרִלֹת does not occur elsewhere either as plural or singular (EWALD, §165, c). It is the plural of כְּרִל (xl. 7; 2 Ki. xxiv. 14; xxv. 12)—*tenuitates*, insignificances.

* Ver. 16.—The name Nebuzar-adan appeared superfluous to the author of 2 Ki. xxv., having been mentioned in ver. 12. The word נְבֻזַּי, which does not occur elsewhere, he altered into נְבִיִּם (from נָבָא, *sodit, aravit*). Comp. remarks on xxxix. 10.

EXEGETICAL AND CRITICAL.

Jers. 12-14. **Now in the fifth . . . round about.** Instead of the tenth day, 2 Kings (as also Bar. i. 2) mentions the seventh, as the same text also states three cubits instead of the five in ver. 23, and five men instead of the seven in ver. 25. HITZIG, THENIUS, GRAF, KEIL [BLAYNEY, HENDERSON] rightly suppose that these differences arose from the interchange of the letters of the older alphabet used as numerals. Which statements are correct is not ascertainable. THENIUS [comp. also WORDSWORTH] declares the statement here made to be the correct one, because the Jews afterward kept the ninth day as a fast. But on the other hand comp. KEIL on 2 Ki. xxv. 8.

Vers. 15, 16. **Then Nebuzar-adan . . . husbandmen.**—The poor of the people, which is wanting in 2 Ki., has come here either by mistake from ver. 16, where it also begins the sentence, or it is to express the thought that the poor people did not all remain behind, but were partly carried away. The latter is probably the correct view.—**Multitude** [work-people]. It is difficult to decide which is the correct rendering. Both suit the sense, for a remnant of work-people might just as well be spoken of as a remnant of the masses of the people (either in antithesis to the warriors or the population of the city). I prefer to take the word in the sense in which it undoubtedly occurs in Prov. viii. 30 [then was I as a workman with him], and Song of Sol. vii. 1.

8. The Carrying away of the sacred Vessels.

LII. 17-23.

- 17 Also the pillars of brass that *were* in [belonged to] the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD [Jehovah] the
18 Chaldeans brake, and carried all² the brass of them to Babylon. The caldrons [pots] also, and the shovels, and the snuffers, and the bowls, and the spoons, and
19 all the vessels of brass wherewith they ministered, took they away. And the basins,³ and the firepans,⁴ and the bowls, and the caldrons [pots], and the candlesticks, and the spoons, and the cups;⁵ *that* which *was* of gold in gold, and *that* which *was* of silver in silver [which were entirely of gold or silver]⁶ took the captain of
20 the guard [halberdiers] away. The⁷ two pillars, one⁸ sea, and twelve brazen bulls that *were* under⁹ the bases, which king Solomon had made to [for] the house
21 of the LORD [Jehovah]; the brass¹⁰ of all these vessels *was* without weight. And concerning the pillars, the height¹¹ of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers; *it was*
22 hollow.¹² And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with network¹³ and pomegranates upon the chapter, round about, all
23 of brass. The second pillar also and the pomegranates¹⁴ *were* like unto these. And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* a hundred round about [round about were a hundred].

TEXTUAL AND GRAMMATICAL.

* Ver. 17.—Instead of לְבֵית אֱשֶׁר we read in 2 Ki. xxv. 13 בֵּית אֱשֶׁר. The latter—which were in the house of Jehovah, the former—which belonged to the house, etc.

* Ver. 17.—In 2 Ki. כל is wanting before נחשתם as in ver. 14 before חכות.

* Ver. 19.—כפים (1 Ki. vii. 50; 2 Ki. xii. 14, כפות, 2 Sam. xvii. 23, כפות) from כף, basin, bowl (Ex. xii. 22; Zechariah xii. 2) not to be confounded with כף, threshold (ver. 24). כפות בכף are expressly mentioned in 2 Kings xii. 14.

* Ver. 19.—כחורות (from חָרַתָּה, to hold, seize, specially used of bringing fire, Isa. xxx. 14; Prov. vi. 27) are vessels for carrying burning substances, whether coals (Lev. xvi. 13) or lighted incense (Num. xvi. 17 sqq.).

* Ver. 19.—כנקיות are mentioned besides only in Ex. xxv. 29; xxxvii. 16; Num. iv. 7, and in all these places among the utensils of the shew-bread-table (comp. rems. on כפות, ver. 18) and as pertaining to libation, (אֲשֶׁר יִשָּׁךְ בָּהֶן). In Ex. xxv. 29 these vessels are expressly designated as to be made of gold.

* Ver. 19.—The double position of וְהָיָה and כָּכָה has the sense of "only" or "wholly" (massive). Comp. NAEGLSB. Gr., § 22 b.—The words וְהָיָה הַכִּיּוֹת וְהָיָה הַכִּיּוֹת are wanting in 2 Kings. It is noteworthy that thus (a) the repetition of כִּיּוֹת and כָּכָה, and (b) the plural כָּפִים, which occurs nowhere else in the sense of "basins" are avoided; (c) that the words following כִּיּוֹת and כָּכָה are also removed.

* Ver. 20.—With respect to the construction of ver. 20 we are to regard the substantives set first absolutely as in the accusative; as to the pillars, etc., their brass was not to be weighed. The verse is to express that it was those large pieces which raised the weight of the brass to such a degree.

* Ver. 20.—Instead of הָאֵדָר the Keri would have read (not in 2 Ki.) merely אֵדָר, probably because both numbers stand before and afterwards without the article. Grammatically both are possible. Comp. NAEGLSB. Gr., § 73, 2 Anm.

* Ver. 20.—The explanation of הָיָה in the sense of "instead" is as forced as the assumption that the text originally read וְהָיָה כָּכָה is arbitrary.

* Ver. 20.—Instead of לְנֹחֶשֶׁת (the suffix by anticipation, comp. NAEGLSB. Gr., § 77, 2; Jer. li. 56 and on xlviii. 44) we find in 2 Ki. xxv. 16 simply לְנֹחֶשֶׁת.

* Ver. 21.—The Keri קוֹכָה, with which the Chethibh in 2 Ki. xxv. 17 and 1 Ki. vii. 14 accords, is unnecessary, for קוֹכָה may be regarded as the accusative of measure (comp. NAEGLSB. Gr., § 70, g): eighteen cubits was a pillar as to height.

* Ver. 21.—On the construction comp. NAEGLSB. Gr., § 97, 2 a and Anm. 1.

* Ver. 24.—לְכַבֵּךְ from לָכַךְ, *nectere, plectere inus* (comp. כָּכָה Nah. i. 10; Job vii. 13; סִכָּךְ, thicket, Gen. xxii. 13, etc.), is *opus reticulatum*, network. Comp. 1 Ki. vii. 17 sqq.; 2 Ki. i. 2; 2 Chron. iv. 12, 13; Job xviii. 8.

* Ver. 22.—לְכַנֵּים at the close of ver. 22 is wanting in 2 Ki. xxv. 17, and we find instead עַל-הַלְכַבֵּךְ. This makes the impression that this expression seemed unsuitable to the author of Jer. lli. (it must denote *together with* the network), both on account of the עַל and because the pomegranates were also named after the network, and that, in order besides the general וְכִלְיָהּ to set forth a special part, he chose in preference the last mentioned, the רַפְּנִים.

EXEGETICAL AND CRITICAL.

Vers. 17-20. Also the pillars . . . weight. Concerning the brazen pillars of Solomon's temple comp. 1 Ki. vii. 15-22; 2 Chron. iii. 16 sqq.; WINER, *R.-W.-B.*, s. v. *Jachin und Boaz*; HERZOG, *R.-Enc.* VI. S. 366, 7. [WORDSWORTH, *ad loc.*, and SMITH'S *Dict.* s. v.].—The כְּנוֹת, bases (comp. 1 Ki. vii. 27 sqq.), were pedestals or stands, four cubits long, four broad and three high, to serve as supports for the ten basins required in washing the flesh of the sacrifices (2 Chron. iv. 6). Comp. KEIL on the Books of Kings.—The brazen sea (comp. 1 Ki. vii. 23-26; 1 Chron. xviii. 8; 2 Chron. iv. 2-6) served for the priests' washing (comp. Exod. xxx. 18 sqq.). WINER, *R.-W.-B.* s. v.—HERZ., *R.-Enc.* IX. S. 236 sqq. [Comp. WORDSWORTH and SMITH'S *Dict.*].—Of the smaller vessels are mentioned סִירֹת, pots for carrying away the ashes from the altar; יָעִים, shovels for removing the ashes; כְּזִפְרוֹת, not to be confounded with כְּזִמְרֹת, a vine-dresser's knife, occurring in three places only besides this: 1 Ki. vii. 50; 2 Ki. xii. 14; 2 Chron. iv. 22, and always with כְּזִרְקִית, of uncertain meaning: Vulg., etc., *palteria*; LUTHER, etc., knife; GASENIUS, etc., scissors, lamp-scissors, at any rate an instrument so-called a *carpendo*; כְּזִרְקִית, which is wanting in 2 Ki., pro-

bably that it might not occur twice, from יָרַק, *sparsit*, therefore *vas unde spargitur*, bowls, mentioned in Exod. xxvii. 8; xxxviii. 8; Num. iv. 14 among the altar-utensils, therefore used for sprinkling the blood of the sacrifices, but comp. also Am. vi. 6; כְּפֹט, likewise of uncertain meaning, LXX. *κρεάγχα*, flesh-fork, flesh-hook, the moderns—spoons, pans, bowls, on account of their resemblance to the bent hand. Comp. KEIL on Kings. In Exod. xxv. 20 these appear among the utensils of the table of shew-bread, comp. Num. vii. 14, 20, 26, etc. WINER, *R.-W.-B.* and HERZ., *Real-Enc.* s. v. *Schaubrodtsch*. All these vessels were of brass [HENDERSON, copper]. In the following verse the golden and silver vessels are also enumerated, which the Chaldeans carried away. HIRTZIG has unjustly attacked ver. 19 as spurious, for it does not interrupt the connection, since evidently in vers. 18, 19 all the smaller vessels are to be enumerated, the larger ones having been mentioned in ver. 17. These latter could, of course, be only of brass, but the total amount of the brass plundered was so great that it seemed to merit the special emphasis given to it in ver. 20. The golden and silver vessels are not there mentioned, because it was only the brazen ones which were of such immense weight. The pots, sprinkling cups and spoons are mentioned a second time in ver. 19, simply because there were such utensils both of brass and of gold and silver. HIRTZIG'S

opinion that *all* the golden and silver vessels had already been carried away at Jehoiachin's deportation, certainly finds some support in 2 Ki. xxiv. 13 ("all the vessels of gold"). From the circumstance, however, that only golden vessels are spoken of, we may conclude that the cream only was then removed, i. e. the most valuable. The golden vessels of low value as well as all the silver remained for the thorough evacuation made by Nebuzar-adan.—The words **and twelve brazen bulls which were under** are rightly wanting in 2 Ki. xxv. 16. For they contain a double error: 1. the twelve bulls were not under the bases, but under the sea, according to 1 Ki. vii. 25; 2 Ki. xvi. 17. 2. In 2 Ki. xvi. 17 it is expressly related that Ahaz had already taken away the twelve bulls and replaced them by a substructure of stone. Whither they went is not indeed stated, but no more is it recorded that they were restored to their original position. I therefore, in opposition to KEIL (*Comm. on Kings*), agree with those who regard the words in question as the arbitrary addition of some one, whose mind was not clear about the "bases," and who had forgotten the passage in 2 Ki. xvi. 17. [Comp. WORDSWORTH].

Vers. 21-23. **And the pillars . . . a hundred.** Supplementary and more particular description of the pillars.—**And the pillars** is wanting in 2 Ki. The height is also stated at eighteen cubits in 1 Ki. vii. 15. The description there given is in general the basis of this.—**And**

a fillet, etc., to the end of the verse, is also wanting in 2 Ki.—If the pillars were twelve cubits in circumference, the diameter (comp. WINER, *R.-W.-B. s. v. Jachin und Boas*) was about four cubits, which gives a perfectly correct proportion. The thickness of the brass was four fingers. Thus the pillars were hollow, as indeed is remarked.—**A chapter.** This is the capital, *coronamentum* of the pillar. Comp. 1 Ki. vii. 16; 2 Chron. iv. 12, 13.—Instead of *five* cubits 2 Ki. xxv. 17 has *three*. The number five is the correct one according to 1 Ki. vii. 16.—**Of one** is unnecessary, but not incorrect, since of course it is understood not of a second capital, but the capital of the second pillar. It is evidently based on 1 Ki. vii. 16.—The pomegranates were also an ornamentation on the hem of the priest's ephod, or surplice (Ex. xxviii. 33, 34). A figure of it may be seen in THENIUS, *Comm. on Kings*, Taf. III. Fig. 2 bb.—Ver. 23 is entirely wanting in 2 Kings. Ninety-six pomegranates on each pillar were placed *לְרֵיחַ*, i. e. towards the wind, towards the four winds or sides [HENDERSON after HIRTZIG, towards the air, the outside of the capitals]. The expression is found here only. Comp. Ezek. xxxvii. 9. It is clear that this is the meaning from the statement that the entire number of the pomegranates attached to the network was a hundred. There must then have been also a pomegranate at each corner.

4. The Execution of the Representatives of the People and Statement of the Number of the Captives.

LII. 24-30.

- 24 And the captain of the guard [halberdiers] took Seraiah the chief priest, and
25 Zephaniah the second priest, and the three keepers of the door: He took also out of the city a eunuch [court officer], which had the charge [was¹ overseer] of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe² of the host [the scribe, the prince of the host], who mustered the people of the land; and three-score men of the people
26 of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them and brought them to the king of Babylon to Riblah.
27 And the king of Babylon smote them, and put them to death in Riblah in the land
28 of Hamath. Thus Judah was carried away captive out of his own land. This is the people whom Nebuchadrezzar carried away captive: in the seventh year three
29 thousand Jews and three and twenty: In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred and thirty and two per-
30 sons: In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 25.—In 2 Ki. xxv. we find *וְהָיָה* for *וְהָיָה*. The former does not necessarily, as HIRTZIG asserts, signify "which is." *וְהָיָה* takes the place of the copula generally, without reference to time. Comp. EWALD, § 297 b.

² Ver. 25.—*וְהָיָה*. In 2 Ki. xxv. *וְהָיָה*, which I regard as the more correct reading.

EXEGETICAL AND CRITICAL.

Vers. 24-27. **And the captain . . . out of his own land.** These verses differ from the corresponding verses in 2 Ki. xxv., with the exception of some trifling variations in language, only in the statement of a number (seven instead of five in ver. 25), of which hereafter. It is related that representatives of all classes of the people, priests, officials and simple citizens had to suffer death, evidently in token that Nebuchadnezzar held not only the king but the people guilty of rebellion. At the head of those executed stands the high-priest Seraiah, who is nowhere mentioned in the book of Jeremiah. According to 1 Chron. v. 40 he was the son of Azariah and grandson of Hilkiah; according to Ezr. vii. 1, Ezra was descended from him.—After Seraiah is mentioned Zephaniah, doubtless the same who is mentioned in xxi. 1; xxix. 25, 29; xxxvii. 3 as priest simply and son of Maaseiah. Here he is called the **second priest**, but in 2 Ki. xxv. **second priest** only without the article. As according to 2 Ki. xxiii. 4 (where as here three grades of priests are enumerated) there were several second priests, the reading of the Book of Kings is probably the correct one. Comp. OEHLER in HERZOG, *R.-Enc.* VI. S. 203, 4.—**The keepers of the door** [or threshold] are also mentioned in 2 Ki. xii. 10; xxii. 4; xxiii. 4; Jer. xxxv. 4. As only three of them are mentioned, we must regard these as the superiors of the four thousand Levitical שְׁמֵרֵי (1 Chron. xxiii. 5). For further details consult OEHLER in HERZ., *R.-Enc.* VIII. S. 354-6.—In the second category of those executed are mentioned certain inhabitants of Jerusalem, who held offices at court, especially in the war-department. The city here seems to stand in antithesis both to the temple (ver. 24) and to the country (ver. 25 b). The one שֹׁמֵר (court-officer, but possibly at the same time eunuch, comp. rems. on xxix. 2) was not the overseer, but only an overseer, etc. He was therefore one of the generals, perhaps commander of the city garrison.—**And seven men.** In 2 Ki. xxv. we read *five men*, whether correctly or incorrectly cannot here be decided as in vers. 12 and 22. The analogy of these cases however favors our text.—**That were near the king's person**, literally, "that saw the king's face," viz. in the sense of a daily custom, is a designation of high, yea, highest position (Esth. i. 14; comp. Matt. xviii. 10). These were therefore officials of high rank, and as it is not said that they were endued with military functions, they may be regarded as representatives of the civil authorities.—**Scribe, the prince of the host.** Scribe is not a writer in our sense. The title belongs not only, as GRAF supposes, to the "people of the pen," but is given to the highest officers of State. Comp. 2 Sam. viii. 7; xx. 25; 2 Ki. xii. 11; 1 Chr. xviii. 16; xxvii. 82. And in 2 Chr. xxvi. 11 it is expressly recorded that Uzziah's army went out "by the hand of Jeiel the scribe." This Sopher was not the leader of the host, but chief of the war-department, minister or secretary of war. Comp. SAALSCHÜTZ, *Mos. Recht.* S. 63.—**And threescore men.**

These sixty men appear as the third class of persons executed, and representatives of the country population, as is indicated by their number and the remark that they were found in the midst of the city (2 Kings xxv. 19 "in the city"). This remark would be altogether superfluous, if the object was not to set forth that these men did not originally belong to the city.—On Riblah comp. rems. on xxxix. 5.—The words, **Thus Judah was carried away captive out of his land**, are found in both texts and in both places are appropriate. For in Jeremiah they form the transition to the numbering of the deported, and in 2 Kings they lead to the account of what happened in the country after the deportation. They therefore furnish no data for the solution of the question which of the two recensions is the original. Moreover, there seems to be an allusion in them to i. 8.

Vers. 28-30. **This is the people . . . four thousand and six hundred.** This section is entirely wanting in 2 Kings. It is difficult to bring it into harmony with the other statements respecting the deportations. The differences are as follows: 1. This section speaks of three deportations, while according to the other testimonies of the Old Testament there were only two (under Jehoiaquim and Zedekiah). 2. The section follows a divergent chronology, stating that the deportations took place in the seventh, eighteenth and twenty-third years of Nebuchadnezzar, while this very chapter (ver. 12) and 2 Ki. xxiv. 12; xxv. 8 name the eighth and nineteenth years of Nebuchadnezzar as the dates of the deportation, but know nothing of any in the twenty-third year of this king. 3. According to this passage three thousand and twenty-three were carried away the first time, eight hundred and thirty-two the second time, seven hundred and forty-five the third time, total four thousand six hundred, which sum is expressly given at the close of ver. 30. According to 2 Ki. xxiv. 14-16, however, eighteen thousand souls were carried away at the first deportation alone. There are no counter-statements with regard to the other numbers, but their smallness is surprising; of this hereafter. On these points we make the following remarks: 1. By the seventh year in ver. 28, we are certainly to understand the seventh year of Nebuchadnezzar, since both the other deportations are dated in years of this monarch. 2. These statements are not necessarily erroneous, but may possibly follow another reckoning of the years, and perhaps the same as Josephus follows (*Antiqq.* X., 8, 6; *C. Ap.* I., 21), though evidently only on the basis of this passage. Comp. NIEBUHR, *Ass. u. Bab.*, S. 58 sqq. 3. Ver. 29 mentioning the eighteenth year after ver. 12 has stated the nineteenth as the date of the same fact, shows that we have here another author. 4. The view of EWALD (*Gesch. d. V. Isr.*, III., 1 S. 435) which GRAF also adopts, that in ver. 29 we are to read שָׁנָה עֶשְׂרִית, that accordingly *one year before* the last capture of Jerusalem three thousand and twenty-three were carried captive from the country (hence הָאָרֶץ), *after* the capture eight hundred and thirty-two from the city (hence מִירוּשָׁלַם, ver. 29), and finally five years later

from the land already somewhat repopulated seven hundred and forty-five, has much in its favor, but is yet not perfectly satisfactory. For the circumstance that the difference between the eighth and nineteenth, and the seventh and eighteenth years of Nebuchadnezzar is the same, does not authorize us to supply a word עֶשְׂרֵה, fallen out after שָׁבַע. Then, too, the deportation of the *mass* of the people *during* the war, at a time when the Egyptian army was to be feared (comp. xxxvii. 5), is scarcely probable. Finally the assumption of a deportation five years after the capture of the city is pure hypothesis, for which there is no positive testimony. It is also not to be supposed that five years after the destruction,

admitting the return of a few scattered individuals, an almost equally great number could be carried away as after the destruction of the capital. Would not these have rather again betaken themselves to flight? 5. Even if we grant that the strikingly small numbers of the exiles are to be judged from a specific point of view, and therefore do not necessarily imply an error, any more than the number of the years of Nebuchadnezzar's reign, yet the differences between vers. 12 and 28 still remain, with the exceedingly obscure third deportation, as irremovable stones of stumbling, and I therefore agree with NIEBUHR, when he says, "it cannot be a subject of doubt that vers. 28-30 in the fifty-second chapter of Jeremiah are a gloss."

5. The Favorable turn in the Fate of Jehoiachin.

LII. 81-84.

- 31 ¹ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up
32 the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were
33 with him in Babylon, and changed² his prison-garments: and he did continually
34 eat bread before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion [the day's requirements] until the day of his death, all the days of his life.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 31.—2 Kings xxv. for מִלְכָּתוֹ has מָלְכוֹ; וַיֵּצֵא אֹתוֹ is wanting; for הִפְלִיא it reads פָּלָא, instead of לָכַח לְכָמֶל more simply מָעַל פָּסָא; further שָׁנָה for שָׁנָה (ver. 33); for לִפְנֵי תִמְיָד the same words reversed, for כִּי בָבֶל (ver. 34) merely הִפְלִיךְ; the words יוֹם מוֹחֹל are entirely wanting in 2 Kings. All these alterations indicate that the author of 2 Ki. xxv. endeavored to give an, in his opinion, improved text.

² Ver. 33.—שָׁנָה is the Hebrew, שָׁנָה (2 Ki. xxv.) the later Aramaic form. Comp. OLSH., § 233, *Ann.*, and § 246, *b. Ann.*

EXEGETICAL AND CRITICAL.

To this section there is an almost exactly corresponding one in 2 Ki. xxv. (27-30). The differences are unessential: instead of the twenty-fifth day, 2 Ki. xxv. 31 has the twenty-seventh (comp. ver. 25, where the reverse is the case), so that one is tempted to think that one of the two authors has interchanged these two passages; (comp. also rems. on ver. 12). For other differences comp. the TEXTUAL NOTES.—The expression to lift up the head, is found also in Gen. xl. 13 coll. 19 and 20, and designates the elevation of one who is prostrate. Comp. the expression in another sense in Ex. xxx. 12; Num. i. 2, etc.; Ps. lxxxiii. 3.—In the first year of his reign. It was evidently an act of grace, which Evil-merodach performed on the occasion of his ascending the throne. May not the influence of

Daniel and other highly esteemed Jews at the Babylonian court have operated in favor of the imprisoned king?—Out of prison. Comp. rems. on xxxvii. 4.—Above the throne. This expression does not mean that Jehoiachin received a seat on the same level, but surpassing the others in height, but that his seat stood higher up than the others, i. e., that he could sit nearer to the king. Whether the others were princes constantly or transiently present, may be left undecided. Perhaps both.—His diet, אֲרָחָה (comp. xl. 5), evidently comprehends all that Jehoiachin needed for himself and household, besides the food which he had at the royal table. The accumulation of expressions, indicating that Jehoiachin continued without interruption to the end of his life to enjoy royal honors, shows that this fact gave great satisfaction to the author.—On the chronological relations, comp. NIEBUHR, *Ass. u. Babel.*, S. 87 sqq.; DUNCKER, *Gesch. d. Alterth.*, I., S. 864, 5.

—The ascension of the throne by Evil-merodach occurred in the year B. C., 561. It is not absolutely impossible that Jeremiah was still alive at this time. Supposing that he began his ministry at the age of twenty, he would be then about eighty-six. Comp. the dates in xxiii. 3, and lli. 31. It is also not impossible that he received in Egypt the news of Jehoiachin's exaltation. But this notice includes not only the liberation of the ex-king, but his death (vers. 83, 84). Thus vanishes all probability of Jeremiah's being its author, as well as from the consideration that the notice, if proceeding from Jeremiah, must have been found in another place, and not at the close of this supplement, evidently compiled by a later hand.

DOCTRINAL AND ETHICAL.

1. "*Docemur hoc capite, quod comminationes divinæ non sint de pelvi fulgura, quodque Deus pro misericordia sua infinita calamitates a se immittas mitigare plerumque solet, si seria interveniat præsentia.*" FÖRSTER.

2. On vers. 1-3. "From this we see why God sometimes places ungodly rulers over a country, who cast it to destruction. It is done on account of the rulers' and the people's sins, that they may draw down the well merited punishment, as Sirach says. On account of violence, injustice and avarice, a kingdom passes from one nation to another (x. 8). So also says king Solomon. Because of the sins of a nation occur many changes of rulers, but for the sake of the people who are intelligent and reasonable, the State is prolonged (Prov. xxviii. 2)." *Wurtemb. Summarien.*

3. On ver. 4. "God allows many slight and mild punishments to come as warnings, till at last comes the finishing stroke. This is a witness to the divine long-suffering (Rom. ii. 4)." CRAMER.

4. On ver. 6. "The fact that in this siege compassionate women had to kill and eat their own children (Lam. iv. 10) is a reminder that by bodily hunger God would punish; 1. satiation and disgust towards His holy word and soul-food; 2. the terrible offering up of children to Moloch; 3. the loose discipline of children." CRAMER.

5. On ver. 7. "No fortress can protect the ungodly, even though they had their nest in the clouds." CRAMER.

6. On ver. 8. "An example of faithless, perjured men of war. But as Zedekiah broke his oath to the king at Babylon, he was paid back in the same coin." CRAMER. "His people forsook the poor king Zedekiah on his flight and he was captured, from which we see that great men cannot depend on their body-guard; these flee in time of need, and leave their masters in the lurch. The surest and best protection is when we have the holy angels for our guard . . . This angelic protection is, however, to be obtained and preserved by faith and godliness, but is lost by unbelief and ungodly conduct." *Wurtemb. Summ.*

7. On vers. 9-11. The punishment of perjury. "*Ubi monemur, quod fides hosti, etiam barbaro, qualis hodie Turca, a Christianis data, minime violanda.*" FÖRSTER.

8. On ver. 9. sqq. "God had shown Zedekiah by Jeremiah a way in which he could escape the

calamity. But because he forsook the Lord and would not follow it, the others were only leaky cisterns (Jer. ii. 18). For woe to the rebellious who take counsel without the Lord (Isa. xxx. 1). This is useful for an instance against the holy by works, who reject God's way of escaping the Devil; when they devise other ways for themselves they are caught by the Chaldeans of hell." CRAMER.

9. On ver. 12 sqq. "Holy places, external ceremonies and *opus operatum* do not avail for hypocrites . . . If God punished His own institution so severely, how shall human institutions remain unpunished?" CRAMER.

10. On ver. 12. "*Quale fatum, ne et nostris obtingat templis . . . caveamus, ne profanemus templa ulterius tum externa vel materialia, tum interna vel spiritualia in cordibus nostris, de quibus 1 Cor. iii. 16 sqq.; vi. 19 sqq.*" FÖRSTER.

11. On ver. 15. "It is another work of mercy that some of Judah were preserved. For God's grace is always to be found in His punishments." CRAMER.

12. On ver. 15. "He who will not serve God and his neighbor at home and in quiet, must learn to do it in a strange land in affliction and distress." CRAMER.

13. On ver. 24 sqq. "As teachers are often to blame for their behaviour that sin gets the upper hand in a community, it is exceedingly just when God brings such for an example into great punitive judgment (1 Sam. ii. 27-34)." STARKE.

14. On ver. 24. "The priests are caught and slain; 1. because they could not believe the truth for themselves; 2. because they led others astray; 3. because they appealed to the temple of the Lord; 4. because they persecuted the true prophets; 5. because they troubled the whole church of God. But he who troubleth shall bear his judgment, whosoever he be (Gal. v. 10)." CRAMER.

15. On ver. 81 sqq. "*Sane omnino verisimile videtur judicio Philippi Melancthonis in Chron. part. I fol. 83 Evilmerodachum amplezum esse doctrinam Danielis de Vero Deo, quam et pater publico edicto professus est, eamque ob causam clementiam exercuisse erga regem Jechoniam.*" FÖRSTER. — "Narrant Hebræi hujusmodi fabulam: Evilmerodach, qui patre suo Nabuchodonosor vivente per septem annos inter bestias, ante regnaverat, postquam ille restitutus in regno est, usque ad mortem patris cum Joakim rege Judæ in vinculis fuit; quo mortuo, quum rursus in regnum succederet, et non suscipiatur a principibus, qui metuebant, ne viveret qui dicebatur extinctus, ut fidem patris mortui faceret, aperuit sepulcrum et cadaver ejus unco et funibus traxit." JEROME on Jer. xiv. 18, 19. JOSEPHUS speaks of it as follows: "*Ἀβιλαμαράδαχος εὐθὺς τὸν Ἰεχωνίαν τὸν δευρὸν ἀπέειν ἐν τοῖς ἀναγκαστοῖς φίλοις εἶχε . . . Ὁ γὰρ πατὴρ αὐτοῦ τὴν πίστιν οὐκ ἐφύλαξε τῷ Ἰεχωνίᾳ, παραδόντι μετὰ γυναικῶν καὶ τέκνων καὶ τῆς συγγενείας ὅλης ἐκονοίης ἑαυτὸν ὑπὲρ τῆς πατρίδος, ὥς ἂν μὴ κατασκάφειν ληθθεῖσα τῇ πολιορκίᾳ.*" (*Antiqq.*, X. 11, 21.)

16. On ver. 81 sqq. "*Ceterum potest hoc exemplo, quod Jechonias rex dignitati suæ in exilio Babylonico restitutus, refutari exceptio Judæorum contra vaticinium Jacobi (Gen. xlix. 10) de Messia jamdudum exhibito, postquam per Romanos sceptrum de Juda ablatum, id quod τεκμήριον Messiae jamjam nascituri esse debuit.*" FÖRSTER.

17. On ver. 31 sqq. "No one should despair in misfortune, for the right hand of the Highest can change all (Ps. lxxvii. 10) and Christ rules even in the midst of His enemies (Ps. cx. 2). For His are the praise, the glory and the power from everlasting to everlasting. Amen." CRAMER.

HOMILETICAL AND PRACTICAL.

1. On vers. 1-11. The truth of the word "What a man soweth, that shall he also reap," exhibited in the example of the Jewish State under Zedekiah.

1. The seed (ver. 2); 2. The crop (*a*) the siege, (*b*) the famine, (*c*) the capture of the city and flight of the king, (*d*) the punishment of the king and his princes, (*e*) the fate of the people (ver. 8).

2. On vers. 12-20. The rejection of Judah appears at first sight a contradiction. For Jerusalem is the holy city (Matt. iv. 5; Neh. xi. 1, 18), the city of God (Ps. xlv. 5; xlviii. 2, 9; lxxviii. 8); the temple is the house of Jehovah (Jer. vii. 2, etc.); God's service rests on divine authority (Ex. chh. xxv.-xxvii., xxx., xxxi). But God cannot contradict Himself. We have, therefore, to show "the unity of the divine thoughts in the choice and rejection of Jerusalem." 1. The rejection was a conditional one (vii. 3 sqq). Hence notwithstanding the election the rejection involved nothing contradictory, but was a necessary consequence of the unfulfilled condition.—

2. The election remains (*a*) objectively notwithstanding the rejection; it is (*b*) subjectively brought to its realization by the rejection, the latter as a means of discipline operating to produce the disposition, from which alone the fulfilment of this condition can proceed. Comp. remark on xxxii. 41, p. 288.

3. On vers. 24-27. "That great lords sometimes make an example of gross miscreants, promotes righteousness, only it must not be done on the innocent, or with such severity that there is no proportion between the crime and its punishment (Josh. vii. 25)." STARKER.

4. On vers. 31-34. The deliverance of Jehoiachin. 1. It shows us that the Lord can help (*a*) out of great distress (grievous imprisonment of thirty-seven years), (*b*) in a glorious manner. 2. It admonishes us (*a*) to steadfast patience, (*b*) to believing hope, Ps. xiii. ["It was a prelude and pledge of the liberation and exaltation of the Jewish Nation, when it had been humbled and purified by the discipline of suffering; and of its return to its own land; and a joyful pre-announcement of that far more glorious future restoration which the prophets in the Old Testament, and the Apostles in the New foretell—of Israel to God in Christ; to whom, with the FATHER and HOLY GHOST, be ascribed all honor, glory, dominion, adoration and praise, now and forever. Amen." WORDSWORTH.—S. R. A.].

THE
LAMENTATIONS
OF
JEREMIAH.

THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

BY

DR. C. W. EDUARD NAEGELSBACH,

PASTOR IN BATREUTH, BAVARIA.

TRANSLATED, ENLARGED, AND EDITED

BY

WM. H. HORNBLOWER, D. D.

PROFESSOR OF SACRED RHETORIC, CHURCH GOVERNMENT, AND PASTORAL THEOLOGY IN WESTERN THEOLOGICAL
SEMINARY, ALLEGHENY, PA.

NEW YORK:
SCRIBNER, ARMSTRONG & CO.,

ENTERED, according to Act of Congress, in the year 1870, by
CHARLES SCRIBNER, & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York..

THE LAMENTATIONS OF JEREMIAH.

INTRODUCTION.

§ 1. NAME, PLACE IN CANON, LITURGICAL USE.

1. In Hebrew MSS. and editions this book is called **הַנְּחִיָּה**, *i. e.*, *How!* from the first word in it (as Proverbs and the Books of the Pentateuch are designated by their initial words), which word also begins chs. ii. and iv., and thus appears to be a characteristic of the Book.* The Rabbins called it **קִנְיָה**, *i. e.*, *nenia*, dirges, *elegia*, elegies, lamentations. **קִנְיָה** is found in the Old Testament in 2 Sam. i. 17; Amos v. 1; viii. 10; Jer. vii. 29; ix. 19; Ezek. ii. 10; xix. 1, 14; xxvi. 17; xxvii. 2. 32; xxviii. 12; xxxii. 2, 16; 2 Chron. xxxv. 25. In Ezek. ii. 10 the plural form **קִנְיָה** is used, and in 2 Chron. xxxv. 25 **קִנְיָה**. The Septuagint always translates this word *θρήνος*, *θρήνοι*, whence are derived the Latin names *Threni*, *Lamentationes*, *Lamenta*.†

2. Since Josephus, *con. Apion*, I. 8, states the number of the books of Holy Scripture as twenty-two, and divides them into three classes, the first consisting of the Pentateuch, the second of thirteen prophetic books, and the third of four books which contained *ὑμνους εἰς τὸν θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου* ["hymns to God and precepts for the conduct of human life"], it is evident that he included the Lamentations, not in the **כְּתוּבִים** [Hagiographa], but in the prophetic Scriptures, and hence that he appended it to the Prophecies of Jeremiah. The same classification and estimated number of these books are found in the canon of Melito (EUSEB., *Eccl. Hist.*, IV. 26), where the Lamentations are not expressly named, but are evidently reckoned with the Prophetic Books, as they are in the Treatise of Origen on the oldest canon (EUSEB., *Hist. Eccl.*, VI. 25), where it is said *Ἱερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ ἐν ἐνὶ Ἱερεμῶν*,—so also HILARIUS PICTAV. (*Prolog. to the Psalms*), RUFINUS (*Expos. Symboli Apostol.*), the Council of Laodicea, *can.* 60 (see HERZ. *R.-Enc.*, VIII., p. 199) EPIPHAN., *De mens. et pond. cap.* 22, 23 (*Opp.* II., 180, ed. *Petav.*), the canons of the African Synods of 393 (*Can.* 36, *Mansi* III. 924) and 397 (*Can.* 47, *Mansi* III. 891), AUGUSTINE (*De doct. Christ.*, II. 8) and by JEROME in the *Prolog. Galeat.*, where likewise the Lamentations are not mentioned, but are evidently appended to the Prophetic Book, for after the enumeration of the twenty-two books he says, "Some would include Ruth and Lamentations in the Hagiographa, and by adding these compute the whole number of books as *twenty-four*, etc."—Another method of enumeration and classification was gradually adopted by the Jews, the first trace of which we find in Vol. 4 of BEN EZRA, 4, 44, where the ninety-four (this, without doubt, is the correct reading) sacred books are divided into two classes of seventy and twenty-four books. The twenty-four books,

* [The word is especially proper as indicating the subject and tone of its contents. GERLACH].

† [Syriac, Arabic and later versions bear similar titles].

manifestly, are the canonical ones. The Talmud also, in the *Treatise Baba Bathra Fol.*, 14 b. enumerates twenty four books, probably in accordance with the number of letters of the Greek alphabet, which was made to correspond with the Hebrew alphabet by adding to the latter the double yod, ם, that was used to express with reverence the name of Jehovah. The Talmud now reckons the Lamentations among the Hagiographa, which it arranges in the following order, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Solomon's Song, Lamentations, Daniel, Esther, Ezra (with Nehemiah), Chronicles. The Masorites introduced a third modification, arranging the Hagiographa thus,—Chronicles, Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel, Ezra. But only the Spanish manuscripts preserve this order. The German give the order thus,—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles. This is the usual order in our Hebrew editions of the Bible.—In the Septuagint, the various recensions of which differ from each other, another principle of arrangement prevails. This depends generally on the distinction of the books into historical, poetical and prophetic, in which order they succeed each other. But Lamentations is added to the prophetic book of Jeremiah. The Latin versions follow the same order, both the Itala and Vulgate. The Council of Trent has sanctioned this arrangement, in *Decr.* I., *Sessio* IV., where the Lamentations, without being mentioned, are reckoned with the Prophetic Book of Jeremiah. Our Protestant Bibles assign the book to the same place.

3. The Masoretic arrangement of the Hagiographa, in separating from the other books and placing together the five Megilloth [or festival rolls, which were appointed for rehearsal on certain feast and memorial days],—is purely conjectural. For not earlier than the Masorites do we find these five books placed together. The order of the German manuscripts is accommodated to the succession of holy-days. On this account the Song of Solomon comes first, because it was read at Easter; then follows Ruth (Whitsuntide); then the Lamentations. These were read on the ninth of Ab, on which day the Jews commemorated the destruction of both the first and second Temples. (See HERZOG, *R.-Enc.*, VII. p. 254).—As the Israelites have appointed the Lamentations for that great mourning festival, it is also a rule with them that an Israelite, when mourning a death, read no other book than Job and Lamentations. (HERZ., *R.-Enc.*, XVI. p. 364).—In the Romish Church, passages out of the Lamentations are read on the last three days of Holy-week. Three lessons are assigned to each one of the three days; the lessons are, on Maundy-Thursday, I. i. 1–5, II. i. 6–9, III. i. 10–14; on Good Friday, I. ii. 8–11, II. ii. 12–15, III. iii. 1–9; on Saturday, I. iii. 22–30, II. iv. 1–6, III. v. 1–11. Every lesson concludes, by way of response and versicle, with the words, *Jerusalem, Jerusalem, convertere ad Dominum Deum tuum*, turn to the Lord thy God. (See *Officium hebdomadæ sanctæ, Separat-Abdruck* aus Dr. REISCHL's *Passionale*. München, 1857. *Die Charwoche in ihren Ceremonien und Gebeten, herausg. mit Gutheissung des bischöfl. Ordinariats*, Speier, 1856. NEUMANN, *Jeremias von Anatol.* II., S. 486). With reference to the musical execution of the Lamentations in Holy-week at Rome, see *Die Reisebriefe von FELIX MENDELSSOHN-BARTHOLDY*, Leipzig, 1861, S. 166 ff. (*Brief an Zeller in Berlin*). In the Evangelical Church LUDEGUS and LOSSIUS have arranged passages of the Lamentations for Divine service during the solemnities of Holy-week, the former for the solemnities of the last three days, the latter only for the solemnity of the Sunday in Holy-week. And Nicolaus Selnecker has liturgically arranged the whole of the Lamentations in the German language (in his *Kirchen-Gesänge*, 1587), not for Holy-week, but for the festival of the Tenth Sunday after Trinity (the destruction of Jerusalem). Further on this subject, see SCHÖBERLEIN, *Schatz des liturg. Chor-und-Gemeindegesanges*, II., S. 444 ff.

§ 2. CONTENTS AND STRUCTURE.

1. The general subject of the Lamentations is the destruction of Judah and Jerusalem by the Chaldeans. That this book is a *prophecy* of the destruction of Jerusalem, as Tremellius and others have asserted (see FÖRSTER, *Comm. in Thr.*, p. 5), is an utterly groundless opinion, which we mention only for curiosity's sake.* Similar Songs of lamentation, having for their subject

* [This assertion of *utter groundlessness* is rather strong. 2 Chron. xxxv. 25 and the declaration of Josephus (*Ant. B. X.*, ch. v. § 1) afford some ground on which to rest the hypothesis, that these Lamentations are the elegy written on the death of Josiah, and that they assumed the form of a prophecy of the utter destruction of the city, which Josiah might have pre-

the death of individual persons, or political catastrophes, occur in the Old Testament. See the citations in § 1, 1. But no lamentation of equal length and so artistically constructed is now extant. The peculiar structure which is common to all these songs shows that they all have one general subject. In Song I., the poet himself is the first speaker, vers. 1-11 *b*, whilst he introduces to us Zion [Jerusalem] * as an ideal person. He pictures here the sad consequences of the destruction, whilst he indicates the causes of the same (ver. 8). In the second half of the chapter (vers. 11 *c*.—22) the personified Jerusalem herself speaks, portraying her misfortunes under manifold images, explaining their causes and praying for help and vengeance. In Song II., in the first part of it, the poet himself speaks, (*a*) ascribing the destruction to the agency of the Lord (vers. 1-9), (*b*) depicting the consequences of the destruction (vers. 10-12), (*c*) addressing the object of the destruction, namely, the personified Jerusalem, expressing his grief, his opinion as to the causes of the catastrophe, and exhorting her to prayer (vers. 13-19). To this exhortation Zion, here represented by the wall of Jerusalem [Zion], responds in a prayer breathing the deepest and acutest sorrow (vers. 20-22). In Song III., which evidently forms the climax of the whole, the poet introduces as speaking *that man*, who in those troublous times had suffered more than all others, and consequently had attained, as it were, to the very summit of the common calamity, for he had suffered not only from the enemy what was common to all, but also from his own people and associates, a thing unheard of save in this particular instance. This sufferer was the Prophet Jeremiah. He does not name him, it is true, and it is evident that he has in his eye, not the person of the prophet merely, but rather the servant of the Lord as a representative of the (Ἰσραὴλ πνευματικὸς) spiritual Israel, yet all the particular features of this Lamentation are borrowed from the history of that prophet (vers. 1-18). This section ends with a cry of despair (ver. 18). But immediately the poet lets a morning twilight, as it were, succeed this night of despair, (vers. 19-21), which through the utterances of united believing Israel soon expands into daylight, beaming with the most radiant consolation (vers. 22-38). In what follows successively, the evening twilight gathers, and then the poem sweeps back into such a night of grief and mourning, that Israel begins to confess his sins (vers. 39-42), but then gives vent to lamentations on account of those sins (vers. 43-47), until finally, in the last and third part, Jeremiah again takes up the word in order to weep out his grief over Zion's misery and sins, (those sins which were likewise the source of his own misfortunes), and to implore the Lord, in beseeching prayer, for protection and for righteous avengement upon his enemies (vers. 48-66). In Song IV., the poem loses more and more of its ideal character. In the beginning indeed we find an ideal and well sustained description of Israel, as if it were the nobility of the nations, and then, further, of the princes of Israel, as the noblest among the noble, and then, appearing in sharper relief by standing out on such a back-ground, a delineation of the sufferings endured by those nobles (vers. 1-11); but in the second half of the chapter the poem becomes more prosaic: the chief guilt is imputed to the prophets and the priests, whose well-deserved punishment is then portrayed in the gloomiest colors (vers. 12-16). Then follows a description, graphic in the highest degree in spite of its brevity, of the events occurring from the extinction of the last gleams of the rays of hope kindled by the Egyptians, till the imprisonment of the king (vers. 17-20). The conclusion is a short address to Edom, which is ironically congratulated at the downfall of Jerusalem, while, at the same time, the punishment of its malicious joy is foretold (vers. 21, 22). In Song V., the style is almost entirely prosaic. For, with the exception of ver. 16 *a*, no poetical expression is found in the whole chapter, rather only a concrete graphic picture of the naked

vented by a thorough reformation, but which his partial reformation delayed for a brief time, only to make it the more tremendous when it did come. Therefore, if we assume that the Lamentations are the elegy which Jeremiah wrote on the death of Josiah, and especially if we assume that Jeremiah foresaw the inefficiency of Josiah's policy (see STANLEY'S *Jewish Church*), it would not seem strange that an elegy, written by Jeremiah, the prophet of the destruction, should be a prophecy of the destruction of the city, which now, on account of Josiah's death, was hastening all the more rapidly to its fearful conclusion. Nor is it in itself incredible, that the future should be presented in vision to God's prophet as distinctly as a picture of the historic past. While we accept Isaiah xl.-lxvi. as the production of the prophet who wrote the earlier portions of that book, we would speak only with respect of the opinion of those who see in the Lamentations a descriptive prediction of what was to come to pass, while we reject the opinion itself as, on the whole, untenable.—W. H. H.]

* [Our author uses *Zion* in the widest generic sense. Where the sense seems to require it, without changing his word, which would sometimes involve a change in his view of the meaning of the text, the distinguishing name is inserted in brackets, as above.—W. H. H.]

reality. The alphabetical acrostic is entirely wanting in this chapter. The whole chapter is intended as a prayer; for it begins and ends with words of petition (vers. 1, 19-22). What lies between is only a narration of the principal afflictions, which had befallen those who had been carried to Babylon and those who had fled to exile in Egypt (vers. 2-18). The concluding prayer expresses the hope that the Lord, who cannot Himself change, nor altogether reject His people, will bring them back again to Himself and to their ancient splendor (vers. 19-22).

2. As regards its *external structure*, the composition of this book, both as a whole and in its several parts, is so artistic, that anything like it can hardly be found in any other book of Holy Scripture. First of all it is significant, that there are *five* Songs. For the uneven number has this advantage, that the middle part of the whole Poem is represented by a whole number, and does not fall between two numbers, as it would in case there were an even number of songs [*i. e.*, the middle part of the whole poem is represented by one Song, and is not composed of parts of two songs]. By this means the prominence of the middle Song and, in connection with that, an ascent and a descent, a *crescendo* and *decrescendo* movement, with a clearly marked climax, is made possible. Thus it is manifest that the third chapter constitutes the climax. And this is truly and really so in two respects, both as to matter and form. As to the first, we have already shown that the first two chapters bear an ideal and highly poetical character. They constitute only the front-steps to the third chapter, which, externally, as the middle of the five songs and by its internal character, conducts us into the very middle of the night into which Israel sank, and then of the day which rose over Israel. For are not the frightful sorrows which the Prophet Jeremiah, the servant of God and representative of the spiritual Israel, had endured, and which rose at last to that terrible exclamation—*My strength and my hope is perished from Jehovah* (iii. 18), the expressions of the highest outward and inward temptation which can befall a true servant of the Lord? Here it should be observed that in iii. 1-17, there is no reference to God except as the author of those sorrows which are represented, on that account, as Divine temptations; while the name of God is not even mentioned till at the end of ver. 18, where, as the last word, with startling vehemence, the name “*ЈЕHOVAH*” is pronounced. Here then we see the servant of the Lord, in the deepest night of his misery, on the brink of despair. But where exigency is greatest, help is nearest. The poet could lay up in his heart everything that he had against God, but he could not shut God Himself out of his heart. On the contrary it was proved, that after he had given the fullest expression to what he had in his heart against God, God Himself was deeply rooted therein. The night is succeeded by the dawn of morning, as represented in vers. 19-21. With ver. 22, breaks the full day. This ushers in with full effulgence the light of Heavenly consolation. Suffering now is seen to be the proof of God's love. In this love, that suffering finds its explanation, its limit, and its remedy. As the pyramid of Mont Blanc, seen at sunset from Chamouny, its summit gleaming with supernal splendors, whilst below, the mountain has already disappeared wrapped in deepest darkness (See GÖTTE's *Letters from Switzerland*, Nov. 4. 1779; Aug. 12, 1840), so, out of the profound night of despair and misery, this middle part of the third song and of the whole book towers upward, radiant with light. From this culmination point, the poet again sets out upon his downward track. Evening twilight follows the bright day (vers. 40-42) and passes into a night dark with misery (vers. 43-47). From the beginning of the section, so full of hope and encouragement (ver. 22), the poet speaks in the plural number, as if he would make it most emphatically apparent, that this was common property. He continues to speak in the plural number till after the beginning of the third and last part of the Song, when the night has begun again. Then once more (ver. 48), the poet speaks in the singular number. But he no longer speaks of those highest temptations, which were the subject of vers. 1-18, but of those inferior ones, which men inflict upon us. He treats of them also much more briefly; and from ver. 55 to the end of the chapter, finds relief in a prayer for help and avengement.—It is evident that this chapter consists of three parts. The first part includes vers. 1-21; the second, vers. 22-42; the third, vers. 43-66. The second part represents the culmination point of the whole book. It constitutes the point of separation between the *crescendo* and *decrescendo* movement. The latter continues in chapter fourth, in which the ideal and poetical sensibly subside, until at last in chapter fifth the style changes into plain prose.—With this artistic arrangement of the matter, the external form or structure cor-

responds. Every one of the five Songs has 22 verses, according to the number of letters in the Hebrew alphabet, only in the third Song every verse is divided into three members, hence it has 66 (masoretic) verses. The first four Songs are acrostics. In the first two Songs the verses consist of three distiches. It has been usual to recognize four distiches in i. 7 and ii. 9, but improperly: for there is no fixed measure for the length of each member of the distich; and there are, therefore, in the places referred to, only three distiches, some lines of which are composed of a greater number of syllables than the others have. The third chapter shows by its external dress that it is the middle and climax of the whole. The three distiches of each verse (corresponding to three Masoretic verses successively) begin with the same alphabetical letter. The middle part, namely iii. 19-42, is still further distinguished, as the dome crowning the whole building, as follows: (1). Every verse-triad constitutes a finished whole with respect to sense [is one complete sentence]. (2). In vers. 25-39, each distich begins with the same word, or with a similar word (see Intr. to chap. iii.). (3). While in vers. 1-18, the name of God is mentioned only once, and then with peculiar emphasis at the end of ver. 18, in vers. 19-42 we read the names of God repeatedly, and so arranged that in vers. 22, 24, 25, 26 we have יהוה in vers. 31, 36, 37 אֱלֹהֵי alternating with אֱלֹהֵי in vers. 35, 38, in ver. 40 again יהוה and at last in ver. 41 אֱלֹהֵי. Observe here, particularly, that אֱלֹהֵי occurs in the Lamentations only in the two places named above, and אֱלֹהֵי occurs only once, in the beginning of the *decrecendo* movement, ver. 58, whilst in chapter first it is used three times, vers. 14, 15 (twice), and in chapter second seven times, vers. 1, 2, 5, 7, 18, 19, 20. Chapter fourth is indeed an acrostic, but the decline of the poetical afflatus is indicated externally by the verses being composed of only two distiches. The solemn names of God אֱלֹהֵי and אֱלֹהֵי occur no more, on the other hand יהוה occurs three times, vers. 11, 16, 20. The fifth chapter indicates its relation to the four preceding ones only by the number of verses (22). The acrostic dress entirely disappears. The style has become prose. Yet the name of God יהוה is found three times in the words of prayer, vers. 1, 19, 21.

We have here only one other matter to remark upon, the question why in chapters ii., iii. and iv. פ is placed before ע. This is usually explained as a copyist's mistake. In fact some Codd. in KENNICOTT and DE ROSSI have these verses in their usual places. The Peschito also gives these verses in their proper alphabetical order. The Septuagint places the letters in their proper order in the margin, but leaves the verses themselves to follow each other in the order of the original. But this supposition of an error of transcriber is refuted, (1) by the fact that it is repeated three times, (2) by the impossibility of supposing that in chap. iii. three verses could have been transposed by mistake, (3) by the interruption of the sense which would result in chapters iii. and iv. [if the present order were changed]. If some Codd. and Versions have the letters in their right order, this is evidence of revision and correction. Others (as RIEGLER) explain this irregularity as merely arbitrary, others again (BERTHOLDT) as the result of forgetfulness on the part of the author. GROTIUS holds the singular opinion that the order in chapters ii., iii., iv. may be that of the Chaldaic alphabet, and therefore that Jeremiah in chap. i. "speaks as a Hebrew, in the following chapters as a subject of the Chaldeans." THENIUS would explain the alphabetical difference by a diversity of authors, but the unity of the plan, already proved above, and the unity of the language used, which will be proved in § 3 (to which also belongs the threefold אֱלֹהֵי at the beginning of chaps. ii., iii., iv.) contradict this most decidedly. EWALD is (even still in his Second Edition, p. 326) of the opinion that the ע in chapter i. "might have been transferred to its own place by later hands." But this would be a manifest interruption of the connection: for ver. 16 is directly connected in the closest manner with ver. 15 by עַל כֵּן therefore, [עַל-אֵלֶּה, for these things?], whilst ver. 18 [17?] begins a new thought. The liberty which the older poets especially allowed themselves in pursuing the alphabetical order (see Ps. ix., x., xxv., xxxvii., cxlv., and KEIL in HAEVERNICK'S *Introduction to Old Testament*, III., p. 50) are manifold [See BARNES' *Introduction to Job*, pp. 44, 45]. Whether they were influenced in this by a then prevailing diversity of method in respect to the succession of the letters, is not yet by any

means sufficiently ascertained, but is nevertheless the most likely explanation of that liberty. See DELITZSCH on Ps. cxlv., p. 769.*

§ 3. AUTHOR AND TIME OF COMPOSITION.

1. That the Prophet Jeremiah was the author of this book, not only is an old tradition, but has been maintained by the majority of commentators up to the present time. Yet there is no canonical [Scriptural?] testimony for it. For neither in the later books of the Old Testament, nor in the New Testament, is Jeremiah ever named as the author of Lamentations. There is not in the above named parts of the Holy Scriptures a single quotation from the Lamentations. The passage in James i. 12, which is appealed to, has only a very general resemblance to Lam. iii. 26; and as regards Zech. i. 6, the expression יְהוָה הָיָה כַּאֲשֶׁר זָכַר [*Jehovah hath done like as He purposed*] is not specific enough, and if it is a quotation could refer to Jer. li. 12, as well as to Lam. ii. 17. But the Alexandrian translation has preceding i. 1, these words, *Kai ἐγένετο μετὰ τὸ αἰχμαλωτισθῆναι τὸν Ἰσραὴλ καὶ Ἱερουσαλὴμ ἐρημωθῆναι, ἐκάθισεν Ἱερεμίας κλαίων καὶ ἐθρήνησε τὸν θρῆνον τούτων ἐπὶ Ἱερουσαλὴμ καὶ εἶπε.* ["And it came to pass, after Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said."] The Vulgate also has these words, except that in place of the simple *καὶ εἶπε* [and he said], it has the words, *et amaro animo suspirans et ejulans dixit* ["and with a sorrowful mind, sighing and moaning, he said"] (DOUAY). The Arabic gives exactly the words of the Septuagint. The Targum Jonathan begins with the words, *Dixit Jeremias propheta et sacerdos magnus* [Jeremiah the prophet and chief priest (? יְרֵמְיָהוּ רַבֵּן) said]. Josephus in the *Antiq. Jud. L., x. c. 5, § 1*, after he has spoken of the death and burial of King Josiah, says, *Ἱερεμίας δ' ὁ προφήτης ἐπικήδειον αὐτοῦ συνέταξε μέλος θρηνητικόν, ὃ καὶ μέχρι νῦν διαμένει* ["and Jeremiah the prophet composed an elegy to lament him which is extant till this time also"] (WHISTON'S *Josephus*).† THENIUS is of the opinion that this asserts only the existence of the elegy on the death of Josiah composed by Jeremiah, and has no reference at all to the Lamentations. But I believe that THENIUS here is in error. For the words of Josephus cannot be translated *the (solemn) elegy on Josiah*, because in that case it must have been called *τὸ ἐπικήδειον αὐτοῦ* [the elegy on him]. We can only translate thus,—Jeremiah composed as an elegy on him a lamentation song, which is still extant. To call it *τὸ ἐπικήδειον (the elegy)* would imply that the poem then existing really belonged to the species "*elegy*," that is to say, it possessed all the peculiarities of such a poem and was manifestly the *solemn* [elegy] on the deceased king Josiah that the customs of the times demanded.‡ But the absence of the article marks the still

* GRELACH: *Intr.* pp. 9, 10: "The general remark 'that the Poet strictly confined himself to the external form, only so long as the thought accommodated itself to it without artificiality' (KEIL, *Ex. l.*, S. 378; b. HAVERNICK, III. 58), does not suffice, . . . for the evident ease with which the Poet elsewhere manages the Form, [shows] that another arrangement of the alphabet would have had no difficulties for him. And how little the observations which NEUMANN (S. 490, 508) makes in the way of explanation, contain an explanation in reality, may be shown by his remark on li. 16, where he says, 'Let us only reflect on the difference between מֶלֶךְ mouth, and עַיִן eye, and we here at least comprehend the transposition, where the

mouth is the exulting mouth of God's enemies, the eye—God's watchful eye over the life of His people.' That could only be the real meaning if the following עַיִן-verse treated of God's eye watching for the protection of His people; on the very contrary, it does treat of the execution of punishment. But in view of the unsuccessful results of the special and repeated attempts to throw light on the darkness of this anomaly, the author must close this part of his preliminary discussion with a *non liquet*."

† [The literal translation is, "Jeremiah the prophet composed an elegy on him, a lamentation song, which is extant now." The words "a lamentation song," so obviously superfluous, suggest the question, whether the words *καὶ συνέταξε*, or words of similar import, may not once have preceded *μέλος θρηνητικόν*, and been dropped out on a presumption of error by those who took for granted that all Jeremiah wrote still survived? This would suit what immediately follows, which consists of an account of Jeremiah's writings.—W. H. H.]

‡ [THENIUS: Josephus "only said, that Jeremiah had composed *the (solemn) elegy* [funeral-poem] on Josiah, and that this was still extant in his (Josephus') time; how and where, whether in writing or in the mouth of the people [by oral tradition] he does not say, and least of all does he say that he finds that particular dirge (the *singular* number should not be unobserved) in the תְּהִינָה [Book of Lamentations]; had he believed *this*, since he adhered almost exclusively to the version of the LXX., he would have surely added to *διαμένει* [is extant] the words *ἐν τοῖς θρήνοις* [in the Lamentations]." The strongest point in this argument is, not the interpolation of the definite article, to which Dr. NAGELSBACH justly takes exception, but the fact that Josephus not only fails to say that this dirge is extant in the *Book of Lamentations*, but speaks of it only in the *singular number* as "a song of lamentation" (*μέλος θρηνητικόν*). We can account for this only, by supposing that he regarded the five songs as essentially one, and that having already characterized it as a *lamentation song*, he could

extant μέλος θρηνητικὸν [song of lamentation] as not necessarily belonging to the species "elegy," but only as a μέλος [song] which had served as an elegy. This admirably suits the Lamentations, which indeed contain not a single syllable referring to a dead king. Add to this, that Josephus in the same chapter, after he had related the death and burial of Josiah, seizes the opportunity to give a short notice of the prophets Jeremiah and Ezekiel, and of their writings. For after the words quoted, he proceeds thus, "This prophet also predicted, and left [those predictions] in writing, the calamity that was coming upon the city, and truly as well that destruction which has in our days come upon us, as the Babylonish captivity. But not only he foretold such things, but the prophet Ezekiel, who first wrote and left behind him two books concerning these things." However we understand the somewhat obscure words concerning the writings of Ezekiel, this much at least is evident, that Josephus intends to give here a brief notice of the writings of the prophets Jeremiah and Ezekiel. And so he says, Jeremiah has left behind him two writings, a lamentation song and prophecies, Ezekiel has likewise left behind him prophecies, and truly in two books. THENIUS says, if Josephus had meant our Lamentations by that μέλος θρηνητικὸν [lamentation song], then he would have written ἐν τοῖς θρήνοις [in the Lamentations]. But I maintain on the contrary, that if Josephus meant the θρήνοι [Lamentations] by the μέλ. θρην. [lamentation song], the addition ἐν τοῖς θρήνοις [in the Lamentations] was not necessary [see note, p. 6.—W. H. H.], but if he intended to say what THENIUS makes him say, then he would have written οὐκ ἐν τοῖς θρήνοις [not in the Lamentations]. For since Josephus in this place speaks, not only of the elegy on Josiah's death, but likewise of the writings of Jeremiah generally, and since in his times our Lamentations were already regarded as a writing of Jeremiah's, as we know by the superscription of the Septuagint, he should, not to be entirely unintelligible, expressly declare that he did not mean by this μέλος θρηνητικὸν [lamentation song] which Jeremiah had composed on the death of Josiah, the θρήνοι [Book of Lamentations]. Since he has not done this, every one who knows that there are two writings in the canon which are referred back to Jeremiah as their author, must understand the words of Josephus as intended to designate those two writings extant in the canon. According to this, therefore, Josephus regarded Jeremiah as the author of the Lamentations, in which he, as Jerome did (Comment., Zech. vii. 11), recognized the elegy on Josiah mentioned in 2 Chron. xxxv. 25. Among the moderns, USHER, J. D. MICHAELIS (on LOWTH *de sacr. poes. Hebr. Not.* 97, pp. 445 sqq.), and DATHE (*prophetæ maj.*, ed. 1) shared this opinion, but both the latter receded from it (see *N. Or. Bibl.* I., 106, and DATHE *proph. maj.*, ed. 2). The Talmud also regards Jeremiah as the author of Lamentations (*Baba batr.*, Fol. 15, Col. 1), *Jeremias scripsit librum suum et librum regum et threnos* [Jeremiah wrote his own book and the book of Kings and the Lamentations]. This is the opinion also of the church fathers, all of them, (see ORIGEN in EUSEB. *hist. eccl.*, iv. 25, JEROME in PROLOG. *galeat.*, and on Zech. xii. 11) and of later theologians. The learned and whimsical HERMAN VON DER HAARDT, in a Programme in which he announced a commentary on Lamentations (*Helmstädt*, 1712), was the first to deny the authorship of Jeremiah ascribing the book to Daniel, Shadrach, Meshach, Abednego, and the king Joachim, assuming that each one of them had written one chapter. Later, the unknown author of an Essay in the *Tübingen Theol. Quart.*, 1819, Part 1,—afterwards, though only in the way of conjecture, AUGUSTI, in his *Intr. to the Old Test. Scrip.*, p. 227,—and again CONZ in BENIGEL'S *Archiv*, IV. pp. 161, 162, 422 sqq.,—express themselves as against the authorship of Jeremiah. KALKAR also in his commentary (*Hafnia*, 1836) thinks it suspicious that the Book so long retained its place among the Hagiographa and that the Greek version of it differs so much from that of the prophetic book, although he will not allow that those circumstances are decisive, as in fact they are not. EWALD, who in the first edition of the *Poetical Books of the Old Testament* (1839, V. 1, pp. 139 ff.) in no way impugned the traditional opinion, has since (GESCH. *Isr.* IV. § 22 ff.; see JAHRB. für bibl. Wissenschaft, VII. § 151; *Poet. Bücher*, 2te. Aufl. I. 77. 2te. Häft., p. 321 ff.) expressed his opinion to this effect, that 'Jeremiah's authorship, with nothing to prove it, may be regarded as impossible on the ground of the language alone.' He believes that the

not add that this Song was found (ἐν τοῖς θρήνοις) in the *Songs of Lamentation*, without seeming to specify one single Song of the five as separately and particularly intended. THENIUS in his quotation of Josephus omits the word θρηνητικὸν (16th ed., Leipzig, 1866, p. 116), and seems to have wholly overlooked it.—W. H. H.]

author was probably one of Jeremiah's disciples, "BARUCH or some other." BUNSEN also [before EWALD] ascribes the authorship to BARUCH (*Gott in der Geschichte*, I. S. 426). THENIUS announces the opinion in his commentary (10^{te}. *Lief. des kurzgef. exeg. Hdb. z. A. T.*, 1855, § 3 *der Vorbem.*, S. 117,) that chapters ii. and iv. are indeed by Jeremiah, but the other parts proceeded from other authors. He combats the argument drawn from tradition, and whilst he infers from the difference between the proſium of the Septuagint and that of the Vulgate, that there was a Hebrew original, he also infers from the absence of the same in the Hebrew Codd. that the Jews doubted its genuineness, and thus he accounts for the transposition of the Lamentations to the Ketubim [or Hagiographa]. He contends further, that the traditional opinion is not confirmed by the subject-matter, spirit-tone and language, or by the character of unity in the Book itself.* He finds it highly unlikely that Jeremiah should have treated of the same subject *five times*.† He says further, "It requires only a very ordinary degree of æsthetical sensibility to distinguish the difference between Odes ii., iv., which are really fine, unconstrainedly animated, methodical and natural in arrangement and succession of ideas, and remarkable for their simplicity, and the dissimilar and weaker Songs, i., iii., which, whatever excellence they have in other respects, are hampered with the external form, in many ways artificial, here and there heaping up images and confusing them together and losing themselves in reminiscences of the past." To this he adds, that i., iii., v., among other things, record circumstances in which Jeremiah had no part. Finally the fact, that in ii., iv., the verses beginning with *℣* precede those beginning with *℣* is only explicable by assuming a diversity of authors. Agreeably to these sentiments, THENIUS ascribed chapters ii., iv., to Jeremiah, as already remarked, but is of the opinion that chapter i. was composed "some time after the destruction of Jerusalem, by one who had remained in the land, and who at least was acquainted with chap. ii.;" and that chap. iii. was composed, also by one remaining in the land, shortly before the last deportation. He regards Song V., finally, as "the entirely disconnected poetry of a man there [in the land] who was probably a leader of a crowd of nobles, who having refused to join the expedition to Egypt, wandered about everywhere seeking a safer place of refuge."‡ These arguments of THENIUS have no matter-of-fact foundation, and cannot therefore be convincing.

As for me, formerly I was so convinced that Jeremiah was the author, as to declare this conviction in the article "Lamentations of Jeremiah," in HERZOG's *Real Encyclopædia*, and even in various places in my exposition of Jeremiah. But my conviction has been shaken on more accurate examination by the following matters of fact. 1. The tradition originates from the testimony of the Alexandrian translation. But on what does this testimony itself rest? We are compelled to ask this question, for the authority of that translation is by itself an entirely insufficient foundation. It is possible that the Alexandrian translator had predecessors in his opinion. But no evidence of that nature has come to us.§ It is further possible that he, or his

* [GERLACH: "The grounds of EWALD's opinions [as to the authorship] are only philological; but how venturesome it is to attempt to decide on such grounds alone, is shown by a comparison between THENIUS and EWALD; the former of whom, on philological grounds—those very grounds the perception of which may belong only to 'an æsthetical sensibility thoroughly practised'—imputes chapters i., iii., v. to another author than the author of chapters ii. and iv., which he leaves to Jeremiah; whilst EWALD, and truly in our opinion with entire correctness, remarks, that 'all these five songs, in the structure of their language, and in their rhetorical and poetical characteristics, as well as in thought and doctrine, and also in their historical allusions and descriptions, have a similarity so complete, that every competent judge will ascribe them to only one Poet.' (*Bibl. Jahrb.*, VII. S. 151. *Comp. Dichter d. A. B.*, 3d Aufl., S. 325 f.)."]

† [GERLACH: "Against the authorship of all five Songs by Jeremiah, THENIUS again raises a general objection in the question, whether it were probable that Jeremiah had treated one and the same subject five times. But if, according to his own declaration, the treatment of the same subject twice over has 'nothing strange in it considering the extraordinary character of the event lamented,'—then this objection to the five Songs appears all the more trivial when it is found on examination, that each Song treats of the common subject from a different point of view. * * * But this objection is entirely destroyed by the acknowledgment, arrived at from most different stand-points, of the 'internal, organic connection' (KNEI) of all five Songs, of which statement EWALD especially has made great use (*Bibl. Jahrb.*, VII. S. 152; *Gött. gel. Anz.*, 1863, S. 834 f.; *Dichter des A. B.*, 3d Aufl., S. 323)."] GERLACH adds in a note, that with the proof of this "internal, organic connection" between the five Songs, the various attempts to assign the composition of the Songs to different times, or to bring them into different arrangements, must fall to the ground.—W. H. H.]

‡ [GERLACH, with reference to THENIUS' theory concerning Song V., says, "It is difficult seriously to discuss the possibility of such conjectures in order to prove them: THENIUS has not even attempted the proof and has thus spared those who come after him the trouble of refutation."]

§ [The evidence may not be satisfactory to Dr. NAGELSBACH, but he should not say so absolutely that there is "no evi-

predecessors, or both, derived that opinion from the book itself. For it is easy to suppose that the prophet, who had himself lived to see Jerusalem's fall, should write upon it an appropriate dirge. This was more likely to be supposed since this prophet had formerly been acknowledged as a composer of 'dirges' (2 Chron. xxxv. 25). Moreover, how could a tearful song over Jerusalem's downfall fail to be expected from that prophet who had said, "Oh, that my head were waters, and mine eye a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (viii. 23). Add to this, that in chapter iii. the poet seems to identify himself with the prophet, and that the undeniably obvious and sympathetic harmony with the prophetic writings of Jeremiah seems to confirm that identity. The probability, therefore, that Jeremiah may have written a book of this description, cannot be denied. But how stands it with the evidence which the book itself, in ch. iii., seems to give in regard to its author, and how with the harmony in the way of thought and language? As for the internal evidence of ch. iii., in the first and third parts of that chapter the prophet Jeremiah certainly speaks. But the question occurs, whether he speaks as the author, or whether the author makes him speak? Either is in itself possible. For since the author in i. 11 makes the personified Zion speak, he may likewise in ch. iii. make the prophet Jeremiah, as the representative of the Ἰσραὴλ πνευματικός [the spiritual Israel], speak. But, on the other hand, since in ch. ii. the author is the speaker and there speaks of himself in vers. 11, 13, so in iii. 1-28, 48-66, the author may be the speaker, and according to the purport of the contents, he is speaking of himself. But here two things are to be taken into account. The first is this, that ch. iii. (see the exposition) constitutes the middle and climax of the whole book. Here the artistic construction reaches its highest pinnacle, and the prophet speaking in the first and last of the three parts, forms with his mournful lamentations the background for the bright and consolatory section contained in vers. 22-42. Is it now likely that Jeremiah would thus have made his own person the middle-point of the poem and would have done this with so much art? To me this seems not likely, even though it is assumed that the prophet speaks here in the name of the whole Jehovah-faithful Israel. Jeremiah, who was so modest and humble, would at the most have let his personal sufferings appear, if at all, only as an element or constituent part of the suffering which the faithful Israel had to suffer in common. But it does not seem like him thus to place his own person in the foreground as he does in that section which begins with "I am the man," iii. 1. In regard to the artistic construction, I have already in the Introduction to his Prophecies (§ 3), confessed that Jeremiah's style is not deficient in art. See for example his second discourse, chs. iii.-vi. But this refinement of art, this acrostic, this adroit periodic versification, these ingenious transitions in iii. 19-21, 39-42, this *crescendo* and *decrescendo* movement resting upon

dence." The bare fact of the existence of the words referred to in the Septuagint, a translation on the whole so faithful, and made by Jews who almost superstitiously venerated the written word and scrupulously adhered to Hebrew originals, is some evidence, constituting a probability at least, that the Septuagint copied these words from Hebrew MSS. Then again the grammatical structure of the sentence suits the assumption that it is a translation of a Hebrew original. The general agreement of the Vulgate with the Septuagint and yet the difference between the two, would indicate that the Vulgate is not a mere copy of the Septuagint, but obtained the words from an independent source. Even THENIUS is satisfied with the evidence that these words must have had a Hebrew original, and feels it incumbent upon him to explain why they are not found in our existing Hebrew Bibles. GERLACH: "Whether the Vulgate derived that introduction from the LXX., the [additional] words being added or having fallen out of the text of the LXX. [since the Vulgate was written], or whether both, independently of each other, reproduced a note found in their manuscripts, is of no importance, since the grammatical construction of the words in either case refers to a Hebrew original, which preceded both. In this, to be presumed Hebrew original, we have to recognize the oldest tradition concerning the author. But that this [superscription] was not accepted by the editors of our received text, cannot be explained with THENIUS by the assumption, 'that it was not regarded as satisfactory, that those editors were doubtful at least whether Jeremiah had composed the first song,—for that immediately follows after καὶ εἶπε [and he said].' Since this superscription could have no other object than to connect the Lamentations with a preceding writing (see the καὶ ἐγένετο κ. τ. λ. [and it came to pass, etc.]), and that writing could only be the prophecies of Jeremiah, after which a part of the Jews placed them, then the absence of the superscription in those manuscripts which place the Lamentations among the Hagiographa, is self-explained and nothing less than proper."—W. H. H.]

* [Had he done so he would have violated no rule of good taste or propriety. He could, moreover, without charge or egotism, direct attention to himself, because he was the prophet of Jehovah and the representative of pious Israel and in his sufferings a representative of the Prophet of all prophets and the Head of Israel. But, in fact, there is not a word in his sufferings a representative of the Prophet of all prophets and the Head of Israel. But, in fact, there is not a word in the whole chapter, that any good man might not have written of himself without a breach of humility, and in "the brightly-shining comfort-section" (vers. 22-42) Jeremiah hardly alludes to himself at all. That part is not in the first person, but in the third person, and is not personal to the prophet, but passes beautifully and modestly into general truths of universal application.—W. H. H.]

the five-fold division of the whole poem—truly all this seems not like Jeremiah. In his writings nothing similar to this is found.* Would any one ascribe the most perfect product, in regard to the external artistic structure, of the Old Testament Scriptures, to that same prophet whose style is elsewhere characterized as *sermo incultus et pæne subrusticus*, if indeed one pauses to recognize his style at all, and does not rather direct his attention to those *rerum celestium mysteria* which are concealed under the *sacramentis literarum*? Nevertheless, I freely grant that neither the psychological, nor the rhetorical argument can, by itself alone, claim to be decisive.

But another argument must be added to these, namely, Secondly, The prevailing character of the language in the Lamentations. This differs very considerably from that of the prophetic book. Although the author of Lamentations has much in common with that prophet, not only in general as a Hebrew writer, but also in particular by a designed reference to the writings of Jeremiah, yet on the other hand, he has so much that is peculiar to himself, and so much that Jeremiah has not at all, or has only in a different form, that it is difficult to believe in the identity of the two. I have spared myself no trouble to compare every word of the Lamentations (with the exception of such as are constantly recurring, as *אֵשׁ הָיָה*, etc., without which Hebrew cannot be written) with the writings of Jeremiah. I have availed myself for this purpose of the Concordance of FUEST, and have found the same correct and to be depended upon, with the exception of what is given in respect to the word *אֲרָנִי*. The following is the result of this painfully laborious comparison, wherein I refer in every instance for authentication to the exposition of the passages in which the words occur.

[NOTE.—The bearing of the argument to be derived from the verbal differences, between the Prophecies of Jeremiah and the Book of Lamentations, is critically examined in the Appendix to this Introduction. The writer of this note, unwilling to insert his dissent from the very learned and conscientious author of this Introduction in the text of these pages, and unable to condense the reasons for his dissent in notes at the bottom of the pages, would here refer the reader to the Appendix, for a general summary of arguments in confirmation of the opinion that Jeremiah was the author of the Lamentations.—W. H. H.]

CHAPTER I. Ver. 1. The phrases *עַם בְּנוֹתֵינוּ* and *רַבְּתֵינוּ* occur only here. The singular *שָׂרָה* as an appellative, only here. *כְּרִינָה* is not foreign to Jeremiah's times, but is never used by him. *הָיָה לָכֵס*, never in Jeremiah.—Ver. 2. *לְחִי* never in Jeremiah. *אֶן כִּנְחָם*, only in this chapter, vers. 2, 9, 16, 17, 21, and in Eccles. iv. 1 (although the Piel of the verb *נָחַם* occurs in Jer. xvi. 7; xxxi. 13).—Ver. 3. *עָנִי* five times in Lamentations. Jeremiah uses neither it nor the root *עָנָה*. See iii. 33: v. 11. For *מִרְבַּב* Jeremiah says *רַב* or *עָלָה*. *עֲנָה*, (Jeremiah says *כְּנִיחָה*), *כְּעָרִים*, never in Jeremiah.—Ver. 4. *אָכַל* never in Jeremiah. *כּוֹיָגֵר*, which occurs in Lamentations six times, and always in the sense of a time or place of a festival, is found twice in Jeremiah, but both times in the general sense of *tempus fixum*. The expressions *פִּי שׁוֹנֵם* (see vers. 13, 16; iii. 11), the termination *יָן*, the verbs *אָנַח* (see vers. 8, 11) and *נָגַה* (four times in Lamentations) never in Jeremiah.—Ver. 5. *הִלַּךְ שָׁבוּ* is peculiar to this place. The sing. *צַר*, which occurs five times in Lamentations, is never in Jeremiah. He uses only the plural.—Ver. 6. *נָצַח בֵּן* for *forsaken* only here. *אֵיל הָדָר* (masc.), *כִּרְעָה* (Jeremiah always *כִּרְעִית*) never with Jeremiah. *יָרַךְ* Jeremiah uses only with suffixes.—Ver. 7. *כְּרוֹדִים* only here, iii. 19, and Is. lviii. 7. *בְּחֹכֶד* (see vers. 10, 11; ii. 4) never in Jeremiah. He uses

* [Shall we doubt whether Shakspeare wrote Tarquin and Lucrece, and Venus and Adonis, because in all his plays there is nothing similar to the very artificial construction of these Spenserian poems? Can we expect the same style, the manifestations of precisely the same qualities of genius in a formal stately poem, like those mentioned, and in the free unembarrassed composition of the stage play? Shall we expect to find no new traits of genius and evidences of versatility of talent, when the orator-prophet, who has electrified Israel by his impromptu bursts of eloquence, called forth by passing events and pressing emergencies, sits down to the careful composition of a lyrical dirge, to be constructed in accordance with pre-determined artistic rules? It is possible that one might read Tarquin and Lucrece, and say that its author was incapable of writing Shakspeare's plays. Another might read the prophecies of Jeremiah and say, their author was incapable of producing the Lamentations. Both would be mistaken.—W. H. H.]

only חֲכָדָה $\dot{a}\pi. \lambda\epsilon\gamma$.—Ver. 8. חָטָא (see iii. 39) never in Jeremiah. He uses only חָטָאָה. נִיחָה (only here), חָטָאָה never in Jeremiah. אָחֹר (see ver. 13) occurs in Jeremiah only with הָלַךְ or נָכַח.—Ver. 9. טָכָאָה, טָכָאָה never in Jeremiah.—Ver. 10. כִּחְכָד never in Jeremiah (see ver. 7).—Ver. 11. אָנַח (see ver. 4), כִּחְכָד (see ver. 7), אָכַל, הָשִׁיב נַפְשׁ, נָכַח (see ver. 12; iii. 63; iv. 16; v. 1), never in Jeremiah.—Ver. 12. עֲבָרִי דֶרֶךְ (see ii. 15), יוֹם חֲרוֹן אַפִּי (Is. xiii. 13) never in Jeremiah. See ii. 1. עוֹלֵל (see ver. 22; ii. 20; iii. 51) Jeremiah uses only once in the sense of *racemari*. Once also in Hithp. xxxviii. 19.—Ver. 13. דָּוָה, רָשָׁת (see v. 17) never in Jer.—Ver. 14. אָנַח $\dot{a}\pi. \lambda\epsilon\gamma$. הִשְׁתַּחֲוֶה Hithp. only here. אֲרִנִּי in Jeremiah never alone, but always joined with יְהוָה; in Lamentations fourteen times, and always alone.—Ver. 15. כָּנַח, קָרָא מוֹעֵד, קָרָא נָתַל never in Jeremiah. דֶּרֶךְ נָתַל only here.—Ver. 16. בִּכְיָה only here. כָּנַח, see ver. 2. כָּשִׁיב נַפְשִׁי, see ver. 11. שׁוֹמֵמִים, see ver. 4.—Ver. 17. אֵין כָּנַח, see ver. 2. נָדָה (see ver. 8) never in Jeremiah.—Ver. 18. מָרָה קָרָה never in Jeremiah.—Ver. 19. רָפָה, Piel, נָע never in Jeremiah.—Ver. 20. עָר, see ver. 5. חֲמָרִי (see ii. 11), נִהַפֵּךְ לִפְי never in Jeremiah.—Ver. 21. נָאָח, see ver. 4. כָּנַח, see ver. 2.—Ver. 22. בָּאָה רָעָה לִפְנֵי פִי never in Jeremiah.

CHAPTER II. Ver. 1. יוֹם אֵין הָרִים $\dot{a}\pi. \lambda\epsilon\gamma$. (see i. 12; ii. 21, 22) never in Jeremiah.—Ver. 2. בָּלַע, Piel, never in Jeremiah, in this chapter five times. Instead of לֹא חָמַל (see ver. 17) Jeremiah says לֹא נָחַם only here.—Ver. 3. Jeremiah uses only the Niphal of נָדָה. אָחֹר, הָשִׁיב אָחֹר, see i. 8. יָפִין, Jeremiah uses only once, and then not in a figurative sense. Jeremiah never says אָכַל כָּבִיב, he uses in this connection always אָהַל בַּת צִיּוֹן.—Ver. 4. נָצַח Niph. never in Jeremiah. כִּחְכָד, see i. 7, 10, 11. אָהַל בַּת צִיּוֹן only here.—Ver. 5. וּבָלַע, see ver. 2. תִּאֲנִיחָה, תִּאֲנִיחָה from Is. xxi. 2.—Ver. 6. מוֹעֵד, see i. 4. שָׁפָה Piel only here. שָׁפָה in Jeremiah only in the passage xvii. 21-27.—Ver. 7. זָנַח never in Jeremiah; in Lamentations three times, ii. 7; iii. 17, 31. אֲרִנִּי, see i. 14. נָאָר in no form in Jeremiah. הִכְנִיר, Hiph. never in Jeremiah, he once only uses the Pual (xiii. 19).—Ver. 8. בָּלַע, see ver. 2. Jeremiah does not use the Hiph. of אָכַל. חָל never in Jeremiah.—Ver. 10. עָפָר never in Jeremiah.—Ver. 11. דִּמְעוֹת never in Jeremiah; he uses only דִּמְעָה. חֲמָרִי, see i. 20. כָּבִיב, *liver*, never in Jeremiah. עֲטָף (three times in Lamentations and only in ch. ii, namely, vers. 11, 12, 19) never in Jeremiah.—Ver. 12. הִתְעַפֵּף, see ver. 11. Hithp. הִשְׁתַּפֵּף never in Jeremiah.—Ver. 13. רָפָה Piel, שָׁוָה and בַּת יְרוּשָׁלַם (the last in Lamentations again ver. 15) never in Jeremiah. Jeremiah never constructs רָפָה with לֹא.—Ver. 14. Jeremiah never uses the verb חָהַד alone, nor הָוָה שׁוּא. The latter is an expression occurring in Ezekiel. Also תִּמְלֵל, for which Jeremiah says תִּפְלָה (xxiii. 13).—Jeremiah never uses עָל with נָלָה (see again iv. 22). כִּשְׁאוֹת (chosen with reference to Jer. xxiii. 33-40) only here. Jeremiah uses שׁוּא only in the formula לְשׁוּאֵי (probably framed with reference to Jer. xxvii. 10, 15) is $\dot{a}\pi. \lambda\epsilon\gamma$.—Ver. 15. Jeremiah never says כָּפַץ בָּפִים, nor עֲבָרִי דֶרֶךְ (see i. 12), nor הִנֵּעַ רָאשׁ. For the last Jeremiah says הִנֵּיר בְּרָאשׁ. בַּת יְרוּשָׁלַם, see ver. 13. The שׁ, *relat.*, never in Jeremiah; in Lamentations four times, ii. 15, 16; iv. 9; v. 18. כָּלִיל יִפִּי is an expression of Ezekiel's (xxvii. 3; xxviii. 12). כָּלִיל is never found in Jeremiah.—Ver. 16. פָּצָה (see iii. 46), חָקָר never in Jeremiah. בָּלַע, see ver. 2.—Ver. 17. בָּצַע, Piel never in Jeremiah. He uses only בָּצַע בָּצַע. אֲכָרָה $\dot{a}\pi. \lambda\epsilon\gamma$. וְלֹא חָמַל, see ver. 2. קָרָה once in Jeremiah, חָרָה never.—Ver. 18. פָּנָה (see iii. 49) only here. עָן בַּת only elsewhere in Ps. xvii. 8.—Ver. 19. רָאשׁ אֲשַׁכְרוֹת. רָאשׁ, see ver. 12) never in Jeremiah. כָּל-הַיּוֹצֵא is found in Nah. iii. 10; Isa. li. 20; in the Lamentations again iv. 1; in Jeremiah never.—Ver. 20. רָאָה יִי רִהַבְטָה, see i. 11.

טַפְּחִים, ἀπ. λεγόμε.—Ver. 21. יוֹם אָף, see vers. 22, 1. לֹא חֲכִילָהּ, see ver. 2.—Ver. 22. כִּי־עַד, see i. 4. טַפַּח only here. רָצָה, Piel never in Jeremiah. יוֹם אָף, see ver. 1.

CHAPTER III.—Ver. 1. עָנִי (see i. 3) never in Jeremiah. שָׁבַט only found in Jeremiah in the critically suspicious places, x. 16; li. 19. שָׁבַט עֲבָרְתִי, from Prov. xxii. 8.—Ver. 2. הִשָּׁדָה יָהֵג, never in Jeremiah. The sentence חֲשֹׁן וְלֹא אֹר from Am. v. 18, 20; Job xii. 25.—Ver. 4. שָׁבַר, עֲצָכוֹת, בָּלָה (see Isa. xxxviii. 13), never in Jeremiah.—Ver. 5. הִלָּאָה, נִכְרָף, never in Jeremiah. ראש, poison, Jeremiah uses only in the phrase רָאשׁ כִּי.—Ver. 6. קָהֳלֵי־כֶסֶם never in Jeremiah. כִּתִּי עוֹלָם only elsewhere Ps. cxliii. 3; comp. Ps. lxxxviii. 5-7.—Ver. 7. נָדַר (see ver. 9) הִכְבִּיד Hiph., never in Jeremiah. וְלֹא אֵצֶא only elsewhere Ps. lxxxviii. 9. נִחֲשֶׁת never in Jeremiah; he uses only נִחְשָׁתִים.—Ver. 8. שָׁעָה (כֶּתֶם) שָׁעָה, never in Jeremiah.—Ver. 9. נָדַר, see ver. 7. עֹנֶה גִוִּית Piel, never in Jeremiah.—Ver. 10. כִּי never in Jeremiah.—Ver. 11. כֹּוֹר as Pilel from כָּוַר, or Poel from כָּרַר, only here. שֹׁכֵם is also ἀπ. λεγ. see i. 4.—Ver. 12. כִּטְרָא, in the sense of *mark*, never in Jeremiah.—Ver. 13. בָּנִי אֲשַׁכֶּה, never in Jeremiah.—Ver. 14. נִנְיָה never in Jeremiah, see ver. 63; v. 14.—Ver. 15. כְּרוּרִים never in Jeremiah.—Ver. 16. חָרִין גִּרְם never in Jeremiah. כָּפַשׁ ἀπ. λεγ.—Ver. 17. נָחָה never in Jeremiah, see ii. 7; Ps. lxxxviii. 15.—Ver. 18. גִּצָּח, in the sense here required, and הוֹחִלָהּ never in Jeremiah.—Ver. 19. עָנִי, see i. 3. כְּרוּרִים, see i. 7. רָאשׁ, see ver. 5.—Ver. 20. שִׁוּחַ never in Jeremiah.—Ver. 21. יָחַל, הִשָּׁב אֶל־לֵב, never in Jeremiah.—Ver. 22. חֲכָרִים, plural, never in Jeremiah, see ver. 32.—Ver. 23. לִפְקָרִים never in Jeremiah; he uses in this sense, once only, לִפְקָר.—Ver. 24. אֲכָרָה only here. יָחַל never in Jeremiah, see ver. 21.—Ver. 25. קָוָה, Kal never in Jeremiah; he uses only Piel and Niphal.—Ver. 26. יָחַל only here. הוֹכֵם never in Jeremiah.—Ver. 27. נָשָׂא only here.—Ver. 28. נָטַל never in Jeremiah.—Ver. 29. נָתַן פֶּה בְּעַפְרִי only here. יַעֲפֹר alone, never in Jeremiah, see ii. 10.—Ver. 30. כִּכָּה Part., לָחִי (see i. 2), never in Jeremiah.—Ver. 31. נָחָה (see ver. 17; ii. 7), never in Jeremiah.—Ver. 32. נָגַה (see ver. 17; i. 4, 5, 12), as its derivative נִגָּה יַעֲנִי (see ver. 32), never in Jeremiah.—Ver. 33. אֲכִיר never in Jeremiah.—Ver. 34. עָנָה, in this sense (see v. 11), as well as its derivative נִגָּה יַעֲנִי (see ver. 32), never in Jeremiah.—Ver. 35. עֲלִיִּין הַטּוֹת כְּשֶׁפֶט פִּי, as a name of God (see ver. 38), never in Jeremiah.—Ver. 36. עָנִית (see ver. 59) never in Jeremiah. אֲדַנִּי, see i. 14.—Ver. 37. אָכַר יַהֲדִי, from Ps. xxxiii. 9. אֲדַנִּי, see i. 14.—Ver. 38. עֲלִיִּין, see ver. 35.—Ver. 39. חֲטָא אָנָּךְ (see i. 8) never in Jeremiah. Jeremiah uses חִ only in oaths.—Ver. 40. חָפַשׁ never in Jeremiah.—Ver. 41. נָשָׂא only here.—Ver. 42. נָחָה never in Jeremiah.—Ver. 43. כָּכָךְ (see ii. 19), never in Jeremiah. לֹא חֲכִילָהּ, see ii. 2, 17, 21.—Ver. 44. כָּכָךְ, see ver. 43.—Ver. 45. כָּאִם and כִּחִי, as substantives, only here; Jeremiah expresses these ideas otherwise. בָּתוֹךְ never in Jeremiah without suffix; he says בָּתוֹךְ.—Ver. 46. See ii. 16.—Ver. 47. הִשָּׁאָת only here.—Ver. 48. פָּלַג never in Jeremiah.—Ver. 49. הִפְנִיָה ἀπ. λεγ. See ii. 18.—Ver. 50. שָׁקַף never in Jeremiah.—Ver. 51. עוֹלִלָהּ, see i. 12.—Ver. 52. צָפֹר never in Jeremiah. אֲכִי חָזֵם only here.—Ver. 53. צָכַח never in Jeremiah.—Ver. 54. גִּזָּר never in Jeremiah.—Ver. 55. רָחַח, עֵלֶם, never in Jeremiah.—Ver. 56. הִתְחַיִּית, קָרָא שֵׁם יי, never in Jeremiah.—Ver. 57. יוֹם אֲקָרְאָךְ, Kal Jeremiah never uses: nor the expression רִיבִים Jeremiah never uses. נָאֵל he uses once in the participle.—Ver. 58. עֵתָה only here.—Ver. 59. הִנְיִן never in Jeremiah.—Ver. 60. קִיָּמָה only here. נָבַט, see i. 11. כִּנְיָנָה, see ver. 14; the word is ἀπ. λεγ.—Ver. 61. הִשָּׁב נָכוֹל never in Jeremiah; he says שָׁלֵם נָכוֹל in Jeremiah only in the critically disputed passage xxv. 14.—Ver. 62. הִנְיִן, כִּנְיָנָה, both ἀπ. λεγ.—Ver. 63. שָׁמִי only here. שָׁמִי only here.

CHAPTER IV.—Ver. 1. *שָׁנָה שְׁנָא* (שָׁנָה) in this signification, אֲנִי קָרַשׁ פָּהֶם, never in Jeremiah. *קָרַשׁ*, see ii. 19.—Ver. 2. *קָלָא* only here. *נִחְשֵׁב* Niph., never in Jeremiah. *קָרַשׁ* (see iii. 64) only here.—Ver. 3. *אֲכֹר* (Jeremiah says only אֲכֹרִי) never in Jeremiah. *עָנִים*, if the K'tib were right, we should compare Jere. li. 14, the K'ri only here.—Ver. 4. *חָךְ* never in Jeremiah. *צָכָא* only once in Jeremiah, and then for צָכָא, xlvi. 18.—Ver. 5. *אֲכֹר בְּעֵצִים* in the physical sense, *אֲשַׁפְּתוֹת חֶבֶק וְחֹלֶעַ*, never in Jeremiah.—Ver. 6. *כָּלֹ* only here.—Ver. 7. *צָחַח גִּיּוֹר יָכֵךְ* (as a verb) never in Jeremiah. *חָלַב* only in the phrase *וְבֵת חָלַב אֲרִין* never in Jeremiah.—Ver. 8. *חָשָׁךְ* Jeremiah uses only once in the Hiph. *צָפָר שְׁחֹר*, only here. *יָבֵשׁ* as an adjunct., never in Jeremiah.—Ver. 9. *ש. relat.*, see ii. 15. *זִיב* in Jeremiah only xlix. 4, and in another sense. *הַנִּיכָה* never in Jeremiah.—Ver. 10. *רָחֲקָנִי*, *ἀπ. λεγ.*, *בָּשָׁל*, *בָּרָה*, *לָמו* (see ver. 15), never in Jeremiah.—Ver. 11. *יָכָר* never in Jeremiah.—Ver. 12. *צָר יִשְׁבִּי תִּבְלִי* in sing. (see i. 5, 7, 10), *צָר יִשְׁבִּי* (see Eath. vii. 6), never in Jeremiah.—Ver. 13. *רָם צִדִּיקִים* only here.—Ver. 14. *נָעַל-נָאֵל* never in Jeremiah, see Isa. lix. 3.—Ver. 15. *לָמו*, see ver. 10. *נִיץ* only here.—Ver. 16. Of *חָלַק* only the Hiphil is found in Jeremiah, in one critically doubtful place, xxxvii. 12. *הִבֵּשׁ*, see i. 11. *נָשָׂא פָנִים* never in Jeremiah.—Ver. 17. *צָפִיָּה*, *ἀπ. λεγ.*—*לֹא יִשְׁע־* is a phrase peculiar to Isaiah (xlv. 10); Jeremiah says *לֹא יִעָלֵל* (ii. 11).—Ver. 19. *הָלַק* never in Jeremiah.—Ver. 20. *רִיחַ* never in Jeremiah.—Ver. 21. *שְׁחִית כְּשִׁיחַ* never in Jeremiah.—Ver. 22. *נָלָה עַל* only here. *עָוִיךְ*, see ii. 14.

CHAPTER V.—Ver. 1. *הִבֵּשׁ*, see i. 11.—Ver. 2. For *נָהַפֵּךְ* in this sense Jeremiah uses *נָכַח*, vi. 12.—Ver. 5. *עָלָא*, *הִינֵחַ*, Pual only here. *נָדַךְ* in the sense of *driving, hunting*, never in Jeremiah.—Ver. 7. *כָּבַל* never in Jeremiah.—Ver. 8. *פָּרַק* never in Jeremiah.—Ver. 9. *חָרַב* never in Jeremiah.—Ver. 10. *נָלַעְפָה*, *הִנֵּחַ*, *כָּבַר*, never in Jeremiah.—Ver. 11. *עָנָה*, see iii. 33.—Ver. 12. *הָרָה*, *הָרָה*, never in Jeremiah.—Ver. 13. *נָחִיךְ*, *ἀπ. λεγ.*—Ver. 14. *נָנִיחָה*, see iii. 14.—Ver. 17. *רִיחַ*, see i. 13.—Ver. 18. *ש. relat.*, see ii. 15. *הָלַק שְׁוֹעֵלִים* Piel, never in Jeremiah, who always expresses these ideas in other words.—Ver. 19. *לָרַר* never in Jeremiah.—Ver. 20. *אָרַךְ* never in Jeremiah.—Ver. 21. *חָרַשׁ* never in Jeremiah.—Ver. 22. *עָר־קָאֵר* never in Jeremiah.

I will lay no stress on the *ἀπας λεγόμενα*, which are included for the sake of completeness in the above catalogue. But besides these, there remains so great a number of words, expressions and constructions foreign to the usual language of Jeremiah, that I know not how the conclusion can be escaped, that Jeremiah could not have written the Lamentations. Or how may it be explained, that Jeremiah never uses *עָלָא* never alone by itself, as a name of God, and yet that the latter occurs fourteen times in the Lamentations; that Jeremiah never uses *הִבֵּשׁ* never *עָנָה* or its root *עָנָה*, never *שְׁוֹעֵלִים*, never *נָנִיחָה*, *נָחִיךְ*, *חָרַב*, *כָּבַר*, *נָלַעְפָה*, *נָשָׂא פָנִים*, never *לָמו*, never the *ש. relat.*, never *בָּקָרְבַּ* without a suffix, whilst all these expressions occur more or less frequently in the Lamentations? And, be it observed, these expressions are not of so specific a sort that their omission in the prophetic book, and their employment in the Lamentations, would be explicable from the nature of the subject treated of, but they belong for a great part, if I may say so, to the home-costume of the writer, which he always wears, of which he avails himself more or less unconsciously and undesignedly.

Thirdly. The words *נָבִיאָךְ חָזוּ לָךְ שְׁמָא וְתַמָּי*, ii. 14, are beyond doubt a quotation from Ezekiel xii. 24; xiii. 6, 7, 8, 9, 10, 11, 14, 15, 23; xxi. 28, 34; xxii. 28; for only in those places, and nowhere else in the Old Testament, does the phrase *חָזוּ שְׁמָא* in connection with *תַּמָּל* occur. The phrase *כְּלִילַת יָפִי*, ii. 15, is also decidedly Ezekiel's, for it is found only in Ezek. xxvii. 3; comp.

xxviii. 12, and nowhere else.* That the Lamentations may be the source from which Ezekiel obtained these phrases, no one can believe who has read Ezekiel in the places referred to with attention. For in those places (especially in chapter xliii.) everything is so peculiar and so impressed, in construction and expression,—as where he uses תָּפַל, —with the distinct individuality of Ezekiel, that a borrowing of *the words* is not to be thought of. I say *the words*, for that Ezekiel had in mind the substance of Jer. xxiii., cannot be doubted. If then in Lam. ii. 14, 15, we have quotations from Ezekiel, what is the inference with reference to the authorship of our Book by Jeremiah? In the prophetic book, even in the latest parts of it, we find no trace of the adoption of Ezekiel's phraseology.† If we detect this here, it must be conceded that *Jeremiah* might have received already some parts of Ezekiel's Book before the whole was finished. Were the Jeremiac origin of the Lamentations established in other respects, then perhaps we could allow this particular matter to pass without question. But since the differences in language strongly shake that traditional opinion, we are obliged to say that a quotation from Ezekiel in the Lamentations argues rather against the opinion that Jeremiah wrote the Lamentations, than for it. See further below, under 2d general head of this section.

We are therefore compelled to decide that the tradition which has the Septuagint for its first representative rests on no solid foundation, and is in opposition especially to the philological characteristics of the book. But who then did write the Lamentations? We can take it for granted that the author must have been an eye-witness of the incidents related in his book. For he speaks with such warmth of feeling, with such clear insight and accurate knowledge of the events he narrates, that it is evident that he does not speak of matters learned at a distance and through others, but of those of which he has a direct personal knowledge and experience. Especially the last two chapters, which have a more prosaic character exactly reflecting the things as they actually were, are copious in details which seem to us to be copied from life. In chapter fourth the author, alluding to the humiliating sufferings of the people, in order to heighten the effect, describes the Israelites generally as the nobility of the nations, and then especially singles out the nobility of Israel, and contrasts their former with their present condition. Since he thus extols the nobility of his people, with manifest predilection, yes, enthusiasm (see iv. 7, comp. i. 6, and remarks on those places), and since in this connection he says nothing at all of the culpability of those high in rank, which Jeremiah makes so eminently conspicuous (Jer. ii. 26; v. 5, 25-28; xxiii. 1, 2; xxxiv. 19; xxxvii.; xxxviii.; xlv. 17), but on the contrary, very decidedly blames the prophets and priests, as the causers of the misfortune (ii. 14; iv. 13-15), all this seems to indicate that our author belongs to the order of שָׂרִים [the princes, or nobles] ‡ In this opinion we are strengthened when we read the description

* [Dr. Naegelsach credits himself in the Preface with the important *discovery* that Lam. ii. 14 is a quotation from Ezekiel. The fact that this is a new discovery is suspicious. May he not have mistaken a mere coincidence in the use of language for a citation of one author from another? Our suspicion grows into certainty when we find that a quotation from Ezekiel in this passage involves the necessity of an absurd and impossible translation of the word תָּפַל,—"Thy prophets saw for thee falsehood and *white-wash*!" As regards the other words involved in these supposed quotations in ii. 14, 15, there is nothing so unique or remarkable in them, but that they might have occurred to any two different writers. But even if they were phrases of striking peculiarity, both writers might have borrowed them from the popular dialect of the day. The American people gave to English literature in our last war many words and phrases that have since appeared simultaneously in our best writers. So the Jewish people, fearfully awakened from the delusions into which their false prophets had betrayed them, may have cried out in their passion שָׁוָה שָׁוָה, and lamented over their ruined city as כָּלִילֵת יָפִי; and Ezekiel and Jeremiah, even on the assumption that the latter had not seen or heard the prophecies that were uttered in Chebar, may both have adopted the phrases that were passing from mouth to mouth. We ought not to forget, either, that both prophets were inspired by the same Spirit, and hence coincidences in thought and expression were to be expected. Our object in these remarks is simply to show, that the repetition in the Lamentations of words and phrases in Ezekiel, does not presuppose an acquaintance with Ezekiel's prophecies. But in point of fact Ezekiel's prophecies contained in chapters xii. xlii. xli. xlii. were in all probability known to the Jews in Palestine almost as soon as published in Chaldea. See notes on ii. 14, 15.—W. H. H.]

† [We do find great resemblances in phraseology between the two; and if every remarkable expression occurring in two authors, must be in one of them a quotation from the other, either Jeremiah quotes Ezekiel, or Ezekiel Jeremiah, very often. Observe, for instance, the peculiar use of גִּלְגָּל in the sense of *captivity*, and the use of symbolical names, especially פְּקִיד. Jer. i. 21; Ezek. xxlii. 23.—W. H. H.]

‡ [This is not complimentary to the author. The book itself furnishes evidence that its author could not be blinded by

iv. 17-20, where the author so vividly and intelligently describes, as only an eye witness could, the king's flight and his capture. He must therefore have been one of the king's companions and belonged to his court. But he seems himself to have escaped capture. Else he had shared the fate of the other princes captured with the king, who according to Jer. lii. 10, were put to death together at Riblah. Since he was not captured, neither could he have been transported, but must have joined himself to the company of those remaining in the land who afterwards fled to Egypt. Hence v. 9, 10 relate to his personal experience.

2. As regards the *Time of Composition*, chapter second at least must have been written after the book of Ezekiel was known: for vers. 14, 15 of that chapter presuppose Ezekiel xii., xiii., xxi., xxii., xxvii., consequently the first part of his writings (i.-xxxii) at least. These verses could not have been added at a later period, for they were necessary to the completeness of the alphabet from the first. Still less could the whole of the second chapter have been composed at a later period, for the whole work, based from beginning to end on its five-fold construction, was in fact made out of one casting. But when the first copy of Ezekiel's writings may have reached Egypt, it is impossible to ascertain. We can only say this much, that the latest date mentioned in Ezekiel's writings is the 27th year of Jehoniah's captivity (Ezek. xxix. 17). This refers us to the year 571 or 570 B. C., and consequently to a period about which time, according to the greatest probability, Jeremiah's death occurred. For though we were obliged to show [in the Commentary on Jeremiah, lii. 31-34] that it was not absolutely impossible for Jeremiah to have lived till the year 561, B. C., yet this is only the extremest imaginable possibility. Much more likely is it that he lived only till about the year 570. See Intr. to Jeremiah, pp. ix., xii. But Ezekiel, even if he received his last revelation in the year 571-570, must after that have consumed some time in finishing the composition of his book, and more time still must have elapsed before a copy of his writings could come from Chebar to Egypt.* Besides, is it credible that Jeremiah, in his old age and while suffering every affliction, wrote a book so artistic in its construction, and so full of sprightliness, as the Book of Lamentations is? It can as little be inferred from iii. 4, that the author was old, as it can from iii. 27, that he was young. But the freshness and vivacity with which the book is written, and the labor which it has cost, make it improbable that it was written by an aged man in the last stage of his vital powers.

3. That the five songs are the work of one and the same author, is evident from the following facts and considerations: (1.) The unity of the plan, proved above. (2.) The thrice repeated initial word אֶתְּחִיל, in i. 1; ii. 1; iv. 1. For it would be indeed remarkable in the highest degree, if different writers had begun their songs with precisely the same word. (3.) The similarity of the language. Although verbal peculiarities occur, which distinguish the songs from each other, yet a common language prevails in all. In regard to the first point, the phrase כִּנְחֻם אֶן occurs four times (i. 2, 9, 17, 21) and רַחֵק כִּנְחֻם once (i. 6) in the first chapter, and in no other: נִנְחָה three times (i. 4, 8, 11) and substantive אֲנִיחָה once (i. 22), and in no other chapter; מַחְכֵּר (מַחְכֹּר) three times in the first (vers. 7, 10, 11), once in the second chapter (ver. 4); כָּלֵעַ five times in the second chapter (vers. 2, 5 bis, 8, 16), and exclusively there; the same is true of עֲטֹף, which occurs three times, although in different forms, in ch. ii. (vers. 11, 12, 19); and יוֹם אֶף occurs three times in ch. ii. (vers. 1, 21, 22), and only there. Each of the following words occurs twice in ch. iii., גֵּר (vers. 7, 9), רֹאשׁ (vers. 5, 19), אֹחֵל (vers. 21, 24, comp. vers.

the prejudices of rank, nor meanly capable of exempting his own rank from just censure. The internal evidence is in favor of the opinion that he was himself a prophet and a priest, and intimately associated with the nobility of the land, if not himself a noble.—W. H. H.]

* [It is here assumed that Ezekiel's prophecies were not published till all of them, or a large portion of them, had been carefully collated in book-form and that then they were formally circulated. The modern process of writing, printing, and publishing, seems to be in the writer's mind. In fact, probably, each prophecy, whether first spoken or written, was instantly and rapidly communicated to all the Jews. It would travel, with marching armies and numerous caravans, to Palestine, and thence by various channels to Egypt, not only in written form, but repeated orally and accurately by those, who in that age of few books and fewer readers, were able readily and exactly to memorize all that their prophets and poets composed. It may be proper here again to refer to the fact that Ezek. i.-xxiii. was certainly complete before the destruction of Jerusalem, and may have been finished a year, or longer, before that event.—W. H. H.]

18, 26), חֲכָרִים (vers. 22, 32) כָּכָךְ (vers. 43, 44), עָנִית, and עֲנִיתָה (vers. 36, 59). In ch. iv. לָמוֹ occurs twice (vers. 10, 15). In ch. v. no similar repetition of characteristic expressions occurs. I believe that these more frequent repetitions in the first chapters are due to the more lavish expenditure of art, for which those chapters are remarkable. Not that these repetitions are themselves indications of art; they are rather the involuntary consequence of that constraint which an artificial style imposes upon the writer. As the Poet becomes better accustomed to the artificial form in ch. iii., these repetitions decrease in number.* To the same cause we must ascribe the peculiarity that the Divine name אֱלֹהֵי occurs only in the first three chapters. Up to the culmination point, which we recognize in the middle of ch. iii. (vers. 19–40), we find this Divine name, which belongs rather to grave and solemn discourse, thirteen times, and afterwards in the *decrecendo* passage it occurs only once (iii. 58).† Apart from these repetitions in one and the same chapter, which prove nothing against the identity of the author, many characteristic expressions are repeated in several chapters, a fact which testifies that one and the same style, or habit of speaking, prevails throughout the whole Book. The following expressions thus occur. נָגַה, i. 4, 5, 12, and iii. 32, 33. עָנִי, i. 3, 7, 9, and iii. 1, 19. עָנָה, *deprimere*, iii. 33, and v. 11. נָחַה, ii. 7, and iii. 17, 31. נָגַיְנָה, iii. 14, 63, and v. 14. לֹא חָכַל, ii. 2, 17, 21, and iii. 43. רָאשׁ כָּל-חַיּוֹת, ii. 19, and iv. 1. טוֹב (*happy*), iii. 26, and iv. 9. צָר (sing.), i. 5, 7, 10, and iv. 12. הִכִּיתִּי, i. 11, 12; iii. 63; iv. 16; and v. 1. גָּלָה עַל, ii. 14, and iv. 22. רָדָה, i. 13, and v. 17. שֵׁ, *relat.*, ii. 15, 16; iv. 9; and v. 18. כּוֹעֵד (*place or time of a festivity*), i. 4, 15, and ii. 6, 7, 22. שָׁכַם, i. 4, 13, 16, and iii. 11. מְרִידִים, i. 7, and iii. 19. חָטָא, i. 8, and iii. 39. עֲכָרִי דָדָךְ, i. 12, and ii. 15. עוֹלֵל (עוֹלֵל), i. 12, 22; ii. 20, and iii. 51. חֲכָרְכִי, i. 20, and ii. 11. שׁוּב אַחֲרֵי, i. 8, and ii. 3. מְחַכֵּר (מְחַכֵּר), i. 7, 10, 11, and ii. 4. פָּצָה, ii. 16, and iii. 46. הִפְנוּתָה, ii. 18, and iii. 49. לָחִי, i. 2, and iii. 30. עָפַר, ii. 10, and iii. 29. נִשְׂא לִבִּי, ii. 19, and iii. 41. I think that this comparison, which contains only those instances that are most apparent to the eye, strengthens the principal argument for the identity of the author of the several songs, which argument consists in the unity of the plan on which they are constructed.

§ 4. LITERATURE.

We have the Patristical Commentaries of THEODORET and EPHRAEM SYRUS.—JEROME has not explained this Book. The short *Tractatus in Jeremiae Lamentationes*, which is found under his name in the editions of his works, and which is nothing but a mystical interpretation of the alphabet, was composed, according to GHISLER, SIXTUS SENENSIS and BELLARMINE (see GHISLER, p. 5), by RHABANUS MAURUS, according to BALLARSUS and others (see VALLARS, Tom. V. p. 1011), by the venerable BEDE.—The book of Lamentations was held in high esteem

* [We must wholly dissent from any such explanation of these repetitions. To do so, were to transform some of the most beautiful and impressive passages in these poems into blemishes, that betray the carelessness or the want of skill of the sacred writer. There are few instances in which the reasons for the repetition are not apparent: none in which we cannot imagine that they were intended for rhetorical or poetical effect. The constantly recurring theme in the first song, *there is no comfort*, or *she has no comforter*, is one of the master strokes of a great poet. This emphasizes again and again the theme of the whole poem. This is the very acme of the distress of the daughter of Jerusalem, who having forsaken her God, now *sitteth solitary*, herself forsaken both of God and men, *she hath no comforter*! So in the second song, *the day of His wrath*, and the frequent recurrence of the words *anger* and *wrath* serve to keep in view the one great thought of this particular song, that God Himself had appeared *as an enemy* and an avenger. Not only was Jerusalem as a forsaken woman without a comforter, God had turned against her. He had destroyed His own Zion where He dwelt among His people, and all that they suffered, they suffered at His hand, and we are not for a moment allowed to forget that we are reading of what God does in the *day of His wrath*. The repetitions in the first chapter of that tremulous word נִאֲנָן, till we seem to hear the broken sighs of priests and people, yea, and of the forsaken sufferer herself; and in the second chapter, of the short expressive word בָּלַעַי, till we understand that nothing has escaped the desolations of Heaven's wrath, that everything is literally and utterly *swallowed up* or *consumed*, are instances of that masterly art by which a great poet impresses an idea on the mind by a single word, repeated again and again, with increasing emphasis, where a writer of inferior ability would weaken the force by dividing it among many words. But without multiplying instances, it may be well here to make a general observation which will apply to all these repetitions, and that is that the language of violent passion, and especially of grief, is always broken up into short words, and indulges in the frequent repetition of them.—W. H. IL.]

† [See note on this word on p. 32.]

by the Fathers. GREGORY NAZIANZEN says of it (in his *Orat. prima de pace*, according to GHISLER, p. 4), "As often as I take this book into my hands, and am engaged in reading those Lamentations (whenever I do read it, I desire to be modest in the enjoyment of prosperity), my voice choked with emotion is lost, my eyes are filled with tears, and I seem to see the very calamity he describes and lament with him in his lamentations." The alphabetical acrostic furnished rich material for allegorical interpretation. Thus CASSIODORUS (explic. Ps. xxiv., in GHISLER, p. 3), says, "Jeremiah bemoaned the captivity of Jerusalem in a quadruple alphabetical Lamentation, indicating to us, by the sacrament of letters, the mysteries of celestial things."—With respect to Rabbinical Commentators, we refer to those mentioned on the Prophet Jeremiah, to whom we must add ABEN EZRA.—There is a Hebrew Commentary by M. MENDELSON, on the five Megilloth, with the title *אשכנזי ובאור חכש מגלות עם תרגום*, Wien, 1807.

Of later Christian Commentators we shall in general speak of such only as treat of this book alone. PASCHASIUS RADBERTUS, *expositio in Lament. Jeremiæ*, Colôn., 1532, and other editions.—[BULLINGER, Tigur., 1575.]—PETRUS FIGUEIRO, *Comment. in Lament. Jer. et in Malachiam proph.*, Leyden, 1596.—[CALVIN, *Prolog. in Threnos.*—OECOLAMPADIUS, Argent. 1558. ZUINGLIUS, 1544: are mentioned in *Intr. Jer.*—To this list MALDONATUS should be added.]—MARTINI DEL-RIO (a Jesuit), *Comment. literalis in Threnos*, Leyd., 1608.—JO. A. JESU MARIA, *Lamentationum Jer. interpretatio*, Neapel, 1608. LUC. BACMEISTER, *explicatio Threnorum*, Rost., 1603.—*Thren. Jer. latine vers. notisque expl.* a J. H. FATTENBORG, 1615 (*diss. academ.*).—[PETER MARTYR, Tigur., 1629.]—TARNOV, *Comment. in Thren.*, Rostock, 1642, Hamb., 1707.—[C. B. MICHAELIS, Notes in the *Uberiores Adnot. in Hagiogr. U. T. Libros*, by J. H. MICHAELIS and others, Vol. II., 1730.]—JOH. THEOPH. LESSING, *observationes in Tristia Jerem.*, Lips., 1770.—*Jeremia's Klagegesänge, übersetzt und mit Anmm.* von J. G. BÖRMEL, mit einer Vorrede begleitet von HERDER, Weimar, 1781.—J. F. SCHLEUSSNER, *curæ crit. et exeg.* in *Threnos Jeremiæ* (in EICHHORN'S *Repert. für bibl. und morgenl. Literatur.*, P. xii., Leipzig, 1783).—G. A. HORRER, *neue Bearbeitung der Klagegesänge*, Halle, 1784.—*Jeremia's Klagegesänge, übers. und mit. Anmm.* von JOEL LÆWE u. AARON WOLFSOHN, Berlin, 1790.—PAREAU, JOH. HEINR., *Threni Jer. philolog. et crit. illustr.*, Leyden, 1790.—[J. HAMON, *Comm. sur les Lam. de Jérémie*, Paris, 1790.—J. D. MICHAELIS, *Obs. philol. et crit. in Jerem. Vaticinia et Threnos*, Edidit et auxit J. F. SCHLEUSNER, Gotting., 1793 (see *Intr. Jer.*).—J. K. VOLBORTH, *Klagegesänge aufs neue übers.*, Celle, 1795.]—JOH. OTTO, *dissert. philolog. critica ad Thren. Jer.* (præsid. C. F. SCHNURRER), Tübing., 1795.—J. F. GAAB, *Beiträge zur Erkl. des sog. H. Lieds, Kohelets und der Klagelieder*, Tüb., 1795.—J. MELCH. HARTMANN, *die Klage d. Jer. übers. (in den Blumen althebr. Dichtkunst v. JUSTI)*, Giessen, 1809.—[T. A. DERESER, *Die Klagelieder u. Baruch, aus d. Hebr. u. Griech. übers. u. erk'ärt*, Frankf. a. M., 1809.]—*Die Elegien des Jerem. in griech. Versmass getreu übers.* (von WELCKER), Giessen, 1810.—*Threnos Jer. metrice reddidit notisque illustr.*, C. A. BJÖRN, Havniæ, 1814.—G. RIEGLER, *die Klage d. Proph. Jer. aus dem Hebr. in's Deutsche übers. mit Anmm.*, Erlangen, 1814.—FRANC. ERDMANN, *curarum exegetico-criticarum in Jer. Thren. specimen*, Rostock, 1818.—C. P. CONZ, *die Klage d. Jer.* (in BENDEL'S *Archiv.*, Bd. IV. S. 146 ff.), Tüb., 1821.—THEOD. FRITZ, *novi in Thr. Jer. Commentarii specimen, exegesis in Cap. i. exhibens. Dissert. theol.*, Argent., 1825.—[E. F. C. ROSENMUELLER, Lat. trans. and notes in his *Scholia in V. T. pars 8.*, Vol. ii., 1827. See *Intr. Jer.*]—SPORSEN, *Threni, etc., suethice cum adnot. philolog.*, Lund., 1828.—GOLDWITZER, *Uebersetz. mit Vergl. der Sept. und Vulg. und krit. Anmm.*, 1828.—[MATRER, notes in his *Comm. gram. crit. in V. T.*, 1835, 691-708. See *Intr. Jer.*]—C. A. H. KALKAR, *Lament. crit. et exeg. illustr.*, Hafniæ, 1836.—WIEDENFELD, *Uebers.*, Elberfeld, 1838.—TANCHUMI HIEROS., *commentarius arabicus in Lament. e cordice unico*, Bodleiano ed. Cureton, London, 1843.—[A. HETZEL, *Die Klagelieder in deutsche Liederform übertragen mit erkl. anmm.*, 1854.]—THENIUS, *im kurzges. exeg.*, Hdb., 1855. VAIHINGER, 1857.—[NEUMANN, *Jeremias u. Klagelieder*, 1858.]—*Die Thränenlieder des Proph. Jerem. Eine bibl. Studie* von H. BECKH. In der *Zeitschr. f. Prot. u. K.* März, 1861. See the "*Lebensbild des Proph. Jeremia*," attributed to the same author, in the *Deutschen Zeitschr. f. Christl. Wiss. etc.*, 1859, Nr. 19-21.—F. WALD in den *Dichtern des A. B. Theil. i., zweite Hälfte*, S. 321 ff., 1866.—*Die Klage Jer. übers. u. ausgel.* v. WILH. ENGELHARDT, Leipzig, Teubner, 1867.—[*Die Klagelieder Jeremia*

erklärt von Dr. ERNEST GERLACH, Berlin, 1868. A very valuable commentary, published about the same time with this volume of LANGE.—“Other translations which deserve mention here, but which embrace either the poetical books or the whole of the Old Testament, are those of DATHE, DEWETTE, CAHEN, MEIER, and H. A. PERRET-GENTIL (*La Sainte Bible*, Paris, 1866, publ. by the Société biblique protestante de Paris).” SMITH’S *Dict. Bible*, Am. ed., art. “*Lamentations*,” note by “A.”—W. H. H.]

[English Translations and Commentaries. WILLIAM LOWTH, *Commentary upon the Prophecies and Lamentations of Jeremiah*, London, 1718, and BENJAMIN BLAYNEY, *Jeremiah and Lamentations. A new translation with notes critical, philological and explanatory*, Oxford, 1784, are referred to by Dr. NÆGELSACH, in the *Introduction to Jeremiah’s Prophecies*.—“*Jeremy the Prophet, with the Song of Moses, translated by GEORGE JOYE in the month of May. 8vo. 1534*.”—“*The Wailings (i. e. the Lamentations) of the Prophet Hierimiah, done into English verse by GEO. DRANT, Lond., Thomas Marshe, 1566* :—*The Lamentations of Jeremy with notes, by HUGH BROUGHTON*, no place, nor printer’s name, 4to, 1608.” are mentioned in CLARKE’S “*Concise view of the succession of sacred Literature*.” The last is preserved in “*The works of the Great Albionean Divine, renowned in many nations for rare skill in Salem’s and Athens’ Tongues, and familiar acquaintance with all Rabbinical Learning, Mr. HUGH BROUGHTON; collected into one volume, and digested into four Tomes. London, printed for Nath. Ekins, 1662*.” The Preface, containing life of H. BROUGHTON, is signed JOHN LIGHTFOOT. The translation is one of the first into English directly from the Hebrew, and is characterized by great simplicity and force, and an agreeable musical rhythm. The notes are curious, but of little exegetical value, and abruptly terminate with the sixth verse of the second chapter, as if the author tired of them, for he closes with this singular remark: “And further large commenting I shall not need. The learned in Ebrew upon a warning may by mine examples search how still from other holy writers Jeremy fetches his phrases.”—The very valuable *Annotations of Westminster Assembly*, contributed by JOHN GATAKER, about 1642.—Nearly the whole Book of Lamentations is “metrically analyzed and translated” in a work showing considerable knowledge of Hebrew and a very weak judgment, called *Hebrew Criticism and Poetry*, by GEORGE SOMERS CLARKE, D.D., London, 1810.—“The Calvin Translation Society,” in Vol. V. of CALVIN’S *Commentaries*, Edinburgh, 1855, have given us, besides the valuable *Commentary on the Lamentations*, a metrical version in English of CALVIN’S *Latin Version*; the translator and editor, Rev. JOHN OWEN, Vicar of Thruxington, and rural Dean, Leicestershire, has added many notes of his own, and sometimes gives us a new translation from the Hebrew. The quotations from CALVIN’S *Commentary* in the following pages, made by the present translator, are all taken from OWEN’S translation, without reference to the original.—“*The Holy Bible . . . now translated from corrected texts of the original Tongue, and with former translations diligently compared, . . . by B. BOOTHROYD, D.D.*” London, 1853. BOOTHROYD in the translation of the Lamentations has copied too closely the translation of BLAYNEY, which with all its excellencies, is often fanciful and sometimes rests on merely conjectural changes of the received text: BOOTHROYD affords little exegetical help in his brief notes, many of which are unmarked quotations from BLAYNEY.—Deservedly better known is the translation from the original Hebrew and Commentary, by E. HENDERSON, D.D. London, 1851.—The “American Unitarian Association,” has furnished us with a new translation of Lamentations, with notes, by GEORGE R. NOYES, D.D., Vol. 2d of the *Hebrew Prophets*. 3d edition. Boston, 1866. The notes are good, but meagre and insufficient. The translation generally is marked by taste and good judgment, but sometimes indicates haste and absence of careful study.—The notes of CHR. WORDSWORTH, D.D., Bishop of Lincoln, in Vol. V., Part II., of his “*Holy Bible, in the authorized version, with notes and introductions*,” London, 1869, make us wish that they were more numerous and more extended.—W. H. H.]

Of Homiletical Treatises, should be mentioned the *Conciones in Thren. Jer.*, by the Franciscan JOH. WILD (*Ferus*), Colon., 1570; but especially, the admirable and frequently found *Seventeen Sermons*, which were delivered by EGD. HUNNIUS, at that time Professor in Marburg, in the year 1585, at Frankenberg in Hesse, to which place the University was removed from time to time on account of the plague, and which were afterwards published under the

title of "*Die Klagelieder des h. Proph. Jer. ausgelegt u. erkl. zu Frankenberg, in 17 Predigten,*" etc. First ed., 1588. I have the third edition: Frankfurt a. M., 1600.

ADDITIONAL REMARKS ON THE QUESTION OF AUTHORSHIP.

BY W. H. H.

The commonly received opinion that Jeremiah was the author of the Lamentations is sustained by the following considerations:

1. The presumptive probability that Jeremiah was the author is strong. Dr. NÆGELSBACH concedes its force (see p. 9).

Jeremiah survived the fall of the city long enough to have written this book. The authentic records of his history close with his residence among the Jewish fugitives in Tahpanhes, Egypt (Jer. xliii. 8). Whether we accept the early Christian tradition that "the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death" (SMITH'S *Bib. Dict.*), or the report that he was "put to death by king Hophra" (MILMAN'S *Hist. of the Jews*); or adopt the more likely belief of the Jews, "that on the conquest of Egypt by Nebuchadnezzar, he with Baruch made his escape to Babylon or Judea and died in peace," having lived to add the last words appended to his prophecies, Jer. lii. 31-34 (see SMITH'S *Bib. Dict.*, art. "Jeremiah," STANLEY'S *Jewish Church*, Series 2d, p. 620),—it is at least certain, that Jeremiah survived the destruction of Jerusalem long enough to have written the Lamentations, which include historical facts not complete till after the death of Gedaliah and the flight to Egypt. Surviving, it is next to incredible, that he, the prophet of the destruction, should not be the author of this poem of lamentation over the great event and issue of his prophetic career. Who can read first his prophetic book and then this description of the city and the people after the destruction of the former, and not say,—if Jeremiah still lived, Jeremiah and no other was the painter of this picture, in which all the conspicuous figures are what his former writings would lead us to expect, which presents an exact fulfilment of all he predicted, and which so corresponds with the doctrine, facts and previsions, contained in the prophetic book, that when we turn from one to the other, it is difficult to say which picture is most like the reality,—which is the mirror that most accurately reflects the downfall of the State and the dispersion of the people! "The poems belong unmistakably to the last days of the kingdom, or the commencement of the exile. They are written by one who speaks, with the vividness and intensity of an eye-witness, of the misery which he bewails. It might almost be enough to ask, who else then living could have written with that union of strong passionate feeling and entire submission to Jehovah, which characterizes both the Lamentations and the Prophecy of Jeremiah?" (SMITH'S *Bib. Dict.* art. *Lament.*). Who can believe that Jeremiah, after continuing to speak and write for God through a long life-time, so suddenly dropped the pen and remained silent and suffered a total eclipse from the splendor of an unknown author, to whose identity neither Scripture nor tradition give us the slightest clue?

2. The presumption that Jeremiah wrote the Lamentations is confirmed by the most decisive testimony of tradition.

Few historic facts are sustained by a tradition so ancient, so long undisputed and so generally received. The truthfulness of this tradition was never, we may say, seriously questioned till the middle of this century, when EWALD gave his verdict against it. Up to that time, with the exception of an anonymous writer in 1819, and the whimsical VON DER HAARDT in 1712, it was universally accepted by Jews and Christians. We trace it back through the Vulgate, the Syriac and the Septuagint versions, to the probable evidence of Hebrew MSS. earlier than the oldest of those versions (see note p. 8). The existence of such Hebrew MSS. is entirely probable. It is easier to account for the loss of what once were the connecting words between the Prophecies of Jeremiah and the Lamentations, by the transfer of the latter to the Hagiographa, than it is to explain the insertion of the words in the Septuagint and their reproduction, with additions and changes, in the Vulgate, if they never existed in Hebrew originals. It is impossible to suppose that the Septuagint translators inserted in the text a mere presumption of their own, "derived from the book itself," as Dr. NÆGELSBACH suggests. If it could be proved that

they did not find these words in Hebrew MSS., we must believe that they received them through written or oral tradition, that had descended to them from earlier ages and was, in their times, universally accepted and undisputed. It is not credible that such a tradition could have been founded in error. When and how could an error, in reference to the authorship of this book, have come into universal acceptance previous to the translation by the Seventy? It is asserted that other writings, of unknown authorship, were attributed by the Jews to Jeremiah (SMITH'S *Bib. Dict.*; STANLEY'S *Jewish Ch.*). But there is no evidence of their having attributed to him a canonical book, that had always been esteemed canonical, and had never been lost sight of or forgotten. There is reason to believe that this book was highly valued by the exiled Jews, and was in their possession on their return from captivity (SMITH'S *Bib. Dict.*, art. *Lam.*). From that time to the time of the translation of the LXX., the Jews, cured of idolatry, cherished their sacred Scriptures and especially revered the memory and the words of the prophet Jeremiah. During this long period, we can fix upon no point of time, when the true history of this extraordinary book could have been lost, when the brilliant name of its real author could have lapsed into oblivion, or when the fable could have been fabricated, that was destined to be universally accepted as a historic truth, that Jeremiah was that author.

3. The facts related or referred to in the book render it certain that Jeremiah wrote the book.

We have already ascertained that he lived long enough after the events alluded to had happened, to have written about them. We have also intimated that the topics discussed or suggested in the Lamentations are exactly what we would expect to find in a writing of Jeremiah's, composed after the destruction of Jerusalem. To this we now add, that the assumption that the Lamentations were written by one, who had been both a spectator of the events described and a participator in those events, points directly to Jeremiah as the probable author of the book. This assumption, indeed, is not inevitable; for not all graphic descriptions of events are written by those who participated in them: what eye-witness, for example, could bring the reader more immediately into the presence of actors and scenes far remote from the writer, than DEAN STANLEY, who has given us his eloquent version of the same incidents in Jewish history? But granting the assumption in the present instance, who could have been a more authentic writer of the facts contained in the Book of Lamentations, than the prophet Jeremiah? Or what great event is described in that Book, that was not witnessed and participated in by the prophet Jeremiah? Dr. NÆGELSBACH suggests only one possible exception; he would infer, from the description of the flight from Jerusalem and the pursuit and capture of the king and the princes, that the author of Lamentations was a companion of the king and one of the princes of the court. To this we answer; 1st. There is no intimation that even *one* of those princes escaped the slaughter at Riblah: "and the king of Babylon slew the sons of Zedekiah before his eyes: he slew also *all* the princes of Judah in Riblah." 2d. There is absolutely nothing, in the brief allusion in the Lamentations to the flight and capture of the king, that indicates that it was written by a companion of the king. The only possible reference to this tragical incident is contained in two verses, iv. 19, 20.* The 19th verse,—"Our persecutors are swifter than the eagles of the heaven; they pursued us upon the mountains, they laid wait for us in the wilderness,"—is in no sense personal to the writer, nor is its application to be restricted to the king and his army; but is spoken with reference to the whole people, as the preceding verses show, and refers to the rapid pursuit of all fugitives from the city, whether they endeavored, like the king, to find safety in the mountains of Jericho or the wilderness of Judea, or in any other mountains or wildernesses in the vicinity of the doomed city. The first member of ver. 20,—"the breath of our nostrils, the anointed of the LORD, was taken in their pits,"—simply states the fact of the king's capture, without any incidental detail, such as would indicate a description of the event by an eye-witness; and the second member of this verse,—"of whom we said, Under his shadow we shall live among the heathen,"—is the language of the people generally, not of the companions of the king only, for the desire of the nation doubtless was, that their king should escape to some place of security, even among the heathen, whither they might follow him, and where they

* See notes on iv. 17-20, and note at end of ch. iv.

might gather around him and perpetuate their monarchy and nationality. There is, then, nothing in these two verses to embarrass the conclusion that Jeremiah wrote the Lamentations.

Having shown that there is nothing in this Book involving the personal experience and observation of the author, that renders it impossible for Jeremiah to have been that author, we come now to the fact, that there is much in this Book which belongs peculiarly and exclusively to the personal history of that prophet. This is especially true of the third chapter or song. Here we clearly have the prophet Jeremiah speaking to us. Dr. NÆGELSBACH himself is compelled to acknowledge this. But he says that the writer of the Book personifies the prophet and puts these words into his mouth. Who can believe this? Who could justify the sudden intrusion of a new speaker into such a finished composition, without a hint, either preceding or following his soliloquy, as to his name, rank, or official position? Who would imagine that any intelligent author would attempt such an abrupt assumption of another man's personality? Who can believe in the possibility of such a complete identification between an author and a character dramatically introduced into his poem? Either Jeremiah wrote the whole poem, or he wrote no part of it. If he wrote the whole, the 3d chapter, beginning with the words "*I am the man that hath seen affliction,*" is natural, lucid and appropriate. If Jeremiah did not write the poem, this third chapter is certainly intended to deceive us into the belief that he did. Otherwise, it is an anomaly and solecism in literature, that no reputable writer could be guilty of. The argument that a modest man would not make himself the central object in his own poem, is of no force; especially when we remember that the poet is also the prophet of Jehovah, and not only on that account a representative man, but a living prophecy in his own life, as Hosea was. Besides, the argument may be offset by another consideration, that a poet, as skilful as the author of Lamentations was, would not leave us to guess who the central figure of his poem is, by the mere accidental coincidences of historical details. Indeed, we find in this absence of his name and titles the best evidence, that the modest Jeremiah was himself the author; for if another had written the Book, he would have had every inducement to tell us, that the great and holy prophet Jeremiah was the speaker in this 3d Song. The whole argument for modesty, however, is greatly overstrained, and receives no support from the free and frank way in which Jeremiah speaks of himself in his prophecies.

4. Characteristics and similarities of style add still further evidences to the fact that Jeremiah wrote the Lamentations.

Arguments derived from style are precarious. The investigations into the authorship of Junius admonish us that the most astute critics may be deceived, and that it is possible for an author to excel himself in one single production beyond the recognition of his most intimate and sagacious friends. In the present instance, we encounter the difficulty of determining what are the general characteristics of Jeremiah's style. Till the critics decide this point, the question whether the Lamentations harmonize with his style must be demurred. "JEROME complained of a certain rusticity in Jeremiah's style," an idea that NÆGELSBACH seems to accept (See p. 12. *Sermo incultus et pene subrusticus*.)* LOWTH confesses that he can discover no vestige of this rusticity, he thinks that in several of his prophecies he "approaches very near the sublimity of Isaiah," he regards Ezekiel as "much inferior to Jeremiah in elegance" (*Sacred Poetry of the Hebrews*, GREGORY's translation, II., pp. 88, 89). LOWTH also compares him to Simonides; and SEB. SCHMIDT compares him to Cicero (SMITH, *Bib. Dic., Art., Jeremiah*). Bishop WORDSWORTH, speaking of him as "peculiarly the prophet of the affections," calls him "the Euripides—and more than the Euripides—of the Hebrew canon" (Introduction to Jeremiah, p. xv.).—There is again a conflict of opinion in regard to the merits of the Lamentations as a work of art and taste. EWALD speaks of it slightly as possessing some merit. NOYES almost reproduces EWALD's language, when he says, "The Lamentations are, indeed, possessed of considerable merit in their way, but still betray an unpoetic period and degenerated taste" (Introduction to Psalms, p. 48). On the other hand, NÆGELSBACH accords the highest place to

* This opinion of JEROME might have been caused by the use of Aramaic forms and other peculiarities of later Hebrew. EICHORN, *Einleitung*, III., p. 122. GESenius, *Geschichte der Heb. Sprache*, p. 35. Referred to in KITTO's *Cyc. Sac. Lit.*, art. *Jeremiah*.

the Book as a work of art, and regards its production as far above and beyond the ability of the *uncultured and almost rustic* Jeremiah. He is certainly right in his appreciation of the style of the Lamentations, and many of the best judges of style agree with him. "Never was there a more rich and elegant variety of beautiful images and adjuncts, arranged together within so small a compass, nor more happily chosen and applied" (LOWTH, *De Sac. Poes. Heb. Prælect.* XXII. KITTO, *Cyc. Bib. Lit.*). "Never did city suffer a more miserable fate, never was ruined city lamented in language so exquisitely pathetic. Jerusalem is, as it were personified, and bewailed with the passionate sorrow of private and domestic attachment: while the more general pictures of the famine, the common misery of every rank, and age, and sex, all the desolation, the carnage, the violation, the dragging away into captivity, the remembrance of former glories, of the gorgeous ceremonies, and the glad festivals, the awful sense of the Divine wrath heightening the present calamities, are successively drawn with all the life and reality of an eye-witness. They combine the truth of history with the deepest pathos of poetry" (MILMAN, *Hist. of Jews*, vol. I. B. viii. p. 260). Before we leave this matter of the general characteristics of the style of Jeremiah's prophecies and of the style of the Lamentations, we would repeat an assertion already made, that there must be, in the nature of the case, great diversity between "the oratorical prose" (as Bishop WORDSWORTH calls it) of the one* and the rhythmical lyrical poetry of the other.

The *acrostic structure* of the Lamentations is regarded as a peculiarity of style that Jeremiah would not have adopted. "DE WETTE maintains (*Comment. über die Psalm.* p. 56) that this acrostic form of writing was the outgrowth of a feeble and degenerate age, dwelling on the outer structure of poetry when the soul had departed. His judgment as to the origin and character of the alphabetic form is shared by EWALD (*Poet. Büch.*, I., p. 140). It is hard, however, to reconcile this estimate with the impression made on us by such Psalms as the 25th and 34th; and EWALD himself, in his translation of the Alphabetic Psalms and the Lamentations, has shown how compatible such a structure is with the highest energy and beauty" (SMITH'S *Bib. Dict.*, art. *Lament.*, n. g.). The modern acrostic—the spelling out of words or sentences in the initial letters of rhymed verses—is justly regarded as a species of literary trifling, pleasing only to a fanciful, finical or puerile taste. If the alphabetical acrostic of the Hebrews is also to be regarded as belonging merely to the curiosities of literature, the chief or whole merit of the production consisting in the acrostic itself, or derived from the difficulties to be overcome, an exhibition of literary acrobatism—poetry on an alphabetical tight-rope,—then we may condemn it as an evidence of vitiated taste, and should regard it as beneath the dignity of *any* inspired writer, and especially of such a glorious and venerable prophet as Jeremiah was. But we find on examination, that these alphabetical Hebrew poems have great merit, aside from their acrostic form, which they retain when stripped of that form, as they are in our modern translations. This and the fact that this form was ever adopted by inspired writers, lead us to the conclusion that the Hebrew alphabetical acrostic must have served a far higher purpose than our modern acrostics do. It is not impossible that it may have belonged to the highest art of ancient Hebrew poetry, though we, now, may not be able to appreciate all the excellencies an ancient Hebrew might have discerned in this species of writing.†

* "There remains a single class of poets among the Jews—a class peculiar to that people—the prophets. The most of them delivered their predictions in poetry. It is *not* poetry, nor is it oratory. It is sublime vision. The event seen passing before the mental eye of the prophet is revealed in lofty rhythm, in glowing imagery. It is eloquent in the highest sense, and stands near the line where oratory and poetry meet. It will be observed that the most impassioned strains of the greatest orators become rhythmical, and have a solemn march which resembles vision. We see it in all their greatest efforts" (*Pres. Quart. Rev.*, Jan. 1861, Art. IV., *Hebrew Lang. and Poetry*, p. 463).

† GERLACH: "That the alphabetical arrangement may be regarded as inappropriate to Jeremiah, when his soul was filled with sorrow, can only be maintained by regarding the metrical style of poetry as generally inconsistent with deep grief, which no one presumes to do. Here the argument finally depends on the question as to the *signification of this alphabetical arrangement*. DE WETTE (*Comm. Psalms*, p. 58), declares it 'a rhythmical artifice, a product of the later and degenerated taste' (E. BRUNS in HERZOG'S *Encyc. V.*, p. 906. *Speierlei*), and EWALD (*Poet. Büch. I.*, S. 139. 3 *Auf. I.*, S. 201) esteems it a sign of 'declining art,' against what SOMMER (*bibl. Abhandl.*, S. 94) says for the higher age of this form of poetry (as HIRTZ also, at least he does not deny the Davidical authorship of Ps. ix. and x. on account of the alphabetical structure). But if it were proved that such an artificial construction were, on general grounds, unworthy of the prophet, then 'with equal propriety we would condemn the Songs, *Befehl du deine Wege*, by P. GERHARDT, and *Wie schön leucht uns der Morgenstern*, by NICOLAI, since there is an artificialness in the beginning of the verses, such as we could not expect in poets so pre-eminent and vigorous' (HENGSTENBERG, Pt. 2, S. 93); and even THENIUS allows (S. 190) that this were hypocritical. So

Without doubt it had mnemonic advantages and also served the purpose of an artificial vinculum for thoughts and sentences having no close logical connection. But we cannot accept the opinion that these were its only or even its chief recommendations.* Jeremiah might have been influenced by the first reason in adopting this style in the Lamentations: but the other could hardly have influenced him, for the Lamentations are not composed of thoughts and sentences loosely connected, as has been too often asserted, needing to be strung together by this alphabetical artifice; on the contrary there is a very close logical connection and a consecutive flow of thought in these poems, and that this is not always apparent is owing to this very alphabetical structure, which sometimes breaks up and interrupts the sense, and is in this respect an actual hinderance to the natural and proper connection of sentiment and expression. It is, therefore, impossible that Jeremiah chose it for the purpose of supplying by artificial means the lack of logical connection in the subject matter of his poem. He must have been influenced by other considerations. What were they? We can, we think, specify three reasons, any one of which would justify his adoption of this style, and all of which probably combined in determining the external structure of this exquisite poem. 1. The assistance afforded by this alphabetical structure in maintaining the *rhythmical parallelism* of the poem. The parallelism of the Lamentations, as may be seen at a glance, is not the usual parallelism of thought and sentiment, so characteristic of Hebrew poetry: but it is strictly the parallelism of rhythm (see NOYES, *Introduction to Psalms*, pp. 43-46). "The simply rhythmical parallelism holds the most prominent place in the Lamentations of Jeremiah. Here the parallelism of thoughts is to be reckoned almost among the exceptions, and when it does occur, it is, for the most part, the subordinate parallelism of a member by itself; in general, the rhythm alone predominates, and that too with a regularity which is rare among Hebrew poets, producing here a suitable effect, namely, monotony of complaint" (NOYES, *ib.*, p. 45). This rhythm consists in dividing each verse into three members in chap. i., ii., iii., into two members in chap. iv., and in making each verse of chapter v. consist of one member, and in balancing each member with a *cæsura*, "which coincides with the sense and the accent," though "we are sometimes under the necessity of abandoning the accents, because they follow the sense, while the rhythm is independent of the sense" (NOYES). This peculiar construction gives to the Hebrew original "that conciseness and brevity" which, as HENDERSON remarks (*Introduction*, p. 277), it is impossible to exhibit in a translation. But rhythmical parallelism, as NOYES observes, "is too loose a form to retain an exuberant matter without passing over into the prosaic style." This is to be guarded against. In the absence of the parallelism of thoughts and sentiments, how shall the writer distinguish his poetry from mere prose composition, in which rhythm often occurs without constituting poetry? To meet this difficulty, the advantage of the artificial restraint of the alphabetical structure is obvious. At equal periods, both writer and reader are reminded, in the absence of parallel thoughts, that the rhythmical parallelism is ended, and is to begin anew. Thus the writer is checked and curbed, and saved from the fault of an inelegant redundancy of expression, while the reader is instructed to observe the proper inflections and to expect some new change of thought or expression. If the original was written without points, as doubtless it was, we can readily apprehend how almost necessary some such artificial help to correct writing and reading, as this alphabetical struc-

much the stranger is the contradiction into which he falls when he asserts (S. 124), that the expansion of the alphabetical structure in ch. iii., is 'an artificiality, to which only a less spiritual poet could confine himself, and which alone by itself repels the thought that Jeremiah could have composed this poem.' Very far from necessarily indicating a peculiarly artificial style, 'the alphabetical structure rather belongs to the means of giving to poetical writing the character of connectedness which is necessary to it' (HENDERSON, *ib. loc.*), and has for its object 'to give to such songs, as do not allow of being rounded-off and finished by the internal development of the thoughts, the character of a complete composition by means of passing through the whole alphabet—the symbol of completeness' (KEIL in HAEVERNICK, *Einl.* III. 8, 48, *vgl.*, 514)."

* LOWTH: "The acrostic or alphabetical poetry of the Hebrews was certainly intended to assist the memory, and was confined altogether to those compositions which consisted of detached maxims or sentiments without any express order or connection" (GREGORY'S *Trans.* II., *Lect.* 22, p. 134). GERLACH with dogmatic positiveness denies that the object of this form was "of the external sort, to assist the recollection of the learners, as HUET, LOWTH, and lately TRENIUS assume." It could not fail, however, to facilitate the memorizing of the poems thus written; and in an age when the recitation of poems from memory was the prevailing fashion, and in lyrical poems the recitations were sung, rather than pronounced, to the accompaniment of music, the alphabetical structure possessed advantages that the greatest poets would not despise. GERLACH is also at fault, when, like LOWTH, he would confine the use of the alphabetical structure to the connection of detached sentences or thoughts only loosely related to each other.

ture afforded, may have been. It is not impossible that the poem, as originally written, could not have been intelligibly read, without great difficulty, but for this artificial and alphabetical arrangement. 2. This artificial structure gives to the Poem an expression of unity and completeness. The five songs, each of twenty-two verses, four of them alphabetically arranged, the middle one repeating the alphabet three times, the last one, not alphabetical, but short, rapid and metrical, compose a symmetrical whole, that would be vitiated by any structural change whatever. Even through the eye, this external form, when clearly written, must have conveyed to the mind a conviction that the five Songs composed one poem. The visual effect was an aid to the intellectual apprehension of the design and spiritual purport of the poem. It is one, and only one.* The architectural idea suggested by NÆGELSBACH is thus perfected, a temple rising to the crowning dome supported by the well proportioned columns that rest on a common foundation. Or we may imagine our poem a Jacob's ladder, each golden round of which is denoted by a letter; as this ladder rises from earth to heaven, the separate steps, at first wide apart, grow closer together, and then their distinctive marks are lost to sight and we can only see that the top of the ladder is overshadowed with the glory of God amidst the clouds of incense of prayer and adoration. These illustrations, if deemed over fanciful, may yet serve to show how the alphabetical structure of the poem assists our conception of it as a whole, binds together its separate parts and gives it the expression of unity and completeness. 3. The alphabetical structure was a mechanical assistance to the writer, helping him to curb and control his own emotions and check the ebullitions of violent and turbulent grief. This is the view taken by the author of the article on Lamentations in Dr. WM. SMITH'S *Dictionary of the Bible*. He says, "the choice of a structure so artificial as that which has been described above, may at first sight appear inconsistent with the deep intense sorrow of which it claims to be the utterance. Some wilder, less-measured rhythm would seem to us to have been a fitter form of expression. It would belong, however, to a very shallow and hasty criticism to pass this judgment. A man true to the gift he has received will welcome the discipline of self-imposed rules for deep sorrow as well as for other strong emotions. In proportion as he is afraid of being carried away by the strong current of feeling, will he be anxious to make the laws more difficult, the discipline more effectual. Something of this kind is traceable in the fact that so many of the master-minds of European literature have chosen, as the fit vehicle for their deepest, tenderest, most impassioned thoughts, the complicated structure of the sonnet; also in DANTE'S selection of the *terza rima* for his vision of the unseen world. What the sonnet was to Petrarch and to Milton, that the alphabetic verse system was to the writers of Jeremiah's time, the most difficult among the recognized forms of poetry, and yet one in which (assuming the earlier date of some of the [alphabetical] Psalms . . .) some of the noblest thoughts of that poetry had been uttered. We need not wonder that he should have employed it as fitter than any other for the purpose for which he used it." Bishop WORDSWORTH gives the same reason why Jeremiah adopted this form. "Like persons of strong emotions, he trembles at the power of his own passions, and resorts to mechanical helps, which may employ his attention, and may save him from being overcome by his feelings, and swept away by the strong tide and current of the violent impetuosity of his passions. As an Alpine traveller, skirting the sharp edge of a precipice, is not unthankful for the wooden hand-rail which runs along it, and by which he supports his steps if his eyes become dizzy at the sight of the dark deep gulf and the foaming cataract below him, so Jeremiah does not disdain to lean on artificial supports in the most vehement outbursts of his emotions. His Lamentations amid the ruins of Jerusalem are the most impassioned utterances of Hebrew poetry; and the alphabetical arrangement of the stanzas, which at first sight may seem to be a rigid mechanical device, was doubtless designed, not only as a help to the memory of his Hebrew fellow-countrymen, who would recite them in their captivity and dispersion, but also to be a stay and support to himself in his own vehement agitations" (*Introduction to Jeremiah*, p. xv.).

The vigor and vivacity of style have been urged as a reason why Jeremiah could not, in his old age, have composed the Lamentations. These we are told reveal a young man. The

* "In order to give to the Lamentations, ever expressed in new words, images and turns of thought, the character of completeness and of a connected production, these Songs are, with the exception of the last one, constructed alphabetically" (KEIL, *Einleitung des Alt. Test.*, § 126, p. 377).

expression in iii 27 is appealed to as a plausible evidence that the writer was young. This sage observation, however, "It is good for a man that he bear the yoke in his youth," is certainly the grave, mature reflection of an old man. The young are not apt to appreciate the benefits of affliction. It is the old man of long experience and long observation, who looking backward, as it is the habit of old men to do, discerns the wholesome discipline there was in the sorrows and trials of earlier years. In this very verse, therefore, as in the whole book, we recognize the tone and spirit of an aged man;—of a man who has, in fact, left hope in regard to the things of this world behind him, and exchanged it for a sublime faith in the fulfilment of Divine purposes and promises in a future that lies beyond the terminus of his own individual life-time,—such faith as bought the field in Anathoth, when the prophet was fully persuaded that he himself would derive no benefit from it.—But it is not certain that Jeremiah had arrived at an *extreme* old age when the Book of Lamentations was written. In the thirteenth year of Josiah, he speaks of himself as "a child." He may have been then as young as was Samuel, when *he* was called to the prophetic office, in which case Jeremiah would have been not more than fifty-three years of age when Jerusalem was destroyed. But had he been twenty years old in the thirteenth year of Josiah, he would have been just over sixty at the destruction of Jerusalem, and in the very prime of intellectual and moral vigor.—But granting the possibility that he might have been seventy or eighty years of age, or even older, it should not surprise us, that he, the prophet of God, writing by inspiration of the Spirit of God, should produce a book which is confessedly written with a mental force unabated and a versatility of genius unimpaired. Nor would it be "by any means a singular instance of a richer and mellowed imagination at the close of life, than during its morning or its meridian. This for example was remarkably the case with the magnificent BURKE." The writer just quoted, speaking of the Book of Ecclesiastes and its aged author, says: "Solomon, at the close of his life here hived up the wisdom of past years for our instruction. * * The setting of the sun of the great Master of wisdom, whom God Himself made chief of learned men, threatened indeed to be enveloped with dark clouds, but its rays broke nobly forth before it passed below the horizon, and upon those clouds are painted the rich hues of mingled imagination and philosophy" (*Pres. Quart. Review*, Jan. 1861, Art. IV., p. 462). Jeremiah, too, at the close of life, compressed the spirit and the teachings of all his prophecies into one wondrous poem, excelling all he had before written in the vigor of its conception, and force, beauty and pathos of its expression. His life and his ministry had been like a stormy day. But that day was not abruptly ended, as was threatened, in the dark night of Jerusalem's destruction. For him there remained a protracted evening twilight, comparatively calm and tranquil, though sorrowful always and perturbed with some fitful returns of stormy experiences, as the animosities of Egyptians and Israelites against him, provoked by his prophecies in Tahpanhes, indicate (see Jer. xliii., xlv.): and in these chastened hours, before his life finally dissolved in tears, his genius gathered into one harmonious composition, the spirit and truth of his eloquent prophecies, to remain for ever the crown and glory of his ministry in the church of God.

We have shown that there is nothing in the style of the Lamentations incompatible with the belief that Jeremiah was their author. We are now to exhibit the evidences of certain similarities of style between Jeremiah's Prophecies and the Lamentations, which confirm our belief that both Books were the production of one author. 1. The individual temperament of Jeremiah, as evinced in his acknowledged writings, was precisely that of the elegiac poet of the Lamentations; occupied with the present and actual, rather than given to discursive flights into the regions of the distant and possible; sensitive, quick in susceptibility; ready to express his emotions and never concealing them, revealing "unreservedly the secret recesses and inmost working of his own heart" (WORDSWORTH); passionate in his grief, and prone to linger among the causes of his sorrow and brood over them and harp upon them; and tender-hearted towards others and sympathetic, throwing himself "unhesitatingly into the condition of those to whom he speaks" (WORDSWORTH). 2. The religious characteristics of Jeremiah reappear in the Lamentations. The same disposition to hold both God and the people firm to covenant engagements: the habit of tracing suffering to sin: the quick discernment of punishment, past or coming, on Jew and Gentile. What has been said of Jeremiah with reference to his prophecies, may be affirmed of the author of the Lamentations: "the Religion, the Monarchy

and the other Institutions of his country, seem to be absorbed and concentrated in him; and his own individuality is lost in sympathy with them. His prophetic sternness is a consequence of the intensity of his zeal for the glory of the God of Israel, and of his love for the People of the Lord" (WORDSWORTH, *Intr. Jer.*, p. xv.). 3. The following general "marks of style" have been indicated (see SMITH'S *Bib. Dict.*, art. *Jeremiah*) as characteristic of his prophetic writings, all of which are manifest, some of them very distinctly, in his Lamentations. Reminiscences and reproductions of what earlier prophets had written. Influences on his mind of the newly discovered law, and especially of the Book of Deuteronomy. A tendency to reproduce himself—to repeat in nearly the same words the great truths which affected his own heart, and which he wished to impress on the hearts of others. Analogies drawn "not from the region of the great and terrible, but from the most homely and familiar incidents (xiii. 1-11; xviii. 1-10)." 4. It is a striking peculiarity of Jeremiah, which we find repeated in the Lamentations, that the future deliverance of Israel is set forth under the form of the destruction of their enemies. Thus elegies, i., iii. and iv., end with predictions of the punishment of hostile nations, where we would expect an announcement of deliverance and salvation for Israel. Turn now to the prophecies of Jeremiah and read his predictions against Egypt (xvi.), Philistia (xlvii.), Moab (xlviii.), Ammon, Edom, Syria, Kedar, Hazor, Elim (xlix.), and Babylon (l., li.). Do we not recognize the same prophetic spirit, and the same peculiar, characteristic recognition of the heathen nations in their "typical character, as representatives of various kinds of enmity against the church of Christ" (WORDSWORTH, *Intr. Jer.*, p. xiii.), so that their humiliation or destruction is tantamount to the glory and deliverance of the people of God? 5. Incidental evidences of the identity of the author of Jeremiah's prophecies and of the Lamentations, in many minute points of resemblance.—"As in the Prophecies of Jeremiah, so here, the causes of the exile of the people, and of the destruction of Jerusalem and the Temple, are represented to be the vices and crimes of the covenant people (compare i. 5, 8, 14, 22; iii. 39, 42; iv. 6, 22; v. 16, with Jer. xiii. 22, 26; xiv. 7; xvi. 10-12; xvii. 1-3), their guilty reliance on false prophets and profligate priests (comp. ii. 14; iv. 13-15, with Jer. ii. 7, 8; v. 31; xiv. 13: xxiii. 11-40; xxvii. *etc.*), their false confidence of security in Jerusalem (comp. iv. 12, with Jer. vii. 4-15), their vain hope of the assistance of weak and perfidious allies (comp. i. 2, 19; iv. 17, with Jer. ii. 18, 36; xxx. 14; xxxvii. 5-10), *HAEV. Einl.*, S. 515" (KEIL, *Einleitung in A. T.*, § 127, p. 379).—"In both" (the prophecies of Jeremiah and the Lamentations) "we meet once and again, with the picture of the 'virgin daughter of Zion,' sitting down in her shame and misery (Lam. i. 15; ii. 13; Jer. xiv. 17). In both there is the same vehement outpouring of sorrow. The prophet's eyes flow down with tears (Lam. i. 16; ii. 11; iii. 48, 49; Jer. ix. 1; xiii. 17; xiv. 17). There is the same haunting feeling of being surrounded with fears and terrors on every side (Lam. ii. 22; Jer. vi. 25; xvi. 5). In both the worst of all the evils is the iniquity of the prophets and priests (Lam. ii. 14; iv. 13; Jer. v. 30, 31; xiv. 13, 14). The sufferer appeals for vengeance to the righteous Judge (Lam. iii. 64-66; Jer. xi. 20). He bids the rival nations that exulted in the fall of Jerusalem prepare for a like desolation (Lam. iv. 21; Jer. xlix. 12)" (SMITH'S *Bib. Dict.*, art. *Lamentations*).—Besides undeniable repetitions, there are many similarities of thought and structure. There are passages in the Lamentations that seem Jeremiah-like, echoes and suggestions of his prophecies, though we cannot always connect them with any particular utterance of that Prophet. Sometimes, again, the one distinctly and promptly suggests and recalls the others. For example. In Lam. i. 20, "Behold, O LORD, for I am in distress; my bowels are troubled; mine heart is turned within me," and in Lam. ii. 11, "my bowels are troubled within me, my liver is poured upon the earth," we recognize the man of whom it has been said—with reference to Jer. iv. 19, "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me"—"through the chambers of his innermost heart there is a shudder" (EWALD, quoted by STANLEY). Lam. ii. 14, aside from its verbal similarities, could only have been written by the author of Jer. xxiii. 36-38. The same clarion voice that rung out the cry as if from the ramparts of Babylon in Jer. li. 12, is heard resounding from the broken walls of Jerusalem in Lam. ii. 17. He who arrested himself on the very verge of a criminal despair, when he wrote Lam. iii. 18 (see the Commentary), surely had in his mind the words he had before written in Jer. iv. 10 and xx. 7.

And the author of Lam. iii. 10,—“He was unto me as a bear lying in wait, and as a lion in secret places,”—was only in imagination transferring to himself that perilous position, in which he had with grief and horror contemplated “the struggles of the expiring kingdom of Judah, like those of a hunted animal,—now flying, now standing at bay, between two huge beasts of prey, which, whilst their main object is to devour each other, turn aside from time to time to snatch at the smaller victim that has crossed their midway path.”

5. Last of all, and most conclusive as a rebutting argument to Dr. NAEGELSBACH's assertion, we have the striking verbal analogies between these two books. But now we come into direct collision with Dr. NAEGELSBACH's assertion, that the language is not the language of Jeremiah.

It would be a stronger argument to say that Jeremiah did not write Lamentations, because it introduces a great many thoughts and ideas not contained in his prophecies, than it is to urge the appearance of new words, or of old words in new combinations, not found in his prophecies. For it is notorious that men of letters have greater command of language than of thoughts, greater versatility in expressing the same thought in different words, than of infusing original ideas into old words. But Dr. NAEGELSBACH has succeeded in making his argument very imposing and formidable in appearance at least, by spreading out upon his pages a long list of assumed variations in language between Jeremiah's prophecies and the Lamentations. Only ten verses in the whole book have escaped his acute criticism, the results of which are all displayed to full advantage. While the patient labor evinced by this minute catalogue is to be commended, the reader will feel that Dr. NAEGELSBACH might have spared *him* the almost equal labor of entering into all the details of the work of investigation, by classifying its results under a few general heads. Had he done so, his pages would have presented to the eye at least, a less startling array of facts and instances,—but he himself might have discovered, in the process of generalization, that those facts and instances are more apparent to the eye than they are to the understanding. In reviewing this catalogue we ought, first of all, to remember that great differences in style and language, between two such books as the prophecies of Jeremiah and the Lamentations, even if the productions of one author, were to be expected; and then, secondly, we should inquire, whether the differences that do exist are such as are compatible, according to the rules of a just criticism, with their being the productions of one author. With regard to the first point, we should observe, that the prophecies, for the most part, have somewhat of the character of unpremeditated, extemporaneous effusions, designed to produce an immediate effect on the hearts and consciences of the king, the princes, priests, prophets and people. Therefore they were expressed in the common colloquial words, idioms and phrases of daily life. These prophetic deliverances often assumed the forms and diction of poetry. But it was the poetry of the orator, rather than of the writer. Eloquence always is poetical. This is especially true of oriental eloquence. But its poetry is the expression of impassioned thoughts in language imaginative and ornate, spontaneously and unconsciously falling into harmonious cadences, that with us who speak the English language grow into rhythmical periods, but with the Hebrews passed into parallelisms and regularly constructed sentences, divided by cesuras and accents into parts corresponding more or less accurately in length. Such is the poetry we find in the prophecies of Jeremiah; touching our hearts by their pathos, as in the weeping Rachel, refusing to be comforted, or in the plaintive cry, *Is there no balm in Gilead, no physician there?* or in the outburst of his own grief, when he exclaims, “Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people;” again delighting us with beautiful imagery, as by the heath in the desert, the wayfaring man, the athlete wearied by the footmen before he contends with the horses; or overwhelming us with the grandeur and sublimity of his conceptions, as in chapter fourth, where he depicts “the tokens attesting the forthcoming of the Lord to vengeance. Chaos comes again over the earth. Darkness covers the heavens. The everlasting mountains tremble. Man disappears from below and the birds fly from the darkened air. Cities become ruins, and the fruitful places wildernesses, before the advancing anger of the Lord. Byron's *Darkness* is a faint copy of this picture,—it is an inventory of horrible circumstances, which seem to have been laboriously culled and painfully massed up. Jeremiah performs his task with two or three strokes; but they are strokes of lightning” (GILFILLAN: *Bards of the Bible*).

Jeremiah's Prophecies contain much real poetry, not only such in virtue of intensity of feeling and vividness of illustrative description, but in virtue of the parallelisms and alternating sentences, which mark Hebrew poetry as distinctly as rhythm and rhyme do English poetry. Even unpoetic translators have felt compelled to give it the external garb of poetry, by marking its periods with lines, though some, like our own lamented Dr. J. ADDISON ALEXANDER, have ineffectually protested against ever arraying Hebrew in these modern vestments. But, after all, the poetry of Jeremiah's Prophecies is the production of a Hebrew orator, rather than of a Hebrew writer. The fourth chapter, for instance, from which the description of the coming judgment is taken, was a fervent address to the people, designed to stir them up to repentance. It was a sermon, an exhortation, a prophetic message from God to His Church. Its poetical features were incidental to its impassioned style. The same remarks will apply to all the poetical portions of the Book; and much of the Book is undeniably simply prose, historical or ethical. Throughout he seeks, not poetical, but oratorical effect. He speaks, not as the poet, but as the preacher. Unlike the Prophecies, the Lamentations are in the strictest sense a poem. This poem was composed in circumstances very different from those in which the Prophecies were produced, and for a very different purpose. The prophet-preacher and orator had fulfilled his unsuccessful mission and retired in a measure from public view. He was in exile with that portion of his countrymen who had fled to Egypt. Here he, who had passed the whole of the former part of his life amidst the excitements and agitations of events more critical and important than any that had occurred in the history of the Jews since they entered on possession of the promised land, now in his old age experienced comparative quiet and leisure. There were, it is true, sorrow and suffering enough around him. The fifth chapter of the Lamentations affords hints of these, and the first chapter tells us how "the pursuers overtook them in the straits." Yet life in that Egyptian exile was stagnation compared with the turbulent history of the prophet's former years. The venerable and broken-hearted man had time now for careful composition. He improved the melancholy hours in the production of a lyrical poem, in which his object was, not as in his prophecies, to produce some immediate effect upon his countrymen, but to publish to the world such a description of God's judgments on Israel, as should redound to the glory of God and convey lessons of wisdom and piety to the Church in all time to come. Everything in this poem shows premeditation and pains-taking in the execution, such as we might expect of the prophet in the circumstances in which he was placed. He imposed upon himself the most artificial rules then practised by the writers of poetry, either by his own preference, or to adapt his poem to the prevailing tastes of the Hebrew people. The initial letters of the verses were to be alphabetically arranged, and in the middle chapter or song the alphabet was to be thrice repeated by giving the same initial letter to every clause of each verse; each verse of the first three chapters was to consist of three periods, or members, the fourth chapter of two, and the fifth of one, agreeing externally with what Dr. NAEGELSBACH has described, in musical terms, as a *crescendo* and *decrescendo* movement; and each period or member of a verse was to be composed of two parts, clearly marked, both to the mind and ear, by a pause. These were the rules or laws of composition adopted. Yet these artificial restraints were to be so managed that they should not interrupt the continuity of thought, prevent harmony of expression, or destroy the unity that should characterize the five songs as the component parts of one perfect poem. To fulfil all these requirements, a careful choice of words and phrases was imperative. Deliberation was necessary at every step. And the Poet must go beyond the resources of his accustomed dialect and habit of speaking and writing, and cull from the whole Hebrew language the words, idioms and expressions that best suited his purpose. The result inevitably was the occurrence in this poem of a phraseology that is nowhere else found, either in the prophecies of the same author, or in any other single Book of the Holy Bible. How could it be otherwise? We think, therefore, that it ought to be assumed and granted, as a foregone conclusion, that the Lamentations, even if written by Jeremiah, should contain words, phrases, and turns of thought expressed by a novel use of words, nowhere produced in his book of prophecies. Granting this, we are next to ask, whether the verbal differences between the prophecies of Jeremiah and the Lamentations are of such a character as to compel us to the decision that they could not be the productions of the same author? For a full answer to this question, we must refer to the remarks made upon

these verbal differences, as they occur, in the following commentary. But a sufficient answer is contained in the statement, that all these differences may be explained, consistently with the presumption that Jeremiah is the author of this book, by a due consideration of the following rules, or laws of construction. In the application of these rules, frequent reference will be made to the poems of SHAKSPEARE compared with his plays. The choice of these poems for this purpose is induced by the fact that Mrs. CLARK'S *Concordance to Shakspeare's Plays* enables us to detect what is new and peculiar in his poems as compared with his plays. Time has not allowed a full examination of these poems. Only some thirty verses of the two larger poems, "Venus and Adonis," and "Tarquin and Lucrece," have been subjected to a rapid investigation. We should not expect as many verbal discrepancies between the plays and poems of SHAKSPEARE, as may exist between the Prophecies and Lamentations of Jeremiah, for two reasons. The plays of our English poet are so voluminous that they might be expected to exhaust even his vocabulary, while the prophecies of Jeremiah could not possibly call into use all the words and expressions at the command of a writer or speaker of even ordinary fluency. And again, there is less difference between the blank verse of SHAKSPEARE'S plays and the rhymed verse of his poetry, than there is between the poetry of the Prophecies and that of the Lamentations. SHAKSPEARE had occasion to employ over and over again in his dramas the very words that must be repeated in his poems: while Jeremiah would need for his Lamentations a diction to a great extent unlike that in which his Prophecies were composed. Yet in the very first stanza of Venus and Adonis, consisting of six lines, there are four instances of words or expressions that do not occur in the plays of the dramatist, *purple-colored face, weeping morn, hied, sick-thoughted*, and two that occur only once in his plays, *rose-cheeked* and *bold-faced*. In the first stanza of Tarquin and Lucrece, consisting of seven lines, there are three instances of words not found in the plays, *trustless, lust-breathing*, and *lightless*. With such facts as these before us, we ought to be prepared for great novelties in the style and language of the Lamentations. And yet we will find that what Dr. NÆGELSBACH has so elaborately spread out before us as novelties, may be classified under the following six heads.

(1). New combinations of words familiar to the writer and occurring with more or less frequency in his Prophecies. These seldom involve real differences in language and style, and it is unfair to cite them as such. They are in nearly every instance similarities in the habit of the writer's phraseology, that prove his identity. When we find in Venus and Adonis expressions like these, *loaded satiety, time-beguiling, ashy pale, blue veined, thick-sighed*, or, in Tarquin and Lucrece, *silver melting dew, high-pitched, all too timeless, death-boding*, do we doubt whether SHAKSPEARE wrote these poems, because these particular combinations of familiar words do not occur in his plays? The very first specifications of NÆGELSBACH are of this character, עַם רַבָּתִי and בְּנוֹיָם רַבָּתִי, i. 1. These are, in fact, indications of Jeremiah's authorship. For the writer who used the expression in Jer. li. 13, רַבַּת אוֹצֵרֶת, *full of treasures*, would be very likely to say עַם רַבָּתִי, *full of people*; and the writer, who was accustomed to the use of רַב in the sense of *great* (Jer. xli. 1; xxxii. 19), would be very likely to follow the phrase עַם רַבָּתִי with this other phrase, involving a poetical play upon the word and a pleasant repetition of sound to the ear, רַבָּתִי בְּנוֹיָם, *great among the nations*. To specify יָרִיב, i. 3, as a peculiarity of style, is a species of literary trifling unworthy of the name of argument. Any writer might connect so common a preposition with a familiar noun. If Jeremiah did it only once, so Isaiah in all his writings uses this expression once, and only once (xxiv. 22). Besides, יָרִיב occurs twenty-one times, scattered throughout the Bible from Genesis to Zechariah. הִלֵּךְ שָׂכָר, i. 5, involves a peculiarity of construction as likely to be perpetrated by the writer of Jer. xxii. 22 and xxx. 16, who says יִלְכִי שָׂכָר, as by any one else. Many of the specifications given by Dr. NÆGELSBACH fall under this first head, and are, in fact, strong evidences of Jeremiah's authorship.

(2). A word not occurring in Jeremiah's prophecies (perhaps not in any other Scriptures), simply because the idea it represents does not occur. Thus in i. 1, שָׂרָה, *princess*, is the only place in the whole Bible where a *princess* is distinctly indicated. Hence the word occurs only here. Is it fair to put this down as an indication of style? In fact, however, we claim the evidence of

this very word in behalf of the traditional theory. For the word in the plural, שָׁרִית, *princesses*, was familiar to Jeremiah in the other Scriptures. If he never used it in his prophecies, it was because he had no occasion to do so: but he does use the verb from which it is derived and other derivatives from it; and so often does the word שָׁר, for a prince, ruler, chieftain, or distinguished person, occur in his prophecies, that we should expect the feminine form of that word, שָׁרָה, would be most likely to occur to the mind of the author of those prophecies, when, for the first time, he desired to speak of a princess.—The word כְּרִינָה, *province*, i. 1, does not occur in the prophecies, because Jeremiah had no occasion to use it in that book. In *Venus and Adonis* we read for the first time in SHAKSPEARE of a *dive dapper*, a much more uncommon word in English literature than כְּרִינָה is in Hebrew.—The word לָחִי, *cheek*, i. 2, Jeremiah had no occasion to use in his prophecies. When for the first time he would speak of the cheek, what word should he use, but the only one used by the inspired Scriptures with which he was familiar? See Deut. xviii. 3; 1 Kings xxii. 24; (2 Chron. xviii. 23); Job xvi. 10; Cant. i. 10; v. 13; Is. i. 6; Mic. iv. 14. (The word occurs in thirteen other places, where it seems to mean *the jaw*.) This word, therefore, gives all the testimony that can be extracted from it, in favor of Jeremiah, and not against him.

(3). Forcible expressions that occur in other Scriptures extant in Jeremiah's times, which he, therefore, would not be unlikely to repeat; sometimes indeed they may be intended as quotations.—אֵין כִּנְחָם, *there is no comforter*, i. 2. See Eccl. iv. 1. If Solomon years before had used the expression and given it currency in the Hebrew language, is it strange that Jeremiah repeated it? Or if Solomon was allowed to use it only once in the whole book of Ecclesiastes, without risking his title to the authorship of that book, may not Jeremiah be permitted to use it in only one chapter of all his writings? Or, if there is any thing in the argument at all, ought we not to conclude that the author of the first chapter of Lamentations could not have written the other chapters, because this unique expression occurs five times in the first chapter and not at all in the others?—הָיְתָה לִבְכֹּם, *became tributary*, i. 1. This phrase was familiar to Jeremiah in Gen. xlix. 15; Josh. xvi. 10; Deut. xx. 11, besides many similar expressions in the old Scriptures.

(4). Words so familiar to the common dialect of Jeremiah's times, that their use by him can occasion no surprise, though they do not occur in his prophecies.—We find in the *Venus and Adonis* words like the following, which do not occur in SHAKSPEARE's plays: *saddle bow*, *toy* as a verb, *stalled up* (he uses the noun *stall* often, the verb *stall* only once, but *stall up* never, a point our German critics would make very emphatic, if discussing the authorship of this poem), *unripe*, *overswayed*, *overruled* in the sense of ruling over another, *uncontrolled* in the sense of unconquered, *dishevelled*, *spright*, *souring*, *disliking* as an adjective, etc. Yet who that is acquainted with the literature of the times in which the great dramatist lived, discovers any thing remarkable in his use of these words? Neither should it surprise us that Jeremiah has nappeden not to use many current words in his prophecies, which he has chosen to use in the Lamentations. For example, עָנָה, of which we shall speak again. עֲבָרָה, i. 3, which occurs in Ex. twelve, in Lev. five, in Num. thirteen, in 1 Chron. eight, in 2 Chron. three, and in Ez. two times, and once in Gen., in Deut. and in Is. So בָּנוּחַ, i. 3, is found in Gen. viii. 9; Deut. xxviii. 65; Ruth iii. 1; 1 Chron. vi. 16; Is. xxxiv. 14.

(5). Slight grammatical variations, licenses allowed every poet; the use of a verb in a tense in which it does not happen to occur in the prophecies; the use of nouns as adjectives, or vice versa; and similar peculiarities.—i. 3, קִנְיָה instead of בְּנִיחָה; ver. 4, the ending יִן—; ii. 13, רָפָא construed with לָ; ver. 14, חָזָה without שָׂא; iii. 6, Hiph. of כָּבַד, etc. As well might we question the authorship of *Venus and Adonis*, because SHAKSPEARE, often as he uses the verb *hie*, never in his plays has the preterite *hied*; nor 'miss for misbehaviour; nor the participle *distilling*, though he has *distil* four times, *distilled* ten, *distillative* and *distilment* each once; nor the adjective *sappy*: nor the participle *souring*: or the authorship of *Tarquin and Lucrece*, because in the plays the adjectives made out of nouns, *trustless*, *lightless*, *bateless*,

do not occur; nor does the verb *stows*, though the participle *stowed* occurs three times; nor the verb *cypher*, though the noun does; nor the noun *blur*, though the verb does; nor do the participles *parling*, *pawning*. We must remember, too, that the inflections of Hebrew words, the changes produced by affixes and suffixes, and the omission or retention of vowel consonants, give a greater variety of grammatical forms than our English words can possibly undergo.

(6). The exactions of poetry, and especially of the very artificial structure of this poem.—Though the Lamentations may not be strictly rhythmical, yet the sentences are carefully balanced. There is, too, an evident regard to melody in the choice of words. עֲבָדָה and כְּנוּחַ in i. 3, each occurring at the cesura, and both harmonizing with other words in the verse, show that the phraseology was influenced by regard to melodiousness. In spite of the loss of the correct pronunciation of Hebrew, there can be no reasonable doubt of this. Thus we might account for שְׂוִיטָה, iii. 11, by the pleasing alliteration. The necessities of the alphabetical construction sometimes affected the choice of words, as we seem to see in the repetition of *vav* conversive in iii. 16–18, and of נָדָר in vers. 7 and 9. This may account for the abrupt introduction of the *bear*, לֵב, in ver. 10, where the lion would have been quite sufficient, if the acrostic had not invited the bear to come too.

If, now, keeping these rules in mind, the following catalogue is carefully examined, there will be found in it little to weaken our confidence in the traditional opinion that Jeremiah wrote the Lamentations, and some things that will strengthen that belief.

When our fervent popular preacher leaves the pulpit, whence he had been accustomed to address the masses on the passing events of the day, or from which he poured forth instruction, warning, invective and exhortation adapted to produce immediate effects; and comes, as it were, to recite before a listening world a dirge on the fall of Jerusalem, that has been carefully prepared, according to the most artificial rules of poetry, known and practised in his day,—we expect to see him, not in his “home-costume,” but dressed for the occasion,—we expect, nay we demand, that his poem shall exhibit in its phraseology, as well as in its thoughts, the results of a careful premeditated selection of words and phrases, that may often lie beyond the habit of his customary “unconscious and undesigned” way of speaking and writing. Judged by this rule, even the long list of variations enumerated above, were they all found to be actual evidences of a difference of style, should not appal us or drive us to the conclusion that Jeremiah could not have been the author of Lamentations. But in point of fact, the long catalogue given above contains comparatively few evidences of even verbal differences between the prophecies of Jeremiah and the Book of Lamentations; and none that may not be explained consistently with the theory that Jeremiah wrote Lamentations. Take out of that catalogue all the ἀπαξ λεγόμενα (and Jeremiah’s prophecies will show such a list of these, as may raise the question whether their occurrence is not a characteristic of his style?); all the repetitions of the same word or phrase, as *there is no comforter*; all the words for which no synonym or equivalent occurs in the prophecies, and where of course the introduction of new words was inevitable, as *princess*, *province*, *cheek*; all the combinations of common words into new expressions that any writer of ordinary ability is constantly producing, and that do not really amount to peculiarities of diction, as *full of people*, *great among the nations*; and all slight grammatical changes that cannot be regarded as novelties in a writer who uses the same grammatical forms in other words, as the changes effected on words used in the prophecies by number, gender, mood, tense, or the particles attached to them, or the prepositions with which they are construed; remove all these from the catalogue, which ought to be thus sifted before we can reach the truthful result of our analysis, and we shall find little left on which to rest an argument against the authorship of Jeremiah. What the residuum would be, may be discovered in the twenty-four instances (see p. 13) on which Dr. NAEGELSBACH has taken his last stand, and which he evidently regards as constituting the strongest evidences in the whole Book that Jeremiah did not write it. These words then claim special attention. If it can be shown that they are not incompatible with the fact of Jeremiah’s authorship, it is not likely that any other words or phrases in the whole catalogue are. עֲלִיךָ appears only twice and then in close connection in Lam. iii. 35, 38. In both instances it seems to designate God (though some, as BLAYNEY,

give it a different sense in ver. 35); but it is applied to God as a descriptive title, rather than as a name. God is spoken of as the High One, He is not addressed as such. That the author of Lamentations does not call upon God by this title, by which He is designated in Deut. xxxii. 8, and in many of the Psalms, might be claimed as a coincidence between this book and the prophecies of Jeremiah. But the argument that Jeremiah would not be likely to apply to God a word he himself uses (xxii. 2; xxxvi. 10), and which is so constantly associated with God in the old Scriptures (see Gen. xiv. 18, 19, 20, 22; Num. xxiv. 16), and which Jeremiah the pious priest and prophet, must have so often used in the liturgical Psalms (vii. 18; ix. 3; xxi. 8; xlvii. 5, *etc.*) is too feeble to withstand the first assault. The citation of the next word אֱלֹהֵי, without any allusion to the question of its genuineness, does not seem entirely ingenuous. Certain it is that many MSS., some early editions and some of the older versions have יְהוָה instead of אֱלֹהֵי in every one of the fourteen places referred to in the Lamentations. The evidence in favor of this reading is so strong that in every instance BLAYNEY translates *Jehovah*, and BOOTHROYD, in his critical Hebrew Bible, marks אֱלֹהֵי as a *probable corruption*. If we consider the reluctance with which the Jews would regard the connection of the name of Jehovah with the judgments befalling themselves, we can imagine that doubts as to the יְהוָה and suggestions of אֱלֹהֵי, may have passed in the course of transcription from the margin into the text. But on the supposition that אֱלֹהֵי may be the true reading, it is not impossible to reconcile this with Jeremiah's authorship. Though Jeremiah may have preferred to connect with אֱלֹהֵי the name of יְהוָה, yet in this poem the artificial style (see Rule 6, p. 31) requiring short terse sentences may have forbidden his usual habit. Yet for the sake of variety of expression, or affected by that indefinable taste that guides the poet and which we may not be able always to detect in reading a foreign language, especially one the original pronunciation of which is lost, Jeremiah may have preferred to write אֱלֹהֵי alone, instead of יְהוָה alone. The likelihood that the choice of this word was influenced by the arbitrary rules of his poem may be inferred from the fact that the word always takes an important accent. Or again, Jeremiah may have been reluctant to connect the covenant name of God, the name associated with promise, grace and favor, with the fierce and destructive judgments that destroyed His own people and His own Temple. The remarks of WORDSWORTH on the use of this name in the prophecies give us a sufficient reason, if one is needed, why Jeremiah should depart from his usual custom and omit יְהוָה after אֱלֹהֵי: "The prophet appears thus to intimate in the Lamentations, that now, in her captivity and humiliation, Jerusalem felt the *lordship* of Jehovah, the God of Israel; but by reason of her sins, no longer felt that *lordship* to be exercised by Him as JEHOVAH, *i. e.* as the God of His covenanted people, to protect them" (note on Lam. i. 14). The other words need not detain us long. אֱלֹהֵי occurs five times. Each time it is emphatic, and three times it is intended to intensify the meaning of רָצָה, i. 11, 12; v. 1. It is well chosen for this purpose, nor do the prophecies of Jeremiah suggest a word that both in form and sense would have been equally effective in these places. The word itself must have been familiar to Jeremiah and according to Rule 4, p. 30, cannot be regarded as a peculiarity of style. It occurs in Genesis three times, Exodus two, Numbers three, 1 Samuel four, 1 Kings three, 2 Kings once, 1 Chronicles once, Job three times, Psalms seventeen, Proverbs once, Isaiah fifteen times, Amos once, Habakkuk five times, and Jonah three. עָנִי and the verb from which it is derived עָנָה. This is not exactly accurate. Jeremiah uses the verb עָנָה in its usual meaning of *answering* frequently, vii. 13, 27; xi. 5; xiv. 7; xxiii. 35, 37; xxx. 3; xxv. 17; xli. 4; xlii. 20: and the derivatives from it in that sense, עָנָה fourteen times, עָנָה eleven times. He also uses עָנָה in the intensive sense of *shouting*, xxv. 30; xi. 14. But what is more to our purpose is, that once at least he uses the derivation עָנָה, *poor, miserable*, xxii. 16, from עָנָה in the sense of being *bowed down, oppressed*. He thus at least recognizes the root of עָנָה, and if in only one single verse of his prophecies we find עָנָה, *miserable*, shall we be surprised that in only one part of his writings we find עָנָה, *affliction*? Besides, this word also, according to Rule 4, p. 30, cannot be regarded as a test of au-

thorship. See Gen. xvi. 11; xxix. 32; xxxi. 42; xli. 52; Ex. iii. 7, 17; iv. 31; Deut. xvi. 3; xxvi. 7; Isa. xlviii. 10, and other books of the older Scriptures. שִׁיבֹם. This word may be regarded as quite characteristic of Jeremiah; for he uses it in so many of its forms: in Kal *pret.* ii. 12; *fut.* xviii. 16; xix. 8; xlix. 17; l. 13; in Niphal *pret.* iv. 9; xii. 11; *part.* xxxiii. 10; in Hiphil *pret.* x. 25; *fut.* xlix. 20. Why then may he not also use it in Kal participle (see Rule 5, p. 31), especially since he had before him the examples of 2 Sam. xiii. 20; Isa. xlix. 8, 19; liv. 1; lxi. 4 *bis*, and since his cotemporary Ezekiel twice used this participial form, xxxvi. 3, 4? (See Rule 4, p. 30). יָנַח. Jeremiah uses the derivative יָנִיחַ viii. 18; xx. 18; xxxi. 13; xlv. 3; and was familiar with the verb (Rule 4, p. 30) in Isa. li. 23; Job xix. 2 and his cotemporary Zephaniah iii. 18. אָנַח. See Joel i. 18; Ex. ii. 23; Prov. xxix. 2, which passages may have been in his mind (see Rule 3, p. 30). See the word also (Rule 4, p. 30) in Isa. xxiv. 7; Ez. ix. 4; xxi. 11 *bis*, 12. וָנַח is used three times, the first time as the initial word of ii. 7, when the mind of the writer would be going out in search of a suitable word, and not following the unconscious flow of thought and expression; see Rule 6, p. 31. Having used it once, it would readily occur to him again, when the sense suited; and it may be observed that the second time it is used, it stands as an initial word, iii. 17, just where an unusual word would be expected, although the initial letter of its root is not there required. How familiar it was to the dialect of his times (Rule 4, p. 30) may be judged from Hosea viii. 3, 5 and its occurrence in many Psalms and in the Chronicles. חָטָא here again we have a word first appearing as an initial, i. 8, and once repeated, iii. 39, to which the remarks made on last word will apply. It might be said that חָטָא, which is used in the prophecies, would have afforded the proper initial letter. חָטָא may have been preferred for its brevity, and as a matter of taste on account of חָטָא immediately following. Its frequent occurrence in the Pentateuch and its use by Amos and Isaiah would meet the requirements of Rule 4. As there is an acknowledged mistake in the K'thib iii. 39, it is not impossible that the correct reading *there* is חָטָא instead of the accepted K'thi. בִּחְכֶּר. Jeremiah in his prophecies uses בִּחְכֶּר only three times and then in an abstract sense, iii. 19; xii. 10; xxv. 34. The use of בִּחְכֶּר in Joel iv. 5; Cant. v. 16; Hos. ix. 6, 16, seems to designate that word as better chosen for the idea meant to be expressed. See Rule 4 above. בָּלַע, here again we have a word first occurring as an initial ii. 2, where the Poet is deliberately choosing the best and most forcible word for his purpose and not writing unconstrainedly. The Prophet once uses the verb in the Kal, li. 34. May he not then use it in the Piel, when that form is better suited to his purpose, especially since Habakkuk and Isaiah and older writers set him the example?

לֹא חָמַל, ii. 2, 17. Because Jeremiah once said לֹא נָחַם, xx. 16, and once לֹא נִחַמְתִּי, iv. 28, are we to assume that he could not twice say לֹא חָמַל? The argument is not only worthless, it is truthless, for Jeremiah does say, xiii. 14, לֹא אֶחְמֹל, and xxi. 7, לֹא יֶחְמַל, besides often using the word חָמַל. We claim this phrase, therefore, as distinctively characteristic of Jeremiah. וַיִּרְקֵי עָפָר, ii. 10. Could not Jeremiah repeat a word made classical in Job ii. 12, וַיִּרְקֵי עָפָר, and write עַל-רֹאשָׁם? See Rule 3, p. 30. But it so happens that Jeremiah in his prophecies has no occasion to use an equivalent word, he does not speak of the *dust*, and therefore according to Rule 2, p. 29, this is no indication of his habit of speech. עָטַף. This word occurs only in Genesis, Job, Psalms, Isaiah, Jonah and Lam. The Niphal form is found only in Lam. ii. 11, the Kal. part. plural, in Gen. xxx. 42, Lam. ii. 19, the Hithpael in Jon. ii. 8, Lam. ii. 12. We can imagine no valid reason why Jeremiah might not have used it. חָזַק, which occurs twice in ii. 14, is not found in the prophecies of Jeremiah, but its derivative חָזַק is, Jer. xiv. 14, xxiii. 16. It is used by Isaiah often, by Amos, Micah, Habakkuk and Ezekiel, and is also found in the Pentateuch, in Job, Psalms and Proverbs. See Rule 4, p. 30. פָּצָה occurs twice, ii. 16, iii. 46, both times as an initial word. See Rule 6, p. 31, and with the same connecting words. If the word does not occur in the prophecies of

Jeremiah, neither is the same idea exactly expressed. Hence they contain no equivalent for this expression of *opening the mouth against one*. See Rule 2, p. 29. We have the same words in Ps. xxii. 14. פָּחַץ with פָּה is used Gen. iv. 11; Deut. xi. 6; Num. xvi. 30. See the word also in Jud. xi. 35, 36; Job xxxv. 16; Isa. x. 14; Ez. ii. 8; Ps. lxvi. 14; cxliv. 10, 11. Rule 4, p. 30. חָשֶׁךְ. Jeremiah in his prophecies seems to have had occasion to use a substantive for *darkness* only three times; and each time he used a different one, xiii. 16, עֲרֵפֶל; xxiii. 12, אַפְלָה; ii. 31, כְּאֶפְלָה. It cannot be said, therefore, that any one of these words was characteristic of his style, but on the contrary, the choice of a new word, so far as the evidence goes, is characteristic of his style. Besides, he uses the verb חָשַׁךְ, and was familiar with the noun in the sacred Scriptures. See Rule 4. Nor is it improbable, as NAEGELSBACH himself suggests, that the words חָשַׁךְ וְלֹא אִוֵּר, in Am. v. 18, 20; Job xii. 25, were in his mind. See Rule 3, p. 30. גָּנִינָה. Jeremiah did not use this word in the prophecies, because he had no occasion to do so. In that book there is no equivalent for it. See Rule 2, p. 29. He found the word ready for him when he wanted it, in Job, Psalms, Isaiah and Habakkuk. See Rule 4. יָחַל. See again Rule 4.

נִשְׂאָ פָנִים. This phrase is frequent elsewhere, as Dr. NAEGELSBACH allows. See Rule 4. And observe, moreover, how the use of the expression is induced by the poetry. The initial word of the verse, iv. 16, is פָּנִי, this is repeated in the second member to mark the parallelism. The whole construction of the verse is verbally artful, and should we grant that the phrase is not idiomatic with Jeremiah, we could still account for his use of it in this particular passage. לְכֹל. This is simply a rare form that might be adopted by Jeremiah, as well as another. See Gen. ix. 26, 27; Isa. xlv. 15; liii. 8; Ps. xxviii. 8. שְׁ rel. The use of this prefix is characteristic of Ecclesiastes and the Canticles, yet if Solomon was the author of those books, and also of the Proverbs and the seventy second Psalm, he could at pleasure drop this peculiarity. Why then may not Jeremiah be allowed to use the abbreviated relative four times in the Lamentations, without impeaching his title to its authorship? "The occurrence of אֲשֶׁר in Judg. v. 27 casts no suspicion on the genuineness of that verse, though שְׁ is used elsewhere in the Song of Deborah, ver. 7. Nor, on the other hand, does a single שְׁ, where אֲשֶׁר is the prevailing form, discredit Gen. vi. 3, or Job xix. 29" (LANGE's *Song of Sol. Intro.* § 1, Dr. GREEN's note). The constant tendency to rhythm, at least the terseness of style, is sufficient for the adoption of a form here, which the less compressed poetry of the Prophecies did not require. The abbreviations 'gan and 'miss both occurring near the beginning of Venus and Adonis, constitute no ground on which to rest an argument with reference to the author of that poem. See Rule 6, p. 31. Finally, בְּקֶרֶב without a suffix. This happens once in the Lamentations, iii. 45. The same thing happens elsewhere in the Old Testament sixty-one times, in Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 1 Kings, Psalms, Proverbs, Isaiah, Joel, Amos, Micah and Habakkuk; and Jeremiah himself is once imprudent enough to use בְּקֶרֶב, vi. 1, without a suffix.—The conclusion to which we are forced, after this too patient examination is, that the phraseology of the Lamentations is beyond all doubt compatible with the tradition that Jeremiah the Prophet was their author.

On the other hand, there are striking verbal analogies between the book of the Prophecies of Jeremiah and the Book of Lamentations, sufficient of themselves to convince us, that the two Books are the productions of one author. What has been remarked of Jeremiah's writings generally is found to be true of the Lamentations also,—“his language abounds in Aramaic forms, loses sight of the fine grammatical distinctions of the earlier Hebrews, includes many words not found in its vocabulary (EICHHORN, *Eintl. in das A. T.*, III. 121),” (SMITH's *Bib. Dict.*, art. *Jeremiah*). CARL FRIEDRICH KEIL, in his Introduction to the Old Testament, gives us the following specimens, by way of example, of characteristic words and phrases common to both books. “כְּגִינָה, ii. 22, compare with כְּגִינֹר כְּסָבִיב, Jer. vi. 25; xx. 3, 10; xlv. 5; xlix. 29; the frequent use of שָׁבַר בֵּת-עַמִּי and שָׁבַר, ii. 11, 13; iii. 47, 48; iv. 10, compared with Jer. iv. 6, 20; vi. 1, 14;

viii. 11, 21; xiv. 17; xxx. 12, *etc.*; יָרַד מִים, or יָרַד מִמָּעַה i. 16; ii. 11, 18; iii. 48, 49, compared with Jer. viii. 23; ix. 17; xiii. 17; xiv. 17. Compare in full such passages as iii. 14, and Jer. xx. 7; iii. 15, and Jer. ix. 14; xxiii. 15; iii. 47, and Jer. xlviii. 43; iii. 52, and Jer. xvi. 16; iv. 21, and Jer. xxv. 15, 27; and i. 8, 9, and Jer. xiii. 21, 26. Besides, only a few peculiar words occur as נִשְׁקָר, i. 14; יָעִיב, ii. 1; שָׁתָם, iii. 8; כָּפַשׁ, iii. 16; צָפַר, iv. 8; תַּאֲלֹחַ, and מְנַת־לֵב, iii. 65; and peculiar forms of words, as מִשְׁבֶּת, i. 7; כְּרוּחִים, ii. 14; פִּינָה, ii. 18; iii. 49, *etc.*" (*Einleit.*, § 127, S. 379). We need only refer to Dr. NAEGELSBACH's own Commentary for abounding evidences of coincidences in the use of language in the two books. He makes incessant reference to Jeremiah for the explanation of words and phrases. He often, too with a generous and honorable frankness that we respect and admire, acknowledges that peculiar words and phrases found in Lamentations, occur also in Jeremiah, and sometimes in no other Hebrew writer. Since, then it is conceded that much of the language of this book is characteristic of the writings of Jeremiah, and since we have shown above, that words and phrases used in this Book, and not found in Jeremiah's Prophecies, are not so numerous and of such a character as to render it incredible that Jeremiah wrote this Book, it is not necessary to delay the reader longer, but leave the further development of this argument to the following Commentary.

Paterson, N. J., Nov. 1870.

THE

LAMENTATIONS OF JEREMIAH.

CHAPTER I.

LAMENTATION OF THE DAUGHTER OF ZION OVER THE RUIN OF JERUSALEM AND JUDAH [OR RATHER,
THE LAMENTATION OF THE DAUGHTER OF JERUSALEM OVER THE DESTRUCTION OF THE CITY, THE
NATION AND THE TEMPLE.—W. H. H.].

[The song is naturally divided into two parts of equal length. Vers. 1-11 *describe* the wretched condition of the city. Vers. 12-22 are, more strictly, the lamentation over this condition. In both sections the speaker is the ideal person of the genius or daughter of the city, who twice, vers. 9, 11, interrupts the description of the first section, which is given in the third person, with an outcry of pain uttered in the first person.—W. H. H.]

I. VERS. 1-11.

- ⌘ VER. 1. How sitteth solitary
 The city that was full of people!
 She is become as a widow!
 She that was great among the nations,
 A Princess over the Provinces,—
 Is become tributary.
- ⌘ VER. 2. Bitterly she weepeth in the night,
 And her tears are [constantly] upon her cheeks.
 She hath no comforter
 From among all her lovers:
 All her friends have dealt treacherously with her,
 They have become her enemies.
- ⌘ VER. 3. Judah is gone into exile,
 From oppression and from heavy bondage.
 She dwelleth among the heathen:
 She hath not found rest:
 All her pursuers have overtaken her
 Amidst her straits.
- ⌘ VER. 4. The ways to Zion are mournful
 Because none come to her appointed services.
 All her gates are destroyed.
 Her priests sigh:
 Her virgins are sorrowful:
 And she, herself,—is in bitterness!
- ⌘ VER. 5. Her adversaries are exalted,
 Her enemies prosper.
 For Jehovah hath afflicted her
 For the greatness of her sins.
 Her young children are gone captives
 Before the adversary.

- 1 VER. 6. And departed from the daughter of Zion
 Is all her beauty.
 Her princes have become like harts
 That find no pasture,
 And go, without strength,
 Before the pursuer.
- 2 VER. 7. Jerusalem remembers, in the days of her tribulation and of her wanderings,
 All her pleasant things that she had in the days of old.
 When her people fall by the hand of the adversary
 And there is no helper for her,—
 Her adversaries behold her—
 They mock at her Sabbaths!
- 3 VER. 8. Jerusalem has grievously sinned;
 Therefore is she become vile.
 All, who honoured her, despise her,
 For they see her nakedness.
 Yea, she herself sigheth
 And turneth backward.
- 4 VER. 9. Her filthiness is on her skirts.
 She considered not her end,
 Therefore she came down wonderfully
 She has no comforter.
 Behold, O Jehovah, my affliction,
 For the enemy magnifieth himself.
- 5 VER. 10. His hand has the oppressor stretched out
 Over all her precious things:
 For she saw heathen
 Come into her sanctuary:
 Of whom Thou didst command
 ‘That they come not into Thy congregation.’
- 6 VER. 11. All her people sigh,
 Seeking for bread;
 They give their precious things for food
 To sustain life.
 See, Jehovah, and consider
 How wretched I am become!

ANALYSIS.

The logical construction is preserved, although rendered difficult by the constraint of the alphabetical arrangement of the verses. From ver. 1 to the last clause of ver. 11, the poet speaks. [Rather the poet puts this language into the mouth of a third person, who is revealed to us in vers. 9, 11, and still more plainly in the whole of the second part, vers. 12-22, as the ideal representative of the ruined city.—W. H. H.] Vers. 1, 2 present to us the ideal person of Jerusalem, sharply defining the contrast between what she was and what she is now. Ver. 3 personifies in like manner the tribe of Judah. Vers. 4-6 depict the present condition of Jerusalem in ruins, in the midst of which description the ideal person in her grief is introduced; and also, by way of contrast, her successful foe: the forsaken roads of the city, the broken gates, the mourning priests and virgins, the exiled people, and especially the nobles plunged from splendor into the deepest misery, are the separate features which compose this picture. [The especial subject of this description is not the city, strictly speaking, but Zion, the crown and glory of the city. Around the ideal daughter of Zion all the accessories of the picture are drawn. Jerusalem, herself, is the immediate subject of the following verses.—W. H. H.] Ver. 7 relates again to the ideal Jerusalem and informs us how she remembers with pain her former estate, whilst now suffering bitter mockery from her foes. Vers. 8, 9 declare the cause of the judgment, already indicated in ver. 5, namely, the heinous sin of Israel: in consequence of which sin, heathen, ver. 10, had intruded into the sanctuary of Zion, which was forbidden in the law. Finally, ver. 11, to the last clause, describes the distressing famine of the besieged people. From the last clause of ver. 11 to the end of the chapter, the Poet lets Zion herself speak, as she had already done parenthetically in ver. 9.

VERB. 1, 2.

- 1 How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! She *that was* great among the nations, *and* princess among the provinces,
 2 *how* is she become tributary! She weepeth sore in the night, and her tears *are* on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

TEXTUAL AND GRAMMATICAL.

Ver. 1.—בָּרָדָּ, subst., *solitariness*, is to be regarded as in the accusative. See iii. 23; Lev. xlii. 46; Jer. xv. 17; xlix. 31, לְבָרָדָּ, Num. xxlii. 9; Mic. vii. 14.—רַבָּתִי. The רַבָּ is archaic. See OLSEN, §123, d. [In שָׂרָתִי also. The paragogic י was, originally, perhaps, a mark of the genitive, as the corresponding letter in Arabic. Occurs in poetry and in compound names, as אֶלְנִי-צֶדֶק, מְלִכִי-צֶדֶק, HENDERSON.] The archaic י, not infrequent in Jeremiah, x. 17 (K'tib); xlii. 23; xlix. 16; li. 13. Yet this particular word occurs only here.—רַבָּ, *great*, in the qualitative sense, not merely *multus*, but also *magnus*, *potens*, great, powerful, occurs often; Ps. xlviii. 3; Is. lxiii. 1; liii. 12; Jer. xli. 1. See מְנַחֵם, *et sim.*, and רַבָּה, the metropolis of the Ammonites. The phrase רַבָּ רַבָּ occurs only here. [See *Intr.*, *Add. Rem.* (1), p. 29.]—The כַּ after שָׂרָתִי indicates the object over which the Princess rules. See FUERST. [BLATNEY, BOOTHROYD, translate *over*, instead of *among*.]—שָׂרָה is synonymous with רַבָּה, *e.g.*, שָׂר מְנַחֵם, Gen. xxxvii. 36; xxxix. 1, *et al.*, and כְּרִימִים, שָׂר, Dan. i. 7, 9, *et al.* are synonymous with רַבָּ רַבָּ and רַבָּ כִּי. The sing. שָׂרָה excepting as the proper name *Sarah*, occurs only here. Plural in Judges v. 29; Is. xlix. 23; 1 Kings xi. 3; Ezech. i. 18, shows that it is an old word and in earlier times peculiar to poetry. [See *Intr.*, *Add. Rem.* (2), p. 29.]—כִּי, province, *satrapy*, in sing. occurs only in books of Ezra (ii. 1), Nehemiah (i. 3; vii. 6; xi. 3), Ecclesiastes (v. 7), Daniel (viii. 2; xi. 24), and especially Esther (i. 1, 22; iii. 12, 14, *etc.*). In plu. in Esth. i. 3; viii. 9; ix. 3, 4, 16; Ezech. xix. 8; 1 Kings xx. 14, 15, 17, 19 [not 2 Kings xx. 19, a mistake of FUERST copied by NABGELS-BACH], Eccles. ii. 8. Its use in Ezekiel and Kings shows that it was not unknown in the time of Jeremiah. [See *Intr.*, *Add. Rem.* (2), p. 30.]—כִּסֵּם. W. ROBERTSON, *Key to Heb. Bib.*, derives from כָּסַם, *to melt, dissolve*, “a consuming of strength, virium dissolutio et confectio.” FUERST, from same verb taken in a secondary signification, to *split, divide, separate, sunder*, hence *metaph.* to *number, measure, distribute*. The only evidence of such a secondary signification of the verb is in the derivatives themselves, כָּסַם and כִּסְּהָ. The old quaint idea seems better. “כִּסֵּם from כָּסַם, because it doth melt and dissolve, as it were, the substance of those who are forced to be tributaries.” GESSENIUS says this is not “tolerable,” and derives from כָּסַם *to number*. But there is a word already from that root, כָּכַס, meaning *tribute* in the strict sense, while כִּסֵּם means any sort of *tribute-service* or *bond-service* (see *crit. notes below*), having a sense that cannot be extracted from a verb signifying *to number*.—W. H. H.]

Ver. 2.—בָּכָה. The infinitive construct *before* a finite verb expresses intensity, *after* it continuity. *She weepeth sore or sorely*, BROUGHTON, E. V., BLATNEY, BOOTHROYD, HENDERSON, or *bitterly*, NOYES, not *continual'y*, as old ENG. VERS., DIODATI, FRENCH VERS., WORDSWORTH, and NABGELS-BACH.—W. H. H.]—לֹחִי never occurs in Jeremiah. [See *Intr.*, *Add. Rem.* (2), p. 30.]—Jeremiah uses the Piel בָּכַח, xvi. 7; xxxi. 13; but not the phrase בָּכַח אֵין, occurring in this chapter four times, and elsewhere only in Eccl. iv. 1. [See *Intr.*, *Add. Rem.* (3), p. 30.]—Jeremiah uses אֶהְיֶה אֶלֶיךָ xx. 4, 6; xxix. 23; v. 8; vii. 5, *etc.*; בָּכַר iii. 8, 11, 20; v. 11; xli. 6, *etc.*; אָבִי, frequently, vi. 25; xv. 11; xviii. 17, *etc.*—לֹא יָבִיטִי occurs elsewhere only in Ps. cxxxix. 22.

EXEGETICAL AND CRITICAL.

Ver. 1. **How**, אֵיכָה. The second and fourth chapters also begin with this word. It is used by Jeremiah (viii. 8; xlviii. 17), and not seldom in Deuteronomy (i. 12; vii. 17; xii. 80; xviii. 21). In Isaiah it occurs once, i. 21, a passage which seems to have been in our Poet's mind. *There*, as here, the ideal person of Jerusalem, *i. e.*, of the city of Jerusalem (in distinction from the tribe of Judah, to which ver. 3 relates), is the subject. The personification is apparent: 1. From the expression, *sits solitary*. 2. From the words, *as a widow*. The comparison with a person shows that the subject of comparison is regarded as a person. 3. The singular forms in ver. 2, *she weeps, her tears, her cheeks, etc.*, as certainly indicate a personification, as the plural forms would prove a reference to the concrete multitude of the exiles. The Poet then has in his eye, not, perhaps, the collective person of the exiled people, but the ideal person of *the city of Jerusalem*, now ruined. This person he sees in

the spirit, sitting solitary amidst the devastated holy places.—**Doth the city sit solitary.** *Solitary*, because she has lost her inhabitants, her children. This is evident from the antithesis,—*the city that was full of people*. [NOYES: “There are several Roman coins extant, representing on the one side the emperor Vespasian, and on the other a woman (the daughter of Zion) sitting upon the ground under a palm tree, in a mournful attitude, and having around her a heap of arms, shields, *etc.* The legend is JUDÆA CAPTA—Judea taken.”]—**That was full of people!** In regard to sense and construction, see Jer. li. 13; 1 Sam. ii. 5. [HENDERSON: “It is impossible to determine what was the extent of the population of ancient Jerusalem. Before the revolt under Rehoboam it must have been very great, especially during the celebration of the three annual festivals, when the males congregated there from all parts of the country: and even after that event, there is reason to believe that, as the metropolis of the southern kingdom, the number of inhabitants was considerable. It not only continued to be the resort of the tribes

of Judah and Benjamin, but was one of the principal mercantile cities of the East."—**How.** [The repetition of the *How* in the second and the last clauses of the verse, as in our English version, is not only unnecessary, but mars the rhythmical construction and interrupts the consecutive flow of thought. There is no more propriety in its repetition in ver. 1, than there would be in ver. 2, which in form and matter is a continuation of ver. 1. The particle, as used in the beginning of the verse, is ejaculatory, not interrogative. It rouses and directs attention, with fine poetical effect, to the image of the ideal Jerusalem, once representing a city full of people, now seen as a dejected woman, sitting solitary, as in the deepest grief. The attention thus gained, the description goes on to the end of ver. 2, adding feature to feature, and circumstance to circumstance, with admirable art and graphic power, till the picture is complete.—W. H. H.]—**Is she—she is become as a widow!** In Is. i. 21, the faithful city has become a harlot. Here, where we have a poem not of invective and denunciation, but of lamentation, the populous city has become as a widow. For she is no longer (בְּיָמֶיהָ) a married one, since she no longer enjoys communion with Jehovah, her Husband (בְּיָמֶיהָ). See DELITZSCH on Isaiah liv. 1 sqq.). She is a woman forsaken (Is. liv. 6), and the reproach of widowhood (Is. liv. 6) rests upon her. The expression as a widow (בְּאַלְמָנָה, as one forsaken, widowed) implies that Jerusalem has not lost her husband utterly and forever, but she is only separated from him for a period. There is in the particle as a foreshadowing of reunion. See the expression as widows in v. 3.—**She that was great among the nations.** [Dr. NAEGLS-BACH's punctuation, which is the punctuation also of the Sept., Vulg., and some more modern versions, requires us to connect these words with the preceding declaration. She is become as a widow, the great one (Die Grosse) among the nations. This is, however, in violation of the masoretic punctuation, and does not seem to strengthen the meaning that Dr. N. derives from the expression as a widow. See critical notes below. Nor is there a necessary antithesis between being as a widow and having been great among the nations. If we adopt the punctuation of the Sept. and Vulg., we should adopt the translation in full of one or the other of those versions, both of which do preserve an antithesis. The Sept. reads *She is become as a widow, i. e., a lone, forsaken woman, who was filled with nations.* The Vulg. reads, *She the lady of nations became as a widow.* The punctuation in our present Hebrew Bibles, which is retained by our English version, BROUGHTON, GATTACKER, NOYES, and GERLACH, certainly makes the sense clearer and the thoughts more copious. The city sits solitary that was full of people! She is become as a widow! She that was great among the nations. . . . is become tributary.—W. H. H.]—**And princess among the provinces.** That not only Israelitish, but foreign provinces also, were at times governed by Jerusalem, is sufficiently established in history. [See David's conquests and sovereignty over the neighboring states, 2 Sam. viii. 1-4; x. 6-19; the ex-

tent of Solomon's dominions, 1 Kings iv. 21, 24; 2 Chron. ix. 23, 24; the power of Judah in the reign of Jehoshaphat, 2 Chron. xvii. 10, 11, and in that of Uzziah, 2 Chron. xxvi. 6-8. See also Ezra iv. 20, "There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them."—W. H. H.]—**How is she become—is become.** [See remarks on *How* above.]—**Tributary.** ["Obliged to pay tribute-service. This is the common meaning of the word." NOYES.]

יִשְׁבֶּה בָּרָד, *sitteth solitary*. This cannot mean *dwelleth alone*. For the isolated location of the city could be no misfortune, since contact with heathen neighbors was forbidden as injurious. (See Num. xxiii. 9; Lev. xx. 24, 26; Deut. xxxiii. 23; Ex. xxiii. 31-33; Judg. ii., iii.) Nor can יִשְׁבֶּה have the sense of *situation, place of*, for יִשְׁבֶּה never has that sense in the Hebrew. See GESSENIER, *Thes.* In Ps. cxxii. 5; cxxv. 1; Zech. ii. 8; xii. 6; xiv. 10 it has either the active signification of *inhabiting*, or the passive of *being inhabited* (see Jer. xvii. 6, 25; xxx. 18; 1. 13, 39, et al.). That this last named passive signification does not suit here is evident from the contradiction involved by the words *solitary* and *as a widow*. We can only translate *How sits solitary* the city. [FURST, *Lex.*, יִשְׁבֶּה, *to sit*, as an expression of being bowed down, struck down and forsaken, with אֶלְמָנָה, Is. iii. 26; Job ii. 13; יָגֵר, Is. xlvii. 1; Lam. i. 1; iii. 28; כְּשִׁוְכִים, Ezr. ix. 3; יָגֵר, Gen. xxxviii. 11; Is. xlvii. 8."] רַבְּתִי It is probable that the form רַבְּתִי, in the kindred passage, Is. i. 21, influenced the choice of the form of the word here.—בְּאַלְמָנָה, *as a widow*. In antithesis to רַבְּתִי עַם, *full of people*, bereaved of children, childless, would be first suggested; but this word occurs only once, Is. xlix. 21. יָגֵר, also, occurs once only (in connection with אֶלְמָנָה), Jer. xviii. 21. יָגֵר is the barren woman, כְּשִׁפְלָה or כְּשִׁפְלָה is *abortion faciens*, Ex. xxxiii. 26; 2 Kings ii. 19, 21, or *infanticida*, Ez. xxxvi. 13. אֶלְמָנָה suits admirably, in that it involves the impossibility of bearing children in the future. And that is what the Poet would say. Jerusalem is placed in a condition in which it is impossible for her to become a mother of children, Ps. cxiii. 9. The other feature, that she is also a widow robbed of the children already born to her, is further brought out in what follows. I do not believe, therefore, that Jerusalem is here called a widow, because she is bereaved "of king and princes, and the protection and guidance of rulers," as VITRINGA and others after him (lately ENGELHARDT), appealing to Is. xlvii. 8, have been inclined to think. Besides that, בְּאַלְמָנָה is not synonymous with לֵאמָּה, RASCHI has already remarked. Compare לֵאמָּה at the close of this verse, and לוֹנָה, Is. i. 21. The word אֶלְמָנָה is often found in Jeremiah, vii. 6;

xv. 8; xviii. 21; xii. 8. [HENDERSON is too positive when he says, "The **בְּ** in **בְּאֵלֶיךָ** is simply that of comparison, and is not intended to express any hope that she would be restored from her widowed state, as JARCHI fancifully supposes." Comparison is not assertion: a thing is not what it is compared with. If **בְּ** then does simply indicate a comparison, yet it leaves a possibility, and hence a hope of restoration from a widowed state; and there is certainly more than a 'fanciful' distinction between *being* a widow, **לְאֵלֶיךָ**, and *being like one*, **בְּאֵלֶיךָ**.—W. H. H.]

—**הָיְתָה לְכֶם**, *has become tributary*. The expression is found in Genesis (xlix. 15) and in Deuteronomy (xx. 11); and is especially frequent in 1 Kings (v. 27, 28; ix. 15, 21) and in Judges (i. 28, 30, 33, 35). It is also found in Isaiah (xxii. 8). The etymology and fundamental meaning are not quite certain. At all the places cited the word indicates bond-service, or rather, collectively, *services* (see **עָבַד**, Gen. xlix. 15; Josh. xvi. 10; 1 Kings ix. 21). It first occurs in the sense of *tributum*, a money tax, very late, Esth. x. 1. It is, however, unimportant whether we take the word in our text in the one sense or the other. Nor can we from this word determine the exact period of time, as J. D. MICHAELIS would do, when he says: "Therefore she is still standing, but has become tributary. This first happened under the Egyptians" (he has here in mind evidently 2 Kings xxiii. 33). "To what time then is this to be referred,—to that of the elegy on Josiah, or to that of a later period?" If Jerusalem was no longer standing, and not a human soul dwelt there, yet the place on which the ruins of Jerusalem remained had become, with the whole land, a part of the territory subjected to the Chaldeans.

Ver. 2. **She weepeth sore in the night**.—*She weeps and weeps the night throughout*. [This translation is beautiful and expository, but for grammatical reasons the E. V. is to be preferred. See the *Gramm. Notes*.—W. H. H.] The sorrowing widow weeps in the night. Not in the night-time only, in distinction from day-time,—nor, as EWALD prefers, 'until the night.' For why should she not weep during the night also? Precisely this is the meaning of the poet. She weeps in the night, but not only a part of the night, for

that were nothing wonderful, but so that her weeping fills up the time which is usually spent otherwise. So is **בְּלֵילָהּ** to be understood in Num. xiv. 1, "and the people wept that night." See Jer. vi. 5; xxxvi. 80, *et al.* [HENDERSON: "To express the more aggravated character of the weeping, it is represented as indulged in even during the night—the period of rest and quiet."—**And her tears are on her cheeks**. 'Tears,' Jer. viii. 23; ix. 17, *et al.* The absence of a predicate index, which renders the supplement of the copula 'are' necessary, gives the idea evidently that the tears on her cheeks are constantly there, have fixed *there*, as it were, their permanent place. [HENRY: "Nothing dries away sooner than a tear, yet fresh griefs extort fresh tears, so that her cheeks are never free from them."—**Among all her lovers she hath none to comfort her**.—*She has no comforter*.—[That this phrase has an important meaning is to be inferred by its recurrence four times in this chapter (vers. ii. 9; xvii. 21; see also ver. 16), and from its being an unusual form, occurring elsewhere only in Eccl. iv. 1. It can have no common-place meaning. It refers indirectly to the loss of the Comforter—their God.—W. H. H.]—**All her friends have dealt treacherously with her, they are become her enemies**. The words *lovers* and *friends* indicate the human supports on which Jerusalem foolishly and presumptuously believed she could rely, especially all those nations whose friendship she had so often preferred, instead of trusting in Jehovah. See ver. 19; Jer. ii. 18, 18, 33, 36, 37; xxii. 20, 22; Hos. ii. 7 sqq.; Ezek. xxiii. These places show, in harmony with history, that the nations toward which Israel felt itself drawn in amorous love, but by which at last they were not only deserted, but treated with even positive hostility, were especially Assyria, Babylon and Egypt. With reference to Egypt, see particularly Ezek. xxix. 6, 7, 16. See EWALD *in loc.* [HENDERSON: "The *lovers* and *friends* were those neighboring states which were allies of the Hebrews,—and their idol-gods, which they worshipped, and in which they trusted. Egypt especially was the object of their confidence, but not even she durst venture to come to their help against the Chaldeans. Those in the more immediate vicinity actually joined the northern enemy on his irruption into the country. 2 Kings xxiv. 2."]

I. 3.

- 3 Judah is gone into captivity, because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

TEXTUAL AND GRAMMATICAL.

Ver. 3.—**גִּלְתָּרָה**, see Jer. i. 3.—**עָנִי**, found in Lam. i. 3, 7, 9; iii. 1, 19, does not occur in Jeremiah; yet Isaiah uses it xlviii. 10: occurs also in Pentateuch; Gen. xvi. 11; xxix. 32; xxxi. 42; Ex. iii. 7; Deut. xvi. 3; xxvi. 7, *etc.*; in Psalms ix. 14; xxv. 18; xxxi. 8, and in other writings of earlier origin than Lam.—**כָּרַב** is found in Is. vii. 22; xxiv. 22; Nah. iii. 4, *et al.*: Jeremiah says **אָלַרַב**, xxx. 14, 15, or **כָּרַב**, xlii. 22.—**עָנְדָה** does not occur in Jeremiah, yet frequently in Penta-

teach, and in *Is.* xiv. 3; xxxii. 17; xxviii. 21.—*נָחַם* occurs *Gen.* viii. 9; *Deut.* xxviii. 65; *Is.* xxxiv. 14, is not used by Jeremiah; he uses *נָחַם*, xlv. 3. [See *Intr. Add. R.* (4), p. 30. (0), p. 31.]—*נָחַם* occurs in *Jer.* xlii. 16 (see also xxxix. 5; lii. 8.)

EXEGETICAL AND CRITICAL.

Ver. 3. The tribe of Judah is the subject here, as the city of Jerusalem was in vers. 1, 2, and is conceived of similarly as an ideal person.—**Judah is gone into captivity, because of affliction and because of great servitude.** *Into exile is Judah gone from oppression and severe servitude.* It has been correctly remarked that *from oppression and from hard servitude* cannot refer to the involuntary exile of Judah, since it is added *she findeth no rest.* For who may expect rest for a people carried into captivity? But voluntary fugitives might hope to find rest. Of such voluntary exiles, Jeremiah speaks in xl. 11, 12, and from *Jer.* xliii. 4-7 we learn that all these finally agreed together to seek rest in Egypt. That they *found no rest* there exactly agrees with what the prophet had declared, xlii. 13-22, to the people stubbornly persisting in the flight to Egypt. When the Poet speaks here of Judah as a fugitive, seeking rest and finding none, the reason for his doing so may be surmised from the fact that he himself belonged to that part of the people that were living in exile. We may suppose, also, that he regarded this part of the nation as a representative of the whole nation, because they consisted of people who were at least free. It is much like saying,—Judah is no longer with those who have become mixed with a foreign people as slaves. If it yet survive, it survives in a voluntary exile, where, notwithstanding its distressed state and reduced numbers, it still retains at least its personal liberty. [BLAYNEY: "Our translators, who have rendered, **Judah is gone into captivity because of affliction and because of great servitude,** seem to have adopted the notion of the Chaldee Paraphrast, who represents the Jews to have been carried into captivity in retaliation of their having oppressed the widow and the fatherless among them, and prolonged illegally the bondage of their brethren who had been sold them for slaves." HENDERSON adopts this view, that Judah is here represented as suffering captivity on account of, or *because of* her oppressing and cruelly enslaving her own people, see *Jer.* xxxiv. But the other view, that Judah sought by voluntary exile to escape the oppression and enslavement of the Chaldeans, is recommended by the reasons given above, and is adopted by BLAYNEY,

C. B. and J. D. MICHAELIS, BOOTHROYD and NOYES. HOUBIGANT, quoted approvingly by BOOTHROYD in his *Heb. Bib.*, connects the words "from oppression and hard servitude" with the words "she findeth no rest," an obvious and awkward attempt to escape the difficulty of the supposed causal sense of *נָחַם*. HUGH BROUGHTON translates *Judah leaveth country after affliction and much bondage.*—W. H. H.]—[*She dwelleth among the heathen*, lit., *nations*, i. e., *the heathen nations*. The word *dwelleth* conveys an idea of a settled permanent abode, not required by the Hebrew, *יָשָׁבָה*. The German, *sitzet*, which NÆGELSBACH uses, is better (see ver. 1). The fugitive, fleeing before her pursuers, finds at last a place among the heathen, where she sits down in hoped-for security: but in vain; *her pursuers overtake her*, as the hart is found by the hunter, in the straits or defiles of the mountain, from which there is no escape. See ver. 6, *they flee like harts before the pursuer.*—W. H. H.]—*She findeth no rest: all her persecutors, pursuers*, in antithesis to *all her lovers and all her friends* in ver. 2 (see i. 6; iv. 19; *Jer.* xv. 15; xvii. 18; xx. 11) *overtook her between the straits.* *נָחַם* (Sing. *נָחַם*) occurs, besides here, only *Pa.* cxvi. 8; cxviii. 5. It can mean neither *ἀνίσταται* (so Sept., which erroneously takes it for a participle), nor *termini, ὁρίσται* (so Chald., Venitian Greek, *et al.*). It means *angustia*, narrow defiles from which there is no outlet. The figure is taken from the chase. See the German phrase, "*in die Engen treiben*," "to drive one into straits." [W. ROBERTSON: "*נָחַם*, a streight, or a streighting distress." FURST: "to take one in the straits, i. e., to get one at last into our power, a proverbial phrase." The present use of the English word *straits* (as 'reduced to straits,' 'in great straits') explains the sense here, but does not justify the translation, *overtook her between the straits.*—W. H. H.] The fugitive Judah sits indeed in the midst of a heathenish people, but has found there no rest. She would flee still further, were it possible. But whither could the Jews, with their wives, their children, and all their goods, have fled beyond the desert-surrounded Egypt? They dwelt there, it is true, but they dwelt *amidst straits*. All their pursuers (and that there were enough of them in Egypt, old and new, is evident from *Jer.* xlii. 12, 18, 26 sqq.) could reach them there.

I. 4-6.

- 4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture; and they are gone without strength before the pursuer.

TEXTUAL AND GRAMMATICAL.

Ver. 4.—**אָבֵל**, adj. *mournful* [not *desert, waste, devastated*, as FUZZAT says, which destroys the beautiful personification—W. H. H.], occurs Gen. xxxvii. 35; Is. lvii. 18, *et al.*, never in Jeremiah. The verb **אָבַל** he uses, in the same sense as the adjective here (v. 28; xli. 4, 11; xiv. 2; xxiii. 10) [and also the noun **אָבֵל**, vi. 26, *et al.*—W. H. H.] Isaiah uses the adjective, lvii. 18; lxi. 23.—**כָּבֵל**, see Jer. ii. 15; ix. 10, 11.—The expression **בָּנָא** (see Gen. xxiii. 10, 18) is not found in Jeremiah. **כְּוִינֶרֶךְ** is found in Jeremiah twice, viii. 7; xlv. 17, both times in the sense of *tempus fixum*. In the Lamentations the word occurs six times, and always in the sense of a *time of feast, a festival*, i. 4, 15; ii. 6, 7, 22, or the *place of a feast*, ii. 6. [It may have here the sense of an *appointed time*. Ordinary services in the Temple are neglected. None flock to Zion at the usual times of service.—W. H. H.]—The part **שְׁוֹמֵם** is not in Jeremiah: he uses the part. *Niph.*, xxxiii. 10, and **שָׁכַם**, xli. 11. The plur. ending **ִי** (see iv. 3, K'tib), is not found in Jeremiah.—The root **אָנַח** Jeremiah does not use, either in a verbal or a substantive form (see Lam. I. 8, 11, 21).—**נִגְוֹת**, see **הוֹנָה** below.—**כִּרְ** Jeremiah does use, ii. 19; iv. 18.

Ver. 5.—As shown above, **הוֹי לְרֹאשׁ** is a Deuteronomic, **שָׁלַח** a Jeremic expression. For grammatical form of latter, see OLSH., § 233, b. **הוֹנָה** never occurs in Jeremiah, but frequently in Lamentations, i. 4, 12; iii. 32, 33: elsewhere, Is. ii. 23; Zeph. iii. 18. [Vulgate derives it from **הָנַח**, which sometimes means *to speak*; *quia Dominus locutus est super eam*; Douay, *because the Lord hath spoken against her*. But SEPT., SYR. and Versions generally derive it from **נָה**.—W. H. H.]—**עֵל־רֹכַב** is entirely Jeremic (see on **כִּרְבַּב**, ver. 3). **פָּשַׁע** in Jeremiah only once, v. 6.—**עוֹלֵל**, Jer. xlv. 7; **עוֹלָל**, Jer. vi. 11; ix. 20.—**הָלַךְ שְׁכֵנִי** is peculiar to this place. **שְׁכֵנִי** cannot well be an accusative, since to go into exile is always elsewhere expressed by **פָּשַׁע הָלַךְ שְׁכֵנִי**, see ver. 18. [HENDERSON: *her children are gone captives before the enemy*.]—The sing. **צָר**, which is frequent in Lam. (i. 7, 10; ii. 4; iv. 12), never occurs in Jeremiah: he uses only the plural (xxx. 16; xlv. 10) and **צָרָה** (iv. 31; vi. 24, *et al.*).

Ver. 6.—**כִּי־נָצַח**, for *forsaken, lost*, is peculiar. [HENDERSON: “For **כִּי־נָצַח** the K’ri and some MSS. read more correctly **כִּבְתָּה**. The phrase is also thus quoted in the Rabboth.” This best suits the rhythm.—W. H. H.] **הָדָר־** is never found in Jeremiah; nor **אָלַי** (yet see **אֵלֶיךָ**, xiv. 6); nor **כִּרְעָה** (Jeremiah always says **כִּרְעִית**, x. 21; xxiii. 1; xxv. 36). We find expressions in Jeremiah analogous to **כֹּחַ בָּלֵא יוֹעִל**, v. 7, **בָּלֵא אֱלֹהִים**, **לִרְךָ־בָּלֵא** is found in Jeremiah, but only with suffixes, xv. 15; xvii. 18; xx. 11.

EXEGETICAL AND CRITICAL.

These verses contain a description of the present condition of the city and people of Jerusalem [or, a new aspect of their condition is presented.—We have here another of those changes which impart to these poems a highly dramatic character. A third personage is introduced,—“the daughter of Zion.” The ideal person here is not that of the city of Jerusalem, formerly in outward splendor and estate a queen among the nations, now fallen and humbled (vers. 1, 2), nor yet that of the tribe of Judah, or of the theocratic people, now a fugitive among the heathen (ver. 3),—but of Zion, formerly the seat of the theocracy, the abode of God, the Temple where Judah and Jerusalem worshipped, now forsaken and despoiled. No longer do the people gather to her appointed solemnities. Silence reigns on Zion, broken only by the sobs of her priests and the moaning of her virgins, a higher evidence than either the ruined city or the exiled people, that the glory was departed from Israel.—W. H. H.]

Ver. 4. **The ways of Zion, The way to Zion**, those ways which lead to Zion: not the streets of the city, as ROSENMUELLER thinks, for the latter are called **חִיצוֹת** (see Hos. vii. 1 with vi. 9), **do mourn**, are *mournful* (Prosopopeia, as, e.g., ii. 19; Jer. xiv. 2; xxiii. 10; Am. i. 2), **because none come to the solemn feasts, forsaken** by those who used to come to her feasts [because there are none coming to her appointed services. Appointed assemblies, including all occasions of stated worship, whether daily sacrifices or annual festivals, would more correctly interpret the sense than

either “feasts,” “solemn feasts,” or “festivals.”—W. H. H.]—**All her gates are desolate, destroyed**. Concerning the city itself, its gates are destroyed. But ruined gates are the sign of a ruined city. [“Destroyed,” so NÆGELSBACH, *zerstört*, Sept. *ἡφαιγενται*=razed to the ground, Vulg. *destructæ*. E. V. and modern Versions generally read *desolate*. It is the gates of Zion, not the gates of the city of Jerusalem, that are here referred to. Those sacred barriers are removed. The holy place has lost its sanctity. It is open now to the intrusion of any who please to enter. See ver. 10: “She hath seen that the heathen entered into her sanctuary whom Thou didst command that they should not enter into Thy congregation.” What could more forcibly express, in accordance with Jewish ideas, the idea that the theocratic glory had departed from Israel?—W. H. H.]—**Her priests sigh: her virgins are afflicted, sorrowful**. Two classes of the inhabitants are named,—the priests and the virgins: the former the nobility, the latter the flower and ornament of the nation. The former sigh under heavy oppression; the latter, who formerly rendered every festival attractive, with dances and pastimes (see Jer. xxxi. 13; HERZ. *Real. Encyc.*, XV., pp. 414, 415), are now sorrowful. It is thus intimated that every possibility of making a joyous festival is gone. See Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 11; comp. xxx. 19. The Sept. reads, instead of *sorrowful*, *ἀποβρυαι*=led away; the translation evidently of **נִהְיֹות**, which either really stood in the text, or was erroneously substituted by the Alexandrian for the rare word **נִגְוֹת**. EWALD follows the Sept. Incorrectly, it seems to me. **נִגְוֹת** is sufficiently expressive, if it be taken as an indication of the prevailing grief

and in antithesis to the indications of the public rejoicings that existed in former times. [The mention of "the priests" particularly shows that the sacred precincts of Zion, where they ministered, and where "the virgins" went up to the solemn feasts with joy and gladness, are before the Poet's eye. To say that *the priests* are mentioned because they constituted "the nobility" of the inhabitants of the city, is not only awkward, but untrue. NOYES translates the last clause *Her virgins wail: a meaning of the original word not licensed by authority.*—W. H. H.]—**And she is in bitterness.** In these words the whole is summed up. [It is, perhaps, impossible to give in English the exquisite force of the original. NÄGELSBACH nearly reproduces it in German, "*Und ihr—ist wehe.*"—W. H. H.] Here it is evident that the ideal person of Zion is the embodiment of all the particular members and ranks of the community (*des volkslebens*). [If this were indisputably evident, it would not militate with the fact that Zion represented the religious life as Judah did the political life of the people.—W. H. H.]—This relative conclusion shows that the Poet proposes to pass to something new. In fact, ver. 4 describes the positive sorrows and afflictions of the people: ver. 5, *a. b.*, the good fortune of her enemies as the natural reciprocal effect of the misfortunes of Judah; vers. 5, *c.*, 6, the negative side of the painful experience of the people, namely, the losses they sustained.

Ver. 5. **Her adversaries are the chief, lit., have become the head** [*i. e., her superiors.* BLAYNEY and NOYES: *or, the head over her.* BOOTHROYD.] In Deut. xxviii. 13 a promise is made to Israel, if obedient, "and the Lord shall make thee the head and not the tail," and in same chapter, ver. 44, the reverse is threatened, if disobedient. The Poet, without doubt, had these passages in his mind.—**Her enemies prosper.** The darkness of Israel's sorrows is deepened by the brilliant prosperity of her enemies. The expression occurs in same sense, Jer. xii. 1. See Ps. cxxii. 6; Job xii. 6.—**For the LORD hath afflicted her for the multitude of her transgressions.** This advantage on the part of their enemies had not happened by chance, nor by mere arbitrariness or unrighteousness on the side of God, but by an act of Divine rectitude in the punishment of Israel for their sins. What is professedly made conspicuous in ver. 8 is here anticipated. [Observe, in connection with Zion, as the representative of the religious element of the theocratic idea, in distinction from the national, the name Jehovah is first introduced, and the calamities suffered by the people are first distinctly ascribed to their sins;—the sins especially of priests and ministers of religion, and of hypocrisy, formalism and idolatry on the part of the people.—W. H. H.]—**Her children are gone into captivity, her young children are gone captives.** From here to end of ver. 6 the Poet describes what Judah has lost. And first, *her children.* עֲלֵלִים are little children (see ii. 20; iv. 4; Jer. vi. 11; ix. 20). These are compelled as *captives* to go forth before the oppressor into foreign lands. See Joel iv. 2, 8.—**Before the enemy.** [The word *ad-*

versary (so BROUGHTON) is preferred to *enemy*, E. V., because the word in Hebrew is the same as that rendered "adversaries" in the first clause. *Oppressor* and *oppressors* might be well substituted.—W. H. H.] What renders this more dreadful is the idea that the little children are torn away from parents and brothers and sisters, to be driven as merchandise by their purchasers, some to one place and some to another. [HEXDERSON: "In the representations which we find on ancient sculptures nothing is more affecting than to observe females and young children driven as captives before their conquerors." Observe, *young children* are mentioned in connection with Zion because they, in a peculiar sense, are the care of the church, of the religious rather than the political rulers, the lambs of the flock entrusted to the spiritual shepherds of Israel. Nothing could more forcibly express, in accordance with Jewish ideas, the fact that God had forsaken His people, than that the heathen were suffered, without Divine hindrance, to carry away these *young children*, the children of the covenant, into captivity and slavery. It is this thought that constitutes the poetic climax, showing how severely Jehovah afflicted Zion for her sins.—W. H. H.]

Ver. 6. **And from the daughter of Zion all her beauty is departed.** Zion has lost, not only her dearest and most precious ones, her children, but also her *beauty*, her glory. This last feature is represented by the *princes*, with whom, and before them all, the king is to be classed. [What then was the *beauty* of Zion—the King and the Princes, or God Himself? The *beauty* of Zion was the presence of Jehovah and the maintenance of His worship on the Holy Mount. See Lam. ii. 1, 6; 1 Sam. iv. 21, 22; Ezek. vii. 20-22; Ps. l. 2, "Out of Zion, the perfection of beauty, God hath shined," Ps. xcvi. 9, "Oh, worship the Lord in the beauty of holiness," בְּהַדְרֵת קִדְשׁ, Ps. cxxxii. 13, 14. The *beauty* of Zion departed when God forsook His people, suffered the Temple to be destroyed, Jer. liii. 13, and the ordinances of worship to be discontinued. The condition of her *princes*, like hunted harts, pursued and overtaken, is the consequence of the destruction of Zion, whence they are driven forth, deprived of all spiritual nourishment. God is no longer with them. No more are they fed with the bread of Heaven; and therefore, like starved and parched harts, they fall an easy prey to their pursuers.—W. H. H.]—**Her princes are become like harts that find no pasture; and they are gone without strength before the enemy.** These noble and fleet-footed animals lose, by hunger, their strength and the power of flight. They are caught and driven at pleasure. So the princes of Zion, formerly her pride and strength, are driven forth by the pursuer. The Sept. and JEROME have κριοί, *arietes*, = *rams*. They read or understood אֵילִם. But evidently אֵיל is the stag or hart (see Deut. xii. 15; xiv. 5; xv. 22): *rams* would not suit in this connection, since rams do not belong to those animals of the chase, which only suffer themselves to be taken by men, when hunger deprives them of power to escape.

I. 7.

7 Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

TEXTUAL AND GRAMMATICAL.

Ver. 7.—יָמֵי עָנִיָּה is not the object of זָכְרָה, but indicates the time, as is evident from the absence of ׀ before זָכְרָה. The accusative יָמֵי answers, as frequently, the question, *When?* See my *Gr.*, §70, d. [BLAYNEY: "Houbigant supposes that we ought to read יָמֵי בְיָמֵי; but I am inclined to think that it is not the בְּ, but the יָ, which has been sunk before יָמֵי, by means of the preceding word having been terminated with the same letter,—a mistake of which we find numerous instances originating from the same cause. יָמֵי signifies *during the days, or since they began*, as יָמֵי קָדֶם does presently after, in or *during former days*." BOOTHROYD quotes this note with approval in his Hebrew Bible. HENDERSON says, "in יָמֵי there is an ellipsis of בְּ, of which there are numerous examples." But nouns may be "used absolutely to express the relations of time," see GREEK'S *Gr.*, §274, 2.—W. H. H.]—כָּרָדִים, not from כָּרַר, but from רָדַר, *dissipari, vagari* (Hos. xii. 1; Jer. ii. 31), is *vagatio, erratio, ulla extorris et erratica* (FUEST). The word is found, besides here and iii. 19, only at Is. lviii. 7. [Dr J. A. ALEXANDER translates כָּרָדִים כְּרָדִים, *the afflicted, the homeless*, and remarks, "LOWTH'S version—the wandering poor—is now commonly regarded as substantially correct. כָּרָדִים is properly an abstract, meaning *wandering* (from רָדַר), here used for the concrete *wanderers*." Accepting the opinion of LOWTH and ALEXANDER, I have put "*wanderings*" in the text. FUEST, in his concordance, derives the word from רָדַר, as above, but, in his Lexicon, from כָּרַר, and translates it *expulsion, persecution, misery*. W. ROBERTSON says, "כָּרָדִים, her *mourning*s, her *lamentations*, her *miseries* or *calamities*, or her *rebellions*, for the word may be referred to the root רָדַר, in Hiph., to *mourn, to lament*; or to the root כָּרַר, to *rebel*." BLAYNEY says it "comes from רָדַר, to *descend* from a higher to a lower condition," and so translates it *abatement*. The variety of meanings put upon the word is indicated in the following English Versions: BROUGHTON, *exertion*; BLAYNEY, *abusement*; BOOTHROYD, *misery*; HENDERSON, *persecution*; NOYES, *oppression*. But *wanderings* is evidently best supported by its use and most natural derivation, and suits the meaning here, but in iii. 19 it seems to denote simply a condition of wretchedness.—W. H. H.]—כְּחֹכְרָהּ, only here and ver. 11, K'tib. Neither כְּחֹכְרָהּ, nor כְּחֹכְרָהּ, found in Jeremiah. He uses only חֹכְרָהּ (iii. 19; xii. 10; xxv. 34).—כִּי־יָמֵי קָדֶם, in Jeremiah we have יָמֵי־קָדֶם, xlv. 26.—יָד בְּיָד could be *into the hand* [E. V., BLAYNEY, BOOTHROYD, HENDERSON, NOYES] instead of *by* [BROUGHTON]; the difference is not important.—[BLAYNEY: "Instead of הָאֵלֶּיךָ רָאִהוּ יָצְרִים I propose to read הָאֵלֶּיךָ יָצְרִים." An ingenious, but unnecessary, unauthorized change.—W. H. H.]

EXEGETICAL AND CRITICAL.

Ver. 7. Jerusalem. [Here occurs another of those sudden changes which give to this poem its highly dramatic character. In the preceding verses, which may be properly regarded as introductory to all that follows, the *city*, the *nation*, and the *church* have been successively introduced. Now Jerusalem is named for the first time. Jerusalem, here, must be regarded as generic and comprehensive; the representative of the theocratic idea; the head of all the cities of Israel, the type of its nationality, the seat of its worship, where God dwelt in its consecrated Zion. The ideal persons who have already appeared,—the ruined city, pictured as a sorrowing widow and dethroned and conquered queen, of vers. 1, 2,—the exile, fleeing from misery and bondage, seeking a home among heathen, but finding no rest, no escape from trouble and persecution, of ver. 3,—the daughter of Zion, despoiled of her beauty, bewailing the absence of worshippers, the invasion of her sacred courts by heathen, the captivity of her infant children and the humiliation of her proud leaders and princes, of vers. 4-6,—all now are embraced under the generic name of JERUSALEM, which from this verse to the end of the chapter is personified as the representative of the theocratic idea.—W. H. H.]—remembered, remembers. The unfortunate cannot forbear recalling their former prosperity, the remembrance of which serves both to com-

fort them and to increase their sorrow. Zion follows this propensity of nature.—in the days of her affliction and of her miseries, all her pleasant things.—All the glorious things, of a spiritual and of a temporal nature, which had fallen to the lot of the chosen people from the beginning of their history, are now the subject of painful remembrance.—that she had in the days of old. See ii. 17; Is. xxxiii. 7; xxxvii. 26; Mich. vii. 20. [BROUGHTON: "in the old time." HENDERSON: "from ancient days." Ewald regards the words, *all the pleasant things she had from the days of old*, as erroneously transplanted here out of ver. 10. His principal reason seems to be that they spoil the rhythm. VAHINGER supposes that this verse, as well as ii. 19, contains four members. I see no necessity for this. We are only to regard the two members of the first part of the verse as of greater length. There is apparently no exact measure for the number of syllables of the several members. The thought that Jerusalem in her misery remembers her present misery [which would be the sense according to EWALD'S emendation] is unnatural; for זָכַר [to call to mind, to remember] always suggests something distant, remote, in reference to space or time, and, in the latter relation, either past or future. Besides, the words, "that she had in the days of old," so appropriate in ver. 7, would be altogether superfluous and confusing in ver. 10.—when her people fell into the hand of the enemy, when her people fall by the hand of the oppressor.

This is a more particular description of "the days of her affliction." They were the days when her people fell by the hand of their enemies.—and none did help her, and she has no helper. [So all the Eng. Versions, except E. V.]—the adversaries saw her, her oppressors behold her. The construction is determined by what precedes, according to acknowledged usage. See my *Gr.*, § 99.—[רָאָה—to see, has here the sense of looking at in the way of inspection, beholding (Broughton), perhaps in the sense of 'looking at a person with satisfaction or joy,' to 'feast the eyes upon one with malicious joy' (see FUEST'S *Lex.*). The remark of Dr. J. A. ALEXANDER on Is. liii. 2, that רָאָה "means to view with pleasure only when followed by the preposition בְּ," needs qualification.—W. H. H.]—and did mock—they mock—at her Sabbaths. מִשְׁבָּתֹת is an *ἀπ. λεγ.* The sense of the word itself is clear. It can only mean *cessations, excidia* [cessations, destructions]. But the choice of a word else unused, seems to indicate that the scorn of their enemies was of an equivocal character; namely, they scoffed not only because Zion had come to its end, but likewise because now a general Sabbath, a day of rest for the land in a bad sense, had begun. We have then a proof that the Sabbath was to the heathen, even before the days of Rome (see *Juv. Sat.* XIV. 96-103; *Pers.* V. 179-184; *Mart.* IV. 4, 7), an occasion for mockery. [HUGH BROUGHTON: "This prophesieth how in Babel they will mourn for desire unto their feasts, which in their Land they would not keep aright. And the Chaldeans will scoff at their Sabbatisms, as did long after HORACE, OVID, and other Poets,—and TULLY, too, deserving to have his head cut off and his tongue pricked, as he had. The Ps. cxxxvii. commenteth upon this verse."] This early mockery of the Jewish Sabbath would be more likely to happen, since it would naturally come to the ears of those who destroyed Jerusalem, that the commandment itself predicted to the disobedient people a time of desolation, as an involuntary Sabbath rest of the land. See Lev. xxvi. 34, 43; 2 Chron. xxxvi. 21. I believe, therefore, that the old explanation of Vulg., Arab., LUTHER, L. CAPELLE, translating מִשְׁבָּתֹת

by *Sabbaths*, is right, so far as it allows an equivocal sense of this word. [This word has given the translators and commentators much trouble. The Sept. translates it by *μετοικεσία*, "and mocked at her captivity," deriving the noun from שָׁבַח, *captivum ducere*. The other Versions vary. BLAYNEY: "*discontinuance*;" "HOURIGANT justly observes that שָׁבַח is nowhere used for *Sabbath*, etc. But without taking the liberty which he does of substituting another word, כִּשְׁבָרָה, the use of the verb שָׁבַח will justify giving to כִּשְׁבָרָה a sense well suited to the exigence of the passage, namely, 'her discontinuance,' that is, the ceasing, or causing to cease, of her, or of her former prosperity." BOOTHROD and NOYES: "destruction." HENDERSON: "they laughed at her ruin," "כִּשְׁבָרָה, lit, her ruined circumstances; the state of the complete cessation of all the active businesses of life. Root, שָׁבַח to cease; Hiph., to put an end to, cause to cease." BROUGHTON: "Sabbatisms;" (which, as preserving the equivocal sense, is to be preferred).—BLAYNEY: "Some critics have been willing to discard this line, *Her oppressors behold her—they mock at her Sabbaths*—as well as the fourth in ii. 19, but for no better reason than because all the other periods in the two chapters consist of three lines only. But I think this not a sufficient ground, in opposition to the authority of all the Hebrew copies and ancient Versions." HENDERSON, who makes four lines of this verse, and only three of the others, remarks, "there is no reason to believe that Jeremiah considered himself so rigidly bound to adhere to his triple arrangement, as on no occasion to break through it in order to give utterance to a thought forcibly bearing on the statement which he had just made." Why then adopt an artificial style at all? But there is no necessity for making four members instead of three of this verse. Each member consists of two distinctly marked clauses; and in this verse the first member has two clauses of more than usual length. NAEGLSBACH'S arrangement of the lines in sixes, instead of triplets, plainly disposes of this difficulty, and its correctness is vindicated by the accents.—W. H. H.]

I. 8-11.

- 8 Jerusalem hath grievously sinned; therefore she is removed: all that honored her, despise her, because they have seen her nakedness; yea, she sigheth, and
9 turneth backward. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, be-
10 hold my afflictions; for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter
11 into thy congregation. All her people sigh, they seek bread: they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

TEXTUAL AND GRAMMATICAL.

Ver. 8.—חַטָּא חַטָּאָה. See my *Gr.*, § 93, *d*, note. The form חַטָּא (frequent in Deuteronomy, xv. 9; xxi. 22, *etc.*, comp. Is. xxxi. 7; iii. 12; Hos. xii. 9) is never found in Jeremiah, and in Lam. only here and iii. 39. Jeremiah uses only the form חַטָּאָה, xvi. 10, 18; xvi. 1, 3; xviii. 23, *et al.* The verb חַטָּא is frequent with him, ii. 35; iii. 25; viii. 14.—[BLAYNEY: "For לִנְדִּיחָהּ, which occurs nowhere else, nineteen MSS., and the first edition of the *Hagiographa*, read לִנְדִּיחָהּ, as at ver. 17 and various other places."—כִּכְכֵּר, not found in Jeremiah; 1 Sam. ii. 30; 2 Sam. x. 3; Prov. xiv. 31.—The Hiphil form, הִזְלִי (not to be confounded with הִזְלִי from הִזָּל, Is. xlviii. 21), occurs only here. See OLSH., § 255, *a*, note. In Jer. xv. 19 we find הִזְלִי, *abjectum, vile*. [The word is from הִזָּל, Chaldaic inflexion. See BENJAMIN DAVIDSON, *Analyt. Lex.*, § 18, 14; or from הִזָּל, see FURST, *Lex.*—W. H. H.]—עָרִיבָה, not found in Jeremiah. See Is. xlvii. 3; Ezek. xvi. 37. [CRANMER, BISHOPS' B., *filthiness*; BROUGHTON, BOOTHROYD, *Notes, shame*.]—אָהֹרֶךְ is found in Jeremiah only with הִלֵּךְ, xv. 6, and נִכְסֹן, xxxviii. 22; xli. 5.

Ver. 9.—טִמְאָתָהּ. EWALD, wholly unnecessarily, would read טִמְאָתָהּ, *she polluted* (§ 194, *b*). The word is not found in Jeremiah. כִּלְאִים, acc. adverbial. See נִפְלְאוֹת, Job xxxvii. 5; נִוְרָאוֹת, Ps. lxx. 6; מִיִּשְׁרִים, Ps. lxxv. 3; my *Gr.*, § 70, *k*.—הִנְדִּילִי requires neither נִפְשִׁי nor פִּי to complete the sense. The object lies in the verb itself. The direct causative is needed (see my *Gr.*, § 19, 3). It also means, to *play the part of* or to *affect greatness*; see Jer. xlviii. 26, 42; comp. 1 Sam. xl. 41. [FURST gives this verb an *inchoative* sense, to *grow violent*. This sense of the word seems to have induced the inaccurate translation of BLAYNEY, *Behold how an enemy hath aggravated mine affliction*. BOOTHROYD gives same sense.—W. H. H.]

Ver. 10.—פָּרֵשׁ (see vers. 13, 17; iv. 4) is not strange to the vocabulary of Jeremiah: iv. 31; xvi. 7; xlviii. 40; xlix. 22.—Before פָּרֵשׁ supply אֲשֶׁר.—[HENDERSON: "The הַ הַיִּתְּהָ is merely the fuller form of the pronominal fragment for הַיִּתְּ, the common form. It is omitted in some MSS."]

Ver. 11.—מִכֹּחֲבוֹיָהֶם, see vers. 7, 10. [HENDERSON: the form is "quite irregular. It is corrected in the K'i, which rejects the י. The word is thus exhibited in a great number of MSS. and in eight printed editions."]—בָּאֵכֶל, בָּ indicates something given in the way of price or wages; see Gen. xxix. 18; xxx. 26; Is. vii. 23; my *Gr.*, § 112, 5, *a*. אָכַל is not found in Jeremiah. He says אָכַל, xii. 19; or כָּאֵכֶל, vii. 33; xvi. 4; xlix. 7; xxxiv. 20.—נָפֵשׁ occurs vers. 16, 19; Ruth iv. 15; Ps. xix. 8; Prov. xxv. 13, never in Jeremiah.—רָאָה וְהִבִּטָּה. These two imperatives are found together, only in the reverse order, in Job xxxv. 5; Is. lxiii. 15; Ps. lxxx. 15; cxlii. 6. In the Lamentations we also have רָאָה וְהִבִּטָּה, ver. 12; גִּירָה וְהִבִּטָּה, ver. 1, and גִּירָה וְהִבִּטָּה alone iii. 63. Jeremiah never uses the verb נָבַט, which Isaiah uses constantly, v. 12, 30; viii. 22; xviii. 4; xlii. 18; lxiii. 15; xx. 5, 6, *etc.*—וְהִזְלִי occurs once in Jer. xv. 19. See הִזְלִי, ver. 8. The word is used in a contemptuous sense; Zion [Jerusalem] has become a נִבְזָה (Jer. xxii. 28) when she ought to be

נִחַלֶּת צָבִי צְבִי צְבִי (Jer. lxi. 19). נִחַלֶּת is properly the participle of נָחַל, to *shake to and fro, to totter*, hence figuratively to be *low, bad, contemptible, abject, mean*, and then again figuratively to be *miserable, unhappy*, in which last sense it is used here. See FURST, *Lex.*—W. H. H.]

EXEGETICAL AND CRITICAL.

Ver. 8. It is *sin* that has made Jerusalem an object of abhorrence. Her uncleanness has become notorious: therefore those who might comfort her keep far from her, while her heathen oppressors, who, according to the law, should keep away from her, have free access to her.—**Jerusalem hath grievously sinned.** [Lit., hath sinned a sin. This Hebraism suggests the idea, not only of a sin of a grievous character, but of sin persevered in, and its guilt aggravated by constant repetition. So CRANMER translates: "Jerusalem hath sinned ever more and more." NÄGELSACH, poetically, if not accurately: *Gesündigt, gesündigt hat Jerusalem*. CALVIN: "Here the Prophet expresses more clearly and strongly what he had briefly referred to, even that all the evils which the Jews suffered proceeded from God's vengeance, and that they were worthy of such a punishment, because they had not lightly offended, but had heaped up for themselves a dreadful judgment, since they had in all manner of ways abandoned themselves to impiety. This is the substance of what is said."—W. H. H.]—**Therefore she is removed.**

[Correctly, therefore she is become vile. WESTMINSTER ANNOTATIONS: "She is become as a woman separated for her uncleanness," Lev. xv. 19; Ezek. xxii. 10; xxxvi. 17; or, *an abominable thing*, for so also is the word used in an abstract notion, Lev. xx. 21; 2 Chron. xxix. 5; Ezra ix. 11. So ver. 17.—W. H. H.]—**All that honoured her despise her.** Those who formerly honored Jerusalem, her friends and allies, now despise her. [CALVIN: "This also did not a little increase the grievousness of her calamity; she had been repudiated by her friends, by whom she had before been valued and honored. The reason is mentioned."]—**Because they have seen her nakedness.** By the discovery of her nakedness we are to understand, not merely that after the removal of all protecting covering (*i. e.*, of all means of defence), men could see and even enter into the precincts of her innermost recesses, but especially that in this way the nakedness of Jerusalem, in a moral sense, has become notorious. In reference to her nakedness in this moral sense, Nebuzaradan said (Jer. xl. 3), "because ye have sinned against Jehovah, and have not obeyed His voice, therefore this thing is come upon you." See DELITZSCH on Is. xlvii. 3: "The nakedness of

Babylon is her shameful deeds, which are become manifest as such." The same figure of speech is found in Hos. ii. 10; Nah. iii. 5; Ezek. xiii. 87.—**Yea, she sigheth.** [Yea, she herself, or, as for herself she sigheth, etc.—W. H. H.]—**And turneth backward.** The shame of Jerusalem is so manifest that she herself cannot deny it. There remains nothing for her to do, but groaning to hide herself. See ver. 18; ii. 8; Ps. ix. 4; xlv. 11; lvi. 10. [The sense seems to be that she herself is so self-convicted and stricken with grief and mortification, that she can only sigh and turn her back upon the spectators in the vain endeavor to hide her shame. This would be very natural in the case of a naked woman, and such is the disagreeable image employed by the poet. NÆGELSBACH: *und wendete sich zurück*, lit., and turned herself round. The only other sense that can be put upon the phrase is to regard it as expressive of despair. So CALVIN, "to turn backward means the same as to be deprived of all hope of restoration." But the correctness of such an interpretation is far from obvious. The other is more natural and probable. WEST. ANNOTATIONS: "Yea, she sigheth and turneth backward for shame; as those in such case would do, that have any shamefacedness, or spark of ingenuity at all in them, see Is. xlvii. 5: for they seem to swerve here from the genuine sense, who understand the term *turning back* as intimating a want of power to stand to it, or to rise and recover again, as Jer. xlv. 5."—W. H. H.]

לִנְדָה, vile. The old translators derive the word from נָדָה, *vagari, errare*, in the sense of *agitatio, jactatio facta, i. e., agitata jactata est*. Others take it in the sense of נָדָה (Ps. xlv. 15), that at which men shake the head [as an expression of contemptuous pity.—W. H. H.]. But the connection requires that the word be used in the sense of that which excites abhorrence: for, according to the following clause, Jerusalem is despised because men now see her nakedness and her uncleanness. Since the lengthening of a syllable, to compensate for the doubling of the following consonant, is not infrequent [see הִלְלָה for הִלְלָה, next clause, and GREEN'S *Gr.*, § 141, 3.—W. H. H.], we may take נִדְהָ as another form of נָדָה (ver. 17). See OLSH., § 82, c. But נָדָה is that which one avoids, flings away from him as vile, abominates, that which is unclean, an object of abhorrence, and then the condition [or state, in the abstract] of uncleanness. It is especially used of the uncleanness of women (Lev. xii. 2; xv. 19, etc.). Here it would denote the person afflicted with such uncleanness, and become, on that account, an object of abhorrence, as Ezek. xviii. 6 speaks of a אִשָּׁה נִדְהָ. Neither נִדְהָ nor נָדָה occur in Jeremiah.

[The authorities for the translation of this word are about equally divided. Those that agree with our author are: the Syr., *horror*; Ital., *a laughing-stock*; Ger., *ein unreines Weib*; BLAYNEY, *one set apart for unclean*; HENDERSON, *unclean*; NOYES, *vile*. On the other hand we have: Sept., *fluctuation*; Vulg., *instable*; Targ., *va-*

grant; CRANMER and BISHOPS' B., *therefore she is come in decay*; E. V. and BOOTHROYD, *therefore she is removed*. CALVIN, *therefore she is become a wanderer*; "the word ought properly to be applied to their exile, when the Jews became unfixed and vagrant s:" to which his English Editor, Rev. JOHN OWEN, adds this note, "the reference here is evidently to banishment, and not to uncleanness, as some take it, because the noun is sometimes so taken, persons being removed from society on account of uncleanness." HUGH BROUGHTON, *therefore came she into dispersion*, "such uncertainty of place as Cain had, Gen. iv., wandering from place to place." The argument derived from the connection seems to be decisive in favor of the first opinion, *therefore is she become vile, or abominable*, NÆGELSBACH, *zum Abscheu*—W. H. H.]

Ver. 9. **Her filthiness is in her skirts.**—Zion [Jerusalem] for a long time trifled with sin. She believed the evil she did would not become manifest to her injury. Now it is all become manifest. Her uncleanness has come to the surface: it is no longer hidden within her, but it is on her skirts (see Jer. xiii. 22, 26; Nah. iii. 5). [WORDSWORTH: "It is visible to all; she cannot deny her uncleanness." CALVIN refers this to the punishment, rather than the guilt of their sin; as LOWRY remarks: "she carries the marks of her sins in the greatness of her punishment." The idea of personal uncleanness, however, is stated with such revolting plainness that we cannot fail to see that the very punishment consists in the exposure of her moral pollution. See Jer. ii. 19, 22, 34.—W. H. H.].—**She remembereth not her last end.** She considered not what the end would be. She did not in the beginning reflect what the consequences of her sin must be. [ASSEM. Annot.: "She remembered not. She considered not, when time was, what the issue of her wicked courses would be, what they would bring her to at last; see Deut. xxxii. 29. So was it with Babel, Isa. xlvii. 7, and with this people, though forewarned of it, Jer. ii. 25." CALVIN understands this to mean, "that the Jews were so overwhelmed with despair, that they did not raise up their thoughts to God's promises;—they were so demented by their sorrow, that they became stupidified, and entertained no hope as to the future." This interpretation grows out of the view that the first clause refers to the punishment of sin and not to sin itself; and is inconsistent with the apparent sense, with the context and with the ordinary use of the phrase "remembering the latter end."—W. H. H.].—**Therefore she came down wonderfully.**—Lit. She considered not her latter end, and came down wonderfully. In consequence of her want of consideration she has fallen and is degraded from her high estate. See Deut. xxviii. 43; Jer. xlviii. 18.—**She had—has—no comforter.** See ver. 2.—**O Lord, behold my affliction, for the enemy hath magnified.**—*doth magnify—himself.*—A pious ejaculation, which is put in the mouth of Zion [Jerusalem] herself. Jehovah is implored to observe how proudly the enemy, to whom Zion [Jerusalem] is no match, exalts himself. [HENDERSON: "After ascribing the fall of Jerusalem to heedless indulgence in sin, by a striking prosopopeia, he introduces her as im-

ploring the compassionate regard of Jehovah." See, for a strikingly similar rhetorical construction, Gen. xlix. 18.—The idea in the last clause, *for the enemy magnifies himself*, is that the enemy increases his insolence and violence (see *gram. note above*), he is growing more and more vindictive. This may be considered, not only as a reason why Jerusalem utters a cry to God, but as an argument addressed to God for His interposition. So CALVIN represents it: "The Prophet, in order to obtain favor, says, that enemies had *greatly exalted themselves*. And this deserves a special notice; for what seems to occasion despair to us, ought, on the contrary, to encourage us to entertain good hope, that is, when enemies are insolent and carry themselves with great arrogance and insult us. The greater and the less tolerable their pride is, with more confidence may we call on God, for the Holy Spirit has not in vain taught us this truth, that God will be propitious to us when enemies thus greatly exalt themselves, that is, when they become beyond measure proud, and immoderately indulge themselves in every kind of contempt."—W. H. H.]

Ver. 10. Since Zion [Jerusalem] has not preserved the sanctuary of her heart from pollution by the enemy of her soul, but has suffered that enemy to rob her of her spiritual treasures, she must not wonder if her earthly enemies desecrate by their presence her earthly sanctuary, and stretch out the hand towards its precious things.—**The adversary hath spread out his hand** [or rather, stretched it out, (so FUERST, NAEGLSBACH, and ASSEM. *Annot.*), as about to seize and appropriate them.—W. H. H.], **upon all her pleasant things**. Precious, or glorious things. The vessels and treasures of the Temple are intended (see 2 Chron. xxxvi. 10; Jer. lii. 17 ff.), as is evident from the explanatory conjunction for with which the next clause begins: **for she hath seen that the heathen entered into her sanctuary, whom Thou didst command that they should not enter into Thy congregation**. In Deut. xxiii. 2, 3, we find the command never to allow Ammonites and Moabites to come into the congregation of the Lord. This special command was afterwards applied to all the heathen: Ezek. xlv. 7, 9; Neh. xiii. 3. We are reminded also of the Porch of the heathen, violation of which, according to Josephus (Jewish Wars, VI., 2, 4; comp. Acts xxi. 28), was forbidden on pain of death. [Observe the antithesis between *sanctuary* and *congregation*. BOOTHROYD expresses this in his translation, in which he says "the sense is given and not the idiom:" *Surely she hath seen nations enter into her sanctuary, whom Thou didst forbid to enter even into Thy congregation*. Those who were forbidden even to worship with the people, had intruded into the holy place—only priests might enter. "If even their entering to perform an act of worship would have been construed as a violation of the precept, how much more when it had for its object destruction and spoliation" (HENDERSON).—W. H. H.]

[NÆGELSBACH translates: *For she saw heathen who came into her sanctuary*. It would be better to translate, *For she hath seen how heathen came, etc.* I have tried to preserve the same form of the verb נָכַח in both clauses by making *heathen*

the object of one verb and subject of the other. If this is a fault, I share it in company with old HUGH BROUGHTON and with BLAYNEY. The CRANMER and BISHOPS' BIBLES give the sense excellently: "Yea, even before her eyes came the heathen in and out of the sanctuary; whom Thou (nevertheless) hast forbidden to come within Thy congregation."—It is difficult to preserve the force of the final word נָכַח, without putting the clause in quotation marks. The possessive pronoun in the English version "*thy congregation*" must refer to the people, not to God.—W. H. H.]

Ver. 11. To dreadful spiritual distress is added the greatest bodily want, *hunger*. The Israelites must part with their jewels in order to procure necessary food. See ver. 19. [**All her people sigh**. The distress is real and universal. In ver. 4 the priests sigh; in ver. 8 the ideal person, Jerusalem, sigheth: but here we have, not a poetical image, but the actual groaning of the people, suffering with hunger and searching for food.—**They seek bread**, or rather *seeking for bread*. This expresses the reason for their sighing.—**They have given (they give) their pleasant things** (*precious things*, BROUGHTON, CRANMER, BISHOPS' BIBLE, HENDERSON, NOYES; *jewels*, NÆGELSBACH, WORDSWORTH); **for meat** (*food*). By *precious things* are, doubtless, meant those ornaments which oriental women value so highly. "A striking illustration of this is given by Mr. ROBERTS:—the people of the East retain their little valuables, such as jewels and rich robes, to the last extremity. To part with that, which has perhaps been a kind of heirloom in the family, is like parting with life. Have they sold the last wreck of their other property; are they on the verge of death?—the emaciated members of the family are called together, and some one undertakes the heart-rending task of proposing such a bracelet, or armlet, or ear-ring, or the pendant of the forehead, to be sold. For a moment all are silent, till the mother or daughters burst into tears, and then the contending feelings of hunger, and love for their 'pleasant things' alternately prevail. In general, the conclusion is to pledge, and not to sell their much-loved ornaments; but such is the rapacity of those who have money, and such the extreme penury of those who have once fallen, that they seldom regain them" (*Oriental Illustrations*, p. 483). "Under such circumstances, and particularly in times of public calamity, it often happens that jewels and other property of most valuable description, are disposed of for the merest trifle, that a little bread may be obtained to relieve the soul" (*Pictorial Bible*, Lon. See also *Comp. Comm.*).—W. H. H.]—**To relieve the soul** [marg. E. V., *to make the soul to come again*]. The meaning is evident from 1 Kings xvii. 21, 22; 1 Sam. xxx. 12; Jud. xv. 19. [To sustain life: lit., *to cause the breath, or life to return*. "This mode of expression is founded on the idea, that when one is faint, the breath or life is as it were gone" (HENDERSON). See Job ii. 4, "all that a man hath will he give for his life."—W. H. H.] **See, O Lord, and consider**. See vers. 9, 20; ii. 20: v. 1; comp. iii. 63; iv. 16.—[**For I am become vile. How wretched I am become**. There

is certainly, as HENDERSON remarks, "something incongruous in assigning her vileness as a reason why God should regard Jerusalem;" what is here meant is, as HENDERSON acknowledges while he retains the word "vile," "not her moral pollution, but her abject and despised condition, which was exposed to all around her." —NAGELSBACH with the last clause of this verse begins an entirely new section. In all that follows, he says, down to ver. 16 Zion herself speaks. She entreats first Jehovah, then all passers-by to regard her misery. In fact, however, the ad-

dress of Jerusalem to Jehovah begins with the last clause of ver. 9, and is continued down to end of this verse. The appeal to God in the last clause of ver. 10, *which Thou commandest, etc.*, and again this prayer to God at the close ver. 11, shows that the whole is addressed to Him: the use of the third person instead of the first in the first two clauses both of ver. 10 and ver. 11, does not refute this, as the change from the first to the third person is so frequent in Hebrew descriptive poetry.—W. H. H.]

PART II.

I. 12-22.

- ↳ VER. 12. Is it nothing to you, all ye that pass by?
Behold and see
If there be any sorrow like unto my sorrow,
Which is inflicted on me,
Wherewith Jehovah hath afflicted me
In the day of His fierce anger!
- Ⓜ VER. 13. From on high hath He sent fire into my bones,
And it subdued them.
He hath spread a net for my feet,
He hath turned me back.
He hath made me desolate—
All the day long sorrowful!
- Ⓜ VER. 14. The yoke of my sins is bound fast to His hand.
They are twined together,
They rise up above my neck.
He hath caused my strength to fail.
The Lord hath delivered me into the hands of those
Whom I cannot resist.
- Ⓜ VER. 15. The Lord hath made despicable all my mighty men
In the midst of me.
He hath proclaimed a set-time against me
To crush my young men.
The Lord hath trodden the wine-press
As to the virgin, Judah's daughter.
- Ⓜ VER. 16. For these things I weep.
Mine eye, mine eye—runneth down with water,
Because the Comforter—Restorer of my soul—
Is far from me.
My children are perishing
Because the enemy prevails.
- Ⓜ VER. 17. Zion stretches out her hands,
But there is no Comforter for her.
Jehovah has given charge concerning Jacob
That his neighbors be his enemies.
Jerusalem has become
An abomination in the midst of them.

- ♀ VER. 18. Jehovah—He is righteous :
 For I have disobeyed His commandment.
 Hear, I pray you, all ye peoples,
 And behold my sorrow.
 My virgins and my young men
 Are gone into captivity.
- ♀ VER. 19. I called to my lovers :
 They deceived me.
 My priests and my elders
 Expired in the city,
 For they sought food for themselves
 To revive their souls.
- ♀ VER. 20. Behold, O Jehovah, how I am distressed !
 My bowels are greatly troubled.
 My heart is turned within me,
 For I have grievously rebelled ;
 Abroad the sword bereaveth,
 At home —Death !
- ♀ VER. 21. They heard that I sigh,
 That I have no Comforter.
 All my enemies heard of my trouble.
 They rejoiced that Thou hadst done it,
 That Thou hast brought the day Thou hadst proclaimed.
 But they shall be like me !
- ♀ VER. 22. Let all their wickedness come before Thee ;
 And do unto them
 As thou hast done unto me
 For all my transgressions :
 For my sighs are many
 And my heart is faint.

ANALYSIS.

From the last clause of verse 11, the Poet lets Zion [Jerusalem] herself speak, as she had done already, parenthetically, in ver. 9. This method of recital continues to the end of the chapter, with a single interruption, ver. 17, where the Poet himself throws in a word. [There is no necessity for supposing a change of speaker in ver. 17.—W. H. H.] Zion [Jerusalem] invites all who pass by, ver. 12, to convince themselves by their own observation, that there is no sorrow like unto her sorrow ; it streamed as fire through her bones, whilst at the same time a net had caught her feet, ver. 13. She was the victim of sins of her own sowing, in consequence of which she had been helplessly given up to mighty enemies, ver. 14 ; her heroes had proved themselves powerless, for her enemies had been called together against Judah as to a feast at the wine-press, ver. 15. It is most natural that Zion's [Jerusalem's] tears should flow without ceasing for such calamities, and all the more natural since after the catastrophe all hope failed her, ver. 16. By way of confirmation the Poet repeats, in his own words, the thoughts expressed by Zion [Jerusalem] in the preceding context, ver. 17 : that she stretches forth her hands for help in vain, that the Lord had called together all her foes against her, so that she now stood in the midst of them as an object of abhorrence. Vers. 18-22, Zion [Jerusalem] speaks again. Once more she repeats, vers. 18, 19, in the way of recapitulation, the acknowledgment of her sin, the invitation to consider her great distress, the description of the principal items of the same, the banishment of her efficient youth, the defection of human allies, the pitiable death by starvation of her venerable priests and elders. The last three verses are a prayer. May the Lord regard her misery ; the hopeful heart is broken by the blows of the angel of death, ver. 20. May the Lord bring upon her malignant enemies such a day of vengeance as He had brought upon Zion [Jerusalem], vers. 21, 22. The last two lines of ver. 22 are a final exclamation of pain, from which it is evident that the petitions offered to the Lord had not availed to allay the deeply-seated agony of mind.

I. 12.

- 12 Is it nothing to you, all ye that pass by ? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

TEXTUAL AND GRAMMATICAL.

Ver. 12.—**כִּלְעִנְבִּי דָרָךְ**. This phrase is found in II. 15; Job xxi. 29; Ps. lxxx. 13; lxxxix. 42; Prov. ix. 15.—**אִם־יֵשׁ**, comp. ver. 18. These words, by brevity and simplicity, are highly poetical.—**עוֹלָל**. The Pual. conj. occurs only here; the active in ver. 22; II. 20; III. 51; Jer. vi. 9 in the sense of *racemari* [to glean; so JEROME renders it in our text, *Who has gleaned me.*—W. H. H.], comp. Jer. xxxviii. 19.—**וְגִלָּתָהּ**, see **וְגִלָּתָהּ**, ver. 4.—**בְּיוֹם רָחִי**. This expression is found only here and Is. xlii. 13. **וְרָחִי אֶפְלֹ** is an expression common with Jeremiah, iv. 8, 26; xxv. 37, 38; xxx. 24; xlix. 37.

EXEGETICAL AND CRITICAL.

Ver. 12. Zion [Jerusalem] addresses herself now to men, especially to all "passers by," in order to gain their attention and stir up their sympathy for her sufferings. [This address, according to NAEGLSBACH, extends to ver. 16, but in fact, to the end of ver. 19, when Jerusalem again addresses herself to Jehovah.—W. H. H.]—Is it nothing to you, all ye that pass by? The Hebrew is very difficult and hardly capable of a satisfactory explanation. It seems to me that the only allowable explanation is this: *not on yourselves* (look), *but look and see whether any sorrow is as my sorrow.* [See crit. note below. There is a difficulty first in deciding whether the first word in the Hebrew is a mere particle of wishing: *oh if, oh that, utinam, would that!* Or whether it is the particle of negation. If the former, then we may adopt BLAYNEY'S translation, "O that among you, all ye that pass by, ye would look and see, if there be a sorrow like unto my sorrow," etc. Thus our text is a call for sympathy. But there is little in favor of this interpretation. But if the word referred to is a particle of negation, then there are other difficulties: is it a simple negative, or a negative of interrogation? In either case, what is the meaning? If it is a simple negative, we may explain it in several ways. 1. We may, as NAEGLSBACH does, connect the negative with the following verbs, *Look not on yourselves, but look and see if there be any sorrow like unto my sorrow.* Or, 2. We may translate literally, *it is not to you*, and then we may explain it in two ways: either as an enunciation of the fact that what had befallen her had not befallen them; so HUGH BROUGHTON, *This hath not befallen you, O all that pass by the way. Consider ye and see if, etc.*; or it may be taken as a complaint that her sorrows were so slighted—and then the sense is, *It is nothing to you, i. e., you have no concern in it or care for it.* Or, 3. We may translate it in the form of a wish or prayer, 'let not that befall you that hath befallen me.' If we take the word interrogatively, then we may suppose a word omitted, 'Whether or no shall I call upon you,' etc.; or we may render it as the English version has it, and in favor of which we have the weight of authority on the part of translators and commentators: *Is it nothing to you, all ye that pass by?* WEST. ANNOT.: "Do ye make light of mine afflictions? or, do ye not regard them, and lay them to heart? as complaining that her calamities were so slighted by others, and endeavoring to move them to some commiseration of her. See somewhat the like form of speech in the prayer of those holy men to God, Neh. ix. 32."—Behold and see if there be any sorrow like unto

my sorrow, which is done unto me. WEST. ANNOT.: "The manner of persons that sit weeping and wailing, as wandering outcasts, by the wayside, is wont to be no other than is here deciphered, in a proneness to acquaint others with their calamitous condition (so ver. 18), and to aggravate them in relation of them, as being such as had never the like been known or heard of before. See iii. 1; iv. 6."—Wherewith the Lord (Jehovah) hath afflicted me in the day of His fierce anger. See ver. 5. "By the transcendent greatness of mine affliction ye may easily perceive that there is a special hand and work of God in it. See Is. x. 5." WEST. ANNOT.—W. H. H.]

לֹא אֶלֶיכֶם. The Sept. reads *οὐ πρὸς ὑμᾶς*, where without doubt we should read *οὐ πρ. ὑ.* Vulgate: *O vos omnes.* Chald.: *Adjuro vos omnes.* Syr., very literally: *Nihine ad vos omnes viatores?* Arab.: *O quotquot viam transitis!* That the Sept.

reads **לֹא אֶלֶיכֶם** as **לֹא אֶלֶיכֶם** is very probable. There is nothing that should prevent our pointing it so today, if any thing were to be gained by it. But **לֹא** (for which we have **לֹא**, 1 Sam. xiv. 30; Is. xlviii. 18; lxiii. 19) never stands as a simple interjection, but is a conjunction, and always requires a verb after it. We could indeed supply such a verb (Oh, that my call might compel your attention, or the like); but it is difficult to supply the right word, and we cannot conceive why the Poet should leave the reader to supply it. If

we read **לֹא אֶלֶיכֶם** (which, according to the Masora, stands 35 times for **לֹא**, see FÜRST), then there are two ways of explaining it. Either it may be understood interrogatively: *nonne ad vos?* Then **אֶלֶיכֶם** must be supplied, as Prov. viii. 4 reads,

אֶלֶיכֶם אֲשִׁים אֶקְרָא. But there **אֶקְרָא** is expressed. To supply it here, seems to me, were equally as difficult as the supply of a word after **לֹא** would necessarily be. Or, **לֹא אֶלֶיכֶם** may be understood as a negation. In this sense ABEN EZRA and ROSENMUELLER take it, whilst they supply the words **לֹא אֶקְרָא**, i. e.,

hucusque non tetigit vos, quod mihi accidit; vos tanta mala, quanta nos opprimunt, nondum estis experti. But this explanation is evidently very arbitrary.

אֶלֶיכֶם is to be regarded as dependent on **וְגִלָּתָהּ**, which is often construed with **אֶלֶיכֶם**, Num. xxi. 9; Ps. xxxiv. 6; cii. 20; Is. xxii. 11, etc. This explanation is not, it is true, entirely satisfactory. But may not the forced construction arise from the constraint of the alphabetical arrangement of the text? [See remark above.

לֹא here is the same as הֲלֹא, see FUERST and 1 Sam. xiv. 30. The omission of the interrogation הֲ is accounted for by the desire to employ ל as the initial letter. HENDERSON: "לֹא is a strong

mode of expressing the negation לֹא, which has here all the force of a substantive put interrogatively, as it is in the common version: *Is it nothing?*"—W. H. H.]

I. 13-16.

- 13 From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet; he hath turned me back; he hath made me desolate
14 and faint all the day. The yoke of my transgressions is bound by his hand; they are wretched, and come up upon my neck; he hath made my strength to fall; the LORD hath delivered me into their hands, from whom I am not able to rise up.
15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me; my children are desolate, because the enemy prevailed.

TEXTUAL AND GRAMMATICAL.

Ver. 13.—מְרוֹם occurs often in Jeremiah: xvii. 12, etc.; מְפֹרוֹם, xxv. 30.—עֲצָמוֹת, Jer. viii. 1, and elsewhere.—וַיִּרְדָּהּ. The word is obscure. It is the Imp. Kal. of רָדָה. But רָדָה signifies to tread upon, govern. The subject can be אֵשׁ, since this word is also used as a masculine (אֵשׁ לְהַט, Ps. civ. 4). The singular suffix נָה—refers to עֲצָמוֹתֵי, since the bones are regarded as constituting one body. See NAEGLER, *Gr.*, § 105, 7, rem. 2. We translate, therefore, and it subdued them. [FUERST: (יִרְדָּה) for (יִרְדָּה), and he caused it (the fire) to become master. BLAYNEY translates, and hath caused it to penetrate into my bones, and says: "This is obviously the right construction, and it is that which is approved by the LXX." But the Sept. uses the verb *καταγαγεν*,—and obviously neither that verb nor the Hebrew means to penetrate. All the other versions use the word 'prevail,' 'subdue,' or 'govern,' except BOOTHROYD, who blindly follows BLAYNEY.—W. H. H.] רָדָה, Jer. v. 31. Comp. Lev. xxv. 43, 46, 53.—פָּרַשׁ. See ver. 10. רָשָׁת occurs not again in Lamentations and not at all in Jeremiah.—הִשִּׁיבֵנִי. The Hiphil form, caused me to turn. This favors the idea of the net as the instrument of preventing escape; see below.—W. H. H.] שׁוּמְכִין, ver. 4.—רָדָה. This word does not occur in Jeremiah. It is found, besides here, v. 17; Lev. xv. 33; xx. 18; Is. xxx. 22.

Ver. 14.—נִשְׁכָּר is ἀν. λεγ. The root נָכַר, which reappears in נִשְׁכָּר, *ligare* (Gen. xli. 9), נִשְׁכָּר, אֶנְךָ, Aram. אֶנְךָ, *ligarii* (see אֶנְךָ, *nodus*, Is. lviii. 6) *cal-ens*, kettle (observe the change of the aspirate to the sibilant, comp. *סַע* and *סוּס*, *סֶלֶם* and *סִלְבָּא*, *שָׁרֵף* and *שֶׁרֶף*, *אֶלֶס* and *סַל*, Ges. *Thes.*, p. 1318), seems to have the signification of binding, tying. EWALD conjectures that נִשְׁכָּר may have been the common technical term for harnessing.—עָלָה, frequent in Jeremiah: ii. 20; v. 5; xxviii. 2, 4, 11, 14; xxx. 8. In עָלָה and עָלָה the Poet seems to aim at a play upon words.—פָּשַׁע occurs only vers. 5, 14, 22; Jer. v. 6.—The Hithpael הִשְׁתַּכְּנָה only here; elsewhere only the Pual, Job xl. 7. [BOOTHROYD, translating עָלָה as if it were עָלָה, is compelled to translate יִשְׁתַּכְּנָה in the sing., *His yoke He hath twisted on my neck*.—For a similar use of עָלָה with עָלָה, in the sense of rising above the object indicated, see Deut. xxviii. 43.—W. H. H.]—הִכְשִׁיל. Kal frequent in Jeremiah; Hiph., *labare fecit*, Jer. xviii. 15; Hoph. Jer. xviii. 23.—בִּירֵי. Construction as in Jer. ii. 8. See my *Gr.*, § 65, 2, f. ["A noun is sometimes put in the construct before a succeeding clause with which it is already connected,"—particularly when the relation is itself omitted, בִּירֵי הַיָּד, *by the hand of him whom thou wilt send*" (GREEN'S *Gr.*). This construction renders it necessary to take קוֹם in a transitive sense; or else to introduce a word besides the relative; so E. V.: *from whom I am not able to rise up*. NOYEN: *against whom I cannot stand up*. Whom I cannot withstand or resist. This seems to be the sense, and is not foreign to the use of קוֹם.—W. H. H.]

Ver. 15.—כֶּלֶה. Piel only here: Kal, Ps. cxix. 118; Pual, Job xxviii. 16, 17.—מְבִיר, often in Jeremiah, viii. 16; xlv. 15; xlvii. 3; i. 11. In Lam. only here.—כִּיעָה, Lev. xxiii. 4. See ver. 4. Jeremiah generally uses the noun in the sense of *tempus finem* [and that is its meaning here. OWEN: *He hath brought on me the fixed time to destroy my young men*.—W. H. H.]—לְשֹׁכֵר בַּחַיִּי. A peculiar expression, yet see Jer. li. 22.—לֶךְ גֵּת לֶךְ. A peculiar use of ל [it seems to mean *with relation to, as to, quoad*.—W. H. H.]—גֵּת, not in Jeremiah, yet he uses לֶךְ of the treaders of the wine-press, xxv. 30; xlviii. 33; li. 33.—בְּתִילֵית בַּת, in Jeremiah once, of the Egyptians, xlv. 11, and once in the connection בְּתִילֵית בַּת עֶפְרַיִם, xiv. 17; comp. xviii. 13; xxxi. 4, 21. In Lam., besides here, only in ii. 13, comp. ii. 10.

Ver. 16.—בִּכְהָ (see פִּרְיָה, Is. xvii. 6 and elsewhere; OLSH., § 177, 6) occurs only here. Yet Jeremiah uses בִּכְהָ, xli. 6, and בִּכְהָ, xxxi. 15: in the last place in connection with עָלָה, as here: elsewhere בִּכְהָ is constructed with acc. viii. 23,

ל, xxii. 10, or כִּפְפוּ, xiii. 17. [GREEN, *Gr.*, §209, 1, and PAULI, *Anal.*, p. 261, attribute the *form* to the fact that ' was originally the last radical of the verb. PAULI, in his *Kry*, p. 63, n, informs us that "the Prophet uses the feminine gender for the purpose of expressing meekness and the intensity of his grief." A rather remarkable instance of a rule made to meet a supposed case. Fortunately we are not obliged to allow the Prophet to unsex himself, since not the Prophet himself, but the ideal and feminine Jerusalem is the speaker.—The verb, properly intransitive, is used in a transitive sense: *my eye runs down water*. A peculiar Hebrew idiom to express *abundance*, Joel iv. 18, הִלְכְּנָה הַרְלֵכָה, *the hills shall run milk*. See GREEN'S *Gr.*—W. H. H.]—The part. כְּנֻחִים Jeremiah does not use. שְׂוֹכֵמִים, see ver. 4.—כָּרַךְ is found Jer. ix. 2.

EXEGETICAL AND CRITICAL.

Vers. 13-16 contain a particular account of the various sufferings endured, together with their efficient causes.

Ver. 13. The sufferings [of the city] appear under two images. The first image is derived from the fire that falls from Heaven (Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6). Heavenly fire burns more fiercely than earthly; it cannot be quenched. [The image of fire is suggested by the last words of the preceding verse, "in the day of his fierce anger," which may be rendered in the day of His glowing or burning anger. So CALVIN, in *die exardescenzie iræ suæ*.—From above, lit., from on high. CALVIN: "the expression is emphatical, for the Prophet means that it was no common or human burning; because what is ascribed to God exceeds what is human or earthly."—**Hath he sent fire into my bones.** CALVIN: "They who interpret bones of fortified places, weaken the meaning of the Prophet. I take bones in their proper sense, as though it were said, that God's fire had penetrated into the inmost parts. This way of speaking often occurs in Scripture.—David deplored that his bones were vexed or troubled, Ps. vi. 2. And Hezekiah said in his song, "As a lion he hath broken my bones," Is. xxxviii. 13."—W. H. H.]—**And it prevaileth against them.** *And it hath subdued them*, or got the better of them. [CALVIN: "The Prophet says that fire had been sent by God, which ruled in his bones,—that is, which not only burnt the skin and the flesh, but also consumed the bones." The CRANMER and BISHOPS' BIBLES translate very freely, but preserve the sense, "From above hath He sent down fire into my bones, and it burneth them cruelly."—W. H. H.]—The second image is derived from the hunter, who lays nets for the wild beast.—**He hath spread a net for my feet.** [CALVIN: "There is another similitude added, that God had spread a net before her feet,—and thus He had taken away every means of escape. She had been ensnared by God's judgments, so that she was bound over to ruin, as though she had fallen into toils or snares."—**He hath turned me back.** See ver. 8. This and the two following clauses contain ideas by means of which the poet seems to pass over from the image to the reality. [But is not this clause to be explained by the metaphor of the net, by which, when she sought to escape, she was turned back? So CALVIN understands it: "She had been turned back by the nets of God." Or we may explain it consistently with the metaphor, as the WESTMINSTER ANNOTATIONS do: "Cast me down backward; thrown me down and laid me on my back."—**He hath made me desolate, and faint all the day:** or, better, *sorrowful all the day*: so NÆGELSACH and CALVIN.

CRANMER'S B. and BISHOPS' B. both render it, "He hath made me desolate, so that I must ever be mourning." CALVIN: "It is stated in the third place, that she was desolate all the day, so that she sorrowed perpetually."—W. H. H.]

Ver. 14. A third metaphor, which indicates the cause of the ruin which has befallen Zion [Jerusalem].—**The yoke of my transgressions is bound by His hand, to His hand.** Zion [Jerusalem] may not be relieved from her guilt, but rather it is tied fast upon her as a yoke. And truly this is done by God's hand. But what God binds, that He holds fast; no mortal power can loosen it. [HENDERSON: "The next metaphor is taken from agricultural life. As the hand of the ploughman firmly binds the yoke on the neck of the ox, so inseparably had the punishment of the iniquities of Jerusalem been connected with her rebellious conduct towards Jehovah."—There is some uncertainty as to the verb in this clause. In the Keri or Masoretic reading and in several MSS. and printed editions of the Bible, the verb used means *to be watched*: and the verb is taken in the sense of *watching* in the Sept., Syr. and Vulgate, and the old versions generally. It is singular that NÆGELSACH does not refer to this reading, since it is the one adopted in the text of the German Bible. Dr. BLAYNEY and the Rev. JOHN OWEN, insist that this is the correct reading. All the versions and translators adopting this reading, except the Vulgate, take the word rendered *yoke* not as a noun, but as a preposition. Mr. OWEN translates thus: *He hath watched over my transgressions, by His hand they are twined*. This gives a good sense. "To 'watch over transgressions,' is similar to 'watch upon (or over) the evil' in Dan. ix. 14; it is to watch over them in order to punish them" (J. OWEN). But the grammatical objections to this rendering are nearly insuperable. See *Crit. Note below*.—Another point of interest is whether we should translate *by His hand*, or *in*, or *to His hand*. The former is adopted by NÆGELSACH, HENDERSON and BOOTHROYD, and has the sanction of the English Version. The latter in *His hand*, is supported by Sept., Vulg., BISHOPS' BIBLE, CALVIN, BLAYNEY, and NOYES, and is recommended by the sense, and also best expresses the primitive sense of the preposition. The BISHOPS' BIBLE reads, *the yoke of my transgressions is bound fast to His hand*; and appends this note, "The bondage through sin is most grievous, which therefore is called the yoke of sins, fastened in or to God's hand because by no means it can be shaken off or remitted, but only of God's grace and mercy." NOYES: "The yoke of my transgressions is fastened in His hand. A metaphor drawn from the practice of a husbandman, who, after fastening the yoke upon the cattle, keeps the cords wound round his hand. So she says the yoke of her transgressions, i. e., the consequences of them, is fastened upon her

neck, and the cords connected with it wound round the hand of God, so that she could not throw it off." CALVIN has a long note to the same effect.—W. H. H.].—**They are wreathed** and, or, [leaving out the conjunction which is not in the original] **they come up—rise up above—upon my neck.** Comp. Ps. xxxviii. 5. As if the yoke were fastened by many cords, interwoven together, and forming, as it were, a heap or elevation upon the neck. The verbs being in the plural must have for their subject the word "transgressions," hence it is evident that he regarded the sins themselves as the cords which fastened the yoke on the neck. And very certainly sins constitute the bond between the guilty one and his guilt. [WORDSWORTH: "*My sins are twined together*, so as to fasten the yoke upon my neck. Comp. Deut. xxviii. 48. The reason of this comparison is that *sins* become *punishments* (*peccati poena peccatum*), and are a sore burden, too heavy for the sinner to bear (Ps. xxxviii. 4)."] HENDERSON: "To express more forcibly the complicated character of the iniquities of the Jews as entailing punishment upon them, they are said to *entwine* or *interweave themselves*, the idea being probably borrowed from the intertwining of withes for the purpose of binding the yoke with them." The expression, *they come up upon my neck* (variously rendered, *they go over my neck* (BROUGHTON), *come up about my neck* (BISH. BIBLE), *rise up on my neck* (HENDERSON), *are laid upon my neck* (NOYES), may express the idea of a burden in addition to that of a yoke, that the sins wreath themselves into a yoke that is heavy and burdensome on the neck, "a yoke which is insupportable" (WORDSWORTH, NOYES),—or the idea may be, that the yoke is so wreathed together and knotted as it were upon the neck, that the head cannot be withdrawn from it. The last seems to be NAGELSBACH's idea. So CALVIN, "we ought to bear in mind the two clauses—that God's hand held the yoke tied, and also that the yoke was bound around the neck of Jerusalem, * * * it is tied, and so fastened, that it cannot be shaken off." So also BROUGHTON, who translates, *they plat themselves; they go over my neck*, and in a treatise on "Jeremie's Lamentations" explains this passage thus: "*The yoke of their sin was platted over their head.* The state in Jeremie's time was so entangled with the idolatry of the Egyptians and their other friends, that they could not get their head out of it."—W. H. H.] In what follows the Poet as in ver. 13, drops the metaphorical style for the literal.—**He hath made my strength to fall.** *He has broken my strength.* [The primitive meaning of the Hebrew verb suggests the idea of one tottering to and fro, staggering from weakness (see Is. v. 27), as, in the present instance, under a heavy yoke. Our E. V. vainly strives to preserve this idea in a phrase that is awkward and needs explanation, "*He has made my strength to fall.*" BLAYNEY comes nearer the primitive meaning of the verb by using the word "*stumble*" instead of "*fall*," *hath caused my strength to stumble.* But it is doubtful if the verb, in the form in which it is used, expresses more than the idea of weakening or exhausting the strength. OWEN: "*He hath weakened my strength.*" CALVIN: *corrumpere fecit (vel, debilitavit) robur meum.*

BISHOPS' BIBLE and HENDERSON: "*He hath caused my strength to fail.*"—W. H. H.].—**The Lord hath delivered me into their hands, from whom I am not able to rise up, whom I cannot resist.**—The Lord, *Adonai.* This name, *Adonai*, never occurs *alone* in the prophecies of Jeremiah, but is always followed by *Jehovah* (and that, too, according to the Masoretic punctuation יהוה אדני), i. 6; ii. 19, 22; iv. 10; vii. 20; xiv. 18; xlv. 26, xlv. 5; l. 81. But in the Lamentations, *Adonai* is never followed by *Jehovah*, and stands *alone* in fourteen places, i. 14, 15 twice; ii. 1, 2, 5, 7, 18, 19, 20; iii. 81, 86, 87, 58 [see Introduction, Add. Rem., p. 82. If *Adonai* is the correct reading, its significance is thus explained by WORDSWORTH: "The prophet appears thus to intimate in the Lamentations, that now, in her captivity and humiliation, Jerusalem felt the *lordship* of *Jehovah*, the God of Israel; but by reason of her sins, no longer felt that *lordship* to be exercised by Him as *JEHOVAH*, i. e., as the God of His covenanted people, to protect them. A similar feeling made Solomon abstain in Ecclesiastes from the use of the name *JEHOVAH* altogether."]

[The argument of OWEN for reading שָׁקַר instead of נָשַׁק, that where all the versions agree, there is a strong presumption that they are right, is offset by the difficulty of construction in that case and the necessity it involves of changing עַל *yoke* into עָל *upon* in the first clause, and the verb קָלָה *they rise up* into the noun and pronoun עָלָה *his yoke* in the third clause. The difficulties of construction are evident in the translations of BLAYNEY and OWEN, the two advocates for this reading; BLAYNEY gives the verb in the singular a plural noun for its subject, *my transgressions have been closely watched*; and OWEN renders the verb, which is confessedly a passive verb and so rendered by the Sept. and all the old versions except the Vulgate, which OWEN himself says "hardly gives any meaning," in an active sense, *He hath watched over my transgressions.* A reading involving three changes in the Masoretic points, and even then incapable of correct grammatical construction, surely ought to be rejected.—W. H. H.]

Ver. 15 **The Lord hath trodden under foot.—Hath cast away, or rejected [despised or made despicable]—W. H. H.]** This verse begins in the literal style of speaking, and ends in the metaphorical. [If our English version is to be retained, *trodden under foot*, then the metaphor is begun in the first clause, and beautifully developed as the verse proceeds. But the E. V. cannot be sustained, see *Critical Note below.*—W. H. H.] **All my mighty men,—Heroes, Ger. Helden [FURST: great men].—In the midst of me; in meiner Mitte.** [CALVIN. "She says, *in the midst of me.* And this ought to be observed, for if they had fallen on the field of battle, if they had been taken in the fields by their enemies, such a thing would not have been so grievous; but that they had thus been laid prostrate"—or rather, deprived of strength to resist and thus rendered contemptible,—"*in the very bosom of the city, was indeed a token of vengeance from above.*"—**He hath called an assembly**

against me.—He has proclaimed a solemn feast [a set time.—W. H. H.] against me.—to crush my young men,—to break in pieces my young men. As to a festive gathering the Lord calls her enemies to Jerusalem. The purpose of this festive gathering is indicated in a general way by the words against me; but is more clearly indicated by the words to crush or break in pieces my young men. In this expression is already shadowed forth the following metaphor; for the wine-press breaks to pieces, crushes the berries. [WORDSWORTH: "An oxymoron; the term to call an assembly signifies the gathering of a holy convocation for festal rejoicing, or other religious purposes. But now the religious festival of Jerusalem hath ceased (see ver. 4), and God has called an assembly of enemies to crush her. Compare the expression to sanctify war, or consecrate an army against a city. See on Isa. xiii. 8; Jer. vi. 4; li. 27, 28; Joel iii. 9."—Though it may impair a beautiful figure, it seems better to take מוֹלֵךְ in its usual meaning of a set time. God appointed the time, as for a great solemnity, and it came according to His appointment the time to crush the young men.—W. H. H.]—The Lord hath trodden the virgin, the daughter of Judah, as in a wine-press.—The Lord trod the wine-press of the virgin Judah's daughter. We find substantially the same image used, Joel iv. 13; Isa. lxiii. 2, 3; Rev. xiv. 18-20; xix. 15. [OWEN: The wine-press has the Lord trodden as to the virgin, the daughter of Judah.]

מָלַךְ. The meaning is tollere, lüpfen [to lift up, to remove a thing from its place, to cast it away, and thus to treat it with contempt, or to destroy it, as the case may be. The old lexicographers, tracing a remote analogy between this verb and מָלַךְ, gave to it the sense of treading down, or treading under foot, which is adopted here by E. V., BROUGHTON, CALVIN, BLAYNEY, BOOTHROYD and NOYES; but has not the sanction of the ancient versions. CRANMER and BISHOPS' BIBLE translate it hath destroyed. HENDERSON: hath cast away. So NÄGELSBACH: verworfen hat: so also the Sept., ἐξήνευ, and the Vulg., abstulit. So also NOYES in Ps. cxix. 118, "Thou castest off all who depart from Thy laws;" which ALEXANDER translates, "Thou despisest all those straying from Thy statutes," in which he agrees with the Sept., ἐξουθενώσας, and with the Vulg., sprevisi. This sense, "Thou hast despised," is very suitable to our text. It is still better to give the Piel the force of Hiphil, Thou hast caused to be despised, or rendered despicable, "my mighty men in the midst of me." See CALVIN's note above on the words "in the midst of me," and observe how admirably then the first clause of this verse follows the last clause of the preceding verse: She is given up into the hands of those she cannot resist, and thus her mighty men in the midst of her are made objects of contempt. On the other hand, to translate as NÄGELSBACH, FÜRST and HENDERSON, "The Lord has rejected, or cast away, all my mighty men in the midst of me," is awkward and not very intelligible.—W. H. H.]

Ver. 16. For these things I weep.—This refers back to ver. 12. Zion [Jerusalem] as-

serted in ver. 12 that no sorrow was like her sorrow. The correctness of this assertion is established, vers. 13-15, by matters of fact. Zion [Jerusalem] then, in ver. 16, refers in the words for these things I weep, back to the foregoing assertion, whilst she repeats the same with emphasis though in other words.—Mine eye, mine eye. The emphatic repetition of the same word is not infrequent with Jeremiah; iv. 19, vi. 14; viii. 11; xxiii. 25.—Runneth down with water. See iii. 48; Jer. ix. 17; xiii. 17; xiv. 17.—Because the comforter. See ver. 2.—that should relieve (marg., bring back) my soul,—the Reviver of my soul: see at ver. 11 [the Restorer of my soul, more nearly expresses the original, which is purposely generic and pregnant.—W. H. H.].—Is far from me. [Five times in this poem we have an allusion to an absent comforter; vers. 2, 9, 16, 17, 21. That there is an allusion to God the Holy Ghost seems evident. The addition of the words "Restorer of my soul," reminding us of Ps. xxiii. 3, makes this plain. DIODATI: "The comforter, namely, God by His Holy Spirit." It was the absence of God who comforts His people by His word and Spirit, that Jerusalem deplored, and she might have expressed her grief in the words of the Psalmist, "Why standest Thou afar off, O Jehovah? Why hidest Thou Thyself in times of trouble (x. 1)?" NOYES betrays the theologicum odium in his version, violating the grammar and changing the text, to destroy any possible reference to a Divine personality, "Far from me are they that should comfort me, that should restore my strength." We may translate מְנַחֵם the comforter, or a comforter. the one comforting, one that comforts, but cannot make plurals of it and מְנַחֵם, or get the idea of "strength" out of מְנַחֵם.—W. H. H.]—My children are become desolate,—perished, lit., have become perishing; same word as is used in ver. 4, "her gates are desolate"—destroyed.—W. H. H.]—Because the enemy prevailed—prevails [or has become more powerful. Some take this as if an explanation of the preceding,—that Jerusalem is comfortless because the children, who should comfort her, are themselves helpless. But this is too broad a distinction between Jerusalem and her children, and destroys the unity of the ideal image of the mourning daughter of Jerusalem. We are to take the last words as stating a result, rather than a cause of the helpless Jerusalem, forsaken of her comforter, who could restore her life, and therefore unable to prevent her children from perishing under the superior power of the enemy.—W. H. H.]

מִן עֵינַי. Mine eye, mine eye. BLAYNEY, BOOTHROYD and NOYES omit the repetition on the authority of the ancient versions and some Hebrew MSS. All the other modern versions retain it; even the Douay departs from the Vulgate so far as to read "my eyes." We cannot agree with BLAYNEY that the repetition incumbers the metre. It is more difficult to account for the repetition in so many MSS. than for its omission in a very few. BLAYNEY feels this, when he taxes his ingenuity by suggesting that "perhaps מִן עֵינַי may originally have followed בְּלוֹיָהּ, and have been thus the ground of the transcriber's mis-

take." OWEN, the editor of CALVIN, says: "Though the *Sept.* and *Vulg.* do not repeat the 'eye,' yet the *Targ.* has 'my two eyes'" [so the German, *meine beiden Augen*] "and the *Syr.* 'mine eyes.'" All the ancient versions, there-

fore, do not omit the second 'נֶי', as has been asserted. Most of the Heb. MSS. contain it: and it is very emphatic, highly poetical, and "quite in the style of Jeremiah."—W. H. H.]

I. 17.

17 Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

TEXTUAL AND GRAMMATICAL.

Ver. 17.—פָּרֹשֶׁה. The construction of Piel with פָּ follows the analogy of the Hiphil, then too Piel may have a direct causative signification. See my *Gr.*, §18, III., 2, 3; §69, 1, rem. 2. The Hiphil is found so construed in Jer. xviii. 16. See Ps. xxii. 8; Job xvi. 10. ["As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs admit a construction with פָּ, with" (GREEN'S *Gr.*, §272, 2, b). See Judg. iii. 27, וַיִּהְיוּ עֵינָיו כְּעֵינֵי יְהוֹשָׁפָט. BLAYNEY: "Five MSS. read כִּידֶה, and the Roman edition of the LXX. represents *χαίρει αυτης* in the singular; but the Alexand. and Complut. editions read *χαίρει*."—W. H. H.]—לֵךְ. לֵ here is not a sign of the dative, but a preposition of place. [CHALDÆUS explains, as quoted by ROSENMUELLER, 'Jehovah imposed on the house of Jacob the commandments and law, that they should keep them; but they themselves transgressed the decree of His word.' It is impossible to crowd so much meaning into three words. The ל obviously does not indicate a commandment given to Jacob, but a commandment given concerning Jacob. See כִּי־לֵךְ, ver. 15.—The ancient versions which give כִּי־לֵךְ, ver. 8, the idea of *wandering*, all agree that לֵךְ in this verse has the sense of *uncleaness*. Yet OWEN would insist on translating it here "a wanderer" or fugitive.—W. H. H.]

EXEGETICAL AND CRITICAL.

Ver. 17. The excited speech, begun with last clause of ver. 11, ends with ver. 16, as if from sheer exhaustion. We get the impression from ver. 16, that Zion [Jerusalem] can speak no more on account of pain and tears. Therefore the Poet allows her a pause. He speaks again himself, in order partly to corroborate what has been said, and partly to adduce new matter. [There is no necessity for assuming a change of speakers. See remarks on vers. 11, 12.—The three ideal persons successively introduced in vers. 1-6, representing the city, the nation, and the Temple,—Jerusalem, Judah, and Zion,—appear again, grouped together, in ver. 17, but in a reverse order.—Zion, Jacob, and Jerusalem.—The poetical effect of this separate stanza, following and preceding several connected stanzas, is very fine.—W. H. H.]

Zion spreadeth forth—stretches out—her hands, and there is none to comfort her,—but there is no Comforter for her. See ver. 2. The underlying thought is evidently this: Zion imploringly stretched out her hands for help, but finds none, neither from men nor from God, for Jehovah Himself commanded her neighbors, from whom first of all help was to be expected, to behave in an unfriendly way towards her. [HENDERSON: "Spreading out the hands is a token of the greatest distress." The commentators generally agree in regarding this as a gesture indicating pain; some even regard it in the sense of wringing the hands; so CHALDÆUS, quoted by ROSENMUELLER, *expandit Zion manus suas præ angustia, sicut expandit mulier, qui sedet ad pariendum.*" (See Jer. iv. 81.) But holding

up or stretching out the hands is a natural gesture of entreaty, and is constantly used in the Bible in connection with prayer to God. See especially Ex. ix. 29, 33; 1 Kings viii. 33; Is. i. 15; Ps. xlv. 21; cxliii. 6, where the same Hebrew verb is used as here. NÆGELSBACH, ADAM CLARK and ASSEMBLY'S ANNOTATIONS give it this sense in our text. And it is exceedingly appropriate as an act of Zion, the ideal representative of the religious element of the theocracy and the seat of worship. Zion stretches out her hands in prayer, seeking the Divine Comforter (see ver. 16), but finds Him not: while Jacob, the representative of the theocratic people, is surrounded with enemies, and the queenly city, the seat of the theocratic government, is become an object of abhorrence.—The unusual occurrence in the Hebrew of the preposition *with* before the word *hands* led some of the Jews to adopt a singular translation, which DIODATI adopted in the Italian version: "*Sion distributeth bread to herself with her own hands.*" A description of the want of comfort, because that amongst the Jews, the kinsfolks and neighbors did use to bring food to them that mourned for the death of their nearest friends, inviting them to take food and to comfort themselves: see Dent. xxvi. 14; Jer. xvi. 7; Ezek. xxiv. 17; Hos. ix. 4." DIODATI'S ANNOTATIONS.—W. H. H.]—The LORD [Jehovah] hath commanded—given a charge, see Num. xxvii. 19—concerning Jacob, that his adversaries should be round about him,—that his neighbors should be his enemies. The word translated in E. V. *round about him* does not indicate the place where his enemies were assembled, but is to be understood personally, as Jer. xlviii. 17, 39: Jehovah so ordered it that his neighbors became his oppressors.

[The use of the masculine pronoun *his*, instead of the feminine *her*, shows that there is a distinction between the ideal persons described. When the same person is introduced in ver. 8, under the tribal name of Judah, the feminine particles are used: but the substitution of the name "Jacob" suggests with propriety the idea of a man, rather than of a woman.—The use of masculine or feminine forms in Hebrew indicate often delicate

shades of feeling or depths of thought. See PAULI's *Analecta*, Lect. XXX.—W. H. H.]—**Jerusalem is as a menstruous woman among them**—*Jerusalem has become an object of abhorrence in the midst of them.* The consequence is that Zion [Jerusalem] at last stands in the midst of her oppressors as a woman defiled with blood and become an object of horror.

I. 18, 19.

- 18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone
19 into captivity. I called for my lovers, but they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

TEXTUAL AND GRAMMATICAL.

Ver. 18.—כִּי־צִדִּיקוֹ כְּרִיתִי. This phrase in full does not occur in Jeremiah. He uses כִּי־צִדִּיק alone, with an accusative following. iv. 7, comp. v. 23.—[HENDERSON: "For כִּי־צִדִּיק read with the Keri כִּי־צִדִּיק in the vocative." *All ye peoples*; BROUGHTON, CRANMER, CALVIN, BLAYNEY, BOOTHROYD, HENDERSON, NOTES.—W. H. H.]

Ver. 19.—The Part. כֹּהֲנֵי is found in Jeremiah, xxii. 20, 22; xxx. 14.—He also uses רִבְיָה, iv. 29, but not in Piel.—יָנִיעַ is not found in Jeremiah.—[The י prefixed to יָנִיעַ has the force of *in order that*, as in Job x. 20, and the phrase is fully translated by our infinitive.—The Sept. and Syr. add the words—and found none.—W. H. H.]

EXEGETICAL AND CRITICAL.

Ver. 18. Vers. 18, 19 contain nothing new. They only recapitulate. But it is noteworthy that Zion [Jerusalem], who is now again in a condition to speak [see remarks on preceding verse], begins with an acknowledgment of the righteousness of God and of her own unrighteousness.—**The Lord is righteous—Righteous is He, Jehovah.** [OWEN: "Righteous He Jehovah: the pronoun is used instead of the verb *is*—a common thing in Hebrew."] This acknowledgment, that the Lord is righteous, is found in Jer. xii. 1. See Deut. xxxii. 4; 2 Chron. xii. 6; Ps. cxix. 137; cxxix. 4; cxlv. 17.—**For I have rebelled against His commandment.** Better, *disobeyed His commandment*, lit., *resisted His mouth*. The same expression occurs in Num. xx. 24; xxvii. 14; 1 Kings xiii. 21, 26.—**Hear, I pray you** [the Heb. particle of entreaty, הִנֵּה], **all people** [lit., *all peoples*], **and behold my sorrow.** Although willing to confess her guilt, yet Zion [Jerusalem] feels the need of human sympathy. She summons, therefore, as in ver. 12, all peoples to observe her sorrow. [Since men of the acknowledged taste of HENDERSON and NOYES sanction the use of the reduplicated plural *peoples*, we may be allowed to retain it; especially since no other word in English is its exact equivalent.—W. H. H.]—Then she recounts, as in vers. 13-15, the principal causes of her sorrow. The first is the captivity of her young women and young men, who are her pride and

strength.—**My virgins and my young men are gone into captivity.** See vers. 4, 5, 15.

Ver. 19. The second particular feature of her sorrow is, that her friends and allies had deserted her.—**I called for my lovers, but they deceived me—I called to my lovers, they deceived me.** See ver. 2.—The last and crowning cause of her sorrow is, that those who represented the dignity and honor of Zion [Jerusalem] are reduced to miserable extremities in order to preserve their lives.—**My priests and mine elders gave up the ghost—expired or perished—in the city.** [HENDERSON: "Elders, occurring as it here does in immediate connection with *priests*, is to be understood in an official sense, and not as simply indicative of old age. Both, without respect to dignity of office, were under the necessity of going in quest of food." They died in the city—not from the sword of the enemy on the battle-field, but while hemmed in by surrounding enemies, and seeking food in vain within the walls; they perished from sheer starvation.—W. H. H.]—**While they sought their meat to relieve their souls—for they sought food for themselves in order to revive their souls.** See vers. 6-11. [WORDS-WORTH: "for they (even the priests and elders) sought for meat (and sought in vain) to recover their fainting souls." For themselves, לָשׁוּב; ROSEN-MUELLER explains the pronoun as used in a reflexive or reciprocal sense. It is certainly emphatic, and suggests the severity of the famine, when the nobility are forced to go themselves in search of food to preserve their own lives.—W. H. H.]

I. 20-22.

- 20 Behold, O LORD, for I *am* in distress; my bowels are troubled; mine heart is turned within me: for I have grievously rebelled: abroad the sword bereaveth, at home there is as death. They have heard that I sigh; *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring 22 the day *that* thou hast called, and they shall be like unto me. Let all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart is faint.

TEXTUAL AND GRAMMATICAL.

Ver. 20.—The sing. **צָר** never occurs in Jeremiah. See ver. 5. [NÄGELSACH here, inadvertently (or else he would have cited this ver. at ver. 5), mistakes the noun **צָר** or **צָרָה**, used at ver. 5, for this **צָר**, which is 3d sing. perf. of **צָרַר**, and is so given by GESSENIUS, FUERST and DAVIDSON, and is translated as a verb by nearly all the versions.—W. H. H.]—**כִּנְיָ** in Jer. iv. 19; xxxi. 20.—**וְהָמָרְמָרִי**, to boil, move in an undulating manner; except here and ii. 11, only in Job xvi. 16.—See OLSE., § 252, b.—The pause accent Aathenah belongs under **קִרְבִּי**. [An unnecessary change of punctuation.—W. H. H.]—**כִּרְהוּ**. See ver. 18. The Inf. **כִּרְהוּ** is found only here.—The Piel **שָׁכַל**, in Jer. xv. 7. Comp. i. 9; Lev. xxvi. 22; 1 Sam. xv. 33.—**כְּחֹזֶק־**, *foris*, Jer. xxi. 4.

Ver. 21.—**שָׁמַעְתָּ**. The Sept. and Syr. improperly render it in the Imperative.—W. H. H.]—**אָנֹכִי**, see ver. 4.—**רָעָה**, a very current word with Jeremiah. **שָׁנָשׁ**, Jer. xxxii. 41.—**עֲשִׂיתִי** as the antithesis of speaking, as Jer. iii. 5. [If we take *doing* here as the antithesis of *speaking*, the absence of the affix is emphatical. Thou hast *done*, *acted*, as well as *spoken*. This verb often occurs without an object expressed. See FUERST, *Lex.*—W. H. H.]—**וְהִבָּאתִי**, as Jer. vi. 19; xi. 11, and elsewhere.—**קִרְאָה**, of prophetic proclamation, Jer. ii. 2; vii. 2; xix. 2.

Ver. 22.—**וְהָבָא**. On account of the Imperative **וְעֹלָלִי**, we must understand this as stronger than a wish: *let it come*, which is grammatically allowable. See my *Gr.*, § 89, 3 c.—The phrase **בָּאָה רָעָה לִפְנֵי** is not found in Jeremiah.—**וְיִנְוֹלֵל**. See ver. 12. [WORDSWORTH says, "the primary notion" of this word "seems to be that of plucking," and refers to GESSENIUS, 633. So CRANMER's *B.*: *Thou shalt pluck them away even as thou hast plucked me*. The Sept. gives it the sense of *racemandi*, *gleaning*; and substitutes 3d person plur. for 2d sing., and does not translate **לִי** at all. *Kai επιφύλλισον αυτοίς, δν πρόπον εποίησαν επιφύλλισα*. The Vulg. takes it in the sense of gathering the vintage, and preserves the grammatical construction of the original: *vindemia eis sicut vindemiasisti me*. Instead of the *επιφύλλισον* of the Codex Vaticanus, the Codex Alexandrinus has *επιφάυλισον*, which seems to mean *reject them as vile*. That our version is correct would appear from the use of **כְּעֵרֶלִים** for *actions, doings, or deeds*. See Jer. xvii. 10; Prov. xx. 11. See ROSENMUELLER.—W. H. H.]—**לְכִי בְּגִי-י** is found in Jeremiah, viii. 18, comp. Is. i. 5.

EXEGETICAL AND CRITICAL.

The Poet closes with a prayer, which is composed of an exordium, ver. 20 a; two principal parts: 1. Ver. 20 b, to ver. 21 c. 2. Ver. 21 c, to ver. 22 c; and a conclusion, ver. 22 c.

Ver. 20. Behold, O Lord; for I am in distress.—Behold, O Jehovah, how I am distressed! With these words, Behold, O Jehovah, how badly it fares with me, first of all, the attention of Jehovah is directed to Zion, and her misfortune is in general terms commended to His consideration.—The words *Behold, O Jehovah*, are the same as *See, O Jehovah*, of ver. 11.—Then follows the first part of the prayer, which extends to ver. 21 c, in which are successively detailed the causes of her distress, proceeding from those of an internal to those of an external character. 1. We have her sufferings subjectively considered, in two particulars—(a). **My bowels are troubled**. [HENDERSON: *My bowels are made to boil*. NÄGELSACH: *Meine Eingeweide wallen siedend auf*. The Hebrew word "is strongly expressive of that violently excited state of the intestines which is occasioned by excessive grief" (HENDERSON),

or rather, which was employed as an image of mental perturbations and distress.—W. H. H.] (b).—**Mine heart is turned within me**. The expression is found in *this* sense, of the turning of the heart as a symptom of the most painful affection, only elsewhere in Hos. xi. 8. In another sense, Ex. xiv. 5.—2. We have a statement of the reason which has occasioned her chastisement.—**For I have grievously rebelled**. Since I rebelliously have rebelled. These words belong evidently to what follows, and accordingly the particle at the beginning is not *for*, but *since*, or *because*. For the first and immediate result of disobedience was the punishment described in what follows, rather than the suffering caused by that punishment. Besides if this clause belongs to what precedes it, then the first half of the verse has four members, and the last only two. [The sense is not affected, whether we connect this with what precedes, or with what follows. The irregular division of the verses is too common to authorize here a change in the Masoretic punctuation, such as NÄGELSACH proposes (see *Gram. note above*), merely for the sake of an equal division of this verse.—W. H. H.]—3. We have the punishment itself in declarations of concentrated meaning.—**Abroad**

the sword bereaveth, at home there is as death.—*Rages without the sword, as within Death.* For the sense according to kindred places, we have Jer. xiv. 18; Ez. vii. 15. By *death* in antithesis to *the sword* it is natural to understand, death wrought by hunger, or pestilence. See Jer. xv. 2; xviii. 21. [Boothroyd: "Death as it were acting in *propria persona*, and not by the instrumentality of another, as when a person is slain by the sword" (*Biblia Hebraica*). See Jer. ix. 21; Hab. ii. 5. ADAM CLARK gives examples from the poets of similar personification of death.—W. H. H.]

[יָצַר, *impers. lit., it is strait to me, that is, I am in a strait, I am distressed, I grieve.* יָצַר-לִי seems itself a cry of distress, the sharpness of which is lost in the E. V., for *I am in distress.—My bowels, etc.* It seems impossible to reproduce this in an English form; at least our ideas of the commotions of the bowels have no association with agitations of the mind. To say with HENDERSON, "my bowels are made to boil," though it seems to be sanctioned by the meaning of the verb, yet does not really express the idea of violent motion, as witnessed in boiling water, or the surging of the ocean, which is the idea intended. To say with NOYES, *My bowels boil*, is worse yet, as the verb is strictly passive. If we might be allowed to ignore the figure, and say simply, *my mind is greatly agitated*, we would more correctly interpret the words to English ears, than by a figurative use of the word *bowels*, that never was ingrafted into English thoughts and feelings. If we could accept the opinion that in ancient usage the word *bowels* denoted the upper viscera and was not restricted as by modern usage to the lower viscera (see ALEXANDER on Is. xvi. 11), we might substitute the word *bosom* with advantage. But accepting the usual signification of יָצַר, we can give to חֲכָרְכָר no other English form than we have done, *greatly troubled*. OWEN: "Troubled, or disquieted, is the rendering of all the versions, and also of the *Targ.* As it is a reduplicate, the verb means greatly troubled or greatly disturbed, or violently agitated."—לִבִּי נִהְפָּךְ.

ROSENMUELLER refers to a similar phrase in Ps. xxxviii. 11; לִבִּי כְחָרָר, *cor meum circumit, circumagitur*: ALEXANDER explains it of "the palpitation of the heart, denoting violent agitation."—W. H. H.]—The reading כְּפִיּוֹת, whatever may be urged against it, is very old, for the Sept. has ὡς περὶ θανάτου. But it is impossible to attach to this כְּ (if it be understood here as a particle of comparison, or as a so-called Kaph veritatis), a pertinent sense. For כְּפִיּוֹת stands here in antithesis to כְּחַיִּיתָ: כְּחַיִּיתָ is their common predicate; and to fill out the sense there should be a subject indicated corresponding to חַיִּיתָ. To supply חַיִּיתָ again, or with EWALD the idea "something similar" before כְּפִיּוֹת, would give us a construction in the highest degree forced and unnatural. Unless we suppose a mistake of the transcriber and read simply חַיִּיתָ, as the Syriac has it, there is nothing left but to transpose the words, and to read כְּפִיּוֹת כְּחַיִּיתָ, which

the text of the Sept. seems to sanction, for since the Sept. translates ὡς θάνατος ἐν οἴκῳ, its authors apparently read the Hebrew words in the order indicated. [ROSENMUELLER: "PAREAU regards the כְּ, placed before כְּפִיּוֹת in this place, not as the particle of *similitudo*, but what the Grammarians call the כְּ *veritatis*, which not seldom is used for the name of the thing or person referred to. But I prefer to suppose, with LEWIS and WOLFFSOHN, that the words are to be transposed,

as may be done; כְּחַיִּיתָ חַיִּיתָ חַיִּיתָ, *without the sword bereaves, even as death within.*"—HENDERSON has a curiously unsatisfactory remark, which his translation does not clear up, "the Caph is the Caph veritatis expressing the reality of the thing." What "thing?" Famine or pestilence? We must either adopt NAGELSBACH's opinion, with which Sept., Syr. and Arab. agree, and transpose the words, *Around the sword has bereaved me, as death at home*; or suppose an awkward prosopopoeia in the substitution of the word *death* for *famine or pestilence*, in which case the כְּ is strictly the כְּ *veritatis*; or we must translate as HENDERSON (though his translation is at variance with his explanation), *Around the sword bereaveth, in the house it is as death*, and accept the suggestion of CALVIN, that the כְּ is the כְּ of *similitudo*, at home it is as death, as if he would say, nothing met them at home but that which was like death itself. There is as little, if not less, difficulty in the first of these explanations, as in either of the others.—W. H. H.]

Ver. 21. 4. We have the rejoicing of her enemies at her misfortunes. This subject, now first alluded to, the Poet dwells upon at some length, whilst he only briefly indicated the matters that have been mentioned.—**They have heard that I sigh, there is none to comfort me,—that I have no comforter.—All mine enemies have heard of my trouble.** What the enemies heard is described as if it came to them borne on successive waves of rumor, proceeding by degrees from the circumference to the very centre of their grief. At first they heard how Zion [Jerusalem] bitterly mourned, because left alone, without Comforter and Helper (see ver. 2), she was exposed to the violence of her enemies. Then they [her enemies] began to comprehend the nature and extent of her misfortune. But they rejoiced that Jehovah had done it, that is to say, He had actually brought about the day which He had before predicted.—**They are glad that Thou hast done it, Thou wilt bring the day that Thou hast called** (Marg., *proclaimed*). *They rejoiced because Thou hast done it, that Thou hast brought the day Thou hast proclaimed.* It will be observed that I take the last clause as epexegetical. This seems to me necessary. For, 1. To give a precatory sense to the last clause [as LUTHER, *let the day come*; HENDERSON: *Bring the day which Thou hast announced*; NOYES: *O bring the day which Thou hast appointed*.—W. H. H.] is very forced. 2. These words are a very suitable explanation of the preceding clause: the Lord *has done it* by bringing about in fact the day He had predicted or proclaimed, that is to say, He had not merely spoken, but acted [not merely threatened, but carried His threat into execution, by *doing* what He had said

He would do]. Least of all can we say, *Thou bringest, Thou proclaimest the day*, for this would require a change in the order of the words in the Hebrew, and the text should read **וְהָיָה יוֹם**. EWALD, following the Sept. [*Ἐπήγαγες ἡμέραν, ἐκάλειπας καιρόν*], supplies **וְהָיָה** [an appointed time] after **וְהָיָה יוֹם**. This is unnecessary and arbitrary. [CALVIN explains this clause as NAEGLSBACH does: and his English translator, OWEN, remarks: "Our version is wrong in rendering this clause in the future tense. The reference is not to the day of vengeance to the Babylonians, but to the day of vengeance which God had brought on His own people. The versions, except the Syr., give the verb in the past tense." So WORDSWORTH: "*They are glad that Thou hast done it; that Thou hast brought (upon me) the day (of sorrow) which Thou hadst proclaimed (by Thy prophets, who warned me of my impending destruction).*"—W. H. H.]. That the Lord had threatened the people of Israel with eventual destruction, was well known to the heathen. See Jer. xl. 2, 3—**And they shall be like unto me**. The second principal part of the prayer begins with this petition, that the Lord would visit her enemies with the same fate which had befallen her. [WORDSWORTH: "The Edomites, Moabites and Ammonites, who exulted over the destruction of Jerusalem, will share the same fate, at the hand of the same enemy. See iv. 21; Jer. xii. 14; xxv. 21; and Babylon herself also will be punished for her cruelty to Zion (Jer. l. 9, 10; li. 85; Is. xlvii. 6)."]

It cannot be objected to the above interpretation, that then the adversative sentence should begin with **וְכִי**, for the subject of the adversative sentence is the same as that of the preceding one, only viewed in a different light. Whilst what precedes shows what the enemies hitherto had done (**שָׂשׂוּ, שָׂשׂוּ, שָׂשׂוּ**), the adversative sentence shows what in the future will be done to them: therefore, from **וְכִי** to **וְכִי** the perfect only is used, from **וְכִי** to **וְכִי** the imperfect only. If the sentence began with **וְכִי**, the proper grammatical construction would be **וְכִי יִהְיֶה כִּי**. **וְכִי**. ROSENMUELLER: "In the repetition of this word there is emphasis, as below, iii. 43, 44; Ps. cxxiv. 1, 2. The introduction of this verb, at first, without a subject expressed, was doubtless an expedient suggested by the alphabetical arrangement of the verses which required an initial **וְ**; but its introduction in the next clause, with the subject expressed, and that in an intensified form,—"*heard (have they) that I sigh.*" etc.—"*ALL my enemies heard of my trouble,*"—is one of those triumphs of the art of the true poet, by which he makes even the artificial and arbitrary laws of poetry contribute to the force and beauty of his sentiments.—J. OWEN: "There are here two instances of **וְכִי** being carried on to the next clause,—

Heard have they that I sigh, that I have no comforter:
All mine enemies have heard of my evil; they have rejoiced
That Thou hast done it, that Thou hast brought the day
Thou hast announced."

It is better, however, to consider each **וְכִי** as

uniting the two clauses that follow it as in close apposition, in each case the latter clause being explanatory of the preceding one: *They heard that I sigh, I have no comforter, i. e., I sigh because I have no comforter. They rejoiced that Thou hast done it, Thou hast brought the day, i. e., Thou hast done it by bringing the day.—Thou hast done it.* The gloss of the famous Jew, JARCHI, quoted by ROSENMUELLER, is singular, and shows what far-fetched interpretations of Scripture have been allowed: "Thou hast afforded the occasion why my enemies have hated me and rejoiced in my misfortune, because Thou hast given us commandment not to eat and drink what they do, nor to enter into marriages with them. If only I had joined myself in marriage with them, they would have been disposed to pity me and the children of their own daughters."—W. H. H.]

Ver. 22. **Let all their wickedness come before Thee**. The expression *come before Thee* is to be understood in the sense of becoming acquainted with. See Gen. xxxvii. 2.—**And do unto them as thou hast done unto me for all my transgressions** [see gram. notes above]. **For my sighs are many and my heart is faint**. The conclusion of the prayer contains a declaration of fact. It is impossible to refer this to the thoughts immediately before expressed: for neither confession of sin ("for all my transgressions"), nor prayer for the retribution of the injustice done by her enemies ("do unto them as they have done unto me"), could suggest this concluding sentence. Rather, it relates generally to the prayer for help, which is contained as well under the second head, as in the first part of the prayer. This last clause, containing the evidence of her need of help, naturally recalls the prayer for help.

DOCTRINAL AND ETHICAL.

1. Vers. 1-3. This change of fortune, befallen the holy city and holy people, may well claim our sympathy in the highest degree. But at the same time we should let it be to us a solemn warning. For if this was done to the green tree, what shall be done to the dry (Luke xiii. 31)? If God rejected the people whom He called the apple of His eye (Deut. xxxii. 10), if He exposed to destruction the city, in reference to which He said, that "His fire is in Zion, and His furnace in Jerusalem" (Is. xxxi. 9), what claim can the people, kingdoms and dynasties of the Gentiles have?—what claim can the particular Christian churches even have?—what claim can Rome, Geneva and Wirttemberg have to the privilege of eternal existence? Truly, since the Lord could destroy Jerusalem and entirely lay waste Canaan, without being unfaithful to His promise given to the Fathers, even so He can remove the candlestick of every particular Christian church, without breaking the promise given to the church at large, that the gates of Hell shall not prevail against it (Matth. xvi. 18).

2. Vers. 1-11. "From Jeremiah's passionate lamentation over the wretched condition of the Jewish land and people, we derive a lesson in reference to the manner in which one in great affliction and misery may be allowed to behave.

There have been found, among the heathen, persons reputed for wisdom, some of whom have held the opinion, that a wise, intelligent man should be altogether emotionless, neither rejoicing in good fortune, nor cast down by bad fortune, but willing to let things be as they are. But we see the very opposite of this in pious, holy persons, especially here in Jeremiah, where he bitterly laments the misery of his people and fatherland. Could he have hoped for deliverance from that misery, or any mitigation of it, how heartily would he have rejoiced! And such emotions, if properly controlled, are not obnoxious to God, since He Himself has implanted them in our human nature. As it would displease a faithful father, should his children laugh when he punished them, so it cannot please God when His people show no sign of grief on account of His chastisements. If we should, in the ordinary affairs of life, rejoice with those who rejoice, and weep with those who weep (Rom. xii. 15), and as the elect of God, holy and beloved, should manifest hearty commiseration towards the suffering (Col. iii. 12), much more should we, in times of general and national calamities, not then be joyful, but heartily mourn and lament on account of the losses and evils suffered by the public generally. Those who do not so, the Lord God reproves; because they eat and drink joyfully, and are not at all concerned for the calamity of Joseph, He threatens severely to punish their false security." WUERTEM. SUMM.

3. Ver. 1. The Targum Jonathan compares the destruction of Jerusalem with the expulsion from Paradise: "It was with Jerusalem as with Adam and Eve, when they were judged, who were ejected from the Paradise of pleasure, and then the Governor of the universe lamented over them."—ORIGEN conceives that under the image of Jerusalem, formerly noble and splendid, but now become widowed and servile, the human soul is represented: "In a sublimer sense, Jerusalem, in the enjoyment of felicity, abounding in people and nations, and the head of provinces, is the (divina est anima) soul which is of divine origin. * * * Even as we are permitted to see Jerusalem, living in the greatest prosperity, with a large population, crowded with foreigners, and head of the provinces, but when virtue fails, desolate and widowed and enslaved, so that it becomes tributary to the enemy that conquered it, so it happens to the soul of him who has fallen from virtue." GHISLER., p. 11.—So also OLYMPIODORUS: "She became as a widow, having been deprived of the bridegroom—the Logos."—So also RHABAN MAURUS: "Lamentation is made for the faithful soul of man, which formerly was full of virtues and controlled its various passions, governing the appetites of the flesh; but afterwards inflamed by the fire of lust through the agency of malignant spirits, deprived of angelical consolation and wanting divine communion, it was given over to serve as many masters as it had vices." *Ibid.*, p. 10.—HUGO A SANCTO VICTORE: "When God reigning in our hearts governs us, then the flesh subjected serves Him in the outward life, and in proportion as we are inwardly more humbly submissive to Him, we have in a stronger degree the mastery over the outward life. Thus, therefore, our soul, when it

had God for its King, was within 'full of people,' i.e., of virtues, and without was also 'mistress of the nations'—that is, of carnal desires, and 'a princess of provinces'—that is, of the bodily senses. But now she is 'solitary,' because she has lost her king; she is a 'widow,' because she is separated from her husband; she is 'tributary,' because she serves the vices to which she is subject." *Ibid.*

4. Ver. 1. Jerusalem, in this passage, is regarded by many as a type of the church. So says PASCHASIUS RABERTUS: "The Prophet mourns, not only because she sitteth in garments soiled with dust and earthly deeds (sedet pulvereis et terrenis operibus sordidata), but especially because she 'sitteth solitary.' Solitary, moreover, because 'as a widow.' And widowed, because she has been deserted by her husband on account of the filthiness of her turpitude. But it should be observed that she is said to be 'as a widow,' and not really a widow; since, although she is despised by her spouse, yet her rights of marriage remain, so that if she should reform and discharge the duties of her former love, she may at least receive her husband and immortality through her penitence." GHISLER., p. 9.—HUGO A SANCTO VICTORE allegorizes in another fashion: "How is it that while we perceive so many people in the church, we see the church herself 'solitary'? Because we can find hardly any one who may be esteemed as truly with the church. * * * As Christ remains untouched by the crowd pressing upon Him (Mark v. 24-34), so the church, the body of Christ, 'sitteth solitary' amidst a multitude, because the Catholic faith has many professors, but few imitators." *Ibid.*, pp. 9, 10.—In another way still, the ABBOT RUPERT VON DEUTZ: "What city is it that was 'full of people,' etc.? That holy city, Jerusalem, forsooth, the mother of us all, whose citizens we are, whosoever of us are believers. That city, before the creation of the world, was already full of people in the foreknowledge or predestination of God. * * * How has it come to pass that she should sit solitary, should become as a widow, should pay tribute? Forsooth by transgressing; namely, by one man's sinning, the first man's, for in him the whole multitude of his posterity sinned and suffered condemnation. Thus has it come to pass that the holy city should sit solitary—should sit, as it were, as a widow, not having her husband—God, a church holy through faith, though cast out of Paradise, a wanderer in this world, suffering through exile, death and an offended Lord—that is, paying penal tribute for sin." *Ibid.*, p. 10.

[5. Vers. 1-11. With regard to the allegorical and mystical interpretations of this song, we may adopt the language of KIRRO on 1 Sam. xvii.: "Although we do not, with some, think that 'these things are an allegory,' * * * it is impossible for the experienced Christian to read it without being reminded of eventful passages in his own spiritual history. There is no doubt some mysterious connection between even the external things of Scripture history, and the inner things of our spiritual life, which 'the wise' are enabled, by the Spirit's teaching, to discern, and which renders the seemingly least spiritual parts of the holy writ richly nourishing to their souls"

(*Daily Bible Illustrations*).—SCOTT: "The serious mind perceives abundant cause to meditate, with solemn awe and deep concern, on the tokens of His indignation at the sins of men. * * * How is it that so many populous cities now sit solitary? That so many flourishing empires are now become tributary and enslaved? Whence are the tears, with which vast multitudes wear away their restless nights and joyless days; whilst they mourn the loss of dear relatives, the treachery of professed friends, the cruelty of enemies, the oppression of the powerful, the fury of persecutors, grievous servitude and multiplied afflictions? Whence is it, that idolaters now occupy the places where flourishing churches once were? That the ways of Zion are deserted, her ordinances interrupted or profaned, her gates desolated, her priests and people in bitterness, or cut off? How is it that the adversaries of the church are the chief, and prosper, and that her children are in captivity? However we may vary our inquiries, the same answer recurs: the fierce anger of the Lord for man's transgressions hath filled the earth with sighs and groans, with tears, sickness and death. * * * Sin fills our consciences with remorse and our hearts with terror; deprives the soul of strength and confidence; perverts every pleasant thing and every good gift of God, and even His truths, Sabbaths and ordinances into occasions of deeper condemnation and misery. * * * Among the manifold evil effects of sin, the pious mind is peculiarly grieved, when, being committed by professors of true religion, it causes the enemies of God to blaspheme, and to mock and scoff at the truths and ordinances of His word and worship. We be to the world because of such offences: and we be to those by whom such offences come, except their repentance be as deep as their transgressions are aggravated. We ought to prefer any of the other temporal effects of sin to this. Should any be wonderfully brought down from the height of affluence to the depth of penury; should their honor be changed for contempt; should they have no comfort in affliction, and be constrained to part with all their pleasant things for bread to sustain life; nay, should they have the prospect of dying by famine; yet all this ought to be considered as far less afflicting than that their sins should cause the name, truths and ordinances of God to be blasphemed; and men to stumble and fall and perish forever, through the increasing prejudice, hardness and impiety that they have excited. Even the profanation of sacred things, and the sacrilege of those who, in different ages, have laid their rapacious hands on the substance which was dedicated to the support of religion; and the contempt with which the clerical office hath been treated by profligates and infidels; have in great measure been chargeable upon the atrocious sins of professors and preachers of the gospel, who have rendered themselves vile, and exposed themselves to shame by their evident misconduct: and therefore the Lord hath made them vile and contemptible even to the most abandoned of mankind." (*Practical Observations*).—W. H. H.]

6. Vers. 1-3. "If God's chastisements begin, they come not once, twice, or thrice only, but they follow one after another, as one wave pursues

another in a tempestuous ocean (Ps. xlii. 8). For no misfortune comes alone, as is plainly seen in the present instance in the case of the Jews." CRAMER according to EG. HUNNIUS (*Ser.* 2, p. 28).

7. Ver. 4. "What an unspeakable blessing of God it is, when He gives public tranquility, so that people may come in crowds and regularly observe the holy rites of Divine worship, the world knows not, until God creates a famine of His Word and people seek for it over land and water without finding it. Let us be admonished to love the Word of God and the sanctuary where it is preached. Example: David, Ps. xxvi. 8; xxvii. 4." CRAMER by EG. HUNNIUS (*Ser.* 2, p. 19). "O how many people there are who sigh after the precious gospel and have willingly gone in crowds over many miles to the places, where alone they could obtain and enjoy it. These will on that day stand up and condemn those, who have had it at their very doors, and yet have regarded it so disdainfully and treated it so carelessly." EG. HUNNIUS, *Ser.* 2, p. 20.

8. Ver. 5. "God has, on account of Zion's sins, set her enemies in authority over her. What does not this signify! The enemy governs at pleasure! Thus the church must be trodden under foot by the world—and this drives her anew to penitence and prayer. The youth must go bound into slavery. To be obliged to see this, breaks the heart. He who will not understand that it is the enemy of souls, who leads the children, bound by lusts and false doctrine, to hell, that person must regard every thing that he reflects upon in a gross and literal sense." DIEDRICH.

9. Ver. 5. "The devil is the author of our spiritual captivity (Col. i. 13; 2 Tim. ii. 26), Christ is our Redeemer (John viii. 36), the means of redemption are—in respect to the price paid (ratione acquisitionis) the blood of Christ (Zech. ix. 11; Col. i. 14),—but with regard to its actual application to us (respectu autem exhibitionis) the Word and Sacraments, especially Baptism which by ST. BASIL, in his Homily on 'Holy Baptism,' is called '*the ransom for captives*' (Isa. lxi. 1)." FÖRSTER.

10. Ver. 5. FÖRSTER here considers the question, how the participation of children in the sufferings of their parents for sins of which the children are innocent, may be explained. He refers in this connection to LUTHER's explanation of Ex. xx. 5, where it is said: "This question, why the son suffers for the father, the prophet Ezekiel hath treated of and says (xviii. 2), 'The fathers have eaten sour grapes, and the children's teeth are set on edge;' and Jeremiah says (xxxi. 29?), 'Our fathers have sinned and are gone, but we must suffer for their sins;'—and it is still so in our days; we sin and deserve what those who come after us must suffer. We are not to understand by this that the child is damned on account of the father, as if it referred to the [eternal] punishment of souls. 'All souls,' says God by Ezekiel (xviii. 4), 'are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die.' But we should understand this of temporal punishment; He punishes children on account of the fathers, by letting them die who must yet at any rate die."

11. Ver. 5. **For the multitude of her transgressions.**—"If thou fearest not sin, fear at least that which sin leads to." AUGUSTIN by FÖRSTER.

12. Ver. 6. **Her princes have become like harts, etc.**—"The deer is an extremely timid animal, and on that account the heart of a deer is reproachfully imputed to the timid, as appears by this verse of HOMER: 'O son of Atreus, having dog's eyes and the heart of a stag.' And the Apothegm of Philip of Macedon from STOBÆUS is well known: 'an army of stags with a lion for a leader, were better than an army of lions with a stag for a leader.'" FÖRSTER.

13. Ver. 6. **All her beauty is departed.**—"Now they will consider well the mercies of the Lord they formerly possessed, and how little they had valued them. Such reflections God awakens by means of affliction, and herein again is mercy, though enjoyed only in the midst of tears." DIEDRICH.

14. Ver. 7. **And did mock at her Sabbaths.**—"A corresponding punishment (*pœna æquivalet*) answers, by the just judgment of God, to the sin of Sabbath profanation; viz., the derision of the Sabbath (comp. GREGOR. NAZIANZ. The festivals of the people become the door of sins)." FÖRSTER. [ADAM CLARKE: "The Jews were despised by the heathen for keeping the Sabbath. Juvenal mocks them on that account:

Cni septima queque fuit lux
Ignava et partem vitæ non attigit ullam. Sat. V.

"To whom every seventh day was a blank and formed not any part of their life." ST. AUGUSTIN represents Seneca as doing the same:—"Inutiliter id eos facere affirmans, quod septimani fermè partem ætatis suæ perdent vacando, et multa in tempore urgentia, non agendo lædantur. 'That they lost the seventh part of their life in keeping their Sabbaths; and injured themselves by abstaining from the performance of many necessary things in such times.' He did not consider that the Roman calendar and customs gave them many more idle days than God had prescribed in Sabbaths to the Jews."]

15. Ver. 7. **Jerusalem remembered.**—Sinning first and remembering afterwards has brought many into great trouble.

16. Ver. 8. **Jerusalem hath grievously sinned.**—"We, Jerusalem, must suffer on account of our sins, and this chiefly makes our sorrows so very bitter: sin is the sting of death and of every evil." DIEDRICH. [CALVIN: "Here the Prophet expresses more clearly and strongly what he had briefly referred to, even that all the evil which the Jews suffered proceeded from God's vengeance, and that they were worthy of such a punishment, because they had not lightly offended, but had heaped up for themselves a dreadful judgment, since they had in all manner of ways abandoned themselves to impiety. It is common to all to mourn in adversities; but the end of the mourning of the unbelieving is perverseness, which at length breaks out into rage, when they feel their evils, and they do not in the meantime humble themselves before God. But the faithful do not harden themselves in their mourning, but reflect on themselves and examine their own life, and of their own accord prostrate

themselves before God, and willingly submit to the sentence of condemnation, and confess that God is just."]

17. Ver. 9. **[Her filthiness is in her skirts.**—"Much of the Jewish law is employed in discriminating between things clean and unclean; in removing and making atonement for things polluted or prescribed: and under these ceremonies, as under a veil or covering, a meaning the most important and sacred is concealed, as would be apparent from the nature of them, even if we had not, besides, other clear and explicit authority for this opinion. Among the rest are certain diseases and infirmities of the body. * * * The sacred poets sometimes have recourse to these topics for imagery, even on the most momentous occasions, when they display the general depravity inherent in the human mind (Isa. lxiv. 6), or exprobrate the corrupt manners of their own people (Isa. i. 5, 6, 16; Ez. xxxvi. 17), or when they deplore the abject state of the virgin, the daughter of Sion, polluted and exposed (Lam. i. 8, 9, 17; ii. 2). If we consider these metaphors without any reference to the religion of their authors, they will doubtless appear in some degree disgusting and inelegant; if we refer them to their genuine source, to the peculiar rites of the Hebrews, they will be found wanting neither in force nor in dignity." LOWTH: *Sacred Poetry of the Hebrews, Lec. VIII.*]

18. Ver. 9. **She remembereth not her last end.**—"It is a peculiarity of sin, that while it may rest a long time in a man's heart without disturbing him, yet whenever God begins to show His wrath, it wakes up and stings as a serpent and makes a wound that no one can heal (Ecclesiasticus xxi. 2). It would be well for us to reflect, when the devil makes sin as sweet as honey, that there may be poison concealed in it." CRAMER by EG. HUNNITS (*Ser. III.*, p. 27). ["My son, hast thou sinned? Do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two-edged sword, the wounds whereof cannot be healed." Ecclesiasticus xxi. 1-3.]

19. Ver. 10. "If we have failed to keep diligently the gates of our heart and through some one of our senses lying open the old enemy have found entrance, he advances thence by means of depraved suggestions and illicit lusts into the very sanctuary of our soul, where the Holy Trinity used to dwell by means of true faith, and he despoils that sanctuary of the wisdom and virtues that beautify and embellish it, and we become miserable and most deserving of being overwhelmed with shame." RHABAN. MAURUS by GÜTSLER. p. 36.

20. Vers. 8-10. "Not the person, but the doctrine sanctifies a place, much less can a place sanctify the person and the doctrine. To which is pertinent that saying of JEROME in his Epistle to Heliodorus,—'It is not easy to stand in the place of Paul and to hold the rank of Peter, both of whom reign with Christ.' Whence it is said,—'They are not the sons of the saints who occupy the places of the saints, but those who do their works.' Wherefore if Jerusalem, the holiest of

all cities in the judgment of God Himself, is nevertheless declared in our text to be the wickedest of all cities, who will not rather say this of the city of Rome, which to-day, all the world knows, is the abyss of superstitions and of all possible abominations." FÖRSTER.

21. Ver. 11. **See, O Lord, and consider: for I am become vile.**—"The righteous are oppressed in the church that they may cry out, they cry that they may be heard, they are heard that they may glorify God." AUGUSTIN by FÖRSTER. [CALVIN: "We said yesterday, that the complaints which humbled the faithful, and, at the same time, raised them to a good hope, and also opened the door to prayers, were dictated by the Spirit of God. Otherwise, when men indulge in grief, and torment themselves, they become exasperated; and then to be kindled by this irritation is a kind of madness. The Prophet, therefore, in order to moderate the intensity of sorrow, and the raging of impatience, recalls again the faithful to prayer. And when Jerusalem asks God to see and to look, there is an emphasis intended in using the two words; and the reason given does also more fully show this, because she had become vile; so that the church set nothing else before God, to turn Him to mercy, but her own miseries. She did not, then, bring forward her own services, but only deplored her own miseries, in order that she might obtain the favor of God."]

22. [Ver. 12. **Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto Me.**—HENRY: "She justly demands a share in the pity and compassion of spectators. How pathetically does she beg their compassion! ver. 18. This is like that of Job, xix. 21. *Have pity, have pity upon me, O ye my friends!* It helps to make a burden sit lighter, if our friends sympathize with us, and mingle their tears with ours; for this evinces that, though in affliction, we are not in contempt, commonly as much dreaded as anything in an affliction."]

23. Ver. 12. "This is allegorically expounded to be the voice of Christ hanging on the cross, or of souls in Purgatory. * * * Or it is the voice of the church in tribulation. * * * Of the same nature is the anguish of the mother when in labor, or mourning her dead children, or dreading separation from her husband, or carried captive with her children among enemies. * * * It is the voice of the truly penitent soul, for there is no greater desolation than separation from God." BONAVENTURA by GHISLER. pp. 41, 42.

24. [Ver. 12. HENDERSON: "The words of this verse have been very generally applied, in the language of the pulpit, to the sufferings of our Saviour, and unquestionably they graphically describe the intensity of those sufferings; but considering the extent to which the original sense of the passage has been lost sight of, and the accommodated one substituted in its room, it would be well to notify that the secondary meaning is merely an accommodation of the words." WORDSWORTH: "This sorrowful exclamation may, in a secondary and spiritual sense, be regarded as coming from the lips of CHRIST on the cross, bewailing the sins and miseries of the world, which caused Him that bitter anguish,

of which alone it could be properly said, 'that no sorrow was like unto His sorrow.'" Thus GEORGE HERBERT, in "The Sacrifice:"

"Oh all ye, who pass by, whose eyes and mind
To worldly things are sharp, but to Me blind,
To Me, who took eyes that I might you find:
Was ever grief like Mine?"

But now I die; now all is finished.
My wo, man's weal: and now I bow My head:
Only let others say, when I am dead,
Never was grief like Mine."—W. H. H.]

25. Ver. 12. "Our Saviour could have used this apostrophe on the day of the preparation for the Passover, which might without impropriety be called, in the very words of this text, the day of the wrath and indignation of the Lord, inasmuch as on that day He poured out His wrath as if by a sudden impulse, on His own Son, in accordance with the testimony of Isa. liii. Speaking briefly: the suffering of Christ was infinite and infernal in regard to its atrocity, though not with regard to its duration; and this should be urged in refutation of the frivolous, carping objection of the disciples of Photinus, who with most impious sophistry assert, that the passion of Christ, because not eternal, could not be expiatory of sins which are infinite in guilt. Preachers ought to and can, by means of this prophetic exhortation, stimulate their hearers to more attentive meditation on the Lord's passion." FÖRSTER.

26. Ver. 12. "Zion's sorrow exceeds all other sorrow, for Zion is fully sensible of the nature of her sin,—which is the sin of a horrible rebellion against God Himself:—and, at the same time, she feels for the lost sinners, who were called by her word and whom she could have wished to see not lost. Zion's sorrow is fulfilled and completely realized in Jesus Christ, of Him have the prophets, and all saints, and all who are His, interpreted it,—these know only Christ. He who inflicts the sorrow is God the Father, and He who bears it, in the fullest sense, is the Son of God" DIEDRICH.

27. [Ver. 13. POOL: "The holy man owneth God as the first cause of all the evil they suffered, and entitles God to their various kinds of afflictions, both in captivity and during the siege, looking beyond the Babylonians, who were the proximate instrumental cause."]

28. Ver. 14. "Although it may have the appearance of wrath, that God should punish the Jewish people so severely with servitude, famine, disgrace and the contempt of their enemies, yet thereby God promoted their eternal benefit, since many of them were brought by these means to a knowledge of their sins they had not otherwise attained. Moreover, God does many a 'strange work' (Isa. xxviii. 21), in reference to that which He esteems His own. Example, MANASSEH." CRAMER by EG. HUNNIUS (Ser. III., pp. 28, 29).—"Oh! how salutary is the blow, when God punishes a man for his sins here in this life, and by such temporal punishment preserves him from the future eternal and terrible wrath of God and from unquenchable Hell-fire! Thus that holy teacher AUGUSTIN speaks, in his Confessions: Lord, burn me here, saw me in pieces here, pierce me here, stone me here. Only spare me in that world." EG. HUNNIUS, *id. loc.*

29. Ver. 14. "Punishment daily increases because guilt increases daily. AUGUSTIN. Sins because they excite the wrath of God, which is an intolerable burden (Prayer of MANASS., ver. 5), are themselves well called, and are, a yoke and an intolerable burden (Ps. xxxviii. 4; lxx. 4)." FÖRSTER. ["My transgressions, O Lord, are multiplied: My transgressions are multiplied, and I am not worthy to behold and see the height of Heaven, for the multitude of mine iniquities. *I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked Thy wrath, and done evil before Thee; I did not Thy will, neither kept I Thy commandments: I have set up abominations, and have multiplied offences.*" (The Prayer of MANASSEH.)—HENRY: "We never are entangled in any yoke, but what is framed out of our own transgressions. The yoke of Christ's commands is an *easy yoke*, Matt. ix. 40; that of our own transgressions a heavy one: God is said to bind this yoke, and nothing but the hand of His pardoning mercy will unbind it."]

30. Vers. 12-15. "We should observe here, what is the real source of all tribulation and adversity on earth; namely, not blind chance, not celestial agencies, not men, who err in their opinions, or cause misfortunes through wantonness or malice: in these we may find a secondary cause, but the highest cause, which should be first and most considered, is God. The Lord, says Jeremiah, has filled me full of grief; He has sent from on high a fire into my bones; the Lord has so severely handled me that I am not able to rise up. The Lord Himself freely confesses all this and says, 'Is there evil in the city, which I, the Lord, have not done?' (Am. iii. 6). Therefore if we would escape evil, we must go to no one but God, and see to it that we are reconciled with Him in regard to our sins. *Würtemb.: Summar.*"—[SCOTT: "It may properly be inquired of all that pass by, whether the suffering of the people of God be nothing to them? If they have no thought of compassionating or attempting to alleviate their distresses, they may at least behold and be instructed: they may see in them the holiness of God, the evil of sin, the emptiness of forms, the fatal effects of hypocrisy and impiety: and they may take warning to flee from the wrath to come, by considering the temporal miseries to which sin exposes men in this world, 'For if the righteous scarcely are saved, where will the ungodly and profligate appear?' If the rod of correction be so terrible, what will the sword of vengeance be?—But whatever may be learned by viewing the desolations of Jerusalem, * * * far more may be learned from looking unto Jesus, and His sufferings and death. Does He not, as it were from the cross, call on every heedless mortal to attend to the scene? Does He not say, 'Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow, wherewith the Lord hath afflicted Me, in the day of His fierce anger against the sins of those whom I came to seek and save? Is it nothing to you that I am here a sinless sufferer? That I, the well-beloved Son of the Father, am consumed by the fire of His wrath, and that My heart in the midst of my bowels is even as melting wax, and all my bones out of

joint, and that mine enemies stand staring on and insulting over Me? Is it nothing to you that the Father hath wreathed on My neck the yoke of man's transgressions, and laid on Me the iniquity of all His people?' I say, doth not our suffering Immanuel seem thus to address us? And does it not behoove us to consider, who this Sufferer was, what He suffered, and why He suffered at all? Here we may see the evil of sin, the honor of the law, and the justice of God, more than in all the other scenes that we have been contemplating: here we may learn the worth of our souls, the importance of eternal things, the vanity of the world, and the misery of fallen man. Here we may see the only foundation of our hope, and the source of our comfort and happiness. Here we may learn gratitude and patience, meekness and mercy, from the brightest example and the most endearing motives. Let then all our sorrows lead us to contemplate the cross of Christ, and to mark the way He took through sufferings and death to His glory: that we may be comforted under our trials, and cheerfully follow our Fore-runner, that where He is, there we may be also."]

31. [Ver. 16. **Because the Comforter that should relieve my soul is far from me.**—The church suffering for her actual sins becomes a type of the Saviour suffering for the sins of the church imputatively. Here we have another cry from the cross. "Eloi, Eloi, lama sabachthani. My God, My God, why hast Thou forsaken Me?" Those who forsake God will be forsaken of Him, and those who are forsaken of God, will seek in vain for any other comforter, and will be left to cry out with tears and lamentations and 'spread forth their hands,' ver. 17, in vain, because 'there is none to comfort' them. The constant allusion to an absent Comforter in this Song, see vers. 2, 9, 16, 17, 21, is significant. There is nothing like it in the other Songs of Lamentation.—W. H. H.]

32. Ver. 17. **Zion spreadeth forth her hands, and there is none to comfort her.**—"She receives compensatory punishment, in that, having refused to hear Him, who stretched out His hands (Isa. lxx. 2), and to seek safety under His wings (Matt. xxiii. 37), she herself should afterwards stretch out her hands and not find a comforter." AMBROSE by GHISLER. p. 53.—"The ancient church (Zion) spreadeth forth her hands, i. e., her legal works and carnal righteousnesses, but there is none to comfort her on account of those works, for the Lord does not justify her through them. But what [is the result of this exhibition of her good works]? If she expects to be justified by spreading out her hands after this fashion, God hath commanded that her adversaries, i. e., her sins, should be round about her, and her sins are much more numerous, nay without comparison, innumerable, and her thousand justifications are as if she were an unclean woman, as a prophet elsewhere testifies, when he says: 'But we are all as an unclean thing, and all our righteousnesses are as filthy rags' (Isa. lxxiv. 6)." RUPERTUS ABBAS by GHISLER. p. 54.

33. Ver. 18. "It is an ingenious and considerate method of discipline, when the good God would make us better and wiser, not by words, but by examples in other persons. Happy are

they, who become wise thus by the misfortunes of others." CRAMER.—**The Lord is righteous.** "Here recurs a common saying, to which the church bears her most illustrious testimony, in the same way as Mauritius the General, when about to be beheaded, is said to have pronounced publicly these words from Ps. cxix.: 'Just art Thou, O Lord, and just are Thy judgments.' FÖRSTER. [The Mauritius referred to is Mauritius Tiberius, sometimes called St. Maurice, though not the Saint usually so designated. Before he himself was beheaded, his five sons were massacred before his eyes; "and Maurice, humbling himself under the hand of God, was heard to exclaim, 'Thou art just, O Lord, and Thy judgments are without partiality.'"] (*Encyc. Brit.*) —W. H. H.]

84. Ver. 19. **I called for my lovers, but they deceived me.**—"Under God's judgments we first learn, how foolish it was ever to have expected anything good from the world, to which we paid our earliest court, as Judah to Egypt, and from the Princes of the world. *They have betrayed me*, is ever said of all nations, whenever the church has relied upon the great ones of a nation as such. The world is the church's field, which bears thistles and thorns. Those who trust to the world must come eventually to beggary, and thus miserably prolong their lives; whereby they may possibly recover their senses." DIEDRICH.

85. Vers. 20-22. "Here the question occurs, whether we may pray against our enemies, since Christ says, 'Love your enemies' (Matt. v. 44)? Answer: There are two kinds of enemies. Some, who bear ill-will towards us personally for private reasons, concern ourselves alone. When the matter extends no further than to our own person, then should we privately commend it to God, and pray for those who are ill-disposed towards us, that God would bring them to a sense of their sin: and, besides, we ought, according to the injunction of Christ, to do them good, and not return evil for evil, but rather overcome evil with good (Rom. xii. 17, 21). But if our enemies are of that sort, that they bear ill-will to wards us, not for any private cause, but on account of matters of faith; and are also opposed, not only to us, but especially to God in Heaven, are fighting against His holy Word and are striving with eager impiety to destroy the Christian church;—then indeed should we pray that God would convert those who may be converted, but as for those who continue ever to rage, stubbornly and maliciously, against God and His church, that God would execute upon them according to His own sentence judgment and righteousness (Ps. cxxxix. 19)." CRAMER by EG. HUNNIUS (*Ser. III.*, p. 86).

86. Ver. 20. [**Behold, O Lord.**—CALVIN: "The people turn again to pray to God: and what has been before said ought to be remembered, that these lamentations of Jeremiah differ from the complaints of the ungodly; because the faithful first acknowledge that they are justly chastised by God's hand, and secondly, they trust in His mercy and implore His aid. For by these two marks the church is distinguished from the unbelieving, even by repentance and faith."] —**For I am in distress.** "Such is the distress which arises from a disturbed conscience,

of which AMBROSIUS says (Lib. I., cp. 18). There is no greater pain than that which wounds the conscience with the sting of sin." FÖRSTER.—[**Abroad the sword bereaveth, at home there is as death.** HUGH BROUGHTON: "Deut. xxxii. They shall be brent with hunger and eaten up with burning and bitter destruction: without, the sword shall rot; within shall be fear. St. Paul, 2 Cor. vii. 5, calleth Moses and Jeremy both into mind, saying when we came into Macedonia my flesh had no rest, we were always in distress, without was fighting, within was fear. Thus divinely honoreth he the Songs of Moses and Jeremy, as having their words still before him, joining Moses' prophecy with Jeremy's story, and showing how the Apostles were vexed in the world, as Jerusalem of the Chaldeans."]

87. Ver. 21. **Thou hast done it.**—"It is most worthy of observation, that the church in this prayer having turned towards God openly declares, *Thou hast done it*. Whence it is plainly to be inferred that all calamities are sent by God (*θεοπεμπτοι*)." FÖRSTER.

88. Vers. 21, 22. "O that God would let this day come soon, in which the discipline of His children has an end and the flames of God's wrath shall consume the rods of His chastisement forever! Then, in truth, our sins and the Devil will be once for all under our feet, and the whole world, which now vexes us, will descend into the abyss with howling and shrieks. In the heart of the Prophet, speaks also the Christ, who judges the world and will make it His footstool: and if we are really Christians, then we have, at the same time and in full measure, both sorrows and confidence; yet often the sense of sorrow exceeds, so that we say, *my sighs are many and my heart is faint*. But these sighs will be turned into joy (John xvi. 20-22), for they are the birth-throes of the new life and of the eternal world. Happy is he who has a part therein." DIEDRICH.

89. Ver. 22. "Although our prayer is not a work of merit on account of which God should hear us, yet it is a means by which we are heard (Matt. vii. 7)." CRAMER.—[CALVIN: "We, in short, see that the faithful lay humbly their prayers before God, and at the same time confess that what they had deserved was rendered to them, only they set before God their extreme sorrow, straits, griefs, tears, and sighs. Then the way of pacifying God is, sincerely to confess that we are justly visited by His judgment, and also to lie down as it were confounded, and at the same time to venture to look up to Him, and to rely on His mercy with confidence."—HUGH BROUGHTON: "The first alphabet row is ended in the prophecy of ending the wicked kingdoms which should be brought under Babel's yoke, to show that all these troubles are in God's Providence settled in the most exquisite order for His judgments."]

40. [PRAYER. "Grant, Almighty God, that as Thou hast hitherto dealt so mercifully with us, we may anticipate Thy dreadful judgment; and that if Thou shouldest more severely chastise us, we may not yet fail, but that being humbled under Thy mighty hand, we may flee to Thy mercy and cherish this hope in our hearts, that Thou wilt be a Father to us, and not hesitate to call

continually on Thee, until, being freed from all evils, we shall at length be gathered into Thy celestial kingdom, which Thine only-begotten Son has procured for us by His own blood. Amen." CALVIN.]

HOMILETICAL AND PRACTICAL.

1. Vers. 1-11. On a fast-day, a church consecration, a festival in commemoration of the Reformation, at a Synod, or on similar occasions prompting to earnest warning, the congregation could be instructed, on the ground of this text, that the judgment which befell the Old Testament Zion by means of the Chaldeans is a warning example to the New Testament Zion. In doing so, it would be proper to consider: 1. The original glory of the Old Testament Zion, ver. 7 a. 2. Her presumptuous security and temerity, ver. 9 a. 3. The wickedness that became prevalent in consequence thereof, vers. 5 b, 8 a. 4. The judgment of God, for that wickedness, in its details; intrusion of enemies, ver. 10, desolation of the city, ver. 1, captivity of the people and of the Priests and Princes, vers. 3-6, discontinuance of public worship, ver. 10, famine, ver. 11, triumph of enemies, vers. 5, 7, 9, disgrace and misery of the people, vers. 1, 2, 3, 5, 8, 9. 5. The inference to be drawn from all this for our benefit; how that which happened to them may also happen to us, (Luke xxiii. 31; Rom. xi. 21-23; Rev. ii. 5).

2. Ver. 12. A sermon of consolation, on the occasion of a death, or other great misfortune. Our text suggests remedies for great pain. These are—I. Of a natural kind. 1. The sympathy of all men: 'I say to you all, etc., look and see, etc.' 2. Comparison with the pain of others: "see if there be any sorrow like unto my sorrow,"—where we are warned against the error of supposing our pain the greatest that ever was,

and are reminded that some are more unfortunate than ourselves. II. Of a spiritual kind. 1. The Lord has inflicted the wounds. 2. The Lord will heal them. [Consider, here, especially the active sympathy of Christ. To the question 'Was ever any sorrow like unto my sorrow!' we may answer, 'Yes, Christ's, and greater, too?' If "His visage was so marred more than any man, and His form more than the sons of men," it was because, *more than any man*, He was "stricken, smitten of God, and afflicted." He bore the whole burden of our guilt and He suffered its full penalty. "The Lord laid on Him the iniquity of us all," and 'He bore our griefs and carried our sorrows.' Why? Not only in the way of atonement, but that He might be a merciful High Priest, to sympathize with us and to help us. See Heb. ii. 17, 18; iv. 15, 16.—W. H. H.]

3. Vers. 12-22. A sermon on penitence; when a calamity, that may properly be considered as a Divine chastisement, calls for repentance. Subject: *The calamity, which has befallen us, considered in the light of Divine righteousness and love.* I. It proceeds from Divine righteousness. 1. Not another, but the Lord, has ordained it against us, vers. 14, 15. 2. It corresponds exactly to what we have deserved, vers. 14, 18. II. It proceeds from Divine love. 1. It admonishes us to sincere repentance. 2. It dissuades us from confiding in any false hope or support, vers. 18-16, 21. 3. It incites us to seek help from God in a believing spirit, ver. 20.

4. Ver. 20. FLOREY—*Biblical Guide* for spiritual funeral discourses, Leipzig, 1861, No. 385: "Well is it for a distressed widow, in her agony, to look to the Lord. For—1. The Lord knows thy pain, which He Himself has inflicted. 2. The Lord soothes thy pain, for He is the best Comforter. 3. The Lord changes thy pain, sooner or later, into a blessed experience of good."

CHAPTER II.

LAMENTATION OF THE POET OVER THE DESTRUCTION OF ZION: [THE DESTRUCTION DESCRIBED AND ATTRIBUTED TO JEHOVAH.—W. H. H.]

[“The first song expresses sorrow over the disgrace of the city: the second describes the terrors of the destruction of the city and Temple” (GERLACH, *Intr.* p. 5), and connects them with the vengeance of God. In the first song, the city is the conspicuous object, and Zion and the holy places appear as accessories to her former honor and her present disgrace. In the second song, God's personal agency in the calamities described is the controlling idea (see vers. 1-9, 17, 20-22), and the Temple or Zion, as the place of His habitation, is the prominent object, while the city appears only as the locality or scene of Zion's former glory and the present cause of her deepest distress. The first words in each suggest the theme of each:—“How doth the city sit solitary! How hath the Lord covered the daughter of Zion with a cloud in His wrath!”*—The chapter is composed of two sections: 1. vers. 1-10, a description of the judgment which the Lord had inflicted; 2. vers. 12-22, lamentations over this judgment. The similarity of the general structure of Songs i, ii, their division into two almost equal parts, the first chiefly descriptive, the second more strictly composed of lamentations, is an evidence that they were written by one author, and help to compose one complete and symmetrical poem.—W. H. H.]

PART I.

VERS. 1-10.

✧ VER. 1. How doth the Lord cover with a cloud, in His anger,
The daughter of Zion!
He, from Heaven, hath cast down to the ground
The glory of Israel,
He remembered not His footstool.
In the day of His anger.

* [In an alphabetical poem, where attention is directed to the initial letters, it may not be without significance that in Songs i, ii, the initials of the first three words are similar, spelling צ'ק'ק, that may mean *hailed, despised, or an enemy*. In the initials of the first four words of i, we have צ'ק'ק'ק, *enmity*.—W. H. H.]

- 2 VER. 2. The Lord swallowed up and spared not
 All the habitations of Jacob :
 He demolished in His wrath
 The strongholds of the daughter of Judah :
 He cast down to the ground—He polluted
 The kingdom and its princes.
- 3 VER. 3. He broke in hot anger
 Every horn of Israel.
 He turned back His right hand
 Before the enemy.
 And He set Jacob on fire—
 As a flame of fire devoureth round about.
- 4 VER. 4. He bent His bow as an enemy :
 He stood—with His right hand as an adversary—
 And destroyed
 All the delights of the eye.
 In the tabernacle of the daughter of Zion
 He poured out, as fire, His fury.
- 5 VER. 5. The Lord became as an enemy :
 He swallowed up Israel ;
 He swallowed up all her palaces ;
 He destroyed all His strongholds :
 And increased in the daughter of Judah
 Mourning and lamentation.
- 6 VER. 6. And He laid waste as a garden His tabernacle :
 He abolished His appointed solemnities :
 Jehovah caused to be forgotten in Zion
 Appointed solemnities and Sabbath days :
 And rejected in His furious anger
 King and Priest.
- 7 VER. 7. The Lord cast away with disdain His altar,
 He abhorred His Sanctuary.
 He gave up into the enemy's hand
 The walls of her palaces.
 They shouted in Jehovah's house
 As on a day of appointed solemnity.
- 8 VER. 8. Jehovah purposed
 To destroy the wall of the daughter of Zion.
 He stretched out a line :
 He withdrew not His hand from devouring.
 Then He caused rampart and wall to mourn ;
 They languished together.
- 9 VER. 9. Her gates have sunk into the ground :
 He destroyed and broke her bars.
 Her King and her Princes among the Gentiles—
 There is no law !
 Her Prophets also
 Find no vision from Jehovah !
- 10 VER. 10. The elders of the daughter of Zion
 Sit on the ground,—they are silent,—
 They throw up dust upon their heads,
 They put on sackcloth.
 The virgins of Jerusalem
 Bow their heads to the ground.

ANALYSIS.

In this song, as in the preceding one, the alphabetical construction interferes with the succession of the several steps and parts of the great drama in their regular order; yet, on close examination, some regard to the arrangement of events, with reference to their nature and occurrence, is observable. There is given, first of all, a comprehensive survey of the whole work of destruction, vers. 1, 2. Then follows a brief recital of the events of the war, from its beginning to the capture of the city, vers. 3, 4. Then is described the complete destruction of the Temple, the houses and the walls, by Nebuzaradan, four weeks after the capture of the city (see Jer. lii. 13, 14), vers. 5-9 a. Thus far only the material objects of the destruction are spoken of. What follows relates the sufferings of the persons who were involved in the catastrophe. From ver. 9 b we learn the fate of the King, Princes and Prophets; in ver. 10 we see the elders and the virgins lamenting; in ver. 11 the Poet describes his own sufferings, etc. [NAGELSBACH does not recognize the very obvious division of this chapter into two parts. GERLACH makes three sections, vers. 1-10, 11-19, 20-22.—The first part naturally divides itself into two equal sections: vers. 1-5 contain a general description of the punishment of Zion; vers. 6-10 relate particularly to the destruction of Zion itself.—W. H. H.]

II. VERS. 1, 2.

- 1 How hath the Lord covered the daughter of Zion with a cloud in his anger, and
- 2 cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; he hath thrown down in his wrath the strongholds of the daughter of Judah: he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

TEXTUAL AND GRAMMATICAL.

Ver 1.—יָעַב. From the verbal stem, עָבַע, from which is עָבָה, a cloud, only this single form occurs, and this is *as. lxy.* [אֶבֶן]. GERLACH: "not with wrath (EWALD), but in His wrath, as similar expressions at the close of this ver. and in vers. 2, 6, 21, 22, show."—אָרַן. See *Intr. Add. Rem.* p. 32.]—וְשָׁלַךְ. Only used in Hiph. and Hoph.; frequent in Jeremiah, vii. 13, 29; ix. 18; xli. 9, etc.—אָרַן. Accusative of place, in answer to the question, *Whither?* 1 Sam. xxv. 23; 1 Kings i. 31; Is. xlix. 23; Amos ix. 9; Ob. 3; Ps. cxlvii. 15; my *Gr.*, §70, b. Jeremiah uses אָרַן as accusative after verbs of going and coming very frequently, xxxvii. 12; xl. 12; xlii. 14; xliii. 7, etc.—הַפְּאֵרָה. הַפְּאֵרָה, a corresponding word, is very frequent with Jeremiah, xlviii. 17; xlii. 11, 18; xxxiii. 9.—וְכָרָה, in same sense, Jer. xxxi. 20; xv. 15. כָּרַם, not found in Jer.—Jeremiah never says אָף. The only place in which he connects אָף with the idea of a particular time, he says בְּעֵת אָפֶךָ, xviii. 23. The expression is found in Lam. only here and vers. 21, 22.

Ver. 2.—בִּלְעַד. Jeremiah uses only Kal, and that only once, li. 34. Piel in this chapter five times, vers. 2, 5, bis, 8, 16, nowhere else in Lam.—אָרַן. See *Intr. Add. Rem.* p. 32.]—לֹא חָקַל. [K'ri, אָרַן. "The asyndeton is much used in this species of verse at the half pause." BLATNEY.] Jeremiah uses the word חָקַל, xlii. 14; xv. 5; xxi. 7; i. 14; li. 3. But to express the thought, which חָקַל here represents, Jeremiah uses נָחַם, xx. 16. [With all deference, the thought in xx. 16 is only analogous to the thought here, which is exactly expressed in the passages first cited. This is not to be overlooked in considering the peculiarities of Jeremiah's style and language.—W. H. H.]—נְאוֹת יְעֶקֶב. נְאוֹת occurs only here. [BLATNEY translates נְאוֹת pleasant places, following the Sept., *ωάρρα τὰ ὡπαία*, and the Latin, *omnia speciosa*. DOUAY: *all that was beautiful in Jacob*. Though נְאוֹת is used in this sense in the Piel, there is no clear case where the noun has this sense; it designates either dwellings, Ps. lxxiv. 20; lxxxiii. 13, or pasture-grounds regarded as the dwellings of shepherds and their flocks, Am. i. 2; Jer. ix. 9; xxv. 37; Ps. xliii. 2; lxx. 13. FUERST translates it here *unprotected, open cities*, opposite of walled and fortified places.—W. H. H.]—וְהָרָם. Jeremiah uses frequently, i. 10; xxiv. 8; xxxi. 28, etc.—He uses יְבֵרָה only twice, vii. 29; xlviii. 30.—בְּתֵי-יְהוּדָה. See Jer. i. 8; v. 17.—חָלַל, Piel, occurs in Jeremiah, xvi. 18; xxxi. 5; xxxiv. 16; comp. Is. xliii. 28.—מְמַלְכָּה שָׁרָה. Sept. has βασιλεία αὐτῆς. They must have read מְמַלְכָּה as in ver. 9. The Syriac and Arabic read so also. Yet the authority of the Septuagint is much too precarious to change the reading of the text, which is also found in the Vulg. and Chal. Besides, it is much easier to explain how מְמַלְכָּה, at the time in sight as ver. 9, could originate from מְמַלְכָּה, than it would be to account for the reverse. מְמַלְכָּה in connection with שָׁרָה (the suffix of which refers to the former) and with reference to נְאוֹת and מְמַלְכָּה, is without doubt to be taken in the sense of royalty—kingship, *regia potestas*. Jeremiah uses the word in this sense, xxvii. 1; xxviii. 1. [FUERST: *dominion, reign, kingdom.*]

EXEGETICAL AND CRITICAL.

Ver. 1. How—see i. 1—hath the Lord covered—doth the Lord cover—the daughter of

Zion with a cloud in his anger. The Poet has evidently the image of a thunder-storm in his mind. The wrath of Jehovah envelops Zion in a cloud, out of which the destroying lightning (see next clause) descends upon her. [WORDS-

WORTH: "The Lord hath poured out His fury on Zion, as in a tempest, and has dashed down her beauty as with lightning, and has not spared the Ark of His Sanctuary." GERLACH: in his wrath. "The frequent repetition of this expression (see at the close of vers. 3, 6, 21, 22) shows that this chapter is especially intended to exhibit the fury of the wrath of God against Jerusalem; as in the first chapter the repetition of the formula, indicating the absence of help and comfort, corresponds to the description of the extreme distress described in that chapter." The expression *daughter of Zion* occurs i. 6, and Jeremiah iv. 81; vi. 2, 23.—**And cast down from heaven unto the earth the beauty of Israel.** To understand this it is necessary to determine first of all to whom the words *from heaven* refer. At the first glance they seem to refer to the object of the verb *cast down*. In that case the *beauty of Israel* would be in Heaven and from Heaven hurled down to the earth. But in what sense was the *beauty of Israel* in Heaven? To answer this, we must first know what is meant by the *beauty* or *glory of Israel*. The word in the original הַפְּאִרָה, by itself, could indicate the Temple which the Israelites called בֵּית הַפְּאִרָה [lit., *house of our glory*; E. V., *our beautiful house*], Is. liv. 10; comp. lx. 7; lxiii. 15; or, the ark of the covenant, in reference to which the daughter-in-law of Eli gave to her child the name of Ichabod, which is thus interpreted (1 Sam. iv. 21, 22), "And she named the child Ichabod, [Marg.: where is the glory? or, there is no glory], saying, The glory is departed from Israel (because the ark of God was taken, and because of her father-in-law and her husband); and she said, The glory is departed from Israel; for the ark of God is taken." See Ps. lxxviii. 61. The word הַפְּאִרָה is, however, in itself too abstract and general, and there is too little in the context to fix its definition, to allow us to say with confidence that it denotes in the concrete any particular object. We are obliged, therefore, to acquiesce in its general sense, and to understand by it the *glory of Israel in general*, especially all that distinguishes Israel as the chosen people before all peoples. All this is truly, by the destruction of the Theocracy, cast down to the ground. Should we now refer from *Heaven* to the object of the verb *cast down*, then we must take it figuratively, as expressing the height of the *glory or beauty of Israel*, which is thus denoted as *towering up to Heaven*. But *Heaven* שָׁמַיִם is never used in this figurative sense in the Old Testament. The places which are cited as proving such a use of the word (Gen. xi. 4; Job xx. 6; Isa. xiv. 12; Dan. iv. 8; 2 Chron. xxviii. 9; comp. Gen. iv. 10) are entirely irrelevant. In the New Testament only Matt. xi. 23; Luke x. 15 ("and thou, Capernaum, which art exalted unto Heaven," etc.) afford possible analogies for such a figurative use of this phrase. Therefore I believe (with DATHE, KALKAR and others) that *from Heaven* is to be referred to the *subject* of the verb *cast down*: *the Lord from Heaven* casts down the *glory of Israel* to the ground. This also suits admirably the idea expressed in the verb in the first clause,

יָצַד = to cover with a cloud, under which the image of a thunder-storm is suggested. From the Heavens the Lord, by a stroke of lightning, casts down the glory of Israel. From Heaven, מִשָּׁמַיִם, is often used in this sense, Josh. x. 11; 2 Sam. xxii. 14; Gen. xix. 24; Ex. xvi. 4, etc.—**And remembered not His footstool in the day of His anger.** The ark of the covenant is explicitly called the footstool of Jehovah in 1 Chron. xxviii. 2, where David says, "I had in mine heart to build an house of rest for the ark of the covenant of the Lord and for the footstool of our God" [and for the footstool. "The conjunction and is exegetical, and the same with *that is*." So says JOSEPH MEDE in his article on Ps. cxxxii. 7, "We will go into His tabernacle, we will worship at (*towards*, MEDE) His footstool."—W. H. H.]. The ark of the covenant may be so called, because He, who is enthroned upon the cherubim (2 Sam. vi. 2; Ps. lxxx. 2; xcix. 1) [see also 1 Sam. iv. 4, which MEDE translates *sitteth upon the cherubims*.—W. H. H.], has the cover of the ark of the covenant [the mercy-seat] at His feet, wherefore it is also said, that the Lord speaks מֵעַל הַכִּפֹּרֶת *from above the mercy-seat*, Ex. xxv. 22; Num. vii. 89. Therefore, without doubt, the ark of the covenant is to be understood as the *footstool*, towards which worship is said to be directed in Ps. xcix. 5: cxxxii. 7. [ALEXANDER: on Ps. xcix. 5. "Exalt ye Jehovah *our God*, and prostrate yourselves to His footstool.—Bow down (or prostrate) yourselves, as an act of worship. Not at His footstool, as the mere place of worship, but to it, as the object, this name being constantly given to the ark, 1 Chron. xxviii. 2; Lam. ii. 1; Ps. cxxxii. 7; Isa. lx. 13. Even in Isa. lxvi. 1, there is allusion to the ordinary usage of the terms. The ark is here represented as the object of worship, just as Zion is in Isa. xlv. 14, both being put for the God who was present in them." CALVIN: "The design of the Prophet is to show to the people how much God's wrath had been kindled, when He spared not even His own sanctuary. For he takes this principle as granted, that God is never without reason angry, and never exceeds the due measure of punishment. As, then, God's wrath was so great that He destroyed His own Temple, it was a token of dreadful wrath. * * He (the prophet) could not have better expressed to the people the heinousness of their sins, than by laying before them this fact, that God remembered not His footstool in the day of His anger."—The three members of the verse are so related to each other, that the first exhibits Zion as completely enveloped as it were in a thunder cloud, the second represents the glory of Israel as destroyed by the lightning, the third dwells especially on the fact, that the Lord had not so much as spared the holiest of holy things, the ark of the covenant.

[יָצַד]. NAEGLSBACH translates it *verdunkelt*; GERLACH, *umwölkt*; HUGH BROUGHTON, *beclouded*.—OWEN, in a note to his translation of CALVIN, observes that this verb is clearly in the future tense, and proposes to translate it, "Why should the Lord in His wrath becloud the daughter of Zion?" "Then follows," he says, "a description of what had happened to Zion, He hath cast

from Heaven," etc. SCOTT seems to take the same view of the expostulatory character of the sentence, when he says, the prophet "inquires, with mingled surprise and regret, how the Lord, the Author of her afflictions, could be induced thus to distress her?" But it is better to take the verb in the sense of the present, *How doth the Lord cover, etc.*, as BLAYNEY, BOOTHROYD, NÆGELSBACH and GERLACH. The Poet "assumes an ideal point of vision prior to" the actual occurrence of the event, "and so regards it as future." Yet while he speaks, the thing is done: and the description is completed in the past tense. The future as thus used in Hebrew, is best translated by the present in English. See GREEN'S *Gr.* § 263, 5. "The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification" (*ib.* note "a."). If we accept NÆGELSBACH's idea of the thunder-cloud and the lightning, the use of the future in the first verb is very forcible. The Poet sees the cloud gathering, and while he looks, the lightning has flashed and the work of destruction is complete.—ABEN-EZRA, according to ROSENMUELLER, see also CALVIN, explains the word to mean *lifted up to the clouds*. God exalted the daughter of Zion to the clouds, "in His wrath," that He might cast her down from a greater height. "For when one wishes to break in pieces an earthen vessel, he not only casts it on the ground, but he raises it up, that it may be thrown down with greater force" (CALVIN). We need some evidence better than this ingenious argument that the word can have this meaning.—The Chald. and Syr., GESSENIUS in his *Thes.*, MAURER and J. D. MICHAELIS translate the word *sprevit, contumelia vel opprobrio affecit, dishonored, disgraced*, finding for this sense an analogy in the Arabic. The principal argument for this is, that he who is thrown down from Heaven is not surrounded with clouds. We answer 1. According to NÆGELSBACH above, "from Heaven" refers to the subject and not to the object of the verb "cast down." 2. The figure of the thunder-cloud implies rather that the cloud covered the doomed City and Temple, and not that they were lifted up into the clouds. 3. There are two subjects expressed, as well as two verbs. Not *the daughter of Zion*, but *the glory of Israel* is cast down to the ground.—GERLACH gives a poetical explanation to the first two clauses, "Jerusalem is compared to a star, that once shone brightly, but was first clouded over and then thrown to the earth:" and seems to imagine an allusion to Isa. xiv. 12. But his beautiful star shines only in his fancy, and not in the text.

Ver. 2. **The Lord hath swallowed up.**—The Poet has in mind the idea of a yawning abyss. See Ex. xv. 12; Num. xvi. 30–32; xxvi. 10; Deut. xi. 6; Ps. cvii. 17. [All the English versions translate the verb *swallowed up*, except HENDERSON (*destroyed*) and the Douay (*The Lord hath cast down headlong, from Vulgate, precipitavit*).

Yet it seems manifest, from the use of the same word in vers. 5, 8, 16 (see also Hab. i. 13; Isa. xxv. 7, 8; xlix. 19; 2 Sam. xx. 19), that the word is used merely to signify utter destruction, without intending to suggest, even in a figurative sense, the exact method of destruction, as by such "a yawning abyss" as is referred to in passages cited by NÆGELSBACH. GERLACH has *destroyed, vertilgt*, CALVIN also, *perdidit*.—W. H. H.]—**All the habitations of Jacob.** The word rendered *habitations* includes the ideas of dwellings and pasture-grounds. It indicates the places where the Nomadic spread his tent and allowed his flock to graze. Hence the frequent phrase נִמְלֵךְ כְּרֶמֶר [lit. *dwellings of pasture-land*], Ps. lxxv. 13; Jer. ix. 9; xxxiii. 10; Joel i. 19, 20; ii. 22. **And hath not pitied.** See vers. 17, 21; iii. 43. And spared not. [So the Sept. and Vulg. E. V. *pitied*, is most in accordance with the use of the word: yet the idea of *sparing*, in the exercise of mercy, is suggested by the order of the words in the original, The Lord swallowed up and spared not all the habitations of Jacob. So CALVIN, BROUGHTON, GERLACH.—W. H. H.]—**He hath thrown down—demolished, in His wrath the strongholds of the daughter of Judah.** *The strongholds of Judah* stand in antithesis to the *habitations of Jacob*; not only the open unprotected places, where the people dwelt among their pasture and grazing lands, but also the fortified cities were visited with destruction.—**The daughter of Judah**, see i. 15; ii. 5. The expression is very suitable, since only Judah still had any strongholds. See Jer. xxxiv. 7.—**He hath brought them down to the ground: He hath polluted the kingdom and the princes thereof. He cast down to the ground, He polluted the kingdom and its princes.** The expression הֵרַס לְאָרֶץ, *to bring down to the ground*, is used very explicitly of fortified places in Isa. xxv. 12; xxvi. 5, comp. Ezek. xiii. 14. Yet to refer it here to what precedes, results in a troublesome asyndeton. Then, too, the structure of the verse would be irregular, for the second idea and clause of the verse would have three lines or members, and the third only one. Finally, there is an idea in *bringing down to the ground* [or *made to touch the ground*; margin, E. V.], akin to that of *pollution*, which immediately follows. For majesty is polluted by being brought into contact with common dust. Compare Ps. lxxxix. 40, חָלַלְתָּ לְאָרֶץ נִוְרוֹ, "Thou hast profaned his crown, by casting it to the ground." [In favor of NÆGELSBACH's construction is 1. the absence of the conjunction. 2. The prevailing meaning of the verb הָרַס followed by לְ, *to touch, to come in contact with*. 3. The natural division of the verse. 4. The excellent sense. This construction is adopted by ROSENMUELLER, EWALD, NEUMANN, BLAYNEY and NOYES. The only objections to it are 1, the application of the phrase *brought down to the ground*, in Isaiah, to the razing of fortified places; and 2, which is a stronger objection, the Masoretic punctuation.—W. H. H.]

II. 8, 4.

- 3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming
4 fire, *which* devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

TEXTUAL AND GRAMMATICAL.

Ver. 3.—**נָתַן**. Only the Niph. is found in Jer., xlviii. 25; i. 23.—**חָרָה**—**חָרָה**, Jer. xlviii. 45.—**אָכַלָה כִּבִּיב**, see Jer. xxi. 14; xlv. 14; i. 32. Jeremiah always employs as the object of **אָכַל** in this sense, **כִּבִּיבִים** or **כִּבִּיבוֹת**.

Ver. 4.—**קָשַׁת דָּרָךְ**, Jer. ix. 2; xlv. 9; i. 14, 29; ii. 3.—There is no sufficient reason for questioning the pointing of **נָצַב** as Part. Niph. It is in apposition with **דָּרָךְ** [**נָצַב**] is used of God's coming in judgment in Isa. iii. 13; Ps. lxxxii. 1. Its close connection by **וְ** with the next verb should not be unobserved. *He stood or set Himself—His right hand as an adversary—and slew, etc.*—W. H. H.] Jeremiah never uses the Niph. **נָצַב**, only the Hiph., v. 26; xxxi. 21, and Hithp., xlv. 4, 14.—The verb **הָרַן** (see Lam. ii. 20, 21; iii. 43), is scarcely current with Jeremiah. He uses only the Part. (xxx. 21) and Inf. Kal. (xv. 3). [Lowth, *Prelim. Dissert. on Isaiah*, and BLAYNEY supply after this verb **כָּל נַעַר**, every youth, from the Chaldee Paraphrase, to supply an apparent defect in metre.—W. H. H.]—The expression **צִי אֶהְיֶה** occurs only here.—[The recurrence in Jeremiah of the figures of *bending the bow* and of *pouring out fury as liquid fire* (see Jer. iv. 4; vii. 20; xxi. 12; xlii. 18; xlv. 6) may be regarded as evidences of authorship.—W. H. H.]

EXEGETICAL AND CRITICAL.

Vers. 3, 4. When it is here said that the Lord had broken the horn of Israel, then that He had deprived him of his right hand, then that He had kindled a fire in Jacob, and as an enemy had assaulted him, it is evident that a climax is intended. There is described first the deprivation of the power of resistance, then the deprivation of help, then the progress to positive hostility. THENIUS sees in vers. 3, 4 a full statement of all the incidents of the war, from the capture of the frontier fortresses to the taking of the city by storm. He understands, therefore, by *the horn of Israel*, "those places of defence which were prominent, like horns, consequently frontier fortresses;" *hath drawn back his right hand, etc.* describes the retreat of the Jewish armies to the capital; *he burned against Jacob, etc.*, the effusion of the hostile troops over the land of which they were to become masters; *he hath bent his bow, etc.*, the institution of siege; *he stood with his right hand, etc., and slew, etc.*, the assault and storming of the city; *he poured out his fury like fire*, the capture of the city. Some of this hits the true sense, but not all. That *horn* should indicate the frontier fortresses, is artificial. It is to be considered, too, that the phrase **כָּל קֶרֶן**, *all the horn* [it may mean, however, *every horn*: the absence of the article makes this sense most probable.—W. H. H.] *To draw back the bow* would not indicate the first attack of the city, for that attack was not made with arrows only. *To stand with the right hand as an adversary* does not mean to begin to fight with the right hand, and does not therefore describe an exclusively hand to hand fight. Certainly, as already remarked, the description advances from merely negative to directly positive hostility, but the latter is described, not by the successive steps of the siege,

but according to the various and—as far as practicable—simultaneous events of the achievement, wherein the most impressive event, representing, of course, the end, is placed last of all.

Ver. 3. **He hath cut off—He broke—in his fierce anger—in hot anger.** See Ex. xi. 8; Deut. xix. 23; Is. vii. 4; 1 Sam. xx. 34; 2 Chron. xxv. 10. [The pronoun *his* supplied in E. V. is unnecessary, and weakens the sense. There is a rhetorical climax in the words—*anger*, **אָף**, ver. 1; *wrath*, **עֶבְרָה**, ver. 2; and *heat of anger*, or *hot, fierce, furious anger*, **חָרָה**, ver. 3.—W. H. H.]—**All the horn of Israel—Every horn of Israel.** See Jer. xlviii. 25; Ps. lxxv. 11. According to constant usage, the horn is a symbol of power; see Ps. xviii. 3; lxxv. 5, 6, etc. [CALVIN: "We know that by *horn* is meant strength as well as excellency or dignity; and I am disposed to include both here, though the word breaking seems rather to refer to strength or power." NOYES: "every horn, i. e., all her means of defence."]—**He hath drawn back—He bent back—his right hand from before the enemy.** Does the pronominal suffix **הָיָה**, in **הָיָה**, *his hand*, refer to Jehovah, or to Israel? Grammatically either is possible, and the sense in either case is substantially the same. The answer must depend on which interpretation best agrees with the usage of speech. The expression in full, as it is here, is found nowhere else in the Old Testament. It is worthy of remark that Jeremiah never uses **יְמִינִי**—*right hand*, in a figurative sense. The word occurs in his book only once, xxii. 24, and then in its literal sense. The only places that can be adduced as parallel to this place are, on the one side, Ps. lxxiv. 11 (with reference, perhaps, to the expression **נִשְׁתָּרֵץ זְרוֹעַ**—*a stretched-out arm*, Ex. vi. 6, and elsewhere), and on the other side, Ps. xlv. 11; lxxxix. 43, 44; comp. Is. xli. 13

Whilst the first named passage distinctly expresses the thought that Jehovah draws back His hand, and that His right hand, the other passages declare that the Lord let the people or the edge of the sword fall back from before their enemy. It seems to me that in our passage the word *אחור*, *back, backward*, standing in connection with *כפני־אויב*, *before the enemy*, decides for the latter meaning. For in Ps. lxxiv. 11 it is merely *הִשִּׁיב־הָיָה*, *thou withdrawest thy hand*. Here the *אחור*, *backward*, must change the sense. Drawing back the hand is merely the opposite of stretching it out (*וְרָוַע נִשְׁתָּדֵק*) and an act of volition consistent with the possession of strength. But falling *back before* the enemy is a symptom of weakness, which could not be asserted of the hand of Jehovah. As it is said elsewhere that Jehovah strengthens the right hand (Is. xli. 13), or elevates it (Ps. lxxxix. 43), so it can be said that He lets it fall back (as if it had become weak), and this falling back of the right hand is the same, as is elsewhere explained, as a falling back of the person generally (Ps. xlv. 11), or of the sword (held by the right hand, Ps. lxxxix. 44). [OWEN (in a note on CALVIN): "GATAKER, HENRY, BLAYNEY, and HENDERSON, consider the right hand as that of Israel—that God drew back or restrained the right hand of Israel, so that he had no power to face his enemies. But SCOTT agrees with CALVIN; and favorable to the same view are the early versions, except the *Syr.*, for they render the pronoun *his own, suam*; the *Targ.* also takes the same view. Had the word been *hand*, it might have been applied to Israel; but it is the *right hand*, which commonly means protection, or rather God's power, as put forth to defend His people and to resist enemies. This is farther confirmed by what is said in the following verse, that God stood with *His right hand as an enemy*. See Ps. lxxiv. 11." GATAKER's argument, in *Assembly's Annotations*, on the other side, is very strongly put, and agrees in its main points with NAGELSBACH's. Yet, for the following reasons, it seems necessary to stand by the versions and interpreters that refer the pronoun to God. 1. The pronoun usually belongs to the subject of the verb where its personal object is not specified. By adhering to this rule, we would often escape uncertainty and confusion. 2. After such an introduction as in ver. 1, *How hath the Lord done all this*, and the subsequent use of *His* with reference to God (ver. 1, *His anger, twice, His footstool*; ver. 2, *His wrath*; ver. 4, *His bow, His right hand, His fury, etc.*), it certainly seems arbitrary and violent in this instance to refer it to another subject. 3. It is awkward, to say the least, to make *his right hand* in ver. 3 mean one thing, and in ver. 4 another. 4. Throughout this whole passage, vers. 1-10, the people of Israel are represented as passive objects of Divine wrath, and no allusion is made to the slightest activity on their part in resisting the instruments of wrath, as would be done here if *his* refers to Israel. 5. This makes excellent sense, and preserves the continuity of the thought, verging as usual towards a climax. God breaks off the horn of Israel, that they can no longer oppose their enemies; He bends back

His own right hand, and thus withdraws His own opposition to those enemies; and while Israel lies thus helpless in themselves and deprived of God's help. He pours down upon them the fiery fury of His own wrath, and becomes Himself like an enemy fighting against them. The *bending back* of His hand may be intended to express God's resistance to His own merciful impulses towards His own people. He forcibly bends back the hand He had already stretched out in Israel's behalf.—W. H. H.]—**And he burned against Jacob like a flaming fire, which devoureth round about—And He set Jacob on fire, as a flame of fire which devours round about** [i. e., He, as a flame of fire which consumes all around it, set Jacob on fire]. *אֵשׁ* with *אֵשׁ* of the object is so often used in the signification of setting on fire, then of consuming by fire (Num. xi. 1, 8; Is. xxx. 33; xlii. 25; xlii. 2; Jer. xlv. 6; Job i. 16; Ps. cvi. 18), that we may take it here unhesitatingly in the same sense. This, indeed, is the only admissible sense. For should

we take in *Jacob*, *אֵשׁ*, in a local sense, we must still understand *אֵשׁ* of the kindling of the fire, in which sense only is the Piel used (comp. Ex. xxxv. 3; Jer. vii. 18; Ezek. xxi. 4). Then, too, we see the force of the particle of comparison, *כְּאֵשׁ*, like a flame. Evidently the meaning is that the Lord had become to Jacob as a flaming fire. He had become so by kindling the consuming fire of war in the land. See Deut. xxxii. 22.

Ver. 4. **He hath bent His bow like an enemy.** The Lord attacks Israel with all kinds of weapons: and so with the bow. Comp. Ps. vii. 13; Deut. xxxii. 23. [CALVIN: "Stating a part for the whole, he includes in the *bow* every other weapon." KITTO: "The Hebraism for *bow* is like that for *bread*. As the latter includes all food, so does the former include all weapons." (*Daily Bib. Ill.*, Vol. 3, p. 295.)—**He stood with His right hand as an adversary.** He stood at his right hand as an adversary. We cannot take *his right hand* as the subject of the verb (*עָמַד*)—*erecta est manus ejus instar hostis* (KALKAR) [*His right hand stood erect like an adversary*, BLAYNEY]—for neither does the verb mean to be erected, raised up, nor does its gender allow this construction. I think it also incorrect to take *his right hand* as the accusative of the instrument, as TRENIUS, VAHINGER and others do. For to stand with the right hand as an adversary is an unusually odd expression, with no example to sustain it. EWALD would give to the verb *עָמַד* the meaning of taking aim at something. [So HENDERSON: *He hath steadied His right hand like an adversary*. "The point of the comparison here is obviously that of the care taken by the archer to obtain a steady aim."] EWALD appeals to Ps. xi. 3, but the phraseology in that place is entirely different. I think that passages like Ps. cix. 6; Zech. iii. 1 illustrate this. In those places the enemy is represented as standing at the right hand. As it is said elsewhere that the friend and helper stands at the right hand, in order to support and strengthen the right hand (Ps. xvi. 8; lxxiii. 23; cix. 31; cx. 5; cxxi. 5; Is. xli. 13), so it is also said that

the enemy places himself at the right hand, in order, by hemming it in and weakening it, to overcome its resistance. That כִּינָה, *his right hand*, has to be taken as an accusative of place, is no objection (see my *Gr.*, § 70, c; Ex. xxxiii. 8), though elsewhere a preposition is used (see the places above referred to, Ps. cix. 6; Zech. iii. 1 and Ps. xlv. 10). [The ingenious reference of *his right hand* to Israel is peculiar to our author: though CHALDÆUS, as quoted by ROSENMUELLER, adopts a similar construction, but with reference to the enemies of Israel:—"He has placed Himself at the right hand of Nebuchadnezzar, in order to assist him." Besides the absence of the preposition which this interpretation would seem to require, a very strong objection to it is the sudden change of person. For the principal reasons for supposing the *right hand* in ver. 3 refers to God, because God is the subject of the preceding clause, and no other person is specified, we believe the *right hand* in ver. 4 also refers to God; if *his bow* means God's bow, and not Israel's, then *his right hand* would naturally mean God's, and not Israel's, or Nebuchadnezzar's, or any other person's. It is not necessary, however, to violate grammar by giving to the Niphal participle an active or perfect sense, as EWALD and others have done. We can translate literally thus: *He stood, or was standing, or set Himself—His right hand as an adversary*. The ellipsis is characteristic of Hebrew poetry, and may be supplied by *quoad*, as to, or exegetically *with*, as in our version: *He stood with His right hand as*

an adversary. WORDSWORTH: "The Prophet first has a general view of the awful form of the Almighty, and then beholds His *Right Hand* putting itself forth as an enemy against Zion." ROSENMUELLER: "He has placed Himself as regards His right hand, as if with it He would hurl at me a javelin." See GERLACH also.—W. H. H.]—**And slew all that were pleasant to the eye—And destroyed all that charms or delights the eye.** The delights of the eye (see i. 7, 10, 11) are evidently those in whom the eyes of parents take the greatest delight, the *virgins* and the *young men*, i. 18. [CALVIN: *He slew all the chosen men*. It is better to take the verb הָרַג, *to kill, slay*, metaphorically, as in Ps. lxxviii. 47, for *destroy* (HENDERSON).—W. H. H.]—**In the tabernacle of the daughter of Zion.** If the daughter of Zion is the body of the inhabitants of Zion, then the tabernacle of the daughter of Zion is the dwelling-place of those inhabitants, i. e., the city. [These words are connected with what follows, not with the preceding clause: *In the tabernacle of the daughter of Zion poured He out like fire His fury*. So BLAYNEY, GERLACH, NÆGELSBACH. CALVIN prefers it. The Masoretic punctuation requires it.—W. H. H.]—**He poured out His fury like fire.** The figurative idea of the outpouring of wrath, conceived of as liquid fire, is found elsewhere in iv. 11; Hos. v. 10; Jer. vi. 11; x. 25; xlii. 18; comp. xiv. 16. That the Poet would indicate the capture and destruction of the city, is clear.

II. 5.

- 5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation.

TEXTUAL AND GRAMMATICAL.

Ver. 5.—אֶרְכֹן, in Lam. only here and ver. 7. Often in Jeremiah, vi. 5; ix. 20, etc.

EXEGETICAL AND CRITICAL.

According to Jer. lii. 13, 14 (see also 6, 12), four weeks after the capture, Nebuzaradan had burned 'the house of Jehovah, the house of the king, all the houses of Jerusalem, and every great house,' and destroyed the walls. To these facts vers. 5-9 *a* seem to refer, though they relate only to the destruction of the palaces, the holy places and the walls. [The particular description of destruction of holy places begins at ver. 6.—W. H. H.]

Ver. 5. **The Lord was as an enemy.** *The Lord became as an enemy.* This is specified, first of all, as the cause of these calamities. *As an enemy*, see ver. 4, and כַּאֲלִמְנָה as a widow, i. 1.—**He hath swallowed up** (see ver. 2) **Israel, He hath swallowed up all her palaces; He hath destroyed his strongholds.** *Israel*, on the one part, and the *palaces* and *strongholds*, on

the other, are to each other as the people and the city. *Palaces* here, as remarked, seem to correspond to "the king's house" and "all the houses of the great men," or "every great house," כָּל-בֵּית הַגִּבּוֹר in Jer. lii. 13. *Strongholds*, see ver. 2.—**He hath destroyed his strongholds**, is a quotation from Jer. xlviii. 18. Commentators differ with respect to the suffixes in אֶרְכֹנוֹתָי, *her palaces*, and כִּבְצָרָיו, *his strongholds*. Some think the feminine suffix *her* refers to the daughter of Zion, ver. 4, the masculine suffix *his* to Israel. Others think that Israel itself may be conceived of, at one time as the name of the country, at another as the name of the city. [This is the opinion of GERLACH, who refers to a very similar instance in Hos. viii. 14, where the feminine suffix is attached to the same word as here, אֶרְכֹנוֹתַי, *her palaces*, and where, as here the masculine would be expected.—W. H. H.] J. D. MICHAELIS would read אֶרְכֹנוֹתַי, *palaces of*

Jehovah. THENIUS conjectures that *הִיא*, *her*, has been changed into *הִי*, *his*, by the omission of a stroke of the pen. But all the commentators, so far as I see, have overlooked the fact that the last words are a quotation. In this way we easily explain the masculine suffix, which not only disagrees with *her palaces*, but violates the rule by which, every where else in the Lamentations, Zion is conceived of as a female person. The word is either a very old scribal error for *הִיא*, *thy strongholds* (yet the Sept. has *τὰ ὀχυρώματα αὐτῆς*), or the Poet has chosen the suffix that best preserved the similarity of sound with the original text. He could do this in virtue of the greater freedom which prevails in the Hebrew with respect to denoting the gender. See my *Gr.*, § 60, 4. As in Ezek. xxiii. 36-49, where Aholah and Aholibah are spoken of, the suffixes are constantly changed (see especially ver. 46); so here also possibly, the suffixes are changed even after a masculine or feminine idea floated before the mind of the Poet. [The mere recurrence of two not very remarkable words in succession, can hardly be regarded as a quotation. But unfortunately there is in the present instance a dissimilarity which is very prejudicial to the idea of a quotation. Here we read *שָׁחַת כְּבָצָרָהּ*; in Jer. xlviii. 18 it is *שָׁחַת כְּבָצָרָהּ*, and our author

is obliged to suppose a possible scribal error, or to invent an auricular theory of quotation. It seems necessary here to adopt the opinion of those who, according to ROSENMUELLER, refer the masculine suffix to God and the feminine to the daughter of Zion. *He swallowed up all her palaces, He destroyed His own strongholds*. This is not to be discarded as a mere conjecture where every other mode of interpretation is purely conjectural. It is recommended by the arguments adduced for the explanation of *his* in ver. 8. It avoids the difficulty of supposing that pronouns of different genders refer to the same person. The *her* refers to the ideal person Israel, the daughter of Jerusalem. *Her palaces* are the habitations of the people. *His own strongholds* are the defences of Zion which is *His* habitation. Grammar and Rhetoric both commend this explanation.—W. H. H.]—**And hath increased or multiplied in the daughter of Judah**, see i. 15, mourning and lamentation. The last words in the original are a beautiful paronomasia, borrowed from Is. xxix. 2, *הָאֵנִיָּה וְהָאֵנִיָּה*. [HENDESSON: "Sorrow and sadness." VITRINGA: *Mæror ac maestitia*. GERLACH: *Betrüb'niss und Trobsal*. NAEGLSBACH: *Ächzen und Krächzen*]. See i. 15, *הָרָה וְהָרָה*, Gen. i. 2; *שָׂוָאָה וְשָׂוָאָה*, Job xxx. 10; *שָׁמְרָה וְשָׁמְרָה*, Ez. xxxv. 3.

II. 6, 7.

- 6 And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his
7 anger, the king and the priest. The Lord has cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

TEXTUAL AND GRAMMATICAL.

Ver. 6.—The verb *נָשָׂא* is found in Jer. xxii. 3; xlii. 22.—*שָׁחַת* for *שָׁחַת*, see Crit. note below.—The definite article in *הַמִּזְבֵּחַ* is in accordance with recognized philological usage. See my *Gr.*, § 71, 4 a. DRECHSLER, Is., Vol. ii., p. 203 n. [The definite article was used in comparisons because "the Hebrew commonly conceived of the whole class of objects of which he spoke." See GREEN'S *Gr.*, § 245, 5 d.—W. H. H.]—*בְּמִקְדָּשָׁהּ*, the first time is used of *festal place* (see Ps. lxxiv. 8; comp. 1 Sam. xx. 33), and then of the festal itself (see i. 4). [See Crit. note below.]—*שָׁחַת*. This Piel form is found only here. It must be taken in the accusative sense.—*שָׁחַת* occurs in Jeremiah only in xvii. 21-27, where the profanation of the Sabbath is referred to.—*נָשָׂא*, in Lamentations only here; in Jer. xiv. 21; xxiii. 17; xxxiii. 24.—*נָשָׂא*, in Lamentations only here; in Jer. x. 10; xv. 17; i. 25.

Ver. 7. *נָשָׂא*, three times in Lam., ii. 7; iii. 17, 31, never in Jeremiah.—*נָשָׂא*, see i. 14 [Introd. Add. Rem. p. 32].—*נָשָׂא*. This verb is found only here and in Ps. lxxxix. 40. [BLAYNEY renders it as Niph., *His sanctuary is accursed*, but conjectures from Sept., *ἀνετίναξεν*, the true reading may be *נָשָׂא*. *N* substituted for *ן*, *He hath shaken off His Sanctuary*. As the meaning could only be conjectured from the ancient versions (see ALEXANDER, Ps. lxxxix. 40), it is not improbable that the Sept. gave it the sense of *נָשָׂא*. So BROUGHTON, *cast off*, and CALVIN, *reputit vel reject procul ab animo suo*. The fundamental signification of the verb is to *reject*, to *repudiate*. FUERST gives the Piel sense, *to cast down entirely, to repudiate, to reject*. This agrees with the accepted translation of Ps. lxxxix. 40. The sense of *abhor*, derived from a cognate Arabic root, would suit that place, as well as this; and is more agreeable to the corresponding word in the first clause, *נָשָׂא*, if the fundamental idea of *נָשָׂא* is to be *foul*, to *stink*, as GESNIUS says, though FUERST, with good reason, denies this. The idea of *abhorring* or of *rejecting with disdain or disgust*, is given to both these verbs by NAEGLSBACH and GERLACH. NAEGLSBACH translates, *The Lord rejected with disdain His altar, He abhorred His sanctuary*, and GERLACH just reverses the expressions, *The Lord abhorred His altar, He rejected with disdain His sanctuary*.—W. H. H.]—*שָׁחַת*, see i. 10; ii. 20, twice in Jeremiah, xvii. 12; ii. 51.—*הַמִּזְבֵּחַ*, see 1 Sam. xxiii. 20; Ps. xxxi. 9, is not found in Jeremiah. The only part of the verb he uses is the Pual, and that only once, xlii. 19. [NAEGLSBACH translates this verb "verschloss," *shut up*, see marg., R. V.

He makes no remark upon its meaning. FUEBSTER regards כָּנַר to surround, enclose, Hiph. to shut up, and כָּנַר to flow out, Hiph. to deliver up, as entirely distinct verbs, and says that "all attempts to unite their meanings must be regarded as failures."—W. H. H.]. אֶרְכָּנוֹתֶיהָ. The connection requires us to understand this of the sanctuary, although no place can be cited in which אֶרְכָּנוֹן is used of the Temple; for Jer. xxx. 18, to which some appeal, is to be explained otherwise: See notes on that place. J. D. MICHAELIS would read, אֶרְכָּנוֹת יְהוָה, palace of Jehovah. קוֹל נְתָנוּ, see Jer. xxii. 20.

EXEGETICAL AND CRITICAL.

[Vers. 6-10 describe particularly the destruction of the holy places. Here God claims a special property. Everything is *His*. The emphatic use of the pronoun, shows that it is also significant in ver. 5, *his strongholds* as distinguished from *her palaces*.—W. H. H.]

Ver. 6. **And He hath violently taken away His tabernacle** (marg., *hedge*) **as if it were of a garden.** *And He laid waste as a garden His tabernacle.* The meaning of the verb is to use violence, to offer violence. To do violence to a garden is to lay it waste. The laying waste of a garden has these peculiarities; it is easily done, it is in some sense a crime against nature, and for that reason a garden laid waste is a revolting as well as a sad spectacle.—But what is the meaning of the word שָׁן, translated *tabernacle*

(marg., *hedge*)? That it stands for כֶּכֶּן, cannot be doubted. כֶּכֶּן constantly denotes that sort of (hütte) hut, cot, bower, that is made of wicker-work [or plaited twigs, boughs], also lairs of beasts similarly constructed, Jer. xxv. 38; Ps. x. 9. [J. A. ALEXANDER: "The Hebrew word is commonly applied to any temporary shed or booth, composed of leaves and branches." But, according to FUEBSTER, the word is derived from כָּכַן=to protect, and means properly, "the covering, protecting, screening thing (not a thing woven together out of branches) hence a covering, hut, tent; a covert, lair."—W. H. H.] Then it denotes a house generally, and especially the holy tabernacle, Jehovah's house, Ps. lxxvi. 8; as does also כֶּכֶּן, Ps. xviii. 12; Job xxxvi. 29; comp. כֶּכֶּן; Am. v. 26.—If now it is said, that the Lord hath done violence to His tabernacle as to a garden, the *tertium comparationis*, the point of the comparison, consists in the *facility* with which the end is accomplished and in the *contrast* between the proper condition of things and that which the laying waste has produced. As easily as one might root up plants, fell trees and plough the ground, has the Lord overthrown the firm walls of His sanctuary; and as sad and incomprehensible as the appearance of a devastated pleasure garden is the spectacle of the sanctuary in ruins. The comparison is the more apt, because the city of God, with her joyous fountains, springing from the dwelling-place of the Most High (Ps. xli. 5; comp. lxxiv. 1-4), could with truth be called יְהוָה's garden (Is. li. 3), παράδεισος εὐλογίας, a *Paradise of glory* (Sirach xl. 27). [On the whole, our English Version seems best to express the true sense of this difficult passage, "and He hath violently taken away His tabernacle as if it were of a garden," i. e., as if it were but such a cottage in the garden as vinedressers were accustomed to build till

the vintage was past. So CALVIN. This interpretation involves a play on the word שָׁן, as properly meaning a *garden house*, and also denoting *God's tabernacle*.—W. H. H.]—**He hath destroyed His places of the assembly.** *He destroyed His place of assembly* (Festort). [So HENDERSON. NOTES: *place of congregation*. BLAYNEY: *His congregation*. It is better (see note below), to translate, *He abolished His appointed services, or solemnities*.—W. H. H.]—**The LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion.** *Jehovah exterminated [caused to be forgotten] in Zion festival [appointed times of Divine service] and Sabbath.*—The result of the destruction of the place for holding festivals is, that the festivals themselves can no longer be celebrated and are forgotten. By *Zion*, not Mount Zion, but the holy city generally is meant [on the contrary, in the strictest sense the holy places are intended].—W. H. H.]—**And hath despised, in the indignation of His anger, the king and the priest.** *And rejected* [so FUEBSTER also] *in the fury of His wrath King and Priest.* Since the festivals are no longer celebrated, those persons who were appointed to officiate in them, are by their omission removed from active service. That the kings belonged to this class of persons is evident, because they were, not only God's representatives to the people, but also intercessors with God in behalf of the people. "The Israelitish king (especially in the persons of David and Solomon) bore a certain priestly character, in that the king at the head of the people and in their name worshipped God and, on the other hand, brought back to the people the Divine blessing (2 Sam. vi. 17, 18; 1 Kings iii. 4; viii. 14, 15, etc.; 55, 56, etc.; 62, 63, etc.; ix. 25; 1 Chron. xxix. 10, 11, etc.; 2 Chron. i. 6; comp. Ex. xli. 1-12)." OEHLER in *HEBZ.*, *Real-Enc.* VIII., pp. 12, 13.

שָׁן. That this word stands for כֶּכֶּן is evident, because, 1. ש and כ frequently are interchanged, especially in the later language (see שָׁן and שֹׁן, 2 Sam. i. 22, רָפַשׁ, פָּרַשׁ and רָפַשׁ, רָפַשׁ, Ges. *Thes.*, p. 931. EWALD, § 50 a). 2. We find in Ex. xxxiii. 22 the verbal form שָׁפַתִּי for שָׁפַתִּי, and in Is. v. 5 מְשֻׁפָּה for מְשֻׁפָּח, Mich. vii. 4. 3. Since שָׁן and שֹׁן occur only in the places cited, and שָׁן is found only here, it would appear that these forms are not so much indications of an independent root שָׁן, as merely different ways of writing כֶּכֶּן. [When GERLACH says that כֶּכֶּן never means *hütte*, a *cot*, *tent*, or *tabernacle*, he overlooks Ps. lxxvi. 8, where it undoubtedly describes the holy Temple as God's tabernacle house or dwelling-place. To his argument that שָׁן would be an unsuitable designation of the Temple, because if it means a house at all, it can only mean such a house as a cot or bower made of

twisted branches of trees, it may be replied; 1. the Temple might be so called in allusion to the ancient tabernacle which was temporary and movable; 2. שָׁן may be derived from שָׁן in the generic sense of enclosing, and not in the particular sense of enclosing with a hedge or fence, as שָׁן to *weave*. Indeed GERLACH seems to give up the very point for which he so ably contends, that שָׁן cannot mean a house, when he gives it here the sense of an *enclosure* (Gehege) and applies it to the whole sacred enclosure, including of course the Temple. HENDERSON, also, translates the word *His inclosure*.—W. H. H.] The Sept. translates *καὶ διεστράσεν ὡς ἀμπελον τὸ σκηνώμα αὐτοῦ* [*He tore up as if it had been a vine His tabernacle*]. It would seem that Job xv. 83 was in the mind of the translator, where it is said, $\text{יִחְמוֹס בְּנֶפֶךְ כִּרְמִי}$ [*He shall shake off his unripe grape as the vine*, E. V. EWALD accepts (in his 3d ed.) the Sept. translation, and supposes בְּנֶפֶךְ , instead of בְּנֵי , to be the true reading. To this GERLACH objects—1. That כִּרְמִי cannot mean *to tear up, to pull out*; 2. The conjecture that בְּנֶפֶךְ may have existed in the text is unnecessary, since the Sept. translator may have interpreted בְּנֵי as a vineyard and translated it by *ἀμπελος*=a vine, as כִּרְמִי is translated by the Sept. in Lev. xxv. 3, 4.—W. H. H.] The explanation of PAREAU, ROSENMUELLER and KALKAR, *et violenter abripuit sicut sepe horti sepe suam* [NOYES: *He hath violently torn away His hedge, like the hedge of a garden*], according to which בְּנֵי would be taken for בְּנֵי שָׁן , is not grammatically allowable, since such an omission of the governing word, after the particle of comparison, could only occur where the context necessarily required the word to be supplied,—as, for example, when it is said, Is. lxiii. 2, $\text{בְּנֵי קִרְבָּיִךְ בְּנֵי}$ [*thy garments like the garments of him that treadeth in the winevat*], we supply the idea of בְּנֵי before בְּנֵי , because the garments could not be compared to the person of the man treading the wine-press. So Gen. xviii. 11 and other passages which might be adduced here, are to be explained. See my *Gr.*, § 65, 3, note 103, 2. But in our passage there is no necessity for supplying שָׁן before בְּנֵי , because the laying waste of the house can very well be compared to devastation of a garden. The explanation of THENIUS, “He injured that which was, in respect to His house (בְּנֵי), standing in an entirely subordinate relation), *the garden*, by which is meant the Temple courts,” is altogether too artificial. If the courts could be called the garden of the Temple, for which, however, THENIUS adduces no evidence, why did not the Prophet at once call it simply בְּנֵי ? [GERLACH: “The translation of THENIUS, *He injured as the garden of His tabernacle*, i. e., that which was the garden with respect to His Tabernacle, speaking analogically (whereby the two courts surrounding the Temple-edifice and connected by terraces, would be designated, which might be poetically regarded as the garden belonging to the Palace of the King of Israel), requires בְּנֵי to be taken in the construct case in spite of the article—an anomaly,

for the justification of which (see EWALD, § 290, d; GRSÆNIUS, § 108, 2, n) something more is demanded than the remark, ‘ בְּנֵי stands in an entirely subordinate relation,’ for in point of fact it absolutely determines the meaning of בְּנֵי ,”—*the garden of His tabernacle*.— בְּנֵי . This word occurs six times in Lam., i. 4, 15; ii. 6, bis, 7, 22. Our translators render it in five different ways, and in this verse, where it occurs twice, in two different senses. In i. 4; ii. 6 they call it *the solemn feasts*; in i. 15, *an assembly*; in ii. 6, *places of the assembly*; and the phrase $\text{בְּנֵי יוֹם מִן הַיּוֹם}$, they translate in ii. 7, *as in the day of a solemn feast*, and in ii. 22, *as in a solemn day*. That the word could have such variety of meaning in such close connection is improbable. The word is derived from עָרַן , to appoint. It means something fixed, determined upon, appointed. It is used in the sense of a set time, an appointed place, a time or place appointed for meeting together, especially for purposes of religious worship, and hence the regularly appointed and observed ordinances or services of worship. As connected with the assembling of the congregation for worship, it is not unlikely that the word acquired some ambiguity in its use, like our English word *church*, referring sometimes to time or place of service, sometimes to the people engaged in the service, and sometimes to the service itself. But we can always trace in the use of the Hebrew word its original signification of a set or appointed time, place or service: and never, perhaps, has it the simple unqualified meaning of an assembly, a congregation, a festive occasion. There is no necessity of ascribing to it so many significations in the Lamentations, and two entirely different meanings in two successive lines of this one verse. In i. 15 it may have its primitive meaning of a set time. In ii. 7, 22 the phrase $\text{בְּנֵי יוֹם מִן הַיּוֹם}$ may mean a day appointed, fixed upon, predetermined, for any especial occasion. In the other three places, where it occurs, it refers to the services appointed to be celebrated in the Temple. The reference is probably to the daily services of sacrifice, praise and prayer. The cessation of the annual feasts and greater festivals, which were of infrequent occurrence, would not be so remarkable as the abrupt and entire cessation of morning and evening prayer which had been observed, without intermission, for nearly five hundred years, or ever since the Temple was first consecrated.—There is, therefore, no real difference in the use of this word in the Prophecies of Jeremiah and in the Lamentations.—W. H. H.]

Ver. 7. *The Lord hath cast off—The Lord rejected with disdain—His altar,—He hath abhorred—He abhorred—His sanctuary*. The altar and sanctuary are recognized as the central points and chief places of Divine worship. By this it is obvious that $\text{בְּנֵי קִרְבָּיִךְ}$, sanctuary, here must signify, not in its widest sense the Temple generally, which has been already sufficiently indicated by שָׁן , tabernacle, and בְּנֵי , place of assembly, ver. 6, but in its narrower sense the sanctuary proper, the Temple which contained the Holy place and Holy of Holies. This sense best corresponds with $\text{בְּנֵי קִרְבָּיִךְ}$ [an altar, in the widest

sense, or place where offerings are made.—W. H. H.], for not the altar alone, but the holy place and the holy of holies were places of offering (Ex. xxx. 1-10).—**He hath given up—He gave up—into the hand of her enemy the walls of her palaces.** The connection requires us to understand by the walls of her palaces the walls of the sanctuary. [The altar is treated with contempt, the holy places are defiled, the edifice itself is given into the power of the enemy, and where we once heard the voices of a worshipping people, is heard now the wild clamor of heathen idolators.—W. H. H.]—**They have made a noise—they shouted, or raised a cry or clamor—in the house of the LORD—in the house of Jehovah—as in the day of a solemn feast** [lit., like a day—a time appointed, which can only refer to some regularly appointed festival of the church, and is here to be so translated,

though we might render in conformity with ver. 6 and ch. i. 4, 15, a day of appointed religious services, with reference, however, to the great festivals of the church.—W. H. H.]. A clamor, loud as a festival jubilee, but of a different origin and character, is heard in the temple. It is a festival for their enemies, not for Israel (i. 15). At this feast Israel is the victim sacrificed. [WORDSWORTH: “a noise, a cry of jubilee. There is a contrast between the former shout of festal joy of worshippers in the Temple, and the cry of exultation of the Chaldeans, ‘Down with it!

Down with it to the ground!’” GERLACH: “קול” (cry) is not to be understood, with PAREAU and ROSENMUELLER, of the war-cry, but of the shouts of joy and triumph on the part of the enemy, as the comparison with the jubilee-festival shows (see Is. xxx. 29).” See crit. note, ver. 6.]

II. 8, 9.

- 8 The LORD hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore
9 he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

TEXTUAL AND GRAMMATICAL.

Ver. 8.—**וְהָיָה**, often in Jeremiah, ii. 30; iv. 7; xxxvi. 29, etc.; in Lam. only here.—**קָל**, Jer. xxxi. 39, K'ri.—**כַּל** in Jer. xii. 11; xiv. 2; xxiii. 10; Hiph. only in Ez. xxxi. 15 and here.—**וְהָיָה**, not in Jer.—**וְהָיָה** is used in a precisely similar way in Jer. xiv. 2.

Ver. 9.—**וְהָיָה**, Piel, in Lam. only here, in Jer. often, xii. 17; xv. 7; xxiii. 1; ii. 55.—**וְהָיָה**, in Lam. only here and iii. 4, in Jer. xliii. 13, comp. ii. 30.—**וְהָיָה**, Jer. xlix. 31; ii. 30.—**וְהָיָה**, Jer. xiv. 14; xxiii. 16.

EXEGETICAL AND CRITICAL.

Ver. 8. **The LORD hath purposed—Jehovah purposed—to destroy the wall of the daughter of Zion.** As has been remarked, we are explicitly informed, Jer. lii. 13, 14; 2 Kings xxv. 9, 10, that four weeks after the capture of the city, Nebuchadnezzar had destroyed the Temple, the houses and the city walls. Of the destruction of the walls the passages cited speak with special emphasis (Jer. lii. 14 and 2 Kings xxv. 10), “and all the army of the Chaldeans, that were with the captain of the guard, brake down the walls of Jerusalem round about.”—**He hath stretched out a line—He stretched out the measuring-line.** The architect employs the measuring line in order to build correctly. Jehovah applies it in order to level the wall to the ground in the most literal manner. This figure substantially occurs in Amos vii. 7-9; the expression first occurs in Is. xxxiv. 11; 2 Kings xxi. 13 and Job xxxviii. 5 [see Zech. i. 16. GERLACH: “The use of the measuring line denotes that the destruction of the building will be executed with the same rigorous precision with which an architect carries out his preconceived plan. MICHAELIS’ explanation is too artificial; ‘a line, as it

were, designated the extent of the destruction, that the devastating punishment might be proportionate to the guilt.” J. A. ALEXANDER: on Is. xxxiv. 11. “The sense of the metaphor may be, either that God has laid this work out for Himself and will perform it (BARNES), or that in destroying He will act with equity and justice (GILL), or that even in destroying He will proceed deliberately and by rule (KNOBEL), which last sense is well expressed in ROSENMUELLER’S paraphrase, *ad mensuram vastabitur, ad regulam depopulabitur*,” it is laid waste by measure, it is depopulated by rule. While the idea of the thoroughness and completeness of the work of destruction, as indicated by GERLACH, suits better here than any of the other explanations suggested above, and is undoubtedly included in the meaning of the words, yet the main thought is, that God Himself predetermined the extent of the destruction; *Jehovah purposed it and He stretched out a line* to mark its beginning and its end. Human instruments were both incited and restrained by Him. It was a line stretched out, not after, but before the destruction, not to show its extent, but to define its limits, “designed to point out what was to be destroyed” (OWEN).—W. H. H.]—**He hath not withdrawn His hand from destroying** (marg., *swallowing up*). *He with-*

drew, or averted not, His hand, see ver. 8, from devouring, destroying, swallowing up, see ver. 2. [What He had designed, He executed. He withdrew not His hand till the full measure of destruction indicated by the line was complete.—W. H. H.].—**Therefore He made—Then made He—the rampart and the wall to lament—rampart and wall mourn.** The two words, rampart and wall, are united as here in Is. xvi. 1. “Rampart,” חָל (see 2 Sam. xx. 15; Ob. 20) is the *pomærium*, the circumvallation, or the smaller wall in front of the chief wall. [FUEBSTER: “The outermost fence of fortifications, the glacis, the (outermost) rampart around the city walls, *pomærium*, *πορτειχισμα, antemurale*.” In 2 Sam. xx. 15 it is rendered in E. V. by “trench.” In Ob. 20, not expressed in E. V., it means, according to FUEBSTER, a province.—W. H. H.].—**They languished together.** A prosopopœia, as in the preceding expression, “He made rampart and wall mourn,” and in i. 4. Comp. vers. 18, 19.

Ver. 9. [In vers. 1-8 the Lord executing His wrath has been constantly before us. Now the work is done: and in vers. 9, 10, we are afforded a brief glance at the results, after the catastrophe was over.—W. H. H.] The first part of this verse may be taken as a continuation and conclusion of the foregoing description; or as merely a recapitulation, by way of transition to what follows. If the latter is correct, then the gates are to be regarded as a part of the walls, and with the walls sunken into the ground. But, since the gates constituted the most important part of the walls, and were in fact the very centres of public life (see their use as *Forums*, Deut. xxi. 19; Ruth iv. 1; 2 Sam. xix. 9; 1 Kings xxii. 10) and were moreover the keys to the city, we may regard them as representative of the city itself, and so understand the first part of ver. 9, as a comprehensive conclusion of the preceding description.—**Her gates are sunk into the ground.** The sense of the verb by itself (סָכַן) is not to *sink down*, but to *sink into*, as well as the prefix שִׁ, shows that שָׁכַן is not to the earth, but into the earth. The ruined gates sink into the earth, and on account of the accumulation of ruins are buried beneath the level of the ground. [ASSEM. ANNOT. “The Jewish Doctors upon the place, out of their Talmudists, tell us strange stories of the gates of Jerusalem sinking down into the ground, that they might not come into the enemies’ power, because they were the work of David’s hands: and some of ours run as wildly wide another way, expounding it of the Priests and Judges that were wont to sit in the gates, see v. 14. I conceive no more to be meant than that the gates were thrown down to the ground, and lying along there (such of them and such parts of them as had escaped the fire, i. 4; Neh. i. 8; ii. 3, 13, 17), were buried in the rubbish when the walls were demolished. See Neh. ii. 13, 14; iv. 10.” GERLACH: “This is said of the gates because they were so completely destroyed (PARKAU, THENIUS, *buried under rubbish*), that no more trace could be seen of them than if they had sunk into the ground, not because (as MICHAELIS says) the gates overthrown by the enemy sunk into ditches dug under them.”]—**He hath destroyed and broken.—He destroyed and broke in pieces** [liter-

ally and phonetically *shivered*, שָׁבַר]—her bars

[the bars that secured the gates, see Ps. cvii. 16.—W. H. H.].—**Her King and her Princes are among the Gentiles, the heathen.** From this point the discourse relates to persons instead of things. If the king and princes were already among the heathen, then the transportation into exile had already taken place.—**The law is no more—there is no law,** (*Kein Gesetz ist mehr vorhanden*). תּוֹרָה, *law*, may denote by itself the whole law, a particular part of the law, or the law as a rule of conduct, considered, however, subjectively with respect to the theory, i. e., as the matter of instruction (*institutio, doctrina* is in fact the fundamental meaning of the word).

Add to this that אֵין תּוֹרָה, *there is no law*, may grammatically refer to the whole preceding sentence (“there they cannot practise the law,” LUTHER) [the King and Princes are among the Gentiles, where they cannot observe the law]; or merely to תּוֹרָה, *among the Gentiles* (“who have no divine revelation,” KALKAR), [“among the Gentiles” who are “without law,” which would be a correct translation of the Hebrew. HUGH BROUGHTON gives this sense and refers to Rom. ii. 14, “Her King and her Princes are among the heathen that have no law.”—W. H. H.]; or it may be taken as an independent proposition. If we compare such passages as Jer. xviii. 18

(לֹא תֵאָבֵד תּוֹרָה כְּפָהָן), “the law shall not perish from the priest”), Ez. vii. 26 (תּוֹרָה הָאֲבֵד כְּפָהָן), “but the law shall perish from the priest”), Mal. ii. 7 (וְתוֹרָה יִבְקְשׁוּ בִּפְהֵם), “and they should seek the law at his mouth”), we would incline to the opinion that תּוֹרָה, *law*, refers only to instruction out of the law and administration of the law by the priests. But why then are not the priests named? And have not the kings and princes, as judges and guardians of the legal order (Deut. xvii. 8-20), their share in the administration of law? I believe, therefore, that while אֵין תּוֹרָה, *there is no law*, is to be taken as an independent proposition, it is to be understood in the widest sense, as indicating that there was no longer any sort of administration (whether priestly or kingly) of the law. [GERLACH adopts the translation *Her king and her princes are among the heathen without law*, with LUTHER’s explanation, referring the words *without law* to the whole preceding part of the sentence, “Her king and her princes are among the heathen where they cannot observe the law, or enjoy it.” A strong objection to this is that it transfers our thoughts and sympathies from the deplorable condition of Jerusalem, which is here the subject of description, to the personal condition of her king and princes in a far distant land. Besides, the very structure of the sentence leads us to expect something directly relating to the daughter of Zion. When we are told that *her king and her princes are among the heathen*, we are prepared to hear of some evil resulting to her from their absence. What that evil result is, we are in fact informed if we understand the Poet to mean, that on account of the absence of “her king and her

princes," she is deprived of "the law." This agrees substantially with NAEGLSBACH's interpretation, but he has erred in making two wholly independent sentences of what is really only one, though consisting of two poetical parts as the rhythmical structure requires. The correct translation is—*Her king and her princes among the heathen—there is no law.* This is recommended by the two arguments which GERLACH very forcibly urges in favor of his rendering. 1. It is in accordance with the Hebrew accents, which NAEGLSBACH entirely ignores and violates, and which connect the words *without law*, or *there is no law* with what precedes. 2. "This explanation, agreeing with the accents, is further recommended by the fact that the two last members of verse 9 describe the fate of those persons, standing to the city in the relation of Helpers and Counsellors or Comforters (her king and her prophets), of whose help and counsel, or comfort, the city had been deprived, even as (according to the first member of ver. 9) she had been deprived of the external means of protection. It is the deprivation of all these, formerly the medium of divine help, that the Poet mourns (see Hos. iii. 4; xiii. 10; Is. iii. 2)," GERLACH. Another argument for the translation suggested is, that it renders a verb in the first part of the sentence unnecessary, or helps us at least readily to supply it. If we make two wholly independent sentences, as NAEGLSBACH does, then there is not in the whole book a similar instance of the omission of a verb: and, indeed, it is somewhat conjectural what verb ought to be supplied; the simple fact, that the king and princes *are* among the Gentiles, is not of itself and necessarily an evil, we must add to this another idea that they are *exiled*, or *imprisoned*, or *disgraced*, or *suffering*, or *dying* among the Gentiles. If, on the other hand, we read the two clauses as intimately connected and interdependent, as the accents imply, then the proper verb in the first clause, if indeed any verb is necessary, is suggested by the last clause, and the construction is not wholly unparalleled in the book. *Her king and her princes among the nations—there is no law*, plainly means (Because), *her king and her princes (are) among the nations—there is (for her) no law.* So in i. 2. *And her tears on her cheek, there is no comfort to her from all her lovers*, means undoubtedly, *and her tears (are) on her cheek (because) there is no comfort,* etc. In both cases the two clauses are related as cause and effect, and in both the use of the Hebrew לֵּאמֹר , which contains in itself the verb "to be," prevents what would be the case otherwise and what would be an anomaly in this book, the occurrence of a whole sentence without a single verb expressed. In the other instances in this book, in which our English translators have thought it necessary to supply the verb *to be*, its omission in the original is highly poetical and very expressive. I. 4. "And she *is* in bitterness," $\text{וְהָיָה בִּרְעָדָהּ}$, lit. *and she—bitterness to her*, and i. 20, "for I *am* in distress," בְּצָרָה , lit. *for trouble to me*, are Hebrew idioms quite synonymous with the old English forms "woe's her," "woe's me!" In i. 22, "for my sighs are many, and my heart is faint," lit. *for many my sighs, to my heart sickness*, the omis-

sion of the verb, while it does not mar the sense, intensifies the expression, when these words are read in their close connection with the preceding prayer. So in our text, the absence of the verb is due to the broken, rapid, vehement style of the poetry of passion; *Her king and her princes among the heathen—there is no law.* But if we take the first clause as a complete and separate statement of the mere fact that her king and her princes *are* among heathen, the omission of the verb must be regarded as a blemish and a carelessness of which the writer of the Lamentations is nowhere else guilty.—The meaning of *law*, according to this interpretation is obvious. The law of the land, which was the law of God as especially revealed for the government of the Jewish theocracy, is no longer observed and administered, for its guardians and administrators, the king and the princes are in exile. All "legal observances" were swept away (HENDERSON). The law, moral, ceremonial and judicial, as regarded its administration in Judea, "was no more" (OWEN).—W. H. II.]—*Her prophets also find no vision from the LORD.* *Also her prophets receive no longer vision* [revelation from God, divine communication] *from Jehovah.* These words have been taken as evidence that the Poet, in the whole of the foregoing description, had in mind only the condition of the Israelites remaining in the land. But if Jeremiah received an answer to the question which he put to the Lord ten days after he asked it (Jer. xlii. 4, 7), then it could not be said that the prophets could receive *no* vision from the Lord. I believe, therefore, that the Poet here had in mind the great body of the people who had been carried into exile. Those who, with their king, princes and priests, were "among the heathen," and on that account "without law," were the ones who were also without prophets. [Not the people as such, whether in exile, or remaining in Judea, but the ideal person of "the daughter of Zion" (see vers. 1, 4, 8, 10) is the subject of this description. That her gates were sunken into the ground and her bars broken into pieces, localizes the scene depicted in Jerusalem. It is, further, her king and her princes who are "among the heathen," so that *she* is left "without law." In strict reference to this mystical personage, representing the genius of the theocratic people mourning amid the ruins of Jerusalem, it is now added "*also her prophets find no vision from Jehovah.*" To suppose the Poet in the first clause of the verse to speak of Jerusalem, and in the two following clauses of the people in exile, is to cause an abrupt transition from one subject to another subversive of all unity of construction, and to cover with a cloud of rhetorical confusion, in addition to the cloud of Divine anger, the unique and beautiful conception of the daughter of Zion sitting solitary and forlorn, weeping, helpless and comfortless, amidst the ruins of the theocratic city. If, as NAEGLSBACH argues, it could not be said that the people remaining in the land were without "vision from Jehovah," because Jeremiah received an answer to his question as related in Jer. xlii. 4-7, much less may it be affirmed that the exiles were without "vision from Jehovah," since at that very time Ezekiel was exercising his prophetic office in Babylonia.

In point of fact, however, the time of which the Poet speaks is subsequent to the period referred to in Jer. xlii. 4-7: a time, not only succeeding the destruction of the city and the transportation of the mass of the people to Babylonia, but posterior to the flight of the fugitives to Egypt, carrying the Prophet with them, as is evident especially from Lam. iv. 17-20; v. 6, 9. At this time, doubtless, Jeremiah himself in Egypt, and Ezekiel and perhaps Daniel in Babylonia, and not improbably other prophets, whose names have not come down to us, were speaking to the people as moved by the Holy Ghost. How then could it be said that the prophets of the daughter of Zion found no vision from Jehovah, since whatever was spoken by a prophet of God, whether in Jerusalem or at any distance from it, was, according to our theocratic idea, intended for the whole church, however its members might be scattered? The answer is that her prophets found no vision from Jehovah which had for its object her deliverance from her present sorrows. Her material defences were broken down, her natural guardians and the administrators of her laws were in captivity, and her prophets had no word from the Lord for her relief,

her help, her comfort. Indeed the words of her prophets at this time, as these very Lamentations show, while not without intimations of a future deliverance, destroyed every vestige of hope of any immediate interposition of God in her behalf. Jeremiah delivered no encouraging prophecies to the Jews after the city was destroyed. There is nothing in Ezekiel of an encouraging character, after this event was fully consummated, if we except the obscure visions relating to a remote future in the last chapters of his book. Daniel delivered no prophecy containing any promise of temporal blessing to the Jews, till towards the very close of the captivity. As SCOTT remarks, "There seems to have been at this period a very peculiar suspension of that information and encouragement, which the prophets had for many ages been employed to communicate to the people. Except Jeremiah, Ezekiel and Daniel, no prophet is mentioned from the beginning to the end of the captivity, when Haggai and Zechariah were raised up. This chasm was an evident token of divine displeasure, and must have been a very sensible aggravation of the suffering endured by the pious remnant."

II. 10.

- 10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up the dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

TEXTUAL AND GRAMMATICAL.

Ver. 10.—**יָשְׁבוּ לָאָרֶץ**. See **דָּרְדְּרוּ לָאָרֶץ**, Jer. xiv. 2 [*they lie mourning on the ground*].—The form **יָדְכוּ** (see OLSH., § 143, d, 265 c) is not without analogies in Jeremiah, for he says **יָדְכוּ**, viii. 14; **יָדְכוּ**, xiv. 17. [FURBER makes the word Niph., DAVIDSON, Kal.]—**עָפָר** does not occur in Jeremiah [nor any equivalent for it.—W. H. H.].—**חֲנָנִי שָׁקִים**, see Jer. iv. 8; vi. 26; xlix. 3.—**הָרִירִיד**, Jer. xlix. 16; li. 40.

EXEGETICAL AND CRITICAL.

Ver. 10. To the dignitaries of the Theocracy there belonged two classes, in whose sorrow the grief of the people found its most eloquent expression,—these were the elders and the virgins. See i. 4, 18, 19. [These are now introduced as mourning over the devastated Zion, the absence of the law and of prophetic vision.—W. H. H.]—**The elders of the daughter of Zion sit upon the ground and keep silence** [lit. *They sit on the ground, they keep silent, elders of daughter Zion*]. The elders, formerly called together to give counsel, now are silent without any counsel to give. [They are speechless, not only

counselless. They have no words even for sorrow. "Small griefs are eloquent,—great ones dumb." (CLARKE).—W. H. H.]—**They have cast up dust upon their heads—they sprinkle dust on their head.** [Lit., *They cast up, or throw up dust upon their head.*] See Josh. vii. 6; Job ii. 12; Ez. xxvii. 30.—**They have girded themselves with sackcloth—they gird on [or put on] sackcloth [or sacks]**—**The virgins of Jerusalem hang down their heads to the ground**—*The virgins of Jerusalem sink to the earth their head* The virgins also, who were wont to be called officially to act as the mouth-piece of the people, when the feeling of general joy was to be expressed, now are dumb and hang down their heads to the ground.

PART II.

II. VERS. 11-22.

- 3 VER. 11. Mine eyes failed with tears,
 My bowels were troubled,
 My liver was poured on the ground,
 For the ruin of the daughter of my people,—
 Because child and suckling fainted away
 In the streets of the city !
- 4 VER. 12. To their mothers they say—
 Where is corn and wine?—
 Whilst they fainted as the wounded
 In the streets of the city,—
 Whilst they poured out their soul
 Into their mothers' bosom.
- 5 VER. 13. What can I testify to thee?
 What liken to thee, thou daughter of Jerusalem?
 What compare to thee,
 That I may comfort thee, daughter of Zion?
 For great as the sea is thy ruin!
 Who can heal thee?
- 6 VER. 14. Thy prophets predicted for thee
 Falsehood and delusion,
 And uncovered not thy guilt
 To avert thy captivity.
 But then they predicted for thee
 False burdens and expulsions !
- 7 VER. 15. All that passed by the way
 Clapped their hands at thee;
 They hissed and wagged their head
 At the daughter of Jerusalem.
 Is this the city of which they used to say—
 Perfect in beauty,—Joy of the whole earth?
- 8 VER. 16. All thine enemies
 Gaped at thee with their mouth,
 They hissed and gnashed the teeth;
 They said,—We have utterly destroyed—
 Yea, this is the day we have looked for—
 We have found [it]—we have seen [it] !
- 9 VER. 17. Jehovah did what He purposed:
 He fulfilled His word
 That He commanded in the days of old.
 He demolished and pitied not.
 He made the enemy joyful over thee;
 He exalted the horn of thine adversaries:
- 10 VER. 18. Their heart cried out unto the Lord.
 O wall of the daughter of Zion,
 Let tears run down like a river
 Day and night,
 Give thyself no rest,
 Let not the daughter of thine eye cease.

- ק VER. 19. Arise—cry in the night—
In the beginning of the night watches;
Pour out thy heart like water
Before the face of Jehovah:
Lift up thy hands to Him, for the life of thy young children,
That faint for hunger, at the head of every street.
- ך VER. 20. See, Jehovah, and look!
To whom hast Thou done this?
Should women eat their fruit—
Children whom they have nursed?
Should Priest and Prophet
Be slain in the sanctuary of the Lord?
- ש VER. 21. The boy and the old man
Lay on the ground in the streets.
My virgins and my young men
Fell by the sword.
Thou hast killed—in the day of Thy wrath—
Hast slain—hast not pitied!
- ת VER. 22. Thou callest together, as on an appointed day of solemnity,
My terrors from round about.
And there was not, in the day of Jehovah's wrath,
One that escaped or was exempt.
Those I have nursed and brought up—
My enemy consumed them.

ANALYSIS.

[These verses, strictly speaking, constitute the lamentation, for which the preceding description has prepared the way and furnished the theme.—W. H. H.] In ver. 11 the Poet describes his own suffering, especially as produced by the terrible fate of the starving children and their mothers, ver. 12. In vers. 13, 14 the Poet seeks to inform us of the extent, and, at the same time, of the moral cause, of their misfortunes. In vers. 15, 16 he describes the malicious rejoicings of their enemies. In ver. 17 he draws attention to the fact that the great catastrophe was simply the punishment of disobedience, which God had long determined upon and predicted. Vers. 18, 19 are an exhortation to a prayer of wailing, addressed to the personified wall of Jerusalem [Zion]. To this exhortation vers. 20–22 are the response. So this chapter closes, like ch. 1., with a sort of prayer, which, however, is not a direct prayer, but only upbraids God by asking how He could have permitted such horrible and outrageous crimes!

II. 11, 12.

- 11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and
12 the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

TEXTUAL AND GRAMMATICAL.

Ver. 11.—עֵינַיִם, in Jer. xiv. 6.—The plural רִמְעוֹת, only here and Ps. lxxx. 6. Jer. uses only the Sing., viii. 23; ix. 17; xlii. 17; xiv. 17; xxxi. 16.—[The Niph. שָׁפַךְ cannot have active sense, which NAREKLSBACH gives it, nor is this necessary to his interpretation of the passage.—W. H. H.] כֶּבֶד, the liver (never in Jer.), see Ex. xxix. 13, 22; Lev. iii. 4, etc., so called because *omnium viscerum et gravissimum et densissimum est* (GALEN, *de usu partium*, 6, 7, in *Ges. Theol.*, p. 656). [Sept. translates it ἡ δόξα μου, *my glory*. But the undoubted use of the word as meaning the liver, and its connection here with eyes and bowels, are conclusive.—W. H. H.] שֶׁכַּר בֶּת־עֵינַיִם, is entirely Jeremiac, vi. 14; viii. 11, 21. Again in Lam. iii. 48; iv. 10.—Verb עָטַף, three times in this chap., vers. 11, 12, 19; never in Jer.—עוֹלָל וְיוֹנֵק. Comp. Jer. xlii. 7.—חֹכַךְ, קִרְיָה, not unusual in Jer., v. 1; ix. 20; xlix. 25.

Ver. 12.—The Hithp. הִשְׁתַּפַּךְ, besides here, only in iv. 1 and Job xxx. 16.—חֵיק, Jer. xxxii. 18.

EXEGETICAL AND CRITICAL.

In vers. 11, 12 the Poet proceeds to describe his own grief. Ver. 11. **Mine eyes do fail**

with tears—mine eyes have become dim in consequence of tears [mine eyes failed with tears; Old English, were epent, BROUGHTON. The eyes are represented as exhausted, worn out, by weeping.—W. H. H.]. See Jer. xiv. 6; Lam. iv. 17; Ps.

lix. 4; cxix. 82, 123.—**My bowels are troubled**—*my bowels are tumultuously moved*. See i. 20. He depicts his sorrowful emotions by showing how his eyes and bowels have become affected by them. [Bowels, here as elsewhere, are used in a sense entirely figurative. His eyes, literally, wept. But the poet never intended to indicate the literal movement of his bowels as an evidence of his grief. The bowels, according to Hebrew habits of thought and expression, were the seat of mental emotions, especially of a painful nature. His tears kept pace with his agony of mind. A correct translation would be, *my soul was greatly moved*. See notes on i. 20. The verbs in this verse are preterites, and ought to be so rendered—W. H. H.]—**My liver is poured out upon the earth**—*my liver has fallen out to the earth* [lit., *was poured out on the ground*]. The pouring out of the liver cannot be understood as if it were emptied of its fluid contents, for it has no such contents. Nor can we say that, properly speaking, the flowing out of the bile, caused by compression of the liver, is intended. So FUERNST, who explains this text by Job xvi. 13. For in that case, the bile should be designated as being poured out. Rather, the Poet would say, that the liver itself falls out from him, as it were; as we say that a man's heart falls out from him [that he loses heart?]. The liver is thus evidently regarded as the seat of emotions, the reverse of those which at that time controlled the Poet. The liver is described as the seat of pleasure and courage (see DELITZSCH, *Psychologie*, IV., § 13, p. 228, 1st ed.; p. 268, 2d ed.). The falling out of the liver, then, denotes the loss of all joyousness and courage; and is conceived of, it would seem, as the consequence and climax of the fermentation of the viscera in general, described in what precedes. The whole phrase is peculiar to this passage. [The physiological explanations of many commentators (see BLAYNEY, HENDERSON) require us to regard the Poet as suffering from bilious diarrhoea. The Hebrews (probably not so well versed in physiology as the commentators imagine) identified the *physical life* with the substance of the *soul*, and associated *mental activity* with the organs and functions of *physical vitality*, locating intellectual action in the head and heart, and purely emotional in the heart and lower viscera, as the *liver* and the *bowels*. Remembering this, we may dismiss the unpleasant suggestions of the movement of the bowels and ejection of bile from the liver, in the literal sense, and, escaping the painful presumptions of colic and jaundice, allow our Poet to express the anguish of his soul in the metaphorical language of his race. The *liver* is here regarded, says NOYES, as the seat of feeling, and its being *poured out on the ground*, remarks GERLACH, is explained by such analogous expressions as Ps. xlii. 5, *I pour out my soul*; Job xxx. 16, *My soul is poured out*. "Here, as with regard to many other of the bodily organs as mentioned in Scripture, there is not only a literal sense capable of universal interpretation, but a metaphorical import that cannot be communicated by any literal version, unless when the same metaphorical signification happens to exist also in the language into which the translation is made. Dr. J. M. GOOD touches on this

subject in the Preface to his Translation of the Song of Songs, and is disposed to contend that such allusions, in order to convey their real signification, should be rendered, not literally, but equivalently; and we so far agree with him as to think that the force and delicacy of many passages must be necessarily impaired and their true meaning lost, when the name merely is given, in a language where that name does not involve the same metaphorical idea. * * * Among ourselves the *spleen* is supposed to be the region of disappointment and melancholy. But were a Jew to be told, in his own tongue, that the inimitable COWPER had long labored under the *spleen*, he would be ignorant of the meaning of his interpreter; and, when at last informed of it, might justly tell him that, although he had literally rendered the words, he had by no means conveyed the idea" (*The Pictorial Bible*).—W. H. H.]—**For the destruction—on account of the ruin—of the daughter of my people, because the children and the sucklings swoon** (marg., *faint*) **in the streets of the city**. [Lit., *in the languishing or fainting of child and sucking-babe in the streets of the city*.] The Poet's grief was caused by the ruin of his people in general, but especially by the frightful sufferings of the poor children, which he represents as the very acme of the calamity.

Ver. 12. The Poet describes, in a manner graphic and true to nature, what he had said in a general way (ver. 11) of the wasting away of the children. The strokes of his pencil are few in number, but suffice to place before our eyes an exact picture of those heart-rending scenes.—**They say to their mothers**—*To their mothers they said*. The imperfect (יָאָמְרוּ) is used to indicate an act in the past often repeated. Comp. my *Gr.*, § 87, f. For it is evident the Poet describes a past condition of things, namely, that ensuing on the capture of the city. At that time, when neither the famished city (see Jer. lii. 6), nor the conqueror, who had no time then to think of it, furnished the means of subsistence, the famine must have been at its highest stage. [The word, which is future in form, should undoubtedly be translated by our present. So E. V., CALVIN, BROUGHTON, BLAYNEY, HENDERSON, GERLACH. It is an instance of the future used, as our present is, in graphic descriptions. See ver. 1, יָעִיב, *covers*. *To their mothers they say*.—W. H. H.]—**Where is corn and wine?** *Corn* (כֹּמֶן) which usually occurs in connection with grapes (בִּירָשׁ, see Jer. xxxi. 12), here denotes, neither baked bread alone, as most commentators think, nor only roasted corn, parched corn, as THENIUS would have it. For the hungry children longed only for food in general [not for a particular kind of food]. *Corn*, here, is to be taken, therefore, in the general sense, which לֶחֶם, *bread*, formerly had, a meaning which the word seems to have in Ps. lxxviii. 24 also, where the manna is called *corn of heaven*, כֹּמֶן שָׁמַיִם. The Poet does not say, but every one feels, how this question, which they could not answer, must have cut into the hearts of those mothers.—**When they swooned**—*whilst they fainted* [lit., in fainting].

The prefix **בְּ**, in, here has a temporal sense: they said so whilst they were wasting away. [So in the last clause. *In breathing out their soul, i. e., they said so, whilst they were dying.* CRANMER'S *Bible* gives a free translation, but admirably expresses the sense of the whole verse. "Even when they spake to their mothers: where is meat and drink? For while they so said, they fell down in the streets of the city, like as they had been wounded and some died in their mothers' bosom."—W. H. H.].—**As the wounded in the streets of the city.** Although not wounded, yet they died a painful death as the wounded do. [The idea rather is, not necessarily that they died, all of them at least; but, overcome with weakness and suffering, many of them fell suddenly in the streets as if wounded, whilst others died in their mothers' bosom.—W. H. H.].—**When their soul was poured out—whilst breathing out their soul—**[lit. in breathing out].

The soul pours itself forth, whilst the breath streams out. It is also the same as *expire*,—into their mothers' bosom—in the lap of their mothers. THENIUS would understand the bosom. But the mothers are regarded as sitting on the ground, and the children lying in their laps. [*Bosom* is better. There were children of all ages among those alluded to. Some old enough to seek for food themselves and fall down in the streets of the city. Some able to ask in words for food and drink. Others *sucklings*, ver. 11, and these doubtless are especially meant as breathing out their soul in their mothers' bosom while vainly seeking nourishment at the breast.—W. H. H.]. THENIUS rightly draws attention to the Hithpael forms of the verbs in the second and third clauses (**וַיִּשְׁתַּכְּסוּ** and **וַיִּשְׁתַּכְּסוּ**). These indicate how the children struggled, and how intense the conditions of their struggling away and expiring were.

II. 13-14.

- 13 What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?
14 Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

TEXTUAL AND GRAMMATICAL.

Ver. 13.—The K'tib **אֲעִידָה** is certainly wrong, since **עֵיד** is never used in Kal. We must read, therefore, according to the K'rī **אֲעִידָה**. The meaning of **אֲעִידָה** is to give testimony, bear witness. The person whom the testimony concerns is usually indicated by **בְּ**. Yet there are three places where the accusative in the form of a suffix stands in the place of **בְּ**. Of the witnesses who were brought forward against Naboth, it is said, 1 Kings xxi. 10, **וַיִּעֲרָדוּ**, and in ver. 13, **וַיִּעֲרָדוּ**. In Job xxix. 11 it is said, and here in a good sense (*bonam partem*) **וַיִּעֲרָדוּ**. According to these and other analogies, which are placed together in my *Gr.*, § 78, we may take the suffix here as denoting the remoter object in the dative case. [So SEPT.: *Ti μαρτυροῦσθαι σοι*. CALVIN: *Quid contestabor tibi*. BUTHROYD: *What shall I testify to thee?* The words have been variously rendered. CRANMER'S *Bible*: *What shall I say of thee?* BISH. *Bible*: "What shall I say unto thee?" BROUGHTON: *What testimony shall I bring for thee?* BLAYNEY: *What shall I urge to thee?* HENDERSON: *What shall I take to witness?* carelessly overlooking the suffix. NOTES: *How shall I address thee?*—The Piel **אֲעִידָה** is *comparare, conferre*, to compare one thing with another. See Is. xlv. 5; xl. 18, 25; Song Sol. i. 9. Only the Kal occurs in Jer. vi. 2.—The Hiphil **הִשְׁוִה**, which occurs only here and Is. xlv. 5, has the same signification, no form of the verb **הִשְׁוִה** is found in Jeremiah.—

וְהָיָה. In the Lamentations only here and v. 16, never in Jeremiah. [The definite article here is emphatic, and is well rendered by NAEGLSBACH, "thou daughter of Jerusalem."—W. H. H.].—**וְהָיָה**. The Piel **וְהָיָה** in Jer. xvi. 7; xxxi. 13. [The force of **וְ** here is to express the end or design, *that I might comfort thee*. CALVIN:—**וְהָיָה**, see i. 15.—**כִּי-נִדְוִל כִּים**. The expression is found only here: yet comp. Jer. vi. 23; i. 42.—**שָׁכַר**. Very frequent in Jeremiah, see ver. 11.—**רָפָא**. Jeremiah uses frequently, iii. 22; viii. 22; xvii. 14, *etc.*, but never in construction with **ל**. [The future form of the verbs, which NAEGLSBACH renders as simple presents, express an optative sense, what *may, can or shall* I testify, *etc.*—W. H. H.].

Ver. 14.—Verb **חָזַק** Jeremiah never uses.—**נָלַךְ**, which Jeremiah uses not infrequently, xi. 20; xxxiii. 6; xlix. 10, is construed with **עַל** only here and iv. 22. The significance of this construction is, the disclosing of a matter before concealed. [The phrase is elliptical; they had not removed that which covered their iniquity as a veil (CALVIN, GRELACH, ROSEN-MUELLER, *etc.*). BLAYNEY: "For **עַל** the Syr. seems to have preserved the true reading **לָךְ**." Besides the lack of authority for this emendation of the text, the recurrence of this verb with **עַל** in iv. 22, seems conclusive.—W. H. H.].—**עָוִן**. Jeremiah often uses ii. 22; iii. 13; xiii. 22, *etc.*—The singular **כִּשְׁמָה**, in sense of *effatum*, is found in Jeremiah only in the familiar passage xxiii. 33-40, where he forbids the use of this expression. The plural occurs only here.—**שָׁאָה** in Jeremiah only in the adverbial expression **שָׁאָה**, ii. 30; iv. 30; vi. 29; xviii. 15; xlv. 11; whilst in Ezekiel we find **שָׁאָה**, xii. 24; **כְּדָוָה**, xiii. 17; **כִּכְסֵּם-שָׁאָה**, xxi. 28.—**כִּדְהָרִים** is *ἀν. λεγ.*; **דָּהַר** means *detrusit*, Ps. v. 11, *expulit*, Jeremiah viii. 3; xxiii. 8, 8; xxix. 14, 18, *etc.*, *dispulit, disiecit*, Jer. xxiii. 2; i. 17, but also *abduxit*, Deut. xiii. 6, 11, *seduxit*, Deut. xiii. 14; 2 Chro-

xxi. 11: Prov. vii. 21. [OWEN: "There seems to be a mistake in this word of a \aleph for a κ , two letters very similar; for the Targ. the Syr. and the Arab., must have so read the word, as they render it in the sense of what is deceptive, fallacious, or imaginary. It is in the last rendered *phantasms*. The word occurs in Jer. xxiii. 14, and is applied to chambers through which air or wind passed freely. It may be rendered here winds or airy things. Such was the character of their prophecies. This is far more suitable to the passage than expulsions or rejections, as given by the *Sept.* and *Vulg.*" As the verb \aleph sometimes, though rarely, has the sense of *misleading, seducing*, may not the idea of *fallacious* have been derived from \aleph ? There is no necessity, however, for imposing such a meaning upon it here.—W. H. H.]

EXEGETICAL AND CRITICAL.

In these two closely connected verses, the Poet expresses the thought that the true prophets cannot repair the injury the bad prophets have caused. He greatly desires to comfort Zion, by way of prophetic testimony in her behalf, and by way of comparison to her advantage with other sufferers. But it is impossible: for immeasurable and irretrievable injury has been done by the false testimony of her prophets.

Ver. 13. **What thing shall I take to witness for thee? What testify I to thee?** [*What can I testify to thee?*—W. H. H.] The Poet means prophetic testimony (see \aleph , testimony, Is. viii. 16), and that in the sense of instruction, warning, correction, (see Jer. vi. 10), not in the sense of comforting by promises. See below, next clause of this verse, on the words that *I may comfort thee*. [While the word signifies prophetic testimony, to bear witness in behalf of God, it may signify divine testimony either for or against a person, and here the former is intimated both by the construction (see critical note below), and by the following words that *I may comfort thee*. Besides the Prophet was actually testifying against the people in the name and by the Spirit of God. But He received no favorable message in their behalf. There is an allusion to ver. 9, "her prophets also find no vision from Jehovah."—W. H. H.] **What thing shall I liken to thee—What liken to thee,—O thou daughter of Jerusalem? What shall I equal to thee—what compare to thee,—that I may comfort thee, O virgin daughter of Zion?** It is a comfort for the unfortunate to know that others have endured equal suffering. This comfort cannot be given to Zion. The idea of comforting can be referred to all three of the preceding verbs, although to *testify* \aleph , never means prophesying in order to comfort and make happy, but has always the sense of warning, correction: yet even warning, correction and instruction may be a comfort. [Where this Hebrew verb occurs in the sense of warning or protest it is always connected with its object by the significant preposition \aleph or \aleph . Here the word may be taken simply in the sense of bearing witness, in which sense it is favorably used (even in Hiphil) in Job xxix. 11, see also Mal. ii. 14. The meaning is, What can I, as a prophet of God and in the name of God, testify for God in thy behalf, in order to comfort thee? WORDSWORTH: "What prophetic testimony shall I utter in God's name, in order to console thee? I have no message of comfort for thee: and thy misery is so great, that I can find no likeness or parallel to it, wherewith to assuage thy sorrow."—W. H. H.]—**For thy breach is great like the sea—for great as the sea is thy ruin, or injury; who can heal thee?**

That is to say, Zion's hurt is immeasurable, and incurable. [BLAYNEY: "The *breach* or wound, which Jerusalem had received, is by an hyperbole said to be *great*, deep or wide, *like the sea*, which is, as it were, a breach made in the earth." HENDERSON: "He cannot find any object to put in parallel with the lamentable condition of Jerusalem. The only exception is the *sea*, which, on account of its vast dimensions, alone furnished a fit emblem of the magnitude of the devastation effected by the Chaldeans." ASSEM. ANN.: "Such a breach, as not some small river, but the sea is wont to make, when it hath rent asunder and got thorow the sea-walls, that before kept it out; such as cannot be made up again. See Jer. li. 42; Ez. xxvi. 8; Job xxx. 14." CALMET: *Un océan de maux, un déluge de douleurs, une mer d'affliction*, A sea of miseries, a flood of troubles, an ocean of sorrow.]

Ver. 14. **Thy prophets have seen vain and foolish things for thee. Thy prophets foretold to thee deceit and white-wash.** [*Thy prophets prophesied to thee falsehood and delusion.* The last word (\aleph) has been variously translated, though NÆGELSBACH alone can claim the unique and parabolical idea expressed by *white-wash*. This meaning is suggested by the use of the word in Ez. xiii. 10-15; xxii. 28, rendered in our version *untempered mortar*. Whether Ezekiel meant white-wash, or not, which is doubtful, the word can have no such meaning here. To daub a wall with white-wash is feasible. To prophesy white-wash is impossible. The Hebrew word (\aleph) seems to have suggested the idea of something *viscous, sticky, slimy*; hence applied to *lime, mortar*, as by Ezekiel; or to the white of an egg (Job vi. 6), from which comes the idea of *insipidity, want of savor*, which is the sense adopted in our text by BROUGHTON: *The prophets have looked out for thee things vain and which have lost the saltiness*, and by CALVIN, *insipiditatum, vel insipidum, tastelessness or insipidity*; this sense easily suggests the idea of *folly*, in which sense the word in our text is rendered by most of the versions; SEPT.: *ἀποσύννη*; VULG.: *stulta*; LUTHER: *thörichte Gesichte*; E. V.: *foolish things*. The word as thus used would imply more than mere *absurdity*, which is the sense BLAYNEY and BOOTHROYD give it. It means a *folly* that is chargeable with *guilt*, in which sense the cognate word \aleph is used in Job i. 22 (see BARNES' Notes), xxiv. 12: a folly especially that is deceptive, that does not fulfil the expectations it excites, in which sense the same word \aleph is applied to false prophets in Jer. xxiii. 13.—We have not in English a word that will express both these ideas,—delusive folly or foolish delusions. GERLACH uses the word *Blend-werk, false-show, delusion*, but acknowledges that it expresses only the effect, and not the contemptible character of what the pro-

phets did. The word *stuff*, adopted by HENDERSON, "thy prophets see for thee vanity and stuff," is hardly equivalent to the Hebrew word. He borrowed it from GATAKER, who says, "They took upon them to be seers, but saw not what they should see, and told what they saw not, nothing but vain and frivolous stuff, the froth of their own fancies, Jer. xxiii. 16, 26; xxvii. 14, 15."—W. H. H.] The expression *חֲזֹן שָׁוָה* [*saw rain things*; E. V., *prophesied falsehood*], is found five times in Ezekiel and only in Ezekiel, xiii. 6, 7, 23; xxi. 34 [E. V. 29], xxii. 28. The expression *חֲזֹן שָׁוָה* [E. V., here, *foolish things*, in Ezek., *untempered mortar*], is also Ezekiel's, for it is used by him emphatically four times, in the same chapter that contains the phrase (*חֲזֹן שָׁוָה*) just referred to, xiii. 10, 11, 14, 15; and it is used again by him, and that, too, in immediate connection with the same phrase (*חֲזֹן שָׁוָה*) in xxii. 28. The thirteenth chapter of Ezekiel is directed against the false prophets. Ezekiel in that denunciatory discourse has before his eyes what Jeremiah had said relative to the same subject (chap. xxiii.). Now in Jer. xxiii. 13 occurs the expression *חֲזֹן שָׁוָה*, in the prophets of Samaria I saw *חֲזֹן שָׁוָה* [E. V., *folly*, marg., *an unsavory, or an absurd thing*]. *חֲזֹן שָׁוָה* [the word in our text] never occurs in Jeremiah. Besides here, it occurs only in Ezekiel at the places above cited, and in Job vi. 6. For its meaning see the thorough discussion of HAEVERNICK in his *Comm.* on Ezekiel. The whole passage in which Ezekiel uses the expression *חֲזֹן שָׁוָה* in the sense of *white-wash*, and to which xxii. 28 afterwards refers, bears throughout the peculiar characteristics of Ezekiel's metaphorical style. We cannot, therefore, doubt that Ez. xiii. was written earlier than our chapter: and also that the words from *חֲזֹן שָׁוָה* to *חֲזֹן שָׁוָה* originated from the above cited places of Ezekiel. See the Introduction, § 3. [The inference contained in the Introduction and implied here, that if this is a quotation from Ezekiel, Jeremiah could not be the author of the Lamentations, is entirely gratuitous. The thirteenth chapter of Ezekiel must have been written before the final destruction of Jerusalem; "about five years" before "Jerusalem was taken and destroyed," according to WORDSWORTH. Even if the prophecy of Ezekiel had been nearly or quite contemporaneous with the destruction of Jerusalem, it is a mere assumption, incapable of proof, that Jeremiah could not have possessed a copy of that prophecy, even if we are obliged to believe that he wrote these lamentations immediately after the destruction of the city. With the close intercourse that must have subsisted at the time between Babylonia and Palestine, with an invading army constantly flowing in and meeting detachments guarding captives and spoils going out, and with the lively sympathy that must have existed between Ezekiel and Jeremiah, and between the pious Jews in exile and the pious Jews in Judea, it would be neither impossible nor unlikely that the utterances of those prophets should be interchanged as rapidly as they were committed to

writing.—In point of fact, however, it is by no means clear that this passage is a quotation from Ezekiel. As to the first expression, it is composed of two words only, both in frequent use in the earlier Scriptures and in the prophets who preceded Jeremiah. And as to the second, it is used in a connection entirely different from that in which it occurs in Ezekiel, and very obviously in a different sense. How prophesying *חֲזֹן שָׁוָה* could be suggested by daubing a wall with *חֲזֹן שָׁוָה*, it is difficult to see. How the word can mean the same thing in both places, is also beyond the power of ordinary perception. There would be as much propriety in giving the word the meaning of *white-wash* or *mortar* in Job vi. 6 as here. This is no more a quotation from Ezekiel, than Ezekiel's use of the word is a quotation from Job. —W. H. H.]—**And they have not discovered thine iniquity, to turn away thy captivity**—*And uncovered not thy guilt, to turn thy captivity* [i. e., to prevent it, or avert it. So the Syr. translates it.] The expression, *turn thy captivity*, founded on Deut. xxx. 8, is frequent in Jeremiah (see xxxii. 44; xxxiii. 7, etc.), and with Ezekiel (xvi. 53; xxix. 14, etc.). But in the connection in which it here occurs, it does not mean, as it does in the places referred to, *vertere captivitatem*, i. e., *reducere captivos* [turn the captivity, i. e., bring back the captives], but can only mean *avertere captivitatem* [avert, or prevent the captivity]. By open exhortations to repentance, the prophets would have averted the captivity (see Ez. xxii. 30, 31). The words are connected with what precedes. [ASSEM. ANN.: "They laid not thy sins before thee, to bring thee to repentance, whereby thy present miseries might have been prevented, Jer. vi. 13, 14; viii. 11; xxiii. 17, 22." GERLACH and others understand this to mean that, after the captivity was a fact, the prophets had not led the people to a repentance that would have delivered them from it, see Ps. xiv. 7; Job xlii. 10; Jer. xxx. 18. But this sense would not be pertinent here. Our text looks back to one of the original causes of the present misery. What her prophets might have done to prevent it, they cannot now do, even if by doing it they could terminate that misery; for now her prophets can find no vision from Jehonah, ver. 9. If they had exercised their power aright when they possessed it, the captivity would have been averted. This is the idea now in the Poet's mind.—W. H. H.]—**But have seen for thee false burdens and causes of banishment—And they foretold to thee sayings of deceit and of seduction.** [But then they saw for thee burdens of falsehood and expulsions.—W. H. H.] The connecting thought is, *And so prophesied they, etc.*—**False burdens—***oracles of deceit*, *שְׁמוֹת שָׁוָה*, are declarations of delusory purport, which result not felicitously, but ruinously.—**Causes of banishment, seductions,** *מִדְּוָחִים*, can signify, ambiguously indeed, either seductions or banishments. Both predicates may refer to the discourses of the false prophets. LUTHER makes the last feature only conspicuous. "But they have preached to thee wantonly, in that they have preached thee out of the land." THENIUS rightly draws attention to the fact that Jeremiah, xxvii. 10, 15, in a passage where he

warns of the false prophets, expresses emphatically and exactly the same thought which is contained in our verse, "Hearken not ye to your prophets * * * for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out (וְהִדְרִיתִי אֹתְכֶם, comp. ver. 16, לִכְנֹן דְּרִיתִי אֹתְכֶם), and ye should perish." It is therefore very possible that the Poet, by the choice of this word, seemingly invented *ad hoc* for his present purpose, would give us to understand that he had in view not only the declarations of Ezekiel, but also those of Jeremiah pertaining to this matter. Thus the verb נָחַץ [from which the Hebrew noun is derived] is, as seen from the examples adduced, especially current with Jeremiah. It is found in this prophet nineteen times, elsewhere in the old Testament thirty-four times, ten of which are in Deuteronomy. But that it may be used here ambiguously, its connection with שָׁוָא indicates. [There are three objections to the translation of NAEGLSBACH. 1. It makes the last clause of the verse a mere repetition of the first clause. 2. It is very doubtful if the last word, rendered *seduction* (NOYES, *seductions*), can have that meaning. WORDSWORTH gives its literal meaning as *drivings away*, and explains it consistently with the general idea adopted by our author, "the prophecies of thy false prophets, to which thou didst hearken, instead of listening to God, have banished thee, and driven thee away from thy home." 3. The word rendered by NAEGLSBACH, WORDSWORTH, NOYES and others, *prophecies*, and in E. V. *burdens*, cannot mean any prophecy, without reference to its subject or character, but designates a prophecy of a threatening or minatory nature. The correct translation then is, *But they saw for thee burdens of vanity and expulsions or banishments*. But how could this be true of the false prophets? HENGSTENBERG (on Zech. i. 9) understands the *vain burdens and exiles or dispersions*, which the false prophets predicted as referring to the enemy. "The false prophets endeavor to make themselves beloved by the people, by predicting a great calamity, which should come upon their powerful oppressors." (So also DIODATI.) The objection to this is that it does not naturally follow the second clause of the verse, and is, after all, only a repetition of the first clause. HENDERSON takes the word *burdens* as meaning the *causes of punishments*, as our version has rendered the last word *causes of banishment*. "The false prophets, in their attempts to account for the captivity, invented any one but the true one,—the apostasy of the Jews." This preserves the logical connection between the three clauses of the verse, but is philologically untenable, for the idea of *causes of punishment* is not suggested by the words used. The probable explanation is suggested by the use of the future with \dagger conversive, which, while it makes the verb a preterite, suggests a time posterior to that to which the preceding preterites referred. Her prophets having predicted vain and foolish things, and failed to bring the people to repentance, and so save them from captivity, then at last, after the captivity occurred, themselves predicted for her burdens of misfortune and of banishments. Those very prophets who

once prophesied so many things full of flattery, overwhelmed and panic-stricken in the hour of calamity, see nothing but evil for the daughter of Zion, and were loudest in their predictions of punishments and misfortunes. This would agree with the interpretation already given to the words in ver. 9. *Her prophets also find no vision from Jehovah*, i. e., no vision of good, of blessing, they have only visions of evils, prophetic burdens full of apprehensions and fears. Another explanation suggests itself from the double meaning of the verb to see, רָאָה, which may mean merely to see, or to see by prophetic inspiration. It may be taken in the former sense, with a satirical purpose. These prophets did see prophetically, or pretended to do so, visions from God that were vain and delusory, but they afterwards actually saw in course of fulfilment the *burdens of misfortune and banishment* pronounced by Jeremiah and formerly derided by them. The use of the word שָׁוָא, if it necessarily means *false* (though it may possibly mean simply *misfortune*, see Job vii. 3; Is. xxx. 28; Hos. xii. 12), would be a valid objection to the last interpretation, but not to the other, for in that case the *burdens* were *false burdens*, suggested by their own excited and terrified imaginations. The force of the future with \dagger conversive, following verbs in the preterite, may be expressed here thus, *but then, i. e., after the captivity, they saw false burdens and expulsions*.—W. H. II.]

The thought is entirely Jeremiatic. See ii. 8; xiv. 13-16; xxvii. 14-16, etc. In Lamentations it occurs only once again, iv. 13.—[נָחַץ. After all that has been asserted to the contrary, the evidence from its derivation and use is, that this word means simply a *burden*, and, as applied to prophecies, an announcement of punishment or vengeance imposed on its object as a burden. The verb נָחַץ never means to *pronounce*, except in a figurative sense, as if the voice were lifted up in loud outcries or shouting: and its derivative נִחָץ is not used in a single instance where it can only mean a simple declaration or announcement, or where we cannot trace at least a figurative allusion to something that is borne or carried as a burden. It is used twenty-four times of a literal material burden (Num. iv. 15, 19, 24, 27 *twice*, 81, 82, 47, 49; 2 Kings v. 17; viii. 9; 2 Chron. xvii. 11; xx. 25; xxxv. 8; Neh. xiii. 15, 19; Is. xxii. 25; xxx. 6; xlvii. 1, 2; Jer. xvii. 21, 22, 24, 27); ten times of a literal mental burden or care (Num. xi. 11, 17; Deut. i. 12; 2 Sam. xv. 83; xix. 36; 2 Kings ix. 25; 2 Chron. xxiv. 27; Job vii. 20; Ps. xxxviii. 5; Ez. xxiv. 25); twice where it seems to refer to *usury* laid as a burden on the unfortunate (Neh. v. 7, 10), once for punishment as a *burden* (Hos. viii. 10), twenty-four times with reference to prophecies that may fairly be regarded as of a minatory character, laying *burdens* on their objects (Is. xiii. 1; xiv. 28; xv. 1; xvii. 1; xix. 1; xxi. 1, 11, 18; xxii. 1; xxiii. 1; Jer. xxiii. 83 *twice*, 84, 86 *twice*, 88 *thrice*; Ezek. xii. 10; Nah. i. 1, Hab. i. 1; Zech. ix. 1; xii. 1; Mal. i. 1), three times where it is translated by E. V. *song*, and in the margin *carriage*, where the idea of the care of religious services involves the idea of a *burden*

(1 Chron. xv. 22 *twice*, 27), and twice where it may mean a solemn charge laid as a burden on those to whom it is given (Prov. xxx. 1; xxxi. 1). A careful examination of these passages, the only ones except our text where the word oc-

curs, will strongly confirm the opinion that *נִשְׁעָה* never means simply *effatum*, a declaration, an ordinary oracle or prophecy, but always one implying a *burden* of evil foretold or imprecated. —W. H. H.]

II. 15, 16.

- 15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

TEXTUAL AND GRAMMATICAL.

Ver. 15.—*נִשְׁעָה וְנִיחַ*. Num. xxiv. 10; Job xxvii. 23. See Jer. xxxi. 19 (Ez. xxi. 17); xlviii. 26.—Jer. nowhere uses the expression *נִשְׁעָה*. He says instead *נִיחַ בְּרֹאשׁ*, xviii. 16, comp. Ps. xlv. 15.—The *ש*, *relativum*, which is used here, and in ver. 16, evidently because words from the common colloquial dialect are quoted, occurs in Lam. only in these two verses and in iv. 19; v. 18, and not at all in Jer. The *from. rel.* must be regarded as in the accusative of the nearer relation (in reference to whom they said it, see my *Gr.*, §70, c. f.), since *אָכַר* never directly means to call (see Is. v. 20; viii. 12; Eccles. ii. 2). The Imperfect here indicates repetition in past times; see on *אָכַר*, ver. 12.—*כִּלְכִּלֹת*. This word-form and its variations are frequent in Ezekiel (see xvi. 14; xxiii. 12; xxxviii. 4; xxvii. 24); Jeremiah never uses them. See Ps. l. 2, *כִּלְכִּלֹת* is mentioned as going out of Zion.—Jeremiah (xlix. 25) and Ezekiel (xxiv. 25) use *נִשְׁעָה* by itself, each only once.

Ver. 16.—With reference to the transposition of the initial letters *נ* and *פ* in chaps. ii., iii., iv., see the *Introd.*—Jeremiah never uses *פָּצַח*: in Ez. it is found once, ii. 8.—*שָׁרַקוּ*. See ver. 15.—The verb *שָׁרַק* occurs only in Job xvi. 9; Ps. xxxvii. 12; xxxv. 16; cxli. 10, and is used only of grinding the teeth, gnashing with the teeth.—*בִּלְעָנָי*, vers. 2, 5, 8.—Jer. often uses the Pliel *נִקְרָה*, viii. 15 (xiv. 19); xiii. 16; xiv. 22: it is not found in Ezekiel.

EXEGETICAL AND CRITICAL.

In these verses the Poet depicts the scornful triumph of heathen and inimical nations over the ruin of Jerusalem. [Scott: "The idolaters took the words out of the mouth of the Jews, and derided them for glorying in their holy city and its peculiar protection and privileges. The combination of scorn, enmity, rage and exultation, which the conquerors and spectators manifested, when gratified by the destruction of Jerusalem and the temple, are set before the reader with peculiar pathos and energy. The whole scene is presented to his view as in some exquisitely finished historical painting: and the insulting multitudes, who surrounded the Redeemer's cross, can hardly be forgotten on the occasion."] Ver. 15. All that pass by clap their hands at thee; they hiss and wag their head.—They clap their hands over thee all who pass by the way. They hiss and shake their head. [All that passed by the way clapped their hands at thee, they hissed and wagged their head. OWEN: "Jeremiah relates what had taken place, the verbs being in the past tense. Our version is not correct in rendering the verbs in the present tense. The old versions follow the Hebrew."—W. H. H.] Some (OTTO, THENIUS) interpret this verse as the expression, not of mockery, but of amazement. They say not *all* who passed by would have mocked. That may be. But the number

who would not was certainly decreasingly small.

For by the *עֲבָרֵי הַדֶּגֶל*, *passers of the way*, we must understand travellers and strangers. The Israelites were no longer in that empty land, and if there were some, yet to them the destruction of the city was only too well known. But clapping the hands is a gesture especially of surprise. Besides, it is further said, that they *hiss*. The Hebrew verb *שָׁרַק* signifies, it is true, primarily to whistle, and does not always express scorn and mockery (see Is. v. 26; vii. 18). *שָׁרַקוּ* with *ל*, Is. v. 26; vii. 18; Zech. x. 8, does not express scorn and mockery, but with *עַל* it always does, 1 Kings ix. 8; Job xxvii. 23; Jer. xix. 8; xlix. 17; l. 13; Ez. xxvii. 36; Zeph. ii. 15. We whistle to a person to call his attention, but to whistle *at* or *over* a person implies derision.—W. H. H.] But the connection here decidedly favors the sense of 'scornful hissing.' For *שָׁרַק*, to hiss, must be taken in the same sense in which it is immediately used in the next verse, which is closely connected with this verse. There it undoubtedly has this sense. Add to this, that the shaking of the head is always an expression of scornful wonderment; Ps. xxii. 8; cix. 25; Job xvi. 4; Is. xxxvii. 22 (2 Kings xix. 21).—At the daughter of Jerusalem. See ver. 13. [Mark the distinction between *thee* in the first clause, and the *daughter of Jerusalem* in the second clause. In the first chapter the city itself is pro-

minent and foremost, and Zion appears as an accessory to her past grandeur, once her crowning glory, but now in ruins, the cause of her deepest disgrace and anguish. In this chapter the relations of the two are reversed. Zion here stands forth in ideal personification as the conspicuous figure, and the city, the daughter of Jerusalem, once her chief honor and her joy, is now the chiefest cause of her shame and grief.—W. H. H.]—**Saying, Is this the city that men call—Is that the city of which it used to be said.—The perfection of beauty—Perfect in beauty.** The expression is borrowed from Ezekiel, xxvii. 3, where the prophet so calls the city of Tyre, and xxviii. 12, where he indicates the king of Tyre as “perfect in beauty.”—**The joy of the whole earth.** This expression is used of Zion in Ps. xlviii. 3. [ALEXANDER: “It is called the joy of the whole earth, as a source of spiritual blessing to all nations.”] See Is. xxiv. 11. Jerusalem is called the joy of the whole earth, and not merely of the whole land [i. e., the land of Israel (OWEN)], as is evident, because that which is *perfect in beauty* must be all this, and because all the strangers and travellers passing by it are represented as moved at first with astonishment. Joy at her beauty can be reconciled with envy and hatred of her inhabitants.

Ver. 16. This verse enters into very close connection with the preceding one. It treats of the same malicious rejoicings of the enemies over the downfall of Jerusalem. But it proceeds farther in its statements, for while in ver. 15 only *the passers-by*, in ver. 16 *all* her enemies are represented as rejoicing and exulting.—**All thine enemies opened their mouth against thee.**

All thine enemies gape their mouth at thee [lit., *All of thy enemies opened at thee wide their mouth*]. The gaping, or distorting of the mouth, in behoof of scornful laughter, is indicated again in iii. 46, where these words are almost verbally repeated, and with the expressions here used in Ps. xxii. 14.—**They hiss** [lit., *they hissed*] see ver. 15—and **gnash** [lit., *gnashed*] **the teeth.** As this is elsewhere an expression of suppressed rage, so here it is an expression of satisfied rage. See Ps. xxxv. 16, 21, 25.—**They say** [lit., *said*], **we have swallowed her up—we have devoured** [i. e., completely destroyed]. Not only those enemies who had personally taken an active part in the destruction of Jerusalem, are intended, but all had a share in what some actually achieved,—so far, at least, that all could say, “We have destroyed.”—**Certainly this is the day that we looked for—Yea, this is the day we have expected.** It is evident that the restriction involves an assertion; if only *this* day (as the day of total destruction), and no other, could afford satisfaction to the enemies, then certainly that day afforded satisfaction in the highest degree. See Jer. x. 19.—**We have found, we have seen it.**—**Finding,** מָצָאנוּ, is the antithesis to *seeking, striving.* **Seeing,** רָאִינוּ, which involves the idea of certainty on the ground of seeing with the bodily eyes (see Ps. iv. 7; lxxxv. 8), is the antithesis to merely *wishing and hoping.* The heaping together of words arranged asyndetically [*we have looked for, we have found, we have seen,—the original can hardly fail to remind us of the famous Veni, vidi, vici*] portrays the intensity and the completeness of their satisfaction.

II. 17.

- 17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee: he hath set up the horn of thine adversaries.

TEXTUAL AND GRAMMATICAL.

Ver. 17.—עָשָׂה אֲשֶׁר זָכַרְתָּ. See Deut. xix. 19.—The verb בָּצַע, in Jer. only in Kal and in the connection בָּצַע בָּצַע, vi. 13; viii. 10. In the sense of *absolere, filling up*, it is found Is. x. 12; Zech. iv. 9.—אֲמָרָה is found no where else in the Old Testament. The form אֲמָרָה, once very frequent, especially in Ps. cxix., is found neither in Jer. nor Ez.—Piel אָמַר Jer. uses very frequently. מִיָּמִי קָדָם, see i. 7.—Piel שָׂמַח, twice in Jer.; in Lam. only here.—קָרָן. This expression is not found in Jer.; he only once uses the word קָרָן, see on ver. 3.

EXEGETICAL AND CRITICAL.

Ver. 17. [In ver. 17 the direct address to Zion is resumed, and is continued through vers. 18, 19.—W. H. H.] The ruin of Zion, as above described, was not a fortuitous event. God had for a long time foreseen and decreed it as eventually inevitable. Hence the historical catastrophe is nothing else than a realization of a divine purpose. It was, then, God Himself who destroyed the holy city and afforded to her enemies the rejoicings of which vers. 15, 16 speak. To

those verses this verse refers throughout.—**The Lord hath done that which he had devised** *Jehovah accomplished what He had decreed.* See Jer. li. 12, “for Jehovah hath both devised and done that which He spake.” Zech. i. 6 expands the same thought by the emphatic expression of the middle term, “Like as Jehovah of hosts thought to do unto us, according to our ways, and according to our doings, so hath H. dealt with us.” [HENDERSON: “However the enemies of the Jews might tauntingly exult in their destruction of the Jewish metropolis, that disastrous event was ultimately to be referred to the purpose of

Jehovah to punish its inhabitants for their sins "] —**He hath fulfilled his word that he had commanded in the days of old.** The Lord had, in very ancient times, when He founded the Theocracy, commanded His servants to warn His people that in case of disobedience they would have to suffer the punishment of destruction. See Lev. xxvi. 14-39; Deut. xxviii. 15-68. [SCOTT: "This reference to the ancient predictions against Israel for their sins, is of great importance; both as it shows that these prophecies were then extant and well known among the Jews, and that they were understood by the pious remnant exactly as we now explain them." — BLAINEY, followed by BOOTHROYD, divides the verse thus: *Jehovah hath accomplished that which he had devised; he hath fulfilled his word; what he constituted in days of old, he hath destroyed and not spared*; and says, "To this construction we are determined by the metre. The sense is good,

and perfectly adapted to the place, and corresponds nearly with what is expressed Jer. xlv. 4." All this is true. But, on the whole, the Hebrew accents rather favor the common division, the metre does not demand the change, and the repetition of the pronoun אֲנִי directly before its governing verb has a poetical and rhythmical effect, according to the common division, not to be overlooked. — W. H. H.] — **He hath thrown down—He demolished, or destroyed.—And hath not pitied—And pitied not.** See ver. 2.—**And he hath caused thine enemy to rejoice over thee—He made the enemy joyful over thee.** [CALVIN: *exhilarated their enemies.*] — **He hath set up the horn of thine adversaries—He exalted the horn of thine oppressors.** This expression is purely poetical. See in particular 1 Sam. ii. 10; Ps. lxxv. 11; xcii. 11; cxlviii. 14; 1 Chron. xxv. 6.

II. 18, 19.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine
19 eye cease. Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

TEXTUAL AND GRAMMATICAL.

Ver. 18.—חֲזֹקֶתָ. BOERMAAL would altogether erase this word. HOUBIGANT reads: אֲדֹנִי אֶל-בְּתוּלַת בֵּית צִי. HENDER: חֲזֹקֶתָ [or חֲזָקָתָ, i. e., *exardescere* [*servido selo corripere*. So BLAINEY: *Their heart cried out, before Jehovah with ferrency, O, etc.*]. DATH, after the Syriac: אֶל-אֲדֹנִי חֲזֹקֶתָ בֵּית צִי. J. D. MICHAELIS: אֲדֹנִי אֶל-אֲדֹנִי, i. e., *clamat cor eorum ob fundamenta murorum. Tu filia Zion descendere fac, etc.* THENIUS would read חֲזֹקֶתָ instead of חֲזֹקֶתָ. Ewall, in his later editions, reads צִיָּקִי לָךְ. He compares Ps. lxxii. 2, and translates, *indefatigably cry to Jehovah, O wall of the daughter of Zion!* The reading חֲזֹקֶתָ, however, is confirmed by the SEPT. For this translates, Ἐβοήσῃ καρπία αὐτῶν ἐπὶ τοῖς τοίχοις: Τείχεα Σιών καταγέγυρε ὡς χειμάρρους ὅδεα, etc. JEROME does not change the text, but he translates, *Clamavit cor eorum ad Dominum super muros filie Zion.*—The verb פָּנָה in the sense *torpidum, languidum esse*, Niph. *examinatum, emervatum esse*, Gen. xlv. 26; Hab. i. 4; Ps. lxxviii. 3; xxxviii. 9. The substantive פִּנְיָה occurs only here: הפִּנְיָה lili. 49. The construction לָךְ פִּנְיָתָ is a very strong, perhaps the strongest, example of the use of the construct case for the mere purpose of the external connection of words. See EW., §287, d, 2; 289, b. פָּנָה is used here in the general sense of *cessare*. See Josh. x. 12, 13; Jer. xlvii. 6.

Ver. 19.—קִוִּיָּי. See Jer. li. 27; xliii. 4, 6; xlviii. 2.—רִנִּי. See Jer. xxxi. 7; Prov. i. 20.—בְּלִילִי. See i. 2.—לִרְאֵשׁ, an expression only found here.—נִכְהָ פִנְיָ. See Jer. xvii. 16.—[אֲדֹנִי. HENDERSON: "Instead of *Adonai* forty of KENNICOTT's, and forty-eight of DE ROSSI's MSS., together with seven more of his originally, and the Hagiographa printed at Naples, read *Jehovah*. The Venetian Greek version has τοῦ θεοῦ. On these authorities I have not scrupled to follow this reading in the translation." BLAINEY, BOOTHROYD, NOTES, adopt this reading.—W. H. H.]—פָּנָה, not in Jeremiah.

EXEGETICAL AND CRITICAL.

Ver. 18. **Their heart cried unto the Lord**—The first words of ver. 18 have given the commentators great trouble. Various readings have been invented. I believe that neither a different reading, nor an artful construction is necessary. Only we must not regard the words, *Their hearts cried unto the Lord*, as an independent sentence (LUECKENBUSSER, THENIUS) thrown in by the way. Rather, these words constitute the introduction and means of transition to all that fol-

lows down to the end of the chapter. First of all, let it be observed, from the second clause of ver. 18, the Poet lets Zion herself speak with reference to what he had been saying in vers. 13-17. This change in the method of recital he precedes with the brief word of introduction above indicated. But what he now puts into the mouth of Zion, as an outpouring of the heart to Jehovah, he divides into two parts. First of all, in vers. 18 b, 19, they to whom the pronoun *their* (the suffix in לָךְ, *their heart*) refers address the wall and summon it to prayer. In vers. 20-22

the prayer itself follows, which accordingly must be regarded as the prayer of the wall of Zion. They of whom it is said, *Their heart cries unto the Lord*, are evidently particular individuals. But these persons would not appear before God in their individual capacities, but rather seek the mediation (der idealen Gesammtheit) of the whole church, regarded in its ideal or mystical unity. Thus the cry of their heart comes to God through the mouth (der Gesammtheit) of the united people [theocratically and by personification regarded as a unit]. Thus it is explained why the words, *Their heart cried unto the Lord*, are not immediately followed by words addressed to God, but by an appeal to the wall of Zion, which by answering this appeal brings before the Lord that which filled *their heart*, as mentioned in ver. 18 a. That those individuals should thus seek the mediation of the whole church (Gesammtheit) is very natural. For not the individual Israelite, but Israel is the universally historic reservoir and organ of the redeeming grace of God. With Israel is the covenant of grace made, and only as covenant members of Israel have individuals any claim on covenant grace. Now, therefore, as in the Psalms (cxxxv. 19; cxlvii. 12; cxlix. 1-3, etc.) the congregation is often summoned to offer praise and thanks to the Lord, so here it is summoned to make its complaint to the Lord. If this is done here in a very peculiar fashion, by summoning to prayer the wall of Zion as if it were the symbol of the theocratic unity (der Gesammtheit), yet this is justified by the historical circumstances out of which our Song originated. Zion stood as long as the walls held together. But as soon as these were broken through, Zion was lost (see Jer. lii. 7, *הָרָגוּ וְהָרָגוּ אֶת הָעִיר* then the city was broken up). Is it surprising that an Israelite, who had experienced the siege and capture of Jerusalem, should take the wall for all that it enclosed? This trope is, on the whole, no more bold, than where elsewhere the frontiers are taken for the country they bound, the house for its inhabitants, the purse for its contents. The pre-eminent importance of the wall may be clearly perceived from the fact that in Nehemiah's time everything depended on its restoration. See Neh. vi. 15, 16; xii. 27-43; comp. Ps. cxxii. 3. If the wall of the daughter of Zion is thus taken for the daughter of Zion herself, it should not surprise us that the same activities are attributed to the wall which belong properly to the daughter of Zion, and that it is exhorted to weep and to pray for its children. Mourning and exhaustion have already been attributed to it in ver. 8 above, and in i. 4 the ways of Zion are represented as mourning. Further, Is. iii. 26 and xiv. 31 have been correctly referred to, where the predicates of mourning, lamenting and howling are imputed to the gates. [The first words of the verse must refer to the enemies who are the subject of the preceding verse. There is no other nominative expressed to which the pronoun *their* (the suffix in *הֵנָּה*) can belong. To refer it back to the *pauser* by in ver. 15, as BLATNEY does, is unnecessary and unnatural. To suppose that it refers to the pious Jews is to suppose an abrupt ungrammatical, and awkward transition, to which there is no parallel in the Lamentations. The

pronominal suffixes in these Songs are employed with singular accuracy. If we keep in mind the proper meaning of the verb rendered *cried*, which is to *cry out*, to *vociferate* (Deut. xxii. 24, 27; Is. xlii. 2), we readily see the connection. Even these heathen enemies recognized the hand of God in the destruction of Jerusalem, and *their heart* expressed this conviction in loud outcries and shouts addressed to *the Lord*.—*Adonai* the Lord of the heathen, as well as of Israel. This may throw additional light on the words in ver. 7, “They have made a noise in the house of Jehovah, as in the day of a solemn feast.” (It is not impossible that the choice of a proper initial word may have led to this continued reference to the heathen.) After the word *Lord* there ought to be a full stop. This is indicated in the Hebrew by the accent *Anthonah*, which rarely occurs so near the beginning of a verse. What follows is not *what* the enemies *cried*, nor indeed can it be, for the Hebrew word so translated is intransitive. Whenever that word, *קָרָא*, is followed by anything spoken or said, the verb *קָרָא*, to say, is introduced, Ex. v. 8, *they cry, saying*: 15, xvii. 4; Num. xii. 13; 2 Kings iv. 1; vi. 28, *cried—saying*: 1 Kings xx. 39; 2 Kings iv. 40; vi. 5, *cried—and said*. The only seeming exception to this construction, 2 Kings ii. 12, where *Elisha cried, My father, my father!* etc., is due, probably, to the broken disconnected ejaculations of the prophet, that could hardly be preceded by the verb *קָרָא*, as if he had said something with deliberation. It must be observed, too, that they were only ejaculations, outcries that he uttered, and the verb is not followed by *לָא* as it is here. But here, where *לָא* is used, a long and connected address, like this to the walls of Zion, could not be the object of the verb *קָרָא*, to cry. Had the prophet intended to tell us what the enemies said to God, he would have followed the word *קָרָא*, *they cried* with the usual phrase *and said*. We must take therefore the following touching address to the walls, as the words of the Prophet. We thus avoid the exceeding awkwardness of introducing a long address to the walls of the city with the singular announcement that *they cried to the Lord*, when there is not, according to NAEGLSBACH, a single word actually addressed to *the Lord*, for the prayer in verses 20-22 is the prayer of Zion. We moreover dispense with the necessity of the laborious distinction between the individual members of the church and the mystical unity of the untranslatable *Gesammtheit*. We have here an eloquent poetical address by the prophet to the ruined walls, which by personification and synecdoche represent the afflicted daughter of Zion.—WORDS-WORTH: “O wall of the daughter of Zion. The Prophet appeals to the wall of Jerusalem, as that which once encircled her with defence, but now lies prostrate, and which, being reduced to ruin, was the fittest representative of the city in her desolate condition. He gives a voice to the stones of the wall, and makes them weep for her sorrow. We need not be surprised by such a prosopopoeia as this, any more than by his exclamation, O earth, earth, earth (xxii. 29), or by the language of Hab. ii. 11: *The stone shall cry out*

of the wall, and the beam shall answer it; or by our Lord's words (Luke xix. 40), *If these should hold their peace, the stones would cry out.*" Comp. GERLACH, p. 75.—W. H. H.]—**Let tears run down like a river day and night.** The expression, precisely as it is here, is found no where else. For similar expressions, see iii. 48; Jer. ix. 17; xlii. 17; xiv. 17.—**Give thyself no rest; let not the apple of thine eye cease** [or *leave off*, i. e., shedding tears (NOVES)]. *The daughter of thine eye.* This expression is found elsewhere only in Ps. xvii. 8. בַּת, *daughter*, is here apparently an abbreviation of בֵּית, *entrance, door, gate*, Zech. ii. 12. The pupil is the *door*, the *opening of the eye*, because in it lies the power of sight. See FURST Lex., GEREN. Thes., p. 841. DELITZSCH on Ps. xvii. 8. [ASSEM. ANN.: "That which we call the *ball*, or *apple of the eye*, from the spherical figure of it, that the Hebrews call the *daughter of the eye*, either as the dearest and tenderest part of it, Deut. xxxii. 10; Prov. vii. 2, or from the figures that seem to appear in it, whence also it is termed by the Greeks the *damsel*, by the Latins the *babe of the eye*." See Deut. xxxii. 10; Prov. vii. 2, and ALEXANDER on Ps. xvii. 8. BLAYNEY understands the *tear* as so called "with great propriety and elegance;" but this is supported by no evidence, and is rendered improbable by analogous terms applied to the pupil of the eye, by Hebrews, Greeks and Romans, as indicated above.—W. H. H.]

Ver. 19. **Arise, Rise up.**—[GERLACH: "Up." OWEN: "The meaning as stated by GATAKER, is, *Rise from thy bed*; for she is exhorted to cry in the night. The Hebrew word is familiar and precious to us as the same our Saviour uttered, Mark v. 41. "*Talitha cumi*," κοῦμι, קִיּוּם.—W. H. H.])—**Cry out in the night, in, or at the beginning of the watches.** The Hebrews divided the night into three watches ["the first, commencing at sunset and extending to what corresponded to our ten o'clock; the second, from ten till two in the morning; and the third from that time till sun rise" (HENDERSON)]:

the middle one was called הַשְּׁמִיטָה הַתְּיָכָנָה, *the middle watch*, Judges vii. 19; the last אֲשֶׁמֶת הַבֶּקֶר, *morning watch*, Ex. xiv. 24; 1 Sam. xi. 11. Since in Judges vii. 19 the beginning of the middle watch is called רֹאשׁ אֵת הַתְּיָכָנָה [lit., *head of middle watch*], so רֹאשׁ אֲשֶׁמֶת [lit., *head of night watches*], the beginning of the night watches generally, would be the time of the first watch. See WINEY, R. W. B., s. v., Nachtwachen. [The opinion that this was the name of the first watch, seems to rest entirely on its use here. Yet there is much reason to doubt if it has here that sense. To rise in the first watch of the night, which began before ordinary bed-time, is not very suggestive of sleepless grief and anxiety. The passage in Judges favors GERLACH's conjecture, that the expression denotes the beginning of each successive watch in the night. He refers to the similar use of רֹאשׁ, *head, beginning*, in this same verse, and quotes the remark of MICHAELIS, that רֹאשׁ חִיצוֹת means, not the first of all the open-places, but the beginning or head of every one of

them. So רֹאשׁ אֲשֶׁמֶת means not the first of the night watches, but the beginning of each successively. At every watch, or as often as you hear the watchman announce the hour, cry out to God in prayer.—W. H. H.] The preposition used

here in Hebrew, לָ, means *towards* or *about that time* (see Gen. iii. 8; viii. 11). The sense is, *About the time, when formerly every one resigned himself to his first sleep, the one here addressed should rise up to painful mourning.—Pour out thine heart like water.* This seems to denote, first of all, the melting, dissolving of the heart by grief (see Ps. xxii. 15; lviii. 8; comp. 1 Sam. vii. 6), and then, the open unreserved outpouring of the heart (see Ps. lxi. 9; xlii. 5; cii. 1).—**Before the face of the Lord** [Jehovah, see Textual note above].—**Lift up thy hands toward him.** *Lift up to him thy hands.* See Ps. lxxiii. 5; cxix. 48. [CALVIN: "The elevation of the hands, in this place and others, means the same thing as prayer; and it has been usual in all ages to raise up the hands to Heaven, and the expression often occurs in the Psalms (xxviii. 2; cxxxiv. 2); and when Paul bids prayers to be made every where, he says, 'I would have men to raise up pure hands without contention' (1 Tim. ii. 8)."]—**For the life of thy young children, lit., for the souls of, etc.** As is seen by the words following (*that have fainted, etc.*), the object of holding up the hands is, not to save the children (ROSENUELLER), but to mourn over their loss. See at vers. 11, 12. Besides, the children are designated, also, as in the verses just named, not as the only, but as a principal object of lamentation. See vers. 20-22. [GERLACH: "To raise the hands is, according to the fixed use of words, the same thing as to pray, iii. 41; Ps. xxviii. 2; lxxiii. 5; cxxxiv. 2 (see 1 Tim. ii. 8), and therefore cannot be understood, with THENIUS, as a gesture of the deepest distress. If he would confirm this opinion by the fact, that according to the whole train of thought their fate is already determined and can only be mourned over, and therefore an exhortation to pray for the life of the languishing ones would no longer be in place; then we answer, that in that case no prayer in behalf of the city would any longer be proper, for its fate was fulfilled; yet it would be proper for those who are found surviving in great want, as in fact a prayer immediately follows on the thought of this calamity in i. 11, 20: See, Jehovah, how I am distressed. And, further,

עַל-נַפְשׁ [for the soul] does not indicate the already ended life (THENIUS, DE WETTE), for which נַפְשׁ (the life principle) would be a singular expression; and, further still, it would be inconsistent with the descriptions given in ver. 11 and iv. 4, 5, where not the death of those who have fainted, but the distress of those still living, rends the hearts of their mothers." GERLACH's opinion is confirmed by the words to Him, אֵלֵי, lift up thy hands to him, i. e., to God in prayer.—W. H. H.]—**That faint for hunger in the top** [lit., at the head] of every street—*Who have fainted for hunger at the opening of every street.* See iv. 1; Is. li. 20; Nah. iii. 10. That the

wall, in the poet's conception, strictly and only represents Zion, is plainly evident from this, that the Israelitish children are designated as the children of the wall. This could be done with the more propriety from the fact that the wall had a certain motherly character. Did it not embrace the people with its arms? Did it not truly, in a certain mother-like manner, bear them on its bosom? [WORDSWORTH: "The wall, which girdled Jerusalem, is regarded as a mother, which nurses the inhabitants, her offspring, in her bosom; and she laments for the children which lie at the end of the streets, extending from one side of the city to the other."]

II. 20-22.

20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy anger; thou hast killed *and* not pitied. Thou hast called, as in a solemn day, my terrors round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

TEXTUAL AND GRAMMATICAL.

Ver. 20.—עוֹלֵל. See i. 12; iii. 25.—[D^N. HENDERSON: "D^N is twice used in this verse with the force of a demonstrative interjection." He translates, *Behold! women eat their fruit, infants of a span long; Behold! priest and prophet are slain, etc.* This is manifestly wrong. In the very few instances in which D^N has the force of an interjection, it retains a conditional sense, and never introduces an unqualified affirmation, or statement of an unquestioned matter of fact (see Hos. xii. 12; Job xvii. 13, 16; Prov. iii. 34; Jer. xxxi. 20). Besides, the future form of the verbs requires here a conditional or potential sense.—W. H. II.].—קָרָנָה. See ii. 4. [HENDERSON: "The nominative to יִהְיֶה is קָרָנָה and נִכְאָה taken singly." The German enables NAEGLERBACH to preserve the Hebrew construction, Soll erwürgt werden Priester und Prophet?—W. H. II.]—נִכְאָה. See ii. 7.

Ver. 21.—שָׁכַבְנָה. Jeremiah uses שָׁכַב only once, נִשְׁכַּבְנָה iii. 25; but we find K'ri (decidedly arbitrary) in iii. 2, שָׁכַבְנָה.—לֹאֲרִי. See vers. 2, 10, 11.—דְּחוּצוֹת. Acc. loc. See my *Gr.*, §70, a, β. ["The accusative is used after verbs of rest, in answer to the question *where?*" NAEGLERBACH. *Gr.*].—נֶעֱרַ וְנִקָּח. See Jer. ii. 22.—טַחְחַת. See Jer. xi. 19; xxv. 34; li. 40. The expression seems to involve an antithesis to טַחְחַת, ver. 20.

Ver. 22.—תִּקְרָא. The imperfect, when compared with the preceding and following perfects, seems to be due entirely to the necessities of the acrostic. [Perhaps, the future here, as in ver. 20, has a conditional or potential sense. So OWEN, who connects it with the words, *See, O Jehovah, and consider.* In this case the following would have the sense of *for*; or as in E. V.: *so that. Shouldst Thou call together, as on a festival, all my terrors from round about! For there was not, etc.* BLAYNEY, in his emendation of the text, overlooks the necessity of a ת initial.—כִּיֹּם מֵעַיִן. See ver. 6.—W. H. II.].—רַבִּיתִי. Piel not in Jeremiah, nor does he use the verb in this sense. See Ezek. xix. 2.—כָּלָם. See Jer. v. 3; ix. 15; xiv. 12; xlix. 37, etc. [BLAYNEY (followed by BOOTHROD) takes this word for כָּל with suffix, and translates: *Those whom I had fostered and made to grow were all of them my enemies.* The pointing, כָּלָם not כָּלָם, the Versions, and the sense, are all against this.—W. H. II.]

EXEGETICAL AND CRITICAL.

The opinion of CHR. B. MICHAELIS (which ROSENMUELLER seems to adopt), that the following prayer is set forth by the prophet himself, as a form of prayer (*instar formularis*), in behalf of the daughter of Zion, who is exhorted to pray in vers. 18, 19, hardly needs refutation. That the wall of Zion, i. e., Zion herself, utters the prayer in vers. 20-22, is evident, both from the exhortation to prayer in vers. 18, 19, and from the substantial agreement of vers. 20-22 with what vers. 18, 19 had indicated as the subject matter of this prayer of lamentation.

Ver. 20. Behold, O LORD, and consider—See, O Jehovah, and look. This exact formula occurs i. 11. The prayer in i. 20-22 (comp. i. 9) also begins with *See, Jehovah.*—To whom

thou hast done this. [As the pronoun is interrogative, that form should be preserved: *to whom hast Thou done thus?* The question thus interposed between the appeal to God to look, and the description of what He will see if He look, is very forcible and does not mar the sense as the ordinary construction does, but makes it more apparent.—W. H. II.] The Lord had done this, not to a heathen nation, but to the people of His own choice, to whom all the promises of His blessing were given (comp. Gen. xii. 2, 3; xv. 5; xviii. 18; xx. 17, 18; xxvi. 3, 4; xxviii. 14, etc.).—Shall the women eat their fruit and children of a span long?—Should women eat their fruit, the children whom they nursed? This is a single indirect question, although it is contained in two members. D^N, if [literally translated, the question is, *if—shall eat women their fruit, etc.*] is dependent on יִהְיֶה, see [see if

this is so, or should be so]. The sense of the question, moreover, is not, whether it had ever been heard of that mothers had been driven by hunger to eat their own offspring? (ROSENMUELLER), for then the perfect tense ought to have been used. But what is asked is, whether that thing, speaking in a general way, may be supposable, possible, or right; and to express this the imperfect must be used. The explanation of THENIUS, "Had they then been obliged to eat, etc., i. e., Had Thy judgments gone so far, that, etc.," is not sufficiently grammatical. What is asked is, whether this thing, generally speaking, would be allowed to happen? The answer to this question would involve another, whether it had been suffered to happen at that time? But the latter question is not directly contained in the words used.—The crime here mentioned is clearly designated as a punishment to the rebellious people; Deut. xxviii. 53; Jer. xix. 9. See 2 Kings vi. 28, 29; Lam. iv. 10.—**Shall the priest and the prophet be slain in the sanctuary of the Lord**—*Should priest and prophet be slain, etc.* [ASSEM. ANN.: "Should God endure to see His own house polluted with the blood of His own priests and such as bore the name at least of His prophets."]

פִּרְיָם, *their fruit*. The masculine suffix has induced most interpreters unnecessarily to change the reading. [As the Sept. has καρπὸν κοιλίας αὐτῶν, and Chal. and Arab. similar readings, it has been conjectured that the original text was פִּרְיָם, of which the י changed into ו is all that remains in the present text. BLAYNEY suggests פִּרְיָם. OWEN has an original device of his own to meet this presumed difficulty. He says, "*Fruit*, in the sense of offspring, is applied to men as well as to women. We may take the final mem in פִּרְיָם as a pronoun, *their wives*; the same are meant as in verse 18, *their voice* [heart?], i. e., the citizens of Jerusalem. Thus the construction will be quite grammatical. *Should their own wives eat their offspring.*" That would mean their wives ate, not their own, but their husbands' children. This would furnish preachers with a text against polygamy, or the cruelty of step-mothers! HENDERSON is satisfied with a magisterial appeal to euphony: "The masculine suffix is adopted instead of the feminine, to agree in form with פִּרְיָם preceding."—W. H. H.] It is not even necessary, with CHR. B. MICHAELIS, to keep in mind mothers and fathers. The masculine, as the more comprehensive and higher sex, includes the feminine too. See my *Gr.*, § 60, 5; Jer. ix. 19; xlv. 19, 25; Gen. xxi. 9; Ex. i. 21, etc.—פִּרְיָם occurs only here. It is the abstract of the verb פָּרַץ, which is found only in ver. 22 below. The latter (different from פָּרַץ, Is. xlviii. 13) is a denominative from פָּרַץ, *palm*, the hand-breadth, palm of the hand, and seemingly signifies *palmis gesture* (the Latins say *ulnis gesture*). KIMCHI, VITRINGA, KALKAR would understand the expression of the smoothing of the limbs, as of the swaddling clothes and bands, with the palm of the hand. [With E. V., *children of a span long*, agree VULG.: *parvulos ad mensuram palmæ*; LUTHER: die jüngsten Kindlein

einer Spanne lang; BROUGHTON: *infants that may be spanned*, and HENDERSON: *infants of a span long*. The idea of children carried in the hands is adopted by BLAYNEY: *children of palms*, i. e., "little ones dandled on the hands;" ROSENMUELLER: *infantes quos suis manibus tractant*; GERLACH: die Kinder, die man auf Händen trägt; and NOYES: *children borne in the arms*. The marginal reading in E. V., *children swaddled with their hands*, is thus explained in ASSEM. ANN.: "Because the verb means to *mete* or to *stretch out* aught with the hand, as Is. xlviii. 13. Hence both the Chaldee Paraphrast and the Rabbins here expound it *the children of swaddlings*; the children whose limbs the mothers were wont to stretch out and stroke, as if they were *meting* or *measuring* them with their hands, to fashion them and make them grow straight and proportionable; and to the same purpose also to make them up with swathing bands; for this word ariseth from a root frequent in the Talmudists, for a *wrapper* of linen, wherewith to wrap up aught; as also, for a *veil*, or *apron*, or the like, in Scripture, Ruth iii. 15; Is. iii. 22; and this interpretation receiveth further strength from what followeth here, ver. 22." CALVIN translates *parvulos educationis*, which OWEN translates, *infants while nursed, the children of nursings, or nurturings* (*educationum*). BOOTHROD: *their little nursings*. The Sept.: *those sucking the breasts*. After examining these various translations and interpretations, it is obvious that NAGELSACH has expressed the true meaning of the word, whatever is its fundamental primitive idea,—*the children whom they nursed*,—taking the last word in its most comprehensive sense.—W. H. H.]

Ver. 21. **The young and the old lie on the ground in the streets**—*Boy and old man lie on the ground in the streets*. [So GERLACH. BLAYNEY, NOYES: *The boy and the old man*. HENDERSON: *Boys and old men*.—The verb is preterite, and ought to be so translated. He is describing what was then past. *The boy and the old man lay on the ground*. BLAYNEY: *have lien*.—W. H. H.]—**My virgins and my young men**. See i. 4, 18; ii. 10; v. 11.—**Are—have—fallen by the sword**. See Jer. xix. 7; xx. 4; xxxix. 18. [BLAYNEY imagines the metre needs improving, and translates, *My virgins and my young men are fallen; with the sword hast thou slain them*, in utter disregard of the accents, besides the necessity of supplying a pronoun not expressed.—W. H. H.]—**Thou hast slain them in the day of thine anger; thou hast killed and not pitied**—*Thou hast killed in the day of thy anger* (see ver. 2); *hast slain and not pitied* (ver. 2). [The asyndetical construction, as in ver. 16, is vehement and forcible. *Thou hast killed, hast slain, hast not pitied*. To supply the conjunction and or personal pronoun them weakens the sentence.—W. H. H.]

Ver. 22. **Thou hast called—Thou callest together—as in a solemn day—as on a feast-day**. See ver. 6.—**My terrors round about** [lit., *from round about*, from every direction, so that they were surrounded by them. So BROUGHTON. CALVIN: "Here he uses a most appropriate metaphor, to show that the people had been brought to the narrowest straits; for he says that terrors

had on every side surrounded them, as when a solemn assembly is called. They sounded the trumpets when a festival was at hand, that all might come up to the Temple. As, then, many companies were wont to come to Jerusalem on feast-days—for when the trumpets were sounded all were called—so the Prophet says that terrors had been sent from every part to straiten the miserable people." OWEN: "*My terrors mean my terrifiers, according to the Vulg., the abstract for the concrete.*"—W. H. H.]—**So that in the day of the LORD'S anger none escaped or remained**—*And there was not on the day of Jehovah's wrath an escaped one or a survivor.* [The two words rendered *escaped* and *remained* seem to express the same idea; namely, to *escape*. As there were multitudes who survived the slaughter and still remained on earth, we cannot translate the second word by either of these terms, unless we regard them as merely hyperbolic. Probably the meaning is that none entirely escaped the effects of God's wrath, and we may translate thus, *there was not one that escaped or was exempt.* This is consistent with the meaning of the verb from which the noun is derived (שָׁרַר, *elabi*, to *escape*, to *get clear*, i. e., of condemnation or punishment), and is confirmed apparently by Jer. xlii. 17, "they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape," i. e., *shall escape or be wholly exempt* (comp. Jer. xlii. 14),—"from the evil that I will bring upon them." We may understand the phrase in our text as elliptical for the fuller expression as we find it in Jer. xlii. 14, *remain or escape from the evils*, שָׁרַר וְיָלִיט מִכָּפֵי הָרָעָה. We may translate the sentence impersonally, *there was not that escaped or was exempt.* The wrath of the Lord descended on all things and all persons. The city and Zion, the walls and the gates, the sanctuary, palaces and houses, and all the inhabitants, without regard to age, sex or condition, were involved in a common ruin.—W. H. H.]—**Those that I have swaddled**—*Those I have carried or nursed*, see ver. 20—and brought up, **hath mine enemy consumed**—*my enemy destroyed them.* It is evident that the prayer is a prayer of lamentation, and with respect to its object responds to the exhortation contained in ver. 19 by giving the first place to the principal subject of that verse, without restricting itself to that subject, which is, besides, rather intimated than expressed.

כְּבֵרִים, *terrors*, every where else means *shelter*, place of accommodation, dwelling, commoratio, peregrinatio (Gen. xvii. 8; xxviii. 4; xxxvi. 7; xxxvii. 1; Ex. vi. 4, etc.), granary (Sing. כְּבֵרִי, Ps. lv. 16). None of these meanings suits here. It is better therefore to derive it from כָּוַר, *terrifying*, which occurs frequently in Jeremiah, vi. 25; xx. 3, 4, 10; xlii. 5; xlix. 29. [GERLACH: "This word is certainly a designation of the enemy (Vulg.: *qui terrent me*), but is not to be restricted to them, see i. 20, since the formula so frequent in Jeremiah (vi. 25; xx. 4, 10; xlii. 5; xlix. 29) is a general expression for a position threatened on all sides with dangers and the terror prevailing therein."—EWALD, according to GERLACH, takes the word in its more common signification

and insists that it relates to the same persons named in the second and last clauses of the verse. "The word denotes *my villagers round about*, and the inhabitants of the defenceless country towns and villages are intended, who were related to the chief protecting city as farmers, מְרִירִי (Sept. παροικίαι). Thus the whole verse plainly alludes to a great event in the days of the siege. All the inhabitants of the country rushed into the principal city (as happened similarly under Titus) as if a great feast as of old were to be held in this city,—but alas! it would be in the end for them, at the final capture, the great festivity of murder." This makes excellent sense of the whole verse, and is recommended by preserving the same subject throughout the three clauses of the verse,—which cannot be said of BLAYNEY'S translation, *Thou hast convoked, as on a set day, such as were strangers to me round about*, which gives us a new theme in each clause. But, as GERLACH remarks, the analogy of i. 15, the fact that the authority of the Sept. is weakened by its evident mistranslation of the formula in the prophetic book—*fear on every side*, and the difficulty of supposing that the flight of the country people to the city could be designated as a summons from the Lord, should confirm us in the usual translation of this passage.—W. H. H.]

DOCTRINAL AND ETHICAL.

1. Ver. 1. "Olim erat regnum Israelitarum in sublimi, jam sub timo." FÖRSTER.

2. Ver. 1. "When Jeremiah says throughout, the Lord has done it, disregarding what Babel did, he would teach us, when injury is inflicted upon us by the world and men, that we should regard, not the instruments, who could not injure the least hair of our heads, but God, who does and ordains it (Lam. iii. 37; Am. iii. 6; Is. xlv. 7; Sir. xi. 14), that He (1) is impelled to it by our sins, and (2) that He prepares His punishments in Heaven, before they are inflicted on transgressors. This serves to make us patient. Example: Job says not, The Devil, the Chaldeans, the Arabians, did this, but God has done it." CRAMER, according to EG. HUNNIUS, *Ser. I.*, ch. 2, p. 45.—[Ver. 1, etc. **How hath Jehovah, etc.** "The grief is not so much that such and such things are done, as that God has done them; this, this is their wormwood and gall." "To those who know how to value God's favor, nothing appears more dreadful than His anger; corrections in love are easily borne, but rebukes in wrath wound deep." MATT. HENRY.]

3. Ver. 1. "Bellarmine is not wise in attempting to establish the worship of images from this text, and especially from Ps. xcix. 5 (*Lib. II. de cultu imaginum*, cap. 12). For the Psalmist would not have the pious worship the temple of the Lord, or the ark of the covenant, or mercy-seat. . . . Therefore, in Hebrew it is not said. Worship His footstool, but *Worship at [or toward] His footstool.* AUGUSTINE understands this as said with reference to the human nature of Christ, in which the Logos is adorned with Divine worship (λατρεία). But this interpretation rather strengthens than weakens the argument of the Jesuit." FÖRSTER.

4. Ver. 1. "If men themselves are not worthy,

He rejects all their ceremonies. He inquires nothing about stone houses with their splendor, nothing about the external form of the church, but He will prepare for Himself the souls of individuals in the fire for all eternity." DIEDRICH.

5. Ver. 2. "The Abbot RUPERT, in his commentary on the books of Kings (B. V., ch. 14) understands the fall of Jezebel out of the window (2 Kings ix. 33),—as well as the passage before us, which is expressed in the Vulgate thus, "the Lord hath cast down headlong . . . all that was beautiful in Jacob,"—as a prophecy of the vengeance which Israel has incurred, for the shedding of the blood of Christ; and he then says, 'That fall has been heard of throughout the whole world. Lo! that synagogue which slew Christ, where is it? Truly, whatever seems to remain may be compared to what the dogs left of Jezebel's body.'" GHISLER, p. 70.

6. Ver. 2. "PASCHASIUS RADBERTUS observes on this passage, that kingdom, king, priest, Temple, stronghold, etc., may be nothing else than 'as it were, some great prophet or prophecy' contained in earthen vessels. 'But now that Christ has come, since the various predictions concerning Him, which were contained in those vessels, have been fulfilled, they have all been cast down and broken, destroyed and scattered, polluted and profaned, that all the mystical and unutterable secrets which were concealed in them should be made apparent to the whole world, being revealed more clearly than light.'" GHISLER.

7. Ver. 2. **He hath polluted, etc.** "This is, truly, the result of the profanation of the Divine name and majesty, which was at times extremely common even among the chief men; and this result is in accordance with the rule of divine justice in Wisdom xi. 17—Wherewithal a man sinneth, by the same also shall he be punished." FÖRSTER. "The secret of their strength was taken away from the people in the persons of their princes, as Samson lost his strength when he had violated his vow." DIEDRICH.—[Ver. 2. PRAYER. "Grant, Almighty God, that as Thou settest before us at this day those ancient examples by which we perceive with what heavy punishments Thou didst chastise those whom Thou hadst adopted,—O grant, that we may learn to regard Thee, and carefully to examine our whole life, and duly consider how indulgently Thou hast preserved us to this day, so that we may ever patiently bear Thy chastisements, and with a humble and sincere heart flee to Thy mercy, until Thou be pleased to raise up Thy Church from that miserable state in which it now lies, and so to restore it, that Thy name may, through Thine only-begotten Son, be glorified throughout the whole world. Amen." CALVIN.]

8. Ver. 3. "This consideration can and ought to check pride and arrogance, and prevent us from fiercely erecting our horns, being mindful of that notorious saying:

Cornua qui faciunt, ne cornua ferre recusent.

And from Zech. i. 18-21 we learn, that the Lord can easily raise up smiths to break the horns of those who are fierce and insolent." FÖRSTER.

9. Ver. 5. "God has made Christ a horn of

salvation to His church, that it should receive from His fulness grace, blessing, strength and power. Whoever will not make use of Christ for this purpose, his carnal ability will soon go to wreck and ruin. Luke i. 69." STARKE.

10. Ver. 5. "When Judea denied the mystery of our Lord's incarnation, which the Gentiles believed, the princes of Judea fell into contempt, and these Gentiles, who had been oppressed while guilty of unbelief, were elevated into the liberty of the true faith. But Jeremiah, foreseeing long before it happened this fall of the Israelites, says, The Lord has become as if He were an enemy, He has overthrown Israel, He has overthrown all his walls, He has overthrown His defences." GREG. PAPA, Lib. XI., Moral. Cap. 10, quoted by GHISLER, p. 76.

11. Ver. 5. **הַחֲמִינָה הַחֲמִינָה**. "The VULGATE version has, humiliatam et humiliationem [one humbled and humiliation]. AVENARIUS interprets invecum et invectionem [attack and assault by sea] and explains it as relating to naval conflicts and the various methods of assaulting an enemy: since both words are from *anah*, which properly signifies *to be carried in ships*." FÖRSTER. [NOTE.—FÖRSTER either misquoted the Vulgate, or intended only to give the sense, in his understanding of it. The Vulgate is *humiliatam et humiliatam*; which the Douay translates "and hath multiplied in the daughter of Judea the afflicted, both men and women." The VULO. is a translation of the SEPT.: *καὶ ἐπλήθυνεν τῇ θυγατρὶ Ἰουδα ταπεινώμενον καὶ τεταπεινωμένην*.—W. H. H.]

12. Vers. 4, 5. "Here a distinction between the evil of *crime* and the evil of *punishment* is to be observed. God is not the efficient cause of the evil of crime. The opinion of PETER MARTYR, in his Commentary on the first chapter of Romans, is, therefore, impious and horrible,—'I cannot deny that God is in every way the cause of sin.' God is, however, the chief cause of the evil of punishment, being a just Judge and the avenger of crimes. In this sense the inimical acts of the Babylonians are here attributed directly to Him." FÖRSTER.

13. Vers. 6, 7. "The Lord, who never suffers Himself to be forgotten 'causes our solemn feasts and the Sabbaths of our rest to be forgotten,' not because the rites of our religion do not please Him, but because the former tabernacle of God or the temple of the Holy Ghost in us is profaned, and there is now no place in which those rites may be so offered as to please God." PASCHAS. RADBERTUS by GHISLER, p. 79.

14. Vers. 6, 7. "The Romanists, therefore, err when they pretend that Rome is the fixed and immovable seat of the church. For although the Catholic and universal church cannot cease to exist (Matt. xvi. 18), yet that particular churches have perished and can perish, experience testifies, yea Rome herself testifies by an example in her own history. . . . What is here related of the temple at Jerusalem, that it should assuredly be demolished and overthrown, has happened to temples of Christ at the hands of the Turks. It is a fact also especially memorable, that on the 29th day of May, in the year 1453, the Turks having assembled and taken Constantinople, the temple of Sophia, esteemed so sacred, was turned into a horse-stable. And this is

what was long ago written in Ps. lxxviii. 59-64, and also Ps. lxxx. 13, 14." FÖRSTER.—[Ver. 7. "Had he only spoken of the city, of the lands, of the palaces, of the vineyards, and, in short, of all their possessions, it would have been a much lighter matter; but when he says that God had counted as nothing all their sacred things,—the altar, the Temple, the ark of the covenant, and festive days,—when, therefore, he says, that God had not only disregarded, but had also cast away from Him these things, which yet especially availed to conciliate His favor, the people must have hence perceived, except they were beyond measure stupid, how grievously they had provoked God's wrath against themselves; for this was the same as though heaven and earth were blended together. Had there been an upsetting of all things, had the sun left its place and sunk into darkness, had the earth heaved upwards, the confusion would have hardly been more dreadful, than when God put forth thus His hand against the sanctuary, the altar, the festival days, and all their sacred things. But we must refer to the reason why this was done, even because the Temple had been long polluted by the iniquities of the people, and because all sacred things had been wickedly and disgracefully profaned. We now, then, understand why the Prophet enlarged so much on a subject in itself sufficiently plain." CALVIN.]

15. Ver. 7. "Wherewith one sins, therewith is he punished (Wis. xi. 17). But because the most heinous sins had been perpetrated at the altar and Divine worship, so now at the altar the severe chastisement is inflicted, that they must be deprived of it." CRAMER.—[Ver. 7. **They have made a noise in the house of Jehovah.**—"Why did He grant so much license to these profane enemies? even because the Jews themselves had previously polluted the Temple, so that He abhorred all their solemn assemblies, as also He declares by Isaiah, that He detested their festivals, Sabbaths and new moons (i. 13, 14). But it was a shocking change, when enemies entered the place which God had consecrated for Himself, and there insolently boasted, and uttered base and wicked calumnies against God! But the sadder the spectacle, the more detestable appeared the impiety of the people, which had been the cause of so great evils. * * * That the Chaldeans polluted the Temple, that they trod under foot all sacred things, all this the Prophet shows was to be ascribed to the Jews themselves, who had, through their own conduct, opened the Temple to the Chaldeans and exposed all sacred things to their will and pleasure." CALVIN.]

16. Ver. 9. "God is careful to punish contempt of His word by taking away that word. The curse which they chose, that is come to them; the blessing they did not choose, that is far from them, Ps. cix. 17." CRAMER.

17. Vers. 1-10. "Although God, properly speaking, allows Himself to repent of nothing, and His gifts and callings admit of no change (Rom. xi. 20), yet it is evident from this passage, that He is bound to no particular people, especially if that people prove to be godless and unthankful towards Him. He had chosen the people of Israel for His own peculiar people, Jerusa-

lem for His dwelling, where He had, as it were His fire and His hearth (Is. xxxi. 9), and had lifted it up to Heaven; but when it became ungrateful and disobedient, He considered not all this, but cast down to the earth all the glory of Israel, laid waste His own tabernacle, destroyed His dwelling, overthrew His altar. For God is not only merciful and kind, but also an angry and just Judge, who will not let iniquity go unpunished, and makes His chastisements the more severe in proportion to the kindness He has shown to a people, when they are ungrateful and godless. This should be a solemn warning to us."

Würtemb. Summ. ["Even those doctrines, ordinances and regulations, which are most exactly scriptural, when scrupulously retained by men destitute of the Spirit of God, are but a lifeless carcass of religion: and when made a cloak for iniquity, God abhors them. So that, in the day of His wrath for national wickedness, He will despise temples and palaces, kings and priests, establishments and forms of every kind." SCOTT.]

18. Ver. 10. **They have cast up dust upon their heads, etc.** *Luctus pro luxu.* FÖRSTER.

19. Ver. 11. "Effusion of the liver is carnal mortification." BONAVENTURA, quoted by GIESLER, p. 91.

20. Ver. 13. "When God punishes His people on account of their sins, He punishes them more severely than He does other peoples. It may be said of Him, The dearer the child, the harder the rod." OSIANDRI BIBLE IN STARKE. ["When we wish to alleviate grief, we are wont to bring examples which have some likeness to the case before us. For when any one seeks to comfort one in illness, he will say, 'Thou art not the first nor the last, thou hast many like thee; why shouldst thou so much torment thyself; for this is a condition almost common to mortals.' * * The Prophet, then, means that comforts commonly administered to those in misery, would be of no benefit, because the calamity of Jerusalem exceeded all other examples; as though he had said, 'No such thing has ever happened in the world; God had never before thundered so tremendously against any people.' * * *Great as the sea is thy breach*; that is, 'Thy calamity is the deepest abyss. I cannot then find any in the whole world whom I can compare to thee, for thy calamity exceeds all calamities; nor is there anything like it that can be set before thee, so that thou art become a memorable example for all ages.' But when we hear the Prophet speaking thus, we ought to remember that we have succeeded in the place of the ancient people. As then, God had formerly punished with so much severity the sins of His chosen people, we ought to beware lest we in the present day provoke Him to an extremity by our perverseness, for He remains ever like Himself." CALVIN.]

21. Ver. 14. "Preachers, so soothing, are smooth-preachers and dumb dogs, who bring great and irreparable injury to a whole country, for the sun shall go down over such prophets and the day shall be dark over them (Mic. iii. 6). And although they may receive for a long time good-will and favor, money and encouragement from men, yet they lose, together with their hearers who delight in such accommodating ministers, all that they receive from the living God; Gal. i.

10; James iv. 4." CRAMER according to EG. HUNNIUS, *Ser.* 3, ch. 2, p. 64. ["They had wilfully drunk sweet poison." CALVIN.—PRAYER. "Grant, Almighty God, that though Thou chastisest us as we deserve, we may yet never have the light of truth extinguished among us, but may ever see, even in darkness, at least some sparks, which may enable us to behold Thy paternal goodness and mercy, so that we may be especially humbled under Thy mighty hand, and that being really prostrate through a deep feeling of repentance, we may raise our hopes to Heaven, and never doubt that Thou wilt at length be reconciled to us when we seek Thee in Thine only-begotten Son. Amen." CALVIN.]

22. Vers. 15, 16. "He who suffers an injury, need not mind mockery. It is the Devil's special delight to make a mock of the church and of all the pious, so that the godless are known by their great Ahs and Ohs (Wis. v. 3)! Let not, however, ridicule cause us to waver, but let us remain firm and faithful to God. For blessed are ye when men, for My sake, revile and persecute you and say all manner of evil against you (Matt. v. 11). For God can easily and speedily take away again such reproach and put to silence the triumphing of the wicked, and apply to them the song—Mine eyes will see that they shall be trodden down as the mire of the streets (Mic. vii. 10)." CRAMER quoted by EG. HUNNIUS, *Ser.* 4, ch. 2, p. 73.]

23. Vers. 14-16. "This is, in truth, the root of the calamity, that the prophets in the service of the people had preached in accordance with carnal pleasures; they had not disclosed but concealed the misdeeds of the people, and thus had preached the people out of their country, and into captivity. How then was this? Had they invented new precepts? made another catechism? No, nothing at all of this sort! But it sufficed for the purpose of destruction, that they mistook the Gospel, and exercised no control over the people in conformity therewith, but instead of that practised a false policy. Now the enemies of Jerusalem and of God's people mock and imagine that all the glorious promises of the Word of God of a kingdom of grace among men have come to naught. They imagine that they have now made it evident by their power, that the mystery of God's grace and election is naught. Poor fools! They know not that God is in all this; they know nothing of that God, who suffers with us and for us, and leads us through suffering to glory." DIEDRICH.

24. Ver. 17. "When we experience God's judgment and chastisements on account of our sins, we ought always to look back (1) on our sins, (2) on God's frequent warnings of punishment, (3) on His unchangeable faithfulness, and (4) on His great power and His right hand which can change all things, Ps. lxxvii. 11; Dan. ix. 8; Ps. li. 5." CRAMER, quoted by EG. HUNNIUS, *Ser.* 4, Ch. II., pp. 74 ff.—[Ver. 17. He hath fulfilled His word that He had commanded in the days of old.—"Had the Prophet touched only on the secret counsel of God, the Jews might have been in doubt as to what it was. And certainly as our minds cannot penetrate into that deep abyss, in vain would he have spoken of the hidden judgments of God. It was, therefore,

necessary to come down to the doctrine, by which God, as far as it is expedient, manifests to us what would otherwise be not only hidden, but also incomprehensible; for were we to inquire into God's judgments, we would sink into the deep. But when we direct our minds to what God has taught us, we find that He reveals to us whatever is necessary to be known; and though even by His word, we cannot perfectly know His hidden judgments, yet we may know them in part, and as I have said, as far as it is expedient for us. . . . Let us then hold to this rule, even to seek from the Law and the Prophets, and the Gospel, whatever we desire to know concerning the secret judgments of God; for were we to turn aside, even in the smallest degree, from what is taught us, the immensity of God's glory would immediately swallow up all our thoughts; and experience sufficiently teaches us, that nothing is more dangerous and even fatal than to allow ourselves more liberty in this respect than what behooves us. Let us then learn to bridle all curiosity when we speak of God's secret judgments, and instantly to direct our minds to the word itself, that they may be in a manner inclosed therein." CALVIN.]

25. Ver. 18. "In this exhortation, the requisites of true and ardent prayer are shown. (1) The first of these is the cry of the heart to God, by which devoutness, or the earnest and ardent desire of the heart is denoted. For, as CYPRIAN says, in his 12th *Sermon* on the Lord's Prayer, God hears not the voice, but the heart. And it is commonly said, When the heart does not pray, then the tongue labors in vain. (2) Tears, i. e., by metonymy, true penitence, of which tears are signs, as appears in the case of the sinful woman (Luke vii. 38), and of Peter (Luke xxii. 62). And well-known is that saying of the orthodox Father, The tears of sinners are angels' bread and angels' wine." FÖRSTER.

26. Vers. 18-22. "Here we have a lesson,—when, to whom, and how, we ought to pray. We should pray always and not faint, as Christ teaches us by a parable (Luke xviii.), but especially when there is a great and immediate necessity, as Jeremiah did here, and David, The anguish of my heart is great, O bring me, Lord, out of my distresses (Ps. xxv. 17). To this Lord the prophet Jeremiah here points the people. God Himself calls us to come to Him only, and says, Call upon Me in the day of trouble, I will deliver thee and thou shalt glorify Me (Ps. l. 15). Not alone should your mouth pray, but, says Jeremiah, let your heart cry to God. For the Lord is near to those who call upon Him, to those who call upon Him with earnestness (Ps. cxlv. 18). We should present before Him circumstantially our necessity and solicitudes, with tears and sighs, as Jeremiah here directs. For although God well knows beforehand what distresses us and what we need, before we tell Him (Matt. vi. 8), yet the recital of our pressing necessity serves to make us more earnest in prayer; for God will have those who pray, such as those who worship Him in spirit and in truth (John iv. 23)." WÜRT. *Summarien*.

27. Ver. 19. Arise, cry out in the night.—"The prayer of night—how readily it rises to God the only Judge, and to the Holy Angel who undertakes to present it before the Heavenly al-

tar! How grateful and bright, colored with the blush of humility! How serene and placid, disturbed by no clamor or bustle! And last of all, how pure and sincere, sprinkled with no dust of earthly care, incited by no praise or flattery of beholders!" BERNARD, *Serm.* 86 on the Canticles, in GHISLER, p. 108.

28. Ver. 20. **Behold, O Jehovah, and consider.**—"It is most proper, when any one is overwhelmed with affliction, that he keep it not entirely to himself, but disclose it to such persons as may come to his relief in the way either of help or of comfort. But to no one can we better and more advantageously lament our distresses and solitudes, than to our dear God, for He is our confidence, a strong tower from our enemies (Ps. lxi. 4)." CRAMER quoted by EG. HUNNIUS, *Ser.* 4, ch. 2, p. 78.—[PRAYER. "Grant, Almighty God, that as Thy Church at this day is oppressed with many evils, we may learn to raise up not only our eyes and our hands to Thee, but also our hearts, and that we may so fix our attention on Thee as to look for salvation from Thee alone; and that though despair may overwhelm us on earth, yet the hope of Thy goodness may ever shine on us from Heaven, and that, relying on the Mediator whom Thou hast given us, we may not hesitate to cry continually to Thee, until we really find by experience that our prayers have not been in vain, when Thou, pitying Thy church, hast extended Thy hand, and given us cause to rejoice, and hast turned our mourning into joy, through Christ our Lord. Amen."] CALVIN.]

29. Ver. 21. **The young and the old.**—"When general judgments proceed from God, the old and the young must suffer together: the old, because they have not rightly educated the young; the young, because they have imitated the wickedness of the old." CRAMER.

30. [Vers. 19-22. "Comforts for the cure of these lamentations are here sought for and prescribed. The two most common topics, that their case is neither *singular* nor *desperate*, are here tried, but laid by, because they would not hold. No wisdom or power of man can repair the desolations of such a broken, shattered state. It is to no purpose, therefore, to administer these common cordials; therefore, the method of cure prescribed is, to refer her to God, that by penitent prayer she may commit her case to Him, and be instant and constant in her supplications, ver. 19. 'Arise out of thy despondency, cry out in the night, watch unto prayer; be importunate with God for mercy, be free and full, be sincere and serious; open thy mind, spread thy case before the Lord; lift up thine hands towards Him in holy desire and expectations; beg for the life of thy young children. Take with you words, take with you these words, ver. 20. Prayer is a remedy for every malady, even the most grievous. And our business in prayer is not to prescribe, but to

subscribe to the wisdom and will of God; *Lord, behold and consider, and Thy will be done.*" HENRY.

HOMILETICAL AND PRACTICAL.

1. Vers. 1-10. As a warning against a proud confidence of security, our text can be used for a sermon on this theme.—*The judgment on the members of the old covenant is a solemn warning for the members of the new covenant.* I. The judgment.

1. Who judges? The Lord. 2. How does He judge? With rigorous righteousness. 3. Why does He judge? Because His wrath has been provoked by sins. II. The warning. 1. They were the natural branches: we engrafted ones (Rom. xi. 24). They had for their part only the revelation of the law; we the revelation of grace. 2. From this it follows that we have to expect a similar judgment, not only with the same, but assuredly with greater certainty.

2. Ver. 9. *The blessing of a well ordered political and ecclesiastical condition of affairs.* I. What belongs to such order? 1. That the civil magistracy administer the law. 2. That the teachers of God's word rightly divide it. II. What are the salutary fruits thereof? 1. In a temporal point of view, Order, Right and Righteousness, peace and general prosperity. 2. In a spiritual point of view, Glory to God in the highest, peace on earth and good will from God to men.

3. Vers. 11, 12. These verses could be preached upon in a time of severe famine. I. Describe the actual condition of things. The distress: 1, of the children; 2, of the parents. II. Exhort to lively sympathy and the actual manifestation of pity.

4. Vers. 13, 14. *The hurt of the daughter of Zion.* 1. Wherein it consists. 2. Its causes. 3. Its cure.

5. Vers. 13, 14. *The immense responsibility of the office of the preacher.* 1. To whom are the preachers responsible (and whose word have they therefore to publish)? 2. What blessings may they be the authors of by a constant consideration of this responsibility? 3. What injury may they do by not considering the same?

6. Vers. 15, 16. *Warning against malicious joy in the misfortunes of others.* We understand this in a double sense; whilst we (1), warn against such conduct as may make one a subject of the malicious joy of others; (2), we warn against malicious exultation over the misfortunes of others.

7. Vers. 16, 17. *The impressive sermon which is contained in great calamities.* I. These warn us; 1, against the pride which goes before a fall; 2, against malicious joy over the fall of our neighbor. II. They instruct us, 1, to consider the warnings of the Lord; 2, to recognize plainly His hand in the blows which befall men.

8. Vers. 18-22. *The prayer of the distressed.* 1. It comes out of the heart. 2. It is the expression of deep pain. 3. It is not satisfied with few words. 4. It is directed confidently to the Lord.

CHAPTER III.

THE MIDDLE SONG CONSTITUTING THE CLIMAX OF THE POEM: ISRAEL'S BRIGHTER DAY OF CONSOLATION CONTRASTED WITH THE GLOOMY NIGHT OF SORROW EXPERIENCED BY THE SERVANT OF GOD [AS REPRESENTED BY JEREMIAH HIMSELF].

This Song, which as the third one of the five holds the middle place, is the culmination point of the whole book, and thus affords a strong argument for the opinion, that the whole book is constructed on one carefully considered plan. It is the culmination point, both as to its matter and as to its form. As to its matter, because we have here the sublimest conceptions of suffering. As to its form, because here the art of the Poet displays itself in full splendor. This appears, first of all, in the alphabetical arrangement. Whilst the other songs have only twenty-two alphabetically arranged verses, this one contains sixty-six verses, arranged in triplets, the three verses of each triplet beginning with the same letter. Each verse is a distich, composed of a rising and falling inflection. The ternary division is observable not merely in reference to the verses beginning with the same initial letter, but with regard to the arrangement of the whole: for the whole Song is naturally divided into three parts. The first part embraces vers. 1-18: the second, vers. 19-42: the third, vers. 43-66.

PART I.

III. 1-18.

- ✠ Ver. 1. I am the man who saw affliction
 By the rod of His wrath.
 ✠ Ver. 2. He led me and brought me
 Into darkness and not light.
 ✠ Ver. 3. Surely against me He turned His hand
 Again and again the whole day long.
 3 Ver. 4. He caused my flesh and my skin to waste away,
 He broke my bones.
 3 Ver. 5. He built around and encompassed me
 With bitterness and distress.
 3 Ver. 6. He caused me to dwell in dark places,
 As the dead of old.
 3 Ver. 7. He hedged me in that I should not go forth,
 He made my chain heavy.
 3 Ver. 8. Also, lest I should cry and call for help,
 He shut out my prayer.
 3 Ver. 9. He hedged in my ways with hewn stone,
 He made my paths crooked.
 7 Ver. 10. A lurking bear was He to me—
 A lion in ambush.
 7 Ver. 11. He drove me aside—He tore me in pieces—
 He left me suffering and alone.
 7 Ver. 12. He bent His bow, and set me
 As the mark for the arrow.
 7 Ver. 13. He shot into my reins
 The sons of His quiver.
 7 Ver. 14. I became a laughing-stock to all my people,
 Their song all the day.
 7 Ver. 15. He filled me with bitter things.
 He made me drunk with wormwood.
 3 Ver. 16. He broke my teeth with pebbles,
 He covered me with ashes.
 3 Ver. 17. Thou didst thrust me away from peace:
 I forgot good.
 3 Ver. 18. Then I said, My confidence and my hope
 Are perished from Jehovah!

ANALYSIS.

After the first triad of verses, containing the theme, the Poet, or rather the person whom the Poet represents as speaking (and who will be understood as always intended, where the sense allows it, when for the sake of brevity we say "the Poet,") describes what he had suffered physically, vers. 4, 5; and in regard to light and freedom, vers. 6, 7; how the Lord had rejected his prayer, ver. 8; shut up his

way, ver. 9; attacked and worried him like a bear or lion, vers. 10, 11; made him a mark for his arrows, like an archer, piercing into his very soul, vers. 12, 13; how he had thus become an object of scorn to the people, ver. 14; and drunk with bitterness, ver. 15; and how, as it were, they had given him pebbles to bite and covered him with ashes, ver. 16. In vers. 17, 18, he expresses the sense of these images in literal language; God has deprived him of peace and happiness, till he was well nigh compelled to throw away his confidence in God. Thus ends this first part, in which the name of the Lord is not mentioned except as the last word of ver. 18, where it appears with peculiar emphasis and, as it were, with a grating dissonance. It is to be observed, however, that in the whole of this first part, only those sorrows which God had sent upon His servant are spoken of; or rather, all sorrows which befall him are made to appear as Divine temptations. Hence the suppression of Jehovah's name till the very close; where at length it is announced, that it may be more dreadfully apparent whom it was that the Poet was on the point of renouncing.

PRELIMINARY NOTE.

The following general remarks on this section are to be observed. 1. It contains a description of the personal sorrows of one prominent man. This man was distinguished by his position as well as by his sufferings. The former is evident from ver. 14, where it is said he had become a derision to all the people; this could only happen to one who stood out conspicuously before the eyes of all the people. The second appears from the fact, that he is described as one burdened with sorrows more than all other persons (vers. 1-3). 2. We must recognize in the man thus made conspicuous the prophet Jeremiah. For not only the description beginning at ver. 52, undoubtedly refers to what befell this prophet as related in Jer. xxxviii., but also, before that passage occurs, ver. 14 plainly indicates this prophet (see the exposition). There is then no doubt that this Song is put into the mouth of the prophet Jeremiah. 3. As in chapter second, in the first nine verses, the

destruction of Jerusalem is described as the act of God, so in this chapter the Poet ascribes all his sorrows to God as their author. He represents them as *divine temptations*. There is only this difference, that whilst in chap. ii., the name of God is frequently mentioned יְהוָה, אֱלֹהִים, vers. 1, 2, 5, 6, 7, 8), in chap. iii. God is spoken of in vers. 1-16, only indefinitely in the third person, in ver. 17 He is first addressed in the second person, and in ver. 18 He is at last distinctly mentioned by name (יְהוָה). This is evidently a designed climax. I do not think with ENGELHARDT (p. 85), that a tender conscience prevented the Poet from indicating the Lord, explicitly by name, as the author of his profound mental agitation; for what he did in chapter second, and repeats in ver. 18 of this chapter, he could have done in vers. 1-16. But this making the name of God prominent in the last verse, at the culmination point of the description of his sufferings, is due to the *art* of the Poet, of which this Song affords striking evidence.

III. 1-3.

1, 2 I am the man that hath seen affliction by the rod of His wrath. He hath led 3 me and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day.

TEXTUAL AND GRAMMATICAL.

Ver. 1.—נָכַר not infrequent in Jer., xvii. 5, 7; xxii. 30; xxiii. 9, etc. In Lamentations in this chapter only, and here four times, vers. 1, 27, 35, 39.—Jeremiah never uses אָנִי see i. 13. The choice of the word here seems due to similarity of sound with אָנִי, comp. Ps. lxxxviii. 16.—שָׁכַח in Jeremiah only in the two critically suspected places, x. 16; xv. 19, where שָׁכַח נַחֲלָתוֹ is found. This exact phrase שָׁכַח עֲבֵרָתוֹ is found (as has not been before remarked, that I know of) in Prov. xxii. 8, in that part of the Proverbs, too, which is acknowledged to be the oldest and which extends from x. 1 to xxii. 16. The expression there is used in the sense of being blamed by men; here, the suffix refers to it God.—עָבַרְתָּ, see ii. 2.

Ver. 2.—נָהַן not in Jeremiah in any form.—Hiph. הוֹלִיךְ Jeremiah often uses, ii. 16, 17; xxxi. 9; xxxii. 5.—The substantive חֹשֶׁךְ never in Jeremiah. He seldom expresses this general thought, and when he does, he uses other words; נֶשֶׁךְ, עֲרֵפֶל, צֹלְמוֹת, xiii. 16, 17; ii. 6. אַפְרָה, xxiii. 12. כְּאֶפְרָיִם, ii. 31. [If he preferred here a word he never used before, euphony alone would suggest it to him. It happens, however, that of the five words in his prophecies above cited, four of them he uses only *once*, and the fifth, צֹלְמוֹת, only *twice*; and one of the five, כְּאֶפְרָיִם, is not found elsewhere in the Bible. Where such variety of terms are used to express the same idea, the introduction of another new one may be deemed as characteristic of the author. At least this word חֹשֶׁךְ, affords no evidence against Jeremiah's authorship of Lamentations.—W. H. H., see ii. 1, 2, 14, 17; iii. 7, 49; iv. 6.—With respect to the Acc. loci, see ii. 21.

Ver. 3.—יִשְׁכַּח הַפֶּךְ יָדוֹ. In regard to the peculiar idiom by which an adverbial idea is expressed by a finite verb, see my *Gr.*, § 25, g. n. [Also GREEN'S *Gr.*, § 269.] In Jer. xviii. 4, שָׁכַח occurs in a similar construction [see marginal reading in E. V.]

EXEGETICAL AND CRITICAL.

Ver. 1. I am the man.—[The references to the personal experiences of the prophet Jeremiah

in this chapter are too evident to be disputed. That these words were the words of Jeremiah himself must be the opinion of all who read this chapter unprejudiced by a theory to the contrary (see Introduction). But we are not to regard

him as speaking here as a private person. He speaks as the Prophet of Jehovah raised up at that particular juncture, to stand between the people and their covenant God, to reveal His will to them and to present their interest to God at the throne of grace, for these were the twofold functions of the prophet's office. The Prophet therefore was a representative man. He stood for the people. He suffered for the people. He spoke for the people. Hence in this Song Jeremiah easily passes from the singular to the plural forms of speech, from *I* and *me*, to *we* and *us*. [GERLACH: "The supposition that in this chapter the personal sufferings of the Prophet are the subject of his Lamentation (MICHAELIS, PAREAU, MAURER, KALKAR, BLEEK in his Introduction), cannot be certainly proved, either from ver. 14 (see *Comm.* on that ver.), nor from the description contained in 53-55, where the possibility of a figurative sense cannot be denied. In opposition to this opinion are the following arguments. 1. From the fact that *we* imperceptibly takes the place of *I* in ver. 22 and vers. 40-47, we may conclude that in the rest of the chapter also, the prophet does not speak only in his own name and of his own person. 2. Unless we would destroy the whole connection of the chapter, we must allow that the calamity, recognized in vers. 42, 43, as the punishment of the sins of the people (*we* have sinned), is the same calamity which is described in vers. 1-18 with reference to the experience of a single individual—an opinion, which, by manifold agreements between the two sections, is shown to be correct. 3. The lamentation of the Prophet over his own past suffering, in the actual presence of a great national calamity, would be no less improbable, than the position of this chapter, in the middle of four others lamenting the national calamity, would in that case be inappropriate. The Lamentation of this chapter is then correctly understood only, when it is regarded as a lamentation of every one of the individual pious Israelites, as a lamentation which, while proceeding from self-experienced mental sufferings, has its truth, nevertheless, for all pious Israelites, in whose name the Prophet speaks. This was perceived by ABEN EZRA, when he designated the individual Israelites as the subject lamenting, and in this most modern interpreters (ROSENMUELLER, EWALD, THENIUS, NEUMANN, VAHINGER) agree."—W. H. H.]—**That hath seen affliction**—*who saw misery*, i. e., experienced it. RASCHI is of the opinion that the verb here expresses the idea of *living* to see the fulfilment of the destruction predicted, which would suit Jeremiah alone. But in that case it would at least have been necessary to say (לִי) *the affliction*, or *misery*. The verb may have the sense, in a general way, of experiencing or living to see, as frequently (see Jer. v. 12; Ps. xvi. 10; xlix. 10; Eccl. viii. 16; ix. 9). But the distinction between prophecy and fulfilment is too feebly indicated, to admit of RASCHI's interpretation. The Poet has rather in view the distinction between higher and comparatively inferior degrees of suffering. He would simply say that he had suffered more than all other persons. Besides, *man* (אִישׁ) would be too indefinite.

We would expect *seer* (נָחֵם), or *prophet* (נָבִיא): [I am the prophet, or seer, who has lived to see the fulfilment of my own predictions.]—**By the rod of his wrath.**—The expression can only mean, that the Poet had seen misery in consequence of God's using the rod of His wrath. Compare Is. x. 5, where the Lord calls the Assyrian *the rod of My anger*, and Job ix. 34; xxi. 9, where the rod of God is spoken of in a general way. [CALVIN: "At the very beginning he acknowledges that whatever he suffered had been inflicted by God's hand . . . there is included in the word *wrath* a brief confession, especially when it is added by the *rod*, or staff."]

Ver. 2. **He hath led me and brought me—He led and brought me—into darkness but (or, and) not into light.**—The metaphor, [of light and darkness for prosperity and adversity] is found in Am. v. 18, 20; Job xii. 25, expressed in the same Hebrew phrase.

Ver. 3. **Surely against me.**—The threefold prominence given to the person speaking, by the repetition of the personal pronoun three times in the beginning of the Song, is not without a reason. These introductory verses thus acquire a thematic character, i. e., it is thus indicated that the speaker intends to make his own person especially a theme of discourse. His justification in this is, that he can with good reason assume to himself the personality punished to the greatest degree by sufferings of every sort. While he was this, he was also at the same time a leader, as it were, of all punished in the same way, therefore the representative of a whole class of sufferers, —of the Israel, hated by men but beloved of God, of the Ἰσραὴλ κατὰ πνεῦμα—the spiritual Israel. This explanation would not stand, if we were to understand the *whole* people as indicated by the *man* in ver. 1. That the *whole* people are not so designated by the *man*, will be seen further on. For the present, the expression itself, *the man*, furnishes an argument against it: for throughout the book Zion is always spoken of as a female. See *his strongholds*, ii. 5, where only the masculine pronoun is used in reference to Zion, and there only because the words are a quotation. [Probably the pronoun there refers to God, not to Zion. See the Notes.—W. H. H.]—**Is he turned; he turneth his hand against me all the day.**—*turned he his hand always again the whole day.* [He turns His hand again and again the whole day long. The Hebrew is very idiomatic. The true construction is explained by the grammatical note of NAEGELSBACH above, referring to the use of a verb in an adverbial sense. The best grammarians and Versions agree in this construction. Our English Version is obviously wrong, not only because it translates both verbs transitively, but because it translates them in different tenses and is obliged to supply the words *against me* in the last clause. The verbs are both future and ought to be taken in the sense of the historical imperfect, because the Prophet would express the constant repetition of God's strokes, or else as a present tense, because the prophet is referring to sufferings not yet at an end.—W. H. H.] **All the day.**—See i. 18; iii. 14, 62. [He smote me and continues smiting me again and again, all the day long.—W. H. H.]

III. 4-9.

4, 5 My flesh and my skin hath he made old: he hath broken my bones. He hath
6 builded against me, and compassed me with gall and travail. He hath set me in
7 dark places, as *they that be* dead of old. He hath hedged me about, that I cannot
8 get out: he hath made my chain heavy. Also, when I cry and shout, he shutteth
9 out my prayer. He hath inclosed my ways with hewn stone: he hath made my
paths crooked.

TEXTUAL AND GRAMMATICAL.

Ver. 4.—Jeremiah uses **בָּשָׂר** often, vii. 21; xli. 12, etc.; **עוֹר**, once, xlii. 23. The two words occur in connection, especially in Leviticus, xlii. 2-4; xi. 38, 39. Comp. besides Job xix. 20, Prov. v. 11; Lam. iv. 8; v. 10.

Ver. 5.—**וַיִּקְרַח** involves, like **שָׁנַב**, ver. 3, an adverbial relation to the principal verb, see ver. 3. [There is no necessity for this construction here, nor are the verbs so nearly synonymous as to render this construction likely. It is better to take the two verbs as having the same relation to **עָלִי**, and the same subjective accusative in **וַתֵּלֶאֱחָזֵק**.]

גִּשְׁמִיּוֹת: "God hath builded against me, obstructed me, shut up my way on every side so that I cannot get out."—W. H. H.] **הִקְיָה**, elsewhere frequently in the sense *circuire, circumdare* (see Jos. vi. 3; Ps. xvii. 9; xlviii. 13, etc.), means also *circumponere*, and that which is placed around in the accusative by itself. So also Job xix. 6. The word is not found in Jeremiah. **רָאֵשׁ** (in Jeremiah only in the connection **כִּי רָאֵשׁ**, viii. 14; ix. 14; xxxiii. 15) is of uncertain derivation, but indicates undoubtedly *poison* (see Deut. xxix. 17; xxxii. 32, 33; Lam. iii. 19). The word connected with it, **וַתֵּלֶאֱחָזֵק**, does not occur in Jeremiah, although he used the verb **לָאָחַז**, comparatively speaking, frequently, vi. 11; ix. 4; xli. 5; xv. 6; xx.

3. The meaning is *difficulty, labor*, Ex. xviii. 8; Num. xx. 14; Neh. ix. 32; Mal. i. 13.

Ver. 6.—**בְּחֹשֶׁבַּיִם**, not in Jeremiah.—**הוֹשִׁיבִי**, Jer. xxxii. 37. [This word does not imply the *posture of sitting*, as HENDERSON imagines, when he says the language may refer "to an ancient custom of placing the dead bodies in a sitting posture in the sepulchres."—W. H. H.]

Ver. 7.—**וַיִּקְרַח**, Jeremiah never uses. [Observe, this is an initial word. See *Intr., Add. Rem.* (6), p. 31.—W. H. H.] **וַיֵּלֶאֱחָזֵק** is found in Ps. lxxxviii. 9, word for word. For the construction [of **וַיֵּלֶאֱחָזֵק** with the future, *that I could not go forth*] see my *Gr.*, § 89, 3 b, 2; § 109, 3.—**וַיִּקְרַח** is, to say the least, foreign to Jeremiah's style. Comp. 1 Kings xii. 10, 14.—**וַיִּקְרַח**, in the sense of a *fetter*, only here; elsewhere **וַיִּקְרַח**, Jer. xxxix. 7; lli. 11, etc.

Ver. 8.—**וַיִּקְרַח**, in the sense of *crying to God*, frequently with Jeremiah, for example xi. 11, 12; xx. 8; xxv. 34.—The verb **וַיִּקְרַח** (see Ps. lxxxviii. 14) used only in Piel, does not occur in Jeremiah; he uses only the substantive derived from it **וַיִּקְרַח**, which also occurs in our chapter, ver. 56.—The verb **וַיִּקְרַח**, thus written, occurs only here. It is merely a scribal variety of **וַיִּקְרַח**; see **וַיִּקְרַח** li. 6. Jeremiah uses neither. The sense is *obstruere* (of wells, Gen. xxvi. 15, 18; 2 Kings iii. 19, 25), *occludere, recludere* (of prophetic mysteries, Dan. vii. 26; iv. 9). [MICHAELIS, ROSENKÜLLER, GELACH: *Obstruxit precibus meis viam qua pervenire ad suas aures possint.*]

Ver. 9.—**וַיִּקְרַח**, not in Jeremiah. May there not be an allusion to stones with which the grave is built up? **וַיִּקְרַח** in Jer. vi. 16; xviii. 15.—Piel **וַיִּקְרַח** occurs only in Is. xxiv. 1. Jeremiah uses Hiph. twice, **וַיִּקְרַח**, lli. 21, **וַיִּקְרַח**, ix. 4. That **וַיִּקְרַח** indicates the destruction of the *vias munita*, as THENIUS would have it, I do not believe. For in Is. xxiv. 1, **וַיִּקְרַח** signifies not *evertere*, but *pervertere*. [GELACH: "**וַיִּקְרַח** is not a carefully constructed causeway (THENIUS), which is rather the meaning of **וַיִּקְרַח**, but is rather the path worn by the steps of the traveller, then any small by-road (see Jer. xviii. 15, where **וַיִּקְרַח** is added epexegetically to **וַיִּקְרַח**)."]

EXEGETICAL AND CRITICAL.

It may be observed here that the speaker, having in the introductory verses 1-3 designated himself, in general terms, as the man most severely punished, now proceeds to prove this in detail.

Ver. 4. He begins with direct personal sufferings in his flesh, skin and bones. **My flesh and my skin hath he made old.**—*He wasted away my flesh and my skin.* The verb rendered *he made old*, in the Kal, has an intransitive signification, *atteri, consumi*, to be wasted away by attrition, to be consumed, especially of garments (Deut. viii. 4; xxix. 5; comp. Is. i. 9; li. 6) and of the bodily faculties (Gen. xviii. 12): in the Piel, which is used here, it means *atterere*, to wear out by attrition [the verb means to rub], *consumere*,

to consume, waste away; it is found in this sense, besides here, in Ps. xlix. 15; Job xxi. 13; Is. lxxv. 22; 1 Chron. xvii. 19.—**He hath broken my bones.** *He broke* (see ii. 9) *my bones* [HENDERSON: *Broke in pieces*]. The same phrase occurs in Is. xxxviii. 13. See Ps. li. 10; Job xxx. 17, and the declaration of the contrary in Ps. xxxiv. 21. [The breaking of the bones indicate, not only the loss of physical strength, but a condition of great suffering. "The bones are often represented in the Scriptures as the seat of acute pain" (BARNES.) Job xx. 11; xxx. 17; Ps. vi. 2; xxii. 14; xxxi. 10; xxxviii. 8; xlii. 10; Prov. xiv. 30. We can only take the phrase here in the metaphorical sense. He was suffering both physical weakness and physical pain.—W. H. H.]

Ver. 5. Now follow the hindrances which have been raised against him from without. And first he says, he had been built around with poison

and trouble.—**He hath builded against me and compassed me with gall and travail.** *He built up against me and round about me poison and difficulty.* [*He built around me, and encompassed [me] with bitterness and distress.*—W. H. H.] The image of a beleaguered city lies at the foundation of the thought here. But we are not, with the older commentators, to supply *wall* (כְּצֹר), or some similar word after the verb *built*, but rather are to take *gall and travail* [poison and difficulty] as the object of that verb. The connection of words and thoughts here is singular, and has not up to the present time been sufficiently elucidated. Perhaps the Poet would say that the Lord had surrounded him, not only with hardships of every sort, but with adversities in themselves ruinous. It is however possible that in the word *poison*, שָׁרָר, the idea of bitterness (see Ps. lxi. 22) may predominate. Any way a sudden transition, from a figurative to a literal style of speaking, is effected. [There is perhaps no more difficulty here than is created by an attempt to reduce a metaphorical expression to the terms of a literal and actual fact. To enclose and encompass one with bitterness and trouble or distress (using the abstract for the concrete, i. e., with circumstances causing bitterness and distress), as if these were obstructing walls, is undoubtedly the sense of our text, and is adopted by most of the versions and commentators.—W. H. H.]

[The SEPT., the TARG. and the ARAB. (not the VULG. as BLAYNEY says), render שָׁרָר, as if it were שָׁרָר, *my head*. But these and all the ancient versions translate the same word in ver. 19, by *gall*. The SEPT. also translates שָׁרָר as a verb, ἐμύχθησεν. BLAYNEY adopts these readings of the SEPT., but instead of elucidating the meaning, confuses it still more by a new translation of the first clause: “He hath built upon me, and encompassed my head, so that it is weary.” HENDERSON adopts partially the SEPT. translation, but discovers a new and doubtful meaning for the second verb, חָרַר, *He hath builded against me and struck me on the head, and it is distressed*. FUEBER proposes (See his Lex. under the word

חָרַר) to carry out the military idea suggested by the verbs, thus; *He has surrounded me with fortifications and a trench*. But it is hardly necessary to accept the new and unauthorized derivations of these words, when their frequent use gives us a sense, that is, indeed, metaphorical, but none the less clear and expressive, and sustained so generally by the Versions, old and new.—W. H. H.]

Ver. 6. To the obstructions of the way are added the obstructions of light. This whole verse is reproduced word for word in Ps. cxliii. 3.—**He hath set me in dark places.** *He caused me to dwell in darkness.—As they that be dead of old.—As the dead of olden time.* Ps. lxxxviii. 5-7 and 11-18, afford the best commentary on this. There are those dead before the appointed time, whom the Lord remembers no more, and to whom He shows no more the wonders of His grace. The expression is found only here and in Ps. cxliii. 3. [We may translate it either *the dead of*

old, or the forever dead. BLAYNEY: “God had involved him in such a depth of distress, that he was as incapable of extricating himself, as those who had laid long in the dark mansions of the dead were of making their escape thence.” GERLACH: “He is thrust into the darkness of the grave (Ps. lxxxviii. 5, 6), or of Sheol (Ps. lxxxviii. 7; Job x. 21, 22)—as an image of distress, Ps. xxx. 4; lxxxviii.—*like the dead of eternity, the forever dead* (Vulg., *mortui sempiterni*).—Most commentators (MICHAELIS, ROSENUELLER, MAURER, DE WETTE, EWALD, THENIUS, NEUMANN, BÖTTCHER) explain, *the dead of old*—those a long time dead; but whether dead a long or a short time makes no difference, and this, as CONZ has correctly remarked, ‘would occasion an absurd ambiguity, as if the dead, who have been but a little while dead and buried, might not lie in darkness.’ The CHAL.: *Mortui qui cadunt in alterum seculum (mundum)*.”—W. H. H.]

Ver. 7. A climax! Not only has the Lord surrounded him with obstacles and deprived him of light, but He has also taken away his freedom. He is imprisoned and fettered! **He hath hedged me about, that I cannot get out.** *He hedged me in that I could not get out [or, that I should not escape, or go forth.—The very words of Christ in the passion psalm, lxxxviii. 9 (WORDSWORTH)].* **He hath made my chain heavy,**—*He made heavy my chain, or fetter.*

Ver. 8. The Lord accepts none of the sufferer's prayers. He hears him not. [HENDERSON: “The prophet places himself in the position of a prisoner, who is securely immured, and to whose supplications for deliverance, how earnestly soever they may be made, no attention is paid.”] **Also when I cry and shout, he shutteth out my prayer.** *Also though I cry and call for help, my prayer has he barred or bolted.* [The idea is, *hindered or obstructed*. He has taken means, by anticipation, to prevent my prayer for help from being heard, either by Himself, or by any other who might possibly come to the rescue. The change from the future tenses, to the preterite tense, seems to indicate this meaning.—W. H. H.] The sense cannot be that the Lord prevented the prayer from going out of the man's heart, for in fact he cried (see ROSENUELLER in loc.), but that He shut up the way of access to His own ear and heart. Comp. ver. 44; Prov. i. 28. [WORDSWORTH: “So the suffering Messiah says, Ps. xxii. 2, “O my God, I cry in the daytime, but Thou hearest not.” GERLACH: “However loudly he prays, the Lord has closed His ear; ver. 44; Job xix. 8; Is. i. 15; Jer. vii. 16; Ps. xlviii. 42; Prov. i. 28.”]

Ver. 9. The right way is built up against the Poet, so that he seems compelled to false ways.—**He hath inclosed—he hedged in** [same word as in ver. 7]—**my ways with hewn stones.** If hewn, then large stones, for we do not build with small ones. Comp. Ex. xx. 25; 1 Kings v. 81; Is. ix. 9; Am. v. 11; Ezek. xl. 42.—**He hath made—he made—my paths crooked.** The Poet would say that he had been forced to crooked and false paths. See *crooked ways*, Ps. cxxv. 5; *crooked things*, Is. xlii. 16. [At the first glance this would seem to be a continuation of the figure contained in verses 7, 8. This impression is due to the repetition of the word חָרַר, *hedged*

in, and to the climax implied by *hewn stone*. The idea, in that case, is, that having imprisoned him and loaded him with fetters and shut out his cry for help, God proceeds, as it were, to make his imprisonment permanent and secure, by building up around him a wall of hewn stone. If this is so, then the last clause cannot mean *He made my paths crooked*, for one in the situation described must remain an inactive, passive sufferer; but it would mean that God had made all paths of escape impassable. The principal avenues of escape (דִּרְכֵי) are built up with hewn stones, barriers that cannot be scaled. The smaller paths (נִתְּיבוֹתַי) are broken up, turned upside down, and thus rendered impassable. This is GERLACH'S view. It is better, however, to regard this verse as introducing a new metaphor, which is continued in ver. 10. "He next conceives of himself as a traveller whose way is blocked up by a solid wall, and who, being compelled to turn aside into the devious pathways of the forest, is exposed to the rapacity of wild beasts" (HENDERSON). This view is recommended by the following considerations. 1. The figure of an immured and fettered prisoner is already complete, and could receive no additional force from what is here said. 2. The repetition of the verb נָצַר, *hedged in*, which in ordinary cases would indicate a continuance

of the same subject, is accounted for here by the necessity of a word with the same initial letter. 3. The expressions "*my ways*" and "*my paths*," favor this construction. They are *his*, because he is expected to pursue them. Were they simply the ways and paths of possible escape from the place of confinement, they would not, strictly speaking, be *his* at all, for he could not use them. 4. This explanation makes the next verse less abrupt, and produces a regular and beautiful succession of metaphorical pictures. 5. The idea of simply breaking up or turning over the *by-paths*, as expressed by the Hebrew verb עָלָה, does not correspond with the security against escape expressed by building up the main avenues of escape with hewn stone. 6. The common translation, *He made my path crooked*, best agrees with the force of the Hebrew verb, and is adopted with great unanimity by the Versions and commentators. OWEN: "The meaning is *turned aside*. He had built, as it were, a wall of hewn stones across his way, and thus He turned aside his goings or his paths, so that he was constrained to take some other course." WORDSWORTH: "Not only hath He blocked up my way with hewn stones, but He has turned my paths aside from their proper direction." So E. V., BROUGHTON, CALVIN, BLAYNEY, BOOTHBOYD, HENDERSON, and NOYES.—W. H. H.]

III. 10-18.

10, 11 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places. He 12 hath turned aside my ways, and pulled me in pieces: he hath made me desolate. He 13 hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows 14 of his quiver to enter into my reins. I was a derision to all my people, *and* their 15 song all the day. He hath filled me with bitterness, he hath made me drunken 16 with wormwood. He hath also broken my teeth with gravel-stones, he hath covered 17 me with ashes. And thou hast removed my soul far off from peace: I forgot pros- 18 perity. And I said, My strength and my hope is perished from the LORD.

TEXTUAL AND GRAMMATICAL.

Ver. 10.—Jeremiah never mentions bears. [The need of an initial ד would naturally suggest the bear in connection with the lion. See *Intr., Add. Rem.* (6), p. 31.—W. H. H.]—Jeremiah uses אֶרֶב only once, in the phrase הָאֶרְבִּים יִנְּאֶרְבֵּם, li. 12.—יִנְּאֶרְבֵּם Jeremiah uses often, xlii. 17; xxiii. 24; xlix. 10.

Ver. 11.—פָּשַׁח, *ἀφ. λεγόμεν.* In the Aramaic it stands for פָּשַׁח in *frustra dissecuit* (Lev. i. 6, 12), for פָּשַׁח dilaniavit (Job xvi. 9), for פָּשַׁח dissecuit, פָּרַק fragit (1 Sam. xv. 33; Ps. vii. 3). See CHR. B. MICHAELIS in ROSENTHAL and Ges. *Thes.*, p. 1153.—For relation of שִׁוּכִים to Jeremiah's style and use of language, see i. 4. שִׁוּכִים Jeremiah uses not infrequently, xii. 11; xlii. 16; xvii. 5, *etc.* [שִׁוּכִים would be suggested here as alliterative with preceding word.—W. H. H.]

Ver. 12.—הַצִּיָּב in Jer. v. 26; xxxi. 21—בֵּית־הַצִּיָּב, in the sense of *custodia*, a *place of custody*, frequently in Jeremiah, xxxii. 2, 12, *etc.* In the sense of a *mark*, only here, Job xvi. 12, and 1 Sam. xx. 20. See GEBEN. *Thes.*, p. 511 s. v., חָץ. With regard to its Aramaic termination אֶרֶב (see יִנְּאֶרְבֵּם, iv. 1). See OLSH., § 38 f., 108 s. [GREEN'S Gr., § 196 d]. This is no evidence against Jeremiaic authorship, since, not only analogies occur in Jeremiah (see אֶרֶב, i. 11; שָׂא, xxlii. 39), but scattered examples occur also in older books. See OLSH. as above.—חָץ, Jer. ix. 7; i. 9, 14, *etc.*

Ver. 13.—Hiph. הִבִּיא often in Jeremiah, iii. 14; xx. 5; xxv. 9, 13, *etc.*—Jeremiah also uses אֶשְׁפָּה (v. 15), but בָּנִי אֶשְׁפָּה occurs only here. The arrow is called בֵּן־קֶשֶׁת in Job xii. 20. See בָּנִי־רֶשֶׁת, sons of flame, of lightning, by which many interpreters understand arrows, others sparks, and others birds. See also צֶהָר בָּנִי Zech. iv. 14; בֵּן־שֶׁכֶן Is. v. 1.

Ver. 14.—The words הִיִּיתִי לְשֹׁחֹק כֹּל־הַיּוֹם כֹּל־לַיְלָה are taken from Jer. xx. 7, where it is said, הִיִּיתִי לְשֹׁחֹק כֹּל־הַיּוֹם כֹּל־לַיְלָה. Jeremiah never uses. See Lam. iii. 63; v. 14.

Ver. 15.—Jeremiah uses Hiph. **רָרַרְתִּי**, v. 7.—**כָּרַרְתִּי**, besides here only in Ex. xii. 8; Num. ix. 11.—Hiph. **רָרַרְתִּי** Jer. xxxi. 25.—**לִינָה**, wormwood, *absinthium*, Jeremiah uses in ix. 14; xxiii. 15.

Ver. 16.—The verb **נָפַשׁ**, *contundere, comminueret*, is found besides here only in Ps. cxix. 20.—The verb **נָפַשׁ** occurs only here. It is in Hiph., and means *obruil, cooperuit*. [All the ancient Versions seem to have considered **נָפַשׁ** same as **נָשַׁשׁ** (BLAYNEY); but this meaning cannot be extracted from the fundamental sense of the root (see FÜRST). The Targ. rendered it *laid low*, which gives good sense, and is adopted by BLAYNEY, BOOTHROYD, OWEN and C. B. MICHAELIS. The Arabic, *rolled me in the ashes*, which is adopted by LUTHER, E. V. MARG., J. D. MICHAELIS and EWALD. The Syr, *besprinkled, or covered*, which is generally accepted as the correct meaning.—W. H. H.]—**אָפַר** In Jeremiah only in the kindred expression **הִתְפַּלֵּשׁ** **בְּאָפַר**, vi. 26; Comp. Ezek. xxvii. 30.

Ver. 17.—**נָחַ** Jeremiah never uses: see ii. 7.—**נָשַׁח**, Jer. xxiii. 39.—**נָחַ** frequently in Jeremiah, xiv. 11; xviii. 10, 20, etc.

Ver. 18.—**נָחַ**. See ver. 54; Jer. iii. 17, 19.—**נָחַ**. Only **נָחַ** occurs in Jeremiah, and that with reference to time, duration.—**הִתְפַּלֵּשׁ**, Jeremiah never uses: but see Prov. xi. 7; Ezek. xix. 5; xxxvii. 11.

EXEGETICAL AND CRITICAL.

Ver. 10. While in what precedes we were told how the sufferer was deprived of all means of escape, what follows describes the positive weapons of offence with which he was assaulted. [By regarding ver. 9 as in close connection with what precedes, the introduction of the bear and lion in ver. 10 is abrupt and irrelevant. A prisoner, closely immured, has nothing to fear from bears and lions lurking in their coverts. Connect ver. 9 with ver. 10, however, and the sense is apparent. A traveller, prevented by barricades and stone walls from pursuing the way he would go, is compelled to follow crooked paths environed with danger of encountering lurking wild beasts. See notes on ver. 9.—W. H. H.]—**He was unto me as a bear lying in wait, and as a lion in secret places. A lurking bear was he to me,—a lion in ambush.** The image of a bear lying in wait occurs only here. See, however, Hos. xiii. 7, 8; Am. v. 19; Prov. xxviii. 15. The figure of a lion lying in wait occurs in Jeremiah xlix. 19; i. 14; comp. ii. 30; iv. 7; v. 6; xii. 8. Elsewhere, see Ps. x. 9; xvii. 12.

Ver. 11. Bears or lions, when they attack a flock, spring upon them, tear the sheep in pieces and leave those they do not eat weltering alone in their blood. This last has happened to the Poet. **He hath turned aside my ways—he drove me aside. He hath made my ways turn aside** [lit.], that is to say, He drives me from the right, direct way. **And pulled me in pieces, he hath made me desolate. He tore me in pieces and cast me away lonely and miserable.** Should we translate, *He tore me to pieces, mutilated me*, and understand this to mean that the wild beast had eaten his victim, then this would not suit the other figures used in the text. On this account, we must understand this tearing in pieces only in the sense of *discerpere*, of *mangling, lacerating*. So EWALD, *mich zerrupfend*. The Poet would say that the beast of prey had seized one of the scattered flock, had throttled it and left it for dead, lying alone in its misery. For we must carefully observe the two ideas expressed here in the last Hebrew word, **שָׁמַם**, that of *desolation, destruction* (see i. 4, 13, 16), and that of *solitariness, loneliness* (Is. liv. 1; 2 Sam. xiii. 20). [This word, **שָׁמַם**, may express any object of suffering

forsaken of God and men, exciting, therefore, either pity or astonishment. See the use of the verb and its derivatives in ch. i.; Is. liv. 1; Job xvi. 7; xxi. 5; Ps. cxliii. 4. The fundamental signification of the root is to be *motionless, filled with dread*. This is the idea here. A solitary sheep, torn by the wild beast, lying alone in its suffering, and apparently dead. *He made me desolate*, or a desolation, may be a literal translation, but does not convey the sense which can only be done by inventing a phrase, as NÆGELSBACH has done. The idea is best condensed, perhaps, in the words, *He left me suffering and alone*.—W. H. H.]

סָרַר cannot be taken here in the sense it always has elsewhere, *refractorius, rebellis*. The word in this sense is Part. Kal. of **סָרַר**, and occurs only in Hos. iv. 16. Here it can only be, either Pilel of **סָרַר** [so DAVIDSON], or Poel of **סָרַר** (OLSH. § 254). It is, in either case, a verbal form, occurring nowhere except here, and meaning He made my ways turn aside, that is to say, he drove me from the right, direct way. THEODORE lays too much stress on the word, when he translates, *He has dragged me aside*. [The idea is, He causes me to diverge from the way, to escape the lurking beast; but in vain, for he springs upon me, rends me, and leaves me weltering in blood. BLAYNEY gives us an original translation of his own. "*He hath turned full upon me*." **סָרַר** is applied, Hos. iv. 16, to a refractory heifer, that turns aside, and will not go forward in the straight track, as she is directed. Here it is to be understood of a bear or lion turning aside toward a traveller, to fall upon him in his way." GERLACH understands the word here to signify *turning back*, instead of *turning aside*, that is, arresting the fugitive and sending him back to prison. But neither the context, nor the signification of the word allow of this sense. JARCHI, according to GERLACH, regarded **סָרַר**, as a denominative from **סָרַר**, *spinis opplevit vias meas*. So HUGH BROUGHTON, *My ways hath He made thorny*.—W. H. H.]

Ver. 12. In a new figure the Poet describes the Lord as an archer, who has made him his mark. [HENDERSON: "The idea of a hunter was naturally suggested by the circumstances just referred to. This is beautifully expressed in language borrowed from such employment."] **He hath bent—He bent—his bow.**—See. ii. 4

And set me as a—the—mark for the arrow. The second half of the verse seems to be an imitation of Job xvi. 12.

Ver. 18. Continuation of the figure employed in ver. 12. **He hath caused the arrows of his quiver to enter into my reins.**—*He shot into my reins the sons of his quiver.* The Lord not only aims at the mark, He hits it, and that right in the centre. The reins are here regarded as the central organs, as frequently with Jeremiah (xi. 20; xii. 2; xvii. 10; xx. 12), not in a physical sense, however, but in a psychological sense, as appears from ver. 14. See DELITZSCH *Psychologie*, § 18, p. 268, 2d Edition.—The expression *sons of the quiver*, occurs only here. ROSEN-MUELLER quotes not inappropriately the *pharetra gravis sagittis* of HORACE (*Ode* l. 22, 23).

Ver. 14. It happens here that the Poet suddenly loses the figure. But it seems as if he would indicate by means of ver. 14, that by the arrows of which he spoke in ver. 13, he meant the arrows of derision. Jeremiah ix. 7 explicitly calls the *deceitful tongue* (לשון כרמה), a *sharpened arrow* (חץ שחוט). See ls. xlix. 2.—**I was a derision to all my people.**—*I have become a laughing stock to all my people.* Altogether unnecessarily many interpreters (even THENIUS and EWALD) take עַמִּי, *my people*, as a rare plural form for עַמִּים, *peoples, nations* (as, it is asserted, in 2 Sam. xxii. 44; Ps. cxliv. 2. See EWALD, § 177 a). This rests on the presumption that the subject of the Lamentation is not the Prophet, but the people of Israel. We have already above, at vers. 1-3, declared ourselves against this opinion, and will return to the question again below, at ver. 40 sqq. [HENDERSON; “Instead of עַמִּי *my people*, a considerable number of MSS. read עַמִּים, and four הָעַמִּים in the plural; but this reading, though supported by the Syr., seems less suitable than the former. There is no evidence that the Prophet was treated otherwise than with respect by foreigners. Instead of meeting with any consideration from his countrymen, fidelity in the discharge of his duty to whom had been the occasion of all his personal troubles, he was made the butt of their ridicule, and the theme of their satirical songs.” See Jer. xx. 7.] **And their song all the day.** [The conjunction *and* is not in the original, and is omitted by NÄGELSBACH.—W. H. H.] The expression, *their song* (שִׁירָם), is from Job xxx. 9; comp. xii. 4; Ps. lxi. 8-13.

Ver. 15. After the short interruption of ver. 14, the Poet returns to the figurative style of speaking. He exhausts, as it were, his stock of images, in order to depict the adversities which befell him. He must also receive them as meat and drink, and that too in copious measure, and he must be covered with them as with ashes. [SCOTT: Vers. 14-16. “In the midst of his other troubles, the prophet was derided and insulted by the people, over whose approaching calamities he so pathetically mourned; and they made him the subject of their profane songs, for which they were at length made a derision and a song to their enemies.. Thus the Lord filled him with bitterness and intoxicated him with the nauseous cup, of which he was made to drink, instead of the cordials that his case seemed

to require: and instead of nourishing, palatable food, his bread was as it were mixed with gravel, which brake his teeth, and put him to great pain when he attempted to eat: and he was covered with ashes, as a constant mourner and penitent.”]—**He hath filled me with bitterness** (marg., *bitternesses*). *He satiated me with bitterness.* [The Hebrew verb is used to denote satiety after eating, Deut. vi. 11; Hosea iv. 10. The connection seems to require this sense here. He was required to eat *bitter things*, or *bitter herbs* (see FUEBSTER'S *Lex.*), and drink wormwood till he was filled.—W. H. H.]—**He hath made me drunken with wormwood.**—*He made me drunk with [or, made me drink to excess of] wormwood.* See ver. 19.

Ver. 16. **He hath also broken** [lit. *And he broke*. Vers. 16-18 each, begin with *and* (or *vav* conversive) for the sake of the initial letter, which is translated here *also*. It can be omitted in translation altogether, though it may denote here an intimate connection between this verse and ver. 15, as between *eating* and *drinking*.—W. H. H.] **My teeth with gravel stones.**—*He broke my teeth with pebbles.* It is a matter of indifference whether we regard this as meaning bread mixed with stones, or stones instead of bread. **He hath covered me with ashes.**—*He covered me with ashes.* The ashes here seem to be intended as a symbol of mourning, as they are in the well-known usages of mourning. See 2 Sam. xiii. 19; Job ii. 8; Mic. i. 10.

לִפְּטָן, *lapillus*, a little stone, occurs besides here only in Prov. xx. 17 (Ps. lxxvii. 18). [Prov. xx. 17, “Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.” seems to be an allusion to the grit that often is mixed with bread baked in ashes, and thus may explain this passage. BLAYNEY, BOOTHROYD, OWEN and HENDERSON, translate the word *grit*. HENDERSON's inelegant translation, *He hath made my teeth cranch grit*, and EWALD's *er liess meine Zähne zermahlen Steine*, is inconsistent with the use of the preposition בְּ, the presumptive power of the verb בָּרַץ (see GERLACH), and the apparent meaning of this passage especially when compared with Prov. xx. 17,—the pebbles were not broken by the teeth, but the teeth were broken by the pebbles.—A curious result of translating from a translation is exhibited in the VULG. The SEPT. having rendered this ἔξεβαλεν ψῆφον τοὺς ὀδόντας μου, the VULG., taking ψῆφος as *calculus arithmeticus*, translated *Et fregit ad numerum* (in full number, or by number, DOUAY “one by one”) *dentes meos*.—W. H. H.]

Vers. 17, 18. These verses constitute the conclusion and culmination point of the Lamentation. The speaker, dropping the metaphorical and adopting the literal style, utters a threefold declaration. 1. That the Lord had thrust him back, as it were, from the dominion of peace (שָׁלוֹם, *peace*, is to be taken in its broadest sense, see below). To this objective act, what follows corresponds as subjective. 2. That the speaker has been deprived of all happiness, even to the recollection of it. 3. That he—and this is the acme of his sorrow—regarded even his confidence and hope in Jehovah as destroyed.

Ver. 17. **And thou hast removed my soul far off from peace.**—*Thou thrustest away my soul from peace.* This is a quotation from Ps. lxxxviii. 15, which Psalm our Poet so often avails himself of. This explains why the Poet so suddenly addresses God in the second person. [WORDSWORTH: "By an affecting transition, the Prophet turns to the Almighty, whom he sees present, and addresses Him, *Thou hast removed my soul far off from peace*; adopting the language of another Passion Psalm (lxxxviii. 14-18)."]

Peace (שָׁלוֹם) is happiness in the widest sense, as often, and stands in parallelism with *good* (טוֹבָה). See Jer. viii. 15; xiv. 9, "We looked for peace, but no good came." I forgot prosperity (מַגֵּן, good).—*I forgot good.* The speaker has been deprived of all happiness, even to the recollection of it. [LOWTH: "So Joseph speaking of the seven years of famine saith that 'plenty shall be forgotten in the land of Egypt.'"]

Many old translators take נַפְשִׁי as the subject of הוֹנֵחַ. JEROME: *Expulsa est a pace anima mea.* VENET. GR.: 'Ἀντὶς τοῦ ἁπ' εὐφροσύνης ἣ ἐμὴ ψυχῆ. SYRIAC: *data est oblivioni a pace anima mea.* [CALVIN: *Et remota fuit a pace anima mea.* BROUGHTON: *and my soul is cast off from peace.*] But these translations evidently proceed from philological ignorance. For נַפְשִׁי is never used intransitively (not even in Hos. viii. 5). These translators seem also to have stumbled at the fact that here suddenly God is addressed in the second person. Among the moderns also, THENIUS and EWALD take נַפְשִׁי as the subject. But they take הוֹנֵחַ likewise in a sense it never has, namely, of loathing. THENIUS translates, *so that I loathe happiness.* EWALD: *Happiness has become loathsome to me.* To this we object, because no one ever feels a loathing of happiness,—nor is שָׁלוֹם equivalent to life, in which case it might indicate a satiety or weariness of life, but שָׁלוֹם is the enjoyment of life. They have overlooked the fact that this passage is a quotation from Ps. lxxxviii. 15, of which our Poet so often avails himself. There it is said יְהוָה הוֹנֵחַ נַפְשִׁי. This explains why the Poet so suddenly addresses God in the second person, and determines the meaning of הוֹנֵחַ, which can only be, as everywhere else, *rejicere, repellere*. That הוֹנֵחַ is construed with כֵּן (as elsewhere only once, in Hiphil, 2 Chron. xi. 14) need not surprise us, for there is nothing in the word itself that would make this construction appear as unauthorized or even strange. [GERLACH, while rejecting the opinions of THENIUS and EWALD, adopts the idea of the old translators, *Und es ward verstossen vom Frieden meine Seele*, and strangely appeals to 2 Chron. xi. 14, to justify the intransitive use of the verb.—W. H. H.]

Ver. 18. **And I said, My strength and my hope is perished from the Lord.**—*Over and gone from Jehovah is my confidence and hope.* [BROUGHTON: *And I thought in myself, my state is undone and my hope from the Eternal.* HENDERSON: *And I said, My confidence is perished, and my hope from Jehovah.* Not only had all present en-

joyment been annihilated, but all prospect of future prosperity had been cut off."] The Poet here represents the sum total, as it were, of his punishment, the separate details, which he has been narrating, beginning at ver. 1, being regarded as the several items of a sum in arithmetic. The result is an alarming one. His confidence and his hope in the Lord had been almost destroyed by the unintermitted blows of the rod of wrath (vers. 1-3). But they had not been actually destroyed. This we learn from the expression, *and I said, נִאֲמַר*. Without this word ver. 18 would have a much more equivocal sense. But this indicates that the Poet would represent the loss of his confidence, not as an actual fact (else he would have said נִאֲמַר), but as merely an anticipatory thought. He said, i. e., he thought so to himself, as in Jer. iii. 7, נִאֲמַר represents merely a speaking to one's self, i. e., a thought, a feeling. [See instances of this use of the expression in Gen. xxvi. 9; 1 Sam. xx. 8; 2 Sam. xxi. 16; 1 Kings viii. 12, etc.—W. H. H.] That he had not actually lost his confidence is, finally, most apparent from what follows, where the Poet, with all his soul's energy, refastens the bond of confidence that had threatened to break. [HENRY: "Without doubt it was his infirmity to say thus, Ps. lxxvii. 10, for with God there is *everlasting strength*, and He is His people's never failing hope, whatever they may think."]

נִאֲמַר followed by כֵּן, has different senses. This כֵּן often indicates the person or place suffering the loss; נִאֲמַר כֵּן הָיָה; Ps. cxlii. 5; comp. Job xi. 20; xviii. 17; Jer. xviii. 18; xxv. 35; xlix. 7, 38, etc. It can be taken thus here. For the thought that Jehovah has *lost* the confidence of the Poet, can be expressed in the form here used. Yet it is well to observe here that the words cannot be translated, *my confidence and my hope in Jehovah are lost* [as NOYES does]. For the object of confidence is always indicated by הוֹנֵחַ, or, as especially after הוֹנֵחַ, Ps. xxxix. 8, by ל. But the sense is, *my confidence is perished away from Jehovah*, it has lost its direction towards Him. It is a *constructio prægans*: my confidence is turned away from God, and thus has become destroyed. כֵּן could also be taken with reference to the efficient cause. See יִאֲבֹד כִּנְסַחַם אֱלֹהֵי יִאֲבֹד, Job iv. 9; Ps. lxxx. 17. [So BLAYNEY and BOOTHROYD: *Jehovah hath caused my strength and my hope to fail.*] Yet, if כֵּן had only this sense, and not at the same time the local sense of *away from*, we would rather expect כִּפְנֵי, as we read Ps. lxxviii. 8, אֲבִירֵי רָשָׁעִים כִּפְנֵי אֱלֹהִים, נָצַח. That this root contains the ideas of splendor, strength and endurance, is certain. Which is its original meaning is disputed. Here, as in 1 Sam. v. 23, the idea seems to be strength with the modification of perseverance, persevering steadfastness and confidence. At least this best suits the intimately connected word הוֹנֵחַ.

PART II.

III. 19-42.

- † Ver. 19. Remember my affliction and my wandering,
 The wormwood and the gall.
 † Ver. 20. Yea, Thou wilt indeed remember
 That my soul is bowed down in me.
 † Ver. 21. This will I take to my heart,
 Therefore will I hope.
 𐤀 Ver. 22. Because of Jehovah's mercies, we are not consumed;
 For His compassions fail not:
 𐤀 Ver. 23. They are new every morning:
 Great is Thy faithfulness.
 𐤀 Ver. 24. My portion is Jehovah, saith my soul;
 Therefore will I hope in Him.
 𐤁 Ver. 25. Good is Jehovah to them that wait for Him,
 To the soul that seeketh Him.
 𐤁 Ver. 26. Good is it both to hope and silently wait
 For the salvation of Jehovah.
 𐤁 Ver. 27. Good is it for a man,
 That he bear the yoke in his youth.
 𐤂 Ver. 28. He sitteth alone and is silent,
 Because HE imposed it upon him:
 𐤂 Ver. 29. He putteth his mouth in the dust,
 Peradventure, there may be hope!
 𐤂 Ver. 30. He offereth his cheek to him that smiteth him;
 He is filled with reproach.
 𐤃 Ver. 31. For the Lord will not cast off
 Forever!
 𐤃 Ver. 32. For though He hath caused grief.
 Yet is He moved to compassion according to His great mercy.
 𐤃 Ver. 33. For He doth not willingly afflict
 And grieve the children of men.
 𐤄 Ver. 34. To trample under his feet
 All prisoners of the earth,—
 𐤄 Ver. 35. To deprive a man of his rights
 Before the face of the Most High,—
 𐤄 Ver. 36. To subvert a man in his cause,—
 The Lord approveth not!
 𐤅 Ver. 37. Who is he that spoke and it was done,
 Except the Lord commanded?
 𐤅 Ver. 38. Cometh not the evil as well as the good
 From the mouth of the Most High?
 𐤅 Ver. 39. Why murmur living men—
 Every one for his sins?
 𐤆 Ver. 40. Let us search and try our ways,
 And return to Jehovah.
 𐤆 Ver. 41. Let us lift up our heart together with our hands
 To God in the Heavens.
 𐤆 Ver. 42. WE—have sinned and rebelled.
 THOU—hast not pardoned.

ANALYSIS.

In the second part, vers. 19-42, the Poet rises out of the night of sorrow into the clear day of comfort and hope; yet he allows, as it were, a morning dawn to precede, and an evening twilight to follow this day. Vers. 19-21 contain a transition. The Poet can again pray! He prays the Lord to be once more mindful of him, vers. 19, 20; and on his own part he sets about to seek for grounds of comfort, ver. 21. These he finds, first of all, in the fact that Israel is not completely destroyed, that there is yet a remnant, as a starting point for a return to the better fortune which is now at hand. This fact is due to the grace and mercy of God, the continuation of which the Poet recognizes with the deepest joy, vers. 22-24. From this point of view, afforded by the Divine mercy, the Poet now looks upon his sorrows:—the Lord even when He smites, always means it for good, vers. 25-27;—if it be borne patiently, with silent submission, vers. 28-30,—then the rays of Divine compassion will again appear, vers. 31-33. Viewed from this stand-point, every sorrow, even that inflicted upon us by human malignity, seems a wholesome divine ordinance,—so that not the sorrow itself, but only the sin that caused it, is to be deplored, vers. 34-39. Such a lamentation for sin, the cause of the affliction suffered, the Poet now begins, not in his own name, but in that of all the people, vers. 40-42. And as he had skilfully introduced this lamentation by the self-accusation in ver. 39, so these three verses, 40-42, serve him as a means of transition to a new lamentation over the misfortunes that had befallen the nation. With the words *לֹא כָלָתָה*, Thou hast not pardoned, ver. 42, he turns to the description of the common misfortune.

PRELIMINARY NOTE.

In this eminently consolatory passage, vers. 19-42, with its introduction, vers. 19-21, and conclusion, vers. 40-42, every triad of verses constitutes, as regards sense, a complete whole. The effect of similarity of construction is further heightened in vers. 25-39, by the fact that the triplets of each verse begin, not only with the same initial letter, but with the same word, or

with similar words. Thus vers. 25-27 begin with *טֹב*, vers. 28-30 with the Imperfects *יִשָּׁב* *יִתֵּן* *יִשָּׁב*. Vers. 31-33 with *וְ*, vers. 34-36 with *ל* before an Infinitive, and vers. 37-39 are interrogative sentences. It should also be observed that from ver. 22 the Poet no longer speaks in the first person singular. It is as if he felt the necessity, at this culmination point of the Poem, of letting the individual step back behind the sublime and universal truth which he pronounces.

III. 19-21.

19 Remembering mine affliction and my misery, the wormwood and the gall.
20, 21 My soul hath them still in remembrance, and is humble in me. This I recall to my mind, therefore have I hope.

TEXTUAL AND GRAMMATICAL.

Ver. 19.—*עָנִי*. See remarks i. 3.—*וְכָרַדְנִי*, see i. 7. [GERLACH translates it *expulsion, exile, verstossung*. BLAYSEY, BOOTHROYD, OBERLIN: *abatement*. PENDERSON: *persecution*. BROUGHTON: *recreation*.]—*יָרַדְנִי*, see ver. 15.—*רָאֵשׁ*, see ver. 5.

Ver. 20.—*לִבִּי* occurs, except here, only in Ps. xlv. 26; Prov. ii. 18. The root *לִב* is nowhere found.—*תִּשְׁיֶה*. To take *י* in the sense of *prol* (ROSENMUELLER, VAHINGER, ENGELHARDT), is an arbitrary rendering that receives no support from the reference to Gen. xxx. 27.

Ver. 21.—The expression *לִבִּי אֶל-לֵב*, to take something to heart, is never found in Jeremiah: see Deut. iv. 36; Isa. xlv. 19; xlv. 8; 1 Kings viii. 47.—*אֶחָדִי*. See Jer. iv. 19. The anomalous form there found, *אֶחָדִי*, is traced back to *חָדָל*, but *חָדָל* in no form occurs in Jeremiah; therefore here again a difference in the use of language is apparent. Forms of *חָדָל* occur in Lamentations only in this chapter, namely, verb forms in vers. 21, 24, noun forms in vers. 18, 26. [If Jeremiah could coin an entirely new word in his prophecies and use it only once, we might allow him to introduce into the Lamentations words already coined and familiar to him in other Scriptures, even if he confine this use to one place or one chapter.—W. H. H.]—*עַל-כֵּן* has its usual signification, therefore, for that reason.

EXEGETICAL AND CRITICAL.

The artistic management of the composition should be here observed. The whole preceding recital from ver. 1, constitutes a crescendo movement, which ends in ver. 18 with a shrill dissonance, enhanced by the fact that it closes with the name of Jehovah, here mentioned for the first time. But this dissonance, after ver. 21, is lost in the most agreeable harmony. The three intervening verses, 19-21, constitute the transition from discord to harmony.

Vers. 19, 20. As if shocked that so terrible a thought could come into his mind, the Poet rouses himself up and directs a cry of anguish from the depths of his heart to the Lord, that He would not forget and reject him, but would graciously remember him. [GERLACH: "The prophet is certain, that if God will only be rightly mindful of the misery poured out over him, His pity must be excited (VAH.), and this certainly is immediately expressed with assurance in ver. 20."]

Ver. 19. Remembering mine affliction and my misery, the wormwood and the gall.—Remember [so E. V., margin, all the English

versions except BLAYNEY, the TARG., VULG., and SYR.] *my affliction and my wanderings* (see i. 7), *wormwood and gall!* The Poet thus represents to the Lord the most striking features of his sufferings as depicted in the preceding verses. [The repetition of the three emphatic words, in which the idea of misery is condensed, 'עָנִי affliction or misery, ver. 1, לְעֵנָה wormwood, ver. 15, גָּל וּרְגֵל gall or bitterness, ver. 15, shows that this verse is a brief and emphatic recapitulation of the whole preceding description. But with all these in view, the Prophet rejects the thought he was tempted to indulge, as expressed in ver. 18, and "does not let go his hold on the God of his life; but is convinced that if He will only regard him, all will be well" (HENDERSON).—W. H. H.]

Many interpreters stumble at the fact that the Poet, immediately after the cry of despair in ver. 18, should again address a prayer to יהוה. Many, therefore, (BÖTTCHER, THENIUS) take זָכַר and הִזְכִּיר, ver. 20, as the subject of a hypothetical proposition, *Remember my misery . . . yea, my soul remembers it and humbles itself in me.* [E. V.: *Remembering mine affliction . . . My soul hath them still in remembrance and is humbled in me.*] But to take the Inf. Constr. זָכַר in a finite sense, is altogether ungrammatical and without precedent. EWALD, indeed, takes זָכַר as an Imperative, but as an address "to the first best hearer." He also takes הִזְכִּיר, ver. 20, for the third person feminine, *My soul, holds up before itself* [remembers with self-reproach], it humbles itself in me. It seems to me that all these interpreters exaggerate the suddenness of the transition from the cry of ver. 18 to the prayer of ver. 19, and do not rightly apprehend it. They overlook the softening effect of אֲמַר, and *I said* [i. e., to myself], and they fail to observe that the prayer immediately following in ver. 19, plainly shows that the language of ver. 18 was the expression of a rash but conquered moment of despair. Thus the Poet, by the fact that he can again pray in this way, plainly gives us to understand that his despair had secured no strong foot-hold in his breast. Some regard הִזְכִּיר, ver. 20, as the second person masculine indeed, but in the Indicative sense,—*truly thou thinkest thereon*,—indicating the hearing of the prayer uttered in ver. 19. But in that case the sentence should not be continued with the Imperfect. It should have been, וְזָכַרְתָּ. See my *Gr.*, § 84, n. f. ["The perfect is used to denote a fact which can only be represented as accomplished in actual reality, but which happens, as respects time, in the immediate, unconditioned future."] NAEGLSBACH'S *Gr.*

We not only regard זָכַר as a prayer directed to the Lord, but הִזְכִּיר, ver. 20, as an emphatic repetition of it. [Some old commentators translated זָכַר as the Inf., but regarded ver. 19, as in close connection with ver. 18. See MUENSTER: *Secundum quosdam est זָכַר infinit., ut sit sensus: perit spes mea, recordante me afflictionis meae* (GERLACH). The interpretation of this verse must be determined by the gender and person, or subject of הִזְכִּיר in ver. 20.—W. H. H.]

Ver. 20. *My soul hath them still in remembrance, and is humbled in me.*—*Remember, yea remember, that my soul composes itself in me.** [Lit. *Remembering Thou wilt remember, i. e., according to the familiar Hebrew idiom, Thou wilt certainly remember.* CRANMER BIB.: *Yea thou shalt remember them; for my soul melleth away in me.* OWEN: *Remembering thou wilt remember them, for bowed down within me is my soul.* NOYES: *Yea, thou wilt remember them, for my soul is bowed down within me.* GERLACH: *Remembering Thou wilt indeed remember that my soul is bowed down within me.* The last is undoubtedly most literal and exact.—W. H. H.]—After the prayer, so emphatically repeated, *Remember, Oh do Thou remember*, what immediately follows can only indicate something favorable,—*that my soul composes itself in me.* The meaning of the verb שָׁחָה (see also שָׁחָה and שָׁחָה) can only be *sedere, desidere*, [to sit, sink or settle down]. The Kal in Ps. xlv. 26, is evidently taken in a bad sense, "For our soul is bowed down to the dust," נִפְשָׁנוּ לְעָפָר שָׁחָה. The Hiphil (for there is no apparent reason for forsaking the K'tib) is to be taken either in the indirect causative sense, denoting *to cause that something sinks, sits down*, or in direct causative sense, *to cause sinking, to sink one's self, to sit down.* Since, according to what precedes, the Poet's soul had been excited in the highest degree, furiously agitated (see הִזְכִּירָה, i. 20; ii. 11), the meaning *to sink itself, sit down, become calm*, would be admirably appropriate here, and the more so because, according to what precedes, the Poet had brought reproach upon his soul, by an ebullition of feeling of an unjustifiable kind, and bordering upon defiance. It is certainly seemly for such a soul to sink down, as it were, into itself, and to become still, as the ocean returning to rest after a furious storm. The expression *in me*, עָלַי, is used here as in Ps. xlii. 5, 6, 7, 12; xliii. 5; cxxxi. 2; cxlii. 4; Jer. viii. 18, etc. See DELITZSCH *Psych.*, IV., § 1, pp. 151, 152. There lies in it the idea of *heaviness*, as if the heart felt burdened. [WORDSWORTH: "*My soul * * * sinks down upon me.* The soul (Hebr. *nephesh*) is the seat of the agitated affections, and it sinks down, as it were, in a swoon, upon the *Spirit* (Hebr. *ruach*), the diviner faculty, and overwhelms it. Comp. Ps. xlii. 4-6; xlv. 25; lxxvii. 3; cxlii. 3."—The commentators have succeeded in obscuring the meaning of this verse, by many possible or impossible translations, for which the curious may safely consult GERLACH, but the real meaning is expressed by the most natural translation of the words, *Remembering Thou wilt remember, i. e., Thou wilt surely remember, that my soul sinks within me, or is bowed down in me, or upon me* (literally, according both to NAEGLSBACH and WORDSWORTH), i. e., is humbled in penitence and overwhelmed with sorrow. So GERLACH.—W. H. H.]

Ver. 21. *This I recall to my mind* (marg., *make to return to my heart*), *therefore have I*

* [WORDSWORTH mistranslates NAEGLSBACH,—*Remember, remember Thou, that my soul sinks within me.* Golenke, ja golenke, Dass meine Seele sich beruhige in mir. Sich beruhigen means to quit, compose one's self. Besides, his notes explain the Hebrew in the sense of sinking down into a state of rest after great agitation.—W. H. H.]

hope.—*This will I take to my heart, on this account will I hope.* The effect of the soul's becoming submissive and acquiescent is, that it now again takes to heart those facts which, notwithstanding all hardships endured at the hand of the Lord, yet always encourage the exercise of confidence in Him. **This** (זֶה) cannot refer to what precedes. Still less can **therefore** (לְכֵן), of the second clause. For what precedes is only a prayer, with no positive promise. Ver. 21 is the immediate introduction to the impressive consolatory section which begins with ver. 22. It is shown in what follows, why the Poet still cherishes hope. See the conclusion of ver. 24, *therefore will I hope in Him.* [The awkward reference of the *this* and *therefore* of ver. 21, to what follows, which is rendered necessary by the translation of ver. 20, adopted by NAGELSBACH and others, is a strong argument against the correctness of that translation. 1. The position of the *this*, as the first word of the sentence, strengthens the likelihood that it refers to something just stated, rather than to something about to be stated. If we explain its position in the sentence by the necessity of the proper initial letter, this may show how much the style is affected by the artificial structure of the poem, and greatly weakens the argument of those who imagine they discover differences between the style of the Lamentations, and of Jeremiah's Prophecies. But 2. The *this* and *therefore*, if they refer to what follows, lead us to expect an immediate, clear and definite proposition, to which they would logically correspond. But there is no such proposition stated, but certain general truths follow, which only remotely and by a mental process of our own minds, can be made to satisfy the requirements of the *this* and *therefore* in ver. 21. 3. The attempt to establish a connection between the *therefore I hope* in ver. 21,

and the same expression at the end of ver. 24, as if one were an index finger pointing forward, and the other an index finger pointing backward, showing that all that lies between them is the *this*, on account of which the prophet says *therefore I hope*, is open to the following objections. (a) The *therefore* of ver. 24, can only logically refer to the words immediately preceding. "Jehovah is my portion, saith my soul." (b) The *therefore*, in ver. 24, is restricted to what immediately precedes by the addition of the words "in Him." If it had been intended to correspond with and explain the declaration of ver. 21, it should have been "*therefore I hope in this*," i. e., in the doctrine contained in all the preceding verses, to which the *this* of ver. 21 refers. (c) The fact that there is as much in the verses immediately following ver. 24, as in those immediately preceding it, to afford hope and comfort, makes it exceedingly improbable that ver. 24 terminates a section begun in ver. 21. (d) If the *therefore*, of ver. 24, refers to a proposition preceding and not following it, it is likely that the *therefore* of ver. 21 does also. 4. The translation of ver. 20, as CRANMER'S BIBLE, OWEN and NOYES translate it (see above on ver. 20), or as ROSENMUELLER translates it (*Enim vero reminisceris, hoc animo meo meditor*), and still more as GERLACH translates it, *Thou wilt certainly remember that my soul is bowed down in me, or upon me*, renders the meaning of ver. 21 clear and unequivocal. *This* assurance, that God is mindful of the soul that is bowed down upon itself, in sorrow and penitence, the Prophet takes to heart, and therefore hope revives in his bosom. We thus have a graceful and easy introduction to the beautiful passage that follows in which the thought expressed in ver. 20, that God is mindful of the submissive patient sufferer, is expanded and reappears at every point.—W. H. H.]

III. 22-24.

22 *It is of the LORD's mercies that we are not consumed, because his compassions*
23, 24 fail not. *They are new every morning: great is thy faithfulness. The LORD*
is my portion, saith my soul; therefore will I hope in him.

TEXTUAL AND GRAMMATICAL.

Ver. 22.—[חַסְדֵּי] GERLACH argues that the use in Jer. xlv. of חַסְדֵּי, in ver. 18, for the first person plural, and of חַסְדֵּי in ver. 12, 27, for the third person plural, is decisive evidence of the Jeremiac use of language in the Lamentations.—W. H. H.]—The plural חַסְדֵּי, not found in Jeremiah, is frequent elsewhere, ver. 31; Gen. xxxii. 11; Is. lxiii. 7; Ps. lxxix. 2; cvii. 43, etc.—חַסְדֵּי, Jer. xvi. 5; xlii. 12.—כָּל־יִמִּי, Jer. viii. 20; xiv. 6; xvi. 4, etc.

Ver. 23.—חַסְדֵּי is in apposition to חַסְדֵּי, Jer. xxxi. 22, 31.—לְפָקִידִים, Is. xxxiii. 2; Ps. lxxiii. 14; ci. 8. Jeremiah uses לְפָקִידִים in this sense only once.—אֲכִיזָה, Jer. v. 1, 3; vii. 28; ix. 2.

Ver. 24.—The expression אֲכִיזָה נַפְשִׁי occurs only here.—לֵא. This construction with ל occurs, Ps. xxxviii. 16; xlii. 6, 12; xliii. 5; Mic. vii. 7, etc.

EXEGETICAL AND CRITICAL.

Vers. 22-24. It should be especially observed here that the passage which is full of the richest comfort and which includes vers. 22-42, con-

stitutes the middle portion both of the third chapter and of the whole book. For as chapter third occupies the middle place among the five Songs, so the two decades of verses, vers. 22-42, constitute almost exactly the middle part of chapter third. Here the author skilfully introduces

the sunshine. He permits the bright day of hope and resignation to follow the night of despair described in ver. 18. Immediately following these verses, however, the misery of the people and of the Prophet is again depicted in the gloomiest colors, so that this bright part is, as it were, framed in on both sides with deep darkness, which serves as a back-ground to make the colors of this picture of consolation stand out with greater distinctness. And so, as it were, the dome of the building, artistically constructed of these tearful Songs, rises up as a pyramid of light out of painful darkness, by which means the comforting truth, that for believers the sun of happiness will at last triumph over the night of misery and suffering, is placed conspicuously in the clearest and strongest light. First of all the joyful announcement is made, vers. 22-24, that, by the grace of God, Israel is not yet completely undone. There is still a remnant which can serve as a connecting link for the new order of things. This great favor Israel owes to the mercy of God, which is not yet exhausted, but rather in consequence of it the faithfulness of God renews itself every morning, so that the Poet can proclaim with assurance, as a noble anchor of hope and consolation, that the Lord is his portion, and that he may still say to his God "Thou art mine."

Ver. 22. **It is of the LORD'S mercies that we are not consumed, because his compassions fail not.**—*Because of Jehovah's mercies we are not consumed* [Gnaden Jehovah's sind es, dass wir nicht gar aus sind. So also, word for word, GEBLACH], *for his compassion has no end.* [The E. V. is more accurate, *because his compassions fail not.*—W. H. H.] The fact that the Poet here speaks in the first person plural, when elsewhere, down to ver. 40, he speaks only of himself, is explained by what has been already shown, that he fastens the cords of his own personal hope to the fact that the people still exists, even if only as a weak remnant. But that even such a kernel remains, he ascribes to the grace of God. [See these transitions from singular to plural and back again, explained in remarks introductory to the chapter.] The use of the plural in *mercies* involves the idea of manifestations of grace, or illustrations of grace, in the way of instruction and of example. Many acts of Divine grace shown to many individuals, combine in the result. Since the *mercies* (the several acts of grace) of Jehovah can only be regarded as the effluence of *His compassion*, we take the second ע as a causative particle, "for His compassion has no end." The compassion of God is the ground of His graciousness, in consequence of which Israel is not entirely undone.

If we could take עָנָה for the third person plural, as the CHALDAIC, SYRIAC and many

moderns do (EWALD, THENIUS, DELITZCH on Is. xliii. 11), the sense of this place would be entirely clear. [We could then translate with CALVIN, *The mercies of Jehovah! surely they are not consumed.* In which OWEN, BLAYNEY and BOOTHROYD substantially agree.—W. H. H.] But, notwithstanding the fact that in Ps. lxi. 7, עָנָה seems even more plainly than here as if it must be taken for the third person plural [not necessarily. See J. A. ALEXANDER *in loc.*], yet OLSHAUSEN is certainly right when he shows, § 82 u, that the insertion of ה as a compensation for the reduplication of the consonant, is in violation of all the established rules of Grammar. It may be that at several of those doubtful places that are referred to (Is. xxiii. 11; Lam. iii. 22; Ps. lxi. 7; Prov. xxvi. 7; Ezr. x. 16) false readings have slipped in. But here this supposition is unnecessary. Here as in Num. xvii. 28, and Jer. xli. 18, עָנָה is the first person plural.

Ver. 23. **They are new every morning. [They, i. e., the mercies of Jehovah, which are ever renewed because His compassion fails not: for His mercies are the fruit of His compassion (see notes on ver. 22).—W. H. H.]—Great is thy faithfulness.**—*Faithfulness* is only a form of compassionate love. It is love enduring in all circumstances. [CALVIN: "Were God to take away the promise, all the miserable would inevitably perish; for they can never lay hold on His mercy except through His word. This, then, is the reason why Scripture so often connects these two things together, even God's mercy and His faithfulness in fulfilling His promises."]

Ver. 24. Vers. 22, 23, treated only of objective facts. From these a subjective conclusion is now drawn. Since the Lord is so gracious, merciful and faithful, the Poet esteems Him as the dearest treasure of his soul, as his best portion, and the foundation of his hope. **The LORD is my portion.**—*My portion is Jehovah.* This seems to refer to Num. xviii. 20, where the Lord, having told Aaron that he should receive no hereditary portion in the land, says to him, "I am thy part [portion] and thine inheritance." The same expression is found in Ps. xvi. 5; lxxiii. 26; cxix. 57; cxlii. 6. See Jer. x. 16; li. 19; Deut. xxii. 9. **Saith my soul.**—[CALVIN: "He speaks emphatically, that his soul had thus said . . . The unbelieving also confess that God is the fountain of all blessings, and that they ought to acquiesce in Him; but with the mouth only they confess this, while they believe nothing less. This then is the reason why the Prophet ascribes what he says to his soul, as though he had said, that he did not boast like hypocrites that God was his portion, but of this he had a thorough conviction."] **Therefore will I hope in him.**—See ver. 21.

III. 25-33.

25 The LORD is good unto them that wait for him, to the soul *that* seeketh him.
 26 It is good that a man should both hope and quietly wait for the salvation of the
 27, 28 LORD. It is good for a man that he bear the yoke in his youth. He sitteth
 29 alone and keepeth silence, because he hath borne it upon him. He putteth his mouth
 30 in the dust, if so be there may be hope. He giveth *his* cheek to him that smiteth
 31 him: he is filled full with reproach. For the LORD will not cast off for ever.
 32 But though he cause grief, yet will he have compassion according to the multitude
 33 of his mercies. For he doth not afflict willingly, nor grieve the children of men.

TEXTUAL AND GRAMMATICAL.

Ver. 25.—Kal of קוֹה is not found in Jeremiah; he uses only Niphal iii. 17, and Piel viii. 15; xiii. 16; xiv. 19, 22. Kindred expressions are found in Ps. xxv. 3; lxi. 7; Is. xlix. 23.—The expression יְהוָה אֶת יְהוָה is found in Jeremiah several times and in different senses, x. 21 (?); xxi. 2; xxix. 13; xxxvii. 7. Yet none of these places seem to have been in the Poet's eye. If some earlier declaration was in his mind, it was apparently Deut. iv. 29, where it is said יְהוָה יִשְׁכֵּן בְּעֵינֵינוּ.

Ver. 26.—[See *crit. notes* below.]—תִּשְׁכַּח, Jer. iii. 23.

Ver. 27.—עָלָה. See i. 14. עָלָה נִשְׁמָה occurs only here.—נְעוּרִים frequently in Jeremiah, iii. 4; xxiv. 25, etc.

Ver. 28.—נָטַל, not in Jeremiah. It occurs, besides here, only in 2 Sam. xxiv. 12; Is. lxiii. 9. יָטוּל, Is. xl. 15, is probably from נָטַל, to turn aside (see DELITZSCH at this place), of which verb Jeremiah makes frequent use, xvi. 13; xxii. 26, 28.

Ver. 29.—[This verse is wanting in the Sept.]—אֵלִי Jeremiah uses often, xxi. 2; xxvi. 3, 7; ii. 8. [CALVIN: "The particle אֵלִי expresses what is difficult; for when anything appears to be incredible, the Hebrews say, *If it may be*."]—The phrase יֵשׁ הַקּוֹה is found not only in Prov. xix. 18, but also in Jer. xxxi. 17.

Ver. 30.—Neither the Part. כָּרַח, nor לָחִי, see i. 2, occurs in Jeremiah: נָתַן לָחִי is found in Is. i. 6.—The expression עָלָה עֵינָי occurs only here, yet there is a similar construction [of עָלָה with בְּ, instead of Acc.] in Ps. lxxv. 5; lxxxviii. 4. The words עָלָה and כָּרַח, by themselves, are current in Jeremiah; see for the first, xxxi. 14; xlv. 10; i. 10, for the other vi. 10; xv. 15; xx. 8; xxiv. 9, etc.

Ver. 31.—Jeremiah never uses אָנֹכִי, see ver. 17; ii. 7.

Ver. 32.—אָנֹכִי, see i. 4; v. 12.—רָחֵם, often in Jeremiah, xii. 15; xxxi. 20; xlii. 12, etc.—כָּרַח חֲסָדָה is found, pointed thus, Ps. cvi. 45, besides Is. lxiii. 7.—With regard to grammatical construction, see ver. 22.

Ver. 33.—The verb עָנָה, inclinatum, depressum esse (Piel again in Lam. v. 11) Jeremiah uses in no form.—כָּלָבֹן, see Deut. xvi. 28.—נָהָה is Imperf. Piel of נָהַה, the Hiph. of which we have in ver. 32. This form occurs only here: it is shortened from נִינָה, as יִרְדָּה, ver. 53, from יִרְדָּה. See OLSEN, p. 547.—בְּנֵי אִישׁ, not found in Jeremiah; he says only once אִישׁ, xxxii. 19. [If he could use this latter phrase "only once," he was not so addicted to it that he could not use the other "only once."—W. H. H.] The phrase, besides here, is found only in Ps. iv. 3; xlix. 3; lxii. 10. At the last two places אִישׁ occurs in the immediate context.

EXEGETICAL AND CRITICAL.

Vers. 25-33. The thought underlying this section is,—the Lord has kind purposes towards the children of men in all circumstances; even if He chastises them, He does it for their good; men should so deport themselves in misfortune that they may ensure the attainment of the Lord's wholesome intention. Then will He permit His mercy to return again. [Here we plainly see the expansion of the assertion made in ver. 20, that the Lord will be mindful of the soul bowed down upon itself in submissive sorrow.—W. H. H.]—The three verses, 25-27, begin with the same word טוֹב, good, and evidently belong together, as in this section generally the connection of verses beginning with the same initial is very apparent. Thus in the three following triads, vers. 28-30, 31-33, 34-36, the verses begin not

only with the same letter, but with homogeneous words.

Ver. 25. The LORD is good—Good is Jehovah—unto them that wait for him,—to them who trust in Him. [Wait, waiting in hope, is the correct idea.—W. H. H.],—to the soul that seeketh him.—The idea of טוֹב=good, is presented to us in three aspects in vers. 25-27. Here we have the fundamental idea, that the Lord Himself is good. This belongs to His nature. He is good even when He causes pain. Man though in trouble, perceiving the goodness of the Lord, cannot defiantly murmur or faint-heartedly despair. He must rather hope even in Him who slays him, seek even Him who seems to thrust him away from Himself.

Ver. 26. It is good that a man should both hope and quietly wait for the salvation of the LORD—Happy is he who keeping silence waits for the salvation of Jehovah. [The

Hebrew construction is difficult. The authorities differ on important points. But all the translations result in the same essential meaning, which is, on the whole, as well expressed in our common English version, as in any. *It is good both hopefully and silently, i. e., un murmuringly, submissively, to wait for the salvation of Jehovah.*—W. H. H.] From the proposition that the Lord is good to those who wait for Him and seek Him, follows necessarily this other, that the man is fortunate, even in the midst of chastisement, who patiently and silently hopes for the salvation of the Lord. Thence it appears that טוֹב, *good*, here is to be taken in the sense of *felix, happy, fortunate*, which it undoubtedly has in iv. 9; Jer. xlv. 17; Is. iii. 10; Ps. cxii. 5.

[טוֹב. The attempt has been made to take this word in verses 26, 27 as a repetition of the statement in ver. 25, that *Jehovah is good*. Thus NEUMANN (see GERLACH), *Good is Jehovah to those who hope in Him . . . Good—and who waits . . . Good to the man, etc.* This creates a very harsh ellipsis in ver. 26, and reduces the meaning in ver. 27, down to this, that Jehovah is good to that man only who bears the yoke in his youth. BLAYNEY and BOOTHROYD avoid these two difficulties, by translating קָוָה in ver. 25 as a singular noun (which OWEN claims as the correct reading on the authority of the *Syr.*), and by introducing an illative particle (*therefore, hence*) in ver. 26, that is not in the Hebrew. BLAYNEY: *Jehovah is gracious unto him that waiteth for Him . . . He is gracious, therefore let him wait . . . He is gracious unto a man, etc.* BOOTHROYD: *Jehovah is good to him that waiteth for Him . . . He is good, hence let him hope, etc.* Besides the grammatical difficulties above stated, these two translations, by making an independent proposition of ver. 27, teaches the wretched doctrine that God is necessarily *gracious or good* to a man who is afflicted in his youth. They are, too, open to the grammatical objection that GERLACH brings against NEUMANN's translation, that it would require the suffix at the end of verse 26, instead of the name *Jehovah*. The repetition of the word טוֹב in these verses should, doubtless, be regarded merely as a sort of initial rhyme, intended to please the ear and the eye, and to fix the attention.—W. H. H.]—If טוֹב is taken in the sense of *felix*, the following יָחִיל explains itself. It is insufferably harsh to take this as Imperf. Hiph. as many do. EWALD refers to this, § 235 a. The examples adduced by him in that place, afford no analogy to the case before us. Why should not טוֹב here be construed precisely as it is immediately afterwards in ver. 27? The double ! is easily explained, if we take יָחִיל as a verbal adjective from יָחַל, as GESENIUS (*Thes.* p. 590. comp. 827). WINER, FUERST and others do, although this adjective does not occur elsewhere. An objection to this may be urged from דִּיכָם, which is only found besides here in Is. xlvi. 5, and Hab. ii. 19, where it has an adverbial signification. But the question is, whether דִּיכָם is a pure adverb, or not rather an original adjective noun (see אֵלֶּם, *a forefront, porch*).

EWALD affirms the latter, § 204 b. Comp. § 163 g. In this original adjective signification may דִּיכָם stand here. MAURER, indeed, proposes to take יָחִיל and דִּיכָם substantively, *bonum est expectare et silere; propr., expectatio et silentium=tacita expectatio*. He refers in this connection to רָכִיל. But, as EWALD shows, § 158 a, this formation occurs even where it has an abstract sense, as רָכִיל *obtretractio*, רָכִיל *totality*, yet there is always a passive idea beneath it, as, for example, *retributio* originally *retribution, disposition* originally *the being disposed*. So also רָכִיל was originally *obtrectatum*, רָכִיל *consummatum*. According to this יָחִיל would be *expectatum*. But this sense does not suit here. The connection requires the pure abstract idea of *expectatio*.

Therefore we take יָחִיל and דִּיכָם in the adjective sense, and the double ! for *as well as, as also, or both—and*. [*Both hopeful and silent or submissive.*]

Ver. 27. *It is good—Good is it—for a man that he bear the yoke in his youth.*—If that one is happy, who silently waits and endures, then it follows that sorrow itself has its good side: for it begets that silent endurance. It is the hot fire that ripens that noble fruit. Therefore in the next place the Poet calls bearing the yoke something good. He adds, it is true, *in his youth*. This seems to have caused the interpreters difficulty, even in old times. The Aldine edition of the Sept., and thereupon THEODORION, translated ἐκ νεότητος αὐτοῦ, *from his youth*. And in fact many Codices read ἐκ νεότητος, *from his youth*. But the idea of *youth* is not to be taken in too restricted a sense. By it the Poet would indicate evidently, not youth in opposition to manhood, but the period of still fresh unbroken strength, in opposition to the period of broken and diminished vitality. He would then understand manhood as included in youth. He would not exclude the thought that it may be wholesome, in a certain sense, for the old to bear the yoke. He means only that the time of vigorous strength is *especially* the time when bearing the yoke may be of advantage. For then a man is pre-eminently pliable. Then can he learn, in the school of the cross, things that will be of the greatest use to him in his later life. [CALVIN understands *the yoke* as that of instruction, instead of chastisement; submission to the teacher. So the Chaldee paraphrases explain it. But the whole context requires us to understand the yoke of affliction and submission to Divine Providence. See especially the following verses, 28-33.—W. H. H.]

J. D. MICHAELIS has concluded from this verse, that Jeremiah wrote it when a young man. It seems to me that there is some truth at the foundation of this remark. In this third chapter the *person* of the speaker stands out in the foreground. In the connection of this chapter, then, this expression can certainly be better understood in the mouth of a man in the vigor of his strength, than in the mouth of an old man. Since then Jeremiah, at the time of the capture

of Jerusalem, stood at the very least on the threshold of old age, having a ministry of forty-two years behind him, which he had begun rather after, than before, or at his twentieth year (see *Introduction to Jer. Proph.*, p. xiii.), therefore this place is rather against than for Jeremiah's authorship of this Song. [Is it natural for a young man to talk about patiently and silently bearing a yoke? Is it not natural for an old man, looking back upon a long experience, to recognize the benefit of early crosses and afflictions? Could we imagine anything more likely to be said by the pious Prophet in his old age, than what is here said? And is it not just what his personal sufferings that begun in his youth long before Jerusalem was destroyed, would have led him to say? And, finally, do we not recognize everywhere in these Lamentations, the spirit of one who has been long a stranger to happiness, who,—unlike the young man, strong, sanguine and self-reliant,—has lost all hope save a hope in God, looking far onwards into the hidden future, that is to be waited for in silent passive, submission?—WORDSWORTH: "The sentiment before us is very appropriate to Jeremiah, who had been chastened in early life by God, and had thus learnt a lesson of patience and cheerful resignation under the severest personal afflictions; and he here recognizes the benefit of that early discipline."—W. H. H.]

Ver. 28. **He sitteth alone and keepeth silent.**—The bearing of the yoke is not unconditionally wholesome for a man, but only when it is done in the right way. That is no right and wholesome way of bearing the cross, when one is impatient and perverse, and desires to shake off the yoke. Rather, the yoke should be borne in silent and patient submission.—The *sitting alone* is in opposition to cheerful intercourse with men. This Jeremiah himself makes explicitly conspicuous, when he says, xv. 17, "I sat not in the assembly of the joyful [E. V., *the mockers*], nor rejoiced; I sat alone, because of Thy hand: for Thou hast filled me with indignation." Only in silence and solitude do Divine chastisements affect the heart. Whoever permits himself to be diverted by the noise of the world, drowns the voice of God, which speaks to our heart by means of the yoke. Compare, besides, i. 1; Lev. xiii. 46.—*And is silent*: comp. ii. 10, 18; Jer. xlvii. 6; xlviii. 2.—**Because he hath borne it upon him,**—when [because] *He imposed it on him.* The old translators (SEPT., JEROME, SYRIAC) have taken the verb in the sense of *taking upon one's self* [so E. V., CALVIN and OWEN], because they thought, the subject being wanting, the subject of the immediately preceding verbs must be supplied. But the Hebrew verb (שָׁטַל) as also (שָׁטַל) means *tollere, imponere* [to lay upon, to impose]. The whole context readily supplies Jehovah as the subject, and the word itself gives the object. [BROUGHTON, HENDERSON, NOYES and GERLACH, all agree with NÄGELSBACH, in taking the verb in an active sense, and in making God the subject of the verb,—because, or when *He laid it upon him.* CALVIN, evidently dissatisfied with his own rendering, confesses that the expression does not seem natural to him, and suggests another reading. NOYES remarks that

"the name of God is understood, as often in Job," and refers to his note on Job iii. 20.—W. H. H.]

[LUTHER, PAREAU, DE WETTE, MAURER, THENIUS and NOYES, make vers. 28-30 dependent on '2, that, in verse 27, and expository of the meaning of *bearing the yoke.* It is good that a man bear the yoke in his youth, that he sit alone and is silent, etc., that he put his mouth in the dust, etc., that he give his cheek to him that smiteth him, etc. This gives a good sense; but the emphatic idea in ver. 27, is,—not that a man bear the yoke, but that he bear it in his youth; it is hardly possible, therefore, that vers. 28-30 can be an expansion of ver. 27, without showing why it is good for a man to bear the yoke in his youth. We are compelled, therefore, to interpret vers. 28-30, independently of ver. 27.—W. H. H.]

Ver. 29. **He putteth his mouth in the dust.**—This expression is found only here. It is different from the expression *lick the dust* (Pa. lxxii. 9; Mic. vii. 17; Is. xlix. 23). For whilst the latter denotes only the lowest degree of subjection, the former denotes likewise speechlessness, since he who has put his mouth in the dust cannot speak. Yet it is not meant that he who is humbled in the dust cannot say anything at all. Only he shall restrain himself from murmuring. Ejaculations of humble imploring prayer may be extorted from the heart. As such an ejaculation we must regard the words—if so be there may be hope,—perhaps there is hope. For if we take these as the words of the Poet, then we cannot understand why they occur just here. They would in that case stand as well or better at the end of ver. 30, in place of *he is filled full with reproach.* Here at the close of ver. 29, they are only in place, if they can be brought into organic union with the first member of the verse. This is done if we take them as what the humbled one is permitted to say, or rather to think, in spite of his putting his mouth in the dust. I do not on this account think, that we should supply לאמר, saying, for it would illy suit to say—he becomes dumb speaking. We must, therefore, understand the sentence, as indeed a declaration of the humbled one, but as an independent exclamation, not grammatically connected with the preceding sentence.

Ver. 30. If the three propositions, vers. 28-30, be compared one with another, a certain gradation will be perceived. For sitting alone and silent is comparatively easy. To put the mouth in the dust and yet to hope, is more difficult. But the hardest of all, without question, is to present the cheek to the smiter and patiently accept the full measure of disgrace that is to come upon us.—**He giveth—offers—his cheek to him that smiteth him.**—By him that smiteth him we are not to understand, exclusively and immediately, God. For God smites not immediately, but by the instrumentality of men. "The Lord hath bidden him," said David in reference to the revilings of Shimei (2 Sam. xvi. 11). For the sense, see Job xvi. 10; Matt. v. 39. [CALVIN: "There are many who submit to God when they perceive His hand; as, for instance, when any one is afflicted with a disease, he knows that it is a chastisement that proceeds from God;

when pestilence happens, or famine, from the inclemency of the weather, the hand of God appears to them; and many then conduct themselves in a suitable manner: but when an enemy meets one, and when injured, he instantly says, 'I have now nothing to do with God, but that wicked enemy treats me disgracefully.' It is then for this reason that the Prophet shows that the patience of the godly ought to extend to injuries of this kind."—**He is filled full with reproach.**—[CALVIN: "There are two kinds of injuries; for the wicked either treat us with violence, or assail us with reproaches; and reproach is the bitterest of all things, and inflicts a most grievous wound on all ingenuous minds."]

Vers. 31-33. The triad now following states the reason why it is good not to despair in trouble, but to persevere in silent hope. The reason is contained in three specifications; or, more correctly, in two, the second of which is shown in two particulars.

Ver. 31. The first reason is a negative one. **For the Lord [Adonai, not Jehovah. Yet see *Intr.*, *Add. Rem.*, p. 32,] will not cast off for ever.**—The same expression as Ps. lxxvii. 8; comp. xlv. 24; lxxiv. 1. CALVIN: "It is certain there will be no patience, except there be hope . . . As patience cherishes hope, so hope is the foundation of patience; and hence consolation is, ac-

cording to Paul, connected with patience; Rom. xv. 4."]

Ver. 32. The second reason contains two particulars. The first is a positive one: the compassion of God after He has a long time smitten, will yet appear again. **But though he cause grief, yet will he have compassion according to the multitude of his mercies.**—*For if He has afflicted, then is He moved to compassion according to His great mercy.* With regard to the meaning, see Hos. vi. 1, Job v. 18; Ps. xxx. 6 (5). [See also Is. liv. 7, 8; Ps. lxxxix. 32-34.]

Ver. 33. The second particular of the second reason is expressed in a negative form: God must, after He has smitten, have compassion again, because chastisement is not with Him an end, but a means. The essential disposition of His heart is love. Therefore chastisement is not the proper or true expression of His feeling towards us. **For he doth not afflict willingly** [marg., *from his heart*], **nor grieve—yet He grieves** [and grieve.—W. H. H.] **the children of men.**—*From the heart:* Not out of His heart, but if we may be allowed to speak of God anthropopathically, chastisement comes from His heart. The antithesis indicated here is not expressed in the context [*willingly*, see Num. xvi. 28]. For the sense, see Ps. cxix. 75; Jer. xxxii. 41; Deut. xxviii. 63.

III. 84-39.

34, 35 To crush under his feet all the prisoners of the earth. To turn aside the right of a man before the face of the Most High. To subvert a man in his cause, the Lord approveth not. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his sins?

TEXTUAL AND GRAMMATICAL.

Vers. 34-36.—The three infinitives which begin these verses, can only depend on רָאָה. But רָאָה in connection with אָל or עַל has the meaning of *intueri in aliquid*, fixing the eyes on something (Is. xvii. 7; Ex. v. 21). Owing to the affinity between אָל and עַל (See *Ew.*, § 217, c, d, f), לִי רָאָה can be used for אָל רָאָה. So Ps. lxiv. 6, and here [GERLACH refers also to 1 Sam. xvi. 7]. The necessity of choosing a word beginning with לִי, on account of the alphabetical arrangement, has here at any rate decidedly prevailed. [NEUMANN, according to GERLACH, makes these infinitives dependent on אָל of ver. 33, God does not willingly allow all that Israel suffers; but this involves great difficulty in interpreting last clauses of vers. 35, 36.—W. H. H.]

Ver. 34.—רָאָה does not occur in the Kal, Jeremiah uses it once in the Pual, xlv. 10.—The suffix רְגִלִי (the peculiar opinion of OTTO, who takes it as synonymous with לִפְנֵי, we dismiss), can only be referred to the subject concealed in רָאָה. Use the Participle instead of the Infinitive, and the reference is instantly plain.—אָמַר Jeremiah never uses.

Ver. 35.—The phrase הִטָּה הַטָּה מִשְׁפָּט פִּי never occurs in Jeremiah. [Yet he was most familiar with it, especially in his favorite book of Deuteronomy.—W. H. H.] He uses הִטָּה many times in another sense, v. 25; vi. 12; vii. 24, etc.—מִשְׁפָּט-אֱבִינִים, comp. מִשְׁפָּט אֱבִינִים, Jer. v. 28.—עֲלִיָּה as a name of God, not in Jeremiah; he uses the word only twice, in a local sense xx. 2; xxxvi. 10. [See *Intr.*, *Add. Rem.* p. 32.]

Ver. 36.—עָנָה, only Piel, Pual and Hithp., occur. The word does not occur at all in Jeremiah. In Lamentations the substantive עֲנָה, ver. 69, is also found.—רִיב, Jer. xv. 10; xxv. 31, etc.—The construction אֲדָם בְּרִיבֵי seems to be chosen to vary the phrase from ver. 35; for elsewhere we find only עֲנָה מִשְׁפָּט (Job viii. 3; xxxiv. 12), צָרָה (Job viii. 3), or רִיב (Ps. cxlvi. 9).

Ver. 37.—[וְהָיָה.] NABELSBACH in his *Grammar* refers to a similar use of 3d Pers. Fem. Sing. of verb in Jud. x. 9; 1 Sam. xxx. 6, יִהְיֶה צָרָה לִי; Jer. vii. 31; xix. 5, עֲלֵהָ עַל-לִבִּי; Jer. xlv. 21, וְהָיָה עֲלֵהָ עַל-לִבִּי; and Josh. xi. 20; 2 Kings xxiv. 3, הָיְתָה. The last two examples show that OWEN is wrong when he says that this verb is "probably always masculine, when it has this meaning," and should, therefore, be taken here as second person masculine.—W. H. H.]

Ver. 38.—I do not think that ver. 33 depends on אִמְרָא in ver. 37, as LUTHER translates, *Who then may say, that such a thing is done without the Lord's command, and that neither evil nor good comes out of the mouth of the Most High?* For אִמְרָא in ver. 37 is not merely to say, but it involves here the abstract idea of command, which does not need an object following after it, in order to define it. But ver. 38 must be taken independently as a question. See Exeg. notes below on ver. 36.—רָעוֹת, Jer. xlii. 9.

Ver. 39.—אִמְרָא reminds us of the grammatical construction of אִמְרָא, Ps. xlii. 3; lxxxiv. 3; 2 Kings xix. 4, 16. Jeremiah uses the adjective אִמְרָא only in the formula of an oath, אִמְרָא; or, אִמְרָא, iv. 2; v. 2; xii. 16, etc.: in xxxviii. 2, it seems to be a verb,—see at that place.—אִמְרָא, see i. 8; Jeremiah uses neither in the singular nor in the plural.

EXEGETICAL AND CRITICAL.

Vers. 34-39. We have already, at ver. 30, discriminated between an indirect and an immediate chastisement. It is there left undecided, which may be intended. But this point remaining uncertain must now be made plain. All the grounds of consolation, brought together in what precedes, must be acknowledged as valid and substantial. But they apply only to such sorrows as those of which God is esteemed the immediate author. But how is it with those sorrows which the malice of men inflict upon us? The opinion might arise, that these evils befall us without the intervention of God, and that He takes no notice of them. Yet these evils are very numerous; and what consolation can be afforded against these evils from what is said in vers. 25-33, to those who are suffering under the hand of God? To this question it is now explicitly answered, in vers. 37, 38, that nothing in the world is done without God's will, that no man has the power to act with absolute creative independence, that both good and bad fortune depend on the will of the Lord. Consequently there is no reason for sighing despairingly over any calamity, whatever it may be. There is no absolute misfortune—except sin! All sorrow of the heart then concentrates itself on the source of evil, on wickedness.

Ver. 34. **To crush—to trample—under his feet.**—The pronoun *his* must refer to the subject of the infinitive to crush. [OWEN absurdly refers it to *man* in the last verse, where the last words literally are *children of man*.—W. H. H.] **All the prisoners of the earth.**—This cannot mean literally all the prisoners on the whole earth. This is evident from the use of the verb to see (רָאָה), ver. 36, in the perfect tense. The Poet can only have in his eye real, concrete circumstances. Only those prisoners can be intended, already spoken of above, i. 8, 5, 18. יָרֵא, earth, [improperly translated *land*, by BLAYNEY, BOOTHROYD and HENDERSON] is not against this; see Ps. xlii. 4; xxxviii. 3. DELITZSCH at this place, *GESEN. Thez.*, p. 154. [BLAYNEY's arguments that the *prisoners* intended are those held and enslaved for debt, could satisfy no one but himself.—W. H. H.]

Ver. 35. **To turn aside the right of a man—to bend the right of a man** [i. e., to deprive a man of his legal rights.—W. H. H.]. See Ex. xxiii. 6; Deut. xvi. 19; xxiv. 17; xxvii. 19; 1 Sam. viii. 3; comp. Prov. xvii. 23; xviii. 5; Is. x. 2.—**Before the face of the Most High.**—The author thinks here of the omnipresent and omniscient God, who enthroned on high looks far down on Heaven and earth (Ps. cxlii. 5, 6).

[BLAYNEY translates עֲלֵי (the Most High) here as *superior*: asserting that it cannot refer to God, because no one can wrest judgment where He is the Judge. The meaning evidently is, however, to pervert judgment at earthly tribunals, though this is done, as it were, before the very face of the Most High, who sees all things and is present everywhere.—W. H. H.]

Ver. 36. **To subvert.**—The word means to bend, to bend down, and is used both in reference to persons (Job xix. 6; Ps. cxix. 78; Eccl. vii. 13), and things (Am. viii. 5; Job viii. 3, etc.). **A man in his cause—in his law-suit.** The Lord approveth (marg. seeth) not. *Has not the Lord seen that?* In this sentence the signification of the verb and the form of the proposition are doubtful. As regards the meaning of the verb רָאָה, I do not believe it can be taken in the sense of *choosing, preferring* (see Gen. xli. 33; Deut. xii. 13; 2 Sam. xxiv. 13); or in a sense derived from that meaning, *agreeing to, allowing* (EWALD). For where רָאָה has the meaning of *choosing*, there are always a number of objects placed before the sight, among which the subject, after looking round by way of examination, makes his choice. But it cannot be said that where God permits the injustice done by men, He has positively chosen it. [The learned and sagacious commentator, in the heat of his argument, has made a singular blunder. The proposition is not necessarily a question, involving an affirmative answer, but may be a direct affirmation, that God does not approve, choose, or look with favor on such injustice (רָאָה לֹא).—W. H. H.] Further, this sense would not suit the construction of the infinitive with ל depending on רָאָה (see Gram. note, vers. 34-36, above). We are obliged then to take this verb in its natural, original sense of *seeing*. But in that case it is clear that the proposition must be taken as a question, as in verse 38. For it were a contradiction to say, the perverting of the right before the face of the Most High, the Lord does not see. What is done before the face of the Lord, He cannot fail to see. This is the very basis of the argument. If there were anything which the Lord doth not see, we might allow that that particular thing was done without His consent. But since He sees everything, then must everything that is done, be done with His consent. The absence of the interrogation is no more remarkable than at ver. 38. See for example Job ii. 10, my *Gr.*, § 107, 1. The perfect form of the verb, רָאָה, shows that the Poet had here especially in mind the oppression that had befallen Israel and the Prophet. He would say, Must not the Lord have seen all the misery which the Israelites had suffered as captives, or by the

injustice of the mighty, all the misery especially which had extorted from the Poet the foregoing lamentation? If he had had in his eye, not the concrete and actual, but merely general and possible facts, he would, without doubt, have used רָאָה, as BÖTTCHER has remarked. See below מִצֵּי, ver. 38. [The English version, *the Lord approveth not*; or as BROUGHTON has it, *the Lord liketh not*, is undoubtedly correct, and is adopted by BLAYNEY (who translates the verb *seeth not*, but explains it in the sense of *not approving*), BOOTHROYD, HENDERSON and WORDSWORTH. It avoids the harsh and arbitrary explanation of supposing vers. 34-36, the language of an objector, who affirms *the Lord doth not regard* these acts of oppression and injustice, as CALVIN and OWEN suggest. It also avoids the equally arbitrary assumption of NÄGELSBACH, GERLACH and NOYES, that these words are put interrogatively. There is nothing in the form or context to suggest a question. Ver. 38 is no parallel to this case: for there the question is suggested by the question that precedes and the question that follows it: the whole triplet is in the interrogative style. It is dangerous to allow the right to assume an interrogation for the sake of surmounting a difficulty. Were this license generally accepted, the Bible could be made to teach the very reverse of what it does teach, by assuming that its positive affirmations, are interrogations emphasizing the contradiction of what is apparently asserted. The opinion that רָאָה means to *view with pleasure, preference or approbation*, only when followed by the preposition בְּ, has been so generally accepted, that Dr. J. A. ALEXANDER hesitated to give רָאָה followed by לְ that meaning in Is. liii. 2. Yet only that meaning suits that passage: and in 1 Sam. xvi. 7, we have רָאָה with לְ twice in this exact meaning of *regarding with pleasure, with favor, with approbation*,—"man looketh on the outward appearance, but Jehovah looketh on the heart." It will be found on examination of those passages where רָאָה is construed with בְּ, that the preposition intensifies the sense and seems to denote *looking steadfastly at a thing, feasting the eye upon it with inward delight, or with exultation as over a prostrate foe*. But רָאָה without בְּ, is also used to express the idea of *looking at a thing with indulgence and allowance*, where no special complacency is implied. It is thus used here, and in exactly the same sense that it has in Hab. i. 13, "Thou art of purer eyes than to behold evil," מְרוֹת רָע. WORDSWORTH: "The sense is,—For a man to crush under his feet all the captives of the earth (as the Chaldeans crushed indiscriminately their Hebrew captives, without regard to sex or age), to pervert a man's cause in the face of the Most High, to subvert a man in his cause—*this* the Lord does not look on with approval. For He is of purer eyes than to behold iniquity."—W. H. H.]

Ver. 37. **Who is he that saith, and it cometh to pass, when the Lord commandeth it not?**—*Who is he that spoke and it was done, unless the Lord commanded it?* [NOYES: "Who is he that can command anything to be done, so that it shall be effected, unless Jehovah

permit or order it to be done?"] This verse affords the proof that the evils, enumerated in vers. 34-36, had not befallen those who suffered them, without God's consent. This verse reminds us that there is only one single absolute creative causality; for the words אָמַר יְהוָה [*He said—and there was*] do, without doubt, refer to the creative-word (Gen. i. 3, etc.). Were there a man of whom it could be said,—*He spake and it was done, He commanded and it stood fast* (Ps. xxxiii. 9), then it might be possible that those evils had befallen Israel at his command, and not Jehovah's. Evidently the Poet has in mind these words just quoted from Ps. xxxiii. 9, although he quotes from memory as appears from the substitution of יְהוָה for יָדָה. But see the *femin.* in such cases, my *Gr.*, § 60, 6 b [see *Gram. note above*]. The second clause of ver. 37 is evidently suggested by the second clause of Ps. xxxiii. 9, only it is changed into a negative sentence, which serves likewise to define the implied negative of the first clause. There are some, indeed, in reference to whom the expression אָמַר יְהוָה [*he spoke and it came to pass*] might in a certain sense be used, but only when the Lord has also commanded what is done. There is no one whose will is efficient without the consent and command of the Lord. The explanation, *Who then may say, that such a thing is done without the Lord's command?* (LUTHER, ROSENMUELLER and others), is ungrammatical. It ignores the Imperfect with *Wav consecut.* [The thought is the same as in Amos iii. 6, *Shall there be evil in a city, and the LORD hath not done it?*—OWEN gives an entirely new version. *Who is he who says, That Thou art Lord who dost not command?* This is on the assumption that vers. 34-38 contain the sentiments of an objector, whose argument now is, in vers. 37, 38, "that God as a Lord or Sovereign does not command or order events, and for this reason, because both evil and good cannot come from Him." This interpretation, harsh, difficult and against authority, could only be accepted in case רָאָה לֹא, ver. 36, must mean *does not see, regard or observe*, and not *does not approve*, (see notes, ver. 36). and also in case יְהוָה in this verse, must be rendered as 2d person masculine, and not 3d person feminine (see *Gram. note above*).—The connection of this triplet with the preceding one, according to Dr. NÄGELSBACH's interpretation of ver. 36,—*has not the Lord seen that?*—is very obvious. But it is no objection to the other interpretation—*the Lord does not approve*, that these three verses recognize God's agency in the evils that befall men. It is the problem constantly recurring in the Bible, that God does not approve of oppression and injustice, and yet God makes sin the punishment of sin. No one can sinfully injure his neighbor with God's approbation: and yet the injury he does is God's providential chastisement of transgressors.—W. H. H.]

Ver. 38. **Out of the mouth of the Most High proceedeth not evil and good?**—*Goes not out of the mouth of the Most High the evil and the good?* If there is no one who is able to make his will efficient without God's permission, then follows necessarily the general proposition, that

everything, as well evil as good, proceeds from the mouth of God, i. e., is done by God's command. It certainly is not the Poet's intention here to suggest any reflections on the origin of moral evil. He has in his eye, according to the whole context, only the contrast of prosperity and adversity. By *the evil* he means physical evil or misfortune, and by *the good*—physical good or happiness. And although misfortune is frequently a consequence of moral evil, according to vers. 84-86, yet he regards this consequence only with reference to its bearing on human welfare, and not with reference to its causation. What he wishes to say is, that the Lord permits wrong and violence, as well as those actions that tend to promote happiness, in order, according as His purpose may be, to chastise or to bless. But he did not intend to say that God had positively willed what is evil, although the significance of evil is not exhausted in the idea of chastisement.

Ver. 89. Since happiness and misfortune are both equally willed of God, both must be good, and nothing belonging to either of them should cause us to murmur. As a man who has brought upon himself wholesome sickness by means of bitter medicine, ought not to complain of that medicine, but should blame himself for having caused the necessity of using it, so a man should not complain of the evils which befall him, for these are only the necessary means of curing the sickness of sin, of which he himself is guilty. If he will lament, let him lament for his sin. See Jer. xxx. 15.—**Wherefore doth a living man complain** (marg., murmur).—*For what sighs the man who lives?* The verb, *נָחַם*, is *respire, gemere*, to sigh with the kindred idea of *murmuring*, Num. xi. 1, which is the only place except this, where the word occurs. The expression *a living man*, *אִישׁ חַי*, is difficult. It cannot be taken, with PAREAU and ROSENMUELLER, as synonymous with *אִישׁ*, a man, in which case *אִישׁ חַי*, would be, properly speaking, superfluous. Neither can it be taken for *חַיָּה*, *vita, life*, in which case the sense would be *cur qurritur homo vitam scil. calamitosam* (MAURER) [why complains man of life, i. e., because it is calamitous]? As little can it be called *as long as he lives* (J. D. MICHAELIS); or, *although he lives*, since he yet lives and could do something better than sigh (EWALD). The only sense corresponding to the context is, *what does the man as a living one sigh for?* *As a living one*, i. e., as one who still finds himself in this life's school of discipline. How should we in the time appointed for affliction mourn over our afflictions? A living man should not allow himself to be surprised by "the fiery trial" as if thereby some strange thing happened unto him (1 Peter iv. 12): only that happens to him which is natural and inevitable. **A man for the punishment of his sins?**—*Every one on account of his sins*. This can only be the answer to the question proposed in the first member of the verse, designed to rectify the evil in view, —not sufferings, but sins should be lamented.

[The difficulties of this verse are great, as is evident from the variety of translations and interpretations it has suffered. Four questions are to be answered. 1. The meaning of the verb

rendered *complain* or *murmur*? 2. The force of *אִישׁ*, living? 3. The sense in which *a man*, *אִישׁ*, of the second member of the verse is to be taken? 4. Whether the whole verse composes one question, or includes a question and a responsive exhortation or a question and a simple answer?—1. The meaning of the verb *נָחַם*? ABEN EZRA derived it from *נָחַם*, and rendered it by *נָחַם*, to lie (see CALVIN, FUERST, GERLACH). Hence MÜNSTER, taking ver. 88 as a denial of Divine Providence, explains ver. 89 thus: *blasphemia hæc vox est 'mentiturque homo in peccatis suis,'—this is a blasphemous saying 'and man is a liar in his sins'* (GERLACH). ISAACI derived the verb from *נָחַם* (FUERST). From this root possibly, by some far-fetched analogy, BROUGHTON brought his unique translation, which has the sole merit of relieving us of the difficulty of explaining a *living man*, *אִישׁ חַי*, and *a man*, *אִישׁ*, by making one the subject, and the other the object of the verb,—*what should living man grudge any person after his sin?* But what this means the learned Hebraist has not explained. CALVIN is very positive that the word here and in Numbers, means to *weary one's self*. "*Why should he weary himself, a living man, and a man in his sins?* for as long as men thus remain in their own dregs, they will never acknowledge God as the judge of the world, and thus they always go astray through their own perverse imaginations." Others render it in a similar sense: "*Why doth he afflict himself by his sins?* Why doth he procure evils to himself by the committing of sin?"—"Why doth he vex himself? (to wit, by impatient carriage under God's hand), *even a man in his sin, persisting still in the same*" (see GATAKER). The Versions and Lexicographers, however, with great unanimity, and apparent reason, derive the verb from *נָחַם*, to breathe hard, to sigh, and take it in the sense of *murmuring, complaining*, as above. There is no room to doubt that this is its meaning. 2. What is the force of *אִישׁ*. PAREAU and ROSENMUELLER, deny that this word is emphatic. They claim that *אִישׁ*, alone, is used for *man*, referring to Ps. cxlii. 2, and regard *אִישׁ חַי* added here, as a mere redundancy of language by Jeremiah, who was not chary of words, *verborum non parcior*. We are then to take the expression *living man*, as meaning simply *a man*, as we often say *living man*, or *mortal man* where the adjective is superfluous: (ROSENMUELLER translates the text simply *mortalis*.) To this we answer 1. The word *אִישׁ* in Ps. cxlii. 2, is emphatic:—None living, i. e., no *living* man is just, or *innocent* in God's sight. The inference may be allowed, possibly intended, that those not *now living* may have passed into a state of *innocency* in God's sight. 2. The position of the word after *אִישׁ חַי* (reminding us, as NAGELSBACH says, of *אִישׁ חַי*, see gram. note above) and also the accent it bears* show that the word is emphatic. In this case it is difficult to assign any other

* OWEN, in utter violation of the accents, connects *אִישׁ חַי* with *נָחַם*, and translates,

Why complain should man,
Any man alive, for his sin?

meaning to it, than that which EWALD and most commentators do, *why sighs man living*, i. e., since he lives. DR. NAEGLSBACH says it cannot have this meaning: but he gives no reason why it cannot: and his own translation involves this sense, (*what does a man sigh for who lives, der lebt?*) while his explanation in the commentary, *man as a living one (als ein Lebender)*, "i. e., as one who still finds himself in this life's school of discipline," adds to the original, and what he calls impossible idea, of *one who yet lives*, another and fanciful notion of his own. MICHAELIS, EWALD, GERLACH, BLAYNEY, BOOTHROYD, HENDERSON and NOYES, all agree in the sense which our English Version seems to suggest, which WORDSWORTH also adopts and explains thus: "Wherefore does a man, whose life is still spared by God's mercy, and to whom, therefore, the door of repentance and pardon is not yet closed, *murmur* (see Num. xi. 1, where the same word, literally signifying to *breathe hard*, is used), instead of using his breath and life in order to pray for forgiveness, and to amend his practice?" 8. In what sense are we to take נָכַח, *a man*, in the second member of the verse? While אָדָם is the generic name for *man* in the widest sense, נָכַח is supposed to be a more distinctive and honorable designation, as implying a man possessed of many qualities. Some suppose that it is used emphatically here in this sense, as BLAYNEY suggests. Since most languages have a variety of words signifying man, most of the Versions render אָדָם of the first member, and נָכַח of the second, by terms of corresponding significance, as if intending to express an emphasis in the last term,—ἀνδρῶτος, ἀνὴρ; *homo, vir; Mensch, Mann*,—a distinction that seems to be aimed at in English in a version given by GATAKER, *Why should a living wight complain, or murmur, any man for his sin?* This distinction, if intended, would give a good sense, *Why should a living man, a truly manly man murmur at the punishment of his sins?* The Arabic gives the following sense: *He who dissolves himself in lamentations and sighs, is a weak man; the strong man is ashamed of his sins (Prediger-Bible)*. CORN. VAN WAENEN, according to ROSENMUELLER, inferred from the Arabic that וְנָכַח has the sense of being *affected with shame*, and joining it to נָכַח in spite of the strong disjunctive accent, translated thus: *Why does the mean man (homo vilis) dissolve himself in lamentations? The noble man (vir nobilis) will restrain himself for shame on account of his crimes.* But there are no proofs or analogies for this strongly contrasted use of אָדָם and נָכַח. We can, however, take נָכַח here, as DR. NAEGLSBACH does, in a sense that אָדָם often has, of *every one*, each man individually considered. See Joel ii. 8; Jer. xvii. 5, 7; Jos. vii. 14, 17, 18; 1 Chron. xxiii. 8. There are many other passages where the word may be rendered *every man* or *every one*. GESSENIUS gives it this meaning in our text. This rendering prevents the necessity of breaking up the verse into two separate and distinct members. 4. Does the whole verse include a single question? Many versions take the first member as a question, and the second

as a responsive exhortation. So the old Geneva, which NOYES adopts: *Wherefore then murmureth the living man? Let him murmur at his own sins!* GERLACH's objections to this are well taken. The antithesis would then require that in the question some cause of murmuring should be stated, which the prophet would indicate as an improper one; as, 'Wherefore murmureth living man on account of his misfortunes?' Let him murmur on account of his sins.' It may be said that the cause may easily be inferred from the context. Still it would seem strange that such an important antithesis was not distinctly expressed. Besides, this rendering makes it necessary, not only to repeat the verb contained in the first member and not expressed in the second, but to change it from the Indicative mood to the Imperative, *why does he murmur, let him murmur.* These difficulties are overcome by taking the verse as a question and a simple answer, not expressed in a hortatory form. So DR. NAEGLSBACH: *Why does the man who lives mourn? Every one on account of his sins.* So MAURER, quoted by GERLACH, *quid i. e., cur queritur homo dum vivit? Unusquisque ob peccata sua. Hinc illæ lacrymæ! Peccatis sibi quisque contrahit de quibus queritur mala.* "Why does man mourn whilst he lives? Every one on account of his sins. Hence those tears! By his sins each one has brought on himself the evils he complains of." A great objection to dividing this verse into question and answer is, that it mars the rhythmical parallelism which is a peculiar feature of this poem [see *Intr., Add. Rem.*, p. 23], and quite destroys the remarkable and beautiful symmetry between the several verses of each triplet, which prevails in this part of the poem. For the same reason that each verse in this triplet should be a question, if one is, each verse ought to contain a question and an answer, if one does,—or else each verse should form an entire question by itself. Besides, the connection seems to require such a construction. The declarations that God does not inflict evil willingly, *from His heart*, that He does not look with favor on oppression and injustice, and yet that nothing comes to pass without His permission, whether it be evil or good, prepares us for the question, *Why then does man murmur when he suffers in the righteous Providence of God for his sins? Why should living man—man whose life is mercifully spared—complain or murmur, every one on account of his sins, i. e., of the effects of his sins?* The idea of dividing the sentence into a question and response arose, undoubtedly, from the difficulty of taking נָכַח in the usual sense of *a man*. But by rendering it *every one*, and remembering that אָדָם is generic, like *homo, ἀνδρῶτος, Mensch*, and can be best expressed in English by *men*, as even in German LUTHER rendered it, *Wie murren denn die Leute im Leben* also? the apparent difficulty of construction entirely disappears. *Why should living men complain or murmur, every one on account of his sins?* There can be no valid objection to understanding *sins* as put for their effects, the sufferings or punishment they involve. So most of the versions and interpreters. Or we can take *sin* in the sense of guilt, liability to punishment. WORDSWORTH: "Literally, *for his sins*—for his own

fault. Why does the sinner murmur at God for that which he has brought on himself by his own sin, and which may be removed by repentance?

See what follows."—The Future form of the verb implies here a conditional sense, *why should, etc.* —W. H. H.]

III. 40-42.

40 Let us search and try our ways, and turn again to the LORD. Let us lift
41 up our heart with *our* hands unto God in the heavens. We have transgressed
42 and have rebelled: thou hast not pardoned.

TEXTUAL AND GRAMMATICAL.

Ver. 40.—פָּשַׁע, *perfidere, perestigare*, is not found in Jeremiah. See Ps. lxi. 7; Prov. ii. 4; xx. 27.—חָקַר, *fidere, eruere, perscrutari*, occurs in Jer. xvii. 10; xxxi. 37.—[GERLACH: "The LXX have taken the forms נִחַשְׁתָּהּ and נִקְרָהּ for *fem. part. niph.*"]—עָדָה is emphatic, EWALD, § 217, a. *let us go back, not half way, but the whole.* [ROSENMUELLER and THENIUS deny that it is emphatic, and represent it as equivalent to לָא. GERLACH agrees with NAEGLERBACH, and refers to Hos. xiv. 2, 3, where both prepositions stand side by side with a difference of meaning not to be mistaken.]

Ver. 41.—לָא is cumulative, as Lev. xviii. 18; Ez. xlv. 7. [Also Ez. vii. 26. The unusual use of this preposition led the Rabbins to fanciful interpretations of the text. Some have put upon it the mystical sense, *lift up our heart to our hands*, in order to second prayer with practice, (GATAKER).—W. H. H.]—לִבְּנוֹ לָא occurs only here. אֵל בְּשָׁמַיִם occurs not in Jer. See Deut. iii. 24; 1 Kings viii. 23.

Ver. 42.—נִחַשְׁתָּהּ, only occurs six times in the Old Testament, viz., besides here, Gen. xlii. 11; Ex. xvi. 7, 8; Num. xxxii. 33; 2 Sam. xvii. 12, seems to be chosen here only for the sake of the acrostic. [Very likely; yet, as a master of art, the Poet has made the necessity of the choice subserve the force and beauty of thought and expression. נִחַשְׁתָּהּ and נִקְרָהּ, both expressed, are emphatic and antithetical.—W. H. H.]—פָּשַׁע in Jer. ii. 8, 29; iii. 13, etc.—כָּרַדְתָּ, See i. 13, 20; Jer. iv. 17, v. 23.—כָּלָה, frequently in Jer. v. 1, 7; xxxi. 34, etc.

EXEGETICAL AND CRITICAL.

Ver. 39 constitutes the transition to something new. If there must be sighing, let it be sighing over sin says ver. 39. This exhortation is responded to in vers. 40-42, for these contain a penitential lamentation of the people for their sins. This shows that our explanation of the last member of ver. 39 is right. For, unless חָטָא, *sin*, be taken in the entirely inadmissible sense of *punishment* (MEIER, EWALD), [E. V. See notes on ver. 39], that second member of ver. 39 cannot be taken as a continuation of the question, but only in the sense of an affirmatory restriction, as we have done. It is to be observed, moreover, that the Poet here again speaks in the first person plural. We have shown above, at ver. 22 (תִּתְנֶנִּי), that the consoling hope, declared in the passage beginning with ver. 22, rests directly upon the fact that the *people* is not extinct, that there is yet a kernel remaining which can serve as a point of connection for the restoration. After the Poet, on the ground of this matter of fact, which he regarded as a pledge for the continuance of Divine grace, had made known his hope, and declared likewise his convictions that sufferings were no real misfortune, and that not on their account, but for sin, should men sigh, it is entirely natural that he utters the penitential lamentation, enjoined in ver. 39, not in his own name alone, but in that of the whole people. For the sufferings, of which he had before spoken, were not in fact punishments for *his sins*; but they were the righteous chastisement of the sin of the whole people. The whole

people then has to join in the penitential lamentation, which the Poet begins to sing in ver. 40.

Ver. 40. All true penitence must begin with acknowledgment of sin. But the knowledge of sin with men is the result of candid self-examination. Therefore, the penitential lamentation of the people begins with an exhortation to self-examination. **Let us search and try our ways.** *Let us examine our ways and search.* [Instead of murmuring against God, let us examine and search our conduct for the causes of God's displeasure and our misfortunes, in order to correct them.—W. H. H.]—**And turn again to the LORD.**—*And return to Jehovah.* The preposition in the Hebrew is forcible. [See Gram. note above]. Let us go, not half way back, but all the way back to Jehovah. Such a half-way return was, for example, the Reformation under Josiah; see Jer. iv. 1-4, and the remarks at that place. This idea of returning to Jehovah, as is well known, plays a very conspicuous role in Jeremiah; see iii. 1, 4, 12; viii. 4, 5; xxxi. 16-22, and the comments on those passages. [HENDERSON: "From the assumption of the plural in this and the immediately following verses, it is obvious that, in those which just precede, Jeremiah has in view the punishment to which the Jews, as a people, were subjected."]

Ver. 41. **Let us lift up our heart with—together with—our hands unto God in the Heavens.**—Without the lifting up of heart and hands to God there is naturally no right return to God imaginable. [CALVIN: "He bids us banish all hypocrisy from our prayers. * * When affliction comes, it is a common thing with all to raise up their hands to heaven, though no

one should bid them to do so; but still their hearts remain fixed on the earth, and they come not to God. * * As prayers, when they are earnest, move the hands, our Prophet refers to that practice as useful. At the same time he teaches us that the chief thing ought not to be omitted, even to raise up the hearts to God; *Let us*, then, he says, *raise up our hearts together with our hands to God*; and, he adds, to God *who is in Heaven*: for it is necessary that men should rise up above the world and go out of themselves, so to speak, in order to come to God." It should not be overlooked that the Prophet connects the outward forms of expression with the heart's sincerity as constituting the prayer of true penitence. There is nothing here to encourage those to think that they pray, who discard the attitude and gestures and even words of prayer, and fancy that they pray in their hearts. That prayer is an unuttered desire, a trembling emotion of the soul, a sigh, a tear, the glancing of an eye,—are only poetical truths, and, in plain prose, are only half-truths, and, as sometimes understood, half-falsehoods. The Bible never separates the prayer of the heart from its formal expression in words and acts.—W. H. H.]

Ver. 42. The first half of the verse attains the summit of the succession of thoughts begun in ver. 40, and to which the path was broken in ver. 39.—**We have transgressed and rebelled.**—*We have sinned and have been disobedient.* [*Rebelled* is a better rendering. The pronoun *we*, doubly expressed in the original, as the first word in the sentence and in the forms of the verb, "is here emphatical, as though the faithful had taken on themselves the blame of all the evils, which the greater part ever sought to disown" (CALVIN). OWEN: "To give the proper emphasis to the pronoun, the version ought to be as follows, *We, transgressed have we, and re-*

belled."—W. H. H.]—By these words the exhortation contained in last clause of ver. 39 is complied with, for they are the expression of a deep and sincere grief for sin. The second half of the verse constitutes, in a way similar to that of the last clause of ver. 39, the transition to what follows. For the words—**Thou hast not pardoned**—constitute an intermediate member between the two statements, which have respectively for their subjects, guilt and punishment. Guilt is followed with punishment, if not pardoned. That it is not pardoned in the present instance, this last clause of the verse declares.—Observe the pronouns answering to each other, *We—Thou.* [Both doubly expressed in the Hebrew. Both, therefore, emphatic.—W. H. H.]—Hence it is evident that the Poet does not wish to reproach the Lord, but, on the contrary, to make His proceedings conspicuous. [HENDERSON: "The confession is supposed to be made while the exile still continued. There is implied a fervent hope, that now it was made, the captivity would be reversed."—The breaking up of this verse into two distinct separate propositions is not such an injury to the versification as was deprecated in ver. 39. Because we have now passed the section where the symmetrical uniformity of the verses was to be preserved: because, again, this verse is a real transition to what follows, with which it is so intimately connected that GERLACH begins the new section with ver. 40: because, again, the *We, וְאֵנִי*, and *Thou, אַתָּה*, preserve a perfect antithesis, and give us a parallelism in sentiment as well as in rhythm: and because, finally, the poetical effect of this abrupt appeal to God, like the sudden outburst at the end of i. 11, *See, O Jehovah, and consider*, justifies the departure from the stricter forms of construction.—W. H. H.]

PART III.

III. 43-66.

- D VER. 43. Thou didst cover Thyself with wrath and pursue us,
 Thou didst slay,—Thou didst not pity.
 D VER. 44. Thou didst cover Thyself with clouds
 So that no prayer could pass through.
 D VER. 45. Thou madest us offscourings and refuse
 In the midst of the nations.
 D VER. 46. All our enemies
 Gaped at us with their mouth.
 D VER. 47. Terror and the pit came upon us—
 Desolation and destruction.
 D VER. 48. Mine eye runneth down with streams of water
 For the ruin of the daughter of my people.
 y VER. 49. Mine eye overfloweth unceasingly,
 Without intermission,
 y VER. 50. Until Jehovah from Heaven
 Look down and behold.

- Y VER. 51. Mine eye paineth my soul
 Because of all the daughters of my city.
 Y VER. 52. They that were without cause my enemies
 Hunted me down like a bird.
 Y VER. 53. They destroyed in the pit my life
 And cast a stone over me.
 Y VER. 54. Waters flowed upon my head.
 I said,—I am lost!
 P VER. 55. I called upon thy name, O Jehovah,
 Out of the depths of the pit.
 P VER. 56. Thou heardest my cry—hide not Thine ear
 From my prayer for relief!
 P VER. 57. Thou drewest near on the day when I called to Thee:
 Thou saidst,—Fear not!
 7 VER. 58. Thou didst espouse the causes of my soul,
 Thou didst rescue my life.
 7 VER. 59. Thou, O Jehovah, hast seen the wrong done to me.
 Judge Thou my cause.
 7 VER. 60. Thou hast seen all their vengeance,
 All their devices against me.
 W VER. 61. Thou hast heard their revilings, O Jehovah,
 All their devices against me.
 W VER. 62. The lips of my enemies and their thoughts
 Against me, all the day long,
 W VER. 63. Their sitting down and rising up, observe Thou;
 I am their song!
 N VER. 64. Render to them a recompence, O Jehovah,
 According to the work of their hands.
 N VER. 65. Give them blindness of heart.
 Thy curse on them!
 N VER. 66. Pursue them in wrath and exterminate them
 From under the Heaven of Jehovah.

ANALYSIS.

The third part, vers. 43-66, is to be compared to the night returning again after the day. From ver. 43 to ver. 48, the Poet speaks in the first person plural. The whole people unite in describing the severe calamity suffered on account of God's wrath. From ver. 48 to the end, the Poet again speaks in the first person singular. But in the first part of this passage, in vers. 48-51, the common misfortune is still the subject of his lamentation. He begins again to speak of himself in ver. 52. He first describes, vers. 52-54, the terrible ill-treatment suffered at the hands of men, according to Jer. xxxviii. 6. Vers. 55-66 contain a prayer, so that this Song, as well as the first and second, closes with a prayer. This prayer is in three parts. Vers. 55-58, thanks for deliverance from the grave. Vers. 59-63, a statement of all the injury which his enemies had done, and were constantly doing to the Prophet. Vers. 64-66, a prayer for righteous vengeance. The symmetry of the external form, which we have observed in the middle section of the Song, is wanting here, as it is also in the first part of the Song. For according to the sense, first, five verses are connected together, vers. 43-47; then, four, vers. 48-51; then, three, vers. 52-54; finally, twelve, which are again separated into subdivisions of four, five and three verses. The articulations of the discourse no longer correspond with the triplets of verses: neither is the symmetry of the initial words carried out.

As the evening twilight gradually deepens into night, so the discourse of our Poet passes over from the bright day-light of consolation, which irradiates the noble central section of our book, back again into the gloomy description of those sufferings with which Israel and the Prophet of the Lord were punished. We stand at the threshold of the last of the three sections of the third Song. If not exactly, yet almost exactly has the Poet distributed the lights and shadows, so that the first and the last of the three parts contain the shadows, and the second one affords the light. For of the 66 verses of the chapter, 22 constitute a third part. But the middle section, after the transition verses, 19-21, extends from ver. 22 to ver. 40, after which vers. 40-42 follow as another transition, corresponding to the first one as the evening twilight does to the dawning of the morning. If we add both of these transition passages to the middle section, then the first of the three sections consists of 18, the second of 24, and the last again of 24 verses.

III. 43-47.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not
 44 pitied. Thou hast covered thyself with a cloud, that *our* prayer should not pass
 45 through. Thou hast made us *as* the offscouring and refuse in the midst of the peo-
 46, 47 ple. All our enemies have opened their mouths against us. Fear and a snare
 is come upon us, desolations and destruction.

TEXTUAL AND GRAMMATICAL.

Ver. 43.—כָּכָךְ, which does not occur in Jeremiah, is used as a direct causative, as afterwards, ver. 44; See Ps. cxl. 8. [GERLACH: "Gesenius *Thea.*, and Otto take כָּכָךְ as a *reflective verb.*" Otto, quoted by ROSENMÜLLER, says *At reciproce verbum כָּכָךְ usurpari posse, non dubium*; but he prefers here to supply *nos* as the object of the verb. To make the *prom. suff.* in תָּרַד בְּכָנִי the object of כָּכָךְ, however, is impossible, since the latter, when it has the meaning of *covering*, is always construed with עַל, or לְ affixed to its object.—W. H. H.]—בָּאֵן, see Jer. xxi. 5.—[אָלָה. HENDERSON: "Upwards of eighty MSS., twelve printed editions, the ALEX. copy of the LXX., the Arab., Syr., Vulg. and Targ., read אָלָה."]

Ver. 44.—Jeremiah uses only the plural of עָנָן, and that only once, iv. 13.—כַּעֲבוֹר הַפְּלִיָּה, for the construction, see my *Gr.*, § 106, 6. [The preposition כִּן is very peculiarly used as a negative. When the idea of *motion from a place* is involved, then that which is denied is connected with the verb simply by כִּן. NARGELSBACH'S *Gr.*, § 106, 6.]

Ver. 45.—כָּחִי, כָּחִי, *delergere, coerrere*, Est. xxvi. 4, is *sweepings, dirt*. It occurs only here. [In Is. v. 25 we have כָּחִי, *sweeping, refuse, filth* (J. A. ALEXANDER).—W. H. H.]—כָּאֵלֶּם, as a substantive, only here. See EWALD, § 240, a.—Jeremiah expresses the thought contained in this verse in another fashion, see xv. 4; xxiv. 9; xxix. 18; xxxiv. 17; xlii. 18.—הַעֲפִיִּים seems to imply the dispersion of Israel among the nations. בְּכָרֵב is nowhere found in Jeremiah, he always uses instead בְּתוֹךְ, xlii. 16; xxix. 32; xl. 1; xli. 8, etc.; once only he uses בְּכָרֵב, vi. 1, and besides בְּכָרֵב with suffixes frequently iv. 14; xiv. 9; xxiii. 9, etc. [Certainly then בְּכָרֵב is not foreign to his style.—W. H. H.]

Ver. 47.—פָּחַד וּפְחַת is a quotation from Jer. xlviii. 43; Is. xxiv. 17.—הַשָּׂאת וְהַשְׁכֵּר. The peronomasia, an imitation of פָּחַד וּפְחַת, is an invention of our Poet, for it is found only here.—שָׂאת, apparently from שָׂאָה, *tumultuari, strepere*, is contracted from שָׂאת. In Num. xxiv. 17, is found שָׂת. The meaning seems to be the same as that of שָׂאָן, *strepitus, tumultus*. See שָׂאָן, Jer. xlviii. 45, and the remarks at that place. Also וְשָׂרָה, Is. lix. 7; lx. 18.—שָׂכָר, see ver. 46; ii. 11, 13; iv. 10, is very frequent with Jeremiah, iv. 20; vi. 14; viii. 11, 21, etc.

EXEGETICAL AND CRITICAL.

Ver. 43. Thou hast covered with anger, and persecuted us.—*Thou madest out of Thy wrath a veil [or covering] and didst pursue us.* As *Thou hast not pardoned*, ver. 42, constitutes a negative term of connection, so does *Thou madest a covering of Thy wrath* a positive one. For the veil of wrath with which the Lord covers Himself, conceals in its bosom the lightnings of wrath of which the Poet proceeds to speak. [The causative meaning given to the verb by Dr. NARGELSBACH, and implied, though not affirmed by GERLACH, is certainly possible (see Ps. xci. 4, לָךְ, פָּאֲכַרְתִּי, lit., *With his wing He will make, or provide*, J. A. ALEXANDER, *a covering for thee*), and is strongly recommended here by the absence of an object expressed. *He made a covering of the wrath and pursued us*, is the same as saying, He enveloped Himself in His wrath and pursued us. The definite article before *wrath, the wrath*, points to Jehovah's wrath, and makes the reflective force of the verb more apparent. In the next verse, where the *cloud* does not specify any particular cloud, but only *clouds* generically, the expression of לָךְ, for *Thyself*, is more elegant. These slight grammatical distinctions can hardly be expressed in English, in which it is best to give the same form in both verses.—The purpose of the *covering* is not that of *concealment*, but of *preparation for the pursuit of His enemies.* He

dismisses His pity and gathers His wrath around Him as a veil that covers the whole person, that He may *slay and not pity*. Or His wrath itself may be regarded as furnishing His weapons of offence, the armory out of which flash the lightnings of His wrath. Therefore the objection of J. D. MICHAELIS, BOETTCHER and THENIUS, that *he who conceals himself, does not pursue others* (although a concealed enemy may, nevertheless, be a pursuer), is not valid. We must either take the verb in a *causative* or *reflective* sense, or supply לָךְ, *Thyself*, from the next verse. This last is exceedingly awkward. If the order of the verses was reversed, this might be tolerated, though even then it is inconsistent with the usual independent completeness of each separate verse in the Lamentations. But to say "Thou didst cover with wrath"—and then hold the mind in suspense, as to the object covered, till it is announced in the next verse, is awkward to say the least, and certainly has the effect, as THENIUS asserts, of throwing all that follows the word *wrath* into a parenthesis.—Our English Version and others which make *us*, at the end of the verse, the object of the *covering* cannot be correct if the verb is here used in the sense of *covering* (see Gram. note above). Some old expositors, alluded to by GATAKER, take the verb in the sense of being *hedged in*. BLAYNEY and OWEN take it in this sense, and suppose an allusion to the practice of hunters, who surrounded their game with toils, and then attacked them. *Thou hast fenced in with anger*

and chased us (BLAYNEY). *Thou hast in wrath enclosed us and chased us* (OWEN). But how can there be an allusion to this practice of hunters in the next verse, where they give the verb the same meaning,—*Thou hast enclosed Thyself in a cloud* (OWEN)? HENDERSON also, without allusion to hunting however, gives the verb in both verses a similar meaning, *Thou hast shut us up in anger*,—*Thou hast shut Thyself up in a cloud*. But the Hebrew verb when followed by the preposition ל, to, prefixed to the pronoun, as it is in the next verse, certainly means covering one's self with something, as with a garment or a veil. See ver. 44, note. Hence it is best to take it in the same sense in this verse.—W. H. H.]—**Thou hast slain, thou hast not pitied.**—*Thou didst kill without mercy.* [The E. V. is more literal. Many versions have *spared*, instead of *pitied*. The latter meaning is better here, and the more usual signification of the verb when not joined to a preposition. See ii. 2, 17.—W. H. H.] See ii. 21. Here begins the enumeration of the aggressive acts of the Divine punishment, through which the wrath, as it were, spent itself. See ver. 66; i. 6; Jer. xxix. 18, etc.

Ver. 44. **Thou hast covered thyself with a cloud, that our prayer should not pass through.**—*Thou madest of the cloud a covering for Thyself that no prayer could pass through.* See at ver. 8. The twice recurring verb כִּסְתָּהּ, *thou coveredst*, has been differently interpreted. EWALD would take what follows the word *wrath*, in ver. 43, as a parenthesis. But these words closely connected with what precedes by 1 consecutive, contain no mere secondary thought. Others (LUTHER, THENIUS) translate, *Thou hast covered (overwhelmed) us with wrath*. But the verb has always and only the meaning of friendly sheltering, veiling or covering: and further, in that case we would expect at least נִכְסְתָּהּ [instead of כִּסְתָּהּ, *with wrath*, instead of *with the wrath*]. But, aside from the constraint put upon the Poet by the alphabetical arrangement [inducing him to repeat the same word for the sake of the initial letter], I think that two grades or kinds of covering are indicated. The first was that, in consequence of which persecution and war came upon Israel,—the second was that, in consequence of which, God heard not the prayers addressed to Him amidst the calamity of war. In favor of this view is the twofold nature of the veils or coverings indicated. The first time it is *the wrath* with which the Lord envelops Himself. Out of this veil of wrath shoot forth the lightnings, as out of a thunder-cloud, which kindle the fire of war in Israel. The second time the veil or covering is only a gloomy, dense cloud, which, like a bulwark, prevents prayer from passing through. Whether the Poet here thought of the historical pillar of cloud (Ps. xcix. 7), or of an ideal one (Ps. xcvi. 2), must remain undecided. See, besides ver. 8; Ps. lv. 2, and especially Sir. xxxii. 16, 17.

Ver. 45. **Thou hast made us as the off-scouring and refuse in the midst of the people.**—*Thou didst make us off-scourings and refuse in the midst of the nations.* Since the Lord

permitted no prayer to pass through to Him, the work of destruction, spoken of in ver. 43, made unimpeded progress; the consequence of which was, that Israel, ground down to the dust, is now an object of contempt among heathen nations. [*Off-scouring, sweepings, what is swept away.*—*Refuse, what is rejected as worthless, what is thrown away.*—CALVIN: "Paul says, that he and his associates were the off-scouring (περιψήματα) of the world, 1 Cor. iv. 13. He means that they were despised as off-scourings or scrapings. * * What the Prophet had in view is not obscure; for he means that the degradation of the people was not hidden, but open to all nations, as though God had erected a theatre in Judea, and there exhibited a remarkable and an unusual example of His vengeance,"—*among the nations*. WORDSWORTH: "*The nations, among which we Israelites are scattered.* Such the Jewish nation has been for 1800 years; and such it will remain till it turn to God in Christ."—W. H. H.] See Is. xxiv. 13.

Ver. 46. Here again, in the order of the initial letters, D is followed by D, and not Y. That this was the original order of the verses and not the result of later changes, the context undeniably proves. It is, therefore, certainly incomprehensible how any one could have thought of placing the triad of vers. 46-48, after that of vers. 49-51 (MEIER) [BOOTHROYD, likewise].—**All our enemies have opened their mouths against us.**—*gaped at us with their mouth.* This verse, which contains only a more particular definition of what is meant by בִּלְעָם [refuse, or as Dr. NÄGELSACH translates it *Schande, shame, disgrace*] in ver. 45, has already occurred almost word for word, in ii. 16, which see.

Ver. 47. **Fear and a snare—terror and the pit.** A quotation from Jer. xlviii. 43; Is. xxiv. 17. [CALVIN, BROUGHTON, BLAYNEY, NOYES, NÄGELSACH and GERLACH, all translate the second word *pit*, as it is rendered in Jeremiah and Isaiah, in the places cited above. In the latter place, Dr. J. A. ALEXANDER says, "It is a probable, though not a necessary supposition, that the terms here used are borrowed from the ancient art of hunting. פֶּחַח [*fear*] would then denote some device by which wild beasts were frightened into snares and pitfalls. It is at least a remarkable coincidence that the Romans gave the name *formido* to an apparatus used for this purpose." We may, however, take *fear* in its usual sense, without destroying the allusion to hunted wild beasts, suggested in this passage by *pit*, and in Jeremiah and Isaiah by *pit* and *snare*. He who flies for *terror* falls into the *pit*. So JARCHI, quoted by GERLACH. CALVIN: "He compares here the anxieties into which the people had been brought, to a *pitfall* and *dread*. * * The meaning is, that the people had been reduced to such straits, that there was no outlet for them; * * filled with dread, they sought refuge, but saw pitfalls on every side."—W. H. H.] **Is come upon us.**—*fell to our lot [happened to us, or came upon us], desolation and destruction*—*shame and hurt*. [The E. V. is better, and is adopted by most versions. See Gram. note above.—W. H. H.] In these pithy and forcible words the Poet sums up all that Israel had suffered.

III. 48-51.

48 Mine eye runneth down with rivers of water for the destruction of the daughter
 49 of my people. Mine eye tricklETH down, and ceaseth not, without any intermission.
 50, 51 Till the LORD look down, and behold from heaven. Mine eye affecteth mine
 heart, because of all the daughters of my city.

TEXTUAL AND GRAMMATICAL.

Ver. 48.—The first clause is found in Ps. cxix. 136, almost word for word. For construction, see my *Gr.*, § 63, 2 a. [After verbs of *plenty* and *want*, the accusative denotes the more remote object (*Naso. Gr.*).—פְּלֶגֶשׁ Jeremiah never uses. [Observe it is here the initial word, where special choice and even preference for novelty of expression would be expected.—W. H. H.]

Ver. 49.—The verb פָּגַשׁ, of which Jeremiah uses the Hiphil, once only [Jeremiah seems to have been predisposed to use words *only once*,—so new words in Lamentations need not surprise us, Jeremiah being the author.—W. H. H.], xviii. 21, occurs only in Niph., Hiph. and Hoph. Such places as 2 Sam. xiv. 14; Job xx. 28; Ps. lxxvii. 3, give it the sense of *overflowing*, as well as of *being poured out*.—וְלֹא הִרְכִּינָהּ reminds us of וְלֹא הִרְכִּינָהּ, Jer. xiv. 17.—כָּאֵין הַפְּנוּת־ seems to be only another form of the same thought in Ps. lxxvii. 3, where we read the words וְלֹא הִפְנוּ כֹנֶן is *debilem, languidum esse, viribus defici* (Gen. xlv. 26; Hab. i. 4). Both כָּאֵין, il. 18, and הַפְּנוּת־ signify *remissio, relaxatio*. Both are *ā. Aey.* See il. 18 and remarks there.

Ver. 50.—פָּגַשׁ (comp. *σκαρ-σκαθαί*, *spectare*) is *prospicere, despicere*. It occurs only in Hiph. and Niph.; is not found in Jeremiah; see Deut. xxvi. 15; Ps. xiv. 2; lili. 3; cli. 20, in all of which places the word is used with the addition of כְּפָרוֹם or כְּשִׁטְמוֹ.

Ver. 51.—If we compare the Hithp. הִתְעַלֵּל, which in such places as Num. xxii. 29; Judg. xix. 25; 1 Sam. xxxi. 4; Jer. xxxviii. 19, has the sense of *satisfying one's desire by violence*; if, further, we compare the substantives עֲלִילָה, עֲלִיָּה, and כַּעֲלָל, which denote, not merely generally *fucinus, a deed*, but also especially a *bad deed* (see Deut. xxii. 14, 17; Ps. cxli. 4; Ez. xx. 43; Jer. xiv. 18; xl. 18, etc.);—there can be no doubt that the idea of *doing a harm* inheres in the Poet also. In i. 12, 22; ii. 20, where also this word occurs, this idea is made expressly apparent by other words of this sense. But we are authorized by the above citations, to take the word in this sense, without such express indication of its meaning in the context. [GERLACH: עוֹלָל with ל, to *do some one an injury*, occurs in i. 12, 22; ii. 20; therefore there is nothing unusual in the ל here, as EWALD says.]-BÜTTCHER would read יַעֲרִי בְּפוֹת עֵינַי, of *all the weeping of my city*. But even if Piel is authorized by Jer. xxxi. 15; Ez. viii. 14,—and בָּל with the Inf., by Deut. iv. 7, yet יַעֲרִי בְּפוֹתֵי would be expected [and then would be ungrammatical, as GERLACH shows]. But no change in the reading is necessary.—יָזֶן is *causal*, as Deut. vii. 7, 8; Joel iv. 19; Is. liii. 5; Prov. xx. 4, etc.—עֵינַי, Is. xlv. 13; 2 Sam. xix. 38.

EXEGETICAL AND CRITICAL.

Vers. 48-51. These four verses treat of the eye of the speaker, as the organ by means of which he manifests his pain:—for ver. 50 contains only a thought subordinated to that of ver. 49. The new succession of thoughts begins with the last member of a triad (the D triad). Nothing like this has occurred before in this Song [where the triplets have been remarkable for their unification]. Would the Poet thus intimate that he has passed the culmination-point of his Poem, and therefore the culmination-point of its artistic structure also? It is not easy to decide. Besides, the fact that these verses are of the character of one sustained and continuous transition period, is itself an indication of artistic execution. For while in these verses the Poet himself is the speaker, yet he speaks of his own pain with reference to the public calamity [thus connecting what is here said with what precedes], whilst from ver. 52 he not only himself speaks, but he speaks of himself [so that these verses form a connecting link with what follows, and the subject gracefully passes from the public calamities to the private griefs of the speaker.—W. H. H.].

Ver. 48. Mine eye runneth down with

rivers of water.—See Ps. cxix. 136. We find the same sentiment in Jer. viii. 23 [E. V., ix. 1], ix. 17 [E. V., ix. 18], xiii. 17; xiv. 17; Lam. i. 16.—For the destruction of the daughter of my people.—See ii. 11.

Ver. 49. Mine eye tricklETH down, and ceaseth not, without any intermission.—*Mine eye overflows unceasingly, without intermission.* [Lit., *My eye is poured out, or overflows, and ceaseth not, so as not to be (from not being) intermission.* In correct English, *My eye overfloweth, unceasingly without intermission.* GERLACH: “intermissions, not of miseries (MICHAELIS, ROSENMUELLER, see Vulg.), but so that there is no cessation, without discontinuance. See Lexicons and EWALD, § 323, a.”—W. H. H.]

Ver. 50. Till—or until—the LORD—Jehovah—look down and behold from Heaven.—As already remarked, this is a thought subordinate to that of ver. 49, which it limits, or qualifies. The Poet's tears shall flow without ceasing, not absolutely for ever, but until the Lord, by graciously regarding them, shall cause them to cease. [When God looks down and beholds, He begins to hear prayer and afford saving grace. See Ps. cii. 19, 20. HENDERSON translates, *While Jehovah looketh down and beholdeth from Heaven*, and remarks, “The Prophet regarded it as a great aggravation of the calamity,

that the Lord should see it all, and yet not interpose for its removal." But this is to take the Hebrew preposition *וְ*, in an unusual sense, and is wholly inconsistent with the constant tenor of Bible language, which represents God as averting His face from those who offend Him, and as looking only on those who are objects of His favor. Besides, here God has wrapped Himself in His *wrath*, ver. 43, and in dark impenetrable clouds, ver. 44, that He may not be moved to compassion either by the sight or the cries of the sufferers.—W. H. H.]

Ver. 51. The description passes, as it were, from without to within. In vers. 48, 49, the weeping of the Poet had been described with regard to its *extent* [its unintermitted continuance], but here the *intensity* of that weeping is made apparent from its internal effect on his soul.—**Mine eye affecteth mine heart** (marg., *my soul*)—*Mine eye paineth my soul* [or gives it pain, that meiner Seele weh, makes my soul ache.] The eye hurts the soul, when it increases the pain of the soul, by adding thereto a physical pain. It is true that weeping is generally a relief to the sorrowful. But when weeping weakens the eye so that it smarts, then the soul, as I said, feels that as an aggravation of its own pain. See Ps. vi. 7. [CALVIN: "*Mine eye grieves my soul*. He had said, that his eye flowed down, and then, that it was like a fountain, from which many streams or rivers flowed: he now adopts another mode of speaking, that *his eye troubled or grieved his soul*." BROUGHTON: *Mine eye worketh into my soul*. BLAYNEY: *Mine eye worketh trouble to my soul*. NOYES and GERLACH take *my soul* as if it were simply a personal pronoun. *Mine eye is painful to me* (NOYES), or *pains me* (GERLACH).]

But to *my soul*, *לְנַפְשִׁי*, as the expressed object of the verb, is indubitably emphatic. So WORDSWORTH: "*Mine eye vexeth my soul* (*nephesh*), the seat of passion (see ver. 20) by the misery which it sees, and for which it weeps." See Gram. notes above.—W. H. H.].—**Because of all the daughters of my city.** It is not necessary to

change the Hebrew here, as BÜRTNER proposes (see Gram. notes above), for i. 4, 18; ii. 10, 21, show that the Poet regarded the sad fate of the tender virgins as one of the culmination points of the general calamity. For the same reason, I do not think that by the *daughters of my city* are intended *daughter cities*. [*Töchterstädte*, i. e., cities dependent on Jerusalem. So EWALD. BLAYNEY too: "Probably the lesser cities and towns dependent on the metropolis are hereby intended, see Jer. xlix. 2."'] The Poet nowhere else refers to such cities. Besides, it should be observed, that *daughters of my city* is in parallelism with *daughter of my people*, ver. 48. This gives a beautiful symmetry to the whole paragraph; the first and last verses, vers. 48, 51, each closes with a statement of a reason for his weeping, while the intervening verses describe the extent and character of his weeping. [The English version indicates in the margin a possible translation, which CALVIN alone has had the audacity to adopt: *Mine eye affecteth mine heart more than all the daughters of my city*. This would seem to mean, that his heart was more affected by his own grief, than by that of all the daughters of Jerusalem; or, that his grief affected his own heart, more than it did the daughters of his city. But CALVIN explains it as meaning, that he wept more than all the girls in Jerusalem! "As the female sex, as it is well known, are more tender and softer than men, the Prophet amplifies his lamentation by this comparison, that in weeping he exceeded all the young women of the city, so that he had almost forgotten his manhood." KALKAR takes the *daughters of the city* in the impossible sense of *incolæ urbis* (an ingenious adoption of a feminine form used for common gender), and translates *I was more vehemently affected than all the inhabitants of the city*. The simple and natural translation of the words gives such good sense and is so in harmony with the sentiments of the whole poem, as shown above, that it is astonishing what wasteful invention has been used to find out some other sense.—W. H. H.]

III. 52-54.

52, 53 Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off.

TEXTUAL AND GRAMMATICAL.

Ver. 52.—The verb *צָוָר* Jeremiah uses once, xvi. 16.—*צָוָר* Jeremiah never uses. [Jeremiah often uses *צֹרִי* in the collective sense for *fowl* or *birds*. In one single verse, xii. 9, he twice uses *עֵיט*, meaning *birds of prey*, *ravenous birds*. This passage in Lamentations is the only place where he has occasion to speak of a single bird pursued by the hunter. If he had ever used another word in the same sense, *צָוָר* would have been chosen for this place for the sake of the alliteration, *צָוָר צָרִי*, and also as suggesting the twittering of the helpless victim.—W. H. H.].—The expression *הָיָה* occurs only here. In Ps. xxxv. 19; lxi. 5, *הָיָה* occurs, both times in parallelism with *הָיָה*. This shows that *הָיָה* belongs, as an adverbial qualification, to *הָיָה*, not to *צָרִי*.

Ver. 53.—*צָרָה* occurs in Kal only here. Niph. is without doubt *extingui* (Job xxiii. 17), *exarescere* (of water, Job xl. 17); Piel is *perdre*, to *destroy* (Ps. lxxxviii. 17; cxix. 137); Hiph. has the same sense (Ps. xviii. 41; liv. 7; lxi. 5, etc.). *צָרָה* might indeed have an intransitive sense, to *be sunk in silence*, in *speechlessness*, that is to say, to *be destroyed*, to *per*

ish, in favor of which sense are the kindred roots *רָחַם*, *רָחַם*, *רָחַם*, and the Dialects. [So HENDERSON: *They have made my life silent in the dungeon.*] But since in all the parallel members of the paragraph, vers. 52-54, the enemies are the subject, it is necessary to regard them as the subject of *צָרָה* also, and to take this word in a transitive sense. If *צָרָה* signifi = *destroy*, *צָרָה* can signify *in the pit, or into the pit*. In the latter case it would be *constr. pregnans*. This would be

more correct, because it better answers to the fact. For the enemies did not succeed in destroying the life of the prophet in the pit, but casting it down into the pit for the purpose of destruction.—*וְיָרֶם* with reference to the form, see *וְיָרֶם*, ver.

33 [GREEN'S *Gr.*, § 150, 2.]

Ver. 54.—*וְיָרֶם* is *manare, Auere*. Kal occurs only here. Elsewhere the Hiphil at two places, Deut. xi. 4; 2 Kings vi 6. [The use of Kal may indicate that the word here denotes, not as in Hiphil, *dashing over, overwhelming*, but, like *וְיָרֶם* and *וְיָרֶם*, to *melt, dissolve, flow, trickle down*. This sense is favored by the preposition *עַל*, to, on, not *over*.—W. H. H.]—*וְיָרֶם*, see *וְיָרֶם*, ver. 18.—*וְיָרֶם* is *dissecare, discindere*. Jeremiah never uses it. Niph., besides here, in Ia li i. 8; Pa. lxxxviii. 6; Ez. xxxvii. 11, etc.

EXEGETICAL AND CRITICAL.

Vers. 52-54. The speaker here returns to the description of his own personal sufferings. The central point of these sufferings is *the pit*, into which the Prophet has been thrown, and that by enemies who were personally hostile to him without cause (ver. 52), and who pursued him incessantly (ver. 52) with vindictiveness and mockery (vers. 60-63). Ought we to interpret all that is said of the pit as merely figurative? So far as what is said of the pit alone, this could be done. But what the Poet says of his enemies, cannot possibly be a mere figure of speech. When he mourns that though he had given them no cause for hatred, they had, nevertheless, incessantly insulted him and pursued him with measureless vengeance,—this surely is no figurative way of speaking. We have already shown that the subject who speaks in this song (except in those parts in which the Poet speaks in the first person plural) cannot be the people. The enemies, further, cannot be the Chaldeans, because they are called *those that are my enemies without cause*, and because the Poet speaks of his being already delivered from their power and now only invokes [not deliverance from them but] the vengeance of God upon them (vers. 55-56). On the other hand, Jeremiah speaks of his enemies, xx. 7-12, exactly as is done here. He describes their insulting mockery (*For I heard the defaming of many*) and their vindictiveness (*we shall take our revenge on him*, *וְנִקְחָה נִקְחָה כִּפְלֹא*, ver. 10, comp. Lam. iii. 60), and hopes that God will avenge him upon them (*let me see thy vengeance on them*, ver. 12). Since the description of his enemies in this place exactly corresponds with that which Jeremiah gives of his enemies, all of which is confirmed by so many facts related in his prophetic book (xi. 18-20; xii. 1-6; xvi. 8; xxvii. 11-15; xxxviii. 4-6), can we doubt that what is said of the pit should be taken literally, especially if we consider the fact that what is here said agrees substantially with what Jeremiah says, chap. xxxviii., of the pit into which he was actually thrown by his enemies? We are sure, therefore, that the Poet here had in his eye the persecutions which Jeremiah suffered from his enemies. He personates Jeremiah. The chief subject of the third song is Jeremiah.

Ver. 52. *Mine enemies chased me sore, like a bird, without cause.*—*Hunted, hunted have they me like a bird, all mine enemies without cause.* Like a bird: see Ps. xi. 1, where the soul of the persecuted innocent is likewise compared

to a bird. [*They that were without cause mine enemies hunted me down like a bird.* So BLAYNEY and NOYES render the verb *רָצַח*, which seems to mean, not to *hunt*, in the abstract sense, but to *obtain by hunting, to seize, to lay hold of*, and as used here in an intensive sense, would imply persevering and successful hunting. DOUAY: *My enemies have chased me and caught me like a bird.* *Hunted me down like a bird* expresses the idea suggested by the comparison.—As even a bird is at last tired out and *hunted down* by a persevering pursuer. The point of the comparison is the perseverance of the successful hunter in pursuit of a bird: as David says of Saul's tireless and remorseless pursuit of him, "The King of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains" (1 Sam. xxvi. 20). This idea is expressed in the Paris ed., 1805, of the French, *Ceux qui sont mes ennemis sans cause m'ont poursuivi à outrance, comme on poursuit un oiseau*. The French of MARTIN gives the same sense. The commentators generally fail to explain the comparison. CALVIN, who supposes the lack of "both prudence and courage" in birds is referred to, is evidently wrong, both as to the fact that birds are thus deficient, and as to its application here. Both GRESNIUS and FÜRST explain the verb, *רָצַח*, as used here, in the sense of *lying snares as for a bird*. This gives a good sense, and carries out the comparison; but it is adopted by none of the versions, and seems inconsistent with the general use of the verb and the intensive meaning suggested by the duplication.—W. H. H.]

Ver. 53. *They have cut off my life in the dungeon.*—*They destroyed in the pit my life* [i. e., sought to destroy it. See Gram. notes above. From Jer. xxxviii. 4, it is certain that their object in throwing him into the pit was to kill him.—W. H. H.]—*And cast a stone upon me,—and threw stones upon me.* But should we translate *they threw stones upon me, or they cast a stone over me* [i. e., over the mouth of the pit]? Jer. xxxviii. says nothing of either the one or the other. Yet it is possible that Jeremiah, whose statements in that chapter were confined, with admirable reserve, to the principal circumstances, might have omitted this point. And it is also possible that the author of our song, in case he were not Jeremiah himself, may have added this particular, either from hearsay, or out of his own invention. [The addition of a new fact affords a strong presumption that Jeremiah wrote this book. One personating him would have adhered to facts well authenticated in his history.—W. H. H.] Grammatically con-

sidered there is nothing in either the verb or the noun decisive in favor of the one or the other explanation. The verb רָחַק , which is used in Joel iv. 8, Ob. 11; Nah. iii. 10 of casting the lot, and in Jer. i. 14 of shooting an arrow, Zechariah uses also of throwing down iron [?] horns (ii. 4; E. V. i. 21). The word only occurs in the places cited. But if Zechariah uses the word of throwing down objects of such size and weight, then it could properly be used also of throwing a heavy stone over the opening of the pit. The noun, אֶבֶן , further, can as well signify collectively a number of stones as one stone, for it frequently has that meaning after כָּל , Lev. xx. 2, 27; xxiv. 23; Josh. vii. 25; 1 Kings xii. 18 ($\text{וַיִּרְגְּלוּ בָּהֶן}$), comp. Num. xiv. 10, xv. 85; Deut. xxi. 21. But the preposition, עַל , upon me, favors the explanation *they cast stones on me*. For the difference between עַל and אֶל or $\text{לְ$ is, that the former, as FURNER says, denotes "decided vicinity," or "such motion as is connected with the attainment of its object," whilst by the latter is expressed "motion toward without nearness." *They threw a stone on me*, that is to say, *over me* on the mouth of the pit, would be expressed by עַל . [Though there is a foundation for this distinction between these two prepositions, yet they are often used indiscriminately, without affecting the sense, as for instance with the verbs רָחַק , וָגַע , רָחַק . עַל too, is used in the general sense of *over*, as with כָּשַׁל , in the sense of ruling over, or having the management of affairs, see Ps. ciii. 19; Gen. xxiv. 2; xiv. 8, 26; Deut. xv. 6; Judges viii. 22; Josh. xii. 5; 1 Kings v. 1. If the use of עַל here in the sense indicated by E. V. is not absolutely forbidden, it is certainly to be preferred. 1. It would have been a wanton outrage to throw stones upon the Prophet after he was cast into the pit. 2. It seems incredible that Jeremiah should not in his narrative of the affair have mentioned such a remarkable incident, if it had occurred. 3. They could only have thrown the stones for the purpose of killing him, and how then had he escaped death? 4. The fact that the pit was covered over with a stone, to prevent his possible escape, was a most likely occurrence, and yet one that, because likely and even to be presumed, might have been passed

over without special mention. Finally, all the versions, except NÄGELSBACH's and GERLACH's, render it as in E. V.; GATAKER indicates both senses without deciding in favor of either.—W. H. H.]

Ver. 54. **Waters flowed over my head.**—*Waters dashed (surged) over my head.* This cannot be meant of the flowing together of the water in a physical sense, over his head. For in Jer. xxxviii. 6, it is expressly said that there was no water in the pit, only mud. Besides, the flowing together of water over his head must inevitably have had for its speedy consequence the death of him who was thrown into the pit. Either the words mean merely, *water ran on my head*; or, what is more likely, this way of speaking should be understood as metaphorical, as also in Ps. lxix. 3 (2), 15 (14), 16 (15), he who is sunk in the mire, speaks at the same time of being drowned by the water-flood. That he intends this as an image descriptive of the greatest peril of death (see Ps. xviii. 17 (16); xxxii. 6; xlii. 7); lxxxviii. 17 (16), 18 (17); cxxx. 1; cxliv. 7), is evident also from Ps. lxix. 2 (1), where *for the waters are come in even to my soul* can only be taken in a figurative sense. [In Ps. lxix. all is figurative. But here, where all the rest is literal, to take one term alone as figurative, is unnatural. It would be better, with HENDERSON, to take the whole description as figurative, and as having no direct allusion to the account given in Jer. xxxviii. 6-12. But this is not necessary. The words may only mean *Water ran on my head*. See *Gram. notes above*. If there was mud in the bottom of the pit, there was a supply of water in some quantities from some source. The mere condensation of the vapor in the atmosphere against the sides of the pit, would produce some, and there may have been from small springs supply enough to trickle down and splash upon his head. The language, if suggested by any Psalm, was more likely that of xl. 3 (2), than of the lxix.—*and brought me up from a pit of noise, and from the miry clay*,—where the noise referred to seems to be that of running water. The Prophet, sinking in the mud beneath, and reminded by the water falling on his head that he was in danger of drowning, might well exclaim *I am lost, I am already as good as gone!*—W. H. H.]—**Then I said, I am cut off.**—*I said, I am cut off.* NOYES: *I am undone.* GERLACH: *I am lost.* Comp. Ps. lxxxviii. 5.]

III. 55-66.

55, 56 I called upon thy name, O LORD, out of the low dungeon. Thou hast heard
57 my voice; hide not thine ear at my breathing, at my cry. Thou drewest near
58 in the day that I called upon thee: thou saidst, Fear not. O LORD, thou hast
59 pleaded the causes of my soul; thou hast redeemed my life. O LORD, thou hast
60 seen my wrong; judge thou my cause. Thou hast seen all their vengeance, and
61 all their imaginations against me. Thou hast heard their reproach, O LORD,
62 and all their imaginations against me. The lips of those that rose up against
63 me, and their device against me all the day. Behold their sitting down, and
64 their rising up; I *am* their music. Render unto them a recompence, O LORD,

65 according to the work of their hands. Give them sorrow of heart, thy curse 66 unto them. Persecute and destroy them in anger from under the heavens of the LORD.

TEXTUAL AND GRAMMATICAL.

Ver. 55. **קָרָא בָשֵׁם יי**. This expression does not occur in Jer.; he uses only once **קָרָא בָשֵׁם יי**, x. 25. [There is not enough difference in the two expressions to afford the shadow of an argument for or against the authorship of Lamentations, even if the latter expression had been frequent with Jeremiah; but as in fact it only occurs once, who can say which of the two expressions was characteristic of his style?—W. H. H.]—**כָּבוֹד הַדְּהוּת** Ps. lxxvii. 7, **כָּבוֹד הַי**. Elsewhere occur only the expressions **גָּלַת הַי**, Jos. xv. 19, and **אָרֶץ הַי**, Ez. xxvi. 20; xxxii. 18, 24 [in each case in close connection with **בֹּר**—W. H. H.], or **הַי אָרֶץ**, Is. xlv. 23; Ps. lxxiii. 10; cxxxix. 15. **הַדְּהוּת** is to be regarded as related to **בֹּר** in the genitive not in the accusative sense.

Ver. 56. The verb **עָלַם** Jeremiah uses in no form. The expression **עָלַם אֵין** occurs only here.—[HENDERSON: "Before **לְרוֹחוֹתֵי**, the preposition has the signification of *with a view to*; before **לְשׁוֹנֵי**, it takes its temporal signification, *at, at the time of*."]—**שׁוֹנֵה**, once in Jer., viii. 19; see ver. 8; Ps. xxxiv. 16.

Ver. 57. Jeremiah uses only once in the Hiphil, xxx. 21.—The Perfects, **קָרַבְתָּ**, **אָכַרְתָּ**, of this verse and **רָפַתָּ**, **נָאֻלְתָּ**, ver. 58, stand parallel to the Perfect **שָׁכַחְתָּ** ver. 56. They contain the specifications of that general declaration. They are therefore to be translated in the Perfect, not in the Present. **אָכַרְתָּ** does not conflict with this, as TAENIUS thinks, for the Imperfect stands here to represent the repetition of the act in times past. See my *Gr.* § 87, f.

Ver. 58. The expression **רַב רֵיב** is found in Jeremiah twice, i. 34; ii. 36. Yet Jeremiah never uses the plural **רֵיבִים**, which occurs, besides here, only in Ps. xviii. 44 (2 Sam. xxii. 44). [The singular here would be inappropriate, if the meaning of the phrase is that God interposed to deliver him from all the causes which endangered his life, see ver. 53.—**נִפְשִׁי** is not merely a circumlocution for the *suffix, my*, (NOYES), but **רֵיבִי נִפְשִׁי** are *cause que vitam ac salutem meam concernunt* (GERLACH), *dangerous transactions* (FUERST'S *Lex.*).—W. H. H.]—Jeremiah uses only the Part. **נֹאֵל**, **נֹאֵל**, and that only once, i. 34. See elsewhere, Ps. lxxix. 19; ciii. 4; cxix. 154.

Ver. 60. Instead of **לִי** several Codd. have **עָלַי**, which corresponds better with the way in which Jeremiah expresses himself in xi. 19; xviii. 13; but is apparently only a correction suggested by ver. 61. See besides **לְרֵכָא**, ver. 34. [HENDERSON: "For **לִי** twenty-three MSS., originally thirteen more, now two, the LXX, Targ., Syr., Vulg., and Venet. Greek, read **עָלַי** as in ver. 61; where, on the other hand, seventeen MSS. read **לִי** for **עָלַי**."]—

Ver. 61. **וָרָכָה** is used here in an active sense, as in Jer. ii. 51; Job xvi. 10; Zeph. ii. 8, etc.—[The difference between **עָלַי** of this verse, and **לִי** of ver. 60, according to OWEN, "is occasioned by the verbs *Thou hast seen* and *Thou hast heard*. God had seen the thoughts or purposes effected *against* him; and He had heard the purposes formed *concerning* him. He refers first to the purposes carried into effect, and then, as it is common in the prophets, he refers to the purposes previously formed respecting him." This difference of meaning in the two verses is, however, entirely due to the verbs, and not at all to the prepositions, which would even better express the ideas OWEN attaches to them if their positions were reversed,—*have seen their devices* executed **עָלַי** upon me, and *heard their devices* devised **לִי** with reference to me.—W. H. H.]

Ver. 62.—[This verse may be dependent on **שָׁכַחְתָּ** ver. 61, GERLACH and most of the translators; or on **הַבִּיטָה** ver. 63, THENIUS, NAEGLSACH. To supply the substantive verb **הָיוּ**, *sunt*, before **עָלַי**, as ROSENUELLER suggests, is altogether unnecessary and inelegant.—W. H. H.]—**קָנִים**, for *enemies*, is found in Jeremiah only in the expression **קָנֵי**, ii. 1.—**הַגִּיּוֹן** is not found in Jeremiah; [nor anywhere else except Ps. ix. 17; xix. 15; xcii. 4. It is an unusual word on which no theory of authorship can be rested.—W. H. H.]

Ver. 63.—**קִיְיָה** is found only here.—**הַבִּיטָה**, see i. 11.—**כִּנְיָנָה** is *ἀν. λέγωμ*. [GERLACH: "The opinion of BORTCHER deserves at least some consideration, that here as in Mal. i. 13, there lies concealed in the **כִּי** a **כִּהָ** (*quam, quale; what a Saltenspiel [derivative song] I am to them*). But this is not in accordance with the punctuation and receives support from none of the versions except the Syr. See Ps. lxxxix. 45."]—

Ver. 64.—**הַשִּׁב גָּבוֹל** is found in Ps. xxviii. 4; xciv. 2; Joel iv. 4, 7; Ob. 15; Prov. xii. 14. In Jeremiah occurs only **גָּבוֹל**, ii. 6.—**יִיְהוָה** is found in Jer. xxv. 14 (a place critically suspicious), Ps. xxviii. 4.

Ver. 65.—**כִּנְיָנָה** is *ἀν. λέγωμ*. [BROUGHTON translates it a *bursting of heart*, following CHALDÆUS, **לִבָּא**, *הַבִּירֹת לִבָּא*, *confratio cordis*. BLATNEY derives the word from **לִבָּא**, *to deliver or make over*; "a *delivery of the heart*, that is, a willing one, to which the heart consents," and translates, omitting the first **לִבָּא** on the authority of the ancient versions and one MS., and making a single member of the verse in defiance of accents and analogy, *Thou wilt give with a hearty accordance Thy curse unto them*. SEPT. *ὕπεριστον*, *covering*; VULG. *scutum*, a *shield*; SYR. *sorrorio*.—W. H. H.]—**הָאֵלֶּה**, from **אָלַל**, a *curse*, is *ἀν. λέγωμ*. [SEPT. and VULG. seem to have read **הָאֵלֶּה** from **לֵאָה**. For construction see Ps. iii. 9. **עַל-עֵצְךָ בִּרְכָךָ** *super popul. tuo sibi benedictio tua*. ROSENUELLER, GERLACH.—W. H. H.]

Ver. 66.—**הִרְרָה וְגוֹ**. See i. 6; Isa. xiv. 6; Jer. xxi. 15.—Of the root **שָׁכַח** Jeremiah uses only the Niphal, xlviii. 8, 42.—The expression **שָׁכַח** is found only here.

EXEGETICAL AND CRITICAL.

Vers. 55-66. These twelve closing verses contain a prayer, so that ch. iii., like chs. i. and ii., ends with a prayer. This prayer is divided into three parts. In the first part, vers. 55-58, the speaker thanks the Lord for his deliverance from the pit. In the second part, vers. 59-63, he reminds the Lord of all that his (the speaker's) enemies had done and were still doing to him. In the third part, vers. 64-66, he prays the Lord to avenge upon his enemies the evil they had done to him.

Ver. 55. **I called upon thy name, O LORD**—*Jehovah*. The speaker begins by recalling the prayer which he had addressed to the Lord out of the pit. Hirzio is of the opinion that we have this prayer in Ps. lxi. DELITZSCH also concedes that there is much to favor this opinion; see his Bible Commentary on the Psalms, 1867, p. 438. [The caption of this Psalm ascribes it to David. There is no internal evidence sufficient to set this aside and to prove that the Psalm was written by Jeremiah or some one else "during the captivity at Babylon." Its appropriateness to Jeremiah when in the pit, is only a proof of the singular adaptation of the inspired psalms to the wants of God's children in all varieties of emergencies and circumstances. That Jeremiah repeated this Psalm when in the pit, is most likely. That it was present to his mind when writing these Lamentations is rendered probable by many suggestive thoughts and sentiments.—GERLACH and NOYES translate the verbs, from ver. 55 to the end, in the present tense. This makes the translation in some respects smoother and the sense in some places more apparent. But the references are to deliverances past, pointing hopefully, amidst present and unrelieved afflictions, to deliverances yet in the future. For this reason alone, the preterite sense of the verbs should be retained, even if the difficulties of translation were greater than they really are.—W. H. H.].—**Out of the low dungeon**—*out of the hellish (höllischen) pit*. A similar expression [differing only in the preposition.—W. H. H.] is found in Ps. lxxxviii. 7. If our Poet had in mind Ps. lxxxviii., which I regard as certain, then it is probable that he used this peculiar expression in the same sense in which it is used there. Ps. lxxxviii., it is true, is commonly understood of an affliction of another kind (by leprosy, vers. 9, 16): but there is room for the question, whether this psalm, "the gloomiest of all the lamentation psalms," as DELITZSCH says, does not also apply to that gloomiest of all situations which any servant of the Lord in the Old Testament ever experienced? In that case הֶחָיִית, *hellish*, should be understood, not of Hades itself, but of the Hades-like place in which the Prophet found himself. It would then indicate not merely the locality, but the condition of the Prophet. [See Gram. notes above. There is not necessarily in these words an allusion to Sheol, nor is *hellish pit* even a correct translation of the words, which mean literally, *a pit of low or under places, or pit of depths; out of the depths of the pit*, if not an exact

is yet a sufficiently accurate rendering. GERLACH, while he also supposes an allusion, in a figurative sense, to Sheol, translates, *aus der Grube der Tiefen, out of the pit of the depths*, meaning perhaps, figuratively, the infernal regions. But the passages in which this and similar expressions occur do not justify the idea that the pit of Hell or Sheol, i. e. *the place of the dead*, is intended, even figuratively. The literal sense *out of the pit of depths*, a poetical expression for *depths of the pit*, is most consonant with the fact that the Prophet alludes to the time when he was literally sinking in the mire at the bottom of the well.—W. H. H.]

Ver. 56. **Thou hast heard my voice**—*Thou heardest my voice*. The Poet gratefully recognizes the fact that the Lord heard his cry.—**Hide not thine ear at my breathing, at my cry**—[saying] *Hide not Thine ear to my refreshment, to my cry*. This is not a prayer which the speaker now addresses to the Lord [but the prayer which he did make when he was in the

pit]. It is connected with קוֹלִי, *my voice*, as an explanation of the purport of that cry, and it shows what the speaker prayed for at that time.—The word רוּחָה [E. V. *breathing*, NALGELSEN, *refreshment*] occurs besides here only in Ex. viii. 11 (15) [and is there rendered by Sept. ἀνάψυξις], signifies undoubtedly the obtaining breath, ἀνάψυξις (see 1 Sam. xvi. 23; Job xxxii. 20; Esth. iv. 14). It is not synonymous with שְׁמִיעִי, *cry*, but it denotes the end to which the latter serves as the means. [The sense is, as given by NOYES: *Hide not Thine ear from my cry for relief*. But a more exact translation is given by BLAXNEY: *Hide not Thine ear from my relief at my cry*;—so BROUGHTON: *Hide not Thine ear from my release at my prayer*. The verb means strictly to *veil* (and is so rendered here by GERLACH, *Veil not Thine ear*), and then to *conceal, hide*. "To veil the eye is, not to look at what is set before it; and to veil the ear is, to render it deaf to what is said;" remarks OWEN, who proposes the translation *Deafen not Thine ear*. FUERST, in his *Lex*, says, *Turn not away Thine ear*. CALVIN renders it, *Close not Thine ear*.—**My breathing**. WORDSWORTH: "My respiration, my recovery of breath. Comp. Ex. viii. 15, the only other place where the word occurs, and where it is rendered *respite*." The word *relief* seems in accordance with the use of the word in that passage, and exactly to represent the sense it has here.—But how are these last words connected with the first words of the verse? The difficulty which has embarrassed commentators here, is one of GERLACH's arguments for taking the *perfect* verbs in a *precativ*e sense and rendering them in the *present*, which apparently meets the difficulty. But the objections to this have been stated above on ver. 55. To supply intermediate words and thoughts between the first and second members of the verse, as *Thou heardest my voice*, therefore now, in my present exigency, *hide not Thine ear, etc.*, or therefore I now am encouraged to pray *Hide not, etc.*, is at least arbitrary.* To regard the last member as indepen-

* DIODATI's comment on this verse is an instance of interpretation, where a fervid imagination supplies ideas not con-

dent of the first, an interjectional prayer, introduces an abrupt and serious break in the consecutive flow of the thought. Besides, both of these interpretations are open to the objection that קוֹלִי שָׁמַעְתָּ, *Thou heardest my voice*, is not equivalent to saying, *Thou didst answer my prayer, or receive it favorably*; a mistake that even GRU-

LACH has fallen into. The word קוֹל denotes any audible sound or noise. *Thunder* (1 Sam. vii. 10), *the blast of a trumpet* (Ex. xix. 19), *the crackling of thorns under a pot* (Eccl. vii. 6), *the rustling of a shaken leaf* (Lev. xxvi. 36), *the singing of birds* (Ps. civ. 12), *the bleating of sheep and lowing of oxen* (1 Sam. xv. 14), *the roaring of a lion* (Jer. xii. 8), *the shout of a multitude and clamor of a battle* (Ex. xxxii. 17), etc., the sound of the human voice in speaking, singing, weeping, etc., are all represented by the common generic word קוֹל, a *sound*, a *noise*. In three passages the word is used in the sense of *rumor*, or the *bruit of common fame*: Gen. xlv. 16; Eccl. x. 20; Jer. iii. 9. When connected by וְ or לְ to verbs implying *compliance with a request*, *obedience to a command*, *acceptance of advice*, or the like, usage allows the word to stand in a specific sense for *prayer*, *command*, *injunction*, or the like;

as Gen. xxx. 6, שָׁמַע בְּקוֹלִי, *hath heard my voice*, i. e. *my prayer*. In no other case does this word, alone and by itself, signify a *command*, *prayer*, or *speech*, or words spoken. It does not designate articulate utterance, but the sound produced by speech, or aught else that makes a noise, or is audible. Its meaning is always evolved from the context, and when spoken words are intended, it is almost invariably followed by מִכֹּחַ, or some similar word. Its use in Hebrew is so purely idiomatic, that the sense may often be better given in English by its entire omission, than by a verbally literal translation. This is often done in our English version: Gen. xlv. 2, *he wept aloud*; 1 Kings xviii. 27, *cry aloud*, ver. 28, *they cried aloud*; Neh. viii. 15, *publish and proclaim*; Job xxix. 10, *The nobles held their peace*; Prov. xxvi. 25, *when he speaketh fair*, etc. In Cant. ii. 8; v. 2 (see Prof. GREEN in LANGE), and Isa. xl. 3. 6 (see EWALD), the word may be rendered as an interjection, *Hark!* It is obvious, therefore, that קוֹל cannot be translated *prayer*.

קוֹלִי שָׁמַעְתָּ can only mean *Thou heardest the sound of my voice*. What that sound was, whether of weeping, lamentation or supplication, is left to be explained, and is explained by the words following; the *sound*, or *cry* was, *Hide not Thine ear from my prayer for relief*. Similar constructions are frequent, especially with Jeremiah. Jer. iii. 21, *a sound was heard upon the high places—weeping supplications*; iv. 31, *The cry of the daughter of Zion—woe is me now! etc.*; viii. 19, *The voice of the daughter of my people—Is not Jehovah in Zion? etc.*; see Jer. xxxi. 15; Ez. iii. 12, *I heard a voice—Blessed be the glory of Jeho-*

vah, etc.; Job xxxiii. 8, 9, *I have heard the cry of words—I am clean, etc.*; iv. 16, 17, *I heard a voice—shall mortal man, etc.*; Ps. cxvi. 1, *He hath heard my voice—my supplications*; cxix. 149, *Hear my cry—Jehovah quicken me, etc.* See Isa. xxviii. 23, 24; xxxii. 9, 10; Prov. viii. 4, 5; Micah vi. 1, 2; Prov. i. 20, 22; viii. 1, 4, 5. In all these passages the word קוֹל is immediately put into expository words. So in our text, the second member of the verse is in apposition with the first and explanatory of the word קוֹל, *Thou heardest my cry—Hide not Thine ear from my prayer for relief*.—W. H. H.]

Ver. 57. The Poet now describes what the Lord did after hearing the prayer of the suppliant.—**Thou dwrest near in the day that—on the day when—I called upon Thee.** See Ps. xx. 10; lvi. 10; cii. 3; cxxxviii. 3.—**Thou saidst, Fear not.** See Jer. i. 8; xxx. 10; xlv. 27, 28.

Ver. 58. The Lord has not only spoken, but also acted. [Vers. 57, 58 are amplifications of ver. 56, showing how the Lord heard the prayer there recorded.—W. H. H.]—**O Lord, thou hast pleaded the causes of my soul.—Thou hast fought, O Lord, the fights of my soul!** It is evident that the Poet intends by these conflicts (מִלְחָמֹת) the attacks of his enemies, which he has described in vers. 52-55, and for which, from ver. 59 onward, he implores vengeance. That the struggles on which his life depended were severe, appears both from vers. 52-55 and from the following words *Thou hast rescued my life*. [The Versions generally take the words in the judicial sense, as in our English Bibles. The commentators fail to explain the significance of the metaphor. Pool's annotation is a curious instance of blindly unsaying in the note what is said in the text,—“Thou hast been wont to take my part against my enemies, not like a lawyer by word of mouth, but actually and really pleading my cause.” Pleading a cause, metaphorically speaking, must at least involve the idea of securing justification, or exemption from punishment, before some legal tribunal, real or imaginary. This idea is not appropriate here, nor is it so in other places of the Bible where the same Hebrew words are similarly translated. This leads us to doubt the judicial interpretation of the terms used. Dr. NAEGELSBACH's translation is supported by Is. xlix. 23, *I will contend with him that contendeth with thee, and I will save thy children*; xli. 11, *they that strive with thee shall perish*; xxxiv. 8, *the controversy of Zion*; Ps. xxxv. 1, E. V., *Plead my cause, O LORD, with them that strive with me: fight against them that fight against me*, where the first clause is rendered by Dr. ALEXANDER, *Oppose my opposers, strive with my strivers, or contend with my contenders*, which is recommended by the parallelism; and Jer. li. 36, E. V., *I will plead thy cause and take vengeance for thee*, which Dr. NAEGELSBACH translates, *I fight thy fight, and avenge thy vengeance*. But the words may have another meaning still. מִלְחָמָה has an acquired sense, from the idea of conducting a cause before a tribunal, of managing another's affairs, and a'so of protecting their person, property and rights. In this sense the

tained in the words themselves: “Thou hast always been ready to relieve me when I have called upon Thee; O continue in doing so now at this present.”

word seems to be used in Is. i. 17, E. V., *plead for the widow*. J. A. ALEXANDER: "*Be friend the widow, take her part, espouse her cause.* * * The common version (*plead for the widow*) seems to apply too exclusively to advocates, as distinguished from judges;"—a remark that will especially apply in the present case. The word seems to have the same sense in Is. li. 22. and Jer. i. 34. In the last the expression is רִיב יִרְבֵּם, E. V.: *He shall thoroughly plead their cause*. LUTHER and NÄGELSBACH, *He will certainly accomplish, or carry through (durchführen) thy cause*, where the idea seems to be that of zealously and successfully prosecuting the interests of another. This is the meaning which GERLACH adopts, *Thou managest the business of my soul, i. e., as he explains, the affairs which concern his life and his salvation*. This idea of God's controlling interposition in those matters in which the Prophet's life was in jeopardy seems to me the idea here expressed.—W. H. H.]—**Thou hast redeemed my life.**—*Thou hast rescued my life*. [The propriety of connecting this verse with vers. 55-57, instead of with vers. 59, 60, and thus dismembering the triplets, is very dubious.—W. H. H.]

Vers. 59-63. These verses embrace, as remarked above, the second part of the prayer. The speaker here reminds the Lord of all the evil which he had suffered from his enemies, as the Lord Himself had seen and heard, and prays Him (vers. 62, 63) to consider well what his enemies yet continually designed against him. These verses contain a brief intimation of the prayer which he presents at large in vers. 64-66, that the Lord would execute justice (ver. 59).

Ver. 59. **LORD—Jehovah—thou hast seen.**—By these words, which are repeated in ver. 60, and the words *Thou hast heard* in ver. 61, the speaker confirms the reality of the deeds of which he accuses his adversaries. [They are also to be understood as expressions of faith in God's love, and personal interest in His saints. Not only is everything open to the eye and ear of God. But He is observing the conduct and the language of those who injure His people, with jealous indignation, which will eventually break out in judgments.—W. H. H.]—**My wrong.** The Hebrew word עָוִיָה, occurs only here, but the verb from which it is derived is found in ver. 36, עָוִי. If the latter is used in the sense of *bending* [deflection, subversion] and in particular of *bending of the right* [subverting one in his cause], then the noun here means, violation of right, injury illegally done to one. [CALVIN and GERLACH translate the word *oppression*, or *subversion*, suggesting judicial perversion of justice. It is generally, however, taken in the more general sense of *wrong* or *injury*. CALVIN says "the word is rendered by some *iniquity*, but in an ironical sense," i. e., the wrong my enemies impute to me. But the word is with almost entire unanimity taken in a passive sense. ROSENUELLER: *quæ mihi fiat injuria*. NOYES: *the wrong done to me*; so BLAYNEY and BOOTHROYD.—W. H. H.]—**Judge thou my cause—judge my right.** [So BROUGHTON. GERLACH: *Secure to me right or justice*. Literally, it is *judge my judgment*, where the noun seems to be taken in the cognate sense of

my cause. See FUERST, *Lex.* NOYES: *Maintain Thou my cause.*—W. H. H.] These words are a pious ejaculation, anticipatory of the prayer fully detailed in vers. 64-66, and evidently called forth by the antithesis of עָוִיָה, *my wrong*. To judge the right of a man is to bring it to its deserts by means of judgment. A kindred passage is Jer. v. 28. Comp. Zech. vii. 9; 1 Kings iii. 28; Is. xvi. 5. [See also Ps. ix. 5 (4).]

Ver. 60. **Thou hast seen all their vengeance.**—The word נָקָמָה is not in its original meaning *vindictiveness*, as THENIUS supposes, but simply *ulatio* [*taking vengeance*] (comp. נָקַמְתָּ דָם).

Ps. lxxix. 10, נָקַמְתָּ חֵיכָלִי, Jer. i. 28, נָקַמְתָּ, Ps. xciv. 1, etc.). Here also it is *vengeance*, but in an abstract-collective signification, inasmuch as his adversaries had executed on the Prophet more than one single act of vengeance. See xi. 20; xx. 12. [CALVIN: *vengeances*. GERLACH: *revengefulness*.]—**And all their imaginations against me**—all their devices against me. The Poet seems to allude to certain passages in Jeremiah, namely, xi. 19; xviii. 18, where this very

same word, נִחְשָׁבָה, is emphatically used of the machinations of his adversaries.

Ver. 61. **Thou hast heard their reproach—reviling—O LORD—Jehovah.** See the introductory remarks above on vers. 22-24.—**And all their imaginations—all their devices—against me.**—Twice in the Book of Jeremiah the devices, נִחְשָׁבָה, of his adversaries are spoken of; twice also the Poet uses it here.

Ver. 62. It is better every way to refer this verse to the *Behold or observe*, הִנֵּה יֵשֶׁה, of ver. 63, than to the, הִנֵּה, *Thou hast heard*, of ver. 61. For if referred to what precedes, ver. 62 would contain a tautology, because what is the product of *their lips* and *their thoughts* must be, in any case, substantially the same with what the Lord has heard according to ver. 61. But if ver. 62 be referred to what follows then we gain a beautiful gradation; the *lips* indicate what the enemies speak, הִנֵּינִים, *their meditation*, what they think, and *their sitting down and their rising up*, what they do. [The position of the word *Behold*, הִנֵּה יֵשֶׁה, in the Hebrew, at the end of the first member of ver. 63, favors this construction. Yet it ought to be remarked, that the connection of ver. 62 with ver. 61, creates no unpleasant tautology but the repetition of the same ideas under new terms would be forcible and poetical.—W. H. H.]—**The lips stand for what they utter.** [CALVIN, BOOTHROYD, HENDERSON, translate *speeches*; NOYES, *words*.] See שֵׁפַת פִּנְנָן, *lips*, or *languages of Canaan*, Is. xix. 18; *a lip or language I understood not*, Ps. lxxxi. 6 (5). Compare נִשְׁמַע נִשְׁמַע, *utterance of my lips*, Jer. xvii. 16.—**Of those that rose up against me—my adversaries** [so BLAYNEY, BOOTHROYD, NOYES, ROSENUELLER, GERLACH].—**And their device against me—and their thoughts against me.** *Thoughts*, הִנֵּינִין, *meditation*, Ps. xix. 15 (14). [BLAYNEY, BOOTHROYD and OWEN, render the word *muttering*. HENDERSON and NOYES, *machinations*. But the sense of *meditation*, *thoughts*, is adopted generally.

ROSENMUELLER, *cogitatio*.—W. H. H.]—**All the day long**: a particular conspicuous also in Jer. xx. 7, 8.

Ver. 63. **Behold their sitting down and their rising up**.—To refer these words, with TURNIUS merely to *consensus* [sitting and deliberating together] of the enemies, is inconsistent with the context and the use of the words. For evidently, according to the context, the Lord should observe the whole conduct and doing of the enemies, and that not merely with regard to what was common to them all, but with respect to individuals. And further, according to the usage of the word, as apparent in such places as Ps. cxxxix. 2; Is. xxxvii. 28; Deut. vi. 7; xi. 19, the expression indicates the daily conduct and actions of a man. [GROTIUS: *otia et negotia*. CALVIN: "By *sitting* and *rising*, he means all the actions of life, as when David says, 'Thou knowest my sitting and my rising,' Ps. cxxxix. 2; that is, whether I rest or walk, all my actions are known to Thee. By *rising*, then, the Prophet denotes here, as David did, all the movements or doings of men; and by *sitting*, he means their quiet counsels; for men either deliberate and prepare for work while they sit or rise, and thus move and act."]—**I am their music**—*song*. See ver. 14. He calls himself their song, their *sing-song* (EWALD), because they busy themselves with him all the day long, though in a malevolent and scornful way. As one often hums a melody to himself all day long, so they do not let the thought of the hated servant of God depart out of their heads, but are constantly devising evil against him. *I am their song* denotes, then, the result of what is said in the first member of ver. 62 [*Thou hast heard their reproach*], and the first member of ver. 68 [*observe the lips—the language—of my enemies*], and relates to the *all the day long*, of ver. 62, and *their sitting down and rising up*, of ver. 63. [I am the constant subject of their derision and merriment. WORDSWORTH: "Compare the Passion Psalm, lxix. 12, *I was the song of the drunkards*. There the word *neqinah* is used, here the cognate word *manginah*."]—W. H. H.]

Vers. 64-66. In these last three verses, the Poet prays directly that the Lord would take vengeance on his enemies according to their desert.

Ver. 64. **Render unto them a recompense, O LORD—Jehovah, according to the work of their hands**. [BROUGHTON: "St. Paul translatheth this verse against ALEXANDER, the copper-smith, 2 Tim. iv. 14." The phrase is borrowed from Ps. xxviii. 4.—W. H. H.]

Ver. 65. **Give them sorrow** (marg., *obstinacy*) **of heart**. *Thou wilt give them blindness of heart*. The word rendered *blindness*, עִוְיוֹן, according to the fundamental idea of the root עָוָה, to enclose, to veil (see עָוָה עָוָה, עָוָה), can only mean *veiling*, covering (κάλυμμα τῆς καρδίας, *veil of the heart*, 2 Cor. iii. 15). It seems then that *blindness* [CALVIN, ROSENMUELLER, NOYES, GERLACH], not *hardness* [BOOTHROYD, HENDERSON], is meant. See Deut. xxviii. 28. On what DELITZSCH (*Psychol.*, p. 291) grounds his conjecture, that it may be a name for *madness*, I do not comprehend. [The opinion that the word means *madness* is derived from the Arabic, and is maintained by C. B.

MICHAELIS and A. SCHULTENS. See ROSEN-MUELLER, GERLACH. See Text. and Gram. notes. —By *blindness of heart* we are to understand a *reprobate mind*, involving the idea of stupidity (CALVIN) produced by sin.—If the future verbs in vers. 64, 66, are taken as Imperatives, the verb in this verse should also be so translated, *Give them blindness of heart*—W. H. H.]—**Thy curse unto them**.—upon them.

Ver. 66. **Persecute and destroy them in anger—Pursue them in wrath and exterminate them—from under the Heavens of the LORD—Jehovah**. See Deut. ix. 14, which place seems to have been in the eye of the author. [CALVIN, regarding the *Heavens* as designating God's throne, interprets the meaning to be that their destruction should testify the Divine sovereignty and Providence. So FAUSSET: "*destroy* them so, that it may be seen everywhere *under heaven* that Thou sittest above as Judge of the world." This is very forced. The idea is simply that of utter extermination; *destroy* them so completely, *ut non sint amplius sub cælis*, that they may no longer exist under Heaven. MICHAELIS, GERLACH.—BROUGHTON concludes the chapter with the following characteristic note: "Jeremy, ch. xxiv., told how the men of the third captivity should come to nothing. And Ezekiel prophesied only in their days, but they would take no warning. This threefold alphabet endeth in their threefold and absolute destruction. Yet Ezra was of that captivity; but an infant. And of Anathoth, cursed by Jeremy, one hundred and twenty-eight returned, Ezra ii."—The enemies of Jeremiah returned not.—W. H. H.]

DOCTRINAL AND ETHICAL.

1. ["It has been alleged, that some of the prophetic portions of Holy Scripture which foretell the sufferings of Christ, especially the fifty-third chapter of Isaiah and the sixty-ninth Psalm, have no reference to Jesus of Nazareth, but were fulfilled in the person of Jeremiah. True it is, that the language of that fifty-third chapter of Isaiah, and of that sixty-ninth Psalm, had a remarkable applicability to Jeremiah. But why was this? Because Jeremiah was not only a prophet, but a prophecy. Jeremiah is among the prophets what Job is among the patriarchs. Jeremiah is the *suffering* prophet. He was a signal type of 'the Man of Sorrows.' He was a figure of Him who suffered on the cross, and who conquered by suffering." WORDSWORTH, *Intr. Jer.*, p. ix. "Jeremiah is called by the Christian Fathers the *πολυπαθέστατος* of the Prophets, and this qualified him to be what he is also called by them, the *αυταθέστατος*." *Ib.* note. "The Christian church, from ancient days, has set apart the Lamentations of Jeremiah, for her own solemn offices in the week of her Lord's Passion; and in contemplating the Prophet Jeremiah sitting amid the ruins of Zion and pouring out his sorrow there in piteous cries of agony, she has ever had a vision of Christ hanging upon the Cross, and mourning over the ruins of our fallen human nature, which caused the bitterest pangs of His anguish there." *Ib.*, p. x.]

2. "In this chapter, the heralds of the word are admonished, that it is their duty, in times of

great distress, to prescribe to their hearers a suitable remedy for their misfortunes, the component parts of which would be, 1. The recognition of sins by means of the punishments inflicted: 2. Confidence in God's compassion: 3. Earnest prayer. As for the rest, this chapter compared with the others, shines like a star of exceeding brilliancy, from which the rays of a variety of doctrines emanate and give forth their light." FÖRSTER.

8. [I am the man, ver. 1. "This Lamentation is only rightly understood, when it is regarded as a lamentation of every pious Israelite, —as a lamentation which, while proceeding from self-experienced spiritual sorrows of the Prophet, has its truth for all pious Israelites, in whose name the Prophet speaks. ABEN EZRA, long ago, perceived this, and indicated the individual Israelites as the subject of the lamentation. In this opinion later commentators mostly concur (ROSENMUELLER, EWALD, THENIUS, NEUMANN, VAHINGER). EWALD finely says, in connection with the close of chapter second, which is so barren of consolation: 'Yet, will lamentation and despair nowhere end? Then, there suddenly appears, in the third place, a particular man; the very one who can, from his own peculiar experience, lament most profoundly, so that here for the third time the cry of despair is renewed with still greater vehemence; but he is the one who can also, from his own profoundest reflection on the eternal relation of God to humanity, come to a right knowledge of his own sins and of the necessity of repentance, and therewith also to the exercise of believing prayer. Who is this individual, who thus laments, thus thinks and prays?—whose I unconsciously, but at exactly the right place, passes over into the *we*? O man, he is the representative of thine own self! Let every one now speak and think as he does! And thus, by the direct means of this speech, begun with the greatest difficulty, the sense of pain has been imperceptibly lost in the exercise of prayer. Thus this composition shows us how in the wildest whirlpool, divine composure is to be won: each one must win it by sinking down himself into the full earnest truth; and even if one does not immediately find it, yet there is no more likely beginning for something better; wherefore here a particular individual is set before us as accomplishing in himself this most necessary work.' In this individualizing lies also the explanation of the manifold points of resemblance between our chapter and the Book of Job, from the passion-history of which the Prophet derives lamentations and images for the representation of the passion history of Israel." Dr. ERNST GERLACH, *Klag. Jer.*, p. 81].

4. Vers. 1-18. "Here we have, at first, a lamentation of the Prophet Jeremiah, not so much over his people, as rather over his own misery. . . . Here we see, that the pious are subjected to two different sorts of affliction. One of these is temporal, affecting the body or worldly possessions and welfare: the other is spiritual, affecting the soul, when they think, that God has become their enemy, and will no longer be gracious to them, but will reject them now and forever. The first is, in truth, a cause of much suffering,

especially to flesh and blood; but this pain is nothing, compared with that spiritual temptation, when one can no longer confide in the favor and grace of God, as we here see in the case of Jeremiah, who so ruefully bemoans himself, that he is a wretched man, who must bear the rod of the wrath of God, who has thrust him out of the light into the darkness, and pursued him as a bear or a lion, or as a more open and declared enemy. David also experienced many of the same temptations, as we find ever and anon in his Psalms. Thine arrows stick fast in me, and Thy hand presses me sore, he says in Ps. xxxviii. 3 (2). I said in my despair, I am cut off from before the eyes of the Lord, Ps. xxxi. 23 (22): whilst at other times he had been so courageous, that he said, I was not afraid of many hundred thousands that set themselves against me round about, Ps. iii. 7 (6); God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, Ps. xvi. 2, 3 (1, 2). This sounds very differently from the lamentation here of Jeremiah, who represents God as his worst enemy. This should, first of all, serve to comfort the pious; if they fall into similar temptations, they should not think that they are the first to whom such things have happened, but should know that many pious and holy persons have experienced the same trials. But to the ungodly, this should serve as a warning; they should consider, if this is done in a green tree, what will be done in the dry? (Luke xxiii. 31). If the righteous are scarcely saved, where will the ungodly and sinner appear? (1 Pet. iv. 7)." *Würtemb. Summarien*.

5. Vers. 1-9. "Jeremiah speaks here in his own name, and whilst he utters the grief of his own heart he seeks by his example to excite others to repentance, for the key-note that sounds through all his lamentations is, that his distress comes from God. The greatest cause of distress is this, that prayer, the only resource in misery, avails no more. Elsewhere it is said, 'The name of the Lord is a strong fortress, the righteous man runneth thither and is protected,'—and, 'He who will call on the name of the Lord shall be blessed,'—or, 'Call on Me in trouble, then will I deliver thee, then thou shalt praise Me.' In truth, the Holy Scriptures are crowded with testimonies, which promise answers to prayer and help to the prayerful; indeed, since one of the titles of God is 'He who heareth prayer,' it is evident that to hear prayer is founded in His eternal nature. What then the Prophet here says is *contrary to Scripture*. But it is true, and so we must understand Jeremiah, that God not seldom hears the prayers of believers, whilst He proves their patience and leaves them long in darkness and uncertainty. This has been, as it was with Jeremiah, the common experience of Christians, who have been obliged to observe in themselves, how quickly the human heart loses courage and prayerful ardor, when God does not hasten to our help." *HEIM und HOFMANN, die grossen Propheten*.

6. "The Prophet first describes what he himself experienced of the holy cross under the Old Testament. It was necessary for him to be typically a sacrifice for all people. He was

obliged to this according to the purpose of God. God's object in all this was, to use him in His kingdom to the end of time as one of the most important of His instruments. In this respect he is indeed a real type of Christ. Although the light is not wanting in his dark sayings, yet it shines not nearly so clearly as we experience it in the New Testament, by the testimony of the Apostles, where they also testify of their cross. For they already behold His glory with their eyes. On this account Paul gloried most lovingly in his cross and his weakness." **DIEDRICH.**

7. "In this third chapter such an earnest, intense lamentation of the Prophet is written, that many have regarded it as referring to nothing else than to the sufferings and death of Christ. For this reason, where Christ is painted with His body lacerated with the thongs and the crown of thorns on His head, the beginning of this chapter is found recorded in Latin on the picture." **EO. HUNNIUS.**

8. The old expositors find here free scope for their allegorical interpretations. Thus **PASCHASIUS RADBERTUS**, in his Preface to his third book on Lamentations, says, "The more attentively I examine this—as it were—funeral lamentation over the whole body of the people, the more profound are the mysteries which appear concerning Christ and His body, so that the mournful discourse may be by turns interpreted, now of the Synagogue, then especially of the Church, and then again of the Passion of Christ." **GHISLERUS**, p. 120. And of **BONAVENTURA** the same author remarks, that he says, "This is so evidently a lamentation for Christ and His members, whose sufferings are here described, that it is impossible to find in it a literal sense, without distortion."

9. Ver. 2. "By *light* he represents prosperity, by *darkness* adversity, **Is. v. 30; xlv. 7; lviii. 10; Job xxii. 11**, on which last passage the great **LUTHER**, in a marginal gloss to the text of the German version of the Bible, comments very nervously, thus: Trouble and misfortune are called darkness, happiness and prosperity light. Here the verses of **CAMERARIUS**, written on 2 Chr. xx. 12, may be quoted:

In tenebris vitæ densa et caligine mundi,
Cum nihil est toto pectore consilii,
Tum nos erigimus Deus ad te lumina cordis,
Nostra tuamque fides solius oratopem."—**FÖRSTER.**

10. Ver. 7. "To God πάν ἄπορον πόριμον, *i. e.* To God every impassable road is passable. Of the same purport are the following sayings, which are worthy of being observed and remembered: **PHILO**: *deficiente omni humano concilio incipit divinum*, where human expedients fail, Divine begin; **TAULERUS**: *egrediente natura ingreditur Deus*, God enters when nature exits, **LUTHER**: *tempus desperationis tempus auxilii*, the time of despair is the time when help comes. The greater the need, the nearer is God." **FÖRSTER.**

11. Ver. 8. **BONAVENTURA** refers the words to the prayer of Christ on the Mount of Olives,—*If it be possible let this cup pass from Me* (**Matt. xxvi. 39**). **GHISLER**, p. 129.—"The Omnipotent God, knowing what is to our advantage, feigns not to hear the cry of the suffering, that He may increase their usefulness and that their lives may be purified by discipline and they may seek

elsewhere that tranquil rest, which cannot be found here." **RHABANUS**, in **GHISLER**, *ib.*—"The most efficacious antidote (ἀντεξάρμακον) to this temptation is Hope (**Heb. xii. 3-11**), to which effect are the sayings of **AUGUSTINE**, God does not give quickly, that thou mayest learn to desire more ardently; and, What God would give, He withholds." **FÖRSTER.**

12. Ver. 8. [Prayer: "Grant, Almighty God, that as Thou didst in former times so severely chastise Thy people, we may in the present day patiently submit to all Thy scourges, and in a humble and meek spirit suffer ourselves to be chastised as we deserve; and that we may not, in the meantime, cease to call on Thee, and that however slowly Thou mayest seem to hear our prayers, we may yet persevere continuously to the end, until at length we shall really find that salvation is not in vain promised to all those who in sincerity of heart call on Thee, through Christ our Lord. Amen." **CALVIN.**]

13. Ver. 10. "The real appearance of the Lord is not that of a lion or a bear (**Is. xxxviii. 13; Job x. 16**), but of a Shepherd taking the most faithful care of His sheep. With respect to this pastoral care, see **Ps. xxiii.; Is. xl. 11; Jer. xxiii. 3, 4; Ez. xxxiv. 16**. And **BERNARD** beautifully says, Christ redeems His sheep at a costly price, feeds them sumptuously, leads them with solicitous carefulness, lodges them securely." **FÖRSTER.**—"Harsh is the complaint when **Jeremiah** compares God to a bear and a lion. But we have said that the apprehension of God's wrath so terrified the faithful, that they could not sufficiently express the atrocity of their calamity; and then borne in mind must also be what we have stated, that they spoke according to the judgment of the flesh; for they did not always so moderate their feelings, but that something fell from them worthy of blame. We ought not, then, to make as a rule in religion all the complaints of holy men, when they were pressed down by the hand of God; for when their minds were in a state of confusion, they uttered much that was intemperate. But we ought, on the other hand, to acknowledge how great must be our weakness, since we see that the strongest have thus fallen, when God exercised severity towards them." **CALVIN.**]

14. Vers. 17, 18. "All other temptations are as nothing, compared with those in which God seems to set Himself in hostility to a man. For as long as the pious taste the grace of God and perceive His fatherly tenderness, every adversity is so much the more easily endured by them and they can be joyful and of good cheer even amidst external causes for sorrow. See **Ps. lvi., lxii., lxxiii.** But, on the contrary, if God disguises Himself in some severe aspect before them, and dissembles, and acts as if He hears them not, is not favorably disposed to them, but may be in the highest degree opposed to them and against their interests,—then lamentations commence, then begins that secret sorrow of the soul, that excessive anguish, under which they faint away and must sink to Hell, did not God hold His hand over them and abridge their anguish. These are the buffetings of Satan, the very dregs of hellish temptations, they are the floods of Belial that will overwhelm human

strength. Then they [the tempted] lose heart; for when, as it were, they lie in darkness, immured in an eternal prison of every kind of trouble, when the Lord closes His ears to their pitiable cry, yes, when He has bent His bow against them and set them up as a mark to shoot against them all His darts and arrows, when He has utterly ejected them from peace and all that is good, in all respects which the Prophet here relates in detail of himself, then at last they come to think, as Jeremiah did, when he said, *My strength and hope is perished from the Lord*, until God again lets the gentle sun of His Divine heavenly consolation and fatherly goodness shine out from amidst the darkness of the temptations; but in the meanwhile they must for a long time have a taste of that future wrath, which the damned must hereafter eternally suffer. Besides Jeremiah's case here, the Scripture presents us with a pitiable representation and sorrowful instance of a man thus distressed, and a special example for us, in the case of the patient Job. . . . David also in Psalm xxxi., *I said in my haste I am cut off from before Thine eyes*. Yes, even the Son of God was compelled to feel in His holy soul a similar spiritual temptation (yet without any sin), when on the cross He said, *My God, My God, why hast Thou forsaken Me?*" EGRV. HENNUS.—"What is here written by Jeremiah is not new and unheard of; but very many examples occur in Scripture, of those who have been harassed by this same temptation. The following examples, however, are especially appropriate here: Abraham, Gen. xvi. 1 (2); David, Ps xxxi. 23 (22); lxxvii. 8-10 (7-9); Ezekiah, Is. xxxviii. 10, Job. vii. 15; xix. 6, 22; Jonah, ii. 5 (4); Paul, 2 Cor. xii. 9; to whom may be added, those most eminent Theologians of our own age, Matthesius, Weller and Hausmann, and especially Luther, who was obliged to sit in that sieve of Satan, particularly in the year of Christ 1527, about the time of the festival of the Visitation of Mary, concerning which paroxysm of his, by far his most violent one, D. JOH. BUGENHAGIUS has written a curious account, which is contained in Tom. iii. Jen. Germ. Fol. 401." FÖRSTER. In the Leipzig edition, this production is found in Vol. XXII., pag. 498 ff., under the Title, "*D. Jo. Pomerani und Justi Junæ Historie von Lutheri geistlichen und leiblichen Anfechtungen anno 1527.*"—"Faith sometimes is so stifled, that even the children of God think that they are lost, and that it is all over with their salvation. . . . There is no doubt but that the Prophet also expressly reminded the faithful that they ought not to despair, . . . though the devil tempted them to despair, but that they ought then especially to struggle against it. This is indeed, I allow, a hard and perilous contest, but the faithful ought not to faint, even when such a thing happens to them, that is, when it seems to be all over with them and no hope remains; but, on the contrary, they ought nevertheless to go on hoping, and that indeed, as the Scripture says elsewhere, against hope, or above hope (Rom. iv. 18). . . . Were any one to ask, How can it be that hope and despair should reside in the same man? the answer is, that when faith is weak, that part of the soul is empty, which admits despair. Now, faith is

sometimes not only enfeebled, but is also nearly stifled. This, indeed, does not happen daily, but there is no one whom God deeply exercises with temptations, who does not feel that his faith is nearly extinguished. It is then no wonder, that despair then prevails; but it is for a moment. In the meantime, the remedy is, immediately to flee to God and to complain of this misery, so that He may succor and raise up those who are thus fallen." CALVIN.]

15. Ver. 19. "Just as wormwood tastes very bitter, but serves many useful purposes, so the cross, for the present, seemeth not to be joyous (Heb. xii. 11). Nevertheless, it is a medicine for us. Wormwood (Vermuth) has its name, thus (wehre dem Muth), control the spirit [temper, or mettle of the soul]. For wormwood restrains from lewdness, disperses the bile, neutralizes poison, and destroys all bad vermin and corruption, all of which and much more, in a spiritual sense, is done by the dear cross. Therefore, let us esteem this our spiritual medicine." CRAMER.—"Was it necessary that Christ Himself should be given gall to drink, why then should we be able entirely to abstain from the like?" CRAMER.

16. Vers. 19-38. "We see here that there are two sources of consolation, internal and external. The internal is, when one is sure in his heart that he has a gracious God, of whom he may expect every good thing in all difficulties and distresses. But this consolation sometimes expires, as we see here in the case of Jeremiah, and from the words and sayings of David, as we have shown above from his Psalms. It often seems as though God Himself, together with Heaven and Earth, is against one. How now should it be with one placed in such temptation? Answer: He should lay hold of the external consolation, which he finds, not in his heart, but in the Holy Scripture, in so many and divine consolatory declarations, which God therein presents to us, together with many examples in the cases of those to whom God has fulfilled and verified such promises. And then also he should carefully consider these heart-moving words, which Jeremiah here uses, which he did not get from his heart, for that spoke to him in a very different fashion, but he received them from the Holy Ghost; thus, It is of the Lord's goodness, that we are not consumed, His mercy fails not, but it is new every morning; The Lord is gracious unto him who waiteth for Him, and to the soul that inquires after Him; It is an excellent thing to be patient and to hope for the help of the Lord: He does not cast off for ever, but He is indeed sorry and moved by compassion according to His great mercies, &c. These and similar sayings we should, in great temptations, take hold of and hold them fast in faith, in spite even of the thoughts and objections of our own hearts. Thereby will God revive in a troubled heart the internal consolation, so that one can say with Jeremiah, Thou wilt be again graciously mindful of me, for so my soul assures me. This I take to heart, therefore I still hope." *Wärtemb. Summarien*.—"It is the habit and custom of God, first thoroughly to prove men by affliction, and after that to hear His children, if they, as fine gold and silver tried in the oven, are found to be

clean and pure. As it is again written, Whoso adheres to wisdom shall dwell securely, and although at first she sets herself in opposition to him, and brings fear and dread upon him, and proves him with her rod and tries him with her chastisements, until she finds that he is without guile, she will then return to him in the right way, and comfort him and show him her secrets. Sirach. iv. 18-21 (15-18)." Egid. Hunnius.

17. (Ver. 21. Prayer. "Grant, Almighty God, that as there are none of us who have not continually to contend with many temptations, and as such is our infirmity, that we are ready to succumb under them, except Thou helpest us,—O grant, that we may be sustained by Thine invincible power, and that also, when Thou wouldst humble us, we may loathe ourselves on account of our sins, and thus perseveringly contend, until, having gained the victory, we shall give Thee the glory for Thy perpetual aid in Christ Jesus our Lord. Amen." CALVIN.]

18. Vers. 22-24. "These are approved texts and cordials for all stricken hearts. 1. God's mercies and compassions, which we may set over against God regarded as a consuming fire, Deut. iv. 24. 2. That *His compassions fail not*, with which we may resist the temptation, that God will no more be gracious and has forgotten our affliction and oppression, Ps. xlv. 25 (24). 3. That *His mercies are new every morning*, which we oppose to our temptation when we are compelled to say with David, I am chastened every morning, Ps. lxxiii. 14. 4. That *God is faithful*, to meet the temptation, that God will make it too hard for us to bear, 1 Cor. x. 13. 5. That *God will be our portion and reward*, that we will be richly recompensed in Heaven." CRAMER.

19. Vers. 22, 23. "The whole purport of this truly golden maxim is consolatory, and to this end it is to be pleaded in view of the magnitude of the evil both of our guilt and of our punishment. With this accord Rom. v. 21, and Ps. cxxx. 7, as well as the following from AUGUSTINE, God's compassion exceeds the misery of all mankind. The abuse of this maxim is fourfold. The first is that of the Epicureans, who, from like passages of Scripture, in which the immensity of the Divine pity is treated of, deduce that ancient piece of jargon (*κοικισμὸν*), Let us continue in sin that grace may the more abound, Rom. vi. 1. The second abuse is that of Origen, who concluded that, because of the infinite compassion of God, the damned would at length some time or other, be liberated from the torment of Hell and be saved (Hom. ix. in Jerem.). The third abuse is that of Huber (*Samuelis mort.*, 1624), who, from the amplitude and universality of God's compassion, presumed to fabricate the doctrine of universal and unlimited election. The fourth abuse is that of the Photinians, who so far expand the words of Scripture concerning the compassion of God, as blasphemously to assert, that God, out of His mere compassion alone, forgives our sins, without any compensation and satisfaction rendered by Christ." FÖRSTER.

20. Ver. 24. "LUTHER has finely comprised the distinction between hope and faith, in the following well-rounded period: Faith looks at the word which promises, Hope at the thing promised,

(*Fides intuetur verbum rei, spes vero rem verbi*)."
FÖRSTER.—["Were God to take away the promise, all the miserable would inevitably perish; for they can never lay hold on His mercy except through His word. This, then, is the reason why Scripture so often connects these two things together, even God's mercy and His faithfulness in fulfilling His promises." CALVIN.]

21. [Vers. 24, 25. "It next occurred to the Prophet, that whatever he lost or suffered, or witnessed of the sufferings of his people, his grand interest was secure. He was satisfied that the Lord was his all-sufficient Portion. He was conscious that he had chosen Him as his portion, and expected his happiness from Him, and not from the world; and therefore he determined still to hope in Him, and refer all his concerns to His wisdom, truth, and love. In this he evidently proposed himself as an example to his people, that they might seek comfort from God when all other comfort failed. And though they might not be able confidently to aver that the Lord was their Portion, yet they might remember that He was kind and merciful to those who wait for Him and seek Him." SCOTT.]

22. Ver. 25. "When we men are in trouble or temptation, the Devil is accustomed to portray and represent God to us as very different from what He really is. For he depicts him as an ungracious, pitiless, wrathful Judge, not to be treated with, who would only kill us and damn us and not wish us to be happy, and thus the Devil would frighten us and drive us to despair. We should remove our eyes from this frightful image of Satan's conjuring, and look upon the Lord as the Prophet Jeremiah here depicts for us His countenance, as it were; yea, as God portrays Himself in His holy word, namely thus, The Lord is friendly to the soul that seeks after Him." Egid. HUNNIUS.

23. Ver. 25. "God's love both prepares the way for and rewards ours. Being more benignant it precedes ours; being more faithful it is returned [by ours]: being more attractive it is sought after. It is rich to all who invoke its aid, yet has nothing better than its own self. It devotes itself to the deserving, reserves itself for a reward, applies itself to the souls of the saints for their refreshment, gives itself in payment for the redemption of the captive. Thou art good, O Lord, to the soul of him who seeks Thee. How gracious, then, to him who finds Thee! But here indeed is something wonderful, that no one can successfully seek Thee unless he have first found Thee. Dost Thou, therefore, wish to be found that Thou mayest be sought; to be sought, that Thou mayest be found? Thou art one who can be sought and found, yet not prevented (*præveniri*). For although we say, 'In the morning shall my prayer prevent Thee,' Ps. lxxxviii. 14 (18), yet there is no doubt that all prayer is lifeless that inspiration has not prevented (*non prævenit*)." BERNARDUS in libro de diligendo Deo, quoted by GUISLER. p. 144.

24. [Vers. 25, 26. "God is good to all His creatures; but in particular to them that wait for Him, to the soul that seeks Him. While trouble is prolonged and deliverance deferred, we must patiently wait for God's gracious returns to us; and while we wait for Him by faith, we must seek Him

by prayer; they that do so will find it good, ver. 26, and to hope that *the Salvation of the Lord* will come, though difficulties lie in the way, to wait till it does come, though it be long delayed; and while we wait to be quiet and silent, not quibbling with God, or making ourselves uneasy, but acquiescing in the Divine disposals: *Father, Thy will be done!* If we call this to mind, we may have hope that all will end well at last." MATTH. HENRY.]

25. Ver. 26. "In the practice of Christianity, hope and patience, the most efficient of virtues, engage mutually in common labors, and neither without the other can discharge its duty." FÖRSTER.—"The little herb, Patience, does not grow in every body's garden. But we are admonished to seek it, because, 1. It is a very precious virtue, and a part of the service we owe to God, according to the first table. 2. It contains in itself another virtue, namely, hope in God. 3. It is easier for us to practice it, if we accustom ourselves to it from our youth. 4. It can overcome many wrongs, abuses and outrages. 5. Misfortune will not continue for ever, Is. liv. 7. 6. At all events the end will be favorable. 7. God does not willingly afflict us (*from His heart*), but always designs something different and better for us, and dearly wishes that He might not punish us at all (Hos. xi. 9)." CRAMER.

"God, when He takes my goods and chattels hence,
Gives me a portion, giving patience.
What is in God is God; if so it be
He patience gives, He gives Himself to me."

ROBERT HERRICK.]

26. Vers. 26-36. "These are admirable and, beyond measure, comforting words, with which the holy Prophet opens the abyss of God's mercy and comforts therewith himself and the people. As if he would say, It is against God's nature to subject us to such hard discipline, and to let us be driven and injured by the world. But He does it for the very best reason, not to ruin, but rather to edify, not to grieve but to fill with joy forever. For He is not of the disposition of the children of men, who, if their anger is once excited, there is no end to it. But God, although He causes grief, and lets His wrath, sternness, and justice be seen, yet He is again moved to pity as soon as men cordially repent of their sin and transgression. Therefore, this present captivity should not be regarded as if He had eternally rejected His poor people, and would never turn their captivity, or as if He would indeed allow His captives to be trodden under foot, or, much less, as if he would subvert the right of a man, or allow his cause to be turned aside before the Most High, as if the Lord saw it not, or knew nothing of it. Far be it from this! He knows and sees how cruelly the tyrants oppress their captives; He, moreover, graciously regards the patience of the oppressed, and will help them again according to His mercies." EGB. HUNNIUS.

27. Ver. 27. "It is added here that a man should be accustomed to cross-bearing (*τῇ τραπέζῃ*) from his youth. And we may also with propriety apply here that saying of the Poet, *A teneris assuescere multum est*, There is great advantage in being accustomed to a thing from a tender age. For patience begets experience (Rom. v. 4).—experience, I mean, in matters of cross-bearing. Vexation gives understanding

(Is. xxviii. 19, [Vulg. and Douay]). But what doth he know that hath not been tried? (Sir. xxiv. 9). For, as NAZIANZEN puts it, *οὐ πρόσωπα χριστιανισμῶς, ἀλλὰ πίστις*, Christianity is faith, not outward appearances. And LUTHER says, Unexperienced persons are merely unprofitable theorizers. But since it is of advantage, in order to become more fully acquainted with any course of discipline, that one should be subjected to it from a tender age, so does it especially conduce to the acquisition of experience in matters of cross-bearing, if one is trained in them from his youth." FÖRSTER.—"Jeremiah himself bore the yoke in his youth. He was very young, according to Jer. i. 6, when he was called to the prophetic office (in the 13th year of Josiah), and from the beginning he experienced much opposition and many trials, hence after eighteen years under Joakim and eleven years under Zedekiah, he was able to endure yet severer persecution. The earlier he had learned to bear the yoke, the better was he able to bear it later in life. It is a golden truth that is here expressed. The cases of Joseph and David also confirm it. A youth of hardships has already brought forth much fruit of godliness, and educated many staunch men for the kingdom of God. Therefore be thou also reconciled to a youth of hardship." CALWER, *Handbuch der Bibelerklärung*.—"We ought not only to bear the yoke, but to bear it in our youth. For if we bear it late in life, we begin by exercising penitence for the past, rather than by acquiring strength. Let us then anticipate the flight of the years of our youth by suitable discipline, that we may each of us say, O God, who feelest [E. V., *Thou hast taught*] me from my youth (Ps. lxxi. 17); rather than be obliged to lament at the remembrance of our faults, saying, Remember not the sins of my youth and of my ignorance (Ps. xxv. 7 [See Vulg.])." AMBROSE, *Serm.* 2, on Ps. cxix. 9.—*Deus vult longi prælii militem*, God chooses the soldier who has passed through a long fight. HILLARY'S *Exposition* of Ps. cxix. 9, quoted by GHISLER., p. 146.—"What praise is due to old men, if failing in strength and having been released from long continued labor, they prefer to take their rest? On the other hand, what glory is due to young men, when in the very fervor of youth itself, they moderate their lives by a regimen of strict morality?" CASSIODORUS, in Ps. cxix. 83, quoted by GHISLER., p. 147.

28. [Ver. 28. "He has learnt that necessary lesson of independence, that shows him how *he is to serve himself; to give no trouble to others; and keep his troubles, as far as possible, in his own bosom.*" ADAM CLARKE.]

29. Ver. 29. *אִם כֵּן, if so be, peradventure.* "This particle affords to the Romanists no support for their fiction of doubt.* LUTHER's interpretation may be seen in his marginal note on Joel ii. 14." FÖRSTER.

30. Ver. 30. "It may be asked here, whether this sentence refers to toleration [the passive, non-resistant endurance of evil]; whether the words, *if any one is struck on the cheek, etc.,*

*[I. e., in regard to God's willingness to pardon, on which they rest the necessity of propitiating Him by penance.—W. H. H.]

may not seem to support the Anabaptists, who endeavor to prove, from this and similar passages of Scripture, especially from Matt. v. 39, 40, that all species of revenge is forbidden to Christians? But a distinction must be made between public and private, and lawful and unlawful revenge." FÖRSTER.

31. [Vers. 31-33. Prayer. "Grant, Almighty God, that as it is expedient for us to be daily chastised by Thy hand, we may willingly submit to Thee, and not doubt, but that Thou wilt be faithful, and not prove us with too much rigor, but that Thou wilt consider our weakness, so that we may thus calmly bear all Thy chastisements, until we shall at length enjoy that perfect blessedness, which is now hid to us under hope, and as it were sealed, until Christ Thy Son shall reveal it at His coming. Amen." CALVIN.]

32. Ver. 33. "*He does not afflict men from His heart.*" This is not to be understood *absolutely* (ἀπλῶς), but comparatively, namely, with respect to [what may be called] God's *own special work*, which consists not in afflicting, but in doing good. Briefly, His disposition towards us is like that of a father towards his son, in reference to which AUGUSTINE very beautifully says, He is both a father and a God when He caresses; and when He smites, still is He a father. . . . With which agrees this saying of NAZIANZEN: μέizon τὸ πᾶν τῆς φιλάνθρωπίας ὑπὲρ τὸ μέτρον τῆς παιδαγωγίας. The measure of His philanthropy exceeds the measure of His severity as a disciplinarian." FÖRSTER.—"The very essence of His being inclines Him to bless, therefore it is written, *He does not afflict from His heart His children of the human race*; but if they despise His blessing, it is His to smite and requite them with the greater severity." THOLUCK, *Stunden Christl. Andacht*, XXII., S. 120.

"Deines Wesens Wesen nur die Liebe ist,
Strenge nur bei Dir aus lauter Liebe fließet."—
Ib., *Andacht*, XXX., S. 171.

32. [Vers. 34-39. PRAYER. "Grant, Almighty God, that as we are at this day tossed here and there by so many troubles, and almost all things in the world are in confusion, so that wherever we turn our eyes, nothing but thick darkness meets us,—O grant that we may learn to surmount all obstacles, and to raise our eyes by faith above the world, so that we may acknowledge that governed by Thy wonderful counsel is everything that seems to us to happen by chance, in order that we may seek Thee, and know that help will be ready for us through Thy mercy whenever we humbly seek the pardon of our sins, through Christ Jesus our Lord. Amen." CALVIN.]

33. Vers. 37, 38. "In respect to the sins of men, He is not entirely inactive. Not, indeed, as if He took pleasure in their sins, or moved men to commit them, or had ordained men to their sins. That be far from Him! But because from the very first He had entire knowledge of them (Jer. xliii. 24; Ps. cxxxix. 7-12; Job xxiv. 23; Sir. xxiii. 27, 28; Wis. i. 6-10). . . . Therefore it follows, that all the punishments of sin are sent and controlled by God, to His own people, indeed, for the purpose of discipline, but to the ungodly, for their punishment (Is. xlv. 7; Am. iii. 6). . . . Therefore that is an execrable

error of some of the heathen philosophers, who taught that what happened to a man, whether good or evil, came by chance, even as his luck befell him: but that God troubled Himself with the affairs of men, was not to be thought of: but that He sits in Heaven, in undisturbed repose, and lets men here, between themselves, plunge, wade or swim as they can, since He takes no concern in their affairs." EGID. HUNNIUS.—"Who then can say that *anything is done without the Lord's command*? This is a precious word. For first, all adversaries, however lively their devices may be, are only messengers and servants of my Lord, and must obey Him, when He has purposes of love in my behalf for them to accomplish. And, as LUTHER says, Our God is entire Master of the art of whipping a rogue by the hands of others. . . . For the rest, I should not regard the thoughts and devices of all my adversaries, but the loving purposes which my Lord intends to accomplish by them, as David sings, He has spread a table for me in the presence of mine enemies, and filled my cup to overflowing. Whilst they rage and roar, be of good cheer and say, St. Peter cannot prevent God from giving what He will. . . .

Ihr lieben Feinde sorgt so viel, mir Noth und Gram zu machen,
Seht doch, ihr seid Handlanger bloß in meines Herren Sachen!
Wohl grämte ich mich bitterlich, wenn ich es nicht erkannte,
Dass doch mein Herr der Wundarzt ist und ihr nur Instrumente.
Wie selig, wer es hat erkannt, dass aller Fäden Enden
Von aller Menschen Werk und Wort ruhn doch in Gottes Händen.

There is then only one real misfortune for men on earth, and that is *Sin*! THOLUCK, *St. Christl. Andacht*, XXVIII., S. 162.

34. Ver. 38. "Two words occur here which need to be more accurately defined. The first question is, what is the exact idea of *evil* in this passage? CALVIN, too, broadly extends its meaning so as to cover all the evils that are done, and that happen in the world, thus not obscurely embracing all *sins*. But from the context even a blind man may perceive, that the Prophet is not speaking of evil in general, . . . but in fact of that particular species of evil, which is usually called the evil of punishment. For the evil of crime, as such, evidently cannot and ought not to be in any manner attributed to God as its author or producing cause (Deut. xxxii. 4; Ps. v. 5 (4); Rom. ix. 14; 1 John i. 5; James i. 13); but the evil of punishment is, here and in various other places in the Sacred Scriptures, imputed to God as a just Judge (Is. xlv. 7; Am. iii. 6; Sir. xl. 32). The other word referred to, is that translated *commandeth* (τὸ jubere). In the Hebrew it is צִוָּה. . . . CALVIN twists this word to mean the secret decrees of God, by which He bends the purposes of men hither and thither, according to His own arbitrary will. Whence he infers, that *nothing* is done without the command and foreordination of God. He adduces the example of Shimei [2 Sam. xvi. 5, 10], who had command to curse. If he had understood this with reference to the evil of punishment, his words would have borne the appearance at least of truth. But what CALVIN in this passage makes so broad, that he writes, *Nothing* can be done without the Divine mandate, including sins like-

wise, cannot and ought by no means to be allowed; for the contrary is most clearly attested by what is written in Jer. xix. 6; xxiii. 32; xxix. 23; Sir. xv. 10-22." FÖRSTER.—["Let us now see how God commands what is wrongly and foolishly done by men. Surely He does not command the ungodly to do what is wicked, for He would thus render them excusable; for where God's authority interposes, there no blame can be. But God is said to command whatever He has decreed, according to His hidden counsel. There are, then, two kinds of commands; one belongs to doctrine, and the other to the hidden judgments of God. The command of doctrine, so to speak, is an evident approbation which acquits men; for when one obeys God, it is enough that he has God as his authority, though he were condemned by a hundred worlds. . . . But God is said to command according to His secret decrees what He does not approve, as far as men are concerned. So Shimei had a command to curse, and yet he was not exempt from blame; for it was not his purpose to obey God; nay, he thought that he had offended God no less than David [2 Sam. xix. 19, 20]. Thus this distinction ought to be understood, that some things are commanded by God, not that men may have it as a rule of action, but when God executes His secret judgments by ways unknown to us. Thus, then, ought this passage to be understood, even that nothing is carried on without God's command, that is, without His decree, and, as they say, without His ordination. It hence appears, that those things which seem contingent, are yet ruled by the certain providence of God, so that nothing is done at random. And what philosophers call accident, or contingent (*ἐνδεχόμενον*), is necessary as to God; for God decreed before the world was made whatever He was to do; so that there is nothing now done in the world which is not directed by His counsel. * * * Now they who object and say that God is thus made the author of evils, may be easily refuted; for nothing is more preposterous than to measure the incomprehensible judgment of God by our contracted minds. . . . This, then, is our wisdom, to embrace only what the Scripture teaches. Now, when it teaches us that nothing is done except through the will of God, it does not speak indiscriminately, as though God approved of murders, and thefts, and sorceries, and adulteries; what then? even that God by His just and righteous counsel so orders all things, that He still *will* not iniquity and abhors all injustice. . . . How much soever the most wicked may indulge themselves in their vices, He still rules them, . . . that He may *punish sins with sins*, as Paul teaches us, for he says that God gives up to a reprobate mind those who deserve such a punishment, that He gives them up to disgraceful lusts, that He blinds more and more the despisers of His word (Rom. i. 28; 2 Thess. ii. 10). And then God has various ways, and those innumerable and unknown to us. . . . Thus we see that God is not the author of evils, though nothing happens but by His nod and through His will,—for far differ not His design from that of wicked men. . . . In a word, as far as the Heavens are from the earth, so great is the difference between the works of God and the deeds of men, for the ends,

as I have said, are altogether different." CALVIN.]

85. Ver. 89. "The danger here is, that very few sufficiently examine themselves. Whoever does this will discover, how God punishes our sins, and we suffer no undeserved distress." HEIM u. HOFFMANN, *die grossen Propheten*.—It is usual with unrenewed men commonly, to become enraged at him who punishes them, even when their punishment is entirely just. Thus we read in the Revelation of John (xvi. 9, 11, 21), that men will blaspheme the name of God, who pours out the vials of His wrath upon them, and that they will not repent of their sins. This perversity of the heart, which mistakes right for wrong, and wrong for right, will reach its utmost height in the last days, but its roots reach back to the beginning of the world, where they started with the lies of the Serpent (Gen. iii. 4, 5).—"The evils of punishment are only the effects, or fruits, of the evils of sin (Rom. vi. 23; Jas. i. 15). Hence AUGUSTINE says, with great propriety, 'Punishment daily increases, because sin increases daily; the chastisements of God continue without cessation, because crimes among the people are equally persistent.' But, on the other hand, AMBROSIVS says, with truth; 'God had been ready to change His sentence, if thou hadst been willing to amend thy wickedness by penitence.'" FÖRSTER.

86. Vers. 40-42. ["How are we to get the pardon of our sins? The Prophet tells us:—1. Let us examine ourselves. 2. Let us turn again to the Lord. 3. Let us lift up our heart; let us make fervent prayer and supplication for mercy. 4. Let us lift up our hand; let us solemnly promise to be His, and bind ourselves in a covenant to be the Lord's only: so much *lifting up the hand to God* implies. Or, let us put our heart on our hand and offer it to God: so some have translated this clause. 5. We have transgressed; let our confession of sin be fervent and sincere. 6. And to us who profess Christianity it may be added, *Believe on the Lord Jesus Christ as having died for thee*; and thou shalt not perish, but have everlasting life." ADAM CLARKE].

87. Vers. 40, 41. "When Jeremiah says, *Let us search and try our ways, and turn again to the Lord; let us lift up our hearts with our hands unto God in the heavens*; he reminds us of the proper method to be observed in prayer, namely, sincere confession of sin and repentance must precede our petitions. For we know that God does not hear impenitent sinners (John ix. 31). This method God Himself also has taught us to observe, since He says in Is. i. 16, *If ye make many prayers, I will not hear you. Why? For your hands are full of blood*. But He immediately adds good counsel: *Wash and make yourselves clean, put away your evil doings from before Mine eyes, then come and let us reason together*." WÜRTEMB. Summarien.

88. Vers. 83-82. "Here two very different kinds of murmuring are indicated. One that of the ungodly which Isaiah has described, viii. 21, If they suffer hunger, they will fret themselves and curse their king and their God. But besides this, a very salutary kind of murmuring is suggested, which is not directed against God or men, but consists in a man's being discontented

with himself and fretting over his sins and forsaking them, and in examining his life that he may know how wicked he has been, since he has not been afraid to sin before the face of God, most holy (Is. lxiv. 6; Dan. ix. 5-14). . . . But that prayer and confession of sins may be acceptable to God, it is required, that not only the mouth may pray, but, as Jeremiah says, the heart and the hands must be lifted up to heaven. For where the mouth only prays, and the heart is not in it, God esteems such spiritless prayer as little as the prayer of those Pharisees and heathen, who, when they wished to pray, babbled much with their mouths, without spirit or sincerity (Matt. vi. 5-8; Is. xxix. 13). . . . Yet we learn from these few brief words of the Prophet Jeremiah, that prayer is not to be deferred too long, nor delayed by impotence. Otherwise it will be too late to call on God and come to Him with prayer, as happened to the Jews, who delayed their repentance and prayer till God's wrath was already kindled. And when they afterwards called on God, it availed nothing (with regard to averting spiritual punishment), therefore they uttered this lamentation, Thou hast covered Thyself with a cloud, that no prayer could pass through (Is. i. 15; lix. 1-3; Mic. iii. 4; Prov. i. 28.)" EGRID. HUNNIUS.

39. Ver. 41. "In such prayer we must persevere, and not as it were desist if help does not come immediately, but must always continue to pray, till the Lord look down from Heaven and behold us, as Jeremiah here says. For God has not such tender ears that He would soon grow weary of hearing, as those men of whom it is said, a beggar may be neither poor nor worthy,—but they will treat him graciously, if he persist tenaciously in his entreaties (Luke xi. 9; Col. iv. 2; 1 Thess. v. 17)." WÜRTMB. Summarien.

Ut tua pertingat penetretque in oratio cælum,
Corde sit ex puro, sit brevis atque frequens.—FÖRSTER.

["Let us lift up our heart with our hands,—the antidote to hypocrisy. Ps. lxxxvi. 4; 1 Tim. ii. 8." FAUSSET].

40. Vers. 42, 43. ["The Prophet proceeded to direct the confessions of his people and to put words into their mouths. He humbly acknowledges that they had transgressed and rebelled against God; and as He had not pardoned, it was plain they had not repented; this was the cause of all their miseries, of which he led them humbly and submissively to complain to the Lord. He had covered them with His anger, pursued them by His judgments, and destroyed them without pity; and He had so covered Himself with a thick cloud, that their prayers could find no admission. The hypocritical prayers of the people for deliverance were rejected; and even the fervent prayers of the Prophet in that behalf were discouraged." SCOTT.—"If the Lord has not pardoned our sins, we may be sure, that it is because we have not repented and believed His Gospel: yet we may be forgiven, even though we have not the comfort of it." SCOTT.]

41. Ver. 44. "This cloud is not physical but mystical, a cloud, namely, condensed from the mists and vapors of our sins, the Holy Spirit thus interpreting it in Is. lix. 1, 2; Ps. lxxvi. 18;

John ix. 31. With which agrees that saying of AUGUSTINE, *Præfacti peccatores sunt Dei illusores non oratores*, Hardened sinners mock God, they do not pray to Him. If therefore we wish our prayers to be heard, this cloud must be dispersed by true and sincere repentance, as Isaiah exhorts, i. 15-18." FÖRSTER.—"However it may have an angry and threatening appearance, that God should draw a dark cloud-covering over His face, yet after all it is no iron wall, but only a cloud that may be easily dissipated, and when God removes our sins as a veil (Is. xlv. 22), then He drives this cloud away." CFAMER.

42. Vers. 44-49. ["The prolonging of troubles is sometimes a temptation, even to praying people, to question whether God be what they have always believed Him to be, a prayer-hearing God; and the distresses of God's people sometimes prevail to that degree, that they cannot find any footing for their faith, nor keep their head above water, with any comfortable expectation." HENRY.]

43. Ver. 50. "*Till the Lord behold from Heaven.*" This phrase is found also in Ps. cii. 20 (19); xiv. 2; xxxiii. 13; Gen. xviii. 21. ZANCHIUS († 1590) endeavors to prove from this expression that Heaven in which God is said to dwell, is a place in the created universe (*ens creatum*) above the visible heavens. But this is absurd. For it would follow, 1. That God is not everywhere, but is contained in Heaven, which is contrary to the doctrine taught in 1 Kings viii. 27. 2. That the birds in the air are nearer God, than are the pious and faithful on earth; thus AUGUSTINE argues (Book 2, the Sermon on the Mount, ch. ix.), If the habitation of God is believed to be in the Heavens, regarded as the higher parts of the world, then the birds are in reality better off than we, for their life is nearer to God." FÖRSTER.

44. Ver. 51. "His grief is so great, that it is not diminished by tears (as it ought to be, according to the ordinary course of nature), as the Poet says,

Expletur lacrymis, egeriturque dolor,

[*Ovid, Tristia*, 4, 3, 38], (appeased by tears and spent is grief), but rather is so intensified that it consumes his soul, i. e. his life, the heart, the seat of life, being consumed." FÖRSTER.

45. Ver. 53. "We are aroused to fervent prayer, by our own special calamity, as by an alarm-bell. Thus the people of God here acknowledge, that in the deepest anguish, when almost sunk into the ground in the graves of the lost, they had called on the name of the Lord and had been heard. As often then as God now casts a man into the grave, that is to say, lets him sink into some temporal misfortune or mental despair, he should remember that he is thereby summoned to prayer, that he should lift his heart to God and call upon Him with sighing and weeping." EG. HUNNIUS.

46. Ver. 55. "The prayer of the righteous, says AUGUSTINE, is the key of Heaven; as prayer ascends, the compassion of God descends." FÖRSTER.

47. Vers. 48-66. "Jeremiah thought that injustice was done him, although he did not regard himself as innocent before God, but ascribed

everything that befell him and his people, to his own sins and to the sins of the people; yet he held that injustice was done him by his enemies, who persecuted him on account of the word of God. And in the same way may one, when he suffers wrong from his enemies, appeal to his innocence before God and men, as David says, Lord do me justice, for I am innocent (Ps. xxvi. 1). But before God no one should esteem himself guiltless, but we should remember that the evil which befalls us undeservedly at the hands of our enemies, is deservedly sent upon us by God, on account of other sins, that we should repent of. In repentance, moreover, no one should look and wait for others, before he himself makes a beginning, but as Jeremiah here sets an example of repentance before others, so should every one else do. Then, at least, there will be a general repentance, and God will regard our repentance and will hear us according to His promise, for which we shall praise Him for ever and ever. Amen." *Würtemb. Summarien.*

48. Ver. 57. ["**Fear not.** How powerful is this word when spoken by the Spirit of the Lord to a disconsolate heart. To every mourner we may say, on the authority of God, *Fear not!* God will plead thy cause, and redeem thy soul." CLARKE.]

49. Ver. 60. ["**Thou hast seen.** Everything is open to the eye of God. Distressed soul! though thou knowest not what thy enemies meditate against thee; yet He who loves thee does, and will infallibly defeat all their plots, and save thee." CLARKE.—"As soon as any trial assails us, we imagine that God is turned away from us; and thus our flesh tempts us to despair. It is hence necessary that the faithful should in this respect struggle with themselves and feel assured that God has seen them. Though, then, human reason may say, that God does not see, but neglect and disregard His people, yet on the other hand, this doctrine ought to sustain them, it being certain that God does see them. This is the reason why David so often uses this mode of expression." CALVIN.]

50. Ver. 60. "*Quæ hic tormenta, erunt illic ornamenta.* What are our torments here, will be our ornaments there." AUGUSTINE.

51. Vers. 64-66. With regard to prayer against enemies, see Doctrinal and Ethical remarks on i. 20-22.—[Prayer. "Grant, Almighty God, that as at this day ungodly men and wholly reprobate so arrogantly rise up against Thy Church, we may learn to flee to Thee, and to hide ourselves under the shadow of Thy wings, and fully to hope for Thy salvation; and that, however disturbed the state of things may be, we may yet never doubt but that Thou wilt be propitious to us, since we have so often found Thee to be our deliverer; and that we may thus persevere in confidence of Thy grace and mercy, and be also roused by this incentive to pray to Thee, until having gone through all our miseries, we shall at length enjoy that blessed rest which Thou hast promised to us through Christ Jesus our Lord. Amen." CALVIN.]

HOMILETICAL AND PRACTICAL.

1. Vers. 1-18. *The lamentation of the Prophet.*

1. A source of consolation to the pious in severe temptation. 2. A solemn warning to the ungodly. "We learn, here, how God often permits even His dearest children and the most holy of His chosen ones to be deeply tempted on earth, that they may have to some extent a taste of the agony of Hell. . . . But the ungodly, who live in this world tranquilly and happily, should regard the case of the righteous as a mournful foretelling of the pains of Hell, whereby they will yet, at some time, as by a mighty thunder-clap, be awakened out of their profound and dangerous sleep of false security." Eo. HUNNIUS.

2. Vers. 19-21. *How he who is tempted should strengthen himself in severe affliction.* 1. He should lament his sorrow unto the Lord (pour out his heart before Him, Ps. lxi. 9 (8); cii. 1 (*idle*); cxlii. 8 (2)). 2. He should be assured that God is mindful of him (by Christ we have the knowledge of Divine Adoption, Rom. viii. 15, 16). 3. He should, on this account, rejoice in hope (Rom. xii. 12; 1 Thess. v. 16; Rom. v. 2).

3. Vers. 22, 23. Sermon on a special day of fasting and prayer by the court-preacher GARNSEISEN, in PALMER'S *ev. Casual-Reden*, Bd. 1., S. 271. "Our text instructs us, 1. How God, even in times of affliction, shows His regard for us. 2. How we also, in such affliction, should show our regard for God."

4. Vers. 22, 23. "*With what we may comfort ourselves when we feel that we are forsaken.* 1. The goodness of the Lord, that helps to sustain us, so that we are not utterly overwhelmed. 2. The compassion of the Lord, which we experience every day. 3. The faithfulness of the Lord, which enables us to hope firmly in the fulfilment of all His promises." FLOREY, *bibl. Wegweiser für geistliche Grabreden*, Nr. 46.

5. Vers. 24, 25. "*The happiness of a believing soul even in painful circumstances.* 1. The consolation which it takes to itself.—*God is my portion.* 2. The resolution to which it is stimulated.—*I will hope in Him.* 3. The experience it makes proof of,—*the Lord is gracious.*" FLOREY, *ib.* Nr. 47.

6. Vers. 26, 27. "*The benefits of early affliction.* 1. They teach at a time when men are most susceptible of instruction; and they teach them [what they most need to learn at that time of life] to recognize the vanity of earthly things and to give heed to the Word of God. 2. They purify at a time when the heart is in the greatest danger of being corrupted; and they purify them from [those besetting sins of youth] selfishness and sensuality. 3. They strengthen them at a time when strength is weakest and temptations to sin are the strongest; and they strengthen them especially to patient endurance on this earth and separation from this earth." FLOREY, *ib.* Nr. 48. See TROST und MAHNUNG an Gräbern, ii. Bändch., S. 154.

7. Vers. 27-33. *The chastisements of the Lord.* 1. He chastises not for the sake of making men miserable (ver. 33). 2. He chastises not forever (vers. 31, 32). 3. He chastises that we may learn, (1) patience (vers. 27, 28), (2) silence, quietness (ver. 29), (3) meekness (ver. 30), (4) hope (ver. 29).

8. Vers. 27-33. *The Divine discipline.* 1. Its source; Love (vers. 31-33). 2. Its means; Sor-

row and joy (vers. 27-33). 3. Its aim; the perfecting of the man of God (vers. 27-30, see 2 Tim. iii. 17).

9. Vers. 31-33. "*The blessed change with which believing Christians may console themselves.* 1. After pain follows pleasure. 2. After death, life. 3. After separation, a restoration." FLOREY, as above, Nr. 49.

10. Ver. 32. "*The history of the year's harvest an image of our history for the year.* The resemblance appears in these respects: 1. How finely the whole country looked; 2. With what difficulty it withstood the power of the storm; 3. How, nevertheless, God's hand has protected us." BEYER S. E. (in *Plauen*), *Harvest Sermon*, 1866.

11. Vers. 37, 38. "*No misfortune happens without God's will.* 1. This is a great comfort to those on whom misfortune has fallen; for (1), they will not vex themselves unnecessarily with self-inflicted reproaches; (2), they will be more susceptible to the voice of the Gospel; (3), they will humble themselves under the mighty hand of God. 2. This is a strong support for the confidence in God of those who properly consider it; for (1), they will be freer from anxious cares; (2), stronger in their reliance on God's guidance; (3), they will be more perfect in the spiritual man. 3. This is a solemn warning to those who embrace this opinion; (1), that they do not sin against the wisdom of God; (2), that they do not violate brotherly love; (3), that they do not forestall the judgment of God's word." FLOREY, same as above, Nr. 251. See *Trost und Mahnung an Gräbern*, i. *Bdchen*. s. 216.

12. Vers. 18-39. Sermon of G. CHR. DEICHERT on Midlent Sunday (see *Stern aus Jakob*, Stuttgart, Liesching, 1867: "This Lenten Sunday brings us into sorrow's school, where we shall learn hope in God, under severe chastisement and in bitter trouble; where we shall learn submissive meekness, and yet have hours of respite, when we may take breath, gather fresh strength, and address ourselves anew to the conflict. But the first thing is that we pass the examination [or trial for entrance into this school]."

13. Vers. 39-42. "Weighty words for every one who is under the cross and in trouble. This, then, is no time for unbelieving, impatient, impenitent murmuring, but a time when we should examine ourselves, and learn in what respects we deserve what the Lord says to us, by means of such chastisements, and when we should submit patiently to His will, who smites us righteously, and thus implore grace." CALWER *Handbuch Bibelklärung*.—"If God chastises the sinner, but with measure, so that He still spares his life, then should not man, whose life is

spared by the grace of God, lament on account of God's righteousness, and on account of the punishment of his own sins; rather every one should lament on account of his own sin, which has brought that punishment upon him; every one should complain of himself (not of God), for this is an indication of true penitence." LISCO.

14. Vers. 39-42. *The murmuring that is forbidden and that which is commanded.* 1. Forbidden, because unjustifiable, is murmuring over the evil we are obliged to suffer as a punishment of our sins (vers. 39, 42). 2. Commanded, is murmuring over our sins, by which we have offended God; and this is right only when it results (1), in sincere repentance (ver. 40); (2), in hearty prayer for God's grace.

15. Vers. 44-50. *Of wrestling with God in prayer.* 1. This presupposes an attack that God has made upon us, through the cross and trouble (vers. 45-47, comp. vers. 1-17). 2. It consists (1), on our part, in vehement prayer (vers. 48, 49); (2), on God's part, in the repeated rejection of our prayer (ver. 44.) 3. It ends (1), on our part, with believing perseverance in prayer; (2), on God's part, with God-like acceptance of our prayers (ver. 50).

16. Vers. 48-66. *Prayer of the innocent and persecuted man for help against his enemies.* 1. Description of the wanton oppression of his enemies and the heart-felt lamentation of the oppressed (vers. 48-54). 2. Whither this one had turned himself [for help] in this difficulty. (Vers. 55-58: "We, who had been cast, as it were, into the pit of destruction and the abyss of terror and distress, knew not whither to betake ourselves, except unto Thee alone, O Lord! We called upon Thee out of our anguished hearts, and Thou didst hear us. Since Thou hast begun to hear, hide not now Thine ears from our sighs and our cries.") 3. Prayer, that God will not let the wickedness of his enemies go unrevenge. (Vers. 59-66: "With Thee, truly, O Lord, I have nothing to say, because one cannot answer Thee for one thing of a thousand. But this we commend to Thee, O Lord, as the Righteous Judge, that our enemies, without any justifying cause, have tyrannized over us so grievously. Thou hearest also their reproach, which is uttered not only against us, but much more against Thy holy name. Because they will not cease from this outrageous insolence, do Thou then set about to requite them, as they have deserved. Let their heart be terrified, that is now defiant; let them feel Thy curse, which now they despise"). Fifth Sermon of EGID. HUNNIUS on the 3d chap. of Lamentations.

CHAPTER IV.

ZION'S GUILT AND PUNISHMENT GRAPHICALLY DESCRIBED BY AN EYE-WITNESS, [OR THE SUFFERINGS OF THE PEOPLE OF ALL GRADES AND RANKS OF SOCIETY.—W. H. H.]

The Song consists plainly of four parts [or sections], vers. 1-6; 7-11; 12-16; 17-20; and a conclusion, vers. 21, 22

PART I. VERS. 1-11.

SECT. I. VERS. 1-6.

- ⌘ VER. 1. How doth gold become dim!
 The choice gold change its color!
 The hallowed stones are cast forth
 At the head of every street.
- ⌚ VER. 2. The noble sons of Zion,
 Who are equal in value to the purest gold,
 How are they esteemed as earthen pitchers,
 The work of the hands of the Potter!
- ⌚ VER. 3. Even jackals drew out the breasts,
 They suckled their whelps.
 The daughter of my people became cruel,
 Like ostriches in the wilderness.
- ⌚ VER. 4. The tongue of the sucking babe cleaved
 To the roof of his mouth for thirst:
 Young children asked bread.
 There was no one to break to them.
- ⌚ VER. 5. They that fed on dainties
 Perished on the streets:
 They that were borne on scarlet
 Embraced heaps-of-dirt.
- ⌚ VER. 6. For greater was the iniquity of the daughter of my people
 Than the sin of Sodom,
 Which was overthrown as in a moment
 And no hands came against her.

SEC. II. VERS. 7-11.

- ⌚ VER. 7. Her princes were purer than snow,
 Whiter than milk,
 They were more ruddy in body than corals;
 Their form—a sapphire.
- ⌚ VER. 8. Their visage became darker than blackness:
 They were not known in the streets:
 Their skin cleaved to their bones,
 It became dry like a stick.
- ⌚ VER. 9. Happier were those slain by the sword
 Than these slain by famine,
 Those pierced-ones, whose lives gushed forth
 While yet there were fruits of the field.
- ⌚ VER. 10. The hands of tender-hearted women
 Cooked their own children;
 They became food for them
 In the ruin of the daughter of my people.

VER. 11. Jehovah fulfilled His fury;
He poured out His fierce wrath.
And He kindled a fire in Zion,
And it consumed her foundations.

ANALYSIS.

[The first elegy related especially to the city of Jerusalem; the second, to Zion and the holy places; the third, to the sufferings of the prophet, as a representative of the spiritual Israel; this fourth elegy, relates to the sufferings of the people generally, embracing all classes.—W. H. H.]

The two parts, comprising the first-half of the chapter, vers. 1—6, 7—11, correspond with each other, both in matter and form. In the first part, vers. 1—6, is described the sad fate of the sons of Zion, noble scions of the noblest lineage (Jer. ii. 21). A contrast is presented, not only between their great worth and their pitiable fortune, but also between the fate that befell them, who constituted the living treasure of Zion, and the fate of its material wealth, vers. 1, 2. Then is described the harrowing grief, caused by the sufferings of little children, which could not possibly be relieved, vers. 3—5. Finally this part closes with the general remark, that Zion's guilt, if inferred from these facts, had been even greater than Sodom's, ver. 6.

In the second part, vers. 7—11, the Poet first describes the noble appearance and character of the Princes of Judah, and then, in striking contrast, the frightful wrongs they had endured, vers. 7—9; a description which evidently constitutes a parallel to that contained in vers. 1, 2. So, also, parallel to what was said of the children in vers. 3—5, is what we read on the same subject in ver. 10; only what is here said in ver. 10, constitutes a climax to what was related in vers. 3—5. The second part, like the first, ends with a general remark; Zion has suffered the full measure of Divine wrath, ver. 11.

IV. 1, 2.

1 How is the gold become dim! how is the most fine gold changed! the stones of
2 the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

TEXTUAL AND GRAMMATICAL.

Ver. 1. אִכָּה, see i. 1.—וְעָם, Hophal only here; elsewhere only Kal occurs, and that only twice, Ez. xxviii. 3; xxxi. 8. If the signification of עָם, demanded by the context in Ez. xxviii. 3, is *latere*,—and in xxxi. 8, is *obscurare*, then it naturally follows that the signification of the Hophal here is *obscurari*; though it is not yet clearly apparent how this meaning agrees with the idea of *accumulation* (Sammeln), which lies in the words עָם עִכָּה עָם. [HENDERSON; "עָם" to *congregate*, Arabic, *lexit, obscuravit*, as clouds, when collected, do the heavens; hence to *grow*, or *make dark*, *obscure* the lustre of anything. LXX ἐμυώθη."]—אִכָּה. With respect to its Aramaic form, see iii. 12; 2 Kings xxv. 29; Eccl. viii. 11. [BLAYNEY: "Twenty-five MSS. and one edition read אִכָּה."] The word has the signification of *alium, diversum esse*,—*mutari*,—only in later Hebrew, Esth. i. 7; iii. 8; Mal. iii. 6; and that in accordance with the Chaldaic, which often uses אִכָּה in this sense, Dan. iii. 27; v. 9; vi. 18.—כָּלָה, is not found in Jer.; it stands in parallelism with וְהָבָה in Job xxxi. 24; Prov. xxv. 12; it is used with כָּלָה, Cant. v. 11. [The Sept. have ἀφύγκαν, not because they read וְהָבָה, but because they were unwilling to repeat the word *gold*. ROSENMUELLER.]

Ver. 2. יְקָרִים. In Jer. only in xv. 19.—כָּלָה only here. The expression seems to be taken from Job xxviii. 16, 19, where we read of wisdom כָּלָה כָּלָה. לא תכלה כָּלָה. [Jerome translates *amiciti auro*, which CALVIN prefers. "The value, and not the appearance is evidently meant," (OWEN); it is the explanation of יְקָרִים, *precious*.—W. H. H.]—פָּן from פָּן, *secernere, purgare*, not occur in Jer.; yet see x. 9. The article generalizes the meaning.—Jer. never uses the Niphal נִחָשֶׁה, נִחָשֶׁה, Jer. xlii. 12; xlviii. 12.—חָרֵשׁ, Jer. xix. 1; xxxii. 14. The construction with ל, as Is. xxix. 17; Ps. cvi. 31. Elsewhere, after נִחָשֶׁה that with which the comparison is made is indicated by כִּי, עָם, or the simple nominative, יִצְרָר, frequent in Jer. x. 16; xviii. 2, 3, 4; xix. 1, 11; etc. [No occasional use of a new word can invalidate the presumption created by the use of the image of a potter's vessel, that Jeremiah was the author of this poem.—W. H. H.]—The expression כִּי עֵשָׂה occurs here only.

EXEGETICAL AND CRITICAL.

Ver. 1. **How.** That this song also begins with this exclamation (אִכָּה) is a strong argument for the identity of the author. It is in the highest degree improbable that different authors not only composed alphabetical songs on the same subject, but also began them with the very same word. **How is the gold become dim!**

how is the most fine gold changed! *How may gold become black, the precious treasure change its color?* The correct understanding of this verse depends on the understanding of the next verse and its relation to this verse. THENIUS would substitute in ver. 2, *houses of Zion for sons of Zion* (בָּתֵּי צִיּוֹן instead of בְּנֵי צִיּוֹן). Without dwelling on the fact, that not the least critical evidence for such a change of the text is offered, the context affords sufficient evidence against it: for

not only would *houses equal in value to gold* be an exaggerated hyperbole, but it is evident from the antithesis involved in the expression *the work of the hands of the potter*, and also from the subject of the parallel verses 7-9, that *men* are intended. But if we retain the reading *sons of Zion*, and if the meaning is that the *sons of Zion*, regarded as *precious*, are *equal in value* [comparable] to *gold*, then it is obvious in what sense *gold* and *precious stones* are spoken of in ver. 1. It is not of the fate of the Temple-gold and Temple-walls that he speaks [CALVIN, BOOTHROYD, NOYES, and seemingly WORDSWORTH]; but the Poet asks how is it possible that noble gold should lose its brightness, that the precious stones should be thrown upon the street? Thus, says he, has it happened to the *sons of Zion*, who are such jewels. And thus, what never happened in the case of material treasures and jewels, has occurred in the case of these living, metaphorical jewels. We take, then, ver. 1, as a question, relating to what was likely to happen according to the usual course of things. This is involved in the use of the imperfect tense in the Hebrew verbs (עָלָה, etc.), which refer to matters not yet completed as, *it was becoming dim or obscured, etc.* In any other sense the perfect tense would have been necessary. Nor can these imperfections be referred to the work of destruction while in course of execution (THENIUS); for it would certainly be very singular to represent the Jews as saying, whilst the work of destruction was going on, "How is now the gold in the Temple blackened by the smoke! How now are the stones of the Temple-wall rolled down!" Those, over whose heads everything was going to pieces, could not be thinking of such minute and particular details as these. Rather, in the form of a question, what had never before been known to happen, is here affirmed. [The form is interrogative, only so far as the interjection of surprise suggests a question as to the possibility of an event, else unparalleled. The construction is the same as in i. 1, *How sitteth solitary the city that, etc.*! So here, *How doth gold become dim!* That the reference is to *men*, and not to literal *gold* and *jewels*, is the opinion of BLAYNEY, HENDERSON, ROSENMUELLER, GERLACH and others. GERLACH: "Since the chapter contains not one word (unless here) of the destruction and robbery of the Temple and palaces, but describes especially what befell the men, rather than the edifices of the city, (which latter theme had already been exhaustively discussed in chap. ii.), therefore the first verse must not be taken literally and explained of the Temple and its ornaments (Chald., MAURER, KALKAR, THENIUS; see i. 10). It is rather to be taken figuratively, either generally of the fall of all that was high and valuable in Israel, of which particular instances are cited in what follows, or, as MICHAELIS and ROSENMUELLER have preferred, specifically, as explained by the following verse, which interprets the *gold* and *holy stones* of ver. 1, by the *sons of Zion*, whilst the words are thrown down at all the street-corners, find their explanation in the more detailed description of ver. 5. Besides, this designation of the *sons of Zion* as *stones of holiness* (אֲבָנֵי-קֹדֶשׁ), has an analogy in the *stones of a crown* (אֲבָנֵי-יָדָה, *precious stones*) in Zech. ix.

16. From this it appears, how unauthorized is the presumption (MICHAELIS, ROSENMUELLER), which would perceive in the expression, *stones of holiness*, a reference to the stones on the breast-plate of the High Priest and, therefore, a designation of the Priests (whilst the *gold* denotes the people generally, and the *precious ore* [*fine gold*] the Princes), or would understand the words *stones of holiness* as referring directly to the stones on the breast-plate of the High Priest (MAURER [NOYES], see BELLERMANN, *Urim u. Thum*, s. 21. 'With the Israelites, thrown about dead on the streets, on account of their sins,—the holy stones—regarded as symbols of the people—will, at the same time, be scattered about at the corners of the streets.') The literal interpretation of the *stones* as the stones of the walls of the Sanctuary, by THENIUS and NEUMANN, [CALVIN, BOOTHROYD, etc.], (in which case the words should be אֲבָנֵי-הָקֶדֶשׁ), is controverted by the improbability of their being scattered about through *all* the streets of the city,—an opinion, which is not made more acceptable by the conjecture of THENIUS, that all the streets of the city terminated near the Temple in an open square, for in any case the expression would then be very strongly hyperbolic."—W. H. H.]—**Become dim.**—The signification of the verb (עָלָה, *obscurari*), is to be taken, not in the sense of a momentary effect, but of a continuous obscuration. For not a superficial and transient, but a deep and abiding depravation is affirmed in ver. 2, of the gold-like sons of Zion. What is said, then, is this, *How can gold lose its bright lustre, and become dull, tarnished, black?*—[**How.** The repetition of the *how* in the English version is as unnecessary here as in i. 1.—**The most fine gold.**—The Hebrew word for *gold* here is not the same Hebrew word used in the preceding clause. BROUGHTON has supplied the lack of an English equivalent by retaining the Hebrew word: *How is the gold dimmed! how is the pure cethern changed!* The Hebrew word (זָהָב) has been variously derived and interpreted. Three explanations have received the sanction of high authority (see LANGE's *Comm.*, *Cant.* v. 11). It has been derived from עָלָה, to *hide*, to *hoard*, hence esteemed *precious*. So BARNES, Job xxxi. 24. Dr. NAGELSBACH seems to adopt this sense. The English version also by using the superlative *most fine gold*. But if the word itself meant *precious gold*, the addition of the adjective טוֹב, *good*, would be superfluous. It has been derived, again, from עָלָה in the supposed sense of *being solid, dense*, hence *massive gold*: so BLAYNEY, *the best massy gold*. Others derive it from עָלָה-שֶׁמֶךְ, to *shine*, to *glitter*, and explain it of some very valuable kind of metal like gold (so GERLACH the *costly ore*, or *metal*, *Erz*); or of a particular kind of gold that shines and sparkles, *genus auri fulgentis*, a *micando* (FUERST's *Concordance*). This last meaning seems to agree best with the sense here, the use of the word in *Cant.* v. 11, and the very peculiar use of the verb in Jer. ii. 22. According to ROSENMUELLER, Chaldeaus rendered it יָדָה, *splendor*, the Syriac and JEROME, *color*.—**Changed, faded or changed its color.** GERLACH: "This can only denote a change of color, or loss of brightness, since

the gold could not be changed in its substance." W. H. H.]—**The stones of the Sanctuary are poured out in the top of every street.** *Thrown down are the stones of the sanctuary [stones of holiness, or consecrated stones] at the corners of all the streets.* The expression *stones of the sanctuary* (אֲבָנֵי קֹדֶשׁ), is found only here. By itself it might properly denote the stones of the Temple walls, particularly since these are also called *costly stones* (אֲבָנִים יְקָרֹת), 1 Kings v. 31 (17); vii. 9-11. But who would take the trouble to carry these away and pour them out in the corners of the streets? What THENIUS says of the concentration of the principal streets at the foot of the Temple hill, is very problematical. Besides, the connection requires the sense of *precious stones*: for with such, not with wall-stones, however excellent, are the Sons of Zion compared as *precious* (יְקָרִים), and *precious stones* (אֲבָנֵי יְקָרָה), are often named, as here, in connection with gold, 2 Sam. xii. 30; 1 Kings x. 2, 10, 11. In regard to the use of precious stones in the Sanctuary, they were not only attached to the garments of the High Priest (Ex. xxviii. 9, 17-20; xxxix. 6, 10-13), but they were employed for ornamenting the Temple itself (2 Chron. iii. 6; 1 Chron. xxix. 2). Who would pour out such valuable stones in the corners of all the streets, that is to say, in the first corner one happened to come to? Even the enemy did not do that. Yet this thing happened to the sons of Zion though they were most precious jewels.

Ver. 2. The precious sons of Zion.—*Zion's sons, the noble ones* (אֲבָנֵי יְקָרִים) comp. יְקָרֹת, *honorable women*, Ps. xlv. 10 (9). That we are to understand here by the *sons of Zion*, the nobility of the people [CALVIN, HENDERSON], I do not believe. The expression is too comprehensive, and nothing prevents our understanding the following predicates of the chosen people generally,* who

* [GERLACH would narrow the meaning down to the *little children* referred to vers. 3, 4, and explains their being called

were in their totality a *kingdom of priests* (Ex. xix. 6). The Princes are spoken of for the first time in the second part, vers. 7-11, which constitutes throughout the climax of the first part.—**Comparable to fine gold, who are equal in value to gold** [lit., *those who are weighed with pure gold*. HENDERSON: "As what is weighed is estimated according to the contents of the opposite scale, the verb came to be employed in the sense of comparing one thing with another. Comp. Job xxviii. 16, 19."—**Fine gold**, זָהָב, is *pure, solid gold*. [This is still another Hebrew word for gold, indicating its quality. BROUGHTON anglicizes it, *Fesse ore*, as he does פֶּתַח in ver. 1, which he calls *etern*. BLAYNEY: *the purest gold*.—W. H. H.] They are estimated by the gold, that is to say, their value is represented by a mass of gold, the weight of which is equal to their own. The expression is figurative.—**How**. [The repetition of this word חַכָּה, is forcible. It serves to connect this verse with ver. 1, and to continue and complete the sentence begun with the same word in ver. 1. It shows that one idea of horror and amazement pervades the whole sentence, and hence that the *gold, choice gold, and hallowed stones*, of ver. 1, are identical with the *precious sons of Zion*, in ver. 2.—W. H. H.]—**Are they esteemed as earthen pitchers—potsherd pitchers—the work of the hands of the potter!** [WORDSWORTH: "As Jeremiah himself had represented them to be shattered in pieces for their sins, xix. 10. 11." GATAKER: "As bottles of sherd, or earthen stuff, so Jer. xix. 1, 10; as things of no repute or worth, 2 Cor. iv. 7. See Jer. xxii. 28." GERLACH: "The point of comparison is the worthlessness of the material out of which they are made, see Is. xlv. 9."]

precious, comparable to gold, by passages in which children are represented as of more value than any other gift of God, Gen. xv. 2; xxx. 1; Ps. cxxvii. 3. There is no necessity for this. It is much more natural to take these two introductory verses as embracing a general description of the humiliation of the whole people. The verses that follow give us the details of the picture, with reference to particular classes of people.—W. H. H.]

IV. 3-5.

3 Even the sea-monsters draw out the breast, they give suck to their young ones:
4 the daughter of my people *is become* cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young
5 children ask bread, *and* no man breaketh it unto them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dung-hills.

TEXTUAL AND GRAMMATICAL.

Ver. 3.—[יָמִין] (K'rī, D'gē). *Sea-monsters*, E. V., BOOTHROYD: *sea-calves*, E. V. marg.: *dragons*, BROUGHTON, BLAYNEY, OWEN; *serpent*, CALVIN; *jackals*, HENDERSON, NOYES, FURST, Lex.: *wolves*, GERLACH: *wild-dogs*, THENIUS.]—יָמִין, never used in Jeremiah, is used of pulling off the shoe, in Deut. xx. 9, 10; Is. xx. 2. The sense of *drawing*, seems to lie at the foundation of this root (see Hos. v. 6). Whether a second root יָמִין (from which comes מְיָרֵן, *one equipped, a warrior*) may be affirmed, or whether the original identity of both may be established, we cannot now stop to inquire.—מָמָה, *mamma*, Jeremiah never uses [because he never had occasion to speak of the female breasts or teats.—W. H. H.].—Of the verb יָנַח, Jeremiah uses only once the Participle יֹנֵחַ, xlv. 7, in a substantive sense. [The only time Jeremiah in his prophecies had occasion to speak of a *suckling*, or make any allusion to a mother's nursing a child at the breast, he uses the participle of

the verb נָקַח . What verb then would Jeremiah have been more likely to use in this place?—W. H. H.— נָקַח , *young-ones* [*whelp*], is found once in Jeremiah, in the form נָקַח , II. 38, see Nah. II. 13.— נָקַח . See II. 11; III. 48.— נָקַח . The verb to *be* or *become* must be supplied. See EWALD, § 217 d, a. נָקַח (Jeremiah uses only נָקַח , vi. 23; xxx. 14; I. 42) is the *cruel one*, Job xxx. 21. We would expect the feminine form: but that is never used, and, besides, the masculine form seems intended to convey the idea of *uncommanly, unmotherly*; it is as if it were said, Zion has become a hardened man.— נָקַח . The Masorites connect the two words and read נָקַח . It is true that נָקַח occurs only here (elsewhere the ostrich is called נָקַח , the daughter of screeching, Mic. I. 8; Job. xxx. 29, etc.). Yet the K'tib is to be approved of. For, on the one hand, the separation could easily happen by mistake; and, on the other hand, נָקַח , as the K'tib has it, gives no satisfactory sense. It must be translated, *For criers* (Heuler) *in the wilderness* (are they.) To supply נָקַח here is difficult, and who are the criers in the wilderness? The children, or (as others prefer) their parents? [Forty-five of KENNICOTT'S MSS., and seventy-seven of DE ROSSI'S, and most of the early printed editions of the 15th century, according to HENDERSON and GERLACH, have נָקַח , without any reference to another reading, "NEUMANN, in support of the K'tib, would understand by the *crying ones* (Heulenden) the *wild beasts* of the wilderness, as the Venetian Greek, $\omega\varsigma \sigma\alpha\upsilon\alpha\pi\tau\epsilon\varsigma$ " (GERLACH).—W. H. H.]

Ver. 4.— נָקַח . The same phrase is found in Job xxix. 10; Ps. cxxxvii. 6; comp. xxii. 16 (15); Ex. iii. 26, where נָקַח is used.—Jeremiah uses נָקַח never [because he never had occasion to, not happening ever to speak of the *palate*, or *roof of the mouth*.—W. H. H.] נָקַח twice, xlii. 11; xlii. 16: נָקַח once, xlv. 7: נָקַח frequently, v. 15; ix. 2, 4, 7, etc.: נָקַח once for נָקַח , xlviii. 18.— נָקַח . See I. 5; II. 19; Jer. vi. 11; ix. 20 (21).— נָקַח , a scribal variety for נָקַח , as Mic. iii. 8; see Is. lviii. 7; Jer. xvi. 7.

Ver. 5.— נָקַח is frequently constructed with נָקַח (Ex. xii. 43-45; Lev. ii. 11; Jud. xlii. 16), but nowhere except here with נָקַח . BÜRTCHER urges the נָקַח , and translates *admitted to dainties*, or *directed to dainties* [נָקַח having a *local* sense, as 2 Sam. ix. 7, or Job xii. 8. See THENIUS]. THENIUS supposes the allusion to be rather to the external surroundings of delicate food, than to the food itself. But it is not apparent how נָקַח can mean *to admit*, *to direct*, or how נָקַח can denote *something aroused*. If נָקַח is to be explained as a Hebraism, then we must adopt a pregnant construction, and regard נָקַח as dependent on an omitted verb of *craving after, longing for*. See Prov. xxiii. 3, 6, נָקַח נָקַח נָקַח , comp. xxiv. 1. *To eat after dainties* would, then, be the same as *seeking to eat such*. Our book, however, was written at a time when an Aramaic expression cannot surprise us. Besides, there is found in Jeremiah an undoubted example of this Aramaic נָקַח , as a *nota accusativi*, xl. 2. [Note this as a mark of Jeremiaic authorship, that is a set-off, at least, against many of the trivial exceptions to his style.—W. H. H.] See EWALD, § 277, e. [GESENIUS Gr., § 151, e. "It is a solecism of the later style, when active verbs are construed with נָקַח , instead of the accusative, as נָקַח Lam. iv. 5."—GERLACH takes the whole expression adverbially, nach Herzenslust assen, they ate according to their heart's desire.—W. H. H.] נָקַח . See Gen. xlix. 20; 1 Sam. xv. 32; Prov. xxix. 17. נָקַח , Jer. II. 34, is composed of נָקַח and נָקַח (Ps. xxxvi. 9 (8); 2 Sam. i. 24.— נָקַח . See Jer. iv. 9; Ex. iv. 17, where the word is used as here of persons.— נָקַח is the technical word for the nurture of children: see נָקַח , Num. xi. 12; Is. xlix. 23; 2 Kings x. 1, 5; Esth. ii. 7: נָקַח , Ruth iv. 16; 2 Sam. iv. 4. The fundamental meaning seems to be to *carry, support, raise up*; see נָקַח a column, נָקַח , the one who erects a building, the architect. נָקַח are then *gestati*, see Is. lx. 4. Jeremiah uses Niphal, xv. 18; xlii. 5, and Hiphil, xlii. 6; xl. 14, but only in an ethical sense.— נָקַח does not occur in Jeremiah.—The word נָקַח occurs only here. The plural נָקַח in 1 Sam. ii. 8; Ps. cxlii. 7; Neh. ii. 13; iii. 13, 14; xii. 31. The signification is undoubtedly *dirt* (Koth). For its derivation, see EWALD, § 190, e; OLSH., § 211, a.—The verb נָקַח , Jeremiah uses in no form. Piel is to *embrace*.

EXEGETICAL AND CRITICAL.

Ver. 3. Vers. 1, 2, describe the misfortunes of Zion from a theocratic point of view; vers. 3-5 show how terrible they were, as seen from a natural point of view, by describing the pitiable misery of the poor children: see i. 5; ii. 11, 12, 19, 20. **Even the sea-monsters** (marg. *sea-calves*) [*jackals*, or *wolves*] draw out [drew-out] the breast, they give [gave] suck to their young ones. That the Hebrew word translated *sea-monsters*, נָקַח , here stands for נָקַח = *jackals* (see Jer. ix. 10 (11); x. 22; xiv. 6, etc.), was an opinion of the Masorites, which many of the moderns have adopted from the Syriac. In fact, נָקַח is the Aramaic plural ending (see Olsh. § 111 b), which would not be surprising here. נָקַח , as a singular (see Jer. li. 34) is *bellua maritima* (see Gen. i. 21), which is defined at one time as a *dragon*, at another as

a *whale*, at another as a *crocodile*, at another as a *serpent* (comp. Ex. vii. 9, 10; Deut. xxxii. 23; Ps. lxxiv. 13, etc.). That the sea-monsters draw out for use the teats, which are contained in the breasts as in bags or sheaths, BOCHART (in the *Hierozoicon*, tom. iii. p. 777, ed. Rosenmüller) authenticates, by many evidences, as a fact known to the ancients. There is on this account, therefore, no reason for departing from the sense indicated by the text. [There are, however, several other reasons for regarding this word as an Aramaic plural for *jackals* or for *wolves* (GERLACH), which belong to the same family. These are, 1. The plural forms of the verbs (*drew out, gave suck*) and of the suffix (*their young-ones*), which would require נָקַח instead of נָקַח , if *sea-monsters* were intended. 2. The fact that נָקַח is used of the whelps of lions, bears, dogs, and animals of similar species. 3. The authority of the Masorites. 4. The frequent occurrence of Aramaic forms in Jeremiah's writings. 5. The agreement of so many versions and commenta-

tors, ancient and modern. 6. The probability that jackals, wolves, or animals of that description, would occur to the mind of the Prophet in connection with the events of which he speaks. There was nothing to suggest the *monsters of the deep*, and the comparison, if referred to them, seems forced and far-fetched. But as the Prophet recalls the consequences of the destruction of Jerusalem, as he remembers how the *foxes* even now had possession of the *mountain of Zion*, v. 18, he cannot forget how hungry beasts of prey had revelled in the land, and prowled about the deserted villages and even the streets of Jerusalem itself. Even those beasts had shown the instincts of natural affection at least. And hence the natural contrast between them and the mothers, who, before the beasts appeared on the scene, forsook their own babes and refused to give them nourishment. It should be observed here that the verbs in this verse and in all the following description are in the past time. The Prophet is describing what had happened; not what was then transpiring. This use of the perfect tense shows that he was referring, not in the abstract, to what it is in the nature of jackals to do, but in the concrete, to what had been actually observed of them. *Even* (the *Q* is emphatic) jackals, that infested the depopulated country, drew out their breast, etc.—The expression *drawing out the breast* is suggested by the common habit of women in drawing out the breast from the covering robe and presenting it to the child; *a mulieribus lactantibus, quæ laxata veste mammam lactanti præbent* (JUNIUS, quoted by GEBLACH).—W. H. H.]—**The daughter of my people is become cruel,** [*became cruel*. Lit. *was turned into a cruel one* (GATAKER), see Job xxx. 21. CALVIN says: “The daughter of my people is come to the cruel one, for the people had to do with nothing but cruelty, . . . He, then, does not accuse the people of cruelty, that they did not nourish their children, but on the contrary, he means that they were given up to cruel enemies.” But the preceding part of this verse and what follows in vers. 4, 5, and especially in the climax presented in ver. 10, require the sense given in our English version, in which the versions agree with great unanimity. The Prophet gives us a frightful instance of the effect of suffering and starvation. Mothers became more unnatural than jackals or hyenas that suckle their young; and forsook their babes, not merely to avoid the sight of pains they could not alleviate, but to escape the exhausting demands upon their own waning strength,—nay, the mania induced by extreme suffering destroyed their affection for their children—W. H. H.]—**Like the ostriches in the wilderness.** In reference to the want of feeling towards its young in the ostrich, THENIUS refers to OKEN’s *Natural History* (vii. s. 655, ff.). See BOCHART, *Hieroz.* P. II. L. II. cap. 14, pag. 824; cap. 17, pag. 864 seqq. ed. ROSENEM.—WINEB R. W. B. s. v.

Strauss. Job xxxix. 18-17. [“On the least noise or trivial occasion she forsakes her eggs or her young ones, to which perhaps she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed; some of them are sweet and good, others are addled and corrupted; others again have their young ones of different growth, according to the time, it may be presumed, they may have been forsaken of the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half-starved, straggling, and moaning about, like so many distressed orphans, for their mother.” (SHAW’S *Travels*, quoted by NOYES). “The Arabs call the ostrich the *impious* or *ungodly* bird, on account of its neglect and cruelty towards its young,” (BARNES on Job xxxix. 13).]

Ver. 4. **The tongue of the sucking child cleaveth [cleaved] to the roof of his mouth for thirst.** See Job xxix. 10; Ps. cxxxvii. 6, comp. xxiii. 16 (15); Ez. iii. 26.—**Young children ask [asked] bread [see ii. 11, 12], and no man breaketh it unto them [and there was no one to break to them].**

Ver. 5. **They that did feed delicately, they that ate dainties [or, fed on dainties, CALVIN, BLAYNEY, BOOTHROYD, HENDERSON, NOYES].—Are desolate in the streets, perish [perished] on the streets, [i. e. by starvation, while seeking in vain for food.—W. H. H.]—They that were brought up in scarlet, they who were carried on crimson [carried on cloths, or borne on couches of scarlet, crimson, or purple color, made of costly materials of Tyrian dyes.—W. H. H.] Scarlet, the red dying material, got from the cochineal worm; see Ex. xvi. 20; Is. i. 18.—Embrace dunghills, embrace the dirt [embraced dirt-heaps, the heaps of dirt, refuse (rubbish, FÜRST’S *Lex.*), lying in the streets of the city.—W. H. H.] To embrace the dirt (see Job xxiv. 8, *embrace the rock*) can only mean to have it between the arms, which is done by them who lie in the dirt. *Sterquilinea arripiunt, et super ea veluti toto corpore incumbunt, ut fame confecti cibum inde eruant.* (They eagerly grasp the dunghills, stretched out upon them, as it were at full length, that, dying of hunger, they may thence seize their food).—PAREAU. [The idea of seeking food in the dirt-heaps of the city streets, confuses the two very distinct members of this verse. Little children, who had been fed on delicacies, perished in the streets while vainly seeking food; and thus, those, who had been borne on costly couches covered with the richest goods, lay now dying, with outstretched hands embracing, as it were, the heaps of filth in the city streets. To embrace the dirt is a familiar image in all languages: to embrace the dirt-heaps of an oriental city, so proverbially filthy, intensifies the figure. The whole description is highly poetical.—W. H. H.]**

IV. 6.

- 6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

TEXTUAL AND GRAMMATICAL.

Ver. 6. The expression **הַפְּנִיכָה** is taken from Gen. xix. 25 (**וַיִּפְּנֶה אֶת-הָעָרִים**), comp. Jer. xx. 16, and **בְּכִהֶפְכָּת**, Deut. xxix. 22; Is. xlii. 19; Am. iv. 11; Jer. i. 40). **חָלָה** is derived, not from **חָוָה**, but from **חָלָה** (so derived apparently by the Sept. and Syr.). The latter denotes to *relax*, to be *powerless*, Judg. xvi. 7; Is. lvii. 10; it can also very well be aid of the hands, and there is no necessity of resorting, by any artificial method, to a modification of the idea of *gyrate*. In reference to this word, see Jer. v. 3. Jer. uses the Kal of **נָחַל**, v. 27, and the Hiphil, xlviii. 26, 42.—**עֵינָי** is frequent with him, ii. 22; iii. 13; xlii. 22; *etc.*—**בְּתַעֲפֵי**, see ii. 11.—**חַטָּאת** often in Jer. xvi. 10; xvii. 13; *etc.*—**רַגְעָה** also, iv. 30; xlviii. 7, 9.—**כָּבוֹד־רַגְעָה** occurs only here; yet see **כָּבוֹד־רַגְעָה**, Num. xvi. 21; xvii. 10; Ps. xlii. 19.

EXEGETICAL AND CRITICAL.

Ver. 6. With this verse the Poet concludes the first part of his Song. This verse corresponds to ver. 11, which constitutes a similar conclusion. In both cases the Poet draws a general inference from the preceding particular facts, which he had related in detail. In this verse the inference is, that the guilt of Zion was proved to be greater than the sin of Sodom.—**For the punishment of the iniquity (marg. For the iniquity) of the daughter of my people is greater than the punishment of the sin of Sodom.—And the guilt of the daughter of my people was greater than the sin of Sodom.** I cannot agree with those who take **עֵינָי** and **חַטָּאת** in the sense of the *punishment* of sin. This sense is not capable of proof. In all the cases appealed to for this purpose (Gen. iv. 13; 1 Sam. xxviii. 10; 2 Sam. xvi. 12; Is. v. 18; Ps. xxxi. 11), on more exact examination, their original meaning of *sin*, *guilt*, appears to be their real meaning. And this is true in reference to **חַטָּאת**, for which some would justify the sense of *pœna peccati*, from the passages Num. xxxii. 23; Is. xl. 2; Zech. xiv. 9. See DRECHSLER on Is. v. 18. In **וַיִּגְדֵּל** = *was greater*, lies, then, the thought, it being allowable to infer the cause from the effect, that Zion's guilt is shown to be greater than was the sin-guiltiness (Sündenschuld) of Sodom. There is certainly in the **vav** before **וַיִּגְדֵּל** a causal intimation. For it amounts to the same thing, as far as the sense is concerned, whether I infer the effect from the cause with the words *and so*, or the cause from the effect with the word *for*. This causal use of the **vav**, moreover, is sufficiently established; see Ps. vii. 10; lx. 13; xcv. 5; Prov. xxiii. 3; Gen. xxii. 12; Jer. xvi. 12; xxiii. 86; xxxi. 3; Is. xxxix. 1; Hos. iv. 4; vi. 4; *etc.* See my Gr. § 110, 1. [The **Vav** coordinates the proposition with what precedes in the relation of cause to effect. These things were so, *for* the sin was greater, *etc.* As the **vav** is here the initial letter, the stress laid upon it shows the masterly manner in which the author of the poem often makes the acrostic, which in common hands would be constrained and merely artificial, contribute to

the spirit and force of the sentiment. This is true, whether we take the words discussed, in the sense of *sin* or the *punishment of sin*; but the fact that it is emphatic is an argument in favor of the sense in which Dr. NÆGELSBACH construes it, and this added to the doubt whether **עֵינָי** and **חַטָּאת** ever do mean the *punishment* of sin, may decide us in favor of his translation. The other translation gives good sense and fits in admirably with the context, and is adopted without hesitation by all the English versions and commentators (except WORDSWORTH), and by CALVIN and GERLACH. Yet CALVIN says: "If any one prefers the other version, I will not contend, for it is not unsuitable; and hence also a most useful doctrine may be drawn, that we are to judge of the grievousness of our sins by the greatness of our punishment; for God never exceeds what is just when He takes vengeance on the sins of men. Then His severity shows how grievously men have sinned. Thus, Jeremiah may have reasoned from the effect to the cause, and declared that the people had been more wicked than the Sodomites. Nor is this unreasonable; for . . . the Prophets everywhere charged them as men who not only equalled but also surpassed the Sodomites, especially Ezekiel (xvi. 46, 47). Isaiah also called them the people of Gomorrah, and the king's counsellors and judges, the princes of Sodom (Is. i. 9, 10). This mode of speaking is then common in the Prophets, and the meaning is not unsuitable." The Sept. translates both words *ἀνομία*; the Vulg. one *iniquitas*, the other *peccatum*.—W. H. H.].—**That was overthrown as in a moment.** Sodom's guilt was great, and the punishment decreed for it corresponded to the greatness of its sin: it was destroyed instantaneously by fire falling from Heaven (see Gen. xix. 25), whereby its punishment was proved to be supernatural and *divinitus immissa* [sent from God]. It is a fearful thing to fall into the hands of the living God (Heb. x. 31). [BLAYNEY: "Sodom was destroyed by a sudden act of God, which the Prophet thinks preferable to lingering and wasting away with disease or want, as was the case in Jerusalem during the long siege."—**And no hands stayed on her—and no hands became slack (relaxed) thereby.** That Sodom was destroyed, not by the hands of men, but by the hand of God

alone, is a fact that is emphasized as giving intensity to the severity of its punishment. Yet, our Poet would say, the fate of Jerusalem was still more terrible, because its guilt was greater than Sodom's. With what propriety this could be affirmed, is easily comprehended. For there had not been on the part of Sodom and Gomorrah such fulness of manifestation of the long-suffering love of God, as in the case of Jerusalem, (see Jer. vii. 13, 25; xi. 7; xxv. 4; Ez. xvi. 46-48; Is. i. 10; Matt. xi. 23, 24). But if it be asked, in what respect Jerusalem's fate had been more dreadful than that of Sodom, the answer, it seems to me, is contained in the *עַל-כֵּן*—as in a moment. Sodom's sufferings in death were brief: there were no starving children, no mothers who cooked their children. Jerusalem's sufferings were long and protracted, whereby was produced that horrible crime! *Eversio Sodomæ fuit instar subitæ apoplexiæ, eversio autem Hierosolymæ fuit instar lentæ tabis* [the overthrow of Sodom was a kind of sudden apoplexy, but the overthrow of Jerusalem was a kind of slow consumption], says FÖRSTER. [Dr. NAEGLSBACH has not made his sense of this difficult clause very apparent. It seems hardly credible that *כֵּן* should mean *thereby* (dadurch). If the verb is derived from *חָלַה*, instead of *חָלַל*, the translation of either BLAYNEY or OWEN, is to be preferred. BLAYNEY translates *nor were hands weakened in her*, referring

to the suddenness of the destruction, and forming a parallelism with the preceding clause, *overthrown as in a moment*. OWEN translates, *and not wearied against (or over) her were hands*, and says, "This is substantially the Sept. and Syr. GRIORIUS says that the meaning is, that Sodom was destroyed not by human means, that is, not by a siege as Jerusalem had been." WORDSWORTH: "And no hands were weary on her. No human hands were wearied by destroying her, but she was suddenly consumed by the hand of God." If we accept of the usual derivation of the verb from *חָלַל*, then the translation of THENIUS may be commended for its simplicity, and is supported by the dual form of *יָדַי*=hands, and no one in her wrung the hands. But, as GERLACH shows, the dual form is constantly used for the plural (see *יָדַי*, *כָּל-יָדַי*, all hands, Is. xiii. 7), and the verb *חָלַל* is used with 3 of the object, of brandishing the sword against the cities of Ephraim (Hos. xi. 6): we may, therefore, understand the sense to be, *and no hands* (i. e., human hands) *were wrung round* (or brandished) *against it, men's hands were not brought against it*. This seems to correspond with Dr. NAEGLSBACH's interpretation, and is the sense generally adopted. BOOTHROYD: *Without the hands of men*. HENDERSON: *And no hands attacked her*. NOYES: *Though no hands came against her*.—W. H. H.]

IV. 7-9.

- 7 Her Nazarites were purer than snow, they were whiter than milk, they were
8 more ruddy in body than rubies, their polishing was of sapphire: Their visage is
blackier than a coal; they are not known in the streets; their skin cleaveth to their
9 bones; it is withered, it is become like a stick. *They that be slain with the sword*
are better than they that be slain with hunger: for these pine away, stricken through
for want of the fruits of the field.

TEXTUAL AND GRAMMATICAL.

Ver. 7.—*וְנָזִירִים*. The word occurs only in Job xv. 15; xxv. 5; and in Hiph., Job ix. 30.—*וְנָזִירִים* does not occur in Jeremiah. [Yet *וְנָזִירִים*, Jer. vii. 29, is a remarkable coincidence in the use of language, if *וְנָזִירִים* means *crowned-ones*, as Dr. NAEGLSBACH suggests.—W. H. H.]—*וְנָזִירִים*, Jer. xviii. 14.—The verb *וְנָזִירִים*, *splendidum esse, nitere*, is found only here. The adjective *וְנָזִירִים*

in Jer. iv. 11.—*וְנָזִירִים* in Jeremiah only in the phrase *וְנָזִירִים חֵלֶב*, xi. 5; xxxii. 22.—*וְנָזִירִים* is found only here. The sense without doubt is *to be red, reddish*. The same meaning adheres to the derived conjugations, Pual (Ez. xxv. 5, xxvi. 14; xxxv. 7, 23; Neh. ii. 4), Hiph. (Is. i. 18), Hithpael (Is. i. 18). The word does not occur in Jeremiah. *וְנָזִירִים* (in Jer. viii. 1; xx. 9; xxxii. 9) stands here as *pars pro toto*. See Prov. xv. 30; xvi. 24; and *וְנָזִירִים*, Ps. cxxxix. 15. [BLAYNEY absurdly translates, *They were ruddier on the bone*, and thus explains, "In the preceding line the whiteness of their skin is described; in this their flesh, which was red underneath towards the bone, marking their high health."—] *וְנָזִירִים* (see Ez. i. 26; x. 1) does not occur in Jeremiah.

Ver. 8.—*וְנָזִירִים*. Jeremiah uses the Hiphil, only once, xiii. 16.—*וְנָזִירִים* occurs only here (see *וְנָזִירִים*, Jer. ii. 18). [The translation of BLAYNEY, *dusker than the dawn*, and of HENDERSON, *darker than the dawn*, would require us to read *וְנָזִירִים*, and then the comparison could only be with the darkness of the very early dawn, and would be an awkward figure at that.—W. H. H.]—*וְנָזִירִים*. See Jer. xi. 16.—*וְנָזִירִים*, Niph. of *וְנָזִירִים*, see Prov. xxvi. 24; Job xxxiv. 19. In Jeremiah Piel is found, xix. 4, and Hiphil xxiv. 5.—*וְנָזִירִים*, *Armiter adherere*, only here.—*וְנָזִירִים*, see iii. 4.—*וְנָזִירִים*, see Jos. ix. 5. In Jeremiah the verb *וְנָזִירִים* is often found, xiii. 10; i. 38, etc. The adjective *וְנָזִירִים* he never uses.—*וְנָזִירִים* is frequent in Jeremiah, ii. 20; iii. 6, 9, 13, etc. Ver. 9.—For the meaning of *וְנָזִירִים*, see iii. 26.—The expression *וְנָזִירִים חֵלֶב*, is found in Jer. xiv. 18, but is especially frequent with Ezekiel, xxxi. 17, 18; xxxii. 21-31.—*וְנָזִירִים* *relativum*, see ii. 15.—*וְנָזִירִים*. The word is found in Jeremiah only in

xlx. 4, and then in another sense. Here it must evidently denote the dissolving of life, *i. e.*, the lingering dying of the starving. The word does not, indeed, occur elsewhere in this sense, for everywhere else it stands for the virile flux of *semen* meneses, or for confluence or abundant flowing together (אֶרֶץ זָבַח, Ex. iii. 8, etc.), or for copious water-floods (Ps. lxxviii. 20; cv. 41; Is. xlviii. 21). But the connection absolutely requires us to take the idea of *flowing*, which the word undoubtedly has, in this modification of it. PARSEAU, also, with propriety, calls attention to the closely related word מָלַךְ, *tabescere* (Jer. xxxi. 12, 25, Ps. lxxviii. 10). He also shows that in the Latin, a similar affinity exists between *tabescere* and *liquecere*. For as SENECA at one time says (Epist. 26) *incommodum summum est minus et deperire et, ut proprie dicam, liquecere*, so he says another time, (Medea, ver. 590), *in vivos nitribus solutis sole jam forti, medioque vere tabuit Hemus*. [See critical notes below.]—כִּדְקָרִים. Jeremiah uses the word twice, xxxvii. 10; li. 4, and both times the Part. Pual.—the expression מִן הַנִּגְבָּה is found in Deut. xxxii. 13; comp. Ex. xxxvi. 30; Is. xxvii. 6; Judg. ix. 11. מִן הַנִּגְבָּה does not occur in Jeremiah, but מִן הַנִּגְבָּה does, iv. 17; xviii. 14. כֵּן, here, cannot possibly have the positive sense of *giving out, failure, or* that of positive causality. It must rather be taken in its negative sense, *away, far from, without*. See ver. 18; and Jer. xlviii. 45; Job xl. 18; xli. 9. See my *Gr.*, § 112, 5 d.

EXEGETICAL AND CRITICAL.

Vers. 7-11. The plan of this part [which may be regarded as the antistrophe to vers. 1-6.—W. H. H.] is exactly similar to that of vers. 1-6. It begins with a description of what the *Princes of Zion* had to suffer. This description corresponds evidently to what was said generally of the *sons of Zion*, vers. 1, 2, of whom the Princes are the flower. But vers. 7-9 form a climax to vers. 1, 2, which appears in the fact that what is said of the *Princes of Zion*, in vers. 8, 9, surpasses what is said of the *sons of Zion* in the last clause of ver. 2. Ver. 10 corresponds in a similar way with vers. 3-5, what was said there, being surpassed here. Ver. 11, finally, corresponds with ver. 6; for like it, ver. 11 contains a definite, comprehensive and inferential conclusion.

Ver. 7. *Her Nazarites—her Princes*. That מִן הַנִּגְבָּה here cannot denote the Nazarites is evident, not so much from the description which is given of them, for that would be very suitable to a Samson for instance, as from the fact that the Nazarites were a mere fraction of the whole people, too scattered and numerically insignificant to be mentioned here with such particularity. Rather as they [the Nazarites] were said to be *coronati, crowned ones*, from their unshorn hair [see Num. vi. 19, מִן הַנִּגְבָּה אֶת-נִגְבָּהוּ—his crown is shaven off of him; מִן הַנִּגְבָּה, the unshorn hair, or crown, Jer. vii. 29.—W. H. H.], so the Poet here calls the Princes *crowned ones* [see מִן הַנִּגְבָּה, to encircle, hence מִן הַנִּגְבָּה, a crown, diadem or chaplet.—W. H. H.] from the golden crown which they wore. It is true this is a poetical expression, which is not of frequent occurrence; for we can only compare Gen. xlix. 26 (Deut. xxxiii. 16), where Joseph is called מִן הַנִּגְבָּה, the crowned one among his brothers. It is, besides, very apparent that the Poet was required to select a subject, to which the brilliant predicates, which he heaps up in ver. 7, would be appropriate. [GATAKER gives the same meaning and derivation to the word, and refers to Nah. iii. 17, מִן הַנִּגְבָּה, thy crowned ones, or honorable ones. It seems more likely, however, that the word designates Princes or nobles, not from any allusion to their being crowned, which is not obvious, but because they constituted a *separate and distinguished* class of persons, were set apart for honorable offices, as the Nazarites were for strictly religious services (*non voto sed dignitate*

separati; NOLDIUS, quoted by GERLACH). So CALVIN explains the word in Gen. xlix. 26, and BLAYNEY and GERLACH here. BOOTHROYD translates *nobles*. NOYES, *princes*. HENDERSON retains the word *Nazarites*.—W. H. H.]—*Were purer—more shining* [glistering, glänzender]. The word in Job xv. 16; xxv. 6, represents the brightness of the heavens and the stars.—*Than snow*. The comparison with the glistening white snow is found also in Ps. li. 9 (7); Is. i. 18.—*They were whiter than milk*. [*Purer than snow, whiter than milk*, according to ordinary Bible usage, are beautiful metaphors for innocence of character and life. Here, however, they refer entirely to physical appearance, the resplendent beauty of their complexion, as is plain from what follows: not of their garments, as some have imagined, but of their bodies, as is evident from the antithesis in the next verse.—W. H. H.]—*They were more ruddy in body than rubies* (Röthlicher strahlten sie am Leibe als Korallen), *their body was of a more reddish hue than corals*. “Red on white is the normal color of the human complexion, the prime-color of beauty, Cant. v. 10; Lam. iv. 7,” says DELITZSCH, *Psychol.*, p. 75. [CALVIN, understanding Nazarites as intended, supposes that their red color was a mark and evidence of God’s favor as in the cases of the Hebrew children recorded in Daniel. “We know that the Nazarites abstained from wine and strong drink: hence abstinence might have lessened somewhat of their ruddiness. For he who is accustomed to drink wine, if he abstains for a time, is apt to grow pale; he will then lose almost all his color, at least he will not be so ruddy; nor will there appear in his face and in his members so much vigor as when he took his ordinary support. Jeremiah, in short, teaches us that the blessing of God was conspicuous in the Nazarites, for He wonderfully supported them while they were for a time abstinent.” This necessity of appealing to a possible miracle may itself create a doubt, if Nazarites are here referred to at all. That in such a corrupt state of society as existed, at that period of their history, among the Jews, there were many who assumed the vows of the Nazarite, is doubtful. There is no allusion to the existence even of Nazarites among the people at this time, in either the prophetic or historical books. But that there was not only such a class, but that they were so remarkable for their piety and so acceptable to God, that God gave them such evidences of His favor as were bestowed on Daniel

and his brethren, making them conspicuous among men by their personal beauty, especially by the ruddiness of their complexion, we cannot believe. And it would be incredible and horrible that upon that particular class the heaviest judgments descended, as is related in the next verse. If we infer from their personal beauty, in ver. 7, that they were special favorites of Heaven, we must conclude, from the transformation of their appearance into that of ugliness, in ver. 8, that they were also special objects of Divine wrath. The two things do not agree. This alone proves that Nazarites are not intended. The description of their personal appearance, which could only apply to Nazarites, by some such forced construction as requires CALVIN to invoke the aid of a miracle, is entirely appropriate to that class of the nobility represented by the Princes, who lived delicately and luxuriously, and whose faces, not embrowned by exposure to the weather, nor seamed and roughened by a life of hardship, were flushed and shining from the effects of high living, and whose persons beamed and glistened, as it were, from the care bestowed upon them, and the pains taken to beautify and adorn themselves. Perhaps the idea conveyed by the Hebrew verbs of the *glistening* quality of their white and red complexion, may be due to the then prevailing use of unguents.—W. H. H.]—*Rubies, corals*, דְּבָרִים. Concerning this word, which occurs besides in Job xxviii. 18; Prov. iii. 15; viii. 11; xx. 15; xxxi. 10, opinions are much divided. The translations are entirely at variance: Sept. λίθοι, Symm. τὰ περιβλεπτα, Chald. lapides pretiosi, Syr. sardinus, JEROME, *ebur antiquum*. Among the moderns, BOOTIUS (*animadv. es.*, IV. 8), whom J. D. MICHAELIS, GSENIUS, MAURER and THENIUS [HENDERSON, NOYES, GERLACH, FUERST] follow, maintains the signification to be *corals*: against which BOCHART (*HIEROZ. P. ii.*, L. V., Cap. 6, 7, ed., ROSENK., Tom. iii., pag. 601 seqq.) contends for *pearls*. His opinion is especially maintained by PAREAU (not on this passage, but in his remarks on Job xxviii.) and supported with new arguments. LEYRER also (in *HERZ. R.-Enc. XI.*, p. 399) is inclined to adopt this side. The decision is difficult. *Corals* agree best with the context, since the existence of reddish pearls is too slightly established, and the meaning of *glistening* for the Hebrew דְּבָרִים is entirely hypothetical.—**Their polishing was of sapphire, a sapphire was their form.**—**Their polishing, their form**, Ger. Gestalt; Fr. *taille*; Lat. *forma, figura* [Eng. *mien, general appearance*]. The word גִּימָה, from גִּימָה iii. 54) occurs in this sense only here. In the description of Ezekiel's temple it is used of the northern porch, xli. 12-15; xlii. 1, 10, 13. [BLAYNEY, after BRAUNUS (see Pictorial Bible), taking the word from גִּימָה to divide, or intersect, translates, *their veining was the sapphire*; alluding to the blue veins appearing through the white and red complexions. So BOOTHROYD and ADAM CLARKE. This would be either a mark of beauty, or an intimation of the bloated condition of the luxurious and pampered nobility. In either case, the sense is good, and is recommended by the fact that *snow, milk and corals* indicate *color*, and therefore *sapphire*, too, would naturally suggest

the characteristic color of that gem. גִּימָה, however, would more likely indicate the *cutting* of a gem, and hence its *form, taille*, and in case of the sapphire, which is next in hardness to the diamond, its brilliancy of appearance. GERLACH: "The words are not to be understood of color (as of the veins showing through, or of the garments, as Cant. xxviii. 18), but, on account of the characteristic גִּימָה, *excisio, taille*, of the perfect shape, the consummate beauty of bodily form (Körperbau). *Sapphire was their form* (Gestalt), that is to say, so beautiful and without fault, as if they were a polished image made out of precious stone."—W. H. H.] White as milk and snow, red as corals, and shining as sapphire, is the appearance of the nobles as here described. This seems to constitute a climax to vers. 1, 2: for the Poet evidently, in ver. 7, paints with gayer and more variegated colors.

Ver. 8. In glaring contrast with ver. 7, he now describes what has befallen the nobles in consequence of the great catastrophe.—**Their visage—their appearance** [so BLAYNEY, HENDERSON, OWEN, GERLACH: *their countenance*, NOYES: *their visage*, BROUGHTON, BOOTHROYD].—**Is [was, or became]**. The verbs are all in the past tense. So GATAKER and OWEN render them. The Prophet is still looking back to what had taken place, though now to a time posterior to that indicated in ver. 7. He is describing the change that took place in the appearance of the nobles, while the city was still standing, and they were seen in the streets.—W. H. H.] **Blacker than a coal—darker than blackness** [so marg. E. V., CALVIN, BOOTHROYD, GERLACH, WORDSWORTH. BROUGHTON and NOYES, like the E. V. Vulg., RASHI, KIMCHI, *black coals*. Sept., *soot*. OWEN suggests *darker than Sihor*, or the river Nile, see Jer. ii. 18.] **They are not [were not] known—recognized—in the streets**. See ver. 6. The sense is, in their houses they might perhaps be recognized, but not on the streets.—**Their skin cleaveth [cleaved] to their bones**. See Job xix. 20; xxx. 30.—**It is withered, it is become like a stick—it is [it became] dry as wood**. [The English version—it is *withered*—arose from taking the adjective *dry*, for the verb to *dry*. No other English version has it so.—W. H. H.]

Ver. 9. This verse enters into close connection with ver. 8. Here it is declared that the miserable condition described in ver. 8, is the consequence of starvation; and at the same time, the reflection is made that death by hunger is more dreadful than death by the sword.—**They that be slain with the sword, are better than they that be slain with hunger; Happier are they who are slain by the sword, than they who are by hunger slain [Happier were the slain by the sword, than the slain by the famine]**. Translating the words in the past time, removes them from the category of a moral or psychological reflection, and restores the harmony of the style as a poetical description of actual events. It reminds us, too, that the nobles suffered from the sword, as well as by famine. They who died quickly by means of the sword were more fortunate than those who suffered a lingering death by starvation. So in ver. 6, the Prophet regards, for similar reasons, the destruction of Sodom as less

xlix. 4, and then in another sense. Here it must evidently denote the dissolving of life, *i. e.*, the lingering dying of the starving. The word does not, indeed, occur elsewhere in this sense, for everywhere else it stands for the virile flux or female menses, or for confluence or abundant flowing together (אִמְרוֹן זָבַח, Ex. xlii. 8, etc.), or for copious water-floods (Ps. lxxviii. 20; cv. 41; Is. xlviii. 21). But the connection absolutely requires us to take the idea of *flowing*, which the word undoubtedly has, in this modification of it. PARROT, also, with propriety, calls attention to the closely related word אִמְרָה, *tabescere* (Jer. xxxi. 12, 25, Ps. lxxxviii. 10). He also shows that in the Latin, a similar affinity exists between *tabescere* and *liquescere*. For as SENECA at one time says (Epist. 26) *incommodum summum est minus et deperire et, ut proprie dicam, liquescere*, so he says another time, (Medea, ver. 590), *in rivos nigris solutis sole jam forti, medique vire tabuit Herms*. [See critical notes below.] כִּדְקִירִים. Jeremiah uses the word twice, xxxvii. 10; li. 4, and both times the Part. Pass.—the expression אִמְרָה תִּנְכַּחֵת is found in Deut. xxxiii. 13; comp. Ex. xxxvi. 30; Is. xxvii. 6; Judg. ix. 11. אִמְרָה does not occur in Jeremiah, but אִמְרָה does, iv. 17; xviii. 14. אִמְרָה, here, cannot possibly have the positive sense of *giving out, failure*, or that of positive causality. It must rather be taken in its negative sense, *away, far from, without*. See ver. 18; and Jer. xlviii. 45; Job xi. 16; xxi. 9. See my *Gr.*, § 112, 5 d.

EXEGETICAL AND CRITICAL.

Vers. 7-11. The plan of this part [which may be regarded as the antistrophe to vers. 1-6.—W. H. H.] is exactly similar to that of vers. 1-6. It begins with a description of what the *Princes of Zion* had to suffer. This description corresponds evidently to what was said generally of the *sons of Zion*, vers. 1, 2, of whom the Princes are the flower. But vers. 7-9 form a climax to vers. 1, 2, which appears in the fact that what is said of the *Princes of Zion*, in vers. 8, 9, surpasses what is said of the *sons of Zion* in the last clause of ver. 2. Ver. 10 corresponds in a similar way with vers. 3-5, what was said there, being surpassed here. Ver. 11, finally, corresponds with ver. 6; for like it, ver. 11 contains a definite, comprehensive and inferential conclusion.

Ver. 7. *Her Nazarites—her Princes*. That אֲנָשֵׁי נִזְרִיתִים here cannot denote the Nazarites is evident, not so much from the description which is given of them, for that would be very suitable to a Samson for instance, as from the fact that the Nazarites were a mere fraction of the whole people, too scattered and numerically insignificant to be mentioned here with such particularity. Rather as they [the Nazarites] were said to be *coronati, crowned ones*, from their unshorn hair [see Num. vi. 19, הִתְנַחֵלֹו אֶת-נִזְרוֹ, *his crown is shaven off of him*; נִזְרֹה, *the unshorn hair, or crown*, Jer. vii. 29.—W. H. H.], so the Poet here calls the Princes *crowned ones* [see נִזְרֹה, to encircle, hence נִזְרֹה, a crown, diadem or chaplet.—W. H. H.] from the golden crown which they wore. It is true this is a poetical expression, which is not of frequent occurrence; for we can only compare Gen. xlix. 26 (Deut. xxxiii. 16), where Joseph is called נִזְרֹה, *the crowned one among his brothers*. It is, besides, very apparent that the Poet was required to select a subject, to which the brilliant predicates, which he heaps up in ver. 7, would be appropriate. [GATAKER gives the same meaning and derivation to the word, and refers to Nab. iii. 17, כְּנִזְרֹה, *thy crowned ones, or honorable ones*. It seems more likely, however, that the word designates Princes or nobles, not from any allusion to their being *crowned*, which is not obvious, but because they constituted a *separate* and *distinguished* class of persons, were set apart for honorable offices, as the Nazarites were for strictly religious services (*non voto sed dignitate*

separati; NOLDIUS, quoted by GERLACH). So CALVIN explains the word in Gen. xlix. 26, and BLAYNEY and GERLACH here. BOOTHBY translates *nobles*. NOYES, *princes*. HENDERSON retains the word *Nazarites*.—W. H. H.]—*Were purer—more shining* [glistering, glänzender]. The word in Job xv. 16; xxv. 5, represents the brightness of the heavens and the stars.—*Than snow*. The comparison with the glistening white snow is found also in Ps. li. 9 (7); Is. i. 18.—*They were whiter than milk*. [*Purer than snow, whiter than milk*, according to ordinary Bible usage, are beautiful metaphors for innocence of character and life. Here, however, they refer entirely to physical appearance, the resplendent beauty of their complexion, as is plain from what follows: not of their garments, as some have imagined, but of their bodies, as is evident from the antithesis in the next verse.—W. H. H.]—*They were more ruddy in body than rubies* (Röthlicher strahlten sie am Leibe als Korallen), *their body was of a more reddish hue than corals*. "Red on white is the normal color of the human complexion, the prime-color of beauty, Cant. v. 10; Lam. iv. 7," says DELITZSCH, *Psychol.*, p. 75. [CALVIN, understanding Nazarites as intended, supposes that their red color was a mark and evidence of God's favor as in the cases of the Hebrew children recorded in Daniel. "We know that the Nazarites abstained from wine and strong drink: hence abstinence might have lessened somewhat of their ruddiness. For he who is accustomed to drink wine, if he abstains for a time, is apt to grow pale; he will then lose almost all his color, at least he will not be so ruddy; nor will there appear in his face and in his members so much vigor as when he took his ordinary support. Jeremiah, in short, teaches us that the blessing of God was conspicuous in the Nazarites, for He wonderfully supported them while they were for a time abstinent." This necessity of appealing to a possible miracle may itself create a doubt, if Nazarites are here referred to at all. That in such a corrupt state of society as existed, at that period of the history, among the Jews, there were many who assumed the vows of the Nazarite, is probable. There is no allusion to the existence of the Nazarites among the people at the time of the prophetic utterance. The fact that there was not only such a class of persons, but that they were so remarkable for their piety and their devotion to God, that they were acceptable to God, and that their lives were evidences of His favor,

and his brethren, making them conspicuous among men by their personal beauty, especially by the ruddiness of their complexion, we cannot believe. And it would be incredible and horrible that upon that particular class the heaviest judgments descended, as is related in the next verse. If we infer from their personal beauty, in ver. 7, that they were special favorites of Heaven, we must conclude, from the transformation of their appearance into that of ugliness, in ver. 8, that they were also special objects of Divine wrath. The two things do not agree. This alone proves that Nazarites are not intended. The description of their personal appearance, which could only apply to Nazarites, by some such forced construction as requires CALVIN to invoke the aid of a miracle, is entirely appropriate to that class of the nobility represented by the Princes, who lived delicately and luxuriously, and whose faces, not embrowned by exposure to the weather, nor seamed and roughened by a life of hardship, were flushed and shining from the effects of high living, and whose persons beamed and glistened, as it were, from the care bestowed upon them, and the pains taken to beautify and adorn themselves. Perhaps the idea conveyed by the Hebrew verbs of the *glistening* quality of their white and red complexion, may be due to the then prevailing use of unguents.—W. H. H.]—Rubies, corals, פנינים. Concerning this word, which occurs besides in Job xxviii. 18; Prov. iii. 15; viii. 11; xx. 15; xxxi. 10, opinions are much divided. The translations are entirely at variance: Sept. λίθοι, Symm. τὰ περιβλεπτά, Chald. lapides pretiosi, Syr. sardinus, JEROME, BOOTIUS, ebur antiquum. Among the moderns, MICHAELIS, (animado. ss., IV. 8), whom J. D. HENDERSON, GESSENIUS, MAURER and THENIUS [HENDERSON, NOYES, GERLACH, FUERST] follow, maintains the signification to be corals; against which BOCHART (HIEROZ. P. ii., L. V., Cap. 6, 7, ed., ROSENBERG, Tom. iii., pag. 601 seqq.) contends for pearls. His opinion is especially maintained by PARBEAU (not on this passage, but in his remarks on Job xxviii.) and supported with new arguments. LEYER also (in Herz. R.-Enc. XI., p. 399) is inclined to adopt this side. The decision is difficult. Corals agree best with the context, since the existence of reddish pearls is too slightly established, and the meaning of *glistening* for the Hebrew פנינים is entirely hypothetical.—Their

polishing was of sapphire, a sapphire was their form.—Their polishing, their form, Ger. Gestalt; Fr. taille; Lat. forma, figura [Eng. mien, general appearance]. The word (גִּזְרָה) from גִּזַּר (iii. 54) occurs in this sense only here. In the description of Ezekiel's temple it is used of the northern porch, xli. 12-15; xlii. 1, 10, 13. [BLAYNEY, after BRAUNIUS (see Pictorial Bible), taking the word from גִּזַּר to divide, or intersect, translates, their veining was the sapphire; alluding to the blue veins appearing through the white and red complexion.]—BROUGHTON and OWEN, CLARKE. The word is used of the polished surface of an intaglio. The word is used of the luxurious and delicate natural

the characteristic color of that gem. גִּזְרָה, however, would more likely indicate the cutting of the gem, and hence its form, taille, and in case of the sapphire, which is next in hardness to the diamond, its brilliancy of appearance. GERLACH—"The words are not to be understood of color (as of the veins showing through, or of the garments, as Cant. xxviii. 18), but, on account of the characteristic גִּזְרָה, excisio, taille, of the perfect shape, the consummate beauty of bodily form (Gestalt), Sapphires were their form (Körperbau). Sapphires were their form (Gestalt), that is to say, so beautiful and without fault, as if they were a polished image made out of precious stone."—W. H. H.] White as milk and snow, red as corals, and shining as sapphire, is the appearance of the nobles as here described. This seems to constitute a climax to vers. 1, 2: for the Poet evidently, in ver. 7, paints with gayer and more variegated colors.

Ver. 8. In glaring contrast with ver. 7, he now describes what has befallen the nobles in consequence of the great catastrophe.—Their visage—their appearance [so BLAYNEY, HENDERSON, OWEN, GERLACH: their countenance, NOYES: their visage, BROUGHTON, BOOTHROYD].—Is [was, or became]. The verbs are all in the past tense. So GATAKER and OWEN render them. The Prophet is still looking back to what had taken place, though now to a time posterior to that indicated in ver. 7. He is describing the change that took place in the appearance of the nobles, while the city was still standing, and they were seen in the streets.—W. H. H.] Blacker than a coal, darker than blackness [so marg. E. V., CALVIN, BROUGHTON and OWEN, WORDSWORTH. BROUGHTON and NOYES, like the E. V. Vulg., RASHI, KILTON and NOYES, see Jer. xxi. 12, 13, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000]

English version—it is withered, it is become like a stick—it is [it became] dry as wood. [T xxx. 30.—It is withered, it is become like a stick—it is [it became] dry as wood. No other English version—it is withered—arose from taking the adjective dry, for the verb to dry. No other English version has it so.—W. H. H.] Ver. 9. This verse enters into close connection with ver. 8. Here it is declared that the noble condition described in ver. 8, is the consequence of starvation; and at the same time reflection is made that death by hunger is more dreadful than death by the sword.—They that be slain with the sword, are better than they that be slain with hunger; for the sword, than they are they who are slain by the sword, than they are by hunger slain [Happier were the slain by sword, than the slain by the famine. Translated from the Hebrew.] The words in the past time, removes the category of a moral or psychological and restores the harmony of the style as a real description of actual events. It is too, that the nobles suffered from the sword, as well as by famine. They who died by means of the sword were more for those who suffered a lingering death. So in ver. 6, the Prophet, for similar reasons, the destruction of

xlx. 4, and then in another sense. Here it must evidently denote the dissolving of life, *i. e.*, the lingering dying of the starving. The word does not, indeed, occur elsewhere in this sense, for everywhere else it stands for the virile flux or female menses, or for confluence or abundant flowing together (נָחַל, Ex. iii. 8, etc.), or for copious water-floods (Ps. lxxviii. 20; cv. 41; Is. xlviii. 21). But the connection absolutely requires us to take the idea of *flowing*, which the word undoubtedly has, in this modification of it. PARROT, also, with propriety, calls attention to the closely related word נָחַל, *tabescere* (Jer. xxxi. 12, 25, Ps. lxxxviii. 10). He also shows that in the Latin, a similar affinity exists between *tabescere* and *liquescere*. For as SENECA at one time says (Epist. 28) *incommodum summum est minus et deperire et, ut proprie dicam, liquescere*, so he says another time, (Medea, ver. 590), *in vivos nigris solutis sole jam forti, medicque vere tabuit Herms*. [See critical notes below.] כִּדְקָרִים. Jeremiah uses the word twice, xxxvii. 10; li. 4, and both times the Part. Pass.—the expression שָׁרֵי תְּנוּכֹת is found in Deut. xxxii. 13; comp. Ez. xxxvi. 30; Is. xxvii. 6; Judg. ix. 11. שָׁרֵי does not occur in Jeremiah, but שָׁרֵי does, iv. 17; xviii. 14. כֵּן, here, cannot possibly have the positive sense of *giving out, failing, or* that of positive causality. It must rather be taken in its negative sense, *away, far from, without*. See ver. 18; and Jer. xlviii. 45; Job xi. 16; xxi. 9. See my *Gr.*, § 112, 5 d.

EXEGETICAL AND CRITICAL.

Vers. 7-11. The plan of this part [which may be regarded as the antistrophe to vers. 1-6.—W. H. H.] is exactly similar to that of vers. 1-6. It begins with a description of what the *Princes of Zion* had to suffer. This description corresponds evidently to what was said generally of the *sons of Zion*, vers. 1, 2, of whom the Princes are the flower. But vers. 7-9 form a climax to vers. 1, 2, which appears in the fact that what is said of the *Princes of Zion*, in vers. 8, 9, surpasses what is said of the *sons of Zion* in the last clause of ver. 2. Ver. 10 corresponds in a similar way with vers. 3-5, what was said there, being surpassed here. Ver. 11, finally, corresponds with ver. 6; for like it, ver. 11 contains a definite, comprehensive and inferential conclusion.

Ver. 7. *Her Nazarites—her Princes*. That שָׂרֵי here cannot denote the Nazarites is evident, not so much from the description which is given of them, for that would be very suitable to a Samson for instance, as from the fact that the Nazarites were a mere fraction of the whole people, too scattered and numerically insignificant to be mentioned here with such particularity. Rather as they [the Nazarites] were said to be *coronati, crowned ones*, from their unshorn hair [see Num. vi. 19, הִתְנַחֲלוּ אֶת-נִיחוּ—his crown is shaven off of him; נִיחוּ, the unshorn hair, or crown, Jer. vii. 29.—W. H. H.], so the Poet here calls the Princes *crowned ones* [see שָׂרֵי, to encircle, hence שָׂרֵי, a crown, diadem or chaplet.—W. H. H.] from the golden crown which they wore. It is true this is a poetical expression, which is not of frequent occurrence; for we can only compare Gen. xlix. 26 (Deut. xxxiii. 16), where Joseph is called שָׂרֵי אֶחָיו, the crowned one among his brothers. It is, besides, very apparent that the Poet was required to select a subject, to which the brilliant predicates, which he heaps up in ver. 7, would be appropriate. [GATAKER gives the same meaning and derivation to the word, and refers to Nah. iii. 17, כִּנְזָרִין, thy crowned ones, or honorable ones. It seems more likely, however, that the word designates Princes or nobles, not from any allusion to their being crowned, which is not obvious, but because they constituted a *separate and distinguished* class of persons, were set apart for honorable offices, as the Nazarites were for strictly religious services (*non voto sed dignitate*

separati; NOLDIUS, quoted by GERLACH). So CALVIN explains the word in Gen. xlix. 26, and BLAYNEY and GERLACH here. BOOTHBYD translates *nobles*. NOTES, *princes*. HENDERSON retains the word *Nazarites*.—W. H. H.]—*Were purer—more shining* [glistering, glänzender]. The word in Job xv. 16; xxv. 5, represents the brightness of the heavens and the stars.—*Than snow*. The comparison with the glistening white snow is found also in Ps. li. 9 (7); Is. i. 18.—*They were whiter than milk*. [*Purer than snow, whiter than milk*, according to ordinary Bible usage, are beautiful metaphors for innocence of character and life. Here, however, they refer entirely to physical appearance, the resplendent beauty of their complexion, as is plain from what follows: not of their garments, as some have imagined, but of their bodies, as is evident from the antithesis in the next verse.—W. H. H.]—*They were more ruddy in body than rubies* (Röthlicher strahlten sie am Leibe als Korallen), *their body was of a more reddish hue than corals*. “Red on white is the normal color of the human complexion, the prime-color of beauty, Cant. v. 10; Lam. iv. 7,” says DELITZSCH, *Psychol.*, p. 75. [CALVIN, understanding Nazarites as intended, supposes that their red color was a mark and evidence of God’s favor as in the cases of the Hebrew children recorded in Daniel. “We know that the Nazarites abstained from wine and strong drink: hence abstinence might have lessened somewhat of their ruddiness. For he who is accustomed to drink wine, if he abstaizs for a time, is apt to grow pale; he will then lose almost all his color, at least he will not be so ruddy; nor will there appear in his face and in his members so much vigor as when he took his ordinary support. Jeremiah, in short, teaches us that the blessing of God was conspicuous in the Nazarites, for He wonderfully supported them while they were for a time abstinent.” This necessity of appealing to a possible miracle may itself create a doubt, if Nazarites are here referred to at all. That in such a corrupt state of society as existed, at that period of their history, among the Jews, there were many who assumed the vows of the Nazarite, is doubtful. There is no allusion to the existence even of Nazarites among the people at this time, in either the prophetic or historical books. But that there was not only such a class, but that they were so remarkable for their piety and so acceptable to God, that God gave them such evidences of His favor as were bestowed on Daniel

and his brethren, making them conspicuous among men by their personal beauty, especially by the ruddiness of their complexion, we cannot believe. And it would be incredible and horrible that upon that particular class the heaviest judgments descended, as is related in the next verse. If we infer from their personal beauty, in ver. 7, that they were special favorites of Heaven, we must conclude, from the transformation of their appearance into that of ugliness, in ver. 8, that they were also special objects of Divine wrath. The two things do not agree. This alone proves that Nazarites are not intended. The description of their personal appearance, which could only apply to Nazarites, by some such forced construction as requires CALVIN to invoke the aid of a miracle, is entirely appropriate to that class of the nobility represented by the Princes, who lived delicately and luxuriously, and whose faces, not embrowned by exposure to the weather, nor seamed and roughened by a life of hardship, were flushed and shining from the effects of high living, and whose persons beamed and glistened, as it were, from the care bestowed upon them, and the pains taken to beautify and adorn themselves. Perhaps the idea conveyed by the Hebrew verbs of the *glistening* quality of their white and red complexion, may be due to the then prevailing use of unguents.—W. H. H.]—**Rubies, corals**, דָּמָם. Concerning this word, which occurs besides in Job xxviii. 18; Prov. iii. 15; viii. 11; xx. 15; xxxi. 10, opinions are much divided. The translations are entirely at variance: Sept. λίθοι, Symm. τὰ περιβλεπτά, Chald. lapides pretiosi, Syr. sardinus, JEROME, ebur antiquum. Among the moderns, BOOTIUS (*animadv.* ss., IV. 3), whom J. D. MICHAELIS, GESENIUS, MAURER and THIENUS [HENDERSON, NOYES, GERLACH, FUERST] follow, maintains the signification to be *corals*; against which BOCHART (*Hieroz.* P. ii., L. V., Cap. 6, 7, ed., ROSENTH., Tom. iii., pag. 601 seqq.) contends for *pearls*. His opinion is especially maintained by PAREAU (not on this passage, but in his remarks on Job xxviii.) and supported with new arguments. LEYBER also (in *HERZ. R.-Enc.* XI., p. 399) is inclined to adopt this side. The decision is difficult. *Corals* agree best with the context, since the existence of reddish pearls is too slightly established, and the meaning of *glistening* for the Hebrew דָּמָם is entirely hypothetical.—**Their polishing was of sapphire**, a sapphire was their form.—**Their polishing, their form**, Ger. Gestalt; Fr. *taille*; Lat. *forma, figura* [Eng. *mien, general appearance*]. The word (נִצָּר, from נָצַר iii. 54) occurs in this sense only here. In the description of Ezekiel's temple it is used of the northern porch, xli. 12-15; xlii. 1, 10, 13. [BLAYNEY, after BRAUNIUS (see Pictorial Bible), taking the word from נָצַר to divide, or intersect, translates, *their veining was the sapphire*; alluding to the blue veins appearing through the white and red complexions. So BOOTHROYD and ADAM CLARKE. This would be either a mark of beauty, or an intimation of the bloated condition of the luxurious and pampered nobility. In either case, the sense is good, and is recommended by the fact that *snow, milk and corals* indicate *color*, and therefore *sapphire*, too, would naturally suggest

the characteristic color of that gem. נִצָּר, however, would more likely indicate the *cutting* of a gem, and hence its *form, taille*, and in case of the sapphire, which is next in hardness to the diamond, its brilliancy of appearance. GERLACH: "The words are not to be understood of color (as of the veins showing through, or of the garments, as Cant. xxviii. 18), but, on account of the characteristic נִצָּר, *excisio, taille*, of the perfect shape, the consummate beauty of bodily form (Körperbau). *Sapphire was their form* (Gestalt), that is to say, so beautiful and without fault, as if they were a polished image made out of precious stone."—W. H. H.] White as milk and snow, red as corals, and shining as sapphire, is the appearance of the nobles as here described. This seems to constitute a climax to vers. 1, 2: for the Poet evidently, in ver. 7, paints with gayer and more variegated colors.

Ver. 8. In glaring contrast with ver. 7, he now describes what has befallen the nobles in consequence of the great catastrophe.—**Their visage—their appearance** [so BLAYNEY, HENDERSON, OWEN, GERLACH: *their countenance*, NOYES: *their visage*, BROUGHTON, BOOTHROYD].—**Is** [was, or became. The verbs are all in the past tense. So GATAKER and OWEN render them. The Prophet is still looking back to what had taken place, though now to a time posterior to that indicated in ver. 7. He is describing the change that took place in the appearance of the nobles, while the city was still standing, and they were seen in the streets.—W. H. H.] **Blacker than a coal—darker than blackness** [so marg. E. V., CALVIN, BOOTHROYD, GERLACH, WORDSWORTH. BROUGHTON and NOYES, like the E. V. Vulg., RASHI, KIMCHI, *black coals*. Sept., *soot*. OWEN suggests *darker than Sihor*, or the river Nile, see Jer. ii. 18.] **They are not [were not] known—recognized—in the streets**. See ver. 5. The sense is, in their houses they might perhaps be recognized, but not on the streets.—**Their skin cleaveth [cleaved] to their bones**. See Job xix. 20; xxx. 30.—**It is withered, it is become like a stick—it is [it became] dry as wood**. [The English version—*it is withered*—arose from taking the adjective *dry*, for the verb to *dry*. No other English version has it so.—W. H. H.]

Ver. 9. This verse enters into close connection with ver. 8. Here it is declared that the miserable condition described in ver. 8, is the consequence of starvation; and at the same time, the reflection is made that death by hunger is more dreadful than death by the sword.—**They that be slain with the sword, are better than they that be slain with hunger; Happier are they who are slain by the sword, than they who are by hunger slain** [Happier were the slain by the sword, than the slain by the famine. Translating the words in the past time, removes them from the category of a moral or psychological reflection, and restores the harmony of the style as a poetical description of actual events. It reminds us, too, that the nobles suffered from the sword, as well as by famine. They who died quickly by means of the sword were more fortunate than those who suffered a lingering death by starvation. So in ver. 6, the Prophet regards, for similar reasons, the destruction of Sodom as less

severe and terrible than that of Jerusalem.—W. H. H.]—For these pine away—marg. *flow out*,—stricken through for want of the fruits of the field—Who pine away pierced in the heart for want of the fruits of the field. This clause declares two things in reference to those slain by the sword (חָלַל יָחִיד), and those slain by hunger (חָלַל רָעָב), one in which they agree, and one in which they differ. 1. That wherein they agree; they are both pierced through (כִּדְקָרִים). 2. That wherein they differ; those that starve, melt away, that is to say, they die slowly, whilst with the others, death is quickly over.

[The Versions and commentators accept generally the translation given above of the last clause of this verse. Yet there are serious objections to it, and cogent reasons for adopting a different rendering. 1. It is taken for granted that the relative שֶׁהֵם must refer to the last subject mentioned, *those slain or killed, by hunger*. It is more grammatical to refer it to the principal subject of the preceding clause, which is *those slain by the sword*, regarding the sentence as only begun in the first clause and finished in the second. The words כִּחָלְלֵי רָעָב, *than those killed by famine*, could be transposed to the end of the verse without changing the grammatical construction in the least, (though it would mar the rhythm and the poetical paronomasia), and this shows that they are entirely subordinate to the main idea. 2. A meaning is forced upon the verb מָלַךְ, of *melting or pining away*, as descriptive of a slow death, which it has in no other place in Scripture. In the only place where it has been supposed to have the meaning of *dissolving*, Jer. xlix. 4, Dr. NAGELSBACH himself says it has not that sense (see gram. note above), and if it has, it would imply rather a sudden, mysterious disappearance, than a slow and prolonged dissolution. The affinity between the Latin words *tabescere* and *liquecere*, brought forward by PAREAU, and confirmed by a quotation from SENECA, which has been repeated by nearly every commentator since, even last of all by GEBLACH, is of no force whatever; not only because the usage of Latin thought and expression is of no authority in Hebrew; but because *liquecere*, the fundamental idea of which is to become liquid, to melt, has a natural affinity to *tabescere*, to melt gradually, be dissolved and hence, metaphorically, to waste or pine away, while מָלַךְ, the fundamental idea of which is to flow out or gush out, has no natural affinity to מָלַךְ, even if the fundamental idea of מָלַךְ is to melt, and certainly no affinity to מָלַךְ in the only senses in which it is used in the Hebrew Bible, of *pinning away*, or being *distressed with sorrow or fear*. On the other hand, the only sense in which the word מָלַךְ is elsewhere used, as when it is applied to the sudden and violent *gushing out*, or rapid *overflowing* of water, see Ps. lxxviii. 20; cv. 41; Is. xlviii. 21; Ex. iii. 8, admirably describes the death of those whose lives *flowed away* as the blood *gushed* from their hearts, pierced with a sword. 3. The future form of the verb מָלַךְ, is entirely ignored. It may be difficult, with our different modes of thought, always to detect the purport of a change

in the Hebrew tenses, but it is quite certain that these changes are never purposeless; and here, where a future is suddenly thrust in among preterite tenses, it must have an important bearing upon the meaning intended. What the force of the future here is, depends on the subject of the relative and of the verb. If that subject is *those slain by the famine*, חָלַל רָעָב, then the future may have an optative sense; *these would have flowed out having been pierced*, i. e., they would have preferred to die by the sword. But if, as is more likely, the subject is *those slain by the sword*, חָלַל יָחִיד, then the future has the sense in which Jeremiah so often uses it, of the historical imperfect, and then, too, the relative שֶׁהֵם, has its more proper sense of *those who*; *Happier were those slain by the sword—those who gushed out having been pierced*, i. e., who died instantly as the blood gushed out of their hearts. 4. A metaphorical meaning is thrust upon כִּדְקָרִים=*being or having been pierced*, which the word can hardly bear, namely, *pierced with the sharp pains of hunger*. The word is only used of being pierced through bodily with some sharp weapon, as a sword or spear. It is never used metaphorically, not even in Zech. xii. 10; xliii. 8, which have been appealed to; nor yet in Prov. xii. 18, where the *piercings of a sword* are compared to wounds inflicted by a wicked tongue, for even there the word derived from our verb is used in the literal sense of *bodily piercings, made by a sword*. The word might, it is true, in our text, be an instance of bold, audacious metaphor. But when there are so many other reasons for taking it in its literal sense, we may spare ourselves the task of justifying a metaphorical one. 5. The preposition בִּי, is taken in an unusual sense. CALVIN and others construe it blindly,—*pierced through by the fruits of the earth*, and explain “that all the productions of the earth took vengeance on this wicked people, by refusing the usual supply.” This is too extraordinary a personification of the fruits of the earth to be allowable, and it is a strange thing to charge a crime on an agent that has no existence. We would rather adopt the opinion of Jarchi who explained that their death was caused by the weeds and roots with which, in their hunger they had filled themselves, though it is something new to call weeds and roots, *fruits of the earth*. The usual explanation is, that they died for want of the fruits of the earth. It is doubtful if בִּי can be explained in any such sense, as Dr. NAGELSBACH seems to concede, when he says it can only be taken in the sense of *away, far from, without*. There is less difficulty with this word, if we understand the clause in the sense expressed by the Septuagint, ἐπορεύθησαν ἐκκεκνημένοι ἀπὸ γεννημάτων ἀγρῶν, *they were driven away, having been pierced, from the fruitful fields*. So Chaldaeus: “*Those fled away, when they were pierced, from the products and fruits of the field*, i. e., they were full and satisfied, since they were pierced when their bellies were full of food;” and J. D. MICHAELIS, “*who, suddenly pierced, forsook the rich fruits of the earth* (on which they dwelt).” This explanation really contains the idea expressed by BLAYNEY’s translation, “*those, being thrust through, pass away before the fruits of the field*, i. e., they pass away at one

stroke, before the means of subsistence fail, and so experience not the misery of wanting them." DATHE supposes a direct comparison between the suddenness of their death and the proverbial withering of the grass. "Quicker yet than the mown grass, they vanished who were pierced with the sword." This idea of their dying before the famine came, throws additional light on the use of the future tense in יִהְיֶה, lit., *they were gushing forth from the fruits of the field*. The last

clause of the verse is a more specific statement of what is said in the first clause. Happier were those who fell by the sword, than those who starved to death, especially those who being pierced through, died while yet there were supplies of food in the city. This is the idea I have endeavored to express in the new translation. BOOTHBY'S translation—*For those pierced pass away, but these for want of the fruits of the field,* would require a new text.—W. H. H.]

IV. 10.

- 10 The hands of the pitiful women have sodden their own children : they were their meat in the destruction of the daughter of my people.

TEXTUAL AND GRAMMATICAL.

Ver. 10.—רַחֲמָנִי (see EWALD, § 164, a; OLSEN, p. 412, f) is *āw. āry*. According to the sense it seems to denote, not the external habits of life, as רַחֲמָנִי and רַחֲמָנִי (Deut. xxviii. 56), but the inner *habitus*, softness and tenderness of feeling. The etymology favors this, see רַחֲמָנִי and רַחֲמָנִי.—The verb נָשַׁל does not occur in Jeremiah.—יָלַד is found in Jeremiah once, xxxi. 20.—בָּרוּת, according to FUERST, a secondary form of בָּרוּת, Ps. lxi. 22 (OLSEN, p. 417), is found only here. More properly it should be taken, with EWALD (see § 165 c), MAURER, OLSHAUSEN, for the Inf. Piel, see יָלַד לְבָנָה, Is. vi. 13; Ps. xlix. 15.—The form לָחַץ Jeremiah never uses.—נָשַׁל. See ii. 11.

EXEGETICAL AND CRITICAL.

Ver. 10. This verse exactly corresponds, with respect to its subject, to vers. 3-5, and constitutes in relation to those verses a climax. For whilst vers. 3-5 speak of the pining away of the children, here the yet more terrible fact is told that mothers consumed their own children.—**The hands of the pitiful women have sodden their own children.** *The hands of tender-hearted women cooked their own children.*

They were their meat in the destruction—*they were food for them in the ruin—of the daughter of My people.* The Poet would say, that the complication of feelings and sensations, caused by their terrible calamity, hurried away even tender-hearted women to the commission of this most horrible crime. See ii. 20. [HENDERSON: "Compare 2 Kings vi. 28, 29; Lev. xvi. 29; Deut. xxviii. 56, 57. For a most graphic description of such a horrible scene, see JOSEPHUS' account of the siege under Titus, *Bell. Jud. cap. X. 9.*"]

IV. 11.

- 11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

TEXTUAL AND GRAMMATICAL.

Ver. 11.—כָּלִיָּה, Jer. ix. 15; xiv. 12; xxvi. 8, etc. See ii. 22.—חֲמָתוֹ, see ii. 4.—חָרִין אָפֹן, see i. 12.—יָצָת. All existing forms of this root are very frequent with Jeremiah, ii. 15; ix. 9, 11; xvii. 27, etc.—סֹדֶר. Jeremiah never uses. See Ex. xxx. 4; xiii. 14; Am. i. 4, 7, 10; Ps. cxxvii. 7, etc.

EXEGETICAL AND CRITICAL.

Ver. 11. This verse closes the second part of the Poem, in a way entirely similar to that in which ver. 6 closes the first part. In both there is placed in our hand, as it were, a measuring rule, that we may be able to measure the extent and the significance of the catastrophe which has befallen Zion. Only in ver. 6 is indicated the measure of the greatness of Zion's guilt, but

here the measure of the Divine wrath. [The remarkable correspondence between vers. 1-6 and 7-11, which Dr. NAEGLSBACH has so skillfully developed, is argument enough for rejecting the arrangement of GERLACH, who assigns ver. 11 to the second general division of the Poem.—W. H. H.].—**The LORD hath accomplished his fury: he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.** *Jehovah fulfilled His wrath, He*

poured out (die Glut seines Zornes) *His hot anger, and kindled a fire in Zion that consumed her foundations.* [GERLACH remarks that the foundations of the city were not literally destroyed, but that this denotes in a general way that the city was razed to the ground. This is explicitly said of *Zion*, or the sacred part of the city, with special reference to the Sanctuary, which was completely destroyed. See Deut. xxxii. 22; Jer. xxi. 14;

vii. 20. We may regard this as a prophecy of a future destruction that was to come on *Zion*, when not one stone should be left upon another; or, if not a prophecy, at least an instructive commentary on the causes which led to that catastrophe, and on the catastrophe itself as the result of the wrath and fiery indignation of Jehovah God, accomplishing the threatening of His holy word.—W. H. H.]

PART II.—IV. 12-22.

SECT. III. VERS. 12-16.

- ↳ VER. 12. The kings of the earth believed not,
Nor all the inhabitants of the earth,
That an oppressor and enemy would come
Into Jerusalem's gates.
- ▷ VER. 13. On account of the sins of her Prophets,
The crimes of her Priests,
Who shed in the midst of her
Blood of the righteous.
- ↳ VER. 14. They stumbled like blind men through the streets,
Defiled with blood
So that men could not
Touch their garments.
- ▷ VER. 15. "Away! unclean!" men cried to them, "away! away! touch not!"
When they fled away, they still stumbled,
Men said among the heathen,
"They shall not longer tarry."
- ▷ VER. 16. The anger of Jehovah scattered them;
He will no longer look upon them.
Men showed no favor to priests,
They had no compassion for elders.

SECT. IV. VERS. 17-22.

- ↳ VER. 17. As for us, our eyes failed, still looking
For our vain help:
On our watch-tower we watched
For a people that could not save.
- ↳ VER. 18. They hunted our steps
That we could not go in our streets.
Our end drew near, our days were fulfilled,
Yea, our end was come!
- ▷ VER. 19. Swifter were our pursuers
Than the eagles of heaven:
On the mountains, they chased us;
In the wilderness, they lay in wait for us.
- ↳ VER. 20. The breath of our nostrils, the Anointed of Jehovah,
Was taken in their pits,
Of whom we said,
Under his shadow will we live among the nations.
- ↳ VER. 21. Exult and be glad, daughter of Edom,
That dwellest in the land of Uz,
To thee, also, shall the cup pass over,
Thou shalt be drunk and make thyself naked.

ת VER. 22. Consumed is thy guilt, daughter of Zion,
No longer does He make thee captive.
He visits thy guilt, daughter of Edom,
He uncovers thy sins.

ANALYSIS.

PART THIRD, vers. 12-16, treats of the causes of the terrible catastrophe. What even the heathen had not deemed possible, ver. 12, had been brought about by the sins of the prophets and priests, especially by their blood-guiltiness, ver. 13, in consequence of which they had been proscribed by their own countrymen, and not only so, but even in foreign countries they had been chased from place to place, and scattered and treated in the worst manner, without respect to age or condition, vers. 14-16. PART FOURTH describes the failure of the hope resting on Egyptian help, ver. 17; for the Chaldeans, in order to prevent the flight of the king, kept the most careful watch, whereby this means of escape was prevented, ver. 18; when, nevertheless, the flight was at last attempted and frustrated by the rapid pursuit, the only hope the fugitives still cherished, to be able to live among a foreign people, in the enjoyment of freedom, at least, under the shadow of their own king, was destroyed, vers. 19, 20. The last two verses, 21, 22, which constitute the conclusion of the whole, contain a short address to Edom, which, on account of its malevolent joy at the downfall of Zion, is forewarned of a similar fate, whilst in the same connection, the prospect is exhibited to Zion of the remission of her guilt and an end of her captivity.

Vers. 12-16. This third part contains an exposition of the causes of the punishment inflicted. What had been regarded, even among the heathen, as impossible, namely, that the gates of Jerusalem should be entered by force, ver. 12, this the godless priests and prophets, by their bloody cruelty, had rendered possible, ver. 13. Thus they became an object of abhorrence to Israel and to the heathen, vers. 14, 15, so that, tolerated nowhere, they were scattered abroad and compelled to suffer the hardest of fates, ver. 16.

IV. 12-16.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of
13 Jerusalem. For the sins of her prophets and the iniquities of her priests that have
14 shed the blood of the just in the midst of her. They have wandered as blind men
15 in the streets, they have polluted themselves with blood, so that men could not
16 touch their garments. They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen,
16 They shall no more sojourn there. The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

TEXTUAL AND GRAMMATICAL.

Ver. 12.—The Hiphil of מָכַן, once in Jeremiah, xii. 6.—כָּל־כִּי־אֶרֶץ, Jer. xxv. 20.—(וְכָל). The ו, omitted by K^ri, and by some MSS. and Masoretic editions, and by Sept., is expressed in Syr., Chald. and Vulg. BLAYNEY.—תָּבַל is found in Jeremiah only in the critically suspected passages x. 12; ii. 16. The phrase כָּל יִשְׁבֵי תָבַל is found *verbatim* Ps. xxxiii. 8, comp. xxiv. 1; xcvi. 7.—Jeremiah never uses צָר in the singular, see i. 5, 7, 10. צָר is used in connection with אָוִיב, as here, in Esth. vii. 6.—שְׁעָרֵי יְרוּשָׁלַם, Jer. i. 15; xvii. 19, 21, 27; xxii. 19.

Ver. 13.—בִּקְרָבָה. See Jer. iv. 14; vi. 6; etc., and remarks on Lam. iii. 45.—The expression, רָם צַדִּיקִים, occurs only here: elsewhere it is always said רָם נָקִי, e.g. Deut. xxi. 8; 2 Kings xxiv. 4, or רָם הַנָּקִי, Jer. xxii. 17, or נָקִים רָם, Jer. xix. 4.

Ver. 14.—Jeremiah uses נָעַן once, xiv. 10. See Zeph. i. 17.—עָנָה, once in Jer., xxxi. 8. [BLAYNEY and OWEN take עָנָה as participle Pual of עָנָה to rouse or excite.]—בְּחִיצוֹת. See vers. 5, 8.—נִמְאָלוּ בָרָם. The words are taken from Is. lix. 3. נִמְאָל, softened from נִמְעָל (Lev. xxvi. 11, 15; Jer. xiv. 19). With reference to form, blended of Niphal and Pual, see OLSH. § 275, EWALD, § 132, b., DELITZSCH, Is. p. 566 [GREEN'S Gr., exceedingly defiled, § 83, c. 2, § 122, 2]. נִמְאָל is found in Jeremiah only in the sense of loosening, redeeming; see iii. 58.—The construction of יִכְלֶה with the finite verb is equivalent to the same with the Infinitive, i. 14. See iii. 3, 5; Esth. viii. 6; my Gr. § 95, g. rem. יִכְלֶה is frequent in Jeremiah, see iii. 5; xviii. 6; xx. 7, etc.—נָנַעַ in Jeremiah, iv. 10, 18; xii. 14, etc.—לְבָנֶשׁ, Jer. x. 9.

Ver. 15.—סָרַךְ in Jeremiah, v. 23; xv. 5, etc.—סָרַךְ in the Singular, never in Jeremiah: he uses only once הִטְכָּתִים, xix. 13. [If he could use the plural only once, why not the singular only once?—W. H. H.]—In the words סָרַךְ הָאֵלֹהִים the Poet seems to have in mind Is. iii. 11, where the same words are used, only they are addressed, not to the unclean, but to the clean.—נָנִי (kindred to נָנִי, נָנִי, but occurring in this signification only here) is not found in Jeremiah. [GERLACH derives נָנִי from נָנִי, which Jeremiah does use in its Aramaic form, and in same sense as here, Jer.

lviii. 9.—W. H. H.]—נִפְּלָה, see נִפְּלָה, Ps. xcv. 9.—Jeremiah uses נִפְּלָה frequently in chs. xlii.–xliv. (see xlii. 15, 17, 22, etc.)—Hiphil הִפְּלָה is found in the P ophet only once, xxxi. 12, whilst it occurs in this chapter three times, vers. 15, 16, 22.

Ver. 16.—הִפְּלָה (Hiphil occurs in Jeremiah only once in a passage critically doubtful, xxxvii. 12) is to scatter, as Gen. xlix. 7. With regard to its singular number, see my *Gr.* § 105, 6.—הִפְּלָה, see i. 11.—The phrase הִפְּלָה הָאֱדוֹמִים, elsewhere very frequently (see Deut. x. 17; 2 Kings v. 1; Job xlii. 10; Ps. lxxxii. 2; Prov. xviii. 5; Is. iii. 3; Mal. ii. 9; comp. Lam. v. 12), is not found in Jeremiah.—Of הִפְּלָה Jeremiah uses the Niphal only once, xxii. 23.

EXEGETICAL AND CRITICAL.

Ver. 12 skilfully introduces the exposition of the causes of what had happened, since the presumption, entertained even by the heathen, that it was impossible for any human enemy to take Jerusalem by force, was disproved (zur Folie gegeben wird) by the sad reality.—**The kings of the earth, and all the inhabitants of the world, would not have believed—had not believed—that the adversary and the enemy should have entered—that an oppressor and enemy would come—into the gates of Jerusalem.** It is clear that this verse contains a hyperbole. For Jerusalem had been captured more than once before the days of Nebuchadnezzar (see 1 Kings xiv. 26; 2 Kings xiv. 13, 14; 2 Chron. xxxiii. 11; 2 Kings xxiii. 33–35). In spite of this fact, the opinion that it could not be taken by force may have prevailed among the heathen, but hardly to the extent which the Poet here seems to ascribe to it. [Not only was Jerusalem regarded as well-nigh impregnable, because it was strongly fortified by nature and art; but there was a prevailing sentiment among men that it was under the special protection of the Almighty. The heathen idolaters knew to their cost that the God whom the Jews worshipped was a God of great power. They believed that the city of Jerusalem and its Temple were under the special protection of that God. The discomfiture of Sennacherib's army in the days of Hezekiah at the very gates of Jerusalem, and the prolonged siege of the city by the armies of Nebuchadnezzar, were well calculated to deepen the impression that the God of the Jews would not suffer the city to be taken. To this sentiment the Prophet here refers. What he says is pregnant and inferential. He assumes that to be true, which even the heathen *believed*, that the city could not be taken unless God gave it up to destruction. God's giving it up to destruction implied that the city was guilty of great and heinous sins; and without pausing to state an inference so patent, the Prophet proceeds at once to specify the particular sins which led to a catastrophe that had astonished the kings of the earth and all the inhabitants of the world. He thus condenses several thoughts into one expression;—what even heathen had not expected had happened, and was evidence to all the world of the horrible wickedness, which must have provoked God to forsake His people! There is no reason, therefore, for the suspicion that the Prophet indulged in poetical exaggeration, even if "Jerusalem had been captured more than once before the days of Nebuchadnezzar." In point of fact, however, this last assertion may be questioned. There is no clear evidence that Je-

rusalem had ever before fallen into actual possession of a *heathen* enemy. There is no evidence at all that it had ever been taken by *assault*. On the occasions referred to in 2 Chron. xxxiii. 11 and 2 Kings xxiii. 33–35, it does not appear that the city of Jerusalem was actually occupied by the enemy, or even visited by them, and there is no intimation whatever of its being attacked and taken by arms. From the account given in 2 Chron. xii. 4–9, we would infer that Rehoboam bought peace by giving up the treasures of the city; and that if he surrendered the city at all, he did so without waiting for battle. JOSEPHUS declares that Shishak took the city without fighting (Ant. B. viii. ch. x. § 3)—and that this was the only time it ever was taken before Nebuchadnezzar (Jewish War, B. vi. ch. x. § 1). But there is no positive evidence that the Egyptians actually took possession of the city. The account of the invasion of Judah by the Philistines and Arabians, 2 Chron. xxi. 16, 17, is very brief and vague. If the king's house which they rifled, was the palace in Jerusalem, it does not follow that the whole city fell into their possession, or that it was taken by assault. Joash, king of Israel, 2 Chron. xxv. 21–24, undoubtedly took possession of the city and dismantled and destroyed its defences. But Joash was not a *heathen* king, neither did he take the city by *assault*. Having already defeated the armies of Judah in the field, he seems to have met with no resistance at all before the walls of Jerusalem.—W. H. H.]

Ver. 13. EWALD takes vers. 12, 13, as a question. Would the kings of the earth . . . believe, that the enemy and oppressor had entered the gates of Jerusalem *only* on account of the sins of her prophets . . . who shed blood . . . in the midst of her? The objections to this are:

1. The negative particle, אֵין, ver. 12, is not the same as the interrogative particle הֲ. Should we take it as intended for אֵין=*is not*, an affirmative answer would be expected. 2. EWALD is obliged to insert, between vers. 12, 13, an *only* which is not in the text, for he perceives that the heathen might be shaken in the opinion referred to, by a general apostasy of the people, but not by the apostasy of particular individuals.—MEIER and KALKAR, on the other hand, connect vers. 13, 14, and take the verb וַיָּדָע=*they wandered*, in ver. 14, as predicate of the principal proposition. But in this case the people must be regarded as the subject, which contradicts the whole context. We must, therefore, regard ver. 13, with THEOPHILUS and most others, as an exclamation; or, as MAURER does, supply אֵין הִיא=*this came to pass*, after ver. 13.—**For—on account of—the sins of her pro-**

phets and [there is no conjunction in the Heb.] the iniquities of her priests, that have shed the blood of the just in the midst of her. See Jer. xvi. 7-24, where it is manifest that the chief guilt of the blood of the martyrs rested on the priests and prophets. Compare Jer. vi. 13-15; xxiii. 11-15, with ii. 84; vii. 6; xix. 4; xxii. 3, 17; Ez. xxii. 25-29; 2 Chron. xxxvi. 14. [GATAKER: "Not that the people were not faulty, as well as either of these, in those wicked pranks and practices that were then committed; but that these were foremost and forwardest ring-leaders and encouragers of them unto those wicked courses, which they should have reprov'd in them, and from which they should have endeavored to restrain them." CALVIN: "He mentions one kind of sins, that they shed the blood of the righteous in the midst of Jerusalem. They had no doubt led the people astray in other things, for they flattered their vices and gave loose reins to licentiousness; but the Prophet here fixed on one particular sin, the most grievous; for they had not only, by their errors and false doctrines and flatteries, led away the people from the fear of God, but had also obstinately defended their impiety, and by force and cruelty repressed their faithful teachers, and put to death the witnesses of God; for by the *righteous* or just he no doubt means the prophets. For what JEROME and others say, that blood had been shed because false teachers draw souls to perdition, is frivolous and wholly foreign to what Jeremiah had in view; for the word *righteous* cannot be applied to those miserable men who were ensnared to their own ruin. Then Jeremiah, after having denounced the sin of the prophets and the iniquity of the priests, mentions the savage cruelty which was as it were the summit of all their vices."]

Ver. 14. **They have wandered as blind men in the streets, they have polluted themselves with blood.** *They staggered as blind (men) through the streets, defiled with blood.* [Wandered. The verb is more frequently used in the sense of *staggering, reeling* (so GELLACH), or *stumbling* (BROUGHTON, NOYES), than in any other, and this sense is very appropriate to the uncertain motion of blind men, who are not much addicted to wandering about the streets.—W. H. H.).—As blind men. The idea cannot be *exodium perpetrandarum insatiabili cupiditate occæcati* [blinded by insatiable desire to commit murders], as ROSENUELLER would have it; for they have in fact already shed blood and therefore it is added that they were *defiled with blood*. Rather, they are, as it were, drunk with the blood they have already shed, and in this drunkenness they go along as if blind, not observing whom they may chance to touch with their blood-stained clothes.—So that men could not (marg. *in that they could not but*) touch their garments—when one could not [*i. e.* lawfully] touch their

garments.—So that (EWALD, THENIUS). בְּלֹא cannot be so rendered. It stands before the whole negative sentence, as before a single word. This sentence contains a statement on the subject of Levitical cleanness, with respect to the uncleanness they contracted by the contamination referred to. Thus: *They staggered . . . in a*

condition in which it was not lawful for any one to touch them. [GELLACH, whose explanation agrees with that just given, except that for no sufficient reason he renders the verbs in the present tense, has more accurately expressed the sense of the original, than, perhaps, any other commentator. "According to the whole drift of the chapter, which describes the consequences of the judgment with respect to particular classes and conditions of the people, the following verses present a description of the judgment inflicted on the wicked Prophets and Priests, but not a mere fragment of the history of the late siege. This opinion is confirmed by the very first words of ver. 14 (*they stagger as if blind*), which denote elsewhere, as a comparison with Deut. xxviii. 28, 29; Jer. xxiii. 12; Isa. xxix. 9; lix. 10 shows, the effect of Divine punishment. * * The Prophets and Priests should be the eyes of the people: they have become blind and stagger about helplessly (rathlos und hüllos) as blind men do; thus has God's hand smitten them on account of their sins. The evil marks of their sins they carried about with them openly, so that all the world could recognize them and avoid their touch, lest they should become themselves unclean."—Other translations and interpretations have been given, all involving great difficulties. BLAYNEY's is unique. "*They ran frantic through the streets, they were stained with blood; such as they could not overpower, they touched their clothes.*" The meaning is, that if they could no otherwise harm those they met with in the streets, they defiled them by touching their garments." This, besides the impossible translations, is open to the objection (that may be made to ROSENUELLER's and BOOTHROD's glosses, who represent the Prophets and Priests, blinded by passion, seeking for blood), namely, that the prophets and priests shed the blood of the just, "not by raving through the streets, sword in hand, but in a more secret way, by instigating their agents" (NOYES).—W. H. H.]

Ver. 15. **They cried unto them, Depart ye (marg. *ye polluted*); it is unclean; depart, depart, touch not:—Away! unclean one! they cried to them,—away! away! touch not! Who calls בָּרָא [=depart ye, begone, or away!]? Not the murderers, as is evident from the words they cried [*i. e.* men cried] unto them [for the pronoun must refer to the murderers.—W. H. H.]. THENIUS thinks, those who met together may have called out thus to each other. But לֹא (to them) cannot mean *one another*. It might, indeed, be taken in the sense of *de iis* [concerning them], as PAREAU prefers, with an appeal to Ps. iii. 3; lxxxvii. 5, etc. But then the second half of the verse, in which those murderers suddenly appear as fugitives, is deprived of its appropriate explanation. I take the words then as a call addressed to the murderers. According to Lev. xiii. 45, the lepers were required to call out to those meeting them, בָּרָא, טָמֵא, טָמֵא ["unclean, unclean!"]. The same cry is here addressed to those, who, without reflecting on their uncleanness, stagger about on the streets, as if blind, amongst those walking there. [WORDSWORTH: "The Priests and Prophets, who, in their spiritual pride, formerly said to others, 'Come not near to me; I am**

holier than thou' (Is. lxxv. 5), shall be loathed by others, as being polluted by blood, and men shall cry to them *tâmê! tâmê! (unclean! unclean!)*—words which the leper was obliged to cry out, in order to keep others from him (Lev. xiii. 45). The singular number (*unclean*) is here used, in order to connect the words with that cry of the leper"]. But this cry—*אָוַי! אָוַי! away! depart ye!*—is addressed to them most urgently, and so repeatedly that they recognize themselves as proscribed, and—are compelled to flee. The threefold repetition of *אָוַי, away!* seems to me to indicate, that not merely immediately after the murders, but persistently all contact with them as with unclean persons was avoided. Thus they were, as was said, proscribed.—**When they fled away and wandered—***when they had fled away they continued fugitively wandering about [for] they said among the heathen, They shall no more sojourn there—it was said among the heathen, They shall not longer tarry.* Now that they had fled, yet even in a foreign land they found no rest. **THENICUS**, most unnecessarily and very awkwardly, supposes a flight to the Chaldeans, who had separated these outlaws without affording them a permanent place of abode (*אָוַי*) and carried them away into captivity to various different places. But those enemies of Jeremiah, who hated him so bitterly and persecuted him, especially on account of his constant admonition to submit themselves to the Chaldeans (see Jer. xxxvii., xxxviii.), certainly did not themselves go over to the Chaldeans. Rather, it is only indicated here, in a general way, that those outlaws might have fled to heathen nations. But if they had, the words *אָוַי אָוַי (also they wandered)* show that their

אָוַי (wandering) did not end with their *אָוַי (flight)*. If they had fled, also they wandered about, that is to say, if they on their flight, after manifold wanderings, thought that they had found at some particular place a secure retreat, then men said even there among the heathen, they shall not tarry longer. They are then driven away even from there. This so plainly reminds us of the restless and fugitive wanderings of Cain, the first murderer, that we take for granted that the Poet had Gen. iv. 12-14 (*אָוַי אָוַי*) in his mind. [If *אָוַי* in ver. 14 means *they staggered*, as men smitten by God with judicial blindness, it seems necessary to give it the same meaning in ver. 15. The sense is explained by the judicial use of the word as expressive of God's judgments; see ver. 14. GERLACH: "When they fled away, they have

likewise staggered about, which, on account of the evident reference to *אָוַי (they staggered)* in ver.

14, must mean that they staggered about as helplessly as they did before in the city; and were avoided in the same way. For if they would escape the scorn of their own people by a hasty departure from them, yet the nations, from whom they sought a hospitable reception (*אָוַי*), would refuse it to them. Men said, They shall no longer remain as guests; see Deut. xxviii. 65, 66; 'and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest.'"—W. H. H.]

Ver. 16. **The anger (marg. face) of the LORD hath divided them—***Jehovah's countenance has scattered them.* Thus the Poet describes what is known to him of the actual condition of those outlaws, in consequence of their banishment. They could not even remain together, but must be scattered. By the expression *the face of Jehovah*, the scattering is traced back to Jehovah as its cause, who had not lost sight of them, but had directed upon them His countenance inimically. See Ps. xxxiv. 17 (16). [See also Lev. xvii. 10; Ps. xxi. 10 (9). In the latter passage the words *in the time of Thine anger*, are literally *in the time of Thy face*. There may be an allusion here to Jer. xvi. 17, 18, "For Mine eyes are upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes. And I will first recompense their iniquity and their sin double." When God forgives our sins, we may say, "Thou hast cast all my sins behind Thy back," Is. xxxviii. 17. But when He punishes them, we are compelled to say, "We are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Ps. xc. 7, 8.—W. H. H.]—**He will no more regard them.** The verb is future, *אָוַי*. The Poet predicts for the scattered ones, that there will be no more favorable change of Jehovah's mind towards them.—**They respected not the persons of the priests, they favoured not the elders.** *The priests found not forbearance, the elders found no compassion* [or, we may translate more literally as E. V. understanding that the subject of the verbs are the heathen, or men generally; and the wicked murderous priests and elders are the objects of the verbs. God has irretrievably cast them away; and men scorn and injure them.—W. H. H.] Men deal with them without regard to their condition or age.

IV. 17-20.

- 17 As for us, our eyes as yet failed for our vain help: in our watching we have
 18 watched for a nation that could not save us. They hunt our steps, that we cannot
 19 go in our streets: our end is near, our days are fulfilled; for our end is come. Our
 persecutors are swifter than the eagles of the heaven: they pursued us upon the
 20 mountains, they laid wait for us in the wilderness. The breath of our nostrils, the
 anointed of the LORD, was taken in their pits, of whom we said, Under his shadow
 we shall live among the heathen.

TEXTUAL AND GRAMMATICAL.

Ver. 17.—**עֹרִינָה** [K'ri, עֹרִינָה]. The form is a monstrosity. For, 1. **עֹר** never stands in the plural with suffixes. 2. If we suppose that the suffix is joined to **עֹרִים**, then it should be written **עֹרִינָה** or **עֹרִינָה**. 3. The suffix form **נָה** is entirely abnormal. The only possible analogy would be **נִינָה**, Ex. i. 11, according to which **עֹרִינָה** would be contracted from **עֹרִינָה**. But on what does the plural suffix depend? To meet this difficulty the Masorites read **עֹרִינָה**. [So CALVIN, *while we were yet standing*: BLAYNEY, HENDERSON, OWEN, *while yet or still we existed*. BLAYNEY conjectures that the final **ה** "is a corruption, not of a single **ה**, but of two **ה**, the latter of which ought to be prefixed to **הַכְּלִינָה**, where by its conversive force, it not only clears the passage from all difficulty, but brings the text into a perfect agreement with the LXX., Syr. and Vulg. Versions."] But here also the difficulty remains that the suffix would be joined to **עֹרִים**. OLSEN (p. 222, g.) on this account assumes that **עֹרִינָה** stands for **עֹרִינָה**, and that the K'tib is the result of an error in writing. The latter seems to me also probable: only I believe that the feminine ending of the suffix is correct, and that the **ה** before **נָה** was occasioned by the immediately following **הַכְּלִינָה**. The word then had the sound originally of **עֹרִינָה** (1 Kings i. 22). **עֹרִינָה**, as a proposition, with a predicate to be supplied, is it is true also abnormal, even if only the idea of *being* is supplied. Yet the sense is pertinent. *She*, that is to say Jerusalem, *still stood*. We may refer for the grammatical construction to Jer. xl. 3. [This is ROSENMUZZER's explanation. But there is no particular reference to the city in the whole preceding part of the Song; and neither the *city* nor *Zion* is in the mind of the writer or the reader. If then we adopt the reading **עֹרִינָה**, the explanation of THENIUS is certainly to be preferred, "Whilst this was or happened,—namely, the incident just related with reference to the fugitives." But GERLACH is of the opinion that **נָה** can be taken as *suff. 3 pers. fem. plur.* referring to the eyes. He refers to an analogous case in Ps. lxxiii. 5, **יָכֹחַ** in **יָכֹחַ**, and explains its occurrence here as influenced by sympathy with **הַכְּלִינָה** and a desire to distinguish the suffix from the singular form in **עֹרִינָה**, 1 Kings, i. 22. Then the translation is *Yet our eyes wasted themselves in looking for our help*. So BROUGHTON, *Even yet our eyes are spent at our vain help*, and NOYES, *Still did our eyes fail, looking for help in vain*. The same sense may be retained if we adopt the K'ri, *adhuc nos* (sc. *conficimur*) *vel potius oculi nostri conficiuntur* (GERLACH). Yet if the K'ri is adopted, the lit. translation would be, *as yet we*, see Josh. xiv. 11. The fact that this is the initial word, gives to it an emphasis, both accurately and felicitously expressed in the English Version, *As for us still our eyes failed looking for our vain help*.—W. H. H.] **הַכְּלִינָה** עֵינֵינוּ. See li. 11.—**עֹרִינָה**, in Jer. xxxvii. 7. For the construction of **הַכְּלִינָה** see my Gr. §3, 4, g. [The possessive pronoun, as a suffix, may come between a noun and the word qualifying it, and then the pronoun and qualifying word are to be expressed together: *our help of vanity—our vain help*. See NAEGLER'S Gr.—W. H. H.]—**הַכְּלִינָה** in Jer. xvi. 19; x. 3, 8; li. 5, etc.—**צָפִירָה** is *am. leq.* **צָפִירָה**, in Jer. vi. 17; xlviii. 19.—**רוֹשְׁעֵינָה**, Jer. xi. 12; xlv. 9; xliii. 11, etc. See also **יֹעִיל**, Jer. ii. 11. Yet Is. xiv. 20 seems to have been especially in the Poet's mind, where it is said **אֶל-אֵל לֹא יִשְׁעֵנָה**.

Ver. 18.—Concerning **צָרָה**, see iii. 52. With reference to the signification *insidiare, lying-in-wait for*, see Mic. vii. 2; Prov. vi. 26, and the nearly related **צָדָה**, 1 Sam. xxiv. 12. The reading **צָרָה**, which some Codices have after the analogy of Prov. iv. 12; Job xviii. 7, gives a less suitable sense. [The change of **צָדָה** into **צָרָה** may have been suggested by the difficulty of interpreting the former in accordance with its proper signification of *seizing, catching or obtaining by hunting*. See Notes below.—W. H. H.]—**עֵינֵינוּ**, in Jeremiah once, x. 23. [BLAYNEY: "The LXX. Instead of **עֵינֵינוּ** seem to have read **עֵינֵינוּ**, *our little ones*." Here again is a change of the text suggested, doubtless, by the difficulty of *hunting* (or *seizing upon as prey*) the footsteps.—W. H. H.]—For the construction of **הַכְּלִינָה** see **הַכְּלִינָה**, ver. 9.—**רָחֹב**, Jer. v. 1; xlviii. 38, etc.—**קָרָב**, see iii. 57.—**כִּלְאוֹ יְמֵינוּ**. The expression is elsewhere used of filling up the measure of the days of one's life, see Jer. xxv. 34; 1 Chron. xvii. 11.—**בָּא קִין**, Jer. li. 3, comp. Am. viii. 2; Ez. vii. 2-6.

Ver. 19.—**קָלִי**. The Prophet uses the adjective **קָל** in ii. 23; iii. 9; xlv. 6.—**רִפְיָנוּ**, see i. 3.—The phrase **נִשְׁרִי שָׁמִים** occurs only here: yet see Prov. xxiii. 5; xxx. 19.—**רָלָק** is properly speaking to *glow with heat, to burn*, Ps. vii. 14; Ez. xxiv. 10. Then it is used in the transferred sense of *hot pursuit*, and indeed at first with **אָחֳרָי** (as it were, *burning after me*) Gen. xxxi. 36; 1 Sam. xvii. 53. Only in this place is the word construed directly as transitive with the Acc. of the object. Jeremiah never avails himself of the word.—**כְּדָבָר**, very frequent in Jer., ii. 2, 6; iii. 2, etc.—**אָרָב**, see iii. 10.

Ver. 20.—The expression **רִיחַ אֲפִינֵי** is not found in Jeremiah; but, founded on Gen. vii. 27, in Ez. xv. 8; Ps. xlviii. 6 (2 Sam. xxii. 16); Job iv. 9; comp. Cant. vii. 9.—**כִּשְׁתִּי** is not found in Jeremiah. See 1 Sam. xxiv. 6, 7, 11; xxvi. 9, 11, 16, 23; 2 Sam. i. 14, 16; xix. 22; xxxiii. 1.—**לִכְרֵי**, Jeremiah uses frequently. See li. 56; xxxviii. 28; xlviii. 1, etc.—**שְׁחִית**, (comp. **שְׁחָתָה**, Prov. xxiii. 10) is found, besides here, only in Ps. cvii. 20.—**צָלָה**, Jer. vi. 4; xlviii. 45.

EXEGETICAL AND CRITICAL.

Vers. 17-20. With few but telling strokes the Prophet here sketches a picture of the events which constitute the last stadium of the great catastrophe, ending with the imprisonment of the king. He describes how they in Jerusalem had placed their last hope on Egyptian help,

which was not realized, ver. 17. Then, omitting all that had reference to the capture of the city itself, he passes over to the flight of the king, which he describes so graphically, that we are obliged to regard him as a participator in the events he narrates. He describes how they were so closely watched, that soon all hope of escape forsook them, ver. 18. With extraordinary celerity they were pursued, ver. 19, and the king

was imprisoned. With that, their last hope, the hope that they might live under his shadow, in the enjoyment at least of liberty, even if among foreign people, was frustrated, ver. 20.

Ver. 17. **As for us, our eyes yet failed for our vain help.** *Yet stood she! Our eyes longed after our vain help.* She, that is to say Jerusalem, still stood, exclaims the Poet with emphasis, and thus transports us into the historical event of which he treats. [For the reasons stated above in Textual and Grammatical Notes, the correct translation seems to be, *Still did our eyes fail looking for our vain help.* Literally, *Still our eyes exhausted or spent themselves* (looking) *for our vain help.*—W. H. H.] The Poet describes here the yearning long-cherished hope of Egyptian help. The retreat of the Chaldean army (Jer. xxxvii. 5) had greatly strengthened that hope. But it proved delusive. Instead of the Egyptian army, the Chaldeans were soon seen again approaching the city (Jer. xxxvii. 8; xxxiv. 22). [Our vain help. CALVIN: "There is an implied contrast between empty and fallacious help and the help of God, which the people rejected when they preferred the Egyptians."] —**In our watching**—on our watch-tower [so BLAYNEY, BOOTHROYD, HENDERSON, NOYES, GERLACH, DAVIDSON *Lex.*, FRERST *Lex.*]. —**We have watched for a nation that could not save us**—we watched for a people that helps not [or, will not help (GERLACH), or, may not, i. e. cannot save.—W. H. H.]

Ver. 18. **They hunt our steps, that we cannot go in our streets**—*They watched our steps that we could not go on our streets.* EWALD understands the first half of the verse as referring to an edict of the Egyptian king, which prohibited the refugees who were in Egypt from carrying on traffic of any kind with Palestine. This was considered, and not without reason, the harshest measure that could be imposed upon them. But we have not the least knowledge of any kind of trade with the markets of Palestine at the time of its depopulation, or of any prohibition of visiting those markets. Besides, it is not at all probable that the Jews, who had fled to Egypt, impelled by fear of the Chaldeans, would have had any desire to go back again within the reach of the power of the Chaldeans. Then, too, this thought in this connection seems an excessively awkward *ὑστερον πρότερον* [putting last first]. THIENIS and VAHINGER [BLAYNEY, also] understand these words of the besieging towers, whence the streets were bombarded and so walking in them was prevented. I will not deny that from these towers (see remarks on Jer. lii. 4, 5) the city might be watched. But to refer the words *that we could not walk in the streets* to the bombardment of the streets, seems to me a singular notion. We are not to suppose that the besieging machines of the ancients carried cannon. [Remembering how narrow the streets of oriental cities are and how protected, often, by the buildings projecting over them, it is obvious that no besieging towers could so command the streets as to expose the citizens to the aim of the enemies' weapons.—W. H. H.] We read in Jer. lii. 7, 8, "And all the men of war fled, by the way of the gate between the two walls, which was by the king's

garden: (now the Chaldeans were by the city round about;) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him." See 2 Kings xxi. 4, 5. From this description it appears, 1st. That Zedekiah with his men of war endeavored to escape secretly, and did so escape by a flight at night from a gate situated on the west side of the city. 2d. That the Chaldeans sought to prevent his escape. This is evident from their surrounding the city, as well as from the secret flight and immediate pursuit. It is also obvious, a priori, that Nebuchadnezzar was near at hand for the very purpose of getting possession of the person of the king. Now does not our passage answer exactly to all this? All the steps of the beleaguered citizens were observed, so that they could not go upon their streets unhindered. I do not understand רחכות=*streets* of the country roads. But I believe that the passages leading out of the city, as for example the way between the walls, can be

classed with the רחכות=*streets*. [The verb rendered *hunt*, ציד, means (see remarks on iii. 52), not merely to hunt, but to take by hunting, not merely to lay snares (NOYES), but to ensnare or take in snares. It clearly has this meaning, it seems to me, both in Mic. vii. 2 and Prov. vi. 26. The word rendered *streets*, רחכות, means the streets of a city, as is plainly evident here from the expression *our streets*. ברחכותינו, in our own streets, can only mean the streets of our city, and that no out of the way passages between the walls, but streets that were common property, and which they were accustomed to walk in. Our text then can only mean that those who appeared on the streets were at once arrested. Zedekiah and his army were not captured in the streets, but far away from the city. It is obvious, therefore, that neither this verse, nor the following one, refers particularly to the flight and capture of Zedekiah and his army. It relates to a time posterior to that event. The city was already in possession of the Chaldeans: the enemy had entered into the gates of Jerusalem (ver. 12), which did not occur till one month after Zedekiah's capture. The Prophet having announced in ver. 11, that the Divine wrath was accomplished, and Zion consumed with fire to the very foundations thereof, goes back in vers. 12-16, to attribute this event to the sins of the prophets and priests, and to show how they were abhorred and punished,—then in ver. 17, he tells us, how those that were left in the city continued to the very last to hope for Egyptian aid,—in ver. 18, that they could not escape from the city, for they were captured the moment they appeared in the streets,—in ver. 19, that those who did manage to escape from the city were pursued and captured, whether they fled to the mountains or the desert,—and ver. 20, declaring that their king was already a prisoner, recognizes the fact that the kingdom is destroyed and their independent nationality is at an end. With all this the last half of ver. 18 harmonizes; when they found that the Egyptians did not come, and that they were wholly in the power of the Chaldeans,

then it was evident that their end was near, their days fulfilled,—yea, their end had actually come! We translate the first half of the verse, therefore, *They hunted our steps, or they ensnared our steps*, that is, they were on the watch for us and caught us as a wily trapper watching the steps of his game, so that we could not go in our streets.—W. H. H.]—**Our end is near, our days are fulfilled; for our end is come.** [*Our end approached, our days were fulfilled, for* (or yea, ja, GERLACH) *our end arrived, or was actually come.* There is no change of tense from the first half of the verse.—W. H. H.] These are the *ipsissima verba* of the fugitives, which describe most graphically how they felt, when they observed that their flight was discovered. Since many survived those days, among others the king and the Poet himself, it is evident that these words are to be interpreted, not of what happened, but of what they feared would happen. Besides, the second half of the verse, composed of two members, is climactic; for in the first, the end is indicated only as near, but in the second as come, and therefore the measure of life as fulfilled. [These words were not the words of "fugitives," for reasons given above. They may have been the words of the *would-be fugitives*, those who would have escaped from the city if they had not been arrested in the streets of the city. It is better, however, to regard them as the words of the Prophet. The Egyptians did not come to the rescue. Escape from the city was impossible. Then, says he, *our end approached, the days of our national existence were accomplished, yea our end actually arrived*, when the city was consumed with fire, and the people transported to Babylon.—W. H. H.]

Ver. 19. **Our persecutors are—our pursuers were—swifter than the eagles of the heaven.** The image of the eagles is taken from Jer. iv. 13, where it is said of the enemy from the north "his horses are swifter than eagles." See 2 Sam. i. 23. Their apprehension proves to be well founded. The pursuit was begun instantly and with the greatest energy.—**They pursued us upon the mountains, they laid wait for us in the wilderness.** *On the mountains they chased us, in the wilderness they were on the watch for us* [GERLACH: *laid snares for us.*] It is to be observed that the way from Jerusalem to Jericho, at first over heights (beginning with the Mount of Olives) leads directly down into the plain of the Ghôr. See the full description of this road in RITTER'S *Geography*, xv. 1. pp. 485 ff. Let the suffixes of the first person be carefully observed in this whole narration of the flight of the king, vers. 18-20. Would not one, who knew of the facts only by hear-say, have used the third person? And does not the first person show, as also the animated clearly defined particulars do, that he himself had participated in the flight from that fierce pursuit? [Granting that the flight and pursuit of the king are here intended, there is surely nothing in the description that necessarily implies the presence of the author with the king. But we have seen above that this verse cannot relate to the flight and cap-

ture of the king. The Prophet is simply relating the fate of the people and confirming his declaration that *their end*, as a people, a nation, *had come*, ver. 18. The Egyptians did not arrive for their relief. Those who ventured into the streets were seized and made prisoners. Those who managed to escape were hotly pursued or fell into ambushes carefully prepared in view of their flight. They were now hopeless and helpless. And to crown all, their king was a prisoner, ver. 20, and even if they could escape from their pursuers, they could not rally around his sacred person and preserve their independent sovereignty in some foreign land. Thus in very truth *their end had come*, which is the point the Prophet has in his mind.—W. H. H.]

Ver. 20. **The breath of our nostrils.** [OWEN: "A kingdom cannot exist without a king. Hence the king may be said to be the breath or the life of the body politic."—**the anointed of the LORD—of Jehovah—was taken in their pits**—[CALVIN: *in their anares. BROUGHTON: was caught in their trap.*—**Of whom we said, under his shadow**—[or, according to OWEN and NOYES, *under whose shadow, we said,*—see Is. xxx. 2, 3; Hos. xiv. 8 (7); Ez. xxxi. 17.—**We shall live among the heathen**—[*the nations, CALVIN, BROUGHTON, BOOTHROYD, OWEN, NOYES, GERLACH. BLAYNEY: "To live among the nations, probably means to exist in a national capacity, or as one among them."*] It is not the purpose of the Poet to sound the praises of the king. The literal meaning of the words and the connection utterly refute the idea, adopted by the Chaldaic, Raschi and many modern commentators, that this refers to the pious Josiah, whom Jeremiah, according to 2 Chron. xxxv. 25, glorified in a song of lamentation. The King here meant can only be Zedekiah. He was a weak, but a good-natured king. He resembled Louis XVI. of France. Like him he may also have been well-beloved. But the principal point was that he was king, and especially the theocratic king. SENECA says (de Clementiâ, i. 4, according to a quotation of PAREAU'S), *Ille (princeps) est spiritus vitalis, quem hæc tot millia (civium) trahunt* [he (the sovereign) is the vital breath, which so many thousands (of citizens) inhale]. Much more the theocratic king, the Lord's anointed, the bearer of the promises (2 Sam. vii.) was a living pledge of the continuance and prosperity of the people. See Ps. xxviii., especially ver. 8, and DELITZSCH on that place. We can see, besides, from the words of *whom we said, etc.*, what plan with reference to the future was entertained by the fugitive Jews. They hoped to escape to a friendly heathen nation, and there gathering around their king as their shield and security of a better future, pass their days at least in freedom. [WORDSWORTH: "It has been objected by some, that the Lamentations could not have been written by Jeremiah on the occasion of the destruction of Jerusalem, because such words as these, could not be applied to such a vicious king as Zedekiah. But such an objection as this betrays an ignorance of the nature of true loyalty, as taught by Almighty God in the Old Testament, as well as in the New. He teaches us to distinguish the *person* of the sovereign from his *office*, and to venerate his *authority* as from God

* [Is this question well put by one who regards the third Song as the composition of another than Jeremiah himself?—W. H. H.]

(Rom. xiii. 1-7), whatever may be his personal character. Even Saul was 'the Lord's Anointed,' and was revered and bewailed as such by David. See on 1 Sam. xxvii. 8, 11, 16, 23; 2 Sam. i. 14, 16. And our blessed Lord and His Apostles teach us to obey a civil ruler, as God's deputy and vicegerent, in all things not unlawful, although that ruler may be a Tiberius (see on Matt. xxii. 21) or a Nero (see on Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13)." CALVIN: "God made David king, and also his posterity, for this end, that the life of the people might, in a manner, reside in him. As far then as David was the head of the people, and so constituted by God, he was even their life. The same was the case with all his posterity as long as the succession continued. . . . But we must observe that these high terms in which the posterity of David were spoken of, properly belong to Christ only; for David was not the life of the people, except as he was the type of Christ and represented His person. Then what is said was not really found, in its fullest significance, in the posterity

of David, but only typically. Hence the truth, the reality, is to be sought in no other but in Christ. And we hence learn that the Church is dead, and is like a maimed body, when separated from its Head. . . . In short, Jeremiah means that the favor of God was, as it were, extinguished when the king was taken away, because the happiness of the people depended on the king, and the royal dignity was as it were a sure pledge of the grace and favor of God; hence the blessing of God ceased, when the king was taken away from the Jews. . . . *We shall live*, they said, *even among the nations under the shadow of our king*; that is, 'Though we may be driven to foreign nations, yet the king will be able to gather us, and his shadow will extend far and wide to keep us safe.' So the Jews believed, but falsely, because by their defection they had cast away the yoke of Christ and of God, as it is said in Ps. ii. 3. As then they had shaken off the heavenly yoke, they in vain trusted in the shadow of an earthly king, and were wholly unworthy of the guardianship and protection of God."

IV. 21, 22.

- 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

TEXTUAL AND GRAMMATICAL.

Ver. 21.—*יִשְׂמְחֵת*. For the form see Jer. x. 17. [May we recognize a peculiarity of Jeremiah in this form?—W. H. H.] *יִשְׂמֵחַ*, see i. 21.—*כִּי־כֵן*, Jer. xxv. 15, 17, 28; xlix. 12; ii. 7, etc. The expression *כִּי־כֵן* is peculiar to this place.—*שָׁכַר*, *incubriari*, Jer. xxv. 27; xlviii. 26; ii. 7, 39, 57.—Hithp. of *עָרָה* only here. Jeremiah uses the verb in no form. Perhaps there lies in *עָרָה* an allusion [ironical?] to that *עָרָה*, *עָרָה* of the Edomites, Ps. cxxxvii. 7.

Ver. 22.—The perfects in this verse indicate, that the Poet transfers himself into the future, in such a manner that he sees what is yet future, as if it were actually transpiring before him.—*עָלָה*, see ver. 6.—*יָמָּה*, frequent with Jeremiah, i. 3; vi. 29; xxiv. 10, etc. The phrase *עָלָה יָמָּה* occurs only here.—Jeremiah uses Hiphil of *נָלַל* very often, xx. 4; xxii. 12, etc.: also the Piel, see ii. 14, where the construction with *עָלָה* also occurs.—*פָּקַד*, Jer. v. 9, 29; xxv. 12, etc. The phrase *פָּקַד עָלָי* is a characteristic of the Pentateuch, Ex. xx. 5; xxxiv. 7; Lev. xviii. 25; Num. xiv. 18; Deut. v. 9: yet it is also found in Jeremiah, xxv. 12; xxxvi. 31.

EXEGETICAL AND CRITICAL.

Vers. 21, 22. In conclusion the Poet addresses a word of threatening to Edom, in the midst of which a word of comfort addressed to Zion, renders the severity of the threatening still more impressive. That the Edomites most maliciously rejoiced in the destruction of Jerusalem, and even contributed towards it, we know from Ps. cxxxvii. 7; Ez. xxv. 12; xxxv. 15; xxxvi. 5. See remarks on Jer. xlix. 7-22, to which the ironical *יִשְׂמְחֵת*, *יִשְׂמֵחַ*, *rejoice and be glad*, here refer.

Ver. 21. *Rejoice—exult—and be glad, O daughter of Edom, that dwellest in the land of Uz*. Whether this refers to an extension of the dominion of Edom that existed at

that time, or at an earlier period, or whether it merely refers to such an extension in a general way, is very questionable. EWALD (on this text and *Gesch. d. B. Isrl.* IV. 8. 9) is of the opinion, that Nebuchadnezzar had extended the dominion of the Edomites "in the land of Uz far to the north-east." But this position of the land of Uz [north-east of Idumea] is very problematical. See remarks on Jer. xxv. 20. At all events, the words are most easily explained if the dwelling in the land of Uz is regarded as an evidence of success and a cause for rejoicing on the part of Edom. The historical accounts are too sparse to enable us to ascertain anything on this subject with certainty. See CARL VON RAUMER, *Eastern Palestine and the land of Edom*, in *Berghaus' Annals*, 1830, Vol. I pp. 563, 564. [BROUGHTON: "From Essay to the Herods Edom hated

Jacob, and no less than ten prophecies are against them, as BARBINEZ noteth upon Obadiah" CALVIN: "The Idumeans, above others, had manifested hostility to the chosen people. And the indignity was the greater, because they had descended from the same father, for Isaac was their common father; and they derived their origin from two brothers, Esau and Jacob. As, then, the Idumeans were related to the Jews, their cruelty was less tolerable; for they thus forgot their own race, and raged against their brethren and relatives."].—**The cup also shall pass through unto thee—also to thee shall the cup pass over.** [CALVIN: "He employs a common metaphor; for adversity is denoted in the Scripture by the word *cup*; for God, according to His will, gives to drink to each as much as He pleases. . . . Nor does He allow any one either to reject the cup offered, or to throw away the wine, but He constrains him to drink and to exhaust to the very dregs as much as He gives to each to drink. Hence it is for this reason that the Prophet says now that the *cup would pass over* to the Idumeans; for we know that, shortly after, they were subdued by the Chaldeans, with whom they had before been united. But when they had by their perfidy fallen off from their treaty, they were in their turn punished"].—**Thou shalt be drunken. Thou shalt get drunk.** [By drunkenness here we are to understand "that judicial infatuation" (BLAYNEY) which leads to all sorts of shame and self-injury, and exposes its subject to the cruel mercies of his enemies.—W. H. H.].—**And shalt make thyself naked.** Drunkenness and denudation, intoxication and shame go together: see Gen. ix. 21; Hab. ii. 15, 16.

Ver. 22. **The punishment of thine iniquity** (marg. simply, *Thine iniquity*) **is accomplished.**—*Blotted out is thy guilt* [or we can translate Dr. NAEGLSBACH'S translation, *Thy debt is paid*, *Getilgt ist deine Schuld*. GERLACH: *thy guilt is at an end*. All the English translators, except OWEN, take יָצָא in the first member of the verse as the *punishment of iniquity*, and in the second member as *iniquity* itself. OWEN translates the word *iniquity* in both members, but explains the first as meaning punishment: "to complete iniquity," he says, "can here mean no other thing than to complete the punishment due to it." It is an awkward confusion of terms and injures the antithesis between the two members of the verse to put two meanings on this one word. We are, doubtless, to take the word in both clauses in the sense of guilt, desert of and liability to punishment, and understand the whole verse as intended in a prophetic and anticipatory sense. The exile the Jews were now suffering would exhaust, as it were, the demands of justice against them; and in view of this the Prophet says, *Thy guilt is blotted out, or cancelled, or at an end*. WORDSWORTH: "Rather, *thy sin* (see ver. 6) *is accomplished*, completed and taken away; and for this use of the verb (*tâm*) here, see iii. 22; Jer. vi. 29; xlv. 12; where it is rendered by *consumed*, and GESEN. 867."—W. H. H.].—**He will no more carry thee away into captivity—he will not banish thee longer** [lit. *he will not add to banish thee*. This does not imply, as many commentators seem to apprehend, a promise that God would never again send the

Jewish nation into captivity. But it means only that their present exile should not be prolonged beyond the limit determined by their guilt. It involves rather a promise of a return to their own land, when their iniquity was thus cancelled by the punishment received.—W. H. H.].—**He will visit thine iniquity—He visits thy guilt.** See i. 8.—**O daughter of Edom, he will discover—he uncovers—thy sins.** The two halves of the verse correspond to each other: each of them has the name of a nation for its central point; to the עֲוֹנֶיךָ, *finished or cancelled is thy guilt*, of the first half, corresponds the בְּפֶקֶד עֲוֹנֶיךָ, *he visits thine iniquity*, of the second; and to the הַגְלִיתֶךָ, *to banish thee*, of the first half, corresponds the גִּלְיָה, *uncovers*, of the second.

[This is more apparent in Hebrew, because the last two words referred to are derived from the same verbal root. Some have attempted to make the correspondence complete by giving the same sense to both these words. Thus BOOTHROYD translates the first *he will no more expose thee*, and the second *he will expose thy sins*. But the Hiphil form of the first phrase will not allow us to translate it in the same sense as the Kal form of the second word, nor does the Hiphil ever seem to be used in any other sense than that of *leading away, causing to go away, driving away, or carrying captive*. HENDERSON, on the other hand (BLAYNEY and OWEN give the same sense), translates the first phrase *he will no more hold thee captive*, and the second *he will carry thee away captive because of thy sins*, which agrees with the marginal reading in our English Bible. But the Kal might mean to *go away into captivity*, but cannot have the Hiphil sense of *carrying away*. More than this, the grammatical construction would require us to understand that he made their *sins* captive instead of their *persons*. And more than all the Hebrew phrase is constantly used in the sense of *uncovering sins*, for the purpose of exposing them to contempt, rebuke and punishment. For these reasons it seems necessary to acquiesce in the translation above given.—WORDSWORTH: "He hath uncovered the sins of Edom; and hath covered those of Israel."—W. H. H.]

*Note on Authorship.** It seems to me that this Song contains some hints in reference to its author that are worthy of consideration. 1. The brilliant descriptive sketch of the Princes of Judah, given by the Poet in ver. 7, should be considered. 2. He charges the blame of the prodigious misfortune entirely to the Priests and Prophets, vers. 13-15 (see also ii. 14), whilst it appears from Jeremiah that the secular leaders of the people [die weltlichen Grossen] were not less guilty. See Jer. ii. 26; v. 5, 25-28; xxiii. 1, 2; xxxiv. 19; xxxvii., xxxviii. xlv. 17. His way of putting things conveys to us the impression, that the author may have been an accomplished member of the lay aristocracy, possessed of great love for his own particular order. 3. This conclusion is favored by the fact, as he gives us very plainly to understand, that he was

* [This note, appended to the introduction to the chapter by the author, has been transferred to the end of the chapter by the Translator, in order to preserve the connection unbroken.—W. H. H.]

one of the companions of the king in his flight, vers. 17-20. It would seem then, that he was one of the polished and well-disposed Princes belonging to the Court of the King. Was he, perhaps, that Seraiah, who was the son of Neriah and brother of Baruch (Jer. li. 59)? [The arguments here indicated have been already sufficiently answered. It remains only to say, 1. That Jeremiah was fully equal to a much fuller and more "brilliant" description of the princes, than that contained in ver. 7, both from his personal knowledge of the court, and his imaginative, poetical and rhetorical abilities, as exhibited in his book of Prophecies. 2. The author, even supposing him to be one of the Princes, can not be charged with the criminal partiality of attempting to throw a veil over the sins of his own peers. While ver. 13 charges special guilt on Prophets and Priests, as also Jeremiah (himself both Prophet and Priest) does; yet the whole people are represented as given up to sin, like the inhabitants of Sodom of old, ver. 6; and the 1, with which ver. 6 begins, shows that the secular nobility, represented in ver. 5 as those who "fed delicately" and were "brought up in scarlet," suffered the punishment of their own "iniquity." If it could be shown that the book of the prophecies of Jeremiah, written by a Prophet and Priest, sought to extenuate the guilt of those two classes and to lay the blame chiefly on the secular nobility, then there might be some show for the argument that this Book of Lamentations, which lays the onus of the guilt on Prophets and Priests, was not written by Jeremiah. But the very opposite of this is true: and in Jer. xxvi. 7-24, the Prophet actually represents the Princes as resisting the conspiracy of the Prophets and Priests, to put him to death. Who then would be more likely to show a preference for the Princes, to the other two orders alluded to, than Jeremiah himself? In fact, however, no such preference is shown. 3. Vers. 17-19 do not and cannot describe the flight and capture of the king and his army. If it were possible to interpret them of those events, we must decide that they are anything but "graphic," and have none of the characteristics which would mark the report of an eye-witness of those events and a participator in them. Only an author capable of the brusque personation of Jeremiah in the third chapter, by the abrupt introduction of "I am the man," could possibly be guilty of such an awkward and preposterous absorption of the king, princes, and "all the men of war" in his own person, by tumbling them all into the narrative condensed into the single pronoun "us," without any other announcement or the slightest intimation of the rank, character and numbers of those who now appear upon the scene. As Dr. NAGELSBACH can accept the absurdity involved in the idea that Jeremiah was not the author of the third chapter, he can be pardoned for the absurdity involved in the idea, that the "us," in ver. 17 of this chapter, means king Zedekiah and his companions in flight, including "all the men of war." But where are the graphic features of the description, "die er so anschaulich beschreibt, dass man sich fast genöthigt sieht, ihn für einen Theilnehmer derselben zu halten," i. e., that there is no escape from the conclusion

that the writer was a participant in the scenes he describes? Where are the allusions to the facts that they escaped under cover of the "night," "by the way of the gate between the two walls, which was by the king's garden," that "all the men of war" went with the king and that when the king was taken the army was "scattered from him" (2 Kings xxv. 25; Jer. lii. 6-8)? On the other hand, here are facts inconsistent with those referred to, that they were on their watch-towers, watching for help, not attempting escape, ver. 17, and that they could not go in the streets without being arrested by those who hunted their steps, ver. 18, involving the idea that the city was already in possession of the enemy,—whereas, before the enemy were actually in the city, Zedekiah and his army made a secret and unobserved escape, and were not pursued till after they had gone completely round the walls of the city from west to east and were on their way to the plains of Jericho. Finally: it should be observed that the completeness of the Poem requires us to interpret these last verses of the events that followed the capture of the king. They describe the last scene in the catastrophe, the feelings and the fate of the people, remaining in the city, when the Chaldeans took possession of it and proceeded to their work of plunder, violence and destruction. And it is written just as we would suppose Jeremiah, who was found in imprisonment by the Chaldeans, at that time, and who actually witnessed what he describes, would have written it.—W. H. H.]

DOCTRINAL AND ETHICAL.

1. Ver. 1. "If the violation of a material Temple, such as that of Jerusalem formerly was, is so sad and sorrowful a spectacle; how much more sad and sorrowful would be the violation of spiritual temples, such as the bodies of Christians? Yet they are violated by other crimes against conscience, as well as especially by fornication and murders (1 Cor. vi. 15-20). But woe to such a violator! For he in turn shall be destroyed by the just judgment of God (1 Cor. iii. 16, 17)." FÖRSTER.

2. Vers. 1, 2. The children of Zion are here denoted as of noble extraction, and on that account compared to precious metals and precious stones, which never could become so black and vile, as to be thrown into the corners of the streets as worthless. Israel was in fact the nobility of the human race. For the heathen are nothing else than the *homo communis*, the ordinary natural man, without higher life-power. But Israel, as the chosen people, represented the power of the higher and eternal life, though only typically. Therefore it represents only, as it were, the lower nobility, or nobility in the lowest degree. Yet this is always a real nobility. The meanest Jew carries about with him to this day, in his crooked nose, a diploma of nobility, which elevates him above all the nobility of our modern European aristocrats, for he is thereby legitimized as a son of Abraham. But what is this and all other kinds of nobility of the earthly high-born, compared to the nobility of those born again of Christ through the Word and Sacrament? Nothing but "dung," as Paul decides,

who in Phil. iii. 8 tears his theocratic patent of nobility into shreds. For all that springs from the earth, is perishable, corruptible, subject to bondage (Gal. iv. 23-25); but what comes from Heaven, is incorruptible, eternal, glorious, truly free (Gal. iv. 26). Before that absolute nobility, moreover, all earthly distinctions vanish away; here is neither Jew nor Greek, here is neither bond nor free, here is neither male nor female; for ye are all one in Christ Jesus (Gal. iii. 28). And on this account the Apostle speaks such earnest words against those who violate their Christian nobility (1 Cor. iii. 16, 17; vi. 14-16).

3. Vers. 1, 2. "We are here reminded that there is no greater happiness on earth, than when Churches and Schools are built, in which God's pure word is preached and His worship duly and rightly observed; as on the other hand, there can be no greater evil than when all these are destroyed, wherefore Jeremiah here mourns first of all and most of all over such a destruction. And although Churches are not adorned with gold and silver, as the Temple at Jerusalem was, yet God's word and Divine worship rightly performed are more than all silver, gold and fine gold. To which purpose David says, The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times, Ps. xii. 7 (3): The law of Thy mouth is better unto me than thousands of gold and silver, Ps. cxix. 72. Therefore we should look to it, that we do not by despising the divine word forfeit such a precious treasure, as did the Jewish people; on the contrary, loving God's word and observing diligently a pure worship and by the maintenance of pure doctrine, we should look to it, that the precious gold does not grow dim nor the fine gold lose its lustre." *Würtemb. Summarien*.

4. Ver. 2. "The Jews excelled in three respects: in profound and accurate knowledge of God (Ps. cxlvii. 20); secondly, in the beauty of a virtuous life (Sir. xlv. 6); thirdly, in careful observance of a pure worship (1 Mac. iv. 43)." THOMAS AQUINAS, in *Ghiesler*, p. 176.

5. Ver. 2. "Sons of Zion, to wit of that looked-for city, which the Lord hath built, that it may be seen in its glory,—sons of the supernal Jerusalem, which is free, our mother; illustrious by the dignity of their condition; clothed in the primest gold, by their likeness to God. How then have we, who have become esteemed as earthen vessels, degenerated from these [Sons of Zion] into these vile and fragile bodies!" BERNHARD V. CLAIRV. in *Ghiesler*, S. 177.

6. Ver. 2. "Let men of noble rank regard this as said to themselves, lest, because they are likened to gold on account of the celebrity of their family, they grow proud and imperious, but rather let them be persuaded to remember, that they are in the hands of the celestial potter (Sir. xxxiii. 13), who can easily transmute gold into earthen vessels, yea, and break these up into pieces (Ps. ii. 9)." FÖRSTER. [SCOTT: "The glory of outward distinctions and privileges may soon be obscured: Sin tarnishes the beauty of the most excellent gifts; and when the Lord leaves churches or nations, their 'glory' is departed." But that 'gold tried in the fire' which

Christ bestows, will never be taken from us; not can its excellency be diminished."]

7. Vers. 3, 4. [SCOTT: "Extreme necessity has a tendency to render the heart callous and unfeeling: they who have improperly indulged their children when in prosperity, have often been most regardless of them in distress: and the human species has frequently been found more cruel and insensible, than the most ferocious and stupid of the irrational creatures."]

8. Ver. 5. "*Per quod quis peccat, per idem puni-tur et ipse*, that in which a man sins is the means of his punishment." FÖRSTER. [HENRY: "It is the wisdom of those who have abundance, not to use themselves too nicely, for then hardships, when they come, will be doubly hard, Deut. xxviii. 56."]

9. Ver. 6. "As the grace afforded us in the manifestation of the word of God is greater than that given to the inhabitants of Sodom, so is our impenitence more heinous, and severer punishment on that account is to be expected. So Christ clearly shows in Matt. xi. 20-24. Verily! we should not despise this thunder-clap; for it certainly applies to us, who are richly endowed with the gospel, but do not walk consistently with it or worthily of it, but its daily invitations, inducements, and warnings are given to the wind; thus, as the Prophet Jeremiah here says, The iniquity of my people is greater than the sin of Sodom, that was suddenly overthrown." EGIN. HUNNIUS. "The sin of the people called of God is always the greatest, because it has most abused the revelation of God. Therefore is its punishment also worse than that of Sodom, which was suddenly destroyed, without suffering long torments from barbarous enemies. God often chastises us here longer than He does the heathen; but He does it to spare us the punishment which is eternal." DIEDRICH.

10. Ver. 6. "We are admonished here, that as there is disparity of punishments, so is there disparity [in the heinousness] of sins. Hence the paradox of the Stoics, who esteemed all sins equal, is shown to be false." FÖRSTER. "The iniquity of the Jewish people was rendered greater than the sin of the inhabitants of Sodom, because the latter transgressed only the law of nature, while the former transgressed both natural and written law." RHABANUS in *Ghiesler*, p. 185.

11. Vers. 7, 8. This is an instructive example of the perishable and transient nature of all merely earthly splendor. What is there in all the beauty, wealth, and pomp of the young noblemen and their wives and daughters! Can there be a finer picture of the aristocrat's condition than we read here in the seventh verse? Is not the difference between the common race of man and the nobly bred placed here before our eyes in the distinctest manner? Yet, it is seen from ver. 8, that if our Lord God has only hung the bread-basket above their reach, the bodies of princes make no better show than those of burghers and peasants. From which we learn that there is no essential difference between them.

12. Ver. 7. "Kings and Princes, their courts and courtiers appear, now-a-days, just the same as they were long ago portrayed in David's Psalms, in the Ecclesiastes and Proverbs of

Solomon, and in the Wisdom of Sirach. What we say of them now in German, Latin, or French, is just what was said long ago in Hebrew or Syriac." DOCTOR LEIDEMIT, p. 43.

13. Ver. 9. "Four principal judgments are especially enumerated by the Prophet Ezekiel in his fourteenth chapter; namely, War, Famine, Pestilence, and Wild-beasts. Of these, Famine is by no means the least, but by far the greatest and most severe, so that here, in the Lamentations, it is said, That it may have been better for those killed by the sword than for those who perished through hunger. But this is not meant of hunger that happens by chance, or is the result of natural causes alone, but we must regard scarcity and starvation as God's rod (Deut. xxviii. 23, 24)." EGID. HUNNIUS.

14. Ver. 10. If mothers cooked their children, this was an unnatural crime, only to be explained as the effects of blind madness. But had not Israel also, against its better nature, forgotten the Heavenly Father (Is. i. 2-4)? [HENRY: "This horrid effect of long sieges had been threatened in general, Lev. xxvii. 29; Deut. xxviii. 53, and particularly against Jerusalem, in the siege of the Chaldeans, Jer. xix. 9; Ez. v. 10. I know not whether to make it an instance of the power of necessity, or of iniquity; but as the Gentile idolaters were justly given up to vile affections, Rom. i. 26, so these Jewish idolaters, and the women particularly, who had made cakes to the queen of Heaven, and taught their children to do so too, were stript of natural affection, and that to their own children. Being thus left to dishonor their own nature, was a righteous judgment on them for the dishonor they had done to God."]

15. Ver. 11. "The Lord accomplished His fury upon Jerusalem, when her wickedness was full, just as the sins of the Amorites were, when they were destroyed (Gen. xv. 16). He did, indeed, pour out (*effudit*) the fire of His indignation, but it was only when she (Jerusalem) had abandoned herself (*se diffudit*) to the commission of all sorts of vices and crimes; and He devoured her foundations, when she had refused to accept the foundation, which is Christ. Truly she rejected Him, the precious, square stone, laid at the foundation of our whole structure: Who, when He saw this same unhappy Jerusalem, wept over her, saying, that in her not one stone should be left upon another (Matt. xxiv. 2)." PASCHASIUS in *Ghisler.*, p. 192.

16. Ver. 11. [CALVIN: PRAYER. "Grant, Almighty God, that as Thou showest by Thy Prophet that, after having long borne with Thine ancient people, Thy wrath at length did so far burn as to render that judgment above all others remarkable,—O grant that we may not, at this day, by our obstinacy or by our sloth, provoke Thy wrath, but be attentive to Thy threatenings, yea, and obey Thy paternal invitations, and so willingly devote ourselves to Thy service, that as Thou hast hitherto favored us with Thy blessings, so Thou mayest perpetuate them, until we shall at length enjoy the fulness of all good things in Thy celestial kingdom, through Christ our Lord. Amen."]

17. Ver. 12. "The Holy Ghost here teaches us that there is on earth no city so secure, no kingdom so powerful, no stronghold so impreg-

nable, that it may not be destroyed by sins and unrighteousness (as by the strongest battering-rams, CRAMER). On that account, to trust in strongholds is idle, and is rebuked and condemned by the Holy Ghost." EGID. HUNNIUS. "The heathen princes themselves had not before this believed that such a calamity could happen to Jerusalem, for they regarded it with a certain feeling of awe, because they had an inward testimony that the true God had prepared there a place for His manifestation." DIEDRICH.

18. Ver. 13. "The Holy Spirit further teaches us here what a corrupt condition ensues in the whole spiritual theocracy, when those quit the right path of the only true, genuine service of God, who should most of all keep to it, namely, the teachers among the people, who should be to them those whose lips should preserve instruction, and out of their mouth should be sought the law of the Lord of Sabaoth. When they let God's word and pure instruction slip, the people are well-nigh done for. Then follow all the preposterous things which Jeremiah here indicates by the mention of false Prophets and bloody-minded Priests." EGID. HUNNIUS. [CALVIN: "This passage teaches us that Satan has from the beginning polluted the sanctuary of God, by means even of sacred names; for the prophetic office was honorable—so also was the sacerdotal. God had established among His people the priesthood, which was, as it were, a living image of Christ: there was then nothing more excellent than the priesthood under the Law, if we regard the institution of God. It was also a singular blessing that God promised that His people should never be without Prophets. As then Prophets and Priests were two eyes, as it were, in the Church, the devil turned them to every kind of profanation. This example then reminds us how much we ought to watch, lest empty titles deceive us, which are nothing but masks or spectres [phantoms]. When we hear the name of Church and pastors, we ought reverently to regard the office as well as the order which has proceeded from God, provided we are not content with naked titles, but examine whether the reality also corresponds. Thus, we see that the whole world has, for many ages, degenerated from true religion; under what pretext? even this,—that those who led astray miserable souls boasted that they were the vicars of Christ, the successors of the apostles, so that they still arrogantly boast of these titles, and are inflated with them. But we see what happened in the time of Jeremiah. . . . Prophets and Priests had destroyed the very Church of God."—WORDSWORTH: "This sin of the Priests and Prophets of Jerusalem, who conspired against Jeremiah, and slew other servants of God, reached its height when they murdered the Just One; see the words of Christ, Matt. xxiii. 31, 37; and of the first martyr, Acts vii. 52; and of St. Paul, 1 Thes. ii. 15; and those of James the Just, who himself was murdered by them at Jerusalem, Jam. v. 6."]

19. Ver. 13—15. "Thence follows the most pernicious corruption, and from that again the persecution of the really true doctrine and of its faithful followers and servants. . . . This is always the way and character *ecclesie malignantium*, that is to say, of the congregation and faction of

malicious hypocrites, inquisitors and conspirators, that they, from perverted love for their preconceived error and prejudice, are excited and inflamed by instigation of the evil spirit with such bitter hatred against pure doctrine and its faithful defenders, that they begin to maintain their error with fist and sword, and to persecute the churches of God, and thus sprinkle themselves with the blood of the righteous, to shed which they incite others, and give them counsel and help thereto. . . . Further, as those priests, in Jeremiah's time, covered over and adorned all their falsehoods and tyranny with the pretence of the succession and of the titles and names of the church, on which account they cried out against Jeremiah, *Templum Dei, Templum Dei*, 'here is the Temple of the Lord, here is the temple of the Lord, here is the Temple of the Lord' Jer. vii. 4; and, again, Jer. xviii. 18, 'Come, let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the Prophet;' so in our day, the constant everlasting cry, with the Pope and his crowd, that they shout against us, is—Church, Church, Church! The Pope cannot err in the faith and articles of religion, for he is a successor of St. Peter, and sits in his chair. Yet the church of God is not so bound to the external succession or order but that those, who certainly were in the orderly external succession of the Levitical priesthood, established by God Himself, in Jeremiah's time, and also in Christ's, wandered far, far away from the truth, and those who sat in Moses' seat, namely the Scribes and Pharisees, became the bitterest enemies of our Lord Jesus Christ and of His chosen, holy church (Matt. xxiii.). What then may not happen in the case of the Pope, who can, without difficulty, prove that God in the New Testament proposes to have a Pope who shall exalt himself over all, but in fact, through St. Paul, has designated such a Primate of the Papacy as an unfailing sign of the Antichrist? (2 Thess. ii. 8, 4)." Egid. HUNNIUS.

20. Vers. 13, 14. "Such to-day are the sanguinary priests of Rome, and especially the Jesuits, who wish to be esteemed priests κατ' ἐξοχήν. . . . Hence those famous emblems of theirs (Jesuitæ in Censura Coloniensi, Fol. 136): 'If LUTHER had been removed before his fortieth year by fire or sword, or if others were removed from the midst of us, the whole world would not be confounded by such abominable dissensions.' In accordance with these sentiments are those of Andrew Fabricius Leodius, Counsellor of the Princes of Bavaria, in his Preface to the Harmony of Augustine's Confessions, 'Let our most mighty emperor gird his sword upon his thigh, and subdue these heretics, the most pernicious enemies of the Christian name. The shedding of Lutheran blood is useful, for by that means the members are preserved entire.'" FÖRSTER.

21. Vers. 13, 14. "When God has in view the purification and reformation of an ecclesiastical constitution, dependence is, least of all, to be placed on Theologians by profession, and their assistance and support, or even only their comprehension and assent. When the economy of the Old Testament came to an end, the Priests and Scribes were the bitterest enemies and persecutors of

Jesus and His doctrine, the stupidest in the whole world to understand the Scriptures which testified of Him. HUSS and other witnesses for the Truth, were adjudged to the funeral-pile, not by the laity, but by their own colleges and professional associates. How was it in this respect in LUTHER's time? The Princes and laity were always more just, more tolerant, more easily convinced of the truth, more prepossessed in its favor, than the Bishops, the Scholars and the clergy generally." Doctor LEIDEMIT, p. 44.

22. Ver. 15. [HENRY: "They upbraided the corrupt Priests and Prophets, with their pretended purity, while they lived in all manner of real iniquity. You were so precise, you would not touch a Gentile, but cried, *Depart, depart, stand by thyself, I am holier than thou*, Is. lxxv. 5. Thus the prosecutors of Christ would not go into the judgment-hall, lest they should be defiled. But can you now keep the Gentiles from touching you, when God has delivered you into their hands? When you fly away and wander, . . . these serpents will not be charmed or enchanted . . . no, they will not respect the persons of the priests, nor favor the elders."—SCOTT: "The wickedness of those who are by office engaged to support religion, and yet betray her interests, is the great cause of national judgments, and of the ruin of flourishing churches: especially when they have shed the blood of the just in the midst of them. They who have thus polluted their garments, have commonly been recompensed in the same way; and rendered an execration even to the vilest of mankind."]

23. Ver. 17. "Hence appears the truth of David's apothegms in Ps. cxviii. 8, 9; cxlvi. 3, 4; with which accords Jer. xvii. 5; as well as the Son of Sirach, vi. 7-9, where, on the margin, LUTHER wrote these beautiful rhymes,

Freunde in der Noth
Gehen 25 auf ein Loth.
Sollt's ein harter Stand sein,
Gehen 50 auf ein Quintlein." FÖRSTER.

"Pious people should, according to this, avoid putting their trust in men, as a great sin and a species of idolatry, and all the more because all such trust in men leads us into danger, finally disappoints us and covers us with shame. For men either wish not to help us, or when they are willing they cannot, or when they promise it, they do not keep their promise, for their very nature is vanity. Hence David takes occasion to dissuade us from trusting in men or gazing after them, when he says in Ps. lxiii., Men are only vanity; men of high degree are wanting, they weigh less than nothing, whatever they may be." Egid. HUNNIUS.

24. Ver. 18. "Here occurs a proof text concerning the fatal end and period of affairs, which is decreed, as our text bears witness, to cities and nations,—nay to all things in the universe (Eccl. iii., Sir. xiv. 20), but above all to individual men (Job xiv., Ps. cxxxix. 16). That end depends indeed on the foreknowledge of God, but not simply and absolutely on that foreknowledge, but as that foreknowledge is directed with regard to second causes, especially with reference to piety and impiety, as is attested both by the promises of God, such as that added to the fourth

[fifth] commandment (Eph. vi. 2, 3), and by His threatenings, Ps. lv. 24 (23). Hence it appears, that the end of human life is not so definitely ordained as by fate, because it can be prolonged by the practice of piety, and shortened by the practice of impiety." FÖRSTER.

25. Ver. 19. [CALVIN: "When the hand of God is against us, we in vain look around in all directions, for there will be no safety for us on mountains, nor will solitude protect us in the desert. As, then, we see that the Jews were closed up by God's hand, so when we contend with Him, we in vain turn our eyes here and there; for, however, we may for a time entertain good hopes, yet God will surely at last disappoint us."]

26. Ver. 20. In the Sept. the verse reads: *The Spirit of our countenance, Christ the Lord was taken in their destruction* (συνελήσθη ἐν ταῖς διαφθοραῖς), of whom we said, *In his shadow will we dwell among the nations.* JEROME translates, *The Spirit of our mouth, Christ the Lord, was taken in our sins, to whom we said, In thy shadow will we dwell among the nations.* It is, therefore, not to be wondered at that this passage was regarded by the ancients generally as one of the most decided Messianic prophecies. "This text," says GHISLER., "was very frequently quoted by the early Fathers, and was interpreted by their common consent of Christ the Son of God." A collection of the various patristical expositions may be found in GHISLER. They make chiefly a threefold use of the text. 1. TERTULLIAN proves from it against PRAXEAS (cap. 14), that the Father could in no sense have been a *facies* [form or manifestation] of the Son, but, on the contrary, the Son was a *facies* [manifestation] of the Father. 2. They recognize in this passage a clear prediction of the sufferings of Christ. Thus, for example, THEODORET says, "Let the Jews say, Whom does the word of prophecy call Christ? Who of those called Christs by them, whether king, or prophet, or priest, has been named Lord (κύριος)? But they could not point to such an instance, although they made use of much falsehood. It is evident, therefore, that the Prophet foretold as the Saviour and our Lord (κύριον), Him who has been taken by them through the destruction of their impiety." [THEODORET adapts his language to that of the Septuagint (see above), συλληφθέντα παρ' αὐτῶν διὰ τὴν τῆς ἀσεβείας αὐτῶν διαφθοράν.—W. H. H.] 3. But they find also the calling of the Gentiles predicted in this text. ORIGEN, particularly, says this (Hom. on Cant. ii. 3) with reference to Luke i. 35, "If, therefore, the overshadowing of the Most High attended the conception of His (Christ's) body, it is reasonable that His shadow shall give life to the Gentiles."

27. Ver. 20. "The question arises, how could these titles (*Messiah, breath of the people's nostrils, shadow*), apply to the wicked king Zedekiah? They apply to him, not by reason of his personal character, but 1st, by reason of his office, which ought to have been, and was expected by the Hebrews to be what these titles import. 2d. By reason of the Antitype, of whom David, with his posterity, in his kingly office was a type. But who is this Antitype? Our Lord Jesus Christ, the son of David according to the flesh (2 Tim. ii., Rom. i.), that anointed one of the Lord (Luke

ii. 26), whose breath is in His nostrils (Is. ii. 22), and who is our shadow against the heat of God's wrath (Is. xxv. 4), and to whom the Lord God gave the throne of His Father David (Luke i. 32, 33). Magistrates are here admonished both of the authority and the functions of their office. They, too, can be called by that name of authority—the anointed of the Lord. And the functions of their office are, that they may be, by their counsel and efficient aid, the breath of the nostrils,—and such a shadow as that prefigured in the tree in Dan. iv. 7-9 (10-12)." FÖRSTER.

28. Ver. 21. "Here is a proof-text concerning ἐπιχειρεκακίᾳ, rejoicing in the misfortunes of others, from which crime Christians, of all men, should be furthest removed. For those who delight in the misfortunes of others, stripped of all humanity, no longer imitate the tastes and dispositions of mankind, but those of the devil." FÖRSTER.—CUP. FÖRSTER remarks here that the figure of a cup is used metaphorically in three ways. 1. Cup denotes the misfortune of the righteous as well as that of the ungodly, Ps. lxxv. 2. It denotes the good or bad fortune of the righteous, Ps. cxvi.; Matt. xx. 22; xxiii. 39, 42; Mark x. 38; John xviii. 11. 3. It denotes the misfortune of the ungodly, Is. li. 17, 22; Jer. xxv. 15; Lam. iv. 21; Ez. xxiii. 31; Hab. ii. 16; Rev. xiv. 10; xvi. 19.

29. Ver. 21. "We learn from this that God has filled their certain measure of trouble for all men, and He lets the cup pass round and no one is overlooked, as it is written in Ps. lxxv., The Lord has a cup in His hand, and fills it full of strong wine, and pours out from the same, but the ungodly must drink up the dregs. That is, the pious must also drink of the cup of wormwood, sorrow and pain. But Christ has presented for them the foretasted cup of such a bitter, sour potion, and with the wood of His cross has made sweet and tolerable for His own to drink the bitter waters of Mara, as is beautifully and figuratively represented in Ez. xv. 23-25. But the ungodly must at last taste the lees and dregs of God's wrath, which potion constitutes their final and utter ruin." EGID HENNIS.

30. Ver. 22. He will no more carry thee away into captivity. "Here it is, indeed, averred, that the Lord would not after this again cause the people to remove from the land, which certainly seems to conflict with the prolonged exile which the Jews at this day are enduring. But the answer is easy and obvious, from the rule commonly accepted by Theologians: All God's promises are to be understood as having the condition of penitence annexed to them." FÖRSTER.

31. Vers. 21-22. "Zion's punishment will sometime have an end, because God in spite of all His judgments upon His people, will yet fulfil His kingdom; the punishment of Eloum, on the contrary, and of all maliciously disposed worldly powers, is eternal and without hope. Heathendom, as such, cannot be regenerated, notwithstanding all God's judgments; it can only perish, because it has not God's word. But the greater is God's punishment of His people, the more sure is His plan for their salvation. That same Christ, who said, 'Father, if it be possible, let this cup pass from Me,' and sweat blood, yet most cer-

tainly was and continued of His own accord and by His own act in the bitterest agony of death and in the deepest humiliation, and He has brought to light our eternal victory, for as many of us as abide in faith on His word, however helpless at present we may be in ourselves. Christ is our life and our strength." DIEDRICH.

32. Ver. 22. [CALVIN: PRAYER. "Grant, Almighty God, that as Thou seest that at this day the mouths not only of our enemies, but of Thine also, are open to speak evil,—O grant that no occasion may be given them, especially as their slanders are cast on Thy holy name; but restrain Thou their insolence, and so spare us, that though we deserve to be chastised, Thou mayest yet have regard for Thine own glory, and thus gather us under Christ our Head, and restore Thy scattered Church, until we shall at length be all gathered into that celestial kingdom, which Thine only-begotten Son our Lord has procured for us by His own blood. Amen."]

HOMILETICAL AND PRACTICAL.

1. Vers. 1-6. *The destruction of Jerusalem by the Chaldeans an example of God's great and impartial righteousness.* 1. Israel was among the nations, what gold is among the metals and precious stones are among minerals, vers. 1, 2. 2. But the sin of Israel was greater than the sin of Sodom, ver. 6. 3. Therefore the punishment of Israel was severer than that of Sodom, vers. 3-5.

2. Vers. 7-11. *The relation of spiritual hunger to physical.* 1. The relation as it should be. *a.* Both are sanctioned, Matt. vi. 11, 32; 1 Tim. vi. 8. *b.* But spiritual exigency should have the preference, Matt. vi. 33; iv. 4; xvi. 5-12; Jno. vi. 27, 32-35. 2. The relation as it should not be, Luke xvi. 19-31. 3. The consequences of the perversion of the right relation. *a.* With regard to physical hunger, Lam. iv. 7-11. *b.* With regard to spiritual hunger, Amos, viii. 11, 12; Rev. ii. 5.

3. Vers. 12-16. The warning, which John Baptist gave to the Jews, *Begin not to say within yourselves, We have Abraham to our Father* (Luke iii. 8), concerns all persons and communities, in this day, who believe that they are assured of their Divine vocation. How well grounded this warning was, could be shown at that time by a reference to the first destruction of Jerusalem. Let us avail ourselves of the same fact in order to impress the solemn truth, that no Divine vocation can save us from eventual destruction. For, 1. Israel's vocation was (*a*) attested by the promises given to the Patriarchs; (*b*), confirmed by many proofs of actual Divine interposition in their behalf; (*c*), recognised even by the heathen. 2. This vocation was not unconditional, as carnal Israel imagined. 3. The non-fulfilment of the conditions, for which the Priests and Prophets were chiefly guilty, ensured as a conse-

quence the judgment of the first destruction. Conclusion: What befell Israel, the natural olive tree, may much more readily befall that which is only an engrafted branch (Rom. xi. 12) of the same.

4. Vers. 12-16. *The great responsibility of those possessed of spiritual authority.* 1. The duty is imposed upon them, of directing the people by word and example to keep the conditions on which the Divine promises have been given. 2. To them belongs the guilt, if by their neglect, the people find the curse instead of the blessing.

5. Vers. 17-19. *Human help is useless.* For, 1. It, is by itself, impotent. 2. Those who depend upon it, (*a*), experience the pain of disappointed expectation; (*b*), they come to a terrible end.

6. Ver. 20. *The reciprocal duties of rulers and subjects.* 1. The duties which subjects owe to their rulers. It is to be observed, that the Prophet, "in this text confers an honorable title on the ungodly king Zedekiah, that he calls him the Anointed of the Lord, and here a beautiful lesson is taught us, with what respect we should regard and speak of our superiors and rulers, and honor in them the office, which God has conferred upon them, even if in personal character they are wicked and ungodly." 2. The duties which rulers owe to their subjects. Let them remember that their "office, in the words of the Prophet, should be, next to God and under God, a refuge under whose shadow their poor subjects may live." EGD. HUNNIUS

7. Vers. 21, 22. *The reciprocal relation of those who suffer and those who take pleasure in the sufferings of others.* 1. That one, who first has suffering, will afterwards have joy, if he bear his suffering in the right way. 2. That one, who first has malicious pleasure in the sufferings of others, will at last have sufferings himself, (*a*), because he has calumniated God by the presumption that He was not influenced by love in His punishments; (*b*), because he has been destitute of love to his neighbor and thereby has provoked against himself the sentence of retaliation (Mark iv. 24).

8. Ver. 22. [HENRY: "1. An end shall be put to Zion's troubles. *The punishment of thine iniquity is accomplished, O daughter of Zion.* The troubles of God's people shall be continued no longer, than till they have done the work for which they were sent. 2. An end shall be put to Edom's triumphs. *He will visit thine iniquity, O daughter of Edom.* It is spoken ironically in ver. 21, *Rejoice and be glad, O daughter of Edom.* This is a good reason why we should not insult over any who are in misery, because we ourselves also are in the body. But those who please themselves in the calamities of God's church, must expect to have their doom, as aiders and abettors, with them that are instrumental in those calamities. Sooner or later, sin will be visited and discovered."]

CHAPTER V.

DISTRESS AND HOPE OF THE PRISONERS AND FUGITIVES: [EXPRESSED IN THE FORM OF A PRAYER;
OR, E. V., A PITIFUL COMPLAINT OF ZION IN PRAYER UNTO GOD.—W. H. H.]

- VER. 1. Remember, Jehovah, what has come upon us!
Look down and see our reproach.
- VER. 2. Our inheritance has fallen to strangers,
Our houses to aliens.
- VER. 3. We have become orphans, without father,
Our mothers—as widows.
- VER. 4. Our water we have drunk for money,
Our wood comes for a price.
- VER. 5. On our necks we have been pursued;
We have been weary,—there was no rest for us.
- VER. 6. Towards Egypt have we stretched the hand,—
Towards Assyria,—to be satisfied with bread.
- VER. 7. Our fathers sinned. They are no more;
We have borne their iniquities.
- VER. 8. Servants have ruled over us:
There was none to deliver from their hand.
- VER. 9. At the peril of our lives we get our bread,
Because of the sword of the desert.
- VER. 10. Our skin has been parched as an oven,
Because of the ragings of hunger.
- VER. 11. Women in Zion have been humbled,—
Virgins—in the cities of Judah.
- VER. 12. Princes have been hung up by the hand:
The persons of Elders have not been honored.
- VER. 13. Young men have carried mill-stones;
And boys have fallen under [burdens of] wood.
- VER. 14. Elders have forsaken the gate,—
Young men—their music.
- VER. 15. Ceased has the joy of our heart;
Our dance has been changed to mourning.
- VER. 16. The crown has fallen from our head.
Woe unto us! for we have sinned.
- VER. 17. For this our heart has become faint;
For these things our eyes have become dim.
- VER. 18. As to Mount Zion, which has become desolate,
The foxes have walked upon it!
- VER. 19. But Thou, Jehovah, reignest forever;
Thy throne is from generation to generation.
- VER. 20. Wherefore should'st Thou always forget us,
And abandon us for length of days?
- VER. 21. Turn us, Jehovah, unto Thee, and we shall turn;
Renew our days as of old;—
- VER. 22. If Thou hast not utterly rejected us,
And art wroth against us exceedingly!

ANALYSIS.

The subject is chiefly composed of the particular incidents of those grievous days which followed the capture of Jerusalem. The Poet lets the people speak, yet not as an ideal female person, but in the first person plural as a concrete multitude. The Song is divided into an introduction, ver. 1, two principal parts,

vers. 2-7, 8-16, and a conclusion, vers. 17-22. In the introduction, ver. 1, the Lord is entreated to regard the sorrows that had befallen Zion [the people]. In the following two principal parts, vers. 2-13, these sorrows are described in detail. The first part embraces vers. 2-7. All their property, fixed and movable, is seized by the enemy, ver. 2; families are scattered, fathers have disappeared, mothers are as widows, ver. 3; the captives receive no subsistence, they must buy what they need, though as the product of their own land it is really their own property, ver. 4; on the march to Babylon, they are driven beyond their strength, and no rest is allowed them, ver. 5. Besides all this, the whole people do not even remain together. Whilst one party is compelled to throw itself into the arms of the Egyptians, another party belongs to Assyria; both are in such straits as to rejoice if able only to prolong their lives, ver. 6. But this great misfortune is caused by the sins of the fathers, the consequences of which now their posterity have to bear, ver. 7. The second principal part embraces vers. 8-16. Whilst those forced to Babylon groan under the rods of the rough servants, who are their drivers, ver. 8, those who wander to Egypt, must seek for subsistence amidst constant danger from the robbers of the desert, ver. 9: both parties suffer the consuming pangs of hunger, ver. 10. To this is now added a recital, partly the recollection of what had already been endured, partly an exhibition of what they still experienced, of the sufferings from which no class of the population was exempted: women have been dishonored, ver. 11; noble princes hung up or outrageously ill-treated, ver. 12; young men compelled to carry heavy hand-mills, and boys loads of wood, ver. 13. Sitting in the gate—the delight and glory of old men, and playing on stringed instruments—the pleasure of young men, have come to an end, ver. 14. In general, among all classes, deep mourning has succeeded to pleasure and joy, ver. 15. The crown of glory has fallen from the head of Zion, and, verily, those who suffer this, are obliged to acknowledge, that it has happened, not merely because their fathers had sinned (ver. 7), but because they themselves have sinned, ver. 16. The conclusion contains a prayer, to which vers. 17, 18 are introductory. In these verses it is declared, that all the affliction of the Israelites culminates in the destruction of the Sanctuary. But this thought suggests the encouragement, which the Poet now presents in his prayer; although the external Sanctuary is destroyed, Thou Thyself, O Lord, remainest for ever, ver. 19. Wherefore shouldest Thou forget and forsake Thy people for ever? ver. 20. Lead us back to Thyself, that we may be again what we have been in former times, ver. 21. This will be done, for it is not to be supposed, that Thou canst have utterly rejected us, ver. 22. [Ver. 1, introductory; vers. 2-10, descriptive of general suffering from oppression and want of necessities of life; vers. 11-13, instances of individual suffering; vers. 14-18, effect on the feelings and sentiments of the people; vers. 19-22, the prayer.—W. H. H.]

PRELIMINARY NOTE ON CH. V.

This chapter is not acrostic. Yet it is evident from the agreement of the number of the verses with the number of the letters of the alphabet, that the chapter should be regarded as belonging to the four preceding ones as a member of the same family. The acrostic is wanting, because the contents are in prose. The Poet would make apparent, even in the external form, the *decrecendo* movement, which we perceive from the third chapter onward. Were there not 22 verses, this chapter might be regarded as an entirely disconnected supplement. But the number of verses is a vinculum, that in a way even externally observable, unites this prosaic chapter with the preceding poetical ones.

[Various reasons may be given for the absence of the acrostic in this chapter.* 1. There may be something in the notion that the alphabetical structure was not allowed to embarrass freedom of thought and expression in prayer (GERLACH, ADAM CLARKE). 2. We may suppose the writer felt less need of the artificial restraint in controlling his feelings and restricting their expression. It is not true that this Song "is of less impassioned character" than the others, as WORDSWORTH says, but it is true, as he further says, that "the writer, being less agitated by emotions, and having tranquillized himself by

the utterance of his sorrow, and by meditations on the attributes of God, did not need the help of that artificial appliance to support and control him." Besides, new restraints are imposed upon the writer in this Song, which more than supply any assistance derived from the alphabetical curb in the preceding songs. The verses are reduced from three and two members each, to a single member, and this not only balanced by a cesura or pause as in the other songs, but composed of corresponding parallelisms of ideas and expressions. To have added, to the production of these distinct and emphatic parallelisms, the difficulties of the acrostic, could have served no useful or artistic purpose. 3. In the last fact referred to, the introduction of parallelisms of thought and sentiment, may be found the most satisfactory reason for the absence of the acrostic. As long as the parallelisms were merely rhythmical, as in the first four songs, the alphabetical index served a good purpose in rounding off and defining the successive verses. Now it is no longer needed. We find here then an argument in favor of the theory advanced, in Additional Remarks to the Introduction, p. 23, in reference to the relation of the Acrostic to rhythmical parallelisms.

Is this chapter poetry or prose? Dr. НАБОКОВ-БАХ says, "the acrostic is wanting because the contents are in prose."* He certainly cannot mean that the chapter is prose, because the

* [The opinion of BEAUFORT, that the Prophet "either had no more time to spend in the troublesome choice of initial words, or that he grew tired of this trifling process and deliberately relinquished it," (quoted by GERLACH in his *Intr.* p. x.), is sufficiently refuted, not only by its own irreverence, but by what has been said in reference to the acrostic in Additional Remarks to *Intr.* pp. 23, 24.—W. H. H.]

* [We cannot misunderstand our author, for besides speaking of this as a "prosaic chapter" and comparing it with the preceding "poetical chapters" (see also *Intr.* pp. 3, 4, 5), he puts his new translation into good German prose—while he has given us most beautiful metrical translations of the other four chapters.—W. H. H.]

acrostic is wanting; and yet unless he implies this, he has not even suggested a reason for this most extraordinary assertion. This chapter has poetical characteristics, that the preceding chapters do not possess; besides having all that they do possess, except the acrostic, which in itself is unpoetical. 1. It has that unfailing mark of Hebrew poetry, of which the preceding chapters are nearly destitute, parallelisms of thought, one half the verse exactly and beautifully corresponding in its sentiment and form of construction to the preceding half, and successive verses connected by underlying analogies, comparisons, or relations, such as parallelisms involve. 2. The language is so unmistakably rhythmical as to be almost metrical. The first line of each verse never consists of more than four words, nor of less than three, counting compound words as one. The second line never consists of more than three words (unless in two instances, where מָל ver. 12, and וְ or מִן ver. 16, may be joined to the word following them), and if it have two words only, those two are in that case invariably long words. In this song, if anywhere in Hebrew poetry, we can detect evidences of such metrical feet as the Hebrew language was capable of. 3. There is throughout the Song such *assonance* as cannot be accidental, and could only be allowed in poetry. The Song is full of rhymes. This may not justify us in calling it a "strictly rhymed Song" (as does BELLERMAN, *Metr. d. Hebr.*, S. 220, quoted by GERLACH), but it is certainly a result of the evident regard to *assonance* in the choice of words. Thus in this Song that is composed of only 44 short lines, א occurs 55 times, and 44 times as final letter of words; ב occurs 21 times as final letter of words: out of the 184 words the Song contains, 65, or only 2 less than one half, end in either א or ב. 24, or more than half of the lines, end with א, 17 end with ב, 9 end with ג. In 9 verses (1, 2, 4, 5, 11, 12, 15, 16, 17) both lines end with the same letter (or letters) and vowel point. 28 lines end with the same letter that terminates one (or both) of the lines of the verse immediately preceding or following. Other evidences of a studied *assonance* are apparent: such as אָכַל, אָכַלְתָּ, as terminations of ver. 3; אֶצִּיץ, אֶצִּיץְךָ, first words in the lines of ver. 4; אֶפְרַיִם as first word in second lines of verses 9, 10, making a parallelism in sound as well as in sense; שָׁכַחְתָּ, שָׁכַחְתָּ, in near relation and parallelism, vers. 14, 15, and possibly an equivalent for failure of rhyme in ver. 14; אָנֹכִי, as last word in first lines of vers. 15, 17; etc. So obvious is the prevailing paronomasia in this Song, that the remark has been made, that the Song appears like 'the effort of a youth playing with words' (quoted by GERLACH). To the slur contained in this remark, it may be replied, that no unskilled youth, even if capable of choosing his words so artfully, could have arranged them so as to give both harmony and sense, and thus produce a poem equal in fervor, force and beauty to this. But the fact that such an insult could be offered to this Song, proves that it is written in a style only adopted in poetry. 4. In spirit as well as in form, this

chapter is poetry, and that of the highest order. There is nothing prosaic about it, not even in the recital of hard facts and detailed incidents. As the Song proceeds the lyre is tuned to higher chords than even inspired minstrels often reach, and vers. 14-19, are so exquisitely beautiful that we cannot imagine anything to excel them in all the Songs of Heaven and earth. I cannot repress the expression of these sentiments and be a silent instrument in giving to American readers, this strange opinion of an eminent man, that this chapter is a bit of prose writing, tacked on to a splendid poem, by the poor expedient of its containing twenty-two verses (though it is something new to write prose in verses). Were I more diffident of my own judgment, I might take refuge under the shadow of DEAN MILMAN, who in culling from the Lamentations what he regards as specimens of "the deepest pathos of poetry," gives us a metrical translation of nearly the whole of the 5th chapter (14 out of the 22 verses), while he selects only three verses from chap. i., eight verses from chap. ii., three verses from chap. iv., and none from chap. iii. It is to be inferred that in his judgment, the fifth Song excels in its poetry the four Songs that precede it. I agree with him.

That the only connection of this chapter with the preceding four chapters is found in the corresponding number of its verses, without which it might be regarded as a supplement to those chapters, but not as an integral part of the Poem, is an opinion that will not sustain examination. 1. It is, as we have seen, lyrical in its structure, and thus assimilated to the preceding Songs. 2. The Poem could not end with the fourth chapter. Such an ending were too painfully abrupt. Even as it is, the burden of Edom seems to be intruded at that place, and we only comprehend it, when we know that it was Jeremiah's habit to represent the security of the church of God, by depicting the destruction of its enemies. But to end the Poem with that threat against Edom, would seem to be impossible. Something more is needed, and that something is just what we have in the prayer of chap. v. 3. The only way to account for the omission of the usual prayer (see i., ii., iii.) at the end of the 4th Song, is by the fact that its omission was to be more than supplied by the 5th Song. Here is the groove into which the fifth Song is dovetailed so securely, that we cannot break the connection, without marring the harmony and completeness of the whole poem. 4. The structure of this last Song, gives the last needed touch to the manifest unity of the whole poem. The preceding chapters may be regarded as composing a poem not unlike the modern ode, in which great liberties in the versification are allowed. But the Ode, complete in its main parts, is wound up at last with a Hymn of prayer to God, constructed according to the strictest rules of lyrical poetry, metrical and harmonious, and forming an apt conclusion because it recites all that has been before said, briefly and forcibly,—sums up, as it were, the whole case, and leaves it in the hands of God. Finally DR. NÄGELSBACH's beautiful fiction of a *crecendo* and a *decrecendo* movement, does not need the flattening out of the Poem into a piece of prose writing, attached to what precedes only by

the number of its verses. It is enough that the *decrecendo* movement, in the music of the Poem, is arrested at the close, and the Poet's most plaintive lyre pours forth a final strain of impassioned, yet melting and delicious harmony.—W. H. H.]

V. 1.

1 Remember, O LORD, what is come upon us: consider and behold our reproach.

TEXTUAL AND GRAMMATICAL.

Ver. 1.—**זָכֹר**. See Is. xxxviii. 3; Mic. vi. 5; Job iv. 7.—**הִנֵּה**. See i. 11. [BLAYNEY: "Forty-one MSS. and four Editions read with the Masora **הִנֵּה**, with the **ה** paragogic." HENDERSON: "The **ה** thus added to the Imperative, expresses the emotion of ardent desire on the part of the speaker."—**חַרְפָּתֵנוּ**. See iii. 30; Ps. lxxiv. 22; lxxxix. 51.

EXEGETICAL AND CRITICAL.

Ver. 1. Remember, O LORD, what is come upon us,—Remember, Jehovah, what has befallen us,—consider and behold—look and see—our reproach.—[The word translated consider (see i. 11), when followed by **רָאָה**, to see, means to direct attention to a thing in order to see it. BLAYNEY and NOYSE translate, Look

down and see—which gives the sense, but the word does not express *direction*, but the intensity of looking.—W. H. H.] This first verse constitutes the introduction. It contains the prayer, that Jehovah would regard the affliction and reproach fallen on Zion [the people], some features of which the Poet recounts in what follows. The Poet presents himself before God, as it were, and all that follows is to be regarded as addressed to God.

V. 2-10.

2, 3 Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; 5 our wood is sold unto us. Our necks are under persecution: we labour, and have 6 no rest. We have given the hand to the Egyptians, and to the Assyrians, to be 7 satisfied with bread. Our fathers have sinned, and are not: and we have borne 8 their iniquities. Servants have ruled over us: there is none that doth deliver us 9 out of their hand. We gat our bread with the peril of our lives, because of the 10 sword of the wilderness. Our skin was black like an oven, because of the terrible famine.

TEXTUAL AND GRAMMATICAL.

Ver. 2.—**נַחֲלָה**, frequent in Jeremiah, ii. 7; iii. 19; xii. 7-9, etc.—**נִהְיָנוּ**, see i. 20; iv. 6. Jeremiah uses in this sense **נָכַח**, vi. 12. This word represents the transfer of property to another owner, in Is. lx. 5 also.—**יָרִים** Jeremiah uses frequently, i. 25; iii. 13; v. 19, etc.—**נִכְרִים** Jeremiah uses only once, in the fem., **נִכְרִיָּה**, ii. 21.

Ver. 3.—**לֹא**, Jer. v. 28; vii. 6, etc.: in Lamentations only here.—**אֶבֶן**. See Is. xlvii. 1; Jer. ii. 32; my *Gr.* §106, 3. [**אֶבֶן**—ohne, without, NABEELS. *Gr.*] The *K'ri*, **אֶבֶן** is unnecessary.

Ver. 4.—**כִּי־נִמְכַרְנוּ**, Jer. vi. 7; xlv. 7; i. 38.—**כֶּסֶף**, Jer. vi. 30, etc.—**עֵצִים**, Jer. v. 14; vii. 18, etc.—**כִּחְיֵר**, Jer. xv. 13.—**בְּכֶסֶף**. Ewald translates, our wood is sold for silver. He also takes **בְּכֶסֶף** in the sense of the Latin *vineo, vinire*. But I do not think that **בְּכֶסֶף** is ever used in this sense. At the most, only 1 Kings x. 14 could be cited, where the word is used with reference to the revenues.

Ver. 5.—**צָדָרָא**, see i. 14.—**רָדָה**, Jer. xix. 18; Lam. i. 6: in the sense of *driving, chasing*, the word is not elsewhere found in Jeremiah. [It is doubtful if that is its sense here.—W. H. H.]—**עָנָה**, Jer. xiv. 3, which place is very closely allied in sense to our place here, ii. 68.—**הִנֵּחַ**. The Hophal is found only here: Jeremiah uses only the Hiphil **הִנִּיחַ**, xiv. 9; xxvii. 11; xliii. 6.

Ver. 6.—**מִצְרַיִם** and **אֲשׁוּרִי** are to be taken as *Acc. localis*, in answer to the question *whither?* See my *Gr.* § 70, b. [There is no necessity of supposing an ellipsis of the preposition **ל**, as HENDERSON; nor any grammatical reason for translating, *O Egypt, O Assyria*, as BLAYNEY does, diverting the prayer from God to these heathen nations.—W. H. H.]—**שָׁכַנְנוּ**, see iii. 30.

Ver. 7.—**אֵינָם**. Four times in this chapter, the Masorites would read **אֵינָם**, where it is wanting in the text, vers. 3, 5, 7

twice. But the author generally uses Vav sparingly. Only once is the second clause of the verse begun with \vee . In this verse, an error might arise from its use. If it were וְאֵין , some would be led to understand their non-existence, as the consequence of their sinning. See Jer. x. 20. But this cannot be the author's meaning; for he immediately asserts that the generation now living has to bear the punishment. Their being no longer in existence, therefore, is the simple result of the course of nature.— כָּבֵל Jeremiah never uses. It represents bearing the burden of sin, Is. liii. 4, 11; comp. xvi. 4, 7.— עֵין , see li. 14.

Ver. 8.— נִשְׁלַח , Jer. xxii. 30; xxx. 21, *etc.*— פָּרַק , see Gen. xxvii. 40; Ps. vii. 3; cxxxvi. 24; Jeremiah never uses the word, neither does it occur again in the Lamentations.

Ver. 9.— נִכְשָׁנִים (נ) *pretii*, see my *Gr.*, § 112, 5 a). See i. 11; 2 Sam. xxiii. 17; 1 Chron. xi. 19.— הָרִיבָא , see i. 21. [We have the future here, as the historical imperfect, implying the recurrence of what is related.—W. H. H.]— לָחֶם , i. 11.— חֶרֶב הַדְּבָרִים , which can only indicate the robber tribes of the desert (Gen. xvi. 12), is found only here. [CALVIN translates הָרִיבָא *drought*, and wonders that any one ever thought of calling it *sword*. It may have the meaning of *drought* in Deut. xxviii. 22, though even there E. V. has *sword*. In this verse, all the Versions, and commentators generally, translate *sword*.—W. H. H.]

Ver. 10.— כָּבֵר occurs only in Niphal, and besides here only in three places, Gen. xliii. 30; 1 Kings iii. 26; Hos. xi. 8. The sense is *caufactum, adustum esse* (see חָכַר , i. 20; li. 11). The plural shows that עֵינִי is regarded collectively. [It also shows the preference in this Song for termination in י . Yet, "fifty-eight MSS., and the Sonc. Bible read עֵינֵי in the plural" (HENDERSON).—W. H. H.]— עֵינִי , see iv. 8.— הַנֶּגֶד , see Hos. vii. 6, 7, is not found in Jeremiah, [nor any equivalent for it.—W. H. H.]— וְלֵעֵפֹתֵי , *ustus vehementer*, Jeremiah never uses. It is found, besides here, only in Ps. cxix. 53; xi. 6.

EXEGETICAL AND CRITICAL.

[Vers. 2-10 describe the distressed condition of the people generally, and especially the sufferings caused by deficiency in the necessities of life. Vers. 2, 8, describe their disinherited and bereaved condition.—W. H. H.]

Ver. 2. **Our inheritance is turned to strangers, our houses to aliens—foreigners.** [CALVIN: "The land had been promised to Abraham four hundred years, before his children possessed it; we know that this promise had been often repeated, 'This land shall be to you for an inheritance.' . . . No land has ever been given to men in so singular a way as the land of Canaan to the posterity of Abraham. As, then, this inheritance had been for so many ages possessed by the chosen people, Jeremiah does not without reason complain that it was turned over to aliens."—**Our houses to aliens.** Many expositors (VAHINGER for instance) understand from the second clause of this verse, that not *all* the houses of Jerusalem had been destroyed, but those which still remained were at the disposal of the Chaldeans; which is the same as saying that they dwelt in them. They appeal to 2 Chron. xxxvi. 19, where the destruction of the palaces only is spoken of. Although in Jer. lii. 13; 2 Kings xxv. 9, it is expressly said that *all* the houses of Jerusalem were destroyed, yet, they say, this is to be regarded as merely a rhetorical hyperbole, since elsewhere the houses of the great [the nobility] are alone specified. Compare Jer. lii. 13. We have, however, no evidence that the Chaldeans inhabited Jerusalem after its destruction; and Nehemiah (ii. 3) mourns that Jerusalem is חֲרֵבָה , *desolate*, and its gates burned with fire.

When it is said here that the houses were given up to the Chaldeans, this can only mean that they disposed of them as they pleased. In fact, they destroyed the houses, but carried away the movable property found in them as booty. Although the houses and their contents could be designated as an inheritance, yet by נַחֲלָה , *inheritance*, which

is here distinguished from the houses, the land is especially intended (see Lev. xx. 24; Num. xvi. 14; xxxvi. 7-9; Jos. xiii. 23; *etc.*). We may say, therefore, that נַחֲלָה , *inheritance*, and בָּתִּים , *houses*, are related to each other substantially as fixed and movable property.

Ver. 8. **We are orphans and fatherless—we have become orphans, fatherless [without a father, CALVIN, BLAYNEY, BOOTHROYD, NOYES, GEBLACH]—and our mothers are as widows.** That the first words cannot be understood exclusively of the loss of their own fathers, is evident from the expression *as widows*. PAREAU is of the opinion that *widows and orphans* indicate, in a general way only, as a proverbial formula, *tritissimam sortem* [a very sad lot], and appeals to Is. i. 17; Ps. xciv. 6; James i. 27. But in all those places, widows and orphans in the strict sense of the terms, are to be understood. TRENTUS understands by the *mothers*, the wives of the King, who were with the little company among whom our song originated. But even if we allow, that as some of the Princesses of the royal family, according to Jer. xli. 10, escaped transportation, so also may some of the wives of the royal harem, yet we cannot suppose that the Poet indicated these as the *mothers* of himself and his companions, because they were not, in fact, their mothers, nor was it customary to call them so. EWALD refers *orphans and fatherless* to the loss of the sovereign (the father of his country, ii. 9; iv. 20) and of the theocracy, but *widows* to the communities and cities (i. 1). This is without doubt correct, as far as this, that *all* the Israelites had, in this respect, become fatherless and their mothers widows. But why might not the Poet, at the same time, have alluded to the fact, that in the prevailing confusion most of the mothers could not certainly know whether their husbands were dead or alive, and therefore it could be correctly said of them that they were "*as widows*" (see i. 1)? I believe, therefore, that ver. 8 embraces every species of orphanage that might have existed at that time. [There were so many orphans and mothers separated

from their husbands among the people, that a Poet might well exclaim, Behold in us a people composed of fatherless orphans, whose mothers are as widows! But the particle of comparison attached to the last word, *as* widows, suggests the probability that the whole verse is intended metaphorically. We are like fatherless orphans and our mothers like widows. This is GERLAOH's explanation.—W. H. H.]

[Vers. 4-10 relate to the general distress occasioned by the want of the necessities of life and the oppression of their masters.—W. H. H.]

Ver. 4. We have drunken our water for money; our wood is sold unto us (marg. *cometh for price unto us*). *Our water we drink for money; our wood comes to us for payment.* That the want of water *before* the capture of the city is not here intended, is evident from the expressions *our water, our wood*; for the prominence of this idea can only signify that the Jews were obliged to buy from their enemies the wood and water that were rightly *their own*; but this could have been the case only after the capture of the city. We perceive from the description, that the companies of the captives, in all cases narrowly watched, were not at liberty to go, at their own pleasure, to bring wood and water. But they were furnished, either with no provisions at all, or in insufficient quantities, so that in order to secure the necessities of life, they were obliged to apply to their guards, who made them pay dearly for the services rendered them. It appears further from this passage, that the Poet has here in his eye that period of the captivity when the captives were still in their own land, else he could not say "*our water, our wood*." There seems to be a rhetorical reason for the use of the perfect (שָׁתִּינוּ) in the first clause, and of the imperfect (נִשְׁמָנוּ) in the second. For, grammatically considered, either the perfect or imperfect should be used both times, since the two acts are entirely homogeneous. But the Poet wished to bring variety into his period, perhaps also to avoid the clashing together of two tone-syllables, which would have happened, if it had been written נִשְׁמָנוּ. He could introduce this variety, since the limit between these two verbal forms is a fluctuating one, determined by the subjective conception of the speaker. For, in many cases, the same action can be regarded as already completed and as still in progress. See for example הִכָּהֵן הָאֵלֹהִים (Jos. ix. 8) and נִשְׁמָנוּ (Gen. xlii. 7), my *Gr.* §§ 84, 87. So here the drinking of water for money is represented by שָׁתִּינוּ as something accomplished, being constituted by many acts of drinking, but by נִשְׁמָנוּ the fetching of the wood is represented as something not yet finished, something still continuing. We are at liberty to translate both tenses, so far as they are concerned, by the present or by the preterit. The context shows which the Poet intends. He evidently is describing the journey of the captives going into exile. But nothing indicates that he looks back upon it as already accomplished, that he would represent it as already terminated in the land of exile. Consequently, we are obliged to translate all the tenses, which refer to differ-

ent incidents of the journey, in the present. [There is a studied effort in this Song, as shown in the preliminary note to this chapter, to multiply words ending in י, ו, and we may add in ו.]

In the expressions "*Our water*," "*our wood*," the pronoun is added merely, if we may so say, for the sake of the rhyme, or, more correctly, the assonance, just as in ver. 9 he says, "*our bread*." The writer could legitimately gratify the ear by this expedient, for what they bought and used certainly became their own. It is obvious, therefore, that the meaning of the verse can not turn on the use of the word *our*. If this had been intended to be emphatic, and to represent the water and the wood as their property before they bought it, then this verse should have immediately followed ver. 2, where the transfer of their property to new owners is represented. Otherwise, the third verse intrudes a new idea between two thoughts that are closely related, the loss of their inheritance and houses, and the necessity of purchasing what had been their own property. If, on the other hand, we take our text as a simple statement of the fact that they were obliged to purchase such common necessities of life as water and wood, we are enabled to translate the preterit verb in the past indefinite time. The Prophet is by no means describing the incidents of the journey of the exiles from their own land. He is enumerating and heaping together *en masse* the various features of sorrow and suffering experienced by the unhappy people, without particular reference either to the time or place of their happening. Among other things that had happened was their having to pay money for the water they drank: and he uses the preterit tense, *We have drunken our water for money*,—this is among the things that had happened, perhaps once only, perhaps oftener; but there was another hardship of more frequent occurrence, one often repeated, and that may have continued down to the time when he wrote, and this he expresses, as the Hebrew so constantly expresses the recurrence of events even after they are past, by the future form of the verb, which we may render as an historical imperfect—*our wood came to us, or was coming*, that is, it came in that way only, *for a price*, or we may render it as a present—*it comes* still only *for pay*.—W. H. H.]

Ver. 5. Our necks are under persecution (marg. *On our necks are we persecuted*); **we labor and have no rest.** *We are driven headlong* [Ueber Hals und Kopf werden wir gejagt, lit. *over neck and head (over head and ears, as we say in English) are we driven*]; *are we tired, rest is not permitted us.* The Septuagint connects עָלָנוּ upon our necks, with what precedes, *ἐν τῷ ἡμῶν ἐν ἀλλάγματι ἦλθεν ἐπὶ τὸν τράχηλον ἡμῶν, our wood in exchange for our money came upon our neck.* So also the Arabic version. The Syriac closes ver.

4 with בְּנִיחֵר and refers נִשְׁמָנוּ to what follows, so that it also translates *venerunt super collum nostrum, they came upon our neck*, where either *ligna, wood, or hostes, the enemy*, may be regarded as the subject. Among the moderns, ABEN-EZRA and J. DAV. MICHAELIS also connect the phrase *upon our necks* with what precedes. The latter

gives the sense thus, *ligna nostra pretio empta cervicibus nostris imposita in urbem importantur*, our wood bought with a price and laid upon our necks is carried into the city. The explanation of the Syriac produces a very harsh zeugma in ver. 4, renders the following sentence unintelligible, and expresses a thought that may be termed at least unnecessary. The objections to the other versions are as follows. 1. *בְּכֶחָרִי*, for pay, ver. 4 must be taken, either as dependent on a verb to be supplied (*emta*), or as belonging to *בְּכֶחָרִי*, in the very unsuitable sense, that the Jews were paid for carrying the wood. 2. The symmetrical proportions of the verses are destroyed; ver. 4 is too long, ver. 5 too short. We will then follow the Masoretic division of the verses. But as thus arranged, this verse has undergone various interpretations. PAREAU translates *super cervicibus nostris inessores patimur*, we bear sitters [*riders*] upon our necks. But *בְּכֶחָרִי* cannot mean *we are ridden*, or *we carry riders*. As little can it mean naturally, *we bear persecutors* or *oppressors*, which would correspond with PAREAU's idea, only without a figure. Others (RASCHI, DE WETTE, EWALD, 1st ed., MEYER, VAHINGER, ENGELHARDT) translate *on our necks the yoke, or the yoke on the neck are we persecuted*. But as THENIUS has remarked, the yoke here is a superadded idea entirely arbitrary. [BLATNEY reads *עַל*, yoke, instead of the preposition *עַל*, upon. But we must then, as he does, take the verb in a sense it cannot have of *being burthened with*, *With the yoke of our necks are we continually burthened*; or, as BOOTHROYD does, supply the preposition *on* and the verb *is*, and make an independent proposition of the first two words, *The yoke is on our necks, we are pursued*; or, as NOYES does, supply two prepositions, *With the yoke upon our necks, we are driven*.

HENDERSON, without changing *עַל* into *עַל*, thinks that upon our necks we are persecuted expresses "elliptically the great hardship to which the Jews were reduced in being compelled as captives to bear a heavy yoke on their necks;" and translates, *We are persecuted with a yoke on our necks*. So WILLIAM LOWTH seems to understand the text and refers to Deut. xviii. 48. "We are driven to our work like the bullock that has a yoke about his neck" (ADAM CLARKE).—W. H. H.] All these explanations fail in this that they let *עַל* depend, not immediately on *בְּכֶחָרִי*, but very unnecessarily on an entirely different idea supposed to be concealed therein. THENIUS and EWALD (2d ed.) have perceived the right sense, when they translate, *on the neck were we pursued* (so EWALD: THENIUS expresses the same sense by the words, *they pursued us over our necks*, i. e. since they are ever close behind us). I translate, *We are driven on over our necks*, that is to say, so that the driving goes over our necks onwards—and this idea corresponds exactly with our German phrase, "über Hals und Kopf" [lit. over neck and head, i. e. headlong]. LUTHER: "über Hals." [In full: *Man treibt aus über Hals.*] Besides, *בְּכֶחָרִי* cannot be taken in the sense of *pursuing*, for not fugitives, but captives are here spoken of, who are already in

the hands of the enemies and are driven onward without mercy. This appears plainly from vers. 5, 8. The meaning to *drive*, to *chase*, undoubtedly lies in the root *כָּרַךְ* (see the kindred roots *כָּרַךְ*, *נָכַר*, *כָּרַךְ*), and is as plain as daylight in such places as Lev. xxvi. 36 (the sound of a falling leaf shall chase them), Job xxx. 15; Is. xvii. 18. [It would be a relief to accept Dr. NÄGELSBACH's simple explanation, and translate, *They drove us, or we were driven headlong*, or as we would say in our colloquial English, *heels over head*, but there is no evidence that the Hebrew words are used in any such colloquial sense. The next best thing is to adopt the translation of MAURER, THENIUS, EWALD, OWEN and GERLACH, which Dr. NÄGELSBACH also approves of, *On our necks were we pursued*, i. e. our pursuers followed us so closely as to be, as it were, on our necks. "We are hunted by pursuers who are ever hanging over our neck" (WORSWORTH). The objection to taking the verb in the sense of *pursuing*, on the ground that the people are here considered as *captives* and not *fugitives*, grows out of the incorrect interpretation of ver. 4, and involves an entire misconception of the intention of this Song. It is not the design of the Prophet to give a detailed account of successive and related events, but to heap up together, in one rapid and vehement recapitulation, all the wrongs, indignities and sufferings the people had endured, without reference to times or places.—W. H. H.]

Ver. 6. Whilst the Poet describes the onward march of the larger part of the people to the land of banishment, he is reminded that the people are, by this means, still more widely separated and torn asunder; for one part, by far the smaller part, has been compelled to turn southwards towards Egypt. [This verse confirms the opinion that the Prophet is not relating successive events in the order of their occurrence and in their relations to each other; but is stating independent facts and instances, all of which contribute to present to God an appeal for pity and mercy. There is no close connection, therefore, between vers. 5, 6, such as OWEN and GERLACH would find, when they say that ver. 6 relates what they did when so closely pursued. According to Dr. NÄGELSBACH's interpretation, that ver. 6 refers to the Jews on their way to Babylonia, driven before their captors, the connection of ver. 6 is impossible. While they were so closely pursued that their pursuers were on their necks, did even a small part of them miraculously escape and flee to Egypt? Dr. NÄGELSBACH does not mean to assert this; but his theory of interpretation would seem to demand it.—W. H. H.]—**We have given the hand to the Egyptians, and to the Assyrians to be satisfied with bread.**—*Towards Egypt stretched we the hand,—Towards Assyria,—in order to be satisfied with bread.* To stretch out the hand can mean here only, to stretch out the hand as a suppliant; see Jer. l. 16; 1 Chron. xxix. 24. [CALVIN: "To give the hand, is explained in three ways: some say that it means humbly to ask; others, to make an agreement; and others, to extend it in token of misery, as he who cannot ask for help, intimates his wants by extending his hand.

But the Prophet seems simply to mean that the people were so distressed by want, that they begged bread." But in what sense did the Jews stretch out the hand to *Assyria*? They had submitted to this great power, not willingly, as they had thrown themselves into the arms of the Egyptians, but by compulsion. Yet they must, if they would live, stretch out their suppliant hand, to receive a morsel of bread from the hand of Assyria bestowing it upon them. But what power is intended by Assyria? It has been understood of Assyria strictly speaking, which carried the ten tribes into exile. But it would be strange, indeed, if the Poet here overlooked the Babylonish exile. That he says *Assur*, and not *Babel*, may be explained on the ground that he has in mind the Assyrian, as well as the Babylonish captivity. While *Babel* never stands for *Assur* and *Babel*, the name *Assur* is so used as to embrace both countries; see 2 Kings xvii. 24; xviii. 11; xxiii. 29; 2 Chron. xxxiii. 11. The brief words of our text exhibit also the fact, that Israel no longer existed as a nation, but was entirely given over to the power of the kingdoms of this world, on whose favor its very life depended; and, while the smaller part found itself in the power of Egypt, the larger part, which included both Israel, carried away into Assyrian exile, and Judah, deported to Babylon, is subject to *Assur*,—to *Assur* in the widest sense of the term, understanding thereby, not only Assyria in the strict sense, but Babylon also. See also Jer. ii. 18. [Noyes is of the opinion that *giving the hand*, imports submission, as in Jer. l. 15; to stretch out the hand to be bound, as it were. Thus, he remarks, "in 2 Chron. xxx. 8, what is translated in the common version *yield yourselves unto the Lord*, is in the original *give the hand to the Lord*." The context here, nevertheless, favors the idea that the Jews were reduced in many instances to abject beggary, and entire dependence for the necessities of life on these heathen nations, the greatest enemies their country had.—W. H. H.]

Ver. 7. Our fathers have sinned and are not: and we have borne their iniquities.—*Our fathers have sinned: they are not; we bear their sins.* [There is no sufficient reason for rendering the last verb as a present. The English version is more literal.—W. H. H.] Comparing this verse with ver. 16, a certain parallelism is observable. In both the sins of the people are asserted to be the cause of the calamities previously described. But ver. 7 says, *Our fathers have sinned and we bear their guilt.* Ver. 16, on the contrary says, *Woe to us, we have sinned.* Here, as in i. 5, 8, 9, 14, 18; ii. 14; iii. 42; iv. 6, 12-14, the description of calamities endured constitute a principal feature in the confession of sin. As one paragraph ends with ver. 7, and another with ver. 16, ver. 8 begins a new paragraph. [This division separates verses closely allied. The subject down to ver. 10 is chiefly related to sufferings connected with the want of the necessities of life. With ver. 11 begins a description of individual instances of outrage and cruelty (vers. 11-14), followed by a description of the effects of all these calamities, public and private, on the theocratic people who offer the prayer. Ver. 16 is as intimately con-

nected with what follows, as with what precedes it.—W. H. H.] There is at least some truth in the assertion made in ver. 7. For the great catastrophe had been brought about, not only by the guilt of the last generation, but also by that of previous generations (Jer. iii. 25; xv. 4; xvi. 11, 12). But ver. 7, without ver. 16, would contain only a partial view of the truth. The two verses complete each other. [WORDSWORTH: "The sins of their forefathers were visited upon them, because they themselves had sinned, as they themselves confess. . . . There is, therefore, no reason for supposing, with some, that these words could not have been written by Jeremiah, being at variance with the doctrine in Jer. xxxi. 29."—And are not (אֵינָם), without], see GR. notes above; *they are not*.) These words connect themselves rather with what follows, than with what precedes. *Our fathers have sinned.* Whilst *they are no more, we bear their sins.*

Ver. 8. Servants have ruled over us: there is none that doth deliver us out of their hands.—[*None delivered from their hands.*] Who are these servants? Satraps are suggested. So say those who understand ver. 5 of the residence of a part of the people in Palestine or elsewhere. But we see from ver. 5, that the subject of discourse is the march of the actually exiled hosts. Satraps, it is true, are the king's servants, but they are not merely servants, they are not slaves. That men of distinguished descent and high rank should stand under Satraps was a reproach, when considered in a theocratic point of view, but not to be regarded as a matter of sufficient importance to be mentioned in this place. Besides, in fact Gedaliah ruled in Judea, himself a Jew and, according to the testimony of Jeremiah (xl. 7-12), a well-disposed man. But that real slaves were employed for overseers and drivers of the marching captives, this was certainly in the highest degree hard and likewise disgraceful. [This again is to be regarded as one feature of the great variety of sufferings that befell the people. It is not necessary to suppose that the whole people were at any time under the lordship of slaves or under-servants. It is not necessary to suppose an exclusive reference to the bands of captives that were driven to Babylonia. It is enough that in their degraded state it often happened that they had to submit to domineering and harsh treatment from men that were themselves menials.—W. H. H.]

Ver. 9. We gat our bread with—at—the peril of our lives, because of the sword of the wilderness. ROSENMUELLER refers this verse to the dangers which the corn-transports out of Egypt may have had to encounter in the wilderness. But is it supposable that corn was brought from Egypt, when the larger part of the people had been led away to Babylon, and the smaller part had themselves fled to Egypt? EWALD, on the other hand, finds in these words "a remarkable indication, that most of the fugitives in Egypt dwelt at the north-eastern border close to the desert," and so were compelled "to wring their bread from the desert and its robbers." But when in the world was bread brought from the desert, even by those dwelling on the borders of Egypt, and not from

the interior of the country? **THENIUS** presumes that this Song was written amid the circumstances of one of those small companies that remained in Palestine and were scattered about in that land. These, falling in on their pasture-grounds with the warlike tribes sojourning among them, would be compelled to get their subsistence by fighting for it. But that supposition is confirmed neither by the history (observe Jer. xlii. 1, "all the people," etc.), nor by the contents of our Song (compare ver. 8 especially, with the opinion of **THENIUS**, that the little company, among whom the Song was written, preferred liberty in poverty, to dependence in prosperity, ver. 6). The view of **VAHINGER** rests on the same opinion, and differs from that of **THENIUS** only in this, that he understands the bringing of bread to refer to merchant travellers who were in peril from Bedouin robbers. I am of the opinion, that the expedition here indicated, was an incident belonging to the experience of those Israelites who had not been led away to Babylon, and especially of those who had fled to Egypt. It is allowable to suppose, both from general reasons and particularly from ver. 6, that this one of the two parts of the people is intended. Much is touched upon in the Song, that happened to all in common (vers. 2, 3, 7, 10-12); much that only befell those who suffered captivity (vers. 4, 5, 8); here (ver. 9) we have a description that suits only the condition of those fugitives to Egypt, who yet retained their freedom. But I refer the verse, not as **EWALD** to those already settled in Egypt, but to events and circumstances preceding their settlement. According to Jeremiah xli. 8, ten men bought their lives of Ishmael, the murderer of Gedaliah, at the price of provisions which they had hidden. From this we see that provisions were scarce and

that there were bands of robbers who hunted for them. Is it not then in the highest degree probable, that the crowd which fled to Egypt (Jer. xli. 16-18), both while they were still in Palestine, and frequently when they were in the desert, could obtain what was necessary for subsistence only at the peril of their lives?—[We gat our bread. Here again we have a future tense, **נִכְנֵן**; intimating the frequent recurrence, and doubtless the continuance, at the time of writing, of this peril.—W. H. H.]

Ver. 10. **Our skin was black like an oven.** [So **BROUGHTON**, **CALVIN** and **HENDERSON**. See Ps. lxxviii. 13.] *Our skin is burnt [has been burnt] like an oven.* [This sense is the one generally adopted, on the ground that it is more consistent with the effects of famine, and more congenial with the derivation and use of the Hebrew word. **BLAYNEY** and **NOYES** translate the verb *parched*.—W. H. H.]. The effect of hunger on the skin is compared to that of heat on the walls of the oven. Like these, that has become hot, dry, hard, cracked. There was hunger enough with the two parts of the people, who stretched out their hands, one to Assyria, the other to Egypt, until the one had arrived in Assyria and the other in Egypt.—**Because of the terrible** (marg. *terrors, or storms of*) **famine,—because of the heat (or hotness, Gluten) of hunger.** [Because of the burning (**BROUGHTON**) or burnings (**CALVIN**, **NOYES**). **GERLACH** translates the word *raging, or fury* (Wüthien), and so it is rendered by **ALEXANDER** (in Ps. xi. 6; cxix. 53, the only other places where the word occurs), who remarks, that "no English word is strong enough to represent the Hebrew except rage or fury." **BLAYNEY** translates *stormy blasts of hunger*, and **HENDERSON** *the hot blasts of famine*.—W. H. H.]

V. 11-13.

11 They ravished the women in Zion, and the maids in the cities of Judah.
12, 13 Princes are hanged by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood.

TEXTUAL AND GRAMMATICAL.

Ver. 11.—**נָחֲשׁוּ**, see ill. 33.—**נָחֲשׁוּ**, see Jer. i. 15; iv. 16; ix. 10; and elsewhere very frequently.

Ver. 12.—**נָחֲשׁוּ** is found nowhere in Jeremiah.—**נָחֲשׁוּ** Jeremiah never uses; see Lev. xix. 15, 32; Ex. xxiii. 3.

Ver. 13.—**מִלֵּחַ**, handmill, is *ā. Aey*. See elsewhere **מִלֵּחַ** Prov. xii. 4, and the verb Deut. xi. 8; Jud. xvi. 21; Is. xlvii. 2, etc. Jeremiah uses neither the verb nor the substantive.—**כָּשַׁל** with **בְּ**, Jer. vi. 21; Is. viii. 15; Lev. xxvi. 37.

EXEGETICAL AND CRITICAL.

[Vers. 11-13. The sufferings of individuals, of all ages and conditions, especially their degradation, are described. These verses still further confirm the opinion, that this Song belongs to no special time or locality, but that it is a general enumeration of the various evils the people had suffered, from the time when Jerusalem was invaded, to the time when the Prophet indited this Poem.—W. H. H.]

Ver. 11. In this and the following verses (to ver. 15) are described the sorrows which befell particular classes of persons at the capture of the city. These are incidents which partly belong to an earlier period of the history, and partly still continue in force. The violation of the women and the hanging up of the Princes are past events, but the pain they caused still survives.—**They ravished**—*dishonored*. [**OWEN**: "There is here a delicate word for a disgraceful act. The words literally are,—*Women in Zion they humbled* (or, *were humbled*). It

is *humbled* by the *Sept.* and *Vulg.*" They suffered not only the worst, but all sorts of indignities. —W. H. H.].—**The women in Zion and the maids—virgins—in the cities of Judah.** [BLAYNEY, BOOTHROYD, HENDERSON and NOYES translate the first word *matrons*. The Hebrew word is as generic as our word *women*. Besides, this transfers the antithesis from *Zion* and the *cities of Judah*, where it belongs, to the distinction between *matrons* and *maids*, which the parallelism does not require. The *women* generally were humbled, even in *Zion*, yea and throughout all the *cities of Judah*. CALVIN: "He mentioned *Sion* rather than *Jerusalem*,—it was indeed to state a part for the whole; but that place we know had been chosen by God that His name might be there worshipped. . . . As, then, God had there His palace, that He might dwell in the midst of His people, it was a disgraceful sight in the extreme to see women ravished there, for the temple of God was thus violated."—W. H. H.]

Ver. 12. **Princes are—were** [*have been*]**—hanged up—hung—by their hand** [*i. e.* suspended by the hand.—W. H. H.]. This has been explained in three ways. 1. The Princes hung themselves with their own hand. But since, according to Deut. xxi. 23, *he that is hanged is accursed of God*, this is incredible. Why could they not have killed themselves in some other way? CALVIN indeed surmises, that they were compelled to hang themselves. But would not this have been explicitly stated, if the Jews had been compelled to do it? 2. *At their side* [*i. e.* Princes were hung beside or near the *cities* (so EWALD), or at the side, or in near proximity to the humbled women]. But against this are (1) the masculine suffix, (2) and yet more the preposition *בְּ*,—it should be *לְ* (1 Sam. xix. 3; Prov. viii. 3; 1 Chron. xviii. 17; xxiii. 28). Only two places can be named, where *בְּ* may stand for *לְ*, namely, 1 Sam. xxi. 14; Job xv. 23. But in the first passage it is, *יְהוֹחָנָן בְּ*, he *reaved in or under their hands*; and in Job xv. 23, the sense, as the connection shows, is,—he knows that he himself (by his own hand) has prepared the day of darkness. Nothing else remains for us, therefore, but to translate, 3. *by their hand*, and to refer the suffix to their enemies. The sense, indeed, is somewhat feeble; but verbal and substantial arguments render this explanation necessary. [GERLACH adopts the same view. Besides the evident awkwardness of this construction, it is open to the very serious objection, that the enemies have not been mentioned in the preceding context, nor are they prominently in the mind of either writer or speaker. The preceding verse merely tells us that women in *Zion* and *virgins* in the *cities of Judah* had been humbled. But by whom? The natural inference is, by the public enemy. Yet this is not said; is not even inevitable, and if it were, the mind of the reader is occupied with the women who suffered, not with the men who inflicted the injury. The pronoun, if it refers to any subject in the preceding verse, must, it would seem, refer to the women, or possibly to the cities. But that it does not refer to either of these is evident from its gender, and from the

absence of any intelligible sense in which it can refer to them. We must conclude that it refers to the persons immediately named in close and preceding connection, and who according to all fixed rules of grammar, must be its subject. If this is so, then it can only mean either, what CALVIN says, that the Princes committed suicide, and that by hanging themselves, which as has been said is utterly incredible; or else, what the collocation of the words in the original naturally suggests, that the *princes were hung up*, *i. e.* suspended, *by the hand, or their hand*. The pronoun may properly be dispensed with, for its presence here seems entirely due to the preference of the writer for words ending in *ו*; it belongs to the rhyme, or assonance, and is not intended to be emphatic. So the Vulgate translates, omitting the pronoun: *Principes manu suspensi sunt*.—HENDERSON also omits the pronoun: but he overlooks the Niphal form of the verb and makes the enemy its subject. He translates, *Princes they hung up by the hand*. BOOTHROYD, more correctly, *Princes were hung up by the hand*. He supposes that the Princes and elders were first murdered and then hung up. OWEN: "The most obvious meaning of the words is, that Princes were hung or suspended by the hand, and not by the neck. Such a punishment . . . may have been a barbarity resorted to by the Chaldeans. This seems to be the meaning conveyed by the Versions and the Targum." If they were not tortured to death in this way, it is not unlikely that "the sons of Zedekiah," and "all the Princes of Judah" were slain in *Riblah* by being beheaded, and that their headless trunks were suspended by the hands on the walls of the city. Thus the headless, naked body of Saul, and the bodies of his three sons, were fastened to the walls of Bethshan (1 Sam. xxxi. 8-12). "It was a custom with the Persians, after they had slain, strangled, or beheaded their enemy, to hang their bodies upon poles or empale them. In this way they treated Hirstæus of Miletum, and Leonidas of Lacedæmon. See Herodotus, Lib. vi. c. 80; Lib. vii. c. 238" (ADAM CLARKE). Or, there may have been instances in which Princes were thus suspended, not after death, nor for the purpose of killing them, but as an ignominious and torturing punishment. It is said that "no punishment is more common in the East. Has a master a refractory slave, . . . several men are called, who tie the offender's hands and hoist him to the roof till he beg forgiveness" (Comp. Comm.).—W. H. H.] **The faces of Elders were not regarded.** This is said in allusion to Lev. xix. 32, "Thou shalt honor the face of the old man," comp. Lev. xix. 15; Ex. xxiii. 8. Although in the places referred to, the word *Elders* is intended as a designation of age, not of dignity, yet we are obliged to take it in the latter sense here; because it is placed in parallelism with *Princes*, and because the *aged* in contrast with the *youthful* are spoken of in ver. 14.

Ver. 13. **They took the young men to grind—the young men are obliged to carry the mill** —[NOYES: *Young men carried mill-stones*]. The Vulgate translates, *Adolescentibus impudice abusi sunt* (same as, *Adolescentes molitionem passi sunt*). [DOUAY: *They abused the young men indecently,*

which is explained by this note, "i. e., made them grind naked in the mill." But the second clause of the verse is against any such interpretation of the first clause. The explanations, *Juvenes ad molendum sumserunt*, Young men were taken to grind, and *Juvenes molas agitarunt* or *versarunt*, Young men shook or turned mills, are verbally incorrect, for the verb **שָׁבַת** does not mean *agitare*, to shake: to give it the sense of *turning*, **ל** would be necessary. But the simple literal meaning of the word [to *lift*, GERLACH:—to *carry*], entirely suffices. For not only was the carrying of the hand-mills on the journey a heavy burden, but that they carried these implies that they were also compelled to *turn* them, i. e., to

grind with them. As thus explained, the first clause corresponds with the second. And [The omission of the conjunction in this song, where it might be expected, makes its expression here more emphatic. *Young men have been compelled to carry mill-stones, even boys, or mere children have fallen under the heavy burdens of wood they were forced to carry.*—W. H. H.] **הַיְלָדִים** the children fell under the wood.—*Boys fall* [properly, *fell*, or *have fallen.*—W. H. H.] under the wood. The **בְּחַיִּים**, the most blooming and strongest of the youth were obliged to carry the mill-stones (see HEZ. R.-Enc. x. p. 82), the boys generally were required to drag the wood. [The most laborious and menial services were required of the Jewish youth and children.—W. H. H.]

V. 14-18.

14 The elders have ceased from the gate, the young men from their music. The
15 joy of our heart is ceased; our dance is turned into mourning. The crown is
16 fallen from our head: woe unto us, that we have sinned! For this our heart is
17 faint; for these things our eyes are dim. Because of the mountain of Zion, which
18 is desolate, the foxes walk upon it.

TEXTUAL AND GRAMMATICAL.

Ver. 14. **שָׁבַת** with **כִּן** following, Jer. vii. 34; xvi. 9; xxxi. 36; xxxvi. 29; xlviii. 33.—**נָנְיָהּ**. See iii. 14.

Ver. 15. **שָׁבַת מְשֻׁשׁ** Jeremiah uses only once, xlix. 25. The expression **שָׁבַת מְשֻׁשׁ** is found in Is. xxiv. 8; comp. Hos. ii. 13.—**נָהַפְךָ** see ver. 2.—**לְאֵכֶל**, see Am. viii. 10. Jeremiah uses the word three times, vi. 26; xvi. 7; xxxi. 12.—**כְּחֹלֶנֶה**, see Ps. xxx. 12; Jer. xxxi. 4, 13.

Ver. 16. **עָטַרְתָּ רִאשׁ**, only elsewhere in Job xix. 9. Jeremiah uses **עָטַרְתָּ** once, xlii. 18.—**אֵי** Jeremiah uses frequently; iv. 13; vi. 4; x. 19; xiii. 26; xv. 10; xlviii. 46. Also **אֵי**, iv. 8; xiv. 3. [OWEN insists on translating the particle **אֵי**, *Woe is now to us*. But to one ignorant of the Hebrew, the *now* would inevitably be taken in its temporal sense, which the Hebrew particle never has. The E. V. is followed by all the English translators, except OWEN.—W. H. H.]—**הַכְּתָאנִי**, see Jer. iii. 25; viii. 14; xiv. 7, 20.

Ver. 17. **דָּוָה**, see i. 13, 22.—**חֲשֵׁכֵי עֵינַיִנִי** occurs elsewhere only in Ps. lxi. 24.—**חֲשֵׁךְ**, see iv. 8.

Ver. 18. **שִׁשְׁכִּים**, see Jer. xii. 11; Dan. ix. 17.—**שִׁשְׁכִּים**, *relat.*, ii. 15.—**שִׁשְׁכִּים**, Jeremiah never uses the word. He expresses the same idea otherwise, ix. 10; x. 22; xlix. 33; li. 37.—Jeremiah never uses the Piel **הִלֵּךְ**, see Ps. lxxxix. 16.

EXEGETICAL AND CRITICAL.

[Vers. 14-18 depict the depressing effects of these various wrongs and humiliations on the feelings and deportment of the people.—W. H. H.]

Ver. 14. The elders have ceased from the gate, the young men from their music. [The German language enables GERLACH to give a verbally literal translation: *Die Aeltesten feiern vom Thor, die Jünglinge von ihrem Saitenspiel*. We have no words in English that so accurately translate **שָׁבַת** and **נָנְיָהּ**. NOYES' translation, which is also LUTHER'S—*The elders sit no more at the gate; the young men have ceased from their music*—restricts the meaning of the first clause, mistranslates the verb, and renders it necessary to supply a verb in the second clause. The idea is not merely that the elders no longer occupy their seats in the gates,—but that they rest or cease from all those duties and pleasures that pertain to their age and dignity. While elders here designate *old men*, in antithesis to

young men, it is not to the exclusion of the official elders, who are regarded as types and representatives of those past middle-life,—of those who especially delighted in resorting to the gates of the city, whether their official duties called them there or not. HENDERSON: "It is common in the East for aged men to meet in the open space without the gate of the city, to pass the time in narrating or hearing the news of the day, or the stories of bygone years. From this an easy transition is made to the jocund pastime of the young."—W. H. H.] The gate was, as it were, the court of the elders of the people, and, at the same time, the principal place of social entertainment. See WINER, R. W. B. s. v. *Thore*. For this reason, and also on account of the second clause of the verse, we must consider, not only the discontinuance of public business, but the loss of that pleasure which the gate afforded to the older men. The young men from their music. THENIUS remarks correctly that Jeremiah "in the threatenings, vii. 34 and xvi. 9, expresses himself concerning the loss of

happiness in a way similar to this, and yet differing from what is said here." [To suppose this verse to refer especially to the city of Jerusalem (CALVIN) is in itself absurd. There were no longer gates, elders, or young men in Jerusalem, of whom these things could be said. Throughout this song, the Prophet generalizes and does not particularize with reference to times and places.—W. H. H.]

Ver. 15. Whilst, as has been said, vers. 11-14 enter into details, vers. 15, 16, generalize the facts. [Ver. 14 is more closely connected with what follows than with what precedes it. It describes the disheartening effects, on the minds and conduct of the people, of what had happened. It does not state, as all the preceding verses do, some special cause of humiliation or suffering.—W. H. H.] **The joy of our heart is ceased; our dance is turned into mourning.**—[Ceased has the joy of our heart, changed to mourning our dance. **Is ceased.** GATAKER: "Heb. hath rested: the same term that was before, ver. 14, and it may seem to have some glance at such mirth and cheer, as they were wont to have at their solemn festivals and on their Sabbaths, Deut. xvi. 11, 14; xxviii. 47, 48; 2 Chron. xxix. 86; Ps. xlii. 4; lxxxi. 1, 2; xcii. 1, 2."—W. H. H.]

Ver. 16. **The crown is fallen from our head** [marg. *The crown of our head.* So BLAYNEY, BOOTHROYD, HENDERSON, OWEN. It is more literal, but bad English. The crown of the head, in English, is something very different from the crown on the head. The one cannot fall without the head it belongs to. The other may fall from the head; so here: *Fallen has the crown from our head.*—W. H. H.] **Woe unto us, that—for—we have sinned.** I must regard the second half of this verse as a conclusion [i. e. of a paragraph, or one of the principal parts of the chapter], corresponding to that of ver. 7. I do not, therefore, believe that ver. 16 is to be connected with ver. 17, and that by *the crown on our head* is to be understood "Jerusalem, as a diadem set upon Zion with its splendid palaces" (THEOPHILUS), although the expression by itself could have such an interpretation. Rather, I believe that the first clause of ver. 16 is in very close connection with ver. 15; and that the first clause of ver. 16 declares, that not only all joy, but also all honor has forsaken Jerusalem. The crown on the head of Jerusalem had consisted in this, that she was *great among the nations, a princess among the provinces, and perfect in beauty, the joy of the whole earth* (i. 1; ii. 15). [It confuses the sense to suppose that Jerusalem is the subject from whose head the crown has fallen. The people generally are the subject; "the crown of our head has fallen." In the loss of independent nationality, and of all honor among the nations, who now treated them with the utmost contempt, the crown had indeed fallen from their heads. However intimately related are vers. 7 and 16, however striking and fine it would be, rhetorically considered, if each stood in the position of an emphatic conclusion to corresponding strophes (if this is poetry), or paragraphs (if it is prose); yet, in point of fact, each of these verses is too intimately connected with the verses immediately following it, to be separated from them without injuring the logical connection of the thoughts.

—W. H. H.]—**We have sinned!** A gratifying advance is observable here, in so far as the people now openly and honorably confess their own guilt. See iii. 39-42.

Vers. 17, 18. These two verses constitute the introduction to the closing prayer, vers. 19-22. They refer to a fact which must be the cause of deepest pain to a heart truly attached to the theocracy,—the desolation of the holy mountain. But this gloomy and dark image constitutes only the background for those noble and consolatory thoughts with which the Bard (Sänger) comforts himself in his prayer.

Ver. 17. **For this our heart is faint; for these things our eyes are dim.** *On this account is our heart faint, therefore are our eyes become dim.* For the reasons given above we refer the pronomi-

nal phrases עַל־זֶה, *on this account* (darob) [E.V., *for this*], and עַל־אֵלֶּה, *therefore* (darüber) [E.V.,

for these things], to what follows in reference to Mount Zion in ver. 18. [The objections to this interpretation are insuperable. 1. In point of fact, the desolation of Zion was not the only, nor the absorbing cause of grief, as is evident from the whole of the preceding part of this Song, in which abundant and terrible causes of distress are given, without a single allusion to the desolation of Zion. 2. The second pronominal suffix

עַל־אֵלֶּה (correctly translated in English Version, *for these things*) is plural, and must include

more than the first suffix עַל־זֶה (*for this thing*), which is singular. It is obvious that both cannot refer to the single statement in ver. 18, that Mount Zion has become desolate. Nor can it be said, that two things are stated in ver. 18, namely, that Mount Zion is desolate; and that the foxes run upon it. For the latter statement is a mere expansion or illustration of the first: and it would be very absurd to make the latter a special and additional cause of grief, regarded as in any sense distinct from the first great fact that the mountain is desolate. 3. This interpretation involves a redundancy of relative expository phrases, all referring to the same thing, that is useless, inelegant, and utterly incongruous with the prevailing style of composition in the Lamentations, which is terse, compressed and remarkable for the absence of words not actually indispensable, as, for example, of the connecting **!** (which the Masorites were so anxious to insert), and of the repeated verb, causing a constant recurrence of the Zeugma, see vers. 2, 3, 6, 8, 11, 14, 19. Is it likely that such a writer would say,

on account of this thing (עַל־זֶה), *on account of these things* (עַל־אֵלֶּה), *on account of* (עַל) *Mount Zion, etc., our heart is faint, our eyes are dim*; using three relative expository phrases, where one would have sufficed? 4. By referring the verse to what precedes it, these relative phrases, instead of being redundant and cumbersome, become significant and impressive. *For this* (namely, that the crown has fallen from our head because we have sinned), *our heart is faint; for these things* (namely, all the evils that have been recited), *our eyes are dim.* We may then take ver. 18 as an ad-

ditional reason for lamentation, translating לְ , *on account of*, or take it as an independent, but not unrelated, thought, translating לְ , *as to*: see remarks on that verse.—W. H. H.]—Our eyes are dim [*our eyes have become dim*]. We must regard weeping, according to ii. 11, as the immediate cause of the eyes becoming dim. [Weeping suggests itself as a sufficient physical cause, and if the Prophet means this, then *our eyes have become dim*, is a poetical way of intimating how greatly they have wept. But there is no allusion to tears in the context; the period of violent weeping, indeed, we may regard as past: and the parallelism is better carried out by regarding the dimness of the eyes as the effect of the faintness of the heart. So Noyes: "*our eyes are dim*; i. e., through faintness the sight of our eyes departs. On the other hand, the eyes are said to be enlightened when the strength is restored and faintness departs. See 1 Sam. xiv. 29." We are not to restrict the thought to merely physical causes and effects. The faintness of the heart suggests a moral cause, the effect of which would be that moral dimness of sight which ensues, when God is no longer seen and hope expires. It is this underlying thought that connects ver. 17 with ver. 18.—W. H. H.]

Ver. 18. **Because of the mountain of Zion, which is [has become] desolate, the foxes walk upon it.** The Mount of Zion is here evidently intended, not in the restricted sense, but in the wider sense in which it "includes Moriah." See DELITZSCH on Ps. ii. 6; ix. 12; lxxvi. 3, etc. [The name Zion is used throughout the Lamentations, with great uniformity and precision, of Jerusalem as the theocratic city, where God has His dwelling-place, and always with special reference to the most sacred precincts of that city, where were the Temple of God and the palace of the king. Here the word *Mount* makes the designation more plain. The whole city, doubtless, is intended; but it is the city regarded as the dwelling-place of God, the throne of the Theocracy. Probably the word is always used by the Prophets in this sense; and a regard to this fact will spare us the difficulties of determining whether Mount Moriah, the Temple mount, was included generically in Mount Zion, or is always to be distinguished from Mount Zion.—W. H. H.] — **The foxes walk [have walked] upon it.** Where these beasts live the habitations of men must have ceased to exist. See Ps. lxxiii. 11; comp. Judg. xv. 4; Ex. xiii. 4. It may also be properly assumed, that if Jerusalem had been destroyed within a few weeks, those ravenous beasts were busily engaged roaming through its holy precincts seeking for the carcasses of the dead. [**Foxes.** דְּלָאִים . *Jackals*, BOOTHROYD, WORDSWORTH, GERLACH. See KITTO's *Cyc. Bib. Lit.* If preying on dead men was mentioned, or even distinctly hinted at, we might be sure that the jackal, or wolf, or some other ravenous member of the canine species, is probably intended; for foxes are not addicted to this. A better reason for supposing that *jackals* are meant, is the plural form of the word (though this could be explained by the preference of the writer for terminations in ים , as if they went

about on the Holy Mount in companies; for the jackal is a gregarious, the fox a solitary animal.

But the Hebrew דְּלָאִים , may mean, not walking about on the mountain, but *walking* in the frequentative sense, or *living* (see דָּלָה , Piel in Eccl. iv. 15) in the mountain. In this case the reference would be to these animals, whether foxes or jackals, having their burrows there, remaining there permanently and undisturbed. This gives a better idea of the utter desolation that reigned on Mount Zion, and is more consonant with the fact, that more than "a few weeks" must have elapsed since the city was completely destroyed and consumed to its foundations, and, therefore, there were no corpses there to invite the predatory excursions of the jackals.—But what is the connection of ver. 18 with ver. 17? How is the

preposition לְ to be translated? BROUGHTON very elegantly preserves the obscurity of the original; "*For this our heart is sick, for these things our eyes be dim. For Mount Zion which is desolate, the foxes walk upon it.*" We can translate לְ , as in the preceding verse, *on account of*, and then this verse is immediately connected with the preceding verse, and assigns an additional reason, why the heart is sick, and the eyes dim, namely, that Mount Zion is desolate. That is the same as saying, that God has withdrawn from His people: their heart is faint and their eyes dim on account of past and present troubles, and also because there is no prospect of relief for them, for God's house is destroyed, and Jehovah has forsaken His people. This is excellent sense, and were there no question as to the grammatical construction we might be satisfied with it. But we may translate לְ , *as to*

(GERLACH, über), *as to Mount Zion which has become desolate, the foxes have walked upon it.* Thus rendered, this verse is independent of the preceding verse as to grammatical construction, but intimately related to it in sense. This is recommended by several considerations. 1. לְ , by itself, rarely has the sense of *on account of*. 2. The וְ , *relativum*, properly throws the idea connected with it into a parenthesis. If so, then the idea that *Zion lies waste*, is not the prominent idea, but is subordinate to what, in itself is an insignificant fact, that *the foxes walk upon it*. Surely that could not constitute the climax of their grief, who had to lament for dishonored women, princes, and elders, and the cruellest oppression of tender children! 3. If the foxes walking on Zion is a fact significant of something else of far deeper import (as in truth it is, though this method of construction does not suggest that interpretation), yet in such a case it is to be observed, that the לְ should be repeated before the last clause. *Our heart is faint, our eyes dim, Because of Mount Zion, because the foxes walk upon it.* In every case the construction is awkward.

4. By taking לְ in the sense of *as to*, we have perfect grammatical construction: *As to Mount Zion, which has become desolate, the foxes walk upon*

it! 5. This at once suggests the real force of the expression, *the foxes walk upon it*, and gives dignity to what else would be an insignificant culmination point of the sublime grief expressed in what precedes. *As to Mount Zion*, from whence ought to come our help and salvation, the foxes have it now for their home! It is no longer the dwelling-place of God, and the refuge of His people. This is no sentimental effusion of grief, that the foxes roam where the proud and happy city once stood. It is the expression of a terrible

truth, that Jehovah had forsaken His people; and what had been His dwelling-place, now laid waste and destroyed, is the home of wild beasts. 6. This explanation is favored by the emphatic declaration that follows in ver. 19, and especially by the emphatic expression of the personal pronoun: *Thou, Jehovah art forever*. Thy dwelling-place is the home of the wild beasts, but Thou Thyself dost still exist, dost still reign, and Thy people pray Thee to return to them, and have mercy upon them.—W. H. H.]

V. 19-22.

19 Thou, O LORD, remainest forever; thy throne from generation to generation.
20, 21 Wherefore dost thou forget us forever, and forsake us so long time? Turn thou
22 us unto thee, O LORD, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

TEXTUAL AND GRAMMATICAL.

Ver. 19.—[BLAYNEY: "The LXX., Syr., Vulg. and Arabic all express the conjunction at the beginning of this verse. Two MSS. read *ואתה*, and so it is found in the notes of the celebrated printed Bible, No. 300"]—*בְּעַדְךָ*, frequently in Jeremiah, i. 15; iii. 17, *etc.*—*לְדוֹר וָדוֹר* Jeremiah never uses. He says only once *דוֹר וָדוֹר*, i. 39. [The writer who only once used a common expression with a common preposition, is the very one who would be likely only once to use the same expression with another preposition.—W. H. H.]

Ver. 20.—*לְנֶצַח*, Jer. iii. 5; i. 89.—*שָׁבַח*, Jer. ii. 32; iii. 21, *etc.*—*עוֹנֵךְ*, Jer. ii. 13; xli. 7, *etc.*—*אָרָךְ* Jeremiah never uses. See Ps. xciii. 6; xciii. 5.

Ver. 21.—The verb *הָרַשׁ* (except here, used only in Piel and Hiph.) is not found in Jeremiah.—*בְּכָרְךָ*, see Jer. xxx. 30.

Ver. 22.—*כִּי־אָמַרְתָּ*, Jer. xiv. 19, ii. 37; vi. 30, *etc.*—*בְּצַדְךָ*, Jer. xxxvii. 5.—*כִּי־אָמַרְתָּ* Jeremiah uses twice, xviii. 13; xlviii. 16; *עַד־אָמַרְתָּ* never. [Poor little *עַד*, slighted by Jeremiah twice! takes its revenge by having the last word to say against his authorship of the Lamentations.—W. H. H.]

EXEGETICAL AND CRITICAL.

Vers. 19-22. This short prayer contains four thoughts. 1. A positive source of consolation; the throne of the Lord stands immovably fast, ver. 19. 2. A question: Why then should the Lord forget His people forever? ver. 20. 3. A petition: that the Lord would re-establish His people spiritually and temporally, ver. 21. 4. A negative source of consolation: the Lord cannot be angry forever, ver. 22.

Ver. 19. **Thou, O LORD**.—*Thou, Jehovah*. [BLAYNEY, BOOTHROYD, NOYES: *But Thou, Jehovah*. See Textual notes above. Whether the originally belonged to the text or not, the emphatic expression of the personal pronoun *אתה*, and the parallelism between vers. 18 and 19, involve the sense of *but, yet, or as to*, before the pronoun. *As to Zion*, it is desolate,—*but Thou endurest forever*, or *as to Thee*, though Thy dwelling-place is gone, *Thou endurest*. GATAKER indicates this in this brief note. "*But, or Yet, to be supplied*."—W. H. H.]—**Remainest forever**.—[lit., *sittest forever*. But when this is said of God or of human monarchs, it always refers to their occupying the throne; see Ps. lxi. 8 (7); ix. 5 (4), 12 (11); Zech. vi. 13. The king *sits*, the subject stands. The instant mention of the throne, shows that this must be the meaning here. Not God's continual existence,

but His uninterrupted sovereignty over His creatures. HENDERSON and NOYES translate, *sittest as king*. But this seems to lower the thought to a comparison with human monarchs. Though God is called and is a King, yet it is not as any ordinary king that He occupies the throne. GERLACH translates, *Thou art enthroned forever*. This produces a slight tautology. *Thou reignest forever* (GATAKER), may, perhaps, be as accurate a translation of the word, as our English affords.—W. H. H.]—**Thy throne from generation to generation**. See Ps. xlv. 7; lxxxix. 6; xciii. 2. In opposition to the desolation of the external sanctuary, the Poet holds up before himself the consolation, that the Lord Himself nevertheless sits firmly on His throne and His kingdom remains immovable. The heathen could destroy the Temple; to the Lord Himself they could do no harm. See Ps. ix. 8 (7); xxix. 16, cxlvi. 10; cxlv. 1.

Ver. 20. **Wherefore dost thou forget us forever, and forsake us so long time?** (*marg. for length of days*). *Why shouldst Thou forever forget us, and forsake us for long time?* It ought to be distinctly observed, that it is not said *שָׁכַחְתָּנוּ*, *Thou hast forgotten*, *עָזַבְתָּנוּ*, *Thou hast forsaken*. The Poet does not ask, *Why hast Thou forgotten and forsaken us forever?* But why wouldst or shouldst Thou forsake us forever? That He would do this, the Poet cannot believe. See Ps. lxxiv. 2 (1); lxxvii. 8-10 (7-9). [As

OWEN has suggested, we are undoubtedly to regard this as a prayer for present and immediate relief. The Prophet well understood that the captivity would not end before seventy years. That for that time at least Zion must remain desolate. He also firmly believed that after that time, the people would return to their own land, and God would dwell on Mount Zion. He could not therefore ask, with any reference to the possibility of such a thing, if God intended to forsake the Jewish people forever? But what He does ask is, if He would forever or *always* (נצח, constantly, continuously) forget and forsake for length of days, for a long period of time, or for all their life-time, that suffering generation of His people? Would He leave them in their present misery without any relief, any show of mercy? Though Zion was desolate, and God had withdrawn His theocratic presence from the people, and the Prophet knew that He would not in that sense return to the people again, till that sinful generation was dead, yet, he says, Thou still art God, Thou reignest forever, Thy throne remains unmoved by any mundane events,—why then shouldst Thou continuously, persistently forget us and completely abandon us to our present sorrow? The pronoun *us* here, embraces the persons of those embraced by the *us* in the preceding verses of the Song. Had he intended the people as such, and not the people individually considered, he would probably have used some such designation as *the daughter of Thy people*, or simply *Thy people*. The prayer as thus interpreted was answered. Long before the captivity ended, God had mercy on the sufferers, gave them favor in the eyes of men, and relieved them from many of their distresses. The verse then ought to be translated, *Wherefore shouldst Thou always forget us, shouldst Thou abandon us*—i. e. to our present misery—for length of days, that is, for any long but indefinite period of time?—W. H. H.]

Ver. 21. **Turn Thou us unto Thee, O LORD—Jehovah—and we shall be turned.** The Poet well knows that a restoration is possible; but he also knows its conditions. He has before his eyes what is said in Jer. xxxi. 16-22; iii. 1-4, 12, in which the idea שׁוּב [to turn] is employed in a variety of ways.—The words הִשְׁכֵּנִי וְנִשְׁכְּרָה [turn us and we shall turn] are a direct quotation from Jer. xxxi. 18. See remarks on that passage. Comp. Ps. lxxx. 4 (3), 8 (7), 20 (19). The question is whether the Poet prayed only for temporal, or only for spiritual restoration? It is in point of fact not imaginable, that there could be one without the other. But he knows that in order to either kind of restoration, the Lord must take the initiative. And especially, first of all, He must lead back the people to Himself. Only when the Lord has accomplished this—but then most certainly—will the people return back to the Lord and to the place of His gracious presence and so be restored to the old covenant relationship. [There are three ways of understanding this prayer, which Dr. NÄGELSACH has not distinguished with his usual admirable perspicuity. 1. It can be understood as a prayer for the restoration of the old condition of things, involv-

ing a return to their own land. OWEN: “The meaning of this sentence is,” says GROTIUS, ‘Restore us to Thy favor, that we may be restored to our ancient state.’ Were this evidently the meaning, the rendering ought to be thus,—*Restore us, O Jehovah, to Thyself, that we may be restored.*” It is obvious that the words so translated do not express what is claimed for them. *Restore us to Thyself, that we may be restored*, can only mean that we may be restored to Thyself. This might involve as a consequence the return of the “ancient state.” But if that had been the main idea, it would have been differently expressed. Besides people are apt to pray for what they most need and are likely to get. The pressing need of the people now, was instant relief from suffering. This they might have without a return to their land. The latter they could not expect for themselves, and were sure that it would come eventually to a future generation. 2. In a strictly theocratic sense. That God would bring them back to Himself and they be restored to His favor and blessed with all the blessings of the covenant. This would not involve necessarily an immediate return to their own land; and gives a good sense. Yet it does not seem fully to express the natural meaning of the words. Nor is it grammatically correct to take שׁוּב in a passive, instead of an active sense.

3. It can be regarded as a prayer for converting grace. *Turn Thou us to Thyself and we shall turn*, i. e. to Thee. This is the simplest and most natural translation. It is consistent with the fact, that the people throughout this Song, while speaking collectively, are yet regarded as individuals. It harmonizes with the evident meaning of ver. 20. It is such a prayer as was eminently proper in their circumstances. It is consistent with the whole doctrine of the Bible in regard to converting grace, or the grace of repentance. Finally, it prepares the way for the final petition, *renew our days as of old.*—W. H. H.].—**Renew our days as of old.** The construction is a prolepsis. *Renew our days*, i. e. *vitam, vitam conditionem*, Job x. 6, so that they may be as they were formerly. [This petition is general and comprehensive. It reaches forward to the time when all they had possessed and enjoyed would be theirs again as a people,—Country, Temple, Priest, Prophet, and King. But it does not require the instant or even speedy fulfilment of these things; nor does this petition afford any ground for the argument (OWEN) that the preceding petition must be of the same purport.—W. H. H.]

Ver. 22. **But Thou hast utterly rejected us; (marg. For wilt Thou utterly reject us?) Thou art very wroth against us. Or hast Thou wholly rejected us, and art exceedingly angry with us?** The verse contains, as remarked above, a negative fundamental statement. The meaning of the conjunction וְאִם [but, except, unless] is, *it may be then that.* See Gen. xxviii. 17; Is. xlii. 19; Prov. iii. 12; my *Gr.* § 110, 4, note, EWALD, § 356. The idea of realization is to be supplied before the conjunction, from the foregoing prayer; this will be done, *unless Thou mayest have utterly abandoned us.* [CALVIN: *Except Thou hast wholly rejected us, and hast become very angry*

with us. BOOTHROYD puts the first clause interrogatively, *For wilt Thou altogether cast us off? Thou hast been wroth against us exceedingly.* But both verbs are preterites, and neither can be taken in a future sense. For the same reason, the verbs cannot be translated as NOYES renders them, taking both clauses interrogatively, *For shouldst Thou utterly reject us? Shouldst Thou be so exceedingly wroth against us?* We must either accept the sense of Dr. NÆGELSBACH's translation, with which CALVIN and GERLACH agree, or accept the text of the English Version, with which agree Sept., Syr., Arab., Vulg., Targ., BROUGHTON, BLATNEY, HENDERSON, and OWEN, an imposing weight of authority. If we adopt the latter sense, then we must accept of OWEN's as the only possible explanation, that the reference is to themselves as individuals, not as representatives of the Jewish race. They knew that God had not utterly rejected the nation. They knew that as a nation, they would be restored to their land. In either case, the opinion that this prayer is a prayer for immediate relief as individuals, and not for final restoration as a nation, is evident. For, if we adopt the sense of the text of the English version, we cannot believe that Jeremiah meant to announce the utter rejection of the nation; and if we prefer the sense of the margin of the English version, we cannot believe that Jeremiah would close this magnificent poem with a question involving the possibility of God's utter rejection of the whole nation. Rather, we must regard these closing words as one last plaintive cry for mercy,—*unless Thou hast utterly rejected us, who are now in misery, and hast become exceedingly angry with us, so that Thy wrath cannot be appeased, and the mercy, we implore in vain for ourselves, is to be reserved for another and more pious generation of Israelites.*—W. H. H.]

The Hebrew codices repeat, for the purpose of synagogue reading, after ver. 22, the words of ver. 21, as they do also [repeat the verse before the last, after the last verse] at the close of Isaiah, Malachi, and Ecclesiastes, "in order to close with consolatory words." See DELITZSCH, Is. p. 651. [HUGH BROUGHTON: *Turn us, O Eternal, unto Thee, and we shall return; renew our days as of old.* The ver. 21 is one of the four which, in the Massoreth Bible, are printed as a postscript for better memory. Another is the last save one in Ecclesiastes, another the last save one in Esay, the fourth the last save one in Malachi; as I noted upon Ecclesiastes. These sayings contain the main of the writers. That in Ecclesiastes biddeth us look for all happiness in the world to come, that of Esay telleth how all Moyse's policy shall end. That of Malachi sheweth how John Baptist shall begin the New Testament. And this of Jeremy telleth that God will begin a new state for his people. Upon that they studied in Babylon fifty years, and they made themselves a golden age, knowing that the kingdom of Christ was in suffering. Afterwards they are plainly told of the true kingdom, and be renewed, as of old. This verse was given in the beginning of the captivity for a comfort that way." WORDSWORTH: "*Turn Thou us unto Thee, O Lord, and we shall be turned.* A very appropriate prayer for Israel weeping over the ruins

of Jerusalem,—destroyed first by the Chaldean armies, and next, on the anniversary of the same day, by the power of Rome, for its sins. Israel says, 'Turn Thou us, O Lord, and we shall be turned;' and the Apostle of Israel, the great Hebrew of the Hebrews, St. Paul, says, 'Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn unto the Lord, the veil shall be taken away' (2 Cor. iii. 15, 16). May He hasten the time! Then the dirge of Lamentation will be changed into a jubilee of joy."]

DOCTRINAL AND ETHICAL.

1. Ver. 1. **Remember, O LORD.** "It is unworthy of the majesty of God to impute the fault of forgetfulness to Him, but He may be entreated to be mindful or to remember, in order to render speedy assistance to the needy, and thus make manifest what [*viz.* His remembrance] was before concealed." RHABANUS IN GHISLER., p. 213.

2. Ver. 1. [**Consider, and behold.** CALVIN: "The words, though brief and concise, yet contain a useful doctrine, that God is pleased to bring help to the miserable when their evils come to an account before Him, especially when they are unjustly oppressed. It is indeed certain, that nothing is unknown to God, but this mode of speaking is according to the perceptions of men; for we think that God disregards our miseries, or we imagine that His back is turned to us when He does not immediately succor us. But He is simply to be asked to look on our evils, . . . as soon as He is pleased to look on the evils we suffer, aid is at the same time prepared for us."—**Our reproach.** CALVIN: "There is mention especially made of *reproach*, that the indignity might move God the more; for it was for this end that He took the people under His protection, that they might be for His glory and honor, as Moses says. As then, it was God's will that the riches of His glory should appear in that people, nothing could have been more inconsistent than that, instead of glory, they should have nothing but disgrace and reproach. This, then, is the reason why the Prophet makes a special mention of the *reproach* of the people."]

8. Ver. 1. "He does not say, 'Remember, O Lord, our enemies, that they may suffer as their deeds deserve,' but, 'Be mindful of what has happened to us,' as if he would say in effect, 'Remembering the evils which we suffer take them away, but overlook the doers of them.' When he says, 'What has happened,' or 'what has been done to us,' he discriminates between what we suffer and what is natural [normal], for these evils are not natural or normal, but accidental, resulting from the manifold effects of sin." PASCHASIUS IN GHISLER., p. 213.

4. Ver. 1. "The cross seems all the lighter when we lament over it to a true, confidential friend, and show him how it pains us, and he with brotherly sympathy or good advice, removes from us a part of our burden. But men cannot always help us, however sincerely they desire to do so. But he who commends his affairs to God, complains to the right and faithful Helper, who has invited us to pray to Him (Ps. xlii. 6; xxvii. 8; xxxvii. 5; lv. 23; Sir. ii. 11)." EGID. HUN-

nius. "In adversity we should not, with the Papists, fly for assistance to the dead, who are ignorant of our afflictions (Is. lxiii. 16;) nor, with the superstitious and profane, to magicians and wizards (Is. viii. 19, 20); but, after the example of the church in this passage, we should fly to the Lord (Hos. vi. 1-3 [E. V. Hos. v. 15-vi. 2]; 2 Chr. xx. 12)." FÖRSTER.

6. Vers. 2-16. "Because everything contained in this list of evils was long before predicted to the Israelites with the greatest exactness [lit. *to a very hair's breadth*] in the ancient Mosaic list [of curses], contained in the twenty-eighth chapter of Deuteronomy, . . . we learn from the agreement of the Mosaic list with the manifest *eventu* or fulfilment in the captive people of Judah, how the threatenings, contained for us in God's word are to be regarded, not as mere empty, inefficient words to terrify us, but for an undoubted, sure, and certain reckoning and list, whereby God's temporal and eternal wrath from Heaven against the ungodly is revealed and threatened, as it is written in the first chapter of Romans." EOID. HUNNIUS. "This is useful, that we may carry the cup straight, and look well to ourselves, lest it may happen to us in the same way that faith comes to be experience." CRAMER.

6. Ver. 2. "That these things may not happen to us also, let us be pious, upright, and temperate in the acquisition, possession, and use of our property; in reference to which Paul admonishes us in 1 Cor. vii. 30, 31, that while we are in the world, we should not use the world [Vulg.], that we may have worldly possessions, but should possess them as though we had them not. Besides that threefold woe of Habakkuk (ii. 6) presses hard upon us. Use is commendable, abuse criminal." FÖRSTER.

7. Ver. 8. **Our mothers are as widows.** "By mothers are intended the seven synagogues, which are known to have been established principally on the Mount Olives, from which flowed the milk of doctrine. . . . But in the time of the siege or of the Chaldean ravages, their children having been removed, they were abandoned and consumed with fire." PASCHASIVS IN GHISLER., p. 214.

8. Vers. 4, 6, 9, 10. "We learn especially how God punishes the misuse of His gifts of plenty and abundance; when, for instance, men are not thankful to God in times of profusion and cheapness, but squander uselessly His gifts, wine and fruits of the earth, by gormandizing and carousing, gluttonizing and guzzling, banqueting and tipping; then God withdraws His blessings and gifts; food becomes scarce so that it is not easily procured; and He sends a famine so that water and precious bread can hardly be obtained, as was the case with the Jewish people. But they had well deserved it by their rioting, which the Prophet Isaiah long before rebuked, when he enumerated, among other gross vices of the house of Judah, drunkenness also, and called down a woe upon it (Is. v. 11-13, comp. Amos vi. 4-7) . . . But the punishment terminates not in temporal poverty. Excessive indulgence in eating and drinking is such a pernicious vice that a man forfeits thereby his part in the Kingdom of Heaven (1 Cor. vi. 9, 10), and must be deprived of eternal happiness, and must suffer thirst with

the rich drunkard eternally in the flames of Hell (Luke xvi.; Is. v. 14)." EOID. HUNNIUS.

9. Ver. 6. "According to the real meaning of the Hebrew, the church weeps for her children, when members of Christ and ministers of the altar, for the sake of earthly things, give the hand to those more powerful or to worldly men, who are rendered foul by the blackness of their [ill-gotten] wealth or other crimes." PASCHASIVS IN GHISLER., p. 216.

10. Ver. 7. "Undeservedly, O Roman, must thou pay the penalty for the sins of thine ancestors." HORACE, Odes, B. III., Ode 6. "Already have we sufficiently expiated the perjury of the Laomedonian Troy with our blood." VIRGIL, *Georg.* I., 501, 2. "This is rightly lamented in the church also, that when the priests and the princes of the earth are delinquent, for their faults, as it were, the people are punished." PASCHASIVS IN GHISLER., p. 218. "When their kings act the fool, the Greeks are punished." HORACE.

11. Ver. 7. [POOL'S *Annot.*: "We must not understand this in the same sense as Ex. xviii. 2, where God reflecteth upon them for using a proverb to this sense. It is the Prophet who here speaketh, and in the name of the godly Jews, who would not excuse themselves as if they suffered merely for their forefathers' sins. But the Prophet confesseth and bewaileth that God had punished their iniquities and the iniquities of their forefathers together; and it was better with their forefathers who had sinned, and were dead and gone, than with them, upon whom the punishment of their iniquity did abide, and was like so to do for a long time."—**Our fathers have sinned, and are not.** CALVIN: "Our Prophet's object was to turn God to mercy; and to attain this object he says, 'O Lord, Thou indeed hast hitherto executed just punishment, because our fathers had very long abused Thy goodness and forbearance; but now the time has come for Thee to try and prove whether we are like our fathers; as then, they have perished as they deserved, receive us now into favor.' We hence see that thus no quarrel or contention is carried on with God, but only that the miserable exiles ask God to look on them, since their fathers, who had provoked God and had experienced His dreadful vengeance, were already dead."—**And we have borne their iniquities.** CALVIN: "When he says that the sons bore the iniquities of the fathers, though it be a strong expression, yet its meaning is not as though God, without reason, punished their children and not their fathers; for unalterable is that declaration, 'The son shall not bear the iniquity of the father, nor the father the iniquity of the son; but the soul that sinneth it shall die' (Ex. xviii. 20). It may yet be said that the children are loaded with the sins of their fathers, because God, as He declares by Moses, extends His vengeance to the third and fourth generation (Ex. xx. 5). And He says also in another place, 'I will return into the bosom of children the iniquity of their fathers' (Jer. xxxii. 18). God then continued His vengeance to their posterity. But yet there is no doubt but that the children who had been so severely punished, bore also the punishment of their own iniquity, for they deserved a hundred deaths. But these two things well agree together,

that God returns the iniquity of the fathers into the bosom of their children, and yet that the children are chastised for their own sins." HENRY: "They acknowledge the reproach of sin which they bear. This comes in, in the midst of their complaints, but may well be put in the front of them. This is not here a peevish complaint, or an imputation of unrighteousness to God, like what we have in Jer. xxxi. 29; Ez. xviii. 2, but a penitent confession of the sins of their ancestors, which they themselves had also persisted in, for which they now justly suffered. Thusthey submit themselves to the Divine justice, and refer themselves to the Divine pity. And, truly, the sins God looks back upon in punishing, we must look back upon in repenting, and must notice all that will help to justify God in correcting us. And if we be penitent and patient under what we suffer for the sins of our fathers, we may expect that He who punishes will pity, and soon return in mercy."]

11. Ver. 8. "Here occurs a lesson concerning slavery, in reference to which we must hold, that it may be regarded as belonging to the law of nations, but cannot be considered as belonging to the law of nature, because man was created and born for a state of liberty, but slavery is the punishment of sin, as is evident from Gen. ix. 25, where slavery was legally imposed upon Ham, who is, as it were, the patriarch of slaves." FÖRSTER.—[**Servants have ruled over us.** CLARKE: "To be subject to such is the most painful and dishonorable bondage:—

Quid domini faciant, audent cum talia fures?
Virg. Ecl. iii. 16.

'Since slaves so insolent are grown,
What may not masters do?']

12. Vers. 11-14. "We see by means of a passage relating to the Jews of that same period, when women begin to be haughty and virgins proud, that they are brought to dishonor and shame (Is. iii. 16-24). We see and learn also, when princes and chief men and the nobles in a land and nation boast of their position and worth, what perchance sometimes happens to them on that account. . . . Likewise when the old men or elders in the gates, or in their courts, let every sort of unrighteousness go free and for the sake of reward and gifts pervert the right, and yet will not allow their jurisdiction to be amended, as the elders in Judah would not be rebuked by the Prophets, then we see and learn, what follows thereon, that God lets the court and court-houses at last be reformed by the warriors with the broad axe, that court and judges may be converted, and court-houses lie in dust and ashes.

. . . Further, if the young men make too much of their sports, and young women of their songs and dances, we see and learn that God can cast the instruments of music out of their hands, and change their songs and dances into woful lamentations, as happened to the wilful youth among the Jewish people: to those who, before the Babylonish captivity, treated that matter too lightly, misused their music in their feasts and entertainments, so that the Prophets, Isaiah in his fifteenth chapter, Amos in his sixteenth, as also Jeremiah and others, were compelled to preach against it with all their might. But because their preaching was not heeded, God sent the Babylonians,

who stopped their proceedings, so that their pipes fell into the ashes, and their stringed instruments into the dirt, and they at Babylon had to hang up their harps on the willow-trees that were there, as is said in Ps. cxxxvii., and to carry instead of them mill-stones and wood, till they stumbled and fell under their burdens." EOID. HUNNIUS.

13. Ver. 13. "**The children fell under the wood.** The reason for this, according to our explanation was, because they were unwilling to believe on the Christ hanging on the wood. Hence one of the Apostles says, The cross is foolishness to the Gentiles, and to the Jews a stumbling-block. So then, they fell down under the wood, because they were unwilling to acknowledge that life which hangs upon the wood in order to destroy death." PASCHASIUS in GHISLER., p. 218.

14. Ver. 14. **Music.** "Music is an unsuitable mode of expression for grief." Another saying of RHABANUS in GHISLER., p. 221. [And one wholly unworthy of repetition; especially impertinent as a comment on a lyrical dirge that sang its sorrows with the accompaniment of musical instruments. The young men gave up their merry, jovial songs, to stand weeping around their aged Prophet, as he poured out the lamentations of the church, in measured cadences, that added the melting pathos of music to his words and helped to relieve their swelling hearts of some of their tumultuous grief.—W. H. H.]

15. Ver. 16. **The crown is fallen from our head.** "When the church loses the grace of faith, her crowning honor falls from her head, because she exchanges the Lord of glory for the perfidy of falsehood. But that the Lord is indeed the crown of the church, Isaiah testifies, when he says, 'In that day the Lord of hosts shall be a crown of glory and a diadem of joy to the residue of His people' (Is. xxviii. 5). . . . Virtually the crown on our head vanishes, when His good-will is lost. In reference to which the Prophet sings in congratulatory strains, 'With the shield of Thy good-will Thou hast crowned us, O Lord,' Ps. v. 13 (12)." PASCHASIUS. [CALVIN: "By the crown of the head he no doubt understands all those ornaments, by which that people had been adorned. They had a kingdom and priesthood, which were like two luminaries or two precious jewels; they had also other things by which the Lord had adorned them. As, then, they were endued with such excellent things, they are said to have borne a crown on their head. But a crown was not only taken for a diadem,—it was also a symbol of joy and of honor; for not only kings then wore crowns, but men were crowned at weddings and feasts, at games also, and theatres. The Prophet, in a word, complains that though many ornaments did belong to the people, yet now they were denuded of them all: *The crown, he says, has fallen from our head.*"—"We can use this plaint to-day, not inappropriately, with regard to the condition of the Roman empire; and that it may be restored, by Divine favor, to its integrity and splendor, we should devoutly pray." FÖRSTER.

16. Ver. 16. **The crown has fallen from our head.** "Here arises a question, How can this be reconciled with the promise or prophecy

of Jacob, in Gen. xlix. 10? . . . The Rabbins have given it as their opinion, that the prophecy of Jacob must be understood thus,—The sceptre shall not depart from Judah, until the king of Babylon, Nebuchadnezzar, comes, who will cast down the sceptre of Judah. To this we answer, firstly; That their banishment was only a punishment for an inconsiderably short time. . . . Again it happened, that after the Babylonish captivity they had again their own regent in their own country. . . . Besides, God so wonderfully ordered it, that in the midst of the Babylonish captivity this sceptre of Judah made itself plainly visible. Whereas Daniel and his companions, who were of the royal lineage, and also of the house of David, were not only elevated to high position at the Babylonian court, but Daniel was appointed at Babylon one of the chiefest princes over the whole land (Dan. iii.). . . . Add to this, that Jehoiachin, the king of Judah, must be raised up again from the dust, and honored and treated as a king." Egid. HUNNIUS.

17. Ver. 18. [**Woe unto us, that we have sinned!**] CALVIN: "When we are pressed down by adversities, Satan will excite us to sorrow, and at the same time hurry us on to rage, except this doctrine comes to our minds, that we have to do with God, who is a righteous Judge. For the knowledge of our sins will tame our pride, and also check all those clamorous complaints, which the unbelieving are wont to utter when they rise up against God. Our evils, then, ought to lead us to consider God's judgment and to confess our sins."—SCOTT: "As wasting wars, terrible famines, and heavy oppressions or persecutions come upon nations, for the sins of former and present generations, when their appointed measure of iniquity is filled up: so the accumulating sins of a man's whole life will be punished with tremendous vengeance at last; except he obtain an interest in Him, 'who bare our sins in His own body on the tree.' The wrath of God turns the sinner's mirth into mourning, his liberty into bondage, and his honor into disgrace: for this the crown is fallen from our heads, and woe unto us that we have sinned!"

18. Ver. 17. "Rightly is the heart said to be made sorrowful on account of sin, because where iniquity takes possession of the heart and burdens it, it is no longer the habitation of the Holy Spirit; but the whole mind is obscured by the mist of sin, while the grace of the Most High Paraclete disdains to shed abroad its enlightening influences in that mind. For the Holy Spirit of knowledge flees from deception (*factum*, i. e. *facturam*, *fraudem*), and wisdom will not enter a malevolent soul." RHABANUS, in GHISLER., p. 221.

19. Ver. 18. **The foxes walk upon it.**—"The same fate which Mount Zion formerly experienced, many Mount Zions, i. e. churches, experience to-day, which a few years ago were enthusiastically devoted to the Lutheran faith, but now, alas for their wretchedness! the foxes run about them destroying the vineyards (Cant. ii. 15)." FÖRSTER.

20. Vers. 19-21. "After Jeremiah has related copiously and in detail all his own sorrows and those of his people, he closes at last with a prayer, to be a lesson to us, that we should do likewise. And as Jeremiah did not permit him-

self to be deterred from prayer by his own sins and those of the people, which were more in number than the sands of the sea, nor frightened from it by the grievous wrath of God; so we also, neither on account of our sins, nor yet because of the wrath of God, should restrain prayer." *Würtemb. Summarien.*

21. Ver. 19. **Thou, O LORD, remainest forever.** "His is an eternal continuance. But that Being (*Esse*) which exists, is that Being (*Esse*), in which the Father in the Son and the Son in the Father exist, so that they have a common eternity and are essentially one forever." PASCHASIUS in GHISLER., p. 223. [FAUSSET: "(Ps. cii. 12). The perpetuity of God's rule over human affairs, however He may seem to let His people be oppressed for a time, is their ground of hope of restoration."—CALVIN: "When we fix our eyes on present things, we must necessarily vacillate, as there is nothing permanent in the world; and when adversities bring a cloud over our eyes, then faith in a manner vanishes, at least we are troubled and stand amazed. Now the remedy is, to raise up our eyes to God, for however confounded things may be in the world, yet He remains always the same. His truth may indeed be hidden from us, yet it remains in Him. In short, were the world to change and perish a hundred times, nothing could ever affect the immutability of God. There is, then, no doubt but that the Prophet wished to take courage and to raise himself up to a firm hope, when he exclaimed, 'Thou, O God, remainest forever.' By the word *sitting* or *remaining*, he doubtless meant that the world is governed by God. We know that God has no body, but the word *sitting* is to be taken metaphorically, for He is no God except He be the Judge of the world."]

22. Ver. 19. [**Thy throne from generation to generation.**] CALVIN: "The throne of God designates the government of the world. But if God be the Judge of the world, then He doeth nothing, or suffereth nothing to be done, but according to His supreme wisdom and justice. . . . The throne of God is set in opposition to chance or uncertain changes which ungodly men dream of; for when they see things in great confusion in the world, they say that it is the wheel of fortune, they say that all things happen through blind fate. Then the Prophet, that he might not be cast down with the unbelieving, refers to the throne of God, and strengthens himself in this doctrine of true religion,—that God nevertheless *sits on this throne*, though things are thus confounded, though all things fluctuate; yes, even though storms and tempests mingle as it were heaven and earth together, yet God sits on His throne amid all these disturbances. However turbulent, then, all the elements may be, this derogates nothing from the righteous and perpetual judgment of God. This is the meaning of the words; and hence fruit and benefit may be easily gathered."]

23. Ver. 20. **Wherefore dost Thou forget us forever?** "Not that God could have lost the treasures of memory or of knowledge; but because He delays, on account of some hidden purpose, to render aid immediately, while He seems to condemn those who pray to Him and

offers no consolation to their hearts. . . . By reason of human frailty, the mind burdened with troubles thinks God forgetful. For forgetfulness closes the fountain of charity, quickly takes away the faculty of compassion, blunts the edge of the grace that is to be conferred, and does not allow immediate assistance to those who are placed in misery." PASCHASIUS in GHISLER., p. 224. [CALVIN: "He seems here to expostulate with God; but the faithful, even when they patiently bear their evils, and submit to God's scourges, do yet familiarly deposit their complaints in His bosom, and thus unburden themselves. We see that David prayed, and no doubt by the real impulse of the Spirit, and at the same time expostulated, 'Why dost Thou forget me perpetually?' Ps. xiii. 1. Nor is there a doubt but that the Prophet took this complaint from David. Let us, then, know, that though the faithful sometimes take this liberty of expostulating with God, yet they do not put off reverence, modesty, submission, or humility. For when the Prophet thus inquired why God should forever forget His people and forsake them, he no doubt relied on his own prophecies, which he knew had proceeded from God, and thus he deferred his hope until the end of the seventy years, for that time had been prefixed by God. But it was according to human judgment that he complained in his own person and in that of the faithful, that the affliction was long; nor is there a doubt but that he dictated this form of prayer to the faithful, that it might be retained after his death. He, then, formed this prayer, not only according to his own feeling, and for the direction of those of his own age; but his purpose was to supply the faithful with a prayer after his own death, so that they might flee to the mercy of God. We now, then, perceive how complaints of this kind ought to be understood, when the prophets asked 'How long?' as though they stimulated God to hasten the time; for it cannot be, when we are pressed down by many evils, but that we wish help to be accelerated; for faith does not wholly strip us of all cares and anxieties. But when we thus pray, let us remember that our times are at the will and in the hand of God, and that we ought not to hasten too much. It is, then, lawful for us on the one hand to ask God to hasten; but, on the other hand, we ought to check our impatience and wait until the suitable time comes. Both these things the Prophet no doubt joined together when he said, *Why shouldst Thou perpetually forget us and forsake us?*"]

24. Vers. 21, 22. "Since the people in their prayer longed so earnestly for their fatherland, that they might be permitted to return home again, we should take example from this, in what fashion we should yearn after the heavenly fatherland, out of which we have been driven by sin and transgression, and thrust into this empty Babylon of a sinful world. . . . In Ps. cxvi. the unspeakably great joy is described, which the Jews will experience when they return again into their fatherland, out of the Babylonish house of slavery and imprisonment. . . . If the people of God so rejoiced and exulted with loud shouts of joy, over the return to their earthly fatherland, how much greater joy there will be, when the elect are actually in the great blessed

home-gathering, brought into the eternal, imperishable Jerusalem." EOID. HUNNIUS.

25. Ver. 21. "Whom the Lord hath converted, that one will assuredly be saved, 'but whom He hath despised, no man can correct,' Eccl. vii. 13 [Vulg.]. But when he says, *Renew our days as from the beginning*, he seems to ask this, that as from the beginning He made the first Patriarchs, Abraham, Isaac and Jacob devoted to Himself in the plenitude of their faith and love, that He would therefore make them [who offered this prayer] also faithful and devoted to Himself, by bestowing upon them the same gifts, which was promised to them in the advent of Elias, by the Prophet Malachi, as many think (Mal. iv. 5)." RHABANUS in GHISLER., p. 224.

26. Ver. 21. *Turn Thou us unto Thee.* "Except by grace no backslider can be converted; because it is of ourselves that we have fallen, but of God that we rise again." PASCHASIUS in GHISLER., p. 224. [HENRY: "They here pray for converting grace, to prepare and qualify them for mercy; *Turn us to Thee, O Lord*. This implies an acknowledgment of their own weakness and inability to turn themselves, and that the cause of their distance was in themselves. There is in our nature a bent to backslide from God, but no disposition to return to Him, till His grace works in us both to *will and to do*. So necessary is that grace, that we may truly say, *Turn us, or we shall wander endlessly*; and so powerful and effectual is that grace, that we may as truly say, *Turn us and we shall be turned*; for it is a day of Almighty power, in which God's people are made *willing and obedient*."] **And we shall be turned.** "When we are converted, we are recalled to the beginning of renovation; but when that is attained, we will be renewed." PASCHASIUS in GHISLER., p. 224. **Renew our days as of old.** "God has been ready to change His sentence, if thou hadst been willing to change thy wickedness by penitence." AMBROSE on Luke, in FÖRSTER. [WILLIAM LOWTH: "Do Thou give us the grace of conversion and amendment, and then Thou wilt remove Thy heavy judgments, and restore us to that happiness and prosperity which we formerly enjoyed."]

27. Ver. 22. "He did not utter these words as if despairing of the salvation of his people, but that he might manifest his excessive grief on account of the prolonged humiliation and rejection of his nation. For he saw by the Spirit of prophecy, that the Jews themselves, at the advent of Christ, would not believe. . . . But of the ultimate conversion of his nation he entertained no doubt,—but believed most fully that in the seed of Abraham all the families of the earth would be blessed; in which universal promise themselves also are certainly comprehended." RHABANUS in GHISLER.

28. Ver. 22. "As long as we wander here in this world, we shall be called upon to observe the condition of the condemned and lost, and when we see it, we will indeed mourn over it. Yet the Church of Christ is everywhere to be found, if men seek her, and she triumphs over all death. In her also many ages perish; we shall mourn for her in time, but will be comforted in eternity, for our mother is that Jerusalem,

which is from above, which is free. She is eternal, and those who here suffer for sin and have comfort only in grace, they are citizens of that eternal city." DICKRICH. [SCOTT: "Though we should mourn over the miseries of the world, and the low estate of the Church, yet the true Zion, to which believers are come, cannot be desolated, but remaineth for ever, even as the throne of our God in Heaven. This inheritance cannot be forfeited or alienated; nor can our mansions be possessed by strangers; or our relation to God, as espoused and adopted into His family, abrogated; or the liberty, wherewith Christ hath made us free, taken from us; the freeness of our salvation, disannulled; or our joy and glorying in Christ, made void. Various tribulations may make our hearts faint and our eyes dim: but our way to the mercy-seat of our reconciled God still is open; and we may beseech Him not to forsake or forget us; and plead with Him to turn, and renew us more and more by His grace; that our hopes may revive and our consolations abound as in the days of old. For the eternal and unchangeable God will not utterly reject His Church or any true believer, whatever our trials, fears or lamentations may be. Let us then, in all our troubles, put our whole trust and confidence in His mercy; let us confess our sins, and pour out our hearts before Him; and let us watch against repinings or despondency, whatever we suffer, or witness of the troubles of our brethren; for this we surely know, that it shall be well in the event with all who trust, fear, love and serve the Lord."]

29. [Prayer. CALVIN: "Grant, Almighty God, that as Thou didst formerly execute judgment so severe on Thy people.—O grant, that these chastisements may at this day teach us to fear Thy Name, and also keep us in watchfulness and humility, and that we may so strive to pursue the course of our calling, that we may find that Thou art always our leader, that Thy hand is stretched forth to us, that Thy aid is ever ready for us, until, being at length gathered into Thy celestial kingdom, we shall enjoy that eternal life, which Thine only-begotten Son has obtained for us by His own blood. Amen."]

HOMILETICAL AND PRACTICAL.

1. Ver. 1. If we say. **Remember, O LORD, consider and behold**, this supposes that the Lord can, in some way, forget something or not see it. But in fact He is omniscient and omnipresent. If then He sometimes, in some way, seems not to know or to see something, this is to be regarded as a test (Prüfung) imposed upon us. He would then be awakened, as it were, He would be urged to think of these things and to look upon them. This reserve on the part of God has a twofold design. He would thereby, first of all, bring us to a knowledge of ourselves. For then only will we urge another, who will not hear us, with unceasing importunity, to render us assistance, when we find that we have not in ourselves, even with our utmost exertion, the means of relief. Secondly, God would thereby prove our faith. Compare the parables of the unjust Judge (Luke xviii. 2-8) and of the friend who knocks at midnight (Luke xi. 5-10). On

this text, therefore, a sermon might be preached with reference to *The wise purposes which God has in view, when He long closes His ears to our prayer*. He would by this means, 1. lead us to self-knowledge; 2. try the strength of our faith.

2. Vers. 1-7. These verses would afford a text, in times of severe chastisement by the hand of foreign enemies, for a sermon on the theme, *The cry of need of a people severely oppressed by an enemy*. 1. This is a cry justified by the facts (vers. 2-6). 2. A penitential cry (ver. 7). 3. A believing cry (ver. 1).

3. Vers. 8-16. On these verses also a sermon could be preached in the days of a great national calamity brought about by the oppression of the public enemy. The thought might be extracted from these verses, that the separate items of suffering correspond with the sins that have been perpetrated (*per quod quis peccat, per idem puniuntur et ipse*, Wisdom of Sol. xi. 16). Theme: *The just judgments of God*. I. What they consist in. 1. Because we allowed ourselves to be ruled by our sins, now servants rule over us. 2. Because we despised the bread of life, which was freely and generously proffered to us, we must ourselves seek, with great difficulty, to get our daily bread. 3. Because we hungered not after righteousness, we must now suffer great pain from bodily hunger. 4. Because we crucified not our lust and passions, our wives and daughters are become the victims of the lusts of others. 5. Because we honored not our old men and rulers, our Princes and Elders are now ill-treated by foreigners. 6. Because the youths and boys would not bear the easy yoke of the Lord, they must now bear the heavy yoke of our enemies. 7. Because old and young had been too much addicted to worldly pleasure, they must now relinquish all joy, even that which in itself is innocent and allowable (vers. 14, 15). 8. Because we have not striven after the crown of life, the crown of earthly honor is dashed from our head. II. Where to they should exhort us. 1. To genuine lamentation over our sins. 2. To believing invocation of Divine grace and mercy.

4. Vers. 15, 16. FÖRSTER remarks, "These verses afford material for an address to be delivered in a time of public mourning, or at the funeral of a prince or any man of illustrious merit in the commonwealth, either ecclesiastical or civil."

5. Vers. 17-22. In times of great internal or external distress of the church, these words would afford a text for a sermon, and the theme thence deduced is, *The complaint and consolation of the Church*. I. The complaint. 1. The cause of it (ver. 18). 2. The expression of it (ver. 17). II. The consolation. 1. The power of the Lord of the Church is not shaken. 2. He has not rejected His Church forever, but will re-establish it, (a) inwardly, (b) externally.

6. Vers. 21, 22, and iii. 24-26, preached upon by CUNO MAURICE ZIMMERMANN, when pastor in Döbeln; *How God the Lord renews His Church*. 1. Behold with adoration and thanksgiving how He did it in the days of Luther. 2. Behold with rapture and obedience, how He does it in our day. In "My last six official sermons in Döbeln, in the year 1863." Leipzig, Teubner, 1864.

[Uniform with Conybeare and Howson's St. Paul.]

The Life and Writings of Saint John.

BY THE

Rev. JAMES M. MACDONALD, D.D.,
PRINCETON, NEW JERSEY.

Edited, with an INTRODUCTION, by the

Very Rev. J. S. HOWSON, D.D., Dean of Chester,
Joint Author of CONYBEARE AND HOWSON'S ST. PAUL.

In one large handsome volume 8vo, 570 pages. Cloth. Price, \$5.00.

LIST OF FULL-PAGE ILLUSTRATIONS AND MAPS.

ENGRAVED EXPRESSLY FOR THIS WORK.

Bust of Augustus.	Shechem.	Bust of Nero.	Sardis.
Bust of Tiberius Cæsar.	Cæsarea Philippi.	Thyatira.	Site of Capernaum.
Bethsaida, Site of.	Garden of Gethsemane.	Philadelphia.	Jacob's Well.
Jerusalem.	Bethany.	Laodicea.	Tiberias.
Cana of Galilee.	Samaria.	Bust of Julius Cæsar.	Pool of Siloam.
Road from Jerusalem	Bust of Caligula.	Old Tyre.	Bust of Vespasian.
to Jericho.	Ephesus.	Bust of Titus.	Smyrna.
Jerusalem, Walls of.	St. John.	Pergamos.	
Imperium Romanorum	Latissime	Palestine in Time of Christ.	Patmos.
Patens.		Asia Minor, showing the Seven	St. John's Travels.
		Churches.	

TABLE OF CONTENTS.

- I. The place in History, and character of the period in which the Apostle John appeared.
- II. Parentage, early life, and natural traits of the Apostle.
- III. St. John in his early stage of preparation for the Apostleship as a disciple of John the Baptist.
- IV. St. John under the training of the Great Master Himself from the beginning of His public ministry.
- V. Preparation for his work from intercourse and instruction in private; especially from the great sacrifice offered by Jesus, as witnessed by the Apostle himself.
- VI. Crowning proof of the Messiahship of Jesus, as witnessed by St. John.
- VII. History of St. John in the Acts of the Apostles.
- VIII. Later History from traditionary sources, till his arrival at Ephesus, and banishment to Patmos.
- IX. St. John writes the Apocalypse. Its Date and Design.
- X. Analysis of the Apocalypse, with brief explanatory Notes.
- XI. Traditionary History of the Apostle continued.
- XII. St. John writes the Fourth Gospel. Date, Design, and Contents.
- XIII. Analysis of the Gospel, with brief explanatory Notes.
- XIV. Last days and concluding Writings of the Apostle.
- XV. Analysis of the Epistles, with brief explanatory Notes.

. The above work for sale by all booksellers, or will be sent, post or express charges paid, upon receipt of advertised price by the publishers,

SCRIBNER, ARMSTRONG & CO.,
743 & 745 BROADWAY, NEW YORK.

Prof. W. D. Whitney's Works.

LANGUAGE AND THE STUDY OF LANGUAGE.

TWELVE LECTURES ON THE PRINCIPLES OF LINGUISTIC SCIENCE.

By WILLIAM DWIGHT WHITNEY, Professor of Sanskrit and Comparative Philology in Yale College. *New Edition with Analysis.* One vol., crown 8vo, cloth, \$2.50

From the New York Times.

"This work of Professor Whitney is one of unusual interest, which will afford to the general reader a better survey than he can elsewhere find of the present state of linguistic science, and it is also full of original and profound conclusions respecting the nature and office of human speech. By its perusal, an intelligent reader will of necessity be quickened to higher intellectual action, while the facts and principles he will learn will be suggestive and fruitful in all future studies respecting the character and history of man."

ORIENTAL AND LINGUISTIC STUDIES.

FIRST SERIES.

THE VEDA, THE AVES TA, THE SCIENCE OF LANGUAGE. By Prof. W. D. WHITNEY, of Yale College. One vol., crown 8vo, cloth, . . . \$2.50

From the Atlantic Monthly.

"We would warmly recommend this book to teachers and students, and to all who take any interest in the condition of one of the most fascinating of sciences. We trust that the author will fulfil his half promise of giving us another volume; there is no superfluity of such books in the American market, nor in any market, for the matter of that."

ORIENTAL AND LINGUISTIC STUDIES.

SECOND SERIES.

THE EAST AND WEST; RELIGION AND MYTHOLOGY; ORTHOGRAPHY AND PHONOLOGY; HINDU ASTRONOMY. By Prof. W. D. WHITNEY, of Yale College. One vol., crown 8vo, cloth, . . . \$2.50

From the Providence Journal.

"We feel assured this volume will receive a glad welcome from scholars, and we hope the author may be moved to follow it up with a third. He will ever find an audience ready to listen to whatever he may think worthy of being said, especially on matters pertaining to language."

Any or all of the above sent, post or express charges paid, on receipt of the price, by the publishers,

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Three Important Theological Works.

THE PARACLETE:

An Essay on the Personality and Ministry of the Holy Ghost, with some Reference to Current Discussions.

By JOSEPH PARKER, D.D., Author of "ECCE DEUS," etc. One vol., 12mo, cloth, \$1.50

From the Church Journal.

"It is written in a warm, devout, earnest manner, with much power of reasoning and wealth of illustration, and very much suggestiveness, as though the author were rather burdened with the amount he had to say and used necessary repression. The introduction, and the essays reviewing Mr. Huxley, at the end, are perhaps the best parts of the book."

MODERN DOUBT AND CHRISTIAN BELIEF.

A SERIES OF APOLOGETIC LECTURES ADDRESSED TO EARNEST SEEKERS AFTER TRUTH. By THEODORE CHRISTLIEB, University Preacher and Professor of Theology at Bonn. One vol., 8vo, cloth, . . . \$3.00

From the Presbyterian.

"One rises from the reading of this volume with mind and heart expanded and enriched, feeling that he has seen the gigantic and imposing structure of skepticism shattered and the solid rock of Divine truth disclosed. He knows not which to admire most—the author's wide and thorough research, the exhaustiveness of his discussion, his even-balanced and judicial impartiality, or his clear and finished style. Every minister and every lay student of theology needs the work, and no one who saw and heard its gifted author while in this country will need urging to procure it."

THE SUPERHUMAN ORIGIN OF THE BIBLE

INFERRED FROM ITSELF.

By HENRY ROGERS, Author of "THE ECLIPSE OF FAITH," etc. One vol. 12mo, cloth, . . . \$2.00

From the Congregationalist.

"Mr. Rogers has constructed a volume which is to outlive all his other writings. It is an instructive, stimulating, well-compacted book. Most of the considerations which he has marshaled in proof of his thesis have been presented by others, some of them with greater fulness and equal brilliancy. He has brought together what has been scattered in many treatises. He has freshened familiar illustrations and welded into many common proofs, so that they carry a new persuasiveness, and he has added not a few subtle and suggestive and most satisfactory illustrations of the wonderful nature of that Word which abideth."

The above books sent, postpaid, on receipt of the price, by the publishers,

SCRIBNER, ARMSTRONG & CO., NEW YORK.

POPULAR AND STANDARD BOOKS

PUBLISHED BY

SCRIBNER, ARMSTRONG & Co.,

743 and 745 Broadway, New York,

In 1876.

BRYANT AND GAY'S POPULAR HISTORY OF THE UNITED STATES. VOLUME I.

PROFUSELY ILLUSTRATED. (Sold only by subscription). 8vo, extra cloth.....\$6 00
BLACKIE'S (PROF. JOHN STUART) SONGS OF RELIGION AND LIFE. Sq. 12mo..... 1 50
BIBLE COMMENTARY. Vol. VI. Ezekiel, Daniel and the Minor Prophets. 8vo..... 5 00
BROOKS' (NOAH) THE BOY EMIGRANTS. *Illustrated*, 12mo..... 1 50
BUSHNELL. (*Uniform Edition of the select works of Horace Bushnell, D.D.*)

— **Christian Nurture.** 12mo..... 1 50
 — **Sermons for the New Life.** 12mo..... 1 50
 — **Christ and His Salvation.** 12mo..... 1 50

CAHUN'S (LEON) ADVENTURES OF CAPTAIN MAGO. PROFUSELY ILLUSTRATED Cr. 8vo..... 2 50

DODGE'S (MRS. M. M.) THEOPHILUS AND OTHERS. 12mo..... 1 50

DWIGHT'S (DR. B. W.) MODERN PHILOLOGY. *Cheap Edition.* 2 vols. cr. 8vo..... 4 00

EPOCHS OF MODERN HISTORY. Edited by E. E. MORRIS, M.A., and others. Each 1 vol. sq. 12mo, cloth, \$1.00.

— **Creighton's Age of Elizabeth.** *With five maps.*

— **Hale's Fall of the Stuarts.** *With two maps.*

— **Gardiner's Puritan Revolution.** *With four maps.*

— **Stubb's Early Plantagenets.** *With two maps.*

EPOCHS OF ANCIENT HISTORY. Edited by G. W. COX, M.A., and others. Each 1 vol. sq. 12mo, cloth, \$1.00.

— **Jox's Greeks and Persians.** *With four maps.*

— **Capes' Early Roman Empire.** *With two maps.*

— **Cox's Athenian Empire from the Flight of Xerxes to the Fall of Athens.** *With five maps.*

FIELD'S (DR. HENRY M.) From the Lakes of Killarney to the Golden Horn. 12mo..... 2 00

GILBERT'S (W. S.) Original Plays. 12mo..... 1 75

HOLLAND'S (DR. J. G.) Every Day Topics: A Book of Briefs. 12mo..... 1 75

— **The Mistress of the Manse.** *Illustrated edition.* Small 4to..... 5 00

HALE'S (REV. EDWARD EVERETT) Philip Nolan's Friends. *Illustrated.* 12mo..... 1 75

JERNINGHAM JOURNALS (THE). *Two vols. in one.* 12mo..... 1 25

— (Author of) **Miss Hitchcock's Wedding Dress.** 12mo..... 1 25

LANGE'S COMMENTARY. Dr. PHILIP SCHAFF, General Editor. Each one vol. 8vo.

— **Exodus and Leviticus.**..... 5 00

— **Ezekiel and Daniel.**..... 5 00

— **Chronicles, Ezra, Nehemiah and Esther.**..... 5 00

MEMOIR OF NORMAN MACLEOD, D.D., by his brother, Rev. DONALD MACLEOD, M.A. *Illustrated.* 2 vols. 8vo..... 4 50

PLATO'S BEST THOUGHTS, as compiled from Prof. JOWETT's Translation. 8vo..... 2 50

PARKER (DR. JOSEPH). The Paraclete. *New and cheaper edition.* 12mo..... 1 50

SANS-SOUCI SERIES (THE). Edited by RICHARD HENRY STODDARD. Each 1 vol. sq. 12mo.

— **Haydon's (B. R.) Life, Letters and Table Talk.** *Illustrated.*..... 1 50

— **Men and Manners in America One Hundred Years Ago.** *Illustrated.*..... 1 50

— **An Anecdote Biography of Percy B. Shelley.** *Illustrated.*..... 1 50

SCHUYLER'S (EUGENE) Turkistan. *With three maps and numerous illustrations.* 2 vols. 8vo..... 5 00

STANLEY'S (DEAN) Lectures on the History of the Jewish Church. Third Series. 8vo..... 4 00

JEBERWEG'S History of Philosophy. *New and cheaper edition.* 2 vols. 8vo..... 5 00

VAN OOSTERZEE'S Christian Dogmatics. *New and cheaper edition.* 2 vols. 8vo..... 5 00

VERNE'S (JULES) Mysterious Island. Three vols. in one. *Illustrated.*..... 3 00

— **Michael Strogoff.** *Illustrated.* Cr. 8vo..... 3 00

Any or all of the above sent, post or express charges paid, on receipt of the price by the publishers.

